# JANUARY 1, 1969 TOWER Announcing JEHOVAH'S KINGDOM

JANUARY 1, 1969
Semimonthly

"YOU MUST NOT FORGET"

"DO NOT FORGET ALL HIS DOINGS"

LOVERS OF GOD'S NAME

IDENTIFYING THE CHRIST

@WTB&TS

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

# THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



# PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President Grant Suiter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

# CONTENTS

How The Watchtower Influences Lives	3
"You Must Not Forget"	5
"Do Not Forget All His Doings"	10
Lovers of God's Name	17
Zeal Distinguished Early Christians	26
Buy Out the Time During Wicked Days	27
Identifying the Christ	28
Do You Remember?	30
Questions from Readers	31

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

are used the following symbols will	appear benind the citations:
AS American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
Du - Catholic Douay version	RS - Revised Standard Version
Dy - Catholic Douay version JP - Jewish Publication Soc.	Yg - Robert Young's version

# Average printing each issue: 5,550,000 Five cents a copy "The Watchtower" is Published in the Following 72 Languages

1110	Semimont	hly	in the Point	Monthly	yuayes
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Zulu	Fijian Ga Gun Hebrew Hindi Hungarian Ibanag Icelandle Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan	Twi
Armenian	Monthly Bicol	Croatian	Lingala Malayalam Marathi	Sango Sepedi Serbian	Ukrainian Urdu Yoruba

Yearly subscripti	on rates
Watch Tower Society offices for semimonthly	editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	\$1 \$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	8/6 7/- 90c
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland 3	900
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	700
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$2
Monthly editions cost half the above rates.	
Remittances for subscriptions should be sent to the office in your	country.
Otherwise send your remittance to Brooklyn. Notice of expiration	is sent
at least two issues before subscription expires.	-

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old radress label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.



# Announcing JEHOVAH'S KINGDOM

Vol. XC

January 1, 1969

Number 1

# How The Watchtower Influences Lives

HE WATCHTOWER began to be published in July 1879 as a religious monthly. Its first edition consisted of 6,000 copies, most of which were sent to people who were not subscribers but were thought to be interested in Bible truth. In 1892 it began to be issued twice a month on a contribution of one dollar. which subscription rate has remained unchanged these seventy-seven years. In the eighty-nine and a half years since it was first published The Watchtower's circulation has increased to nine hundred and twenty-five times its original circulation, so that today more than 5,550,000 copies of each issue are printed in 72 languages.

Why is *The Watchtower* published? To influence the lives of its readers for good by shedding light on what the Bible has to say about the Creator's name, purposes and will for his creatures upon earth. It has truly served as a beacon light, a watchtower. (Isa. 21:8) As the official journal of Jehovah's witnesses it has contributed greatly to these Christians' being described as "people of conscience, of integrity, of will power—people whose lives reflect what they believe to an unusually large degree."—Albuquerque, New Mexico, *Tribune*, July 25, 1968.

Time and again *The Watchtower* gives counsel from the Bible regarding family life, including counsel for youths. How even youths benefit from this can be seen from a letter received from one of them:

"I was required to write some papers on the subject of my choice in my English class. I used the opportunity to write about family unity. I brought out what I had previously read in The Watchtower and showed how each family member could go to God's Word and receive instruction on right conduct. . . . When the teacher read the report, she told the whole class that I had written something different . . . She said it was unusual for me to know about family matters and that she was going to make a copy of it to put in the church bulletin." Unusual for a youth to know about family unity? Not if he reads The Watchtower, which points to what the Bible has to say on the subject.—Col. 3:18-21.

And no matter how old a person might be, he can be influenced for good by what he reads in *The Watchtower*. Thus a few years ago on an island in the Bahamas a seventy-three-year-old man, though having lived with a woman without benefit of legal marriage for thirty years, determined to get married because of what he learned from the *Watchtower* articles on marriage. Many tried to discourage him, and his bride was hesitant because of fear of ridicule. But in a few months the two were married in the midst of astonished onlookers who had come for the wedding and the marriage talk. Yes, *The Watchtower* influenced this man, though seventy-three years old, to bring his life in line with such Bible principles as those stated at Hebrews 13:4.

The spiritual food in *The Watchtower* has enabled thousands upon thousands of the Christian witnesses of Jehovah to withstand the bitter persecution of the Nazis during Hitler's time and to endure the harassment of the Communists. It has enabled them to stand firm despite the strong opposition of religious dictators. And it has served to give people of all kinds hope, although they may be living in the most depressing circumstances. Thus some years after World War II the Watch Tower Society received a letter from a field representative of American Friends of Russian Freedom:

"I had the pleasure of meeting Mrs. of refugee camps which are still to be found throughout Germany. The surroundings in these camps are dreary enough to daunt even the most redoubtable soul, especially after years of substandard food, clothing and housing, and years of vain hope for a better life through emigration or employment. . . . But as soon as I entered her tiny room I saw how this woman differed from most of the people I had met. The room was tidy, and she was clean and neat, and good humored and hospitable. When I remarked on seeing a copy of the Russian edition of The Watchtower on her table. she replied that it had been her strongest support in recent months, and that

through it she has been able to find new joy in life, and new hope. She also seeks to interest others in the camp in its message." Yes, she had something that influenced her to have joy and hope in spite of dreary circumstances that caused others to lose hope and to sink into despondency.

The Watchtower also helps people to understand and embrace the basic doctrines of the Bible. Thus a woman in Mexico who had subscribed for it but did not appreciate its contents gave her copies to her neighbor lady. When the Witness who had obtained the subscription learned about this, he called on that neighbor lady who, by now, had obtained eight copies. He reported:

"The magazines had done a good job. From only eight issues the family learned the basic truths of God's Word and had become free from lies, idols and certain superstitions. The final result is that two of these persons are now baptized and two more have begun to share the good news of God's kingdom with others." Nor is that all. The family that appreciated The Watchtower told the woman from whom they got their copies in the first place: "You gave us the truth, and we want to give it to you." They were able to start a regular Bible study with her, and now she is coming to the meetings where The Watchtower is studied.

Yes, that is exactly what *The Watchtower* does, it influences for good the lives of people who read it; it strengthens their faith in the Bible as the Word of God; it discusses Bible prophecies and their fulfillment; it gives counsel on Christian conduct; it offers exposition on Christian doctrine and it admonishes all Christian ministers of Jehovah as to their commission to preach first this good news of God's kingdom. We trust that it will also influence your life for good!

# YOU MUST NOT FORGE

"And it must occur that

when Jehovah your God

has given you rest from

all your enemies . . .

You must not forget."

-Deut. 25.19.

HERE was a very grave incident that occurred to the twelve tribes of Israel after they left Egypt in 1513 B.C.E. It was an action unprovoked and

very unfriendly as well as unnecessary on the part of the people of Amalek. That is why the prophet Moses said to Israel: "There should be a remembering of what Amalek did to you in the way when you were coming out of Egypt, how he met you in the way and proceeded to strike in the rear of you all those straggling after you, while you were exhausted and weary; and he did not fear God. And it must occur that when Jehovah your God has given you rest from all your enemies round about in the land that Jehovah your God is giving you as an inheritance to take possession of it, you should wipe out the mention of Amalek from under the heavens. You must not forget."-Deut. 25:17-19.

Who were these Amalekites that went

three centuries later. So they launched this unprovoked attack on the offspring of Jacob. Because of this dastardly action Jehovah God decreed that they

should be wiped out, which meant ultimate extinction of the Amalekites.

<sup>3</sup> During the period of the judges of the nation of Israel the Amalekites continued to be adversaries of Israel and they shared with other nations in assaulting Israel. (Judg. 3:12, 13; 6:1-3, 33; 7:12; 10:12) About four centuries after the Israelites left Egypt, Samuel the prophet of God said to King Saul: "This is what Jehovah

3, 4. (a) What did God's prophet Samuel tell King Saul of Israel to do to Amalek? (b) What did King Saul actually do? (c) Who else had dealings with the Amalekites, and when finally was Jehovah's word toward them fulfilled?

striking down those exhausted and weary ones? Who were these people that did not fear God? Amalek was a grandson of Esau. No wonder! Esau was the one who sold his birthright to his brother Jacob. So the offspring of Amalek were determined to perpetuate the hatred Esau had for his brother Jacob, even more than

Moses reminded Israel that they were not to forget how Amalek defied God by assaulting his people

1. What grave incident was Israel called upon to remember?

<sup>2.</sup> Who were the Amalekites, and so why was there little wonder that they hated the people of Israel?

of armies has said, 'I must call to account what Amalek did to Israel when he set himself against him in the way while he was coming up out of Egypt. Now go, and you must strike down Amalek and devote him to destruction with all that he has, and you must not have compassion upon him, and you must put them to death, man as well as woman, child as well as suckling, bull as well as sheep, camel as well as ass.'" (1 Sam. 15:2, 3) Jehovah did not forget!

4 King Saul struck the Amalekites down "from Havilah as far as Shur." However. Saul overstepped Jehovah's orders and he spared King Agag. The account says that "Saul and the people had compassion upon Agag." Nevertheless, God was not to be mocked, for "Samuel went hacking Agag to pieces before Jehovah in Gilgal." (1 Sam. 15:2-33) But this was not the complete wiping out of the Amalekites. During King David's time raids were made against the Amalekites. It was not until centuries later, during the reign of Hezekiah, that "some of the sons of Simeon" struck down the remnant of the Amalekites. (1 Chron. 4:42, 43) Finally in the fifth century B.C.E. Haman the Agagite and his family were wiped out because of attempting the extermination of the Jew Mordecai and his people. In this way the command, "You must not forget" what the Amalekites did to the sons and daughters of Jacob, came to complete fulfillment.

### LISTEN

<sup>5</sup> That Bible account is only one instance pointing up this important matter of not forgetting what God has said. There were many more important things that the children of Israel were not to for-

get, especially that they were Jehovah's nation, his inheritance. (Ps. 33:12) Eventually they forgot and the entire nation of Israel was cast off from God's favor. In view of what happened to the Israelites centuries ago, is it not more important for people today not to forget the judicial decisions and teachings of God if they want to "inherit the earth"? (Matt. 5:5) Moses said: "Listen to the regulations and the judicial decisions that I am teaching you to do, in order that you may live and may indeed go in and take possession of the land that Jehovah the God of your forefathers is giving you. You must not add to the word that I am commanding you. neither must you take away from it, so as to keep the commandments of Jehovah your God that I am commanding you." (Deut. 4:1, 2) No one, neither you nor the clergy of Christendom, has any right to tamper with the Word of God, to reject portions of it, or add to it, thinking that one has greater wisdom and knowledge than the Author of the Bible himself. If the Israelites wanted to live as individuals and as a nation, it was necessary for them to keep the commandments of Jehovah their God. Christians today are no different. When God speaks. Christians should listen! Most people, though, would like to forget God, ignore his sayings and teachings and live according to their own desires.

<sup>6</sup> Regardless of what men think, the great God of the universe is still very much interested in his creation. In fact, 'God loved humankind so much that he gave his only-begotten Son to save them (not destroy them) and to have them enjoy everlasting life.' (John 3:16) When God's Son Jesus Christ came to the earth, he studied the Holy Scriptures. He quoted

<sup>5. (</sup>a) Was it only the command regarding the Amalekites that the Israelites were not to forget? (b) Can anyone today neglect the commands of Jehovah and still have his blessing?

<sup>6.</sup> How do we know that Jehovah is very much interested in humankind?

scriptures to prove his teachings. As to his speaking he said: "I do not speak of my own originality." (John 14:10) He read, believed and spoke from God's Word. Jehovah tried to impress this very thing upon the Israelites long before he sent his Son into the world. But not all of them listened. That is why God said: "Only watch out for yourself and take good care of your soul, that you may not forget the things that your eyes have seen and that they may not depart from your heart all the days of your life; and you must make them known to your sons and to your grandsons."—Deut. 4:9.

7 If one is going to take good care of his soul it means he is going to take good care of his life. Your soul is you. None of us should forget the things our eyes have seen, and we should listen to the things Jehovah says in his written Word. By doing so we take good care of our lives. Our hearing and not forgetting, and never letting God's sayings depart from our hearts all the days of our lives, makes it possible for us to help our sons and grandsons. They, too, need to know what God said and did. What had God done? This: Israel had become a numerous people. After Joseph's death they became slaves in Egypt. By Jehovah's power he liberated them from Pharaoh's oppression. However, before freedom came, God's plagues fell, one after another, upon Egypt. Then, before the tenth plague came, Moses told all the children of Israel to prepare for their deliverance and their march out of Egypt. To gain this Godgiven freedom did not require much preparation on the part of the Israelites, but it did require faith. Each Israelite family was to kill a lamb, take its blood and sprinkle it on the doorposts and lintels of its home and then roast the lamb and

8 About this day of liberation with all its excitement parents were to tell their children and their grandchildren for generations to come. 'Do not forget the things that your eyes have seen,' God said. About this great event they must tell year after year, on Passover day and at other times as well. Their release from slavery was not a myth. It was not just a story with which to entertain children. It was Jehovah's doing! It was a reality! It was true history! Men and women lived it and, in order for them to watch out for themselves and take good care of their souls, they must not forget to tell these truths to their sons and grandsons. How many historical Bible events do you repeat to your sons?

<sup>9</sup> But how quickly people forget! Not long afterward, while in the wilderness of Paran, Moses sent twelve spies into the promised land to look things over. Ten spies returned frightened and they urged: Return to Egypt. There they could get

stay inside the home and eat it. These instructions would not be difficult to follow, would they? For this act of faith, just doing what Jehovah said they should do, the angel of Jehovah passed over the children of Israel, but God's angel brought death to all of the Egyptian firstborn, both of man and of beast. What a night of wailing and howling that was for the Egyptians! But what a night of rejoicing in the homes of the Israelites! They all were alive and soon began their trek to and through the Red Sea, following Moses, who led them out of the land of Egypt and on toward the promised land. Do you think this event was worth remembering and making known to their sons and their grandsons for generation after generation?

<sup>7. (</sup>a) How can one care for his life and the lives of his sons? (b) How did the Israelites take steps to preserve their lives while in Egypt?

How were sons and grandsons for generations to come to know about Jehovah's deliverance of Israel from Egypt, giving rise to what timely personal question?

<sup>9.</sup> Because Israel quickly forgot God's doings, what came to be the lot of the people soon after leaving Egypt?

garlic and watermelons again. (Num. 11: 5) Two of the twelve spies, Joshua and Caleb, were pleased with what they had seen, and they advised the people: "Let us go up directly" into the land flowing with milk and honey. (Num. 13:27-30) The people, however, listened to the ten fearful spies, forgetting the wonderful deliverance God performed in their behalf in Egypt. For lack of faith they spent forty long years in the wilderness until that older generation died off. The children of the new generation, who had heard of the deliverance of their parents or grandparents, were now ready to move under Jehovah's direction into the land of promise.

while many of the families of Israel quickly forgot the salvation that Jehovah brought to them, God was not one to forget. "For Jehovah your God is a merciful God. He will not desert you or bring you to ruin or forget the covenant of your forefathers that he swore to them." (Deut. 4:31) Centuries before that Jehovah had said to Abraham, Isaac and Jacob that he would give them this land and that through Abraham's seed all the families of the earth would be blessed. That new generation had faith, and Jehovah gave them numerous successes. But again God warned them not to forget.

<sup>11</sup> Jehovah God led Israel onward to the land that the Bible describes as being like the garden of Eden. They were going to have houses in which to live and that they had not built. They were going to be drinking fresh water from cisterns that they had not hewn out. They were going to eat grapes from vineyards and olives from trees that they had never planted. How would this prosperity and

luxury affect them? Would this new generation receiving all these things in the promised land forget Jehovah too? Would they become satisfied and forget God?

12 Listen to the warning that Jehovah gave to the children of Israel: "And it must occur that when Jehovah your God will bring you into the land that he swore to your forefathers Abraham, Isaac and Jacob to give you, great and good-looking cities that you did not build, and houses full of all good things and that you did not fill, and cisterns hewn out that you did not hew out, vineyards and olive trees that you did not plant, and you shall have eaten and become satisfied, watch out for yourself that you may not forget Jehovah, who brought you out of the land of Egypt, out of the house of slaves." (Deut. 6:10-12) How many people are forgetful like that today? They become prosperous, have everything they want materially, but lose all their spirituality and interest in Jehovah their God!

### MANKIND FORGETS

13 Jehovah knew mankind could forget. That is why he gave the warning. But how many heeded Jehovah's warnings? Many persons never think that it is Jehovah God who makes the sun to shine upon the good and the bad, that he makes it rain upon the just and the unjust; that God gave us the air we breathe, provided the vegetation we eat; that he made the land and the sea, the mountains and valleys with freshwater streams. These things were all here when you came to be upon the earth, but how often have you thanked the Creator for them? We have a great variety of food, of shelter in houses of stone, wood and other materials taken from the earth. We have clothing of cot-

<sup>10.</sup> In spite of Israel's forgetfulness, how did Jehovah deal with them, and why?

What blessings were going to be showered on Israel because of God's promise, and what problems would this present?

<sup>12.</sup> How did Jehovah warn Israel about the dangers of the land of promise and its good things?

<sup>13.</sup> What do many persons even now forget about God's provisions?

ton, wool and silk. There is no end to the things Jehovah supplies. He gave it all to mankind. Have you eaten and become satisfied too? Then watch out for yourselves that you may not forget Jehovah.

<sup>14</sup> Someone may say, 'Well, we may forget momentarily,' but is that the primary meaning of "forget"? According to Webster's *Dictionary* the first meaning of "forget" is: "To lose the remembrance of; to let go from the memory; to be unable to think of or recall; . . . to lose the power or use of; to cease from doing." This is the meaning of "forget" used in the scriptures cited, that is, completely letting go out of mind or memory the things that were so clearly established there previously.

15 How many people do you think have forgotten God today, are unable to remember him, who he is, what he has done? How many people do you think really worship the great God of the universe, the Giver of every good and perfect present? How many people do you think really believe that God loved mankind so much that he sent his onlybegotten Son into the world that man might gain life everlasting? Do you think that the majority of Christendom's population have forgotten God and his laws and what he has instructed Christians to do? Have you yourself forgotten?

<sup>16</sup> Of course, there is a second meaning to the word "forget," namely, "To omit or disregard unintentionally; to neglect," to fail to take, bring, speak of or notice. This kind of forgetting we find happening at home every day. The wife may ask her husband, 'When you come home from work tonight would you please bring a loaf of bread with you?' He forgets. He does not do this intentionally, because

when he gets home he either has to go to the store for it or do without bread at the evening meal. Little things in life like this we forget to do sometimes, but we can correct them and do. But what have you done about true religion? Is it in your case very much like what appeared on the front page of the New York Times Sunday paper for September 15, 1968? The fourcolumn headline read: "Public Apathy Creating Crisis in Church of England." The report was written by a Mr. Edward B. Fiske and the article started this way: "LONDON-The church is like a pub. You go into a town, and it's there, and maybe you go in and maybe you don't. Personally, I don't. The speaker was James Cavenaugh." A little farther along in the article Mr. Fiske said: "Church attendance has dropped to the point where only eight out of every 100 baptized persons worship on Easter." Would you say that 92 percent of the people of that land have forgotten God? How about the rest of Christendom? Are their religious centers crowded? You know the answer is No. and it is because the people have forgotten God! They have let go from their memories the things they have known about God, if they ever heard or read about Him during their lives. In fact, many have been taught that God is dead. and almost all others have been taught that what is written in the Holy Scriptures, the Bible, is but a myth. They have no incentive or help from the clergy or from their elders to remember. So they forget God.

<sup>17</sup> Religion, some form of worship, is something that everyone in the world is involved in in one way or another. The natural tendency of man is to worship something. People whom we call "hea-

<sup>14, 15.</sup> Give the primary meaning of the word "forget," and outline the questions that arise concerning the forgetfulness of people today.

<sup>16. (</sup>a) Give another, less serious, meaning for the word "forget." (b) What is the relation between the quoted New York *Times* article and forgetfulness?

<sup>17. (</sup>a) To whom or what has the worship of many turned? (b) What questions need answering in view of man's perverted worship?

then" or "pagan" have gods that they worship. Some people worship money, movie stars, politicians, rulers, even themselves. It may be an image or something illusive, nirvana, for instance. But let us take a second look at Christendom, while we are on the subject, and seriously ask: What has Christendom's religion done for mankind? Has it made the nations and its people better morally, spiritually? Has it made them peaceful? Do they love one another more now than fifty years ago or five hundred years ago? Has Christendom brought "glory . . . to God, and upon earth peace among men of good will"? (Luke 2:14) Why not? Because mankind

and its religious priests and clergy have forgotten God, discarded his Word and rejected Jehovah's kingdom by his Son Christ Jesus. Jesus said it plainly: "This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines." (Matt. 15:8, 9) The false religions are not teaching you God's Word but they are teaching you their own doctrine. Listen to God, for he is saying to you now: "Get out of her, my people, if you do not want to share with her in her sins." (Rev. 18:4) Christendom and the whole world empire of false religion are doomed!

# DO NOT FORGET ALL HIS DOINGS"

URN to the Word of God and be like faithful King David, a true worshiper of Jehovah God. He said: "Bless Jehovah, O my soul, and do not forget all his doings." (Ps. 103:2) David, a man after God's own heart, did not want to forget anything that Jehovah had done for him. What were some of the things Jehovah did for him? He said Jehovah was the one "who is forgiving all your error, who is healing all your maladies, who is reclaiming your life from the very pit, who is crowning you with loving-kindness and mercies, who is satisfying your lifetime with what is good." (Ps. 103:3-5) David fully appreciated that "with error I was brought forth with birth pains, and in sin my mother conceived me." (Ps. 51:5) He

knew he made mistakes, but he went to God in prayer and asked for forgiveness. He had full confidence that Jehovah would forgive him, because he turned from the wrong course and took the right one. David would not forget the one who was forgiving all his error.

<sup>2</sup> David could not forget the God who is healing all of man's maladies. Man is truly marvelously and wonderfully made. David recognized this. He appreciated that he could see, hear, speak, feel and smell. He wanted to use these faculties wisely. He was concerned with the healthy condition of his heart and kidneys. (Ps. 26:2; 7:9) When he got ill David would know that this condition was inherited along with

<sup>1.</sup> Psalm 103:3-5 tells us what about Jehovah God's mercy?

<sup>2, 3. (</sup>a) While we may get advice on how to care for our health, how is it that our illnesses are healed? (b) What blessings with regard to health do we look forward to, and how was this confirmed by Jesus?

the sin of Adam. But how is recovery effected? We say: "Take care of yourself." David would do likewise in sickness, very likely go to bed, keep warm, drink some helpful fruit juices. Maybe he received some good advice from doctors of his time. Now what advice do most doctors give to those who have maladies today? "Go to bed." "Rest more." "Take a vacation." "Get more exercise." "Breathe more deeply." But what does the healing? Why this wonderful body of ours. Jehovah God made it so that it restores itself. The body does the healing. (Ps. 30:2; 103:5) If David did not forget, then we should not forget the one "who is healing all your maladies." What a grand day it will be when even death will have no hold on mankind. For when the new heavens and new earth are fully established. God's Word says, "he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."-Rev. 21:4.

3 Neither could David forget the one "who is reclaiming your life from the very pit." David knew that the life-span of man was seventy years and, because of special mightiness, maybe eighty. (Ps. 90: 10) Then death would come and one's soul would go down into the pit. However, David, like Job, had faith in the resurrection of the dead, for Job believed God would set a time limit and remember him. (Job 14:13) Jesus Christ confirmed this hope and said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) David with such faith could not forget God, who would reclaim him from the pit. Could you?

Nor could David forget the God "who

is crowning you with loving-kindness and mercies." David had an interesting life. He was a good shepherd boy who took care of his father's sheep. When a lad he was anointed to be king of Israel by the prophet Samuel. He stayed humble and never tried to usurp the throne of King Saul. David knew that God had anointed Saul, and even though David was persecuted by Saul he waited upon Jehovah to make a change. The kingdom of Israel grew under King David's reign and Jehovah allowed him to plan and gather material together for the building of the great temple of his son Solomon. David had his moments of sorrow and regret. He made mistakes, but he trusted in the loving-kindness and mercy of Jehovah his God. Is your life crowned with God's loving-kindness and mercies too? Do you, like David, "not forget all his doings"?

5 We can be sure of it-Jehovah God will not forget! Even though we might forget, he will not do so. To help ourselves not to forget we must review, keep reading, keep listening to God's Holy Word. This is so essential to right living! All Christians who have come to an accurate knowledge of the truth and have dedicated their lives to the doing of God's will and who have been baptized in water must continue to study the Bible. In time, having studied his written judicial decisions, they will be able to discern between right and wrong. The Bible clearly states the right principles and the right way for man to go. But even Christians who have served him well for many years can forget God if they stop studying God's Word. Some persons deliberately want to forget God, and this is marked in their conscience as with a branding iron.-1 Tim. 4:2.

<sup>4.</sup> In what ways was David an example of a person not forgetting Jehovah's doings?

<sup>5.</sup> How has Jehovah provided help for mankind so that those who love him will not forget?

<sup>6</sup> The writer of the fiftieth psalm says: "But to the wicked one God will have to say: 'What right do you have to enumerate my regulations, and that you may bear my covenant in your mouth? Why, youyou have hated discipline, and you keep throwing my words behind you. Whenever you saw a thief, you were even pleased with him; and your sharing was with adulterers." (Ps. 50:16-18) Many people claim to be Christian, but do they have any right to represent Jehovah God? If they are in the new covenant with God, why do they hate God's discipline and throw God's words behind them? Millions upon millions of people and their hypocritical clergy in Christendom's religious organizations today have actually thrown the words of God behind them. They have shown they are through with God's Word but still call themselves Christians. They know, as well as anyone else, that one should not steal, that married people should not commit adultery nor single ones engage in fornication. But, they are well described by the words of the psalmist, 'When they see a thief they are pleased with him.' In their hearts they would like to be able to get away with such stealing themselves. Have you noticed that all false religious organizations wink at persons who are sharing with adulterers? These are not reprimanded or disfellowshiped from their religious organization. They continue to be "good" members in fine standing in the church organizations of Christendom. How many times have you read in your newspapers about a person's third, fourth and fifth marriage while their former mates are still living? For such persons marriage becomes legalized adultery. In many Catholic-controlled countries people can-

not get divorces on any grounds and so the adulterers just live with their mistresses and continue in good standing in their immoral religious systems. They certainly have thrown God's Word behind them. No wonder the world empire of false religion is called "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." (Rev. 17:5) Do you want to belong to such a religious system?

The psalmist goes on to say to forgetters of God: "Your mouth you have let loose to what is bad, and your tongue you keep attached to deception." (Ps. 50: 19) Lying is common. Most people look upon lying as something that does not do any harm. Here is where the breakdown in morals begins. The immorality of the religious, political and commercial system of things is appalling. Good morals are practically nil. The majority of the people in Christendom today, and probably the majority of people in other religious persuasions, think that God does not see what is going on and is not interested anyway. Jehovah expresses himself through his written Word, and someday he will speak very forcefully by actions. Jehovah goes on to say in this fiftieth psalm: "You imagined that I would positively become like you. I am going to reprove you, and I will set things in order before your eyes. Understand this, please, you forgetters of God, that I may not tear you to pieces without there being any deliverer."-Ps. 50:21, 22.

<sup>8</sup> You can say that "there is no God," if you wish, and that "God is dead." The evolutionist says, "I proved there is no God," but that will not change matters. Jehovah speaks boldly through his Word to the immoral ones and all "forgetters of God," and warns that he will tear them

<sup>6.</sup> How does Psalm 50:16-18 have application in our day, and why have Christendom's religions been of no help to the people?

<sup>7, 8.</sup> What do forgetters of God overlook regarding God's view of immorality and immoral persons?

to pieces. Despite all their howling when the war of Armageddon in the great day of God the Almighty strikes, there will be no deliverer. Then Jehovah will surely set things in order for the blessing of those who love righteousness.

# OFFERING THANKSGIVING

<sup>9</sup> Maybe you are one of those who

really love God and who are practicing his sayings and have not forgotten God's Word. To such the psalmist Dosays: "The one offering thanksgiving as his sacrifice is the one that glorifies me; and as for the one keeping a set way, I will cause him to see salvation by God." (Ps. 50:23) Are you keeping a set way, along with thousands of persons who are offering thanksgiving to Jehovah daily? Keep on glorifying Je-

hovah by preaching from house to house and encouraging people who love righteousness to study his Word. "Keeping a set way," the righteous way, will cause an even greater crowd of people to sing God's praises day and night and to see salvation.

10 The best way to keep from forgetting

The best way to keep from forgetting God is to keep thinking about him. Get acquainted with what he wants done and then do it. Jehovah says through the psalmist: "Do give ear, O my people, to my law; incline your ear to the sayings of my mouth." (Ps. 78:1) Is there any value in doing this? Are there benefits? Is there something to be gained? Is it rewarding to incline your ears and to listen to what God has to say and then do it? It certainly is! Not only will you personally profit by inclining your ears to the sayings of Jehovah's mouth, but another good purpose is this: "In order that the gen-



eration to come, the sons that were to be born, might know them, that they might rise up and relate them to their sons, and that they might set their confidence in God himself and not forget the practices of God but observe his own commandments."—Ps. 78:6, 7.

<sup>11</sup> How many people in Christendom today really want their children to "set their confidence in God himself"? Before you can instill such confidence in your children, you must learn about Jehovah and "not forget the practices of God." How can your children know anything about God unless you yourself observe God's commandments and teach them to your children?

<sup>12</sup> Humankind is the creation of Jehovah God. He knows better how we should conduct our lives and live them than anyone else does. Educators and scientists think they know better how to teach and conduct the lives of children. Parents who believe the Word of God and observe God's commandments, however, are the ones that have the responsibility. It cannot be given to the State. The Israelites were instructed to teach their children the things

<sup>9.</sup> How does the psalmist describe one who does not forget God?

<sup>10, 11.</sup> Of what benefit to others can a person be if he does not forget God?

<sup>12.</sup> Whose responsibility is it to teach children God's commandments, and why?

that they saw and heard and to inculcate in the minds of their children the principles of truth and righteousness. The State is not doing this, and every year fewer people teach their children what the Bible counsels. Every person who professes to be a true Christian should say: "With your orders I will concern myself, and I will look to your paths. For your statutes I shall show a fondness. I shall not forget your word." (Ps. 119:15, 16) How pointed and direct this advice! Have you concerned yourself as to what Jehovah's statutes are? Do you want to know the orders of God and his regulations for proper living? Even in the normal processes of life most people recognize order and law and get acquainted with the rules of the land, but far more important are the laws that Jehovah has had written. These pertain to our living, and our children's living, forever. We must show a fondness for His statutes, and we must not forget his Word, the Holy Bible. Teach them to your children.

13 Jehovah's witnesses are very much interested in what Jehovah God has to say. They study the Bible in five meetings each week. That does not mean that they will remember every scripture and be able to quote the whole Bible verse by verse, but by reading the Bible regularly they will get the overall picture of what Jehovah's way of life is for mankind, what his principles of truth and righteousness are; and they appreciate the way that they should conduct their lives in relationship to others, their children and neighbors, and especially in relationship to God.

<sup>14</sup> It is very important for Christians to know what Jehovah's will is, because each one has to make the decision as to wheth-

er he is going to take the right course or the wrong course. Jehovah does not force one to do something. Really one's life, or whatever life one will have in the future, is dependent on one's own course of action. Hence one dare not forget the law of God. One must know right from wrong. Through speaking the truth one feels confident that Jehovah will find pleasure in the voluntary offerings of one's mouth. At all times one must be very much interested in having Jehovah God teach one his own judicial decisions, that is, Jehovah's judicial decisions. A person does not want to be the judge as to what is right and what is wrong. God makes the judicial decisions. We must get in line with them for our own welfare. It pays to do what is right. A Christian wants Jehovah God to state what is the right way, the correct course to take. The Christian must make the decision. No one else can. because the Christian knows that he personally is responsible to God, the Giver of life.

<sup>15</sup> In the garden of Eden Adam and Eve had their lives at stake. Jehovah said to the man: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17) God was not making it difficult for the first man that he created and put in the paradise of Eden to keep on living. Of all of the trees in the garden -and there may have been thousands of them—he could freely eat, but there was just one he should not eat from, at least for the present. After God created Adam he created a helpmate, Eve. He saw that it was not good for the man to continue by himself. When Adam saw Eve after she was created from his rib, Adam ex-

<sup>13.</sup> How do Jehovah's witnesses show they are interested in what Jehovah has to say?

<sup>14.</sup> Why is it important to know what Jehovah's will is for man?

<sup>15.</sup> How was it that Adam and Eve followed a course of rebellion in Eden?

claimed: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken." (Gen. 2:23) Adam informed Eve of what God had told him directly about not eating of the tree of the knowledge of good and bad. But one day Satan by the form of the serpent began to say to the woman: "'Is it really so that God said you must not eat from every tree of the garden?' At this the woman said to the serpent: 'Of the fruit of the trees of the garden we may eat. But as for eating of the fruit of the tree that is in the middle of the garden, God has said, "You must not eat from it, no, you must not touch it that you do not die." 'At this the serpent said to the woman: 'You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad.' "-Gen. 3:1-5.

## LIFE DEPENDENT UPON DECISION

<sup>16</sup> We know what happened in the garden of Eden. The record is in the third chapter of the book of Genesis. Eve ate of the fruit of the tree because she wanted to be the one who would decide what was good and what was bad. She wanted to be like God, making judicial decisions, deciding what is good and bad. She chose to act contrary to Jehovah's already established statute. She did not want to listen to Jehovah's law, and God did not step in and stop her from taking and eating the fruit of that tree, because when Jehovah created Adam and Eve he created them both as free moral agents. Their lives depended on their own decisions. They could do with their lives as they pleased and reap whatever they sowed. Jehovah gave them sound counsel, good advice on how <sup>17</sup> So it was up to Adam and Eve to make the vital decision. As free moral agents, they did with their lives as they pleased. They brought death upon themselves as well as upon the entire human family.—Rom. 5:12.

18 But that act on Adam's part did not change man's freedom to make decisions for himself. As far as every person on earth is concerned, each one is still a free moral agent and may still do with his life what he pleases to do. He can find out what God's law is and live by it, or he can live contrary to it. It is surely much wiser for an individual to listen to and follow the Word of the all-wise God and to live by it, than to go contrary to it. Why not be like the psalmist who said: "I shall not forget your word."

<sup>10</sup> Adam and Eve both quickly forgot God's law in the garden of Eden after Satan began talking. They brushed aside God's command to "not eat" and they ate of the forbidden fruit. Will you do the same with God's laws today? You are just as free to make your decisions as Adam and Eve were in the garden of Eden. The question is: Will you make your decisions without consulting God's law? Millions of people do. For the result, look at the immorality world wide. Maybe you say: "You can't blame them." But these people still support Christendom, which no longer teaches God's law on adultery, fornication

to carry on their lives in harmony with His will, but he did not force them to do his will. They could go contrary to it if they chose to do so. He did tell them not to eat of one particular tree; but if they wanted to be disobedient to his law, then, as he told Adam, they would be choosing death.

<sup>16, 17.</sup> What course of action did Adam and Eve choose when it came to listening to God's command, and with what result?

<sup>18.</sup> Because all men are free moral agents, what choice also lies before them?

<sup>19.</sup> How does Christendom justify wrong conduct, but what has God provided for man to help him walk uprightly?

and homosexuality, and has no objection to loose conduct. Christendom may try to justify itself by saying: "These laws of God are not applicable today." That is just what Satan said to Eve. So people today have thrown the Ten Commandments and all the other laws of God behind them. They want freedom, they want to go places, but no signposts. Whether they like it or not the signposts are up! God's laws stand and are there to help mankind. Will you follow the laws and live by them? You can if you wish. Your life is at stake.

20 Earthly governments make laws so that there might be some order among the people. But look what happens when the schoolchildren rebel, the parents rebel, the labor people rebel, and the nationalities rebel. All the unrest in the world today shouts out: "We do not like the law." What will this worldwide disorder of things come to? It will come to the situation that the Bible calls Armageddon. (Rev. 16:16) That is why true Christians today who pay attention to God's law and do not forget it can rejoice. By what they see they know these are the "last days" of this wicked system of things. So, having read the Holy Scriptures, they say to fellow Christians: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) They know there must and will be a change in world affairs, and they have been praying to God: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." They believe that prayer, and that is why Jehovah's witnesses keep on preaching that the kingdom of the heavens is at hand. Listen and do not forget.

21 While you still have your life at stake

take the advice of Proverbs 3:1, 2: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you." If Adam had listened to the law of God and lived by it, his life would have continued to this very day. In fact, he would be nearly six thousand years old, according to Bible chronology. When God's Kingdom rule is established without a rival and the resurrection of the dead takes place and the one-thousand-year reign ends, will the life of each man still depend on his individual decision? Yes, at the end of the millennial reign of Christ Jesus man's life or soul will still be at stake, because Revelation 20:7-10 shows that Satan will be loosed out of his prison and he will go out to mislead the nations. So each individual can either go with Satan the Devil or follow God's laws. Everlasting life will come by one's being obedient to God's laws for directing mankind at the end of the thousand years. Those who choose Satan's side will die with the Devil when he is cast into the lake of fire, the second death. So if one wants to 'lengthen his days and have years of life and peace added to him,' then it is better for him to listen and do what God says. Jehovah is the Giver of life, and he knows how to extend your life. If you put your trust in Jehovah and believe him and you do not forget his laws, "length of days and years of life" will be yours.

<sup>22</sup> Listen to the wise man: "Acquire wisdom, acquire understanding. Do not forget, and do not turn aside from the sayings of my mouth." (Prov. 4:5) Sometimes people think that after spending a few years reading the Bible they know everything God has to say. But that is not

<sup>20. (</sup>a) What is happening to today's world, leading to what? (b) Therefore, how will the Christian's course be different?

<sup>21.</sup> How can the advice of Proverbs 3:1, 2 be helpful to a Christian now and in the future?

<sup>22. (</sup>a) Why was God's Word written, and therefore what is our responsibility? (b) Of what personal benefit can God's Word be to us?

true. The older we get the more knowledge we acquire and the more wisdom we gain. So we have better understanding. God wrote his Word, the Bible, for a very definite purpose, "for our instruction." (Rom. 15:4) Therefore, we should keep on reading it and truly studying it. With more knowledge true Christians can appreciate the principles of truth and righteousness. A Christian having instruction can endure and face the difficulties, persecutions and hardships while walking in his integrity. God's Word strengthens him to be a publisher of the Kingdom, maybe a missionary or a pioneer, or circuit servant or dis-

trict servant somewhere in Jehovah's visible organization. God is not unmindful of what faithful Christians are doing. Paul appreciated this and so he wrote: "For God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering. But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises."—Heb. 6:10-12.

# Sovers of JEHOVAH appreciates the great love Christians show for his name. GOD'S NAME

"God is not unrighteous so as to forget your work," and true Christians are happy to be called Jehovah's Christian witnesses, declaring his name in 200 lands, even to the ends of the earth. The service year of 1968 proves they are not sluggish but truly industrious, because 1,221,504 publishers spent 208,666,762 hours preaching the good news of God's established kingdom. How many members of Christendom's denominations go from house to house as do Jehovah's witnesses, to aid people in their private study of the Bible? Very, very few! But Jehovah's Christian witnesses conducted 977,503 home Bible studies every week for twelve months during 1968. What a joy this has been for these ministers! They are imitators of those who through faith and patience inherit the promises, showing their faith by their works. Look at Abraham, look at Isaac and Jacob. Consider Moses, David, Gideon. These men worked industriously at God's work, and God has remembered them and we find a good report about them in the eleventh chapter of Hebrews.

<sup>2</sup> If those ancient men had such faith and "did not get the fulfillment of the promises," Christians today should show a greater faith. (Heb. 11:13) Why? Because we are at the threshold of what those faithful men of ancient time were looking for. We can recognize the physical facts marking the end of this system of

<sup>1.</sup> To what extent have Jehovah's witnesses shared the good news from God's Word with others during the past year?

<sup>2. (</sup>a) Why should twentieth-century Christians show even greater faith than did the faithful men of ancient times? (b) How can true Christians follow the advice of Luke 21:28?

things. Read Luke the twenty-first chapter. Look! Check history since 1914! There were two world wars, distress of nations, the pestilences, famines and earthquakes. All these things Jesus foretold would happen and a lot more; and when these things are seen by Christians, Jesus said, "raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) A person with head lifted up, standing erect, is a person looking ahead. He is not sluggish. He appreciates it is time to be on the move and that there is still something more to do. Christians today are not downhearted because of the terrible things occurring in the earth. This all proves God's Word is true! Flee—Be on the move! There is work to do, namely, the preaching of the good news of God's kingdom everywhere, discipling as many people as Jehovah's witnesses can from all nations and baptizing them. These new disciples will be quite anxious to make a public declaration to Jehovah's name, too, and use their lips to praise his name. They, along with all true Christians, will do just as Paul says: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased."—Heb. 13: 15, 16.

<sup>3</sup> Christians have to be talkers and teachers. They have the truth. They may not be silent! They may "not forget the doing of good and the sharing of things with others," the things that they have learned from God's Word. Jehovah's witnesses have something wonderful to share. They have the life-giving good news of God's kingdom to share, and when they do this "God is well pleased." Are you do-

ing that? If you are a Christian, you should be sharing with others the things you know. If you are not a Christian, would you like to be one? If yes, then get better acquainted with the Word of God and Jehovah's witnesses. Meet with them at their Kingdom Hall. Jehovah's Christian witnesses will certainly be happy to help you.

<sup>4</sup> Millions of people are studying with Jehovah's witnesses. Why not you? James, a slave of God and of the Lord Jesus Christ, made a very fine observation about people. He said: "Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow about wrath; for man's wrath does not work out God's righteousness."—Jas. 1:19, 20.

<sup>5</sup> The world is full of wrath today, arguments no end, and faultfinding. But there are not many persons listening to the Word of God. In fact, most people who do listen to the Word of God and who take it seriously and who try to live by its teachings are considered a little bit "off" in the head. The general feeling of most people is, 'Get everything out of life you can. Do not get serious. Just keep eating, drinking, being merry, for tomorrow you may die.' James, a man of God, says there is more to life than that. He writes: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning. For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what sort of man he is. But he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it."-Jas. 1:22-25.

<sup>3, 4.</sup> Why are Jehovah's witnesses not silent about their beliefs, and what invitation is extended to others?

<sup>5.</sup> Contrast the view of many in the world today with the counsel of the disciple James.

# PEERING INTO THE MIRROR OF GOD'S WORD

6 How many times have you looked into a mirror? Quite often during the day? A check is made to see that the hair is combed just right, teeth are sparkling, clothes are attractive and well arranged. But after this a person turns away from the mirror and forgets what he looks like.

That is the way it is with most people who are just hearers of the Word of God and not doers. James is trying to impress upon the minds of those reading his letter that to be a Christian the man must peer into the perfect law that belongs to freedom and persist in it. If he does that, then what will he see?

<sup>7</sup> Have you ever peered into the Word of

God so as to see yourself? Have you seen how bad you look when your mirror is the Holy Scriptures? Are there some changes you think you should make? If the apostle Paul looked at you in the Bible mirror, would he say: "Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . be made

new in the force actuating your mind, and . . . put on the new personality which was created according to God's will in true righteousness and loyalty"? (Eph. 4:22-24) Looking into the mirror of the Word of God, you will see what



When you look into a

kind of personality you have, whether it conforms to God's righteous ways or not. Do you see a thief, an adulterer, a fornicator, a glutton, a drunkard? Just what do you see?

8 The apostle Paul saw many kinds of people in the various congregations. He knew what some of them were before the truth changed them, and that mirror, what do you see? is why he said: "What! Do you not know that unrigh-

> teous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were." The people here described saw what

> > they were like sometime earlier in their lives. When they looked into God's mirror, they knew a change had to take place. What they saw with their honest hearts they did not like. They did something about it, and, because they did, Paul said: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:9-11) They certainly had had a filthy personali-

ty. They turned to the Word of God and saw themselves for what they really were. They accepted Christ Jesus as their Redeemer and were washed clean and sanctified by the Word of God. They studied God's Word and really peered into it. They saw themselves as they never did before.



When you look into the Word of God, what do you see?

<sup>6.</sup> Why is a forgetful hearer of God's Word like a person looking into a mirror?

<sup>7.</sup> What question might we ask of ourselves after looking into the mirror of God's Word?

<sup>8.</sup> Who did the apostle Paul say would not inherit God's kingdom, and so what is necessary if one has been a practicer of such things?

A change was necessary. As a result they "put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:24.

9 Have you really peered into the Word of God so as to see your real self, not the outside veneer? Remember, your life is still at stake and you can change it from a bad course to a good one. As you peer into the Word of God you will see that there is another way to live, the right way, the way that is in harmony with God's laws and commandments and statutes. Why not let that new force in God's Word actuate your mind? That new force comes from study, from really peering into the Word of God. Then, while looking, why not let God's Word be the force actuating your mind? If you do, you will "put on the new personality which was created according to God's will in true righteousness and loyalty." This new personality will become more interesting as the old personality disappears, the one that used to conform itself to your former course of conduct. God knows how he wants you to live, and if you persist in peering into his perfect law you can change; something will happen.

10 Do you want to make that change? If you want it to happen, if you want to change, then persist in the study of God's Word, the real mirror that will reflect your true image. Eventually you will see a new personality created and it will be according to the will of God in true righteousness. It will take time, but if you will be, "not a forgetful hearer, but a doer of the work, [you] will be happy" in your doing it.

<sup>11</sup> The apostle Paul was a real fighter. He was willing to put on a new personality and did. In God's Word he saw something wonderful that he could possess and he worked hard to get it. He believed what Jesus said: "I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be." (John 14:2, 3) Jesus through John informed his faithful followers that there would be a heavenly place for 144,000 called ones and they would be joined with him as his bride, and that they would rule as kings and priests with him for a thousand years.

<sup>12</sup> Paul ran for this high calling, but to do so he had to put on a new personality. It had to be according to God's will, and so he had to keep on peering into God's Word. He was not just a hearer but a doer of the word of God. He said: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus." (Phil. 3: 13, 14) Paul was seeking everlasting life, a crown of glory; and he knew that just as long as he had his life at stake, he had to control that life of his so as to be in full harmony with the will of God. While he did not then have this everlasting life with Christ Jesus, there was one thing he was going to do: Forget the things that were behind, that old personality and the way he lived. He had had a bad personality. He said of himself that of all the sinners he was the worst. He persecuted Christians. He was standing nearby when Stephen the Christian was stoned to death, and he was proud of it at that time.

<sup>9, 10.</sup> Besides peering into the Word of God, what else should a person desiring God's approval do?

<sup>11.</sup> What blessing did Paul know would be his if he put on a new personality?

<sup>12.</sup> What things did Paul have to forget in order to get the prize for which he was working?

Paul had a lot to live down, a lot of forgetting of the things behind to do. But when he peered into the perfect Word of God, he saw himself as he really was. He repented. He changed his course of action. He became a Christian, worthy of our study. If he could make the change in his personality and become a Christian, why cannot we?

<sup>13</sup> According to the Scriptures there are only 144,000 who are invited to this "upward call," to be associated with Christ Jesus in heavenly glory. But the Bible shows that there is a "great crowd" of people today who will survive the battle of Armageddon into the new order of things wherein mankind will receive life everlasting in perfection, and under Christ Jesus' direction man will be able to bring this earth to a paradise condition. So this "great crowd" is not stretching forward to the "upward call" but is stretching forward to a prize offered to them, eternal life here upon the earth. Are you reaching out for a prize, heavenly or earthly? If you are, then you should show a fondness for God's Word and let this new force actuate your mind. You should feel like the psalmist: "For your statutes I shall show a fondness. I shall not forget your word." True Christians today are just that way. They love God's Word, peer into it and see the day of salvation that Jehovah has in store for those who love him. They want to tell it to all mankind, and they do. This is how they did it in 1968.

JEHOVAH'S WITNESSES HAD A BUSY YEAR

<sup>14</sup> Jehovah's witnesses did not "forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." (Heb. 13:16) During the 1968 service year they were very busy in 200 lands, preaching the good news of God's kingdom, and comforting millions of people in this chaotic world. Happily 1,221,504 witnesses of Jehovah spent 208,666,762 hours preaching God's Word and teaching people who were hungry for truth. Not only have Jehovah's witnesses gone from house to house preaching, as Jesus commanded, but they have spent millions of hours in private homes of people studying their Bibles with them. The false religious organizations of Christendom have been discouraging the study of the Bible. The clergy are responsible for weakening the faith of people in the teachings of the Bible. On the other hand Jehovah's witnesses are doing everything within their power, and with Jehovah's blessing, to rekindle the faith of men in God and his Kingdom arrangement for them under the King, Christ Jesus.

<sup>15</sup> In the house-to-house ministry during 1968 Jehovah's witnesses have found tens of thousands of persons interested in the Bible. Therefore it was necessary for them to make 89,903,578 return visits on such interested persons. Are the clergy of Christendom making such calls? During the past year Jehovah's witnesses averaged 977,503 home Bible studies. These were conducted weekly with interested persons in 165 languages, and the Watch Tower Society also prints Bible-study helps in that many different tongues.

<sup>16</sup> So great has been the interest in learning and doing God's will that many of these new students have joined with Jehovah's witnesses in their ministerial activity. They want to proclaim the "good news" too. During the past year there were, on the average, 1,155,826 different individuals who regularly each month

<sup>13.</sup> Toward what blessing are the "other sheep" pressing forward, and so what must they not forget?
14, 15. What shows that Jehovah's witnesses did not forget the doing of good during 1968?

<sup>16. (</sup>a) What new peak in Kingdom proclaimers was reached in 1968? (b) Give some statistics on literature placements.

Country	1967 Av. Pubs.	1968 Av. Pubs.	% Inc. over 1967	Peak Pubs. 1968	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines		Av. Bible Studies
U.S. of America Bermuda Guam Palau Ponape	311,378 90 36 11	323,688 94 37 2 23	4 4 3 New 109	333,672 104 43 2 25	18,287 3 3 2 3	255,773 93 25 3 55	5,341 1 1	9,024,124 2,943 1,389 495 444	57,231,373 12,887 7,025 2,360 6,899	1,149,316 380 216 51 8	64,895,528 19,049 8,784 1,111 1,499	26,150,424 5,595 2,733 993 3,224	84 30 11
Salpan Truk Alaska Argentina Australia	576 12,637 17,317	4 8 604 14,087 18,305	14 5 11 6	637 14,803 18,913	2 46 903 1,324	5 4 575 9,239 16,724	13 302 428	180 268 12,917 234,440 392,772	3,992 4,302 112,896 2,843,944 3,979,725	2,020 21,815 29,887	1,519 685 104,911 2,484,727 3,386,290	1,492 2,146 52,809 1,348,417 1,624,002	509 14,755
Austria Bahamas Barbados Bequia Carriacou	7,908 306 734 20 24	8,176 326 735 26 23	3 7 30 -4*	8,667 351 767 29 24	331 21 24 4 3	6,398 263 695 51 31	170 7 14 1	153,499 12,573 11,372 344 368	1,332,564 59,375 99,776 8,192 7,195	5,327 2,099 858 16 19	1,552,399 76,546 72,686 4,031 2,539	685,715 28,623 40,016 3,715 3,144	335 561
Grenada St. Lucia St. Vincent Belgium Bolivia	96 82 9,267 649	158 105 96 10,162 714	-1* 9 17 10 10	167 114 102 10,911 798	11 20 12 432 151	94 121 113 7,031 1,034	5 3 2 180 23	2,310 3,481 1,941 171,802 40,082	29,911 37,251 29,596 1,751,483 308,427	204 281 181 18,599 1,775	16,939 27,236 14,221 1,865,068 207,834	12,387 17,640 12,735 853,413 110,996	214 174 6,974
Brazil British Honduras British Isles Malta Burma	41,548 349 50,154 23 275	46,957 342 52,805 32 341	13 -2* 5 39 24	50,930 353 54,620 38 372	2,007 31 3,881 4 68	36,281 368 38,311 37 778	920 10 875 1 13	593,768 7,917 1,085,007 509 5,049	7,696,867 79,144 10,239,737 8,979 139,228	54,631 536 48,632 19 974	5,158,859 68,174 10,093,561 1,154 73,541	2,977,163 30,904 5,200,748 3,711 56,534	386 47,314 48
Cameroun Fernando Po Gabon Río Muni Tchad	8,182 139 96 6 15	9,585 187 136 19 25	17 35 42 217 67	10,091 279 172 30 37	602 20 11 1	6,768 129 160 49 49	237 5 2	65,663 872 8,023 62 1,118	2,439,790 65,619 45,304 5,818 14,730	2,599 97 152 7 69	204,211 7,590 15,490 242 4,404	1,047,795 29,512 16,461 1,458 6,268	318 232 39
Canada Central Afr. Rep. Ceylon Chile Colombia	40,237 833 257 4,247 4,218	41,458 895 265 5,086 4,626	3 7 3 20 10	42,864 1,002 290 5,805 4,861	2,221 69 55 319 470	32,219 1,391 319 3,193 4,371	832 27 8 103 114	666,165 6,616 10,797 227,833 104,146	7,197,030 235,423 104,126 1,034,871 1,209,314	65,288 193 2,007 8,140 4,857	6,304,653 12,702 88,161 953,405 718,438	3,198,017 95,594 38,647 430,093 523,500	1,194 395 6,092
Congo (Brazzaville) Congo (Kinshasa) Costa Rica Cyprus Dahomey	1,068 5,600 2,684 431 1,281	1,136 7,351 2,770 440 1,411	6 31 3 2 10	1,201 8,794 2,965 479 1,451	70 393 138 18 200	1,162 7,909 1,554 214 2,526	26 114 82 12 47	10,267 70,049 38,286 4,937 14,896	287,526 1,859,383 477,123 66,542 469,237	309 1,727 703 275 398	25,153 281,767 187,641 21,995 39,539	113,612 665,265 175,334 30,784 155,912	8,756 2,684 267
Denmark Faroe Islands Greenland Dominican Republic Ecuador	10,385 22 13 2,453 1,625	10,730 26 17 2,715 1,880	3 18 31 11 16	11,344 31 24 2,961 2,076	511 9 4 320 236	8,959 57 37 2,441 1,859	214 1 1 51 41	64,492 759 1,265 65,841 50,657	1,591,810 13,258 4,290 797,970 576,662	6,535 62 13 5,153 3,477	2,129,225 19,278 4,284 554,643 411,392	772,214 5,271 2,938 364,101 263,556	52 19 4,925
El Salvador Fiji American Samoa Gilbert & Ellice Isls. New Caledonia	1,022 277 31 7 106	1,121 311 34 5 108	10 12 10 -29*	1,207 321 36 7 118	92 37 3	1,338 274 51 6 42	22 7 1	24,790 17,003 2,248 17 4,957	267,306 92,307 11,015 502 17,841	1,433 1,019 279	196,677 77,179 12,427 28	104,983 33,570 5,189 157 7,437	460 47
New Hebrides Niue Tahiti Tonga Western Samoa	10 14 112 10 69	9 13 123 14 77	-10° -7° 10 40 12	11 17 134 18 83	7 1 8	12 27 20 26	1 1 1	47 70 7,688 970 1,434	1,313 31,202 3,555 22,667	7 481 28 426	280 628 29,785 516 15,571	589 325 14,194 889 8,735	12 174 16

Finland France Algeria Tunisia Germany, West	9,094 24,430 54 32 76,793	9,562 26,614 61 33 78,771	5 9 13 3	10,079 28,367 74 38 81,180	507 918 10 4 3,117	7,978 19,523 79 50 44,297	306 517 3 1 1,053	113,837 471,689 5,533 1,019 1,257,773	1,462,740 4,626,691 26.663 8,938 12,339,149	17,149 64,582 866 148 38,694	1,678,473 4,682,638 21,870 4,653 12,935,465	762,866 2,537,059 12,729 4,736 5,843,235	6,094 23,063 99 43 45,887
West Berlin Ghana Ivory Coast Upper Volta Greece	5,196 9,3°1 180 10,940	5,273 10,385 220 1 11,293	1 11 22 New 3	5,358 11,144 250 2 11,730	149 656 30 213	1,898 7,013 219 1,912	273 6 371	94,326 173,819 16,135 24 38,367	771,913 2,408,759 78,878 118 1,319,258	2,001 4,410 506 11 50	835,960 504,049 49,900 32 47,875	431,587 962,982 37,327 50 837,306	2,937 11,224 521 1 5,430
Guadeloupe French Guiana Martinique Guatemala Guyana	741 73 242 1,463 973	935 82 297 1,571 1,039	26 12 23 7	1,018 93 351 1,638 1,119	59 4 24 147 108	624 84 225 1,728 1,001	14 1 4 36 28	21,261 2,454 11,869 38,912 26,042	181,654 15,670 69,467 389,697 249,104	1,597 349 1,391 1,834 1,462	157,474 16,781 71,448 268,462 164,725	90,150 8,585 31,472 138,709 101,652	1,003 132 476 2,044 1,192
Haiti Hawaii Marshall Islands Honduras Hong Kong	1,162 2,370 13 868 245	1,388 2,608 30 943 218	19 10 131 9 -11*	1,604 2,728 33 1,013 228	143 329 5 111 36	1,485 1,953 27 1,079 365	31 38 1 18 7	19,845 87,553 632 25,984 10,425	413,763 719,967 11,585 284,824 80,566	10,078 10,078 2 1,731 2,238	77,090 646,681 1,502 200,654 95,282	181,548 336,829 4,450 109,043 31,399	2,752 3,596 83 1,515 395
Macao Iceland India Indonesia Ireland	. 104 2,137 1,458 762	2,337 1,570 773	33 17 9 8	8 129 2,468 1,757 805	3 22 250 440 154	5 199 1,811 2,734 938	3 70 67 19	169 4,499 52,615 371,299 24,459	4,472 43,659 602,842 823,689 297,964	637 597 5,364 1,661 947	2,792 45,063 237,479 56,098 188,596	1,613 18,518 210,341 300,396 106,801	28 153 2,287 3,282 681
Israel Italy Llbya Somalia Jamaica	10,800 36 4,853	153 12,266 36 1 4,908	34 14 New 1	161 12,886 39 1 5,219	17 560 169	10,438 11 4,233	315 1 155	22,489 543,149 198 32 58,509	42,408 2,279,333 3,190 100 681,591	306 30,327 3,268	19,970 2,444,418 179 35 500,011	16,820 1,206,695 1,488 27 279,080	178 12,043 24 1 3,935
Cayman Islands Japan Kenya Burundi Ethiopia	4,6 <sup>4</sup> 7 340 14 222	5,472 450 11 275	18 32 -21* 24	6,023 499 13 313	1,006 55 2 5	8,082 706 34 71	177 10 4	371,545 36,752 414 1,909	2,102.600 150,684 3,985 65,546	58,101 1,492 16 305	1,029 2,631,926 67,429 266 2,236	749 913,124 62,879 1,042 35,724	5 10,325 726 31 509
Seychelles Sudan Tanzania Uganda Korea	3 35 859 43 6,239	3 32 986 59 7,403	-9* 15 37 19	39 1,039 64 8,281	3 99 13 924	1,511 105 8,691	30 2 214	67 507 19,895 7,011 157,526	839 7,806 297,629 26,310 2,146,782	10 548 322 20,258	447 869 14,194 15.854 1,290,724	774 2,563 94,860 13,745 850,311	13 36 1,112 138 10,878
Lebanon Abu Dhabi Iran Iraq Jordan	901 13 2 53	972 1 14 3 19	8 New 8 50 -64*	1,025 1 19 5 21	64 3 2	965 22 46	22 1 1	59,743 833 10 635	219,797 5 3,739 233 2,894	32 168 5	381 3,279 82	92,937 3 2,051 110 1,550	1,108 36 2 17
Kuwait Saudi Arabia Syria Leewards (Antigua) Anguilla	117 106 13	122 104 13	4 -2*	6 3 214 112 14	3 15 2	5 23 148 59	5 3 1	3 24 315 5,833 156	239 434 20,929 28.811 4,230	1 461 21	3 35 21,277 2,425	199 115 9.214 11,020 2,153	4 3 107 125 22
Dominica Montserrat Nevis Saba St. Eustatius	154 21 35 1 2	159 26 30 1 2	3 24 -14*	166 30 37 1 3	17 4 1	205 102 64 3	7 2 2	2,489 1,434 123 4 24	35,437 8,908 4,784 26 169	113 101 15 6	14,096 5,489 1,796 4 40	13,041 3.658 1,768 9 160	128 48 22 1 2
St. Kitts St. Martin Liberia Luxembourg Malagasy Republic	92 35 419 414 235	86 37 459 451 295	-7* 6 10 9 26	94 41 497 477 327	9 5 65 32 64	169 48 724 309 280	11 13 9	2,109 864 28,080 12,439 23,311	22,067 11,821 175,010 92,727 131,119	158 106 934 796 2,426	13,509 6,856 71,356 98,679 122,385	10,703 5,551 64,733 42,716 56,768	124 68 827 373 610

Country															
Rémpilon 258 312 21 351 22 21 556 23 210 6 7.523 75.423 6.603.216 36.53 34.426 31.225 35.00 31.89 31.20 35.00 11.5 21 31.33 2.50 23.30 1.146 572.431 6.603.216 36.53 36.55 2.222.640 32.20 32.00 Morocco	Country	Av.	Av.	over	Pubs.	Pio.	Public						Back-Calls A	v. Bible Studies	1
Netherlands (Curação) 14,222   15,549 9   16,528   754   10,910   223   133,029   2,657,641   13,314   2,175,740   1,096,598   83,749   16,000   10,000,100   10,	Réunion Rodrigues Mexico	258 5 31,829	312 9 35,201	80 11	350 11 38,563	23 3 2,526	210 27 28,339	1,146	7,523 381 572,431	75,623 4,951 6,608,216	801 18 36 548	34,498 829 3,995,693	31,295 1,809 2,222,640	316 354 27 32,845 167	
Norway  4,090 4,040 8 4,625 192 2,892 111,538 648,993 5,262 172,502 366,388 2,726 Pakistan 135 135 136 142 21 152 3 5,742 43,384 1,465 34,419 17,624 17 18 18 18 18 18 18 18 18 18 18 18 18 18	Netherlands Neth. Ant. (Curação) Aruba	14,222 249 141	15,549 273 146	9 10 4 -5*	16,528 287 159	754 16	10,910 220 161	223 4 4	153,029 7,859 2,216	2,457,841 55,139 21,784	13,314 1,581 617	2,175,740 54,886 23,262	1,096,598 27,285 11,099	8,736 299 110 19	
Okinawa 259 288 11 318 50 293 9 42,214 106,660 2,166 146,065 42,126 146, 205 126 146,065 147 107,044 1 107	New Zealand Nicaragua Nigeria	4,497 839 42,090	4,719 965 41,238	12 5 15 -2* -12*	4,950 1,022 47,488	3,515	573 32,194	104 18 895	66,989 19,238 375,185	249,143 10,398,906	6,220 853 10,421	871,682 191,818 698,332	389,972 131,209 3,417,270	579 3,539 1,376 43,247 54	
Manus Island   9	Okinawa Pakistan Afghanistan	259 135 5	288 135 5	11	318 142 5	50 21 1	293 152 41	9 3 1	24,214 5,742 66	108,660 43,384 1,058	2,166 1,465 18	146,095 34,419 598	42,126 17,624 547	2,718 533 177 3 2,027	
Paraguay 553 573 4 619 655 4466 18 9,875 150,197 1,177 128,785 63,906 7 Peru 2,651 2,946 11 3,100 314 3,675 69 141,559 866,907 7,246 773,665 322,118 4,1 70 119 119 119 119 110 2,651 2,946 11 3,100 314 3,675 69 141,559 866,907 7,246 773,665 322,118 4,1 70 119 119 119 119 119 119 119 119 119 11	Manus Island New Britain New Guinea	83	12 82 265	33 -1* -1*	13 92 285	30	15 167 301	1	2,330 3,295	1,776 23,520 76,445	10 17	587 8,414 10,389	908 9,848 31,008	547 19 109 394 32	PAA STIC
Azores Cape Verde Is. 2 3 50 3 5 49 2 915 13,931 2 741 6,833 Cape Verde Is. 2 3 50 3 6 1 90 388 788 50 Madeira 37 42 14 48 3 3 16 1 90 388 788 50 Puerto Rico 3,749 4,289 14 4,855 241 3,754 79 206,934 860,899 25,857 1,109,031 363,320 5,4 Tortola 19 22 16 31 1 31 1 42 2 2,582 41 3,754 79 206,934 860,899 25,857 1,109,031 363,320 5,4 Tortola 19 22 16 31 10 31 1 44 38 2 2,582 41 3,754 79 206,934 860,899 25,857 1,109,031 363,320 5,4 Tortola 19 22 16 31 10 31 1 6 842 2,582 41 3,304 875 87 11,90,31 363,320 5,4 Tortola 19 22 18,7 6 211 6 8,498 27,021 1,101 41,436 12,729 27 1,101 41,436 12,729 12 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,101 41,436 12,439 13 1,1	Paraguay Peru Philippines	553 2.651 36,286	2,946 39,733	11 9	3,100 42,239	4,016	3,675 28,876	18	9,875 141,559 285,994	150,197 866,907 8,887,641	29,038	3,748,362	63,906 322,118 2,520,358	558 589 4,158 30,824 5,715	110111
Rindesia 9,384 9,645 3 10,090 587 11,950 333 96,950 2,050,335 3,637 268,065 701,661 8,6 Malawi 17,398 13,568 -22* 18,549 669 3,893 400 15,619 2,013,811 441 23,931 698,295 6,8 Mozambique 1,419 1,565 10 2,093 52 815 24 3,114 320,953 108 3,702 127,245 1,2 Senegal 109 123 13 139 26 134 2 8,376 53,639 954 50,184 25,691 2 Gambia 8 8 10 4 55 1 1,889 7,458 87 5,614 4,785 Malwitania 2 1 -50* 1 1 1,278 24 25,334 265,608 1,933 118,443 102,682 1,3 Serra Leone 526 592 13 674 131 1,278 24 25,334 265,608 1,933 118,443 102,682 1,3 Guinea 61 70 15 107 19 127 3 1,939 38,246 47 6,499 14,657 1 80,193 1 18,343 1 135 134 -1* 138 23 117 5 45,222 47,439 377 3,879 17,178 2 1 1,204 4 5,801 42,249 1,802 53,556 16,626 2 8,368 1,933 118,443 102,682 1,3 South Africa 17,813 18,284 3 19,528 1,075 16,926 443 361,793 3,635,394 21,576 1,597,154 1,262,622 16,4 Security 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Azores Cape Verde Is. Madeira	82 2 37	84 3 42	50 14	93 3 48	3	49 16	1	915 90 1,555	7,767		741 78 683	6,833 50 3,812	262 87 2 50 5,461	CHILL
Gambla 8 8 8 10 4 55 1 1,889 7,458 87 5,614 4,785 Mall 1 5 5 5 6 2 7 4 457 2,889 44 2,284 978 Mall 1 5 5 5 6 2 7 457 2,889 44 2,284 978 Mauritania 2 1 5-50* 6 2 7 457 2,889 44 2,284 978 Sierra Leone 526 592 13 674 131 1,278 24 25,334 265,608 1,933 118,443 102,682 1,3 Guinea 179 183 2 189 17 120 4 5,801 42,249 1,802 53,556 16,626 2 1,3 Malaysia 135 134 -1* 138 23 117 5 45,252 47,439 377 3,879 17,178 24 2,439 1,430 17,813 18,284 3 19,528 1,075 16,926 443 361,793 363,394 21,576 1,597,154 1,262,622 16,4	Virgin Islands (U.S.) Rhodesia Malawi	9,384 17,398	9,645 13,568	12 3 -22*	10,090 18,549	587 669	11,950 3,893	333 400	8,498 96,950 15,619	27,021 2,050,335 2,013,811	1,101 3,637 441	41,436 268,065 23,931	12,729 701,661 698,295	19 207 8,681 6,368 1,261	-
Guinea 61 70 15 107 19 127 3 1,939 38,246 47 6,499 14,657 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Gambia Mali Mauritania	8 5 2	8 5	-50*	10 6 1	2	55 7	ī	1,889 457 5	7,458 2,889 11	87 44	5,614 2,284 9	4,785 978 4	266 38 14 1,305	
South-West Africa 149 150 3 163 13 140 5 6,427 35,166 480 36,942 12,330 1	Singapore Malaysia South Africa	179 135 17,813	183 134	15 2 -1* 3	189 138	1,075	120 117	5	5,801 45,252 361,793	42,249 47,439 3,635,394	1,802 377 21,576	53,556 3,879 1,597,154	16,626 17,178 1,262,622	161 236 250 16,422 2	
Spain     5,072     6,252     23     6,686     472     10,354     92     180,418     1,573,155     66     900,131     826,927     10,0       Andorra     8     11     38     13     1     8     227     1,588     641     790       Canary Islands     167     194     16     202     16     163     3     5,891     47,454     26,937     27,387     3	Lesotho St. Helena South-West Africa	231 33 145	255 30 150	10	163	13	140	10 1 5	6,427	64,963 4,073 35,166	63 16 480	5,015 4,182 36,942	16,665 21,499 1.573 12,390	253 274 24 173 681	
	Andorra Canary Islands	167	194	23 38 16	202	1	163	3	5,891	1,573,155 1,588 47,454		900,131 641 26,937	826,927 790 27,387	10,078 14 307 494	

JANUA	RY I, I	909			-
7,559 4,960 846 368	81 81 99 1,476 2,210	3,578 3,578 5,335 28,781	905,462	977,503	1968 2,493,519 10,619
893,666 468,413 293 62,301 32,088	6,436 7,138 151,193 173,958	6,663 250,060 297 429,956 2,508,748	85,016,318 4,887,260	89,903,578	2,195,612 10,981
2,244,653 1,251,575 340 119,046 86,962	6,153 10,603 52,315 286,409	11,099 264,859 144 666,875 379,210	156,870,169 641,723	157,511,892	MA
22,925 11,935 3,505 2,919	233 975 764 2,788	2,284 2,284 6,562 14,703	1,974,782	1,974,923	CE WORLD WIDE WORLD WIDE
1,678,085 873,525 616 193,150 92,572	17,242 15,448 340,378 390,382	16,495 636,185 1,051 1,015,650 6,706,591	197,444,813	208,666,762	ATTENDAN PARTAKERS
164,291 138,662 46 17,713 12,137	4,544 18,177 17,831 40,814	1,401 28,879 258 143,319 211,036	21,214,065	21,674,179	MEMORIAL
230 135 34 18	1198	52 823 823	21,171 4,238	25,409	PY SUL
8,967 3,777 18 624 267	54 42 496 1,662	2,158 3,264 29,483	809,738 89,920	899,658	
531 147 89 47	10 10 137 136	251 251 251 936	62,460	63,871	
10,463 6,638 1,113	21 30 30 2,080	2,568 2,568 5,419 41,015	1,101,243	1,221,504	ne a
646rsr	272	13 - 7	6.0	5.6	
10,248 6,497 1,059 309	18 18 24 24 846 1,974	2,462 2,462 5,067 37,338	1,038,890	1,155,826	ncomplete
9,989 6,219 1,004 288	1 18 26 667 1,844	2,303 2,492 31,937	980,435 113,845	1,094,280	ase ports are i
Sweden Switzerland Liechtenstein Taiwan Thailand	Cambodia Laos Vietnam Togo Trinidad	Tobago Uruguay Falkland Islands Venezuela Zambia	189 Countries †11 Other Countries	GRAND TOTAL (200) 1,094,280	*Percentage of decrease †Work banned and reports are in

spent some time in the preaching and teaching of God's Word to others. But, in view of the fact that others started preaching God's Word with them. now we find 1,221,504 individuals who either are Jehovah's witnesses or are their associates and who have an active part in declaring the good news of God's kingdom world wide. By the time the 1968 service year came to a close these hardworking ministers had placed 8,702,594 Bibles and bound books explaining the Bible in the hands of the reading public the world around, and 12,971,585 booklets were also distributed. Added to that, 157,511,892 copies of The Watchtower in 72 languages and of the Awake! in 26 languages were distributed world wide. That certainly means much helpful reading material was placed in the homes of millions of people. People everywhere want to know what the Bible teaches. That is the reason for the tremendous distribution of Bible-study helps by Jehovah's witnesses. It is evident, too, that many persons desired to have a regular flow of Bible truth coming into their homes weekly. That is why 1,974,923 new subscriptions for the Watchtower and Awake! magazines were obtained. This is an increase of more than 160,000 new subscriptions over the previous year's total. Many people, indeed, want to know what the Bible's message is. Do you?

17 It is evident from the report that tens of thousands have found the Word of God to be true and accurate, and with all diligence they want to tell others about God's truth. What a joy it has been to see 82,842 persons with whom Bible studies have been conducted in 1968 go on to dedicate their lives to Jehovah and be baptized in water in public symbol of their dedication to the doing of God's will henceforth! These 82,842 newly baptized individuals are not joining a religious organization just to be members, as many of them were when they went to "church" in Christendom. Their days of going to "church" once a week to be a hearer and not a doer of God's work are gone forever. These newly baptized persons have heard the call, "Get out of her, my people," and they have gotten

<sup>17.</sup> How many persons were baptized in 1968, and how do Paul's words at 1 Corinthians 9:16 apply to these also?

COMING IN THE NEXT ISSUE

Are You Ready for the Responsibilities

How Long Will Wickedness Continue? Christian Weddings Should Reflect

The Faith That Pleases God.

Reasonableness.

of a Baptized Witness?

out of false religion, 82,842 of them, and fidence that many among the nearly have now become ministers of God, and two and one-half million people who asthey feel like the apostle Paul, who said: "Really, woe is me if I did not declare the good news!" (1 Cor. 9:16) These newly or-

more than one million others of Jehovah's witnesses around the world, and together they find great joy in preaching to others and teaching them to know the Bible.

18 Interesting, too, is the fact that 2,493,-519 assembled at the Lord's evening meal, Friday evening, April 12, 1968, to keep in memory the death of the Lord Jesus Christ. They all knew that the death of Jesus Christ was the means of their salvation because Jesus paid the full ransom in behalf of dying mankind, and it meant redemption for the believing ones. It was observed that only 10,619 individuals partook of the Memorial emblems of wine and unleavened bread, indicating that they were of the anointed class, the remnant of the bride of Christ vet on earth. This number of partakers continues to get smaller and smaller each year.

19 Jehovah's witnesses have great con-

18. Give evidence to show there was worldwide interest in the celebration of the Lord's evening meal. 19. What confidence do Jehovah's witnesses have about many who are associating with them, and what words of Jesus will ring in their ears during 1969 as they continue declaring the Kingdom good news?

sociated with them at the Memorial of Christ's death, and are studying with them in God's Word the Bible, will dained ministers have associated with the soon share with them in declaring the

good news of God's kingdom. Jehovah's witnesses have not forgotten their responsibilities, and they want to help others see theirs. They believe Jesus

when he said, "Go therefore and make disciples of people of all the nations." (Matt. 28:19) They have made 1968 their busiest year of service in behalf of Jehovah's name and Word. Everyone who has dedicated his life to the doing of Jehovah's will wants to be, not a forgetful hearer, but rather "a doer of the work," and wants to be happy in doing it. (Jas. 1:25) Jehovah's witnesses are; and as they look around and see the troubles. distress of nations and perplexity rampant in the earth, and the work they still have to do, they are glad for Jesus' words: "Raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) So, on with the work of declaring the "good news" far and wide!

# Zeal Distinguished Early Christians

• In the book 20 Centuries of Christianity the writers comment on the early Christians and Rome's attitude toward them: "If Rome was willing to make an exception in the case of the Jews why was it not willing likewise to exempt Christians from spilling incense on the altars of the divine emperors? The Christians raised the problem of tolerance in a form more exasperating than the Jews ever had. The Jews were a sort of closed corporation and did no active proselyting. The Christians on the other hand were ceaseless proselyters. They were avowedly out to make Christians of the entire population." Jehovah's Christian witnesses today, too, put forth earnest effort to help all honest-hearted ones to learn and practice the principles of true Christian worship.

# **Buy Out the Time During Wicked Days**

Why should Christians value time highly?

Time is considered so valuable that some say "time is money." It is precious, valuable, a prized commodity. Without time nothing can be enjoyed, nothing can be accomplished. Time is also valuable because, under present conditions, man's life-span is limited to seventy or eighty years. That is why youths are counseled to remember their Creator. (Eccl. 12:1) Especially is the time of this generation, in which the good news of God's kingdom has to be preached first, limited. As the apostle Paul expressed it: "Brothers, the time left is reduced." Today it is even more reduced. Satan the Devil knows that his time is reduced. That is why he is so furiously active.- 1 Cor. 7:29; Rev. 12:12.

What counsel do we therefore do well to heed?

"Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." If this was true of Paul's day, how much more is it true of these critical "last days" when wicked men and impostors advance from bad to worse!—Eph. 5:15, 16; 2 Tim. 3:1, 13.\*

In what ways can Jehovah's witnesses use their time wisely?

By avoiding unprofitable pursuits. They can use their time wisely by performing all their necessary activities, such as providing the necessities of life, in a way that will please Jehovah. In particular can they use their time wisely by preparing for and attending the meetings of their Christian congregation and by sharing in the various features of the field ministry. In this regard a schedule of Christian activity is most useful and will serve as a protection. A very busy schedule will keep them occupied in the work of the Lord and thus protect them against getting into trouble.—1 Cor. 15:58.

Does the proper use of time allow for rest and recreation?

Yes, rest and recreation are necessary for keeping balanced and healthy. But the kind of recreation we choose and the time we devote

\* For details see The Watchtower, May 1, 1968.

to it should be balanced with our Christian obligations. While we would like to spend much time enjoying the beauties of God's creation and other forms of recreation, in view of the urgency of our times these should be balanced with our worship. When a ship is sinking, one's thoughts are not on recreation but on survival. So today, for Christians time for recreation must be limited in the interest of helping people flee to safety.

How can we use our time even more wisely?

Those who are Christian ministers can use their time even more wisely by improving their effectiveness in the ministry. They should not be 'beating the air.' (1 Cor. 9:26) As they become more acquainted with the Scriptures and more skilled in presenting the truth to others they will become more fruitful and so make better use of their time. After all, they do not engage in the field ministry just to report hours, but to do good, to help people see God's truth and thereby get on the road that leads to eternal life.

What if you have failed to use your time wisely in the past?

First of all, do not waste still more time by brooding on past mistakes. Why let such worries rob you of peace of mind and contentment? Rather, call to mind that Jehovah is truly a merciful and loving God and that he will freely forgive you if you sincerely repent, even as he shows at Isaiah 1:18, 19. So from now on turn over a new leaf and make good use of your time. As we read at Proverbs 28:13: "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." We cannot change the past, but we can do something about the present and the future with Jehovah's help. We can heed the apostolic advice to buy out the time during wicked days.

What should be the outlook of dedicated Christian ministers?

They should always look forward to improving their worship, their Christian ministry; if not by devoting more time to it, at least by improving the quality of it. Each one

of us should want to forget the bad things that are behind and pursue the goal of ever-lasting life in Jehovah's new system of things, when we shall have endless life to serve Jehovah and to enjoy what he will then provide for all obedient mankind. (Ps. 37:34) Making

wise use of the present time, we will be among those saying: "We ourselves will bless [Jehovah] from now on and to time indefinite." With time running out, it is truly the time for us to be molded by God's truth so that we will bless him daily.—Ps. 115:18.



ORE than 1,900 years ago a fisherman by the name of Simon Peter confessed to Jesus of Nazareth: "You are the Christ, the Son of the living God." (Matt. 16:16) Was Jesus indeed the Christ? A great many people of all walks of life have believed that to be so. But why? Is it not reasonable to conclude that there is evidence of this that convinced them and that convinced Peter?

It was over 500 years before Peter's day that a man by the name of Daniel was inspired by God to foretell the coming of the Christ. What he wrote is some of the evidence that proves Jesus to be the Christ. He said: "You should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks."—Dan. 9:25.

These sixty-nine weeks were not literal. If they were they would have ended 483 days after the rebuilding of Jerusalem and its walls in 455 B.C.E. But Christ did not appear at that time. So they would

have to represent a longer period of time. If we substitute a year for each day, according to God's direction at Ezekiel 4:6 regarding prophetic time, we have a period of 483 years.

According to Daniel's prophecy, then, the Christ would be due to arrive 483 years after 455 B.C.E., which would be 29 C.E. Now, when we look back to that year, we find Jesus of Nazareth came to John the Baptist at the Jordan River and was baptized.

When John raised Jesus from under the water the heavens were opened and God's spirit, like a dove, came upon Jesus. John heard a voice identifying Jesus as the Christ, saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:17) A similar expression was used prophetically regarding the promised Messiah, or Christ, at Isaiah 42:1.

Here, then, was a testimony by God to the fact that Jesus was the Christ, and it was at the exact time when Daniel's prophecy said that the Christ would appear. Knowing this, would not Peter have good reason to acknowledge Jesus as the Christ?

# AT THE TIME OF HIS BIRTH

It was thirty years before his baptism that Jesus was born in Bethlehem. At that time an angel announced to shepherds: "There was born to you today a Savior, who is Christ the Lord." (Luke 2:11) Before he was born another angelic announcement said: "You must call his name Jesus." (Matt. 1:21) With angels thus identifying Jesus of Nazareth as the

Christ, did not Peter have strong reason to recognize him as such?

But someone might ask how a baby could carry the title "Christ," because it means "Anointed One" and there is no record that Jesus as a baby was anointed by God. Actually the title was not given to him at that time. It comes from the Greek word *Khristos*, which means "Anointed One." Messiah means the same thing. In view of this meaning, Jesus could not bear the title "Christ" until he was anointed by Jehovah's spirit at the time of his baptism in 29 C.E.

But why did the angel at the time of Jesus' birth speak of him as Christ if he did not become such until thirty years later? The announcement apparently meant that Jesus was the one who was to become Christ the Lord.

# FURTHER EVIDENCE

When speaking with a Samaritan woman at Jacob's fountain, Jesus, for the first time, admitted that he was the Christ, the Anointed One of God. Usually he let people conclude this for themselves from the evidence they could see.

The woman knew from the prophecies that the Messiah, called Christ, was fore-told to come. So she said: "I know that Messiah is coming, who is called Christ. Whenever that one arrives, he will declare all things to us openly." Then Jesus replied: "I who am speaking to you am he." (John 4:25, 26) His admission was confirmed by prophecies that he fulfilled.

As such prophecies foretold regarding the Messiah, Jesus was born in Bethlehem of a virgin. (Mic. 5:2; Isa. 7:14) He was of the tribe of Judah and the family line of King David, the son of Jesse. (Gen. 49:10; Isa. 11:10) He was betrayed for thirty pieces of silver. (Zech. 11:12) To the house of Israel he became a stone of stumbling. (Isa. 8:14, 15) He was pierced,

died a sacrificial death to carry away our sins and was buried with the rich. (Isa. 53:5, 8, 9, 11, 12) These are only a few of the many prophecies about the Messiah that were fulfilled by Jesus.

# HOW THE TITLE WAS USED

The apostle Paul was a Bible writer who placed the title "Christ" ahead of the name "Jesus." In older manuscripts Luke uses it, once, in Acts 24:24 (NW; RS), when speaking about Paul. This focused attention primarily on the office and secondarily on the office holder. The title "Christ" emphasizes the official position Jesus holds as the Anointed One of Jehovah God, an honored position not shared by those of his followers who also were anointed by God's spirit.

Unlike religious leaders of Christendom who like a series of titles before their name, Jesus never had titles multiplied before his. The Bible never uses a combination of titles such as Lord Christ Jesus or the King Christ Jesus. When more than one title is used they are separated, as in "Lord Jesus Christ" and "Christ Jesus our Savior." It may appear to some that 2 Timothy 1:10 is an exception to this, because it reads: "our Savior, Christ Jesus." But in the Greek text the titles "Savior" and "Christ" are separated by the pronoun meaning "of us."

The overwhelming evidence in the Bible proving that Jesus was the promised Messiah, the Christ, supports Peter's confession of him as such. Furthermore, Peter was an eyewitness of what Jesus did and said and of what happened to him in fulfillment of the prophecies. So he said: "No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence." —2 Pet. 1:16.

# Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points.

• How was the existence of Pontius Pilate confirmed by archaeology?

An inscription was discovered that contained his name and that of Tiberius.

—P. 564.\*

• How did the faithfulness of the prophet Daniel's three companions in regard to the matter of refusing to eat certain foods forbidden by God's law prove beneficial?

It strengthened them to face the greater test that came up when they were commanded to bow before the image on the plain of Dura.—Pp. 571, 572.

• What good habits will help a Christian to prevent fear from unbalancing him?

Regular study of God's Word, privately and with fellow Christians, and constant prayer to Jehovah.—Pp. 590, 591.

- How did Jesus teach his disciples humility?
   By his own example of humility, washing their feet.—P. 595.
- To whom did God give the sabbath law?
   To the nation of Israel.—P. 603.
- If Christians are not under the sabbath law, then why did Jesus observe the sabbath?

He was born into the nation to whom the sabbath law was given and was therefore required to keep it, as were all other Jews.

—P. 604.

• What did the reign of King Solomon with its peace and plenty foreshadow?

The rule of all mankind under God's kingdom by Jesus Christ.—P. 625.

• For what two reasons did Jehovah decree the extermination of the Canaanites?

Because of their extreme wickedness, and because God had promised the land to the descendants of Abraham, Isaac and Jacob.

—P. 635.

• What will help one to overcome the tendency to be quick to anger?

Considering and following the example set by Jehovah God himself; also applying the direct counsel given in God's Word on the subject.—P. 644. • Why did the early Christians attack false religion?

To turn people from darkness to light and from the authority of Satan to God.—Pp. 652, 653.

 What weapon is used by true Christians against false religion?

God's Word of truth, the Holy Bible.

—P. 654.

• Why should Christians seek to improve their vocabulary?

Because it will add life and color and great satisfaction to their work of gently teaching others.—P. 717.

• Is it the responsibility of just the congregation servant to counsel others to avoid their getting into difficulties?

No. Galatians 6:1 indicates that those having spiritual qualifications should do so, and this includes more than the congregation servant.—P. 719.

 When Jesus said that one cannot enter the Kingdom unless he is "born from water and spirit," what did he mean by the "water"?

The water is literal just as is the holy spirit, and so refers to water baptism.—P. 734.

• What is evidently indicated by the "signs in sun and moon and stars" mentioned at Luke 21:25?

Heavenly phenomena, such as sunspots, which disrupt shortwave radio broadcasting and magnetic areas and which also affect people to an abnormal extent. Cosmic rays bombard the earth, great quasars are being discovered and radio signals are being picked up from heavenly bodies. There is also fear that man will use the moon as a military base to control the earth.—Pp. 751, 752.

• How is Jesus' prophecy about "the roaring of the sea and its agitation, while men become faint out of fear," being fulfilled in our day (Luke 21:25, 26)?

Man's use of the sea for warfare is causing fear. The building of nuclear submarines armed with missile-shooting equipment capable of firing from underwater long-range missiles carrying atomic warheads strikes fear into the nations. Even surface ships are being so armed.—P. 752.

<sup>\*</sup> All references are to The Watchtower of 1968.



• I know that the Bible says that a Christian wife should love and respect her husband. But my husband is a drunkard. How can a person love and respect a man who is like that?

—C. N., U.S.A.

Understandably, a Christian in this situation would be repelled by her husband's drunkenness. The Bible plainly shows that Jehovah disapproves of drunkenness. (1 Cor. 5:11; Gal. 5:21) It can lead to all sorts of additional wrongdoing. And God's Word urges us: "O you lovers of Jehovah, hate what is bad." (Ps. 97:10) However, that verse does not direct a wife to hate her husband. She may hate the badness and its results, yes, but not her husband. The Lord Jesus told his followers to love even their enemies. (Matt. 5:44) So while we can sympathize with a wife in this circumstance, knowing it to be unpleasant and difficult, surely she should strive to love her husband and to help him out of his badness.

As acknowledged in the question, God's Word directs wives to love and respect their husbands, saying, among other things: "Let wives be in subjection to their husbands as to the Lord . . . the wife should have deep respect for her husband." (Eph. 5:22, 33) The husband has a God-assigned place of responsibility in the family, whether he fully lives up to God's requirements or not. The wife should have respect for his position, even if she cannot approve of all he does.

As an illustration, we might note the Christian view of the governmental rulers, the superior authorities. These leaders have a right to a Christian woman's respect and relative subjection. (Titus 3:1; Rom. 13:7) This does not mean that she agrees with the moral code that some of them have adopted, nor can she approve of all their opinions and activities. In fact, daily she may see proof of corruption on their part, including bribery, favoritism and failure to enforce the law. Yet, as far as possible, she shows respect for the office they hold, since God directs her to do so. Similarly, a wife can work to increase respect for her

husband's office or position in the family.
—Titus 2:4, 5.

Before she married, she had respect for the man who is now her husband, and for his intended position as her mate and head. True, after she was married for a time, the Christian wife found out things about him that she did not know or expect prior to marriage. This is so in every marriage. She may have discovered ways and qualities that she did not like. But, if she looked for such, she probably also found new aspects of his personality and abilities that she could respect and love. Can the wife not now continue to develop love and respect for the things about her husband that initially kindled her love for him as well as those good things she discovered later? Are there things she personally can do that will emphasize or enhance his good qualities and minimize his undesirable ones? What can the wife do to make the home more appealing and enjoyable for him? These questions are worthy of serious thought. Remember, the effort she puts forth in developing respect for her husband will be a contribution to her own contentment.

Many times Christians have cultivated the admirable quality of endurance in order to further the Christian message and to aid others on the way to life. That is fine, is it not? The apostle Paul wrote: "Endure under tribulation. Persevere in prayer." (Rom. 12:12) But does the Christian woman in this circumstance view her family situation as an opportunity to show Christian endurance? Has she through prayer sought God's help in manifesting endurance?—Isa. 50:10.

We realize that these suggestions might seem hard to apply, especially in the case of a Christian wife who has had her patience and love sorely tried over the years by her unbelieving husband. It may be very difficult for her to continue and to strive to improve. But we firmly believe that the perfect counsel provided by Jehovah in his Word is the best counsel that one can get. As David wrote: "The law of Jehovah is perfect, bringing back the soul. . . . The orders from Jehovah are upright, causing the heart to rejoice."—Ps. 19:7, 8.

In the early Corinthian congregation some Christian wives had unbelieving husbands. Undoubtedly those husbands did things that strained the love and respect of their wives. But what did the apostle Paul counsel? He wrote: "How do you know but that you will save your husband?" Those words are in the same letter in which he wrote: "The head of a woman is the man." (1 Cor. 7:16; 11:3) So this constituted encouragement for those wives to love and respect their unchristian husbands, realizing that in time they might be able to aid those men to serve Jehovah. Such a thing might occur! Peter mentioned that unbelieving husbands may be won over by the "chaste conduct together with deep respect" of their wives.-1 Pet. 3:1, 2.

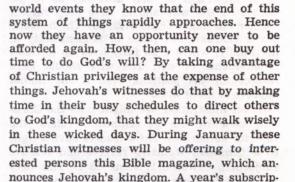
And this has proved true in our day. In one case a Christian wife in Massachusetts endured her husband's drunkenness and swearing for over twenty years. But her chaste conduct and her deep respect for his position as head of the

family had its effect. Finally, the husband saw that a change was necessary. He stopped drinking, smoking and swearing and joined his wife and grown children in attending meetings at the Kingdom Hall. Surely she was happy that she had endured. (Note also the remarkable experience from Iceland on pages 157 and 158 of the 1968 Yearbook of Jehovah's Witnesses.)

Maybe that will in time be the joyful experience of other Christian wives. We hope so. But even if that seems improbable in certain cases, the wives can work to cultivate respect and love for their husbands, and thus show their appreciation for the marital arrangement and for their husbands' God-assigned office.

"You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." -Eph. 4:22-24.

# **ANNOUNCEMENTS**



### FIELD MINISTRY

Time really means life. And Christians value their lives. So they want to walk wisely, buying out the time for serving God during these wicked days. (Eph. 5:15, 16) By observing

"WATCHTOWER" STUDIES FOR THE WEEKS January 19: "You Must Not Forget." Page 5. Songs to Be Used: 110, 107.

tion for The Watchtower, along with three Bible booklets, will be offered for \$1.

January 26: "Do Not Forget All His Doings." Page 10. Songs to Be Used: 50, 49.

February 2: Lovers of God's Name. Page 17. Songs to Be Used: 28, 8.

# Announcing JEHOVAH'S KINGDOM **JANUARY 15, 1969** Semimonthly THE FAITH THAT PLEASES GOD ARE YOU READY FOR THE RESPONSIBILITIES OF A BAPTIZED WITNESS? WHY HAS GOD PERMITTED WICKEDNESS UNTIL OUR DAY? CHRISTIAN WEDDINGS SHOULD REFLECT REASONABLENESS @WTB&TS

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

# THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

### CONTENTS Why Has God Permitted Wickedness Until Our Day? 35 How Long Will Wickedness Continue? 38 The Faith That Pleases God 40 Are You Ready for the Responsibilities of a Baptized Witness? 46 A Magazine Found in the Street 52 Jehovah Has Given Me Godly Joy 53 Christian Weddings Should Reflect Reasonableness Your Vacation in 1969 61 International Conventions Planned for 1969 63 Questions from Readers

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	Le - Isaac Leeser's version
AT-An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version  P - Jewish Publication Soc.	RS - Revised Standard Versio
P - Jewish Publication Soc.	Yg - Robert Young's version

Average	printing	eac	h	issue	: 5	,550	,000	Fiv	e c	ents	a	copy
"The	Watchtower	Is	Pu	blished	In	the	Follo	wing	72	Lange	rag	es

	Semimonti	ily	Monthly					
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Zulu	Fijian Ga Gun Hebrew Hindi Hungarian Tbanag Icelandic Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan	Twi			
Armenian	Monthly Bicol	Croatian	Lingala Malayalam Marathi	Sango Sepedi Serbian	Ukrainian Urdu Yoruba			

Bengali Burmese Ewe	
Watch Tower Society offices America, U.S., 117 Adams St., Brooklyn, N. Australia, 11 Beresford Rd., Strathfield, N.S.	Yearly subscription rates for semimonthly editions Y. 11201 \$1 W. 2135 \$1
Canada, 150 Bridgeland Ave., Toronto 19, England, Watch Tower House, The Ridgeway Jamaica, W.I., 41 Trafalgar Rd., Kingston	Ontario \$1 , London N.W. 7 8/6
New Zealand, 621 New North Rd., Auckland South Africa, Private Bag 2, P.O. Elandsfor	3 90c tein, Transvaal 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Monthly editions cost half the Remittances for subscriptions should be sent	he above rates.

Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

bel). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A Second-class postage paid at Brooklyn, N.Y. Printed in U.8

Number 2

HROUGHOUT all of man's history there has been much wickedness. And today, no matter where you

# HAS GOD

look in the world, there is bloodshed, crime, hatred and immorality. All too often it is the innocent, decent people who suffer from the wicked acts of others. They may be victims of violence, perhaps losing their homes, loved ones or even their own lives. You may or may not have experienced such things personally. Even if you have not, you likely have gone through things that have caused mental suffering, experiences such as injustice, unkindness, being cheated or deceived.

Why has God permitted such wickedness until our day? There are a number of reasons, but to understand those reasons properly we need to examine the issues raised at the time of the first rebellion. You have likely read the account of this in the Bible in the third chapter of Genesis. Let us consider, then, the real meaning of these events.

Briefly, this is what occurred: Jehovah told man that his life depended upon obedience to his Creator, and that disobedience would result in death. (Gen. 2:17) God's adversary, Satan the Devil, contradicted this clear statement. He told Adam's wife that the human pair could disobey and still, "You positively will not die." He further claimed that such disobedience would actually improve matters for them, causing their eyes to be opened, and that they would



"be like God, knowing good and bad." (Gen. 3:4, 5) Now, what was involved in this rebellious action of Satan?

# THE ISSUES AT STAKE

A number of issues or vital questions were raised. First, Satan called into question the truthfulness of God. In effect, he called God a liar, and that with regard to a matter of life and death. Second, he questioned man's dependence on his Creator for continued life and happiness. He claimed that neither man's life nor his ability to govern his affairs with success depended upon obedience to Jehovah. He argued that man could act independently of his Creator and be like God, deciding for himself what is right or wrong, good

or bad. Third, by arguing against God's stated law, he in effect claimed that God's way of ruling is wrong and not for the good of his creatures and in this way he even challenged God's right to rule.

But Satan's action raised still another question, as is shown later in the Bible in the book of Job, chapters 1 and 2. There, in connection with a man named Job, it is shown that Satan called into question the faithfulness and loyalty to Jehovah God of all creatures.

In so many words, Satan made the claim that those who serve God do so, not because they love God and his righteous rule, but only for selfish reasons, such as the material blessings God gives them. He claimed that, if such reasons were taken away, then even a man like Job would turn away from God. (Job 1:6-11; 2:4, 5) Yes, Satan's rebellion in Eden called into question the loyalty of all God's creatures in heaven and on earth. If put to the test, would they prove their love for their heavenly Father and show that they preferred his rule to that of any other?

# **GOD'S WAY OF SETTLING THE ISSUES**

Note, please, that Satan did not raise any question as to God's strength. He did not challenge Jehovah to use his might to destroy him as an opposer. But he did challenge God's right to rule and the rightness of his way of ruling. Also, he questioned the loyalty of God's creatures. So, instead of a test of strength, it was a moral issue that had to be settled.

Satan's false charges against God may be illustrated, to a certain extent, in a human way. Suppose a man having a large family is accused by one of his neighbors of many false things about the way he manages his household. Suppose the neighbor also says that the family members have no real love for their father but only stay with him to obtain the food and material things he gives them. How might the father of the family answer such charges?

If he simply used violence against the accuser, this would not answer the charges. Instead, it might suggest that they were true. But what a fine answer it would be if he permitted his own family to be his witnesses to show that their father was indeed a just and loving family head and that they were happy to live with him because they loved him! Thus he would be completely vindicated.—Prov. 27:11; Isa. 43:10.

This illustrates in certain respects what God has done. Moreover, he has allowed sufficient time—now almost 6,000 years—for the issue to be settled beyond all doubt. He has allowed this time, not only to permit his faithful creatures to prove their devotion to him and his rule, but also to demonstrate that any other kind of rule results only in bad.—Prov. 1:30-33; Isa. 59:4, 8.

Satan set himself up as a rival ruler by rebelling against Jehovah God. And, by taking the course Satan recommended, the first human pair declared themselves independent of Jehovah's rule and came under Satan's control. (Gen. 3:6; Rom. 6: 16) By God's letting both Satan and man go to the limit in their efforts to act and rule independently of their Creator, their total failure to produce good government, with real benefits for all mankind, would be made evident beyond all future denial. Meanwhile Jehovah would have those on earth who love him proclaim his name and purposes for the enlightenment of all who love and seek what is right.

So, the situation is much like that involving a Pharaoh of Egypt who took a course similar to that of Satan the Devil in opposing Jehovah God, and to whom Jehovah said: "By now I could have

thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth."—Ex. 9:15, 16.

# WHAT HAVE THE RESULTS SHOWN?

The Bible shows that Satan has made use of the time to build up an organization in heaven and earth over which he rules. The extent of his control of the earth is indicated by the fact that he could offer Jesus all the kingdoms of the world and their glory in exchange for Jesus' worship. (Matt. 4:8, 9) That is why Satan is called "the god of this system of things" and "the ruler of this world." (2 Cor. 4:4; John 16:11) What has this meant for mankind, and what has been the result of man's course of independence from God and his rule?

History testifies to the fact that this has not brought peace, contentment and eternal life to mankind. It has brought the opposite: thousands of years of pain, suffering and death. The record of history and the dreadful state of affairs in the world today are proof that man has not succeeded in governing without God. Man has tried all kinds of government, but he still lacks security and enduring happiness.

True, there has been progress in a materialistic way. But is it really progress when men send rockets to the moon, and yet cannot live together in peace on earth? What good is it for them to build homes equipped with every convenience, only to have families torn apart by divorce and delinquency? Are wars, riots in the streets, destruction of life and property and widespread lawlessness something of which to be proud? Not at all! But they are the

fruitage of rule that ignores God. Truly, as Ecclesiastes 8:9 says, "man has dominated man to his injury."

So God's long permission of wickedness has proved beyond doubt that man's attempt to 'play God' is a miserable failure. (Ps. 127:1) As a prominent editor said: "The more we search for an alibi, the more we discover that unhappiness on earth is man-made. Our key weakness is that we have not solved the problem of self-government."\* The inspired Bible writer Jeremiah rightly said: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step. Correct me, O Jehovah."—Jer. 10:23, 24; see also Proverbs 16:25.

Satan's influence over earth's affairs has brought disunity, wickedness and death, and his rule has been by means of deceit, force and selfishness. He has proved himself unfit to be the ruler of anything. So Jehovah is now fully justified in destroying this debased rebel along with his demons and all those on earth who have shared in his wicked deeds. (Rom. 16:20) But what about the loyalty of God's creatures to Jehovah's loving rule and Satan's claim that *all* would turn away if put to the test?

Jehovah God knew that "love never fails" and he knew that some of mankind would serve him willingly, out of love, and not because they were being bribed or forced. (1 Cor. 13:8) Many thousands have done this throughout the centuries. Job was one of these. Even though Satan brought terrific pressure against him and stripped him of his belongings, children and health, Job still declared: "Until I expire I shall not take away my integrity." (Job 27:5) Job proved Satan a liar.

As we have seen, the perfect man Jesus

<sup>\*</sup> David Lawrence, U.S. News & World Report, Sept. 25, 1967, p. 128.

resisted all of Satan's temptations and bribes. Further, when whipped by soldier guards and nailed to a cruel torture stake to die, Jesus held fast his loyalty to God. (1 Pet. 2:23) This proved that perfect Adam could have done the same if he had wanted to, and that God was not unrighteous in requiring full obedience from man. (2 Thess. 1:4, 5) By his loyalty to Jehovah, Jesus gave the finest answer to Satan's false challenge.

But Satan, his mind being twisted by selfishness and pride, has refused to slow down in his insane course. Although it has long since been proved that he was wrong and is a liar, he continues to persecute lovers of God. (Rev. 12:17) Since Jesus' death many thousands of Christians have

served Jehovah God because they loved him and wanted his loving rule over them. And right now, hundreds of thousands proclaim their loyalty to Jehovah as ruler. (Rev. 7:9, 10) Their faithful keeping of Jehovah's Word and their respect for his law have enabled them to live in contentment, in spite of all opposition from Satan.

What a mountain of evidence the unity, love and integrity displayed by God's servants throughout the centuries have provided against Satan and in behalf of Jehovah God! These clearly demonstrate that only Jehovah has the right to rule, that his way of ruling in love is the only right way, that man can stay loyal to him under the most severe test, and that Satan is the most monstrous liar of all time.

# HOWLONG

**J**EHOVAH GOD has permitted wickedness until our day. But will he permit it to continue indefinitely?

No, for God's particular purpose in permitting wickedness was to settle all the issues raised by Satan. Thus, he has set a definite time when he will bring wickedness to an end. The Bible writer Daniel referred to this long ago when he wrote: "The end is yet for the time appointed."—Dan. 11:27.

Nearly six thousand years from Adam's day to ours may seem a long time when viewed from the standpoint of humans who live about seventy years. But since God set the time limit, it is good to appreciate his view of the matter. The prophet Moses, at Psalm 90:4, says of him: "A thousand years are in your eyes but as yesterday when it is past." A year is a long time to a child of five, but to a

# WICKEDNESS CONTINUE?

man of sixty it is comparatively short. Likewise, to Jehovah, who lives for eternity, a thousand years is like a day.

—2 Pet. 3:8.

This set time during which wickedness has been permitted has been no injustice to us. Why, if God had immediately crushed the life out of all the rebels in Eden, we would never even have been born! We would never have had the opportunity for eternal life in his new sys-

tem. So the fact that Jehovah did not cut short his long-suffering at some earlier time has given us opportunity to live now, and eternally in the future. (2 Pet. 3:9, 15) Also, God has used this time to provide for man's redemption through Jesus Christ.—Gal. 4:4, 5.

In addition, God has used the time to select and prepare from among mankind "vessels of mercy." These are the ones

who will make up the righteous government over those who will live forever on earth in the new system. What blessings this heavenly kingdom means for man-

kind! During the time that God has been preparing the "vessels of mercy," he has shown much long-suffering. He has tolerated the wicked, the "vessels of wrath." He has held off their destruction. Why? The Bible clearly answers: "In order that he might make known the riches of his glory upon vessels of mercy." (Rom. 9: 22-24) To God's heavenly kingdom will go the glory of vindicating God's name and destroying the wicked, the "vessels of wrath." Also, by his allowing wickedness to continue for a time, facets of God's personality are manifested that would not ordinarily be seen: his mercy and longsuffering. These enrich our appreciation of the Creator and our own personalities, as we imitate him.—Eph. 5:1.

There has also been another real benefit in God's permitting wickedness as long as he has. If at any time in the future anyone should call into question God's way of doing things, it would not be necessary again for him to grant that one time to try out some other way. The record of six thousand years of failure by Satan, his demons, and men who have tried to run affairs independent of God has sup-

plied sufficient answer. No one can rightly claim: 'They did not get a chance,' or say, 'If only they had more time.' The permitted time has been enough to prove that the way of rebellion against the Creator has been absolutely disastrous! So God will be fully justified in swiftly crushing any rebel that threatens the future peace of the universe.—Ps. 145:20.

There is only a short time left before

Jehovah will destroy this wicked system of things. This remaining time gives us the opportunity to take sides with him and 'make his heart rejoice.' (Prov. 27:

# COMING IN THE NEXT ISSUE

- Appreciating Jehovah.
- · Appreciating Sacred Things.
- . The Meaning of Present World Distress.
- Babylonian Chronology-How Reliable?

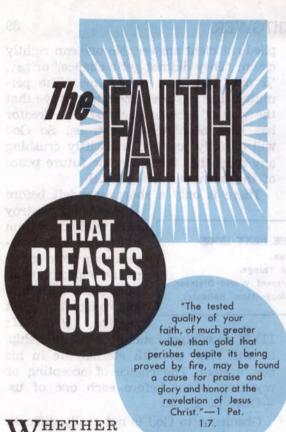
11) If we willingly submit to his rulership, he will bless us with eternal life in his new system. The choice of accepting or rejecting is set before each one of us.

—Deut. 30:19, 20.

Obedience to God is not really difficult. If we appreciate that Jehovah's wisdom is much greater than ours, and that whatever he does is for our good because he is a God of love, then we will obey him in everything. Whatever Jehovah's will is, we will want to do it, whether in times of crisis or in the everyday things of life. That is the way loyal servants of God have always felt. (Dan. 3:16-18; Ps. 119:33-37) In the first century some of these said to a high court: "We must obey God as ruler rather than men."—Acts 5:29.

Today, Jehovah is using his loyal servants to declare his name and purposes in all the earth. (Matt. 24:14) When that is done to his satisfaction, then he will show Satan his almighty power by crushing him and all other rebels, bringing an end to this wicked system. Thus, Jehovah will clear the universe of wickedness and pave the way for his righteous new system.

—2 Pet. 3:13.



WHETHER a person is religiously in-

clined or not, everyone puts his faith in something. He may not believe in God, but he will believe in himself, the security of his bank account, the value of education, the superiority of a certain form of government, the integrity of a friend. So faith takes on many forms. But it was to man's relationship to his Creator and his confidence in the outworking of God's purposes that Jesus referred when he said: "Nevertheless, when the Son of man arrives, will he really find the faith on the earth?"—Luke 18:8.

<sup>2</sup> What is "the faith" that Jesus referred to, and why is it so important to each one of us? Obviously Jesus was not referring to many different ideologies or

even to what man might accomplish of his own will when he spoke of "the faith." Rather he was referring to God and confidence in what He would do for the blessing of mankind, saying: "Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily." (Luke 18:7, 8) However, Jesus did not indicate that God was going to use many channels or promote variant ideologies in dealing with mankind, each one to please the taste of some, when he spoke of "the faith."

<sup>3</sup> Similarly the apostles indicated that there was a faith and a way that was pleasing to God. Concerning Paul's ministry in Ephesus the account at Acts 19:9 states: "Some went on hardening themselves and not believing, speaking injuriously about The Way before the multitude." Here the true faith was called "The Way," and, indeed, it was a way of life for those early Christians.

Even when on trial Paul boldly admitted "that, according to the way that they call a 'sect,' in this manner I am rendering sacred service to the God of my forefathers." These early Christians did not each one go his own way or follow his own line of thought, but endeavored to understand and follow closely the teachings of Christ and to gain insight into the mind of God, that their faith might have a solid base. As Paul wrote, "Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ." Each one was not teaching a different philosophy.

<sup>1, 2. (</sup>a) How is it true that faith takes many forms? (b) What did Jesus mean when he spoke of "the faith"?

<sup>3.</sup> How is early Christianity described, and what view-point did the disciples have regarding it?

creed or belief, but they were in "one accord" and, in fact, believed in "one Lord, one faith, one baptism; one God and Father of all persons."—Acts 24:14; Rom. 15:5, 6; Eph. 4:5, 6.

<sup>4</sup> Can we have that "one faith" today? If you feel that your religious conviction is that one original faith, can you back it up with Scripture? Do you know it well enough to impart it to others, making disciples of people of all nations as the early Christians did? This should be the goal of everyone who truly follows in the footsteps of Jesus. Regardless of a person's belief, it is good to know exactly what one's religion teaches and the basis for it.

### "SOLID IN THE FAITH"

<sup>5</sup> Our faith should be solid like a rockmass that sinks deep into the earth and cannot be moved regardless of the forces pushing against it. But some have faith that is more like sandy soil that gives or shifts under pressure or even washes away completely when the rains pour down. Still others are so devoid of substance to their faith that it is like quicksand that not only is completely lacking in support but also

will envelop and destroy anyone trusting in it.—Matt. 7: 24-27.

Faith, to be like a rock-mass, must be based on truth. It must be clearly defined in one's mind, solidly established on accurate knowledge and facts. Such a faith will stand up to questions and opposing viewpoints. Our

faith should be a God-given faith. But how can we be sure? As 2 Corinthians 13:5 says, "Keep testing whether you are in the faith, keep proving what you yourselves are." Yes, we have to keep testing and examining our faith: Is it logical, is it reasonable, does it harmonize with the book of faith, the Bible?

<sup>7</sup> Many have found their faith to be like the sandy soil that gave out on them under stress, having been built on traditions, human philosophies, not on the rocklike foundation of truth. This was the case of a woman who lost faith in the value of prayer and refused to teach her children to pray, because she had been taught to pray for the wrong thing, and when her prayers were not answered her faith was destroyed. She had built it on sandy soil. The individual she prayed for was violating God's righteous commandments, yet she thought God should miraculously protect him. She was encouraged in this belief by her religious adviser, but her faith was sadly misplaced.

<sup>8</sup> Even a rocklike faith may be shattered in time if it is not constantly built up, reinforced and strengthened; so it is no sur-

prise if the uncertain beliefs of some youths are eroded when subject to attack. As *Time* magazine reported: "The objectivity of the religious courses sometimes startles students, who frequently sign up to have their faith rein-

forced, not scrutinized." No wonder they are startled when the theologian commences his course by an attack on the basis

<sup>4.</sup> What should be our goal, and why?
5. 6. (a) How did Jesus describe

<sup>5, 6. (</sup>a) How did Jesus describe a person with true faith as compared with one lacking it? (b) How can we make our faith firm?

<sup>7, 8. (</sup>a) Why have some persons lost faith? (b) What is necessary for faith?

for their faith, saying: "The Bible is the greatest collection of mythology in the history of Western civilization." Certainly the faith of such students will never be built up by those who lack it, those casting doubts on God's Word. Rather, as Romans 10:17 tells us, "faith follows the thing heard. In turn the thing heard is through the word about Christ." So, to reinforce and strengthen one's faith, hearing the Word of God with understanding is required.—Jas. 1:5-8; Neh. 8:8.

9 The true faith directs us toward God and strengthens us for his service. True faith is not just a passive belief now any more than it was for Jesus and his apostles. It requires a solid foundation and real effort to build it up through proper study and associations. It is vitally important for each Christian to build up his faith, because it governs his course in life and, in fact, his relationship to his Creator. As Paul wrote: "You are all, in fact, sons of God through your faith in Christ Jesus." Again, Paul declared: "The life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me." Does your faith mean that much in your life? -Gal. 3:26; 2:20; 2 Thess. 1:3.

10 If one knows he is weak in faith, it is vital to work to build it up. Those whose faith is weak are likely objects for attack, for as Peter warned, "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." To ward off such Satanic attacks, Peter urges: "Take your stand against him, solid in the faith." If you do, then "the God of all undeserved kindness... will himself finish your training, he will make you firm, he will make you strong." (1 Pet. 5:8-10; Eph. 6:16) How does this strengthening take place?

In Galatians chapter three Paul shows that by exercising faith the individual receives the backing of Jehovah's holy spirit when under attack. The fact that training and exercising are mentioned in connection with faith shows need for an effort on our part to build it up. Earnestly seeking such faith leads one to a righteous standing with God; in fact, God assures us that he declares the "people of the nations righteous due to faith."—Gal. 3:5, 6. 8, 22.

11 Do you think you could never live up to God's righteous requirements or share your faith with others as Jesus did? God does not ask us to do the impossible, but with the backing of his spirit these are things we can do. As Jesus said, "That expression, 'If you can'! Why, all things can be to one if one has faith." (Mark 9: 23) To be pleasing to God our faith must be unwavering. As Hebrews 10:38 tells us, "'My righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him." Instead of shrinking back, we want to move ahead, to live in faith and to exercise our faith daily by sharing it with others.

# THE GOD OF TRUE FAITH

12 However, again the matter of the right faith comes into the picture if we want Jehovah to have pleasure in us. Many people believe in some kind of deity, and Paul recognized that, as recorded at 1 Corinthians 8:5, 6, "there are those who are called 'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords.'" But he emphasized, "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." So just believing in any god

<sup>9.</sup> Describe true faith and why it is so important.
10. How can attacks against faith be thwarted?

<sup>11.</sup> Why should we not despair of pleasing God?
12. Why is not just any kind of belief pleasing to God?

would not be pleasing to the true God, Jehovah. He tells us that he becomes "the rewarder of those earnestly seeking him." (Heb. 11:6) But if we doggedly persist in looking for him in the wrong place or with the wrong concept we will not find him any more than if we look for a friend on the wrong street. Similarly, persons who put faith in man and deny the power and invisible qualities of God as seen through His creation will not find Him or have the faith pleasing to Him. Even religious people who put their faith in images, including those, please note, of imperfect or "corruptible man," "even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created." are not pleasing to God. (Rom. 1:20-25) So, obviously, what is pleasing to God is faith in the right thing, the right kind of faith, faith based on God's Word and a knowledge of the Almighty as a personal and intelligent Being.—Rev. 22:8, 9.

13 True faith must be based on a knowledge of the Creator. After contrasting false beliefs with the true, Moses declared: "You well know that Jehovah your God is the true God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations." (Deut. 7:9) Can you say that "you well know that Jehovah your God is the true God, the faithful God"? What is the evidence, both from the world around us and from the Bible, regarding the existence of God? True, we cannot see him, for God is spirit and invisible to us, but this is no reason to believe he is nonexistent. Rather, as Paul said at Romans 1:20, "his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the

14 Many things that are quite real to us are invisible yet have power to bring about audible or visible effects: for example, gravity, air, radio waves, even some light waves that are invisible to the human eye and yet make stones glow in the dark. We believe in these things we cannot see because we know the results they bring about. We may not see the strong wind that blows us about on a windy day, but we feel it. We may not see the powerful hand of gravity pulling us to the earth, but we feel its power when we plunge off a ladder, hitting hard on the ground. We see no lines tying in our radio or TV set to a transmitter many miles away, yet the invisible signal comes through the air and we hear or see the resulting program. Surely God is not less powerful or wonderful than his creation, nor is there less reason to believe in his reality than in these other things that we recognize to be realities.

<sup>15</sup> The fact that radioactive elements in the rocks decay at a steady, measurable rate over thousands of years shows the passing of time and that the material had a beginning. Otherwise the radioactivity would finally have been exhausted. So the question arises, How and when did creative activity begin? Information such as this serves to strengthen our faith in the Creator and in the Bible account of a beginning to his creative works.—Gen. 1:1.

<sup>16</sup> Again, we might ask, Where did plants, trees, and finally man, get their

things made, even his eternal power and Godship." (Heb. 11:27) We know that man did not make the universe, nor does he have the power to do so, and it is illogical to assume that it just came about without intelligent creative force in view of the intricate nature of all matter, animate and inanimate.

<sup>13.</sup> On what should true faith be based, and what basis do we have for it?

<sup>14.</sup> Why is God's invisibility no reason for disbelief?

<sup>15.</sup> How do we know that Genesis 1:1 is true?

<sup>16.</sup> How do men's efforts compare with God's?

life? Not from men, who cannot artificially reproduce even the simplest forms of microscopic life, nor could it have started spontaneously with creatures lower than man, with even less intellect, when modern scientists with the latest equipment at their command cannot artificially reproduce the most simple living organism. As Thomas A. Edison, the great inventor, is reported to have said, "Until man duplicates a single plant, nature can laugh at his so-called scientific knowledge." No efforts of man have come close to the creative wisdom of Jehovah. So the Scriptures testify that God's "invisible qualities are clearly seen . . . because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."-Rom. 1:20; Ps. 19:1; 100:3.

17 No wonder Professor Tresmontant, lecturer on the philosophy of science at the Sorbonne in Paris, stated: "Those who find no place for God in their philosophy must be prepared to affirm that mindless, inanimate matter has been able to organize itself, to become animated, and to endow itself with consciousness thought . . . Matter must be credited with all the attributes that theologians specify as belonging to God, including supreme intelligence, creative power and eternal, autonomous existence . . . Even if by the great act of faith you accept the theory that the first large molecule was created by a chance collision of the right atoms under the right circumstances . . . The operations of chance would have to be brought in again at each stage to account for the development of each new organ . . . If you go on attributing to chance results that in fact are radically contradictory to the laws of probability, you find that you are in effect spelling chance with

17. What did a French lecturer say about philosophies that ignore God?

a capital letter, and using it as a synonym for God."

WORLD TROUBLES NO REASON TO LOSE FAITH

18 An argument sometimes raised by those who deny the existence of God is that if God is so powerful and really does exist, why does not he do something to straighten out world conditions and alleviate our sufferings? Such skeptics are not usually persons who are really concerned about the Creator or interested in serving him. but rather they want a basis on which to divorce themselves from faith and its requirements. It is not that they are interested in God's purpose or where they fit in the stream of time, but rather in the results to themselves. Actually their question is well answered in the Scriptures, which reveal that it is not God, but his agelong opposer Satan who is causing the misery and distress from which people suffer, while God is doing something and those who serve him are doing something, pointing men to the only real remedy for the situation, God's Kingdom government. (Rev. 12:12; 1 John 5:19) God has permitted Satan to continue exercising power in the earth in order to demonstrate His power and justice and permit His name to be declared while a great crowd of faithful persons are gathered to the side of His kingdom. Rather than God's being the source of the troubles on the earth today, Moses declared: "They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted!"-Deut. 32:4, 5.

<sup>19</sup> Fortunately for us, God has kindly allowed time to settle permanently the challenge raised by Satan, while giving us the opportunity to show faith in him and to serve him. "What shall we say, then?

<sup>18.</sup> What reasons do the Scriptures give for present world distress?

<sup>19.</sup> Why should we be happy over God's patience?

Is there injustice with God? Never may that become so!" Instead, we are reminded. "If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, . . . " then certainly we should be happy that he has given us this opportunity of knowing the truth and serving him, rather than get upset that he has not wiped out the present system along with many good-hearted persons who may yet learn the way to life.—Rom. 9:14, 22, 23,

20 So one who bases his faith on the Bible and knows it well could answer the question by saying that God has permitted the continuation of wickedness for several reasons. He has given plenty of time for his Adversary to marshal all the degenerates in heaven and earth in opposition to His righteous purposes, and then He will show His power, not only at Armageddon when the earth is cleansed of wickedness to make way for the Kingdom rule, but finally at the end of the 1,000year rule of Christ when wickedness is finally stamped out forever according to Jehovah's great purpose. (Rev. 20:7-10) By following this course of long-suffering and patience despite the reproach that God-dishonoring people have brought against him, Jehovah will magnify his name through the operation of his kingdom.-Mal. 3:14-18.

<sup>21</sup> The day-by-day passage of time that may seem slow to men and make us impatient for a quick change in conditions is as nothing to our God who is without beginning or end. Yet the time that he has set for the accomplishment of his righteous purpose toward the earth is

scheduled to run out within the coming few years of this generation. So we do not want to fall now at this late date in man's history into Satan's trap of unbelief and lack of faith.—Matt. 24:34; Ps. 92:7; Eccl. 8:11-13.

# BUILDING FAITH THAT PLEASES GOD

22 If you are among those "earnestly seeking" God, then you will want to keep strengthening your faith by study and association with Jehovah's witnesses, who are today truly exercising faith by bringing the good news of God's kingdom to others. If you feel you have need to strengthen your faith lest you or your family be among the sad ones whose faith cools off and who have nothing to replace it, then "continue applying yourself" to taking in knowledge and sharing it with others, "for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:13-16; 6:12; 2 Tim. 2:15) The true faith is not some intangible, unexplainable feeling, for Hebrews 11:1 shows that faith is tied in with realities, not unrealities. What one does about his faith gives a demonstration of the reality of his faith to others, convincing them that his belief in God and his purposes is an assured expectation.

<sup>23</sup> So instead of putting your faith in financial resources that may quickly be wiped out, or in friends who may prove to be short-lived or of the fair-weather type, or even in a government whose administration may change when one least expects it, put your faith in the one who can help you, the one who has power of life or death. Let your faith be as solid as David's was when Jehovah delivered him out of the hand of his enemy Saul. He

<sup>20.</sup> How will Jehovah's kingdom magnify his name?
21. How do the Scriptures give us the right viewpoint to avoid Satan's trap?

<sup>22. (</sup>a) How can one show that he is earnestly seeking God? (b) How can one demonstrate the reality of one's faith?

<sup>23.</sup> To what can the faith that pleases God be likened?

beautifully expressed it in 2 Samuel 22, verse three of which says: "My God is my rock. I shall take refuge in him." Let your faith be of tested quality, purified like fine gold, but of greater value before Jehovah. (1 Pet. 1:7) Let it be not like an uncontrolled, windblown wave of the sea, but like a ship under control, now

anchored securely against a storm, now moving forward surely on course under the propelling force of God's spirit. (Jas. 1:6, 7) Be sure you have "the faith" that Jesus spoke of, that you are following "The Way" as the apostles did, and that yours is the faith that pleases God.—1 John 5:4.



IKE a man moving from one country to a new one, learning a new language and taking up a new occupation, so is the step of Christian baptism. The person making this move leaves this old system with its ties and allegiances and comes over into association with those of God's spiritual nation, becoming part of the New World society of Jehovah's people world wide. While still in the world, they are no longer a part of it, as they now recognize the power and authority of God's heavenly government, his kingdom, in their lives. And instead of being divided nationalistically or linguistically, they now learn the "pure language" that all Jehovah's people speak in common, the language of truth from the Scriptures. (Zeph. 3:9) Finally, they take on a new assignment of work, entering into the service of their Creator, making that the first interest in their lives.

1. What changes for a person does Christian baptism bring?

<sup>2</sup> Are you ready for such a move? Obviously it would take considerable thought, planning and prayer. That is why Jehovah's witnesses do not encourage anyone to rush into baptism without first thoroughly learning what it means and what the responsibilities of a baptized Witness are. Yet the work that Jesus commanded be done and that Jehovah's witnesses world wide are engaged in is to prepare sincere people for just such a move. Their work is to "make disciples of people of all the nations, baptizing them . . . teaching them." (Matt. 28:19, 20) This is not a mere matter of putting one's name on a church membership roll, or subscribing to some creed to qualify for membership, which status may then be maintained indefinitely regardless of the person's course of conduct. To be a disciple of Christ a person must first qualify through study, acquiring faith by hearing the Word of God, and then deciding to make this move

<sup>2.</sup> How can one become a disciple of Christ?

47

to come over on God's side by taking one's stand as a dedicated servant of Jehovah God.

3 Those moving in such a direction usually come under attack in one or another of the many insidious ways that Satan uses to discourage those desiring to serve Jehovah. It may be opposition from family or friends; it may just be fear of what others will think. But it is something to expect, for, as Paul wrote at 2 Timothy 3:12, "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." This is not due to any wrongdoing on their part, but is because of the basic truth that Jesus explained to his disciples: "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. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also." (John 15:19, 20) This is no cause for alarm, because when we are on Jehovah's side, nothing that Satan can do can cause us lasting harm. Rather, Jesus showed, it should be a cause of happiness on our part if we suffer for his name's sake, becoming objects of Satan's attacks just as Jesus was.-Matt. 5:11.

<sup>4</sup> However, it does mean that those doing the discipling and teaching work must prepare those with whom they study to be forearmed to withstand such opposition. It is a reason, too, why a person contemplating baptism should not rush into it, but should first have a good understanding of God's Word, strong faith in Jehovah, and a willingness to serve him faithfully, regardless of what may come.

The student must come to appreciate that Jehovah is the Great Teacher through his inspired Word the Bible. As Isaiah 48:17 says, "I, Jehovah, am your God, the One teaching you to benefit yourself, the One causing you to tread in the way in which you should walk." He learns, not that it is Jehovah who needs him, but that he needs Jehovah and that he is born in sin and is therefore in need of Jehovah's provisions for life and salvation through Christ Jesus. In fact, each one, whether he realizes it or not, is a slave of sin and thus without hope of everlasting life until such time as he accepts the ransom Jehovah provided through Jesus. (Eccl. 7:20; Rom. 6:17, 18, 22, 23) When one's study and faith show him clearly what an undeserved kindness it is on God's part, not only for him to learn the truth, but to have his heartfelt dedication accepted by the Creator, he can see why those of the "great crowd" who now take this step of dedication in effect cry out with a loud voice, "Salvation we owe to our God, who is seated on the throne, and to the Lamb." -Rev. 7:10.

<sup>5</sup> He can understand, too, why a change must be made in a person's life before his dedication would be acceptable to Jehovah. As Jesus said, "The true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him." (John 4:23) But those who worship according to some religious formalism to be seen of men, or whose religious teaching is tainted with falsehood, cannot expect their way of worship to be pleasing to God. Rather, concerning the world organization of false worship, a voice out of heaven is heard declaring: "Get out of her, my people, if you do not want to share with her in her

<sup>3.</sup> What should a person showing interest in the truth expect, but what attitude should he have?

<sup>4.</sup> What understanding should a person considering baptism come to have?

<sup>5.</sup> What changes may be necessary prior to baptism as indicated by the Scriptures?

sins."—Rev. 18:4; Matt. 6:1-5; 1 Cor. 10: 20, 21.

<sup>6</sup> Some persons find that they need to make a real change in their way of living to qualify to approach Jehovah in dedication. Psalm 15:1-3 asks: "O Jehovah. who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. He has not slandered with his tongue. To his companion he has done nothing bad." So it may require making one's mind over to Jehovah's way of thinking and conforming one's life to his righteous standards with the help of his active force. Those who continue in a dissolute way of life, showing themselves to be lovers of pleasure more than lovers of God, those who are more interested in the desires of this life than in everlasting life and who show themselves to be friends of this old system of things, thereby indicate they are the enemies of God. He will not even consider their prayers, much less accept an insincere dedication, which amounts to saying one thing and doing another.—Isa. 1:15-17; Jas. 4:4.

7 However, all persons of honest heart who come to know Jehovah's Word and purposes are invited to share in the grand work recorded in Psalm 148:13, 14: "Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven. . . . Praise Jah, you people!" This, in fact, is one of the responsibilities of a baptized Witness. God is indeed gracious to give mere man the honor of serving him in this way. And considering what a privilege it is to represent Jehovah in this way by bringing the truth to others as Jehovah's witnesses do in their house-to-house ministry, we can understand why the only ones invited

to share in this work are those who have not only come to appreciate the Scriptures and the Kingdom hope, but have also made their lives over in harmony with God's will. As Jesus said in prayer to his Father, at John 17:6: "I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word." Yes, such ones have come out of this system with its corruption and disregard for God's righteous requirements and have come to observe and follow God's Word. They "observe the commandments of God" and so qualify for "the work of bearing witness to Jesus." -Rev. 12:17.

8 In order to observe the commandments and do the witness work, accurate knowledge of the truth is required. As Paul commented: "Do you, however, the one teaching someone else, not teach yourself?" (Rom. 2:21) Especially before such an important step as baptism is it necessary to get an accurate fundamental knowledge of the Scriptures and of what is required of a baptized witness of Jehovah. Baptismal candidates, therefore, are encouraged to read and study the Bible carefully. As an aid to accurate knowledge the Watch Tower Bible and Tract Society has encouraged all persons before baptism to study or at least read carefully the basic Bible textbooks "Things in Which It Is Impossible for God to Lie" and Life Everlasting-in Freedom of the Sons of God (or, if they are not available in your language, other recent publications of the Watch Tower Society that cover similar material). These publications help to establish a basis for rocklike faith as they cover subjects such as how we can be sure of the existence of God, which sacred book of religion is the truth, and how to

<sup>6.</sup> What things would be required for one's dedication to be acceptable to Jehovah?

<sup>7.</sup> What privilege and responsibility can be ours?

<sup>8. (</sup>a) Explain what preparation a person considering baptism should make. (b) What are some basic truths with which he should be familiar?

become one of God's men of "good will." Besides doctrinal information, the student learns of the respective places of man and woman in the Christian congregation, the importance of neutrality in this old system, the sacredness of blood, and of the fight that must be maintained against wicked spirit forces for one to receive finally the paradisaic blessings God has in store for those faithfully serving him.

9 Additionally, the Watch Tower Society has recently provided in English, and in a number of other languages, the publication "Your Word Is a Lamp to My Foot," showing the Scripturalness of Jehovah's modern-day organization in the earth. In the first portion of this publication some key Bible questions are propounded, together with their answer in the form of Scriptural citations. When the student consults with the overseer of the local congregation and can affirm that his life is in harmony with the Scriptural pattern and shows that he can comment with understanding on these basic truths, then, indeed, such a person is in position to dedicate himself in prayer to Jehovah and undergo water baptism in symbol of his dedication to do Jehovah's will. Such fine guides to accurate knowledge, provided by Jehovah as the Great Teacher through his channel of communication in the earth today, help us to appreciate what Jehovah requires of each person who loves him and desires to serve him. Then truly such a person is in position to say as did the Ethiopian with whom Philip discussed the truth: "Look! A body of water; what prevents me from getting baptized?"—Acts 8:36

<sup>10</sup> By this step of baptism one actively puts oneself on God's side, demonstrating

one's faith in Jehovah and in Christ Jesus. One takes up the fight of Christian faith, entering the ranks of those serving Christ. (2 Tim. 2:3, 4) He has made his dedication to Jehovah in prayer, in effect determining to devote himself to the doing of God's will unconditionally. In this he follows the example set by Jesus as recorded in the Scriptures. He indicates he is desirous of following the lead of God's holy spirit. Such a course has God's approval and brings the support of his spirit and the encouragement and assistance of his organization as well as the assurance of a good conscience that the individual is sincerely endeavoring to please God fully. (Mark 1:9-11; 1 Pet. 3:21) Thus when the individual is lowered beneath the water of the baptismal site, it is as though he is buried or dies symbolically to his past situation in life and is then raised up for a new start, ready and willing to conform fully to God's guidance in his life. Baptism is therefore a solemn commitment made to the Creator. Since nothing in a person's life can have greater significance than his relationship to God, his baptism as a Christian is therefore the most important step in his life.—Eccl. 5:4-6.

<sup>11</sup> At the time of baptism it is customary that other dedicated persons be present as witnesses to the ceremony. They recognize that the one being baptized is publicly avowing to accept the responsibilities and privileges that come with being a baptized Witness. But they are not the only witnesses. As Jesus said, the individual is baptized "in the name of the Father and of the Son and of the holy spirit." So we can be sure that Jehovah and Jesus are interested witnesses on such occasions. They are interested because this person has come to recognize that Jehovah is the

<sup>9.</sup> Why is it proper for a person considering baptism to consult with the congregation overseer prior to taking such a step?

<sup>10. (</sup>a) What does baptism mean for the individual, and why is it so important? (b) What blessings come to the individual who is baptized?

<sup>11. (</sup>a) How is baptism different from an individual's private prayer of dedication to God? (b) What does baptism indicate that a person recognizes?

Supreme Sovereign and Life-Giver and that Jesus, his Son and our Redeemer, is the enthroned King of Jehovah's new system of righteousness. He acknowledges the guiding power and force of Jehovah's spirit in his life and realizes that his dedication and baptism put him on the side of the 'great cloud of witnesses' who today faithfully follow the lead of 'the Chief Agent and Perfecter of their faith, Jesus.'—Heb. 12:1, 2.

12 Baptism brings responsibilities and privileges, but also opposition. Jesus showed that this dedication of one's self to Jehovah must take precedence in one's life, even over family or relatives if they are opposed. Only by one's faithfulness will one be found pleasing to Jehovah and perhaps impress on one's family the importance of their also taking up the same faithful course that leads to life. (Rom. 10:13) As Jesus said, "Whoever is not carrying his torture stake and coming after me cannot be my disciple." (Luke 14:26, 27) Are you willing to do that? The goal toward which one strives is a great one-everlasting life. Since the reward is great, it is only reasonable that achieving it is not easy, but with Jehovah's help it can be gained. Jesus described access to this reward as a narrow gate and a cramped road that few find, but, once found, it is the road to stick to regardless of the problems along the way. (Matt. 7:14) Since Jehovah has shown such love for us through the sacrifice of his Son, to make this prospect of life possible, we want to show unswerving love also for Him in living up to our dedication. -1 John 4:9. Vical and to bras not set to

<sup>13</sup> Once one is baptized, one does not lean back and rest on one's laurels, feeling that now one has done what God requires.

It is not the end of the road, but the beginning, just as Jesus' life showed. It was after his baptism that he commenced his public ministry, throwing himself into the preaching work, despite the opposition and hatred manifested by the religious class in his day, which hatred was appeased finally only by his death. So, recognizing the work ahead, one who dedicates oneself to Jehovah wants to be sure one keeps well equipped for it. This means study. Not just congregational study, but personal Bible study so that when we need a convincing Bible answer to help someone appreciate the truth, we will be able to give it. (1 Tim. 4:16) As Proverbs 18:15 says, "The heart of the understanding one acquires knowledge, and the ear of wise ones seeks to find knowledge." Peter urged: "Go on growing in the undeserved kindness and knowledge of our Lord." (2 Pet. 3:18) Paul counseled, "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (2 Tim. 2:15) Finally, Hebrews 6:1 encourages, "Let us press on to maturity." So the baptized Witness does not slow down or stop his studying of the Scriptures just because he is now baptized or perhaps because the one who previously studied with him discontinues giving this assistance. Rather he sees the need to continue growing in knowledge and understanding himself and so plans a definite schedule for continued personal study and asks Jehovah through prayer to help him by means of his spirit to understand his Word even more as time goes on. (Prov. 2:4-6; Jas. 1:5) He recognizes this as one of the responsibilities of a baptized Witness in order to keep spiritually strong.

14 His study as well as his association

<sup>12.</sup> Why is following the course of dedication to God to be recommended despite all obstacles?

13. (a) What does baptism not mean for the individual?

<sup>13. (</sup>a) What does baptism not mean for the individual? Why? (b) What good Scriptural counsel should a baptized Christian be sure to follow?

<sup>14. (</sup>a) What arrangement does Jehovah have for the well-being of his servants on the earth, so why should a baptized person want to cooperate with it? (b) What did Jesus say about Christian unity?

with Jehovah's people helps him to understand that Jehovah has, not only a heavenly, but also an earthly, visible organization of people doing his will. Jesus foretold that among his people there would be a "faithful and discreet slave" class who would be providing the spiritual food to God's family of devoted servants on earth, acting as his channel of communication and overseeing the carrying out of the Kingdom interests world wide. (Matt. 24:45-47) These anointed overseers serve as though being guided in their activities by the right hand of Christ. They take the same viewpoint as Jesus had when he said to Jehovah, "Let, not my will, but yours take place." (Luke 22:42) To illustrate the harmony that would prevail in Jehovah's organization, Jesus likened it, in John 15:1-10, to a vine with branches. Jehovah is the Great Cultivator, Jesus is the vine and those coming into spiritual union with him are the branches. Clearly this necessitates a recognition of Jehovah's organization in the earth today. This vine is a productive one bearing fruit that will last through Armageddon.—Heb. 13: 7, 17.

15 What kind of fruit is it that those attached to the vine must bear in order to have God's favor and to avoid being pruned off as unproductive sprouts? Actually the Scriptures mention two kinds of fruitage that a Christian would endeavor to cultivate. One is the fruitage of the spirit, including love, joy, peace, longsuffering, kindness, goodness, faith, mildness and self-control. (Gal. 5:22, 23) To stay in harmony with Christ and to be pleasing to Jehovah, these qualities must be produced. But we want to see such fruitage, not only in ourselves, but also in others. Those who are disciples of Christ understand that it is Jehovah's will that they make disciples of others also. As Proverbs 11:30 says, "The fruitage of the righteous one is a tree of life, and he that is winning souls is wise." This was the work to which Paul and the early Christians devoted themselves. Paul wrote to the Romans (1:13) that he hoped to come to minister among them that he 'might acquire some fruitage also among them even as among the rest of the nations.' By this he referred to Kingdom fruitage or Christian disciples. Each one who dedicates himself to Jehovah has a responsibility in this regard to endeavor to acquire fruitage by discipling people of the nations.

<sup>16</sup> Paul felt so strongly about this responsibility, that he said: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!" (1 Cor. 9:16) This work is not one we do just in our own strength. but we can be assured of the assistance of Jehovah's spirit as long as we prepare and do our part. It is Jehovah who brings the fruitage and the increase as a result of the activities of his servants throughout the earth. Each one who dedicates himself to Jehovah has a serious responsibility before his Creator. As Ezekiel 33: 8 says, if "you actually do not speak out to warn the wicked one from his way, he himself as a wicked one will die in his own error, but his blood I shall ask back at your own hand." How much happier a course to share actively in giving the warning and as a result have the joy of rescuing many honest-hearted ones for life in Jehovah's paradisaic new system! To such ones Jesus declared: "I say, then, to you, Everyone that confesses union with me before men, the Son of man will

<sup>15.</sup> What good fruits should all Christians endeavor to produce?

<sup>16.</sup> How do the Scriptures point out a Christian's responsibility and the wise course to follow?

also confess union with him before the angels of God."—Luke 12:8.

17 What a cause for joy to have the Son's favor! So, one who enters into a dedicated relationship with Jehovah and who accepts Jesus as his Mediator automatically receives responsibilities; one also receives many blessings and much joy. Such one recognizes that Jehovah is his strength and source of help, the One who saves and shepherds his people. (Ps. 28:7-9) He finds that, far from being a burden, the service he performs to Jehovah brings him much happiness and is a source of refreshment to him. (1 John 5:3) Even though one may be under much pressure from family or friends, or though circumstances are difficult for the time, the one who continues to find a place for Kingdom interests in his life, making first place for Jehovah and his service, will find the way smoothed for him. This was true for the returning captives of Zion, and it is true for spiritual Israelites today. As Psalm 126:5, 6 declares: "Those sowing seed with tears will reap even with a joyful cry. The one that without fail goes forth, even

weeping, carrying along a bagful of seed, will without fail come in with a joyful cry, carrying along his sheaves."

18 What a privilege it is to know the truth and have some share in advancing the Kingdom interests in these "last days." For those of you contemplating baptism, now is the time to prepare for it by careful study, by bringing your life into conformity with Jehovah's righteous requirements, and by prayer to Jehovah for his guidance. Then do not hold back, but, like Jesus, move ahead into greater service and receive Jehovah's approval. And for those who have taken this step, let each one live up to the responsibilities that come with dedication to Jehovah, knowing that "loving-kindness belongs to you, O Jehovah, for you yourself pay back to each one according to his work." (Ps. 62:12) Show to all that you have moved over from the old system to the new, that you have learned and can now teach the pure language of truth under the direction of Christ the King because you willingly accept the responsibilities of a baptized Witness.—Luke 9:59-62.

18. What should an unbaptized person do, and with what goal in view?

# A Magazine Found in the Street

One day, in Mexico, a lady picked up a copy of *The Watchtower* that she found lying in the street. She began reading it, and what she read aroused her interest so much that she was moved to go to an Evangelical Temple to ask if this was the place where *The Watchtower* was distributed. They told her that it was not, but they mentioned that they thought it was distributed on a certain street. For two days this interested lady hunted up and down this street, asking everyone she met.

Locating the meeting place of Jehovah's witnesses, she waited on Sunday from 11 a.m. till the meeting time came. When the meeting began she was in the audience, enjoying very much the method of Bible study carried on. Arrangements were made for her to be given personal instruction by means of a Bible study. Soon what she was learning began to move her to make changes. After learning that Jehovah God is invisible and that making images of him is really impossible, she removed the images from her home. She regularly came to the meetings prepared to participate by commenting in the Watchtower study. She legalized her marriage and stirred up her husband's interest in God's purposes. She told her relatives about God's truth, and some of them came to the meetings. All this because a lover of God's truth picked up The Watchtower lying in the street.

<sup>17.</sup> Despite difficulties, of what can one who is dedicated to Jehovah be sure?



JOY has been the continuous theme of my lifetime of service with Jehovah's organization. My sentiments of joy are well expressed in song Number 101 of the songbook "Singing and Accompanying Yourselves with Music in Your Hearts," a song entitled "Our Godly Joy." And now, with Jehovah's help and spirit, I would like to tell you how Jehovah has given me godly joy.—Isa. 65:14; Phil. 4:4.

I was born in 1894 in Altenstadt bei Geislingen a/d Steige, now known simply as Geislingen an der Steige, Germany. I was a happy child, and my parents were as happy as others around them, though they did not live by a true Bible hope. As far as they could do so, they taught us three girls and four boys to do what is right and to work hard. Still, there was something missing in life. I did not really know God. We had a measure of happiness, but it was not the "peace of God that excels all thought." That was the kind of joy I wanted.—Phil. 4:7.

In the year 1913 I went to Zurich, Switzerland, to work for my aunt who operated a bakery store. A year later, World War I broke out. Three of my brothers had to go to war. That was a hard experience. Now I needed something more than a happy family upbringing to sustain me. I needed something that only

God can give—spiritual qualities to aid me to face this era of death and sorrow. The religions with which I was acquainted offered no real hope or joy. On Sundays I would seek out lonely places in the woods where I could meditate and pray. I did not know God by his name Jehovah at that time, but I knew he was the only sure source of joy. I was much like the Ethiopian eunuch about whom the Bible tells us, a man who was read-

ing the Scriptures but needed guidance to gain right understanding. (Acts 8:30, 31) Jehovah knew my problem and began to answer my prayers.

In 1914 one of Jehovah's witnesses (then known as "Bible Students") came into the store to buy bread. Little did I realize that she had the more important "bread of life" for which I longed. (John 6:31, 35) She talked of God's kingdom, and, though my aunt showed no interest, I listened eagerly. It was so different, so logical, so refreshing! I invited her into the kitchen.

I will always remember how patiently and kindly she explained that wondrous Bible promise: "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21: 4) How could this ever take place? I inquired as to where I could learn more about such matters. She invited me to regular meetings of the Witnesses.

# JOY THROUGH ASSEMBLY

How precious that first meeting was! What joy I found there! Here at the Assembly Hall was the real Christian fellowship that I had lacked. How right the Bible is to advise the assembling together of true Christians! (Heb. 10:25) So deep-

ly impressed was I that it has been my goal ever since to make meeting attendance a "must" in my weekly schedule. Without meetings I could not possess true godly joy.

As one progresses to maturity, joy begins to take on new depths. In those days, as today, meetings were truly beneficial. We studied such publications as The Three Worlds, Tabernacle Shadows, and Studies in the Scriptures. My godly joy increased to the point of cultivating the hope of one day being with Jehovah and his beloved Son in the heavenly kingdom. I dedicated my life to Jehovah, being baptized in token thereof.

Not long ago, when I sat in our Kingdom Hall here at Brooklyn Bethel and saw the film "God Cannot Lie," my mind went back to the days when another film was popular-"Photo-Drama of Creation." I wanted everyone to see and hear that Drama. Together with one of my Christian sisters I wrote the Watch Tower Society to arrange for showings in Geislingen. Those who came were greatly blessed and my joy increased at seeing some increase of interest on the part of people in my hometown. Today there is an active congregation of seventy-five Witnesses in Geislingen, and even now I receive letters telling how older people in the territory still recall my earlier efforts among them.

Assemblies, too, have been a source of great joy. In 1922, for example, I attended one in Stuttgart, Germany, where the main lecture urged us to "advertise, advertise, advertise the King and his Kingdom." Those of us who had been engaged in Kingdom work for many years learned that we were not yet "going home" to the heavenly kingdom to be with our Lord Jesus Christ. No, not yet! There was more work for us right here on earth.

Joyfully I continued sharing in the preaching of the Kingdom, though not without opposition. Satan the Devil was busy sowing bad seed among Jehovah's faithful servants. An "evil slave" class was beginning to be manifest. (Matt. 24: 48-51) I knew something was going on in the congregation. As one of God's "sheep" I wanted to be led correctly and avoid those having selfish designs on God's flock. How happy I was when matters were clarified by J. F. Rutherford, the Watch Tower Society's president, in a speech at the Basel assembly in 1926. A week later he spoke to our small group at Zurich, encouraging us to stick loyally to Jehovah's organization. Now we knew what road to take. Jehovah was leading us toward greater joys and privileges in his service.

# JOY OF BETHEL SERVICE

I knew that the worldwide witness work must be accomplished and I wanted to get closer to the headquarters of Jehovah's earthly organization, so I decided to come to America. The day of departure came. I left behind me my dearest friends in Zurich and reached New York in September 1926. A few months later I put in my application for Bethel service. Today, most young people who qualify are called to Bethel in a matter of months after submitting an application. I had to wait ten years. That really made me wonder if it was Jehovah's will. But I waited. I was determined to serve joyfully at what I was doing in the meantime.

It never occurred to me to go back to Switzerland. I knew that if it was Jehovah's will for me to be in Bethel service. I would receive the call in due time. I kept the matter before him in prayer, and as I waited there were many things for me to learn as a preacher of the good news of his kingdom.

When a servant of Jehovah waits for his blessing long enough, why, when the blessing does come it seems that there is an extraordinary joy experienced. That was what I found. Imagine the peak of joy when I received that long-awaited letter from Brother Rutherford inviting me to be a member of the Bethel family! What better place to be than at Bethel. I have come to appreciate it fully during my thirty-two years in this wonderful place.

At Bethel a new life began for me. I well knew that my part as a woman was to serve my God humbly and I assented in my heart to do anything Jehovah would arrange for me to do through his organization. I was assigned as a housekeeper, taking care of thirteen rooms. That meant something that a housewife ordinarily does not have to do—making twenty-six beds every morning! Also there was the scrubbing of floors, cleaning windows, dusting, washing sinks and mirrors, vacuuming rugs and taking care of washrooms.

On the surface this might appear to be plain, ordinary hard work. Not so at Bethel! I have learned to face each day with the happy thought that I am doing something for my brothers here. They would not appreciate coming home from a hard day's work in the factory or office to an untidy room and unmade beds. No, there is a sense of satisfaction in doing this work. Seeing things neat and clean also brings joy and satisfaction.

Many are the expressions of appreciation I have received from the brothers whose rooms it was my privilege to clean. A housekeeper gets a certain pleasant relationship with the occupants of a room, even though she may not often see them. It was always a joy to know that people appreciated such services. Actually I have found that a housekeeper can be artistic, getting joy out of fixing little things in the room differently each week.

However, as time goes on we get older, and with age come problems. I recall feeling that I could not possibly keep up with the work. But then I had a heart-to-heart talk with one of the older Christian sisters in our beloved family. I will never forget that discussion. It opened my eyes to other avenues of joy; for example, the joy of trusting in Jehovah to grant one strength for each new day. When young we tend to overlook the need for that kind of trust. We already have the physical strength. But as we get older, our need becomes apparent, our problems take on a new aspect, and this draws us more frequently to Jehovah in prayer. So I learned to pray often for strength, while at the same time learning how to do things more efficiently. After all, actors, even in old age, often improve on their art, even though their faculties are not so sharp. So we, in Jehovah's service-more precious than all of the arts-can strive for efficiency even in old age.

### JOY IN SINGLENESS AND OLD AGE

Looking back on my years of Bethel service. I am thankful for the valuable training received here. The combination of so many different personalities, all devoted to Jehovah and all assembled in one place with their imperfections, their varied habits and interesting customs, surely provides a grand field for training. In every aspect of life I have learned that I am not so good as I once thought I was. Bethel has taught me to be humble-that quality so precious in God's sight. (Jas. 4:6; 1 Pet. 3:4) I have been able to develop patience, endurance, peace and gratefulness. Situations have arisen that aid one to measure one's humility and willingness to share with others. It is my prayer that Jehovah will continue to mold me as a vessel fit for honorable use in his house.

Then there is the blessing of singleness. I have chosen to lead a single life in my service to Jehovah. Do I ever get lonely? Not at all. Really, my moments alone are among some of the most precious. I can commune with Jehovah in prayer. I can enjoy meditation and personal study without distraction. And whenever there is a need for companionship, all I have to do is visit some friend's room, sit in the beautiful Bethel garden, or go to the lounge, where one can often enjoy hearing someone play the piano. Singleness has contributed not a little to my joy.

Bethel service, too, includes assignments with one of the local congregations. All members of the Bethel family have the privilege of preaching from house to house, making return visits on interested persons, and conducting Bible studies with people who hunger and thirst for righteousness—all this in cooperation with one or another of the 187 congregations in the New York area. When I first came here there was only one congregation in Brooklyn. How joy-inspiring it has been to witness the marvelous growth! Surely it is the Lord's doing!

I have also witnessed the construction of two new Bethel homes and three new factories for producing Bibles and Bible literature. Even as I write, another Bethel home takes shape just across the street. What wonderful evidence of Jehovah's prospering hand with his devoted people! I have seen all this. What more could one ask?

It has been a pleasure to learn of the phenomenal growth of Kingdom interests in the land of my youth also. Among the multitudes in Germany who have listened to the Kingdom message and thrown in their lot with God's worshipers is the son of that aunt of mine in Zurich. He and his whole family are now Witnesses, to my great joy.

I am now seventy-four years of age. Considering all things, I am in fair physical condition. Looking back over the three decades and more of Bethel service, I am constrained to praise Jehovah for all he has given me, and above all for the joy. I still do some housework along with other lighter duties in the Bethel home. I have no regrets. I have been privileged to receive divine education here. I have witnessed Jehovah's manifest blessing upon his people in these "last days." To me it is marvelous, satisfying, joy-inspiring. Life has been anything but monotonous. It has been filled with good things. I have learned to renew my strength through trust in Jehovah. I thrill at the new music we have, the new literature, the sharper discernment of Jehovah's purposes. My heart is strong and joyful.

Upon Jehovah's people world wide I have seen the fulfillment of his grand promise: "Look! My own servants will rejoice, . . . My own servants will cry out joyfully because of the good condition of the heart." (Isa. 65:13, 14) With strong confidence in Jehovah, then, I am continuing right on down to the close of my earthly ministry, trusting in him to aid me to retain, cultivate and improve my godly joy!



"HIS is what I've wanted since I was a little girl," said the prospective bride in Florida about her wedding.

She was thrilled over what was planned, including her costly lace-and-pearl gown, with its thirty-foot train. The traditional wedding music would flow from a ten-piece orchestra as she made her entrance. And what an entrance it would be! Emerging from

an artificial "cloud" emitted by a hidden device, she would descend a twenty-one-step staircase. Down she would come, between gilded cages of doves, to her waiting bridegroom.

Following the ceremony, the reception or wedding feast would include champagne and an eight-foottall wedding cake. When the bride began to cut the cake two lovebirds would be released to flutter through the ballroom. How did the prospective bridegroom react to all this? Unnerved by the extravagant plans for the \$25,000 affair, he fled the scene nine hours before the wedding!\*

You probably have never seen a wedding as lavish as that one. Yet you likely know that weddings and associated events range from modest to mammoth, from simple to sumptuous, from God-honoring to godless.

How, then, is a Christian who loves God and desires to be guided by the principles of his Word to decide what to arrange for his own wedding? Where does he draw the line? Complicating matters further, one author observed: "No social custom is as deeply rooted in tradition and bound by convention as a wedding." Should the Christian try to follow all the traditions, some of them, or none of them?

# Christian Weddings SHOULD REFLECT REASONABLENESS



Just what is a reasonable Christian wedding?†

### CHRISTIAN REASONABLENESS

True Christians know that when they marry, the ceremony must fulfill the requirements of the secular law, whether that be in a religious service or a civil one such as at a courthouse or registration office. (Luke 20:25) Throughout the earth Jehovah's witnesses recognize this and so fulfill local requirements. Yet questions remain as to certain customs followed at the wedding ceremony. Just what should Christians do?

A key quality needed to gain the proper view of this subject is reasonableness. This is something that Christians should display in all their activities, but it is es-

<sup>\*</sup> Saturday Evening Post, August 13, 1966, p. 29.

<sup>†</sup> Social events connected with marriage, such as the wedding feast, will be considered at a later occasion.

pecially needed in connection with social functions involving so many people and traditions. Under inspiration the apostle Paul wrote fine counsel to Christians in his day, and remember, they also got married and had wedding celebrations. He counseled: "Let your reasonableness become known to all men." (Phil. 4:5) Emphasizing this, the disciple James said that wisdom from Jehovah is "reasonable." -Jas. 3:17.

Christians who are spiritually mature and who appreciate the importance of applying Scriptural principles evidence this by manifesting reasonableness. Without needing a long list of specific rules, they exercise care that the spiritual aspects of the wedding are not overshadowed by mere ceremonial matters.

However, not too long ago a wedding in Brazil turned out to be an extremely elaborate affair in view of the financial means of those being married, and unusually opulent for the modest Kingdom Hall where the Bible talk was given. For many there, the excessiveness of the arrangements, the luxurious gown, the abundance of bridesmaids and attendants and other details, drew so much attention that those things eclipsed the fine counsel being offered from the Scriptures. Truly, when reasonableness is lost, other things are lost by many persons, including the bride and groom.

# MARRIAGE CUSTOMS

Since there are so many traditional practices, should a Christian try to avoid all the wedding customs of his area? Not necessarily. He can be selective. Sometimes marriage customs have a practical basis, such as marrying on the day when most people are off from secular work, or in the cooler part of the day, after "siesta." Or a tradition may be a touch of local color; one would hardly expect that persons in their hometown in Korea would dress as do natives of Lebanon, Finland or Fiji.

Of course, some customs are unscriptural and so they are objectionable to Christians. In many lands odd customs are followed so that the bride and groom or their guests will have "good luck." Jehovah's witnesses do not worship the god of Good Luck. (Isa. 65:11) Nor do they follow traditions that would lead observers to think that they do. Other customs are plainly acts of false worship. So one planning a wedding does well to examine practices common in his area and analyze how people view them locally. If it is acknowledged that a custom is connected with false religion or "good luck," then the Christian will shun it .- 2 Cor. 6: 14-18.

Other traditions are unreasonable or unloving. In many lands it is common to throw rice at the bride and groom. What is the point of the custom? "Some peoples believe the rice is food to keep evil influences away from the bride and groom. Some say it assures the couple fertility." (Science News Letter, June 8, 1963, p. 357) This illustrates that there are often a number of opinions as to the origin of a certain custom. But whatever the background of this one, do Christians normally take food and throw it at their friends, dirtying up the street in the process? Also, consider the matter of loving your neighbor as yourself. Would Christian love move one to play "practical jokes" to the embarrassment of a bride and groom? Jesus said: "Just as you want men to do to you, do the same way to them."-Luke 6:31; 10:27.

Then there is the tradition of the wedding ring. A study of the subject would likely leave you confused as to the origin and meaning of the wedding ring; the claims are many, the facts muddled.

Even if the Bible does not directly mention wedding rings, it is plain that Jehovah's servants could wear rings. (Job 42: 11, 12; Luke 15:22) But what if people in one's land believe that a wedding ring symbolizes a couple's unbroken faith, love and devotion? Christians do not attach any symbolic meaning to a wedding ring, even though they cultivate these qualities in marriage, and even if many in the world are hypocritical in claiming to manifest such. A wedding ring ensures nothing. It merely serves public notice of married estate. It is not improper for a Christian to give evidence of his or her married status by wearing a wedding ring, be it on the right hand, as in Germany, or on the left. Yet this is not a necessity where it is not a legal requirement. So the couple can decide what to do in accord with their financial situation and personal preferences.

Hence, in regard to wedding customs one can be selective, asking oneself: What is the significance of the custom in this locality at present? Will it offend others? Is it loving? Is it reasonable?

# WEDDING APPAREL

One decision that the couple will have to make before the wedding is what to wear. One's wedding is a special occasion, so attention is ordinarily given to looking joyful and attractive. Yet this does not mean that one must wear a certain type of gown or suit. One does well to consider local styles, expense and personal tastes.

In Bible times the bride and groom often wore very fine garments. (Ps. 45:13, 14; Jer. 2:32) Even the holy city, New Jerusalem, is described as "prepared as a bride adorned for her husband." (Rev. 21:2) Thus elegant marriage costumes are not unscriptural. Yet, they are not necessary for a happy wedding. Spiritual apparel is more important.—1 Pet. 3:3, 4.

If an engaged couple wanted to purchase a special gown, for example, and the circumstances allowed for that, it would be for them to decide. Would it be reasonable, though, to buy such an expensive costume as to cause a financial burden for themselves or others? One Christian in northern Europe relinquished the treasure of serving as a special full-time minister to do secular work so as to get a fancy wedding dress. Which do you believe would have been of more lasting value to her? And what about those in the bridal party, if there is one? Will they feel obligated to buy expensive clothing because of the richness of the bride's dress?

The matter of apparel can be handled in various ways. While many have bought or rented "wedding" garments, some brides have enjoyed using the gown of a dear friend or relative. Others have received great satisfaction from making their own bridal outfit, possibly in that way being able to have a garment that could be used on other occasions in the future.—Prov. 31:13, 22.

And it is perfectly proper for a couple to wed in their most attractive regular clothing, having it neat and clean for the occasion. Some have done this so as to be able to use the money saved to help them to enter the pioneer ministry or to continue in it. Others who might be in position to have an elaborate wedding may personally desire to have a "quiet wedding" because of the criticalness of the times, "keeping close in mind the presence of the day of Jehovah."—2 Pet. 3:12.

While well-intentioned friends and relatives may have ideas as to how they would arrange the wedding, and some of the suggestions based on experience can be helpful, the couple getting married should let their wedding reflect their own preferences and plans for the future. And if there are small differences in ideas, the

bride and groom can resolve them in a loving way. That should be the case with matters after the wedding, both recognizing God's arrangement of headship in the family. So this would be an opportunity for them to show their ability to work together in love and according to godly principles.—Eph. 5:22-33.

'But what about wearing white, and having a veil?' some have wondered. As with other traditions, ideas about the meaning of these vary greatly. To some in Germany, a white gown signifies virginity. Others there believe that it prevents evil spirits from recognizing the bride. In Japan some view the white gown as a symbol of mourning; the bride 'dies' to her parents and remains with her husband until death. However, to many persons throughout the earth, the white dress is simply a quaint tradition with no particular meaning. A Christian bride need not think that a white gown is essential. nor that it is universally forbidden.

A veil may be viewed similarly. The Scriptures do not disapprove of a woman's wearing a head covering in the presence of her husband-to-be. (Gen. 24:63-67) So there is no objection to wearing a bridal veil as an attractive article of clothing. However, if there is considerable local feeling as to a false religious or superstitious significance of a bridal veil, the couple should consider that.

There is no need to discuss other examples involving wedding garments. The point to keep in mind about wedding apparel, whether it be luxurious or simple, is that it is not the most important thing! It should not be allowed to be a source of stumbling or unhappiness. (1 Cor. 8:13) It will soon dim in one's memory, but the happiness of a reasonable Christian wedding will endure as husband and wife apply the Scriptural counsel received.

THE CEREMONY ITSELF

This mature emphasizing of the rewarding spiritual aspects of the wedding applies especially to the ceremony itself. There is no special form of ceremony necessary, beyond what the law of the land might require. So most details can be worked out on a personal basis. This includes questions such as whether the wedding party will enter the hall in a certain way, whether anyone will "give away" the bride, whether there will be a bridesmaid and friend of the groom ("best man") or others sharing in the ceremony, and other such matters that are actually just minor technicalities. (Ps. 45:14; John 3:29) If any one of them would, if added, rob the occasion of its proper joy, why include it?

Before a wedding takes place at a Kingdom Hall of Jehovah's witnesses, the Christian couple should have the approval of the ministers responsible for the hall as to the arrangements. These mature men do not desire to impose their personal tastes on the wedding. But they are concerned that nothing be done in connection with the Kingdom Hall that would interfere with the meetings held there or that would stumble or disturb those in the congregation or community. They keep in mind the counsel: "Make sure of the more important things, so that you may be flawless and not be stumbling others."-Phil. 1:10; Ps. 133:1.

But this should create no difficulty, since the Christian couple getting married endeavor to apply that same Bible counsel. For instance, the bride and groom can show their principled love and consideration for those attending the wedding by setting a time for the ceremony and then striving to be on time. This punctuality, as recommended in Jesus' illustration of the ten virgins (Matt. 25:10-12), will mark the Christian wedding as different from

many in the world, where disregard for others and idolizing of womanhood are often displayed by the bride's purposely being late.

If this is the first time worldly relatives of the couple attend the Kingdom Hall, they may well be impressed by such differences. They may note that if music is used it is based on Scriptural themes, taken from the songbook used by Jehovah's witnesses, and not the traditional marches involving secular music. And especially should they be impressed by the beneficial marriage talk based on God's inspired Word.

Yes, Jehovah's witnesses are willing to be different from the world in many

avenues of life, so they do not feel compelled to study books outlining how weddings "must" be performed. They realize that the worldly weddings described often turn out to be extravaganzas, prestigious affairs that leave those involved exhausted, disappointed and debt-ridden. And at such a wedding so much time and attention are taken up by material things and formalities that the deep spiritual significance of the wedding is lost. In contrast, at weddings, as elsewhere, mature Christians manifest the balance and reasonableness they obtain from studying God's Word by being moderate, thoughtful and loving. Thus, they let their "reasonableness become known to all men."—Phil. 4:5.

# **YOUR VACATION IN 1969**

HAT are your plans for vacation in 1969? Are you heading for the mountains, or will you be lured by the sound and the scent of the sea? Perhaps you are toying with the idea of taking to the open road and camping in a park or a forest. You may even be attracted by the color and gaiety of island resorts. There surely is a variety to choose from. But you do want to return from your annual holiday with a real sense of satisfaction from having used the time beneficially.

So why not, right from the start, build your vacation around something solid, something pleasurable, something truly upbuilding? The core of your vacation plans could be attendance at one of the conventions of Jehovah's witnesses that will be held this year in cities around the world. With a little forethought you could arrange to travel in easy stages to the convention city of your choice. En route you could enjoy some camping or other outdoor pleasures. On the way home, too,

there could be more scenic delights or restful interludes, whatever you may feel to be the need.

Particularly if you plan to vacation as a family will you find this a delightful way to arrange a holiday. It will provide a refreshing change. At the convention you can enjoy a program of good, wholesome Bible discussion, interspersed with realistic Bible dramas—dramas that apply the Bible's fine counsel to the problems and relationships of today. Last year, for example, the prophetic Bible drama of Jephthah was thrillingly enacted. But more than that—its significance for our day was made clear for all.

At such gatherings it is so interesting to enjoy the inexpensive meals served in the Witness-manned cafeterias. Here there is opportunity to chat informally with other likable, warm-hearted persons—becoming like old friends in an astonishingly short time. In fact, you might easily get to speak with missionaries from South

America, native Witnesses from African lands, visiting delegates from the ends of the earth. Those who attended assemblies in Central America in December 1966 were thrilled to meet colorfully garbed Indians from the mountains who had traveled long distances to enjoy the convention program.

Visiting a strange city with your family should occasion little worry when you know that you will be among thousands of families of Jehovah's witnesses. Many of these Witnesses have a great deal of travel experience and are glad to assist you in finding your way around. If you attend an assembly in New York, London, Paris, Copenhagen or Tokyo, you will enjoy visiting the Bethel home and printing plant of the Watch Tower Society there. Time can be set aside, too, to see some of the other interesting landmarks. Wherever you go, there is much to see that will broaden your outlook and impress more deeply things you have already learned from reading.

At these assemblies young people as well as older ones are always well represented. No matter what the age of your children, there will be many of the same age at the assembly. One first-time visitor to an assembly of Jehovah's witnesses in Ottawa, Canada, remarked: "The thing that surprised me most was the age of the delegates. My estimate is that fully 80 percent of them were under 40 years of age. It is safe to say that over half of them were in their twenties and under." And here is an editorial expression from La Presse, Montreal, of August 7, 1968: "Another useful contribution of Jehovah's witnesses is the accent the group places on family unity, respect for the authority of the family head and participation by adolescents in common endeavours." PEOPLE WANT TO COME AGAIN

The happiness and the spiritual tonic experienced at these conventions are very real. For example, at one of last year's assemblies in Norway, a woman who had studied theology, and who attended for the first time, explained to the Witness who had invited her: "Today I sent two express telegrams to my son telling him, 'If you want to experience heaven on earth, take the first plane and come here. I'll pay for the ticket.' I have never sent an express telegram before in all my life, but today I have sent two! I'm sure my folks are wondering what is the matter with me."

Yes, a vacation that includes attendance at the sessions of one of these conventions dispenses with the element of aimlessness that often robs one of real joy. On the way to the convention city there is the expectation of good things ahead, while on the way home there is so much to recall and talk about with pleasure!

It may well be that your vacation plans look beyond the confines of your own homeland. If so, you may be able to attend one of the conventions that are being arranged for Europe, the Far East or the Americas. Or perhaps your first trip to Hawaii could coincide with the convention scheduled for there during 1969.

Witnesses in all parts of the world plan and prepare to attend assemblies months in advance, sometimes a year and even longer. Do you wonder why? Why, for example, did two girls pedal their bicycles 540 miles from Denmark to Stockholm, Sweden, in 1963? And why did a young Spanish Witness, paralyzed from the chest down, determine to travel the hundreds of miles to attend an assembly in Milan, Italy? It was mainly to enjoy the uplifting association of other Witnesses and gain the spiritual refreshment from the as-

sembly programs. They had attended other assemblies. They knew what to expect.

You, too, will by no means suffer disappointment. You will be welcome, you and your family. And consider with what added appreciation you will view the scenic wonders that are the handiwork of the Grand Creator, after hearing discussed his wonderful provisions for the happy

future of obedient humans! Is it not a fact that after such a practical and upbuilding vacation one would be able to resume one's regular responsibilities with renewed zest and a hopeful outlook? It is indeed so!

By all means, then, plan to attend a convention of Jehovah's witnesses during your vacation in 1969.

# International Conventions Planned for 1969

July 6-13: Atlanta Stadium, Atlanta, Ga., U.S.A.; Cleveland Municipal Stadium, Cleveland, Ohio, U.S.A. (tentative).

July 7-13: Yankee Stadium, New York, N.Y., U.S.A. (includes Spanish).

July 13-20: Empire Stadium, Vancouver, B.C., Canada; Fairgrounds Grandstand, Pomona, Calif., U.S.A. (Spanish).

July 14-20: Dodger Stadium, Los Angeles, Calif., U.S.A.

July 21-27: White Sox Park, Chicago, Ill., U.S.A. (includes Spanish); Municipal Stadium, Kansas City, Mo. (tentative).

July 29-Aug. 3: Wembley Stadium, London, England.

Aug. 5-10: Colombes Stadium, Paris, France; Sports Park, Copenhagen, Denmark.

Aug. 10-17: Zeppelinwiese, Nuremberg, Germany; Palazzo dello Sport, Rome, Italy.

Aug. 13-17: Palazzo dei Congressi, Rome, Italy (Greek, Spanish).

Oct. 12-16: Changchoong Gymnasium, Seoul, Korea.

Oct. 14-19: Tokyo, Japan.

Oct. 18-21: Taipei, Taiwan; City Hall Theater, Hong Kong, China.

Oct. 22-26: Rizal Memorial Stadium, Manila, Philippine Republic.

Oct. 24-26: Port Moresby, Papua.

Oct. 26-31: Melbourne Showgrounds, Melbourne, Australia.

Nov. 4-9: Auckland Trotting Club, Auckland, New Zealand.

Nov. 9-12: Town Hall, Suva, Fiji; Papeete, Tahiti.

Nov. 11-16: Honolulu International Center (Arena), Honolulu, Hawaii.

Dec. 24-28: Mexico Arena, Mexico City, Mexico.



• What did the apostle Paul mean when he wrote, at 1 Timothy 2:15, that women would "be kept safe through childbearing"?—B. G., Chile.

Under inspiration Paul was discussing the proper attitudes and activities for women. One worthwhile and protective function for Christian wives is caring for their children. Paul wrote: "She will be kept safe through child-bearing, provided they continue in faith and love and sanctification along with soundness of mind."—1 Tim. 2:15.

The Bible translation by R. A. Knox renders

this verse in a way that allows for the idea that childbearing itself will result in eternal salvation for a woman. But that cannot be the thought. Many other texts show that to be saved eternally men and women alike must believe on the Lord Jesus, have accurate knowledge and exercise faith.—Acts 16:30, 31; John 17:3; Rom. 10:10.

Other translations give the impression that this is a promise that God would preserve all his female servants alive through the experience of childbearing. (Moffatt, New American Standard Bible) Yet that had not been so in every case up till then, and it has not been true since then. (Gen. 35:16-18) Believers and nonbelievers have survived childbirth, and believers and nonbelievers have died in childbirth. So it does not mean being kept safe all throughout the course of childbirth. Rather, it means that by means of childbearing and caring for the responsibilities that go with it they will be kept safe, provided they also

manifest faith, love and soundness of mind.

As mentioned, Paul was discussing the proper frame of mind and duties for women. In the congregation their attitude should be one of submissiveness, recognizing that they are not to try to exercise authority over adult males. Exemplifying the difficulties that can result when a woman does not recognize her position, the apostle cites Eve's case. She ran ahead of Adam, was deceived and came to be in transgression.—1 Tim. 2:11-14.

Later in this same letter Paul cautioned Christian women about their activities. Some of the younger widows were "unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not." These activities could lead to all sorts of trouble, including getting involved in giving advice and making decisions on matters that were properly the responsibilities of husbands or appointed servants in the congregation. How could those younger widows be kept safe from such dangers? Paul said that

one way was "to marry, to bear children, to manage a household."—1 Tim. 5:11-15.

Hence, when he wrote that women would be "kept safe through childbearing," he meant that they should be occupied with worthwhile activities. By managing a household and giving of themselves in training their children, which are valuable roles for which women have marvelous God-given abilities, they would probably be kept safe and out of the snares that trap untheocratic women. And these duties would nicely complement their activities in God's service, helping them to "continue in faith and love and sanctification."

Women who are not married or who do not have children, as well as Christian men, can learn from the principle of this inspired admonition: We all need to be on guard to see that we are profitably occupied. God's Word advises each of us: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked."—Eph. 5:15.16.

# ₹

# **ANNOUNCEMENTS**



world events, they know that the end of this system of things rapidly approaches. Hence now they have an opportunity never to be afforded again. How, then, can one buy out time to do God's will? By taking advantage of Christian privileges at the expense of other things. Jehovah's witnesses do that by making time in their busy schedules to direct others to God's kingdom, that they might walk wisely in these wicked days. During January these Christian witnesses will be offering to interested persons this Bible magazine, which announces Jehovah's kingdom. A year's subscription for *The Watchtower*, along with three Bible booklets, will be offered for \$1.

### FIELD MINISTRY

Time really means life. And Christians value their lives. So they want to walk wisely, buying out the time for serving God during these wicked days. (Eph. 5:15, 16) By observing "WATCHTOWER" STUDIES FOR THE WEEKS

February 9: The Faith That Pleases God. Page 40. Songs to Be Used: 33, 17.

February 16: Are You Ready for the Responsibilities of a Baptized Witness? Page 46.
Songs to Be Used: 108, 94.

# Announcing JEHOVAH'S KINGDOM

**FEBRUARY 1, 1969** Semimonthly

APPRECIATING JEHOVAH

APPRECIATING SACRED THINGS

THE MEANING OF PRESENT WORLD DISTRESS

1914 A MARKED YEAR

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

# THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



# PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President GRANT SUITER, Secretary

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

# CONTENTS

When God's Kingdom Comes to Power	67
The Meaning of Present World Distress	68
1914 a Marked Year	71
Appreciating Jehovah	73
Appreciating Sacred Things	79
Share the Comfort from the Scriptures	87
Babylonian Chronology—How Reliable?	88
They Feel the Urgency	92
Questions from Readers	95

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version JP - Jewish Publication Soc.	RS - Revised Standard Version
JP - Jewish Publication Soc.	Yg - Robert Young's version

# Average printing each issue: 5,600,000 Five cents a copy "The Watchtower" Is Published In the Following 72 Languages

Semimonthly			Monthly		
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Zulu	Fijian Ga Gun Hebrew Hindi Hungarian Ibanag Icelandic Kanarese Kikongo	Fijian Melanesian- Ga Pidgin Motu Hebrew Hindi Pangasinan Hungarian Papiamento Ibanag Polish Icelandic Kanarese Kikongo	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi
Armenian	Monthly	Croatian	Lingala Malayalam Marathi	Sango Sepedi Serbian	Ukrainian Urdu Yoruba

Watch Tower Society offices Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135
Canada, 150 Bridgeland Ave., Toronto 19, Ontario
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 7/-
England, Watch Tower House, The Ridgeway, London N.W. 7 Jamalea, W.I., 41 Trafalgar Rd., Kingston 10 7/- New Zealand, 621 New North Rd., Auckland 3 90c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain \$2
Monthly editions cost half the above rates.
Remittances for subscriptions should be sent to the office in your country.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

# God's Kingdom Comes to POWER

FOR thousands of years men of faith have lived

in eager expectation of the day when God's kingdom would begin its rule. They have felt keenly the need for God to take a direct hand in earth's affairs. Does this mean that God has not been King during the centuries past?

No, for Jehovah God has always been the Supreme Ruler of the universe. "He is the living God and the King to time indefinite," the Bible says. (Jer. 10:10) But here at the earth his rulership has been challenged. Yet, for sound reasons and with a loving purpose in view, God has allowed human governments under the influence of Satan to rule for a fixed period of time.\*

Jehovah promised, however, that at the end of that time he would take direct action against all rebels and opposers of his rule. And he would bring the earth and its inhabitants completely under his rule again. How?

It would be by means of the Kingdom, a new heavenly government under his Son Christ Jesus. So the coming of that kingdom to power means that great changes are near at

hand. It means that Jehovah God has given to his Son "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him."—Dan. 7:13, 14.

That event has already taken place in heaven. Kingdom authority has already been given to Jehovah's Son. Does that sound strange to you? It might, especially in view of the terrible conditions afflicting mankind. But, really, it is because of these very conditions that we can be certain that this is true. Why is this?

This is so because the coming to power of Jehovah's kingdom is not welcomed by all creatures. Not everyone wants to live under a government that insists on righteousness. (Luke 19:11-14) For this reason, Jehovah long ago recorded in his Word that when he 'begins ruling as king' toward the earth the 'nations would become wrathful.' (Rev. 11:17, 18) He foretold that, at the time of empowering his Son to act, it would be necessary for him to say: "Go subduing in the midst of your enemies."—Ps. 110:2.

Why God has allowed wickedness until our time was discussed in the January 15, 1969, issue of The Watchtower.

Christ Jesus would then oust Satan from heaven, the seat of government, hurling him down to the vicinity of the earth, in preparation for putting him completely out of action. In the heavens the grand announcement would then be made: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." (Rev. 12:5, 7-10) But for the earth, what?

The Bible goes on to give the answer: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) Yes, the start of the rule by God's kingdom does not mean immediate peace and righteousness on earth. To the contrary, it triggers a period of unprecedented trouble for earth's inhabitants.

Are we really living in that period of woe right now? What is the meaning of the terrible troubles now existing earth wide? Let us see.

# The Meaning of Present World Distress

OWARD the close of his earthly ministry, Jesus Christ spoke about his second presence, when he would commence his rule as king of God's heavenly kingdom. His followers had asked him: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3) Jesus then described, for their benefit and ours, what would take place on earth when he would begin to rule in heaven.

In this way, although the events in heaven would be invisible to human eyes, there would be visible proof that Christ was at last on the throne. taking action as king. It would be proof that the wicked system of things that has oppressed mankind for centuries had entered its "last days." (2 Tim. 3:1) Although

it was foretold that there would be ridiculers that would try to belittle the facts, yet the evidence would be

clear.—2 Pet. 3:3. 4.

As we consider the evidence together, it is important to realize that Jesus did not say that any one event, such as threat of war or a terrible earthquake, would be the proof that "the end" was at hand. (Matt. 24:6) Rather, he said: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things occurring, know that the kingdom of God is near."-Luke 21:29-31.

If we see one tree put out its leaves in midwinter because the weather is warm for a few days, we do not reason that summer has come, do we? But when we see all the trees budding and the days growing longer we know that summer has to be near. Likewise, when all the things that Jesus described take place, we can know for sure that Christ is on his heavenly throne and that his kingdom has, indeed, begun active rule. When that happens, liberation is near!

# FULFILLMENT OF "THE SIGN"

Exactly what did Jesus point to as marking his second presence and the "conclusion of the system of things"? He said: "Nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another."—Matt. 24:7.

Here Jesus tells us to look for a new kind of warfare—total war! The war that began in 1914 fits his description. Not only did armies fight on the battlefields; civilian populations too were organized to give full support to the war. As Jesus foretold, entire nations and kingdoms were fighting against one another. For the first time in history the world was at war. Hence it is called "World War I." Of it the book World War I by H. W. Baldwin says on pages 1 and 2:

"In its scope, its violence, and above all, in its totality, it established a precedent. World War I ushered in the century of Total War, of—in the first full sense of the term—global war.

"Never before 1914-1918 had a war absorbed so much of the total resources of so many combatants and covered so large a part of the earth. Never had so many nations been involved. Never had the slaughter been so comprehensive and indiscriminate."

The World Book Encyclopedia noted that the number of soldiers killed and wounded was over 37,000,000, and added: "The number of civilian deaths in areas of actual war totaled about 5,000,000. Starvation, disease, and exposure account-

ed for about 80 of every 100 of these civilian deaths. Spanish influenza, which some persons blamed on the war, caused tens of millions of other deaths."—1966 edition, Vol. 20, p. 377.

Total warfare, famine, and the pestilence too, were all foretold by Jesus. They have all occurred. Put together, these facts mark 1914 as the beginning of the "last days" and the year that God's heavenly kingdom began its active rule.—See also Luke 21:10, 11.

Also, after 1914 a series of earthquakes rocked the earth, causing great damage. In 1915, in Italy, nearly 30,000 were killed. In 1920, in China, 180,000 died. In 1923, 143,000 died in Japan. And major earthquakes have continued to take place with unusual frequency since then. As Jesus foretold, they are another mark of the "last days."

However, Jesus said that the events that marked the beginning of the "last days" in 1914 were only the "beginning of pangs of distress." (Matt. 24:8) Greater trouble was to come. True to his prophecy, it did. The World Book Encyclopedia (1966, Vol. 20) on page 379 under its heading "World War I" says: "World War I and its aftermath led to the greatest economic depression in history during the early 1930's. The consequences of the war and the problems of adjustment to peace led to unrest in almost every nation."

This paved the way for World War II. And of that war the same encyclopedia notes on pages 380 and 410 under its heading "World War II": "World War II killed more persons, cost more money, damaged more property, affected more people . . . than any other war in history. . . . It has been estimated that the number of war dead, civilian and military, totaled more than 22,000,000. The number of wounded has been estimated as more than 34,000,-

000." Truly, the "pangs of distress" Jesus foretold have become greater as the "last days" move toward their climax.

During and after World War II wide-spread food shortages added to the distress. Shortly after the war, *Look* magazine in its June 11, 1946, issue observed: "A fourth of the world is starving today. Tomorrow will even be worse. Famine over most of the world now is more terrible than most of us can imagine. . . . There are now more people hunting desperately for food than at any other time in history."

More recently, the book entitled "Famine—1975!" by William and Paul Paddock said concerning today's food shortages, on pages 52, 55 and 61: "Hunger is rampant throughout country after country, continent after continent around the undeveloped belt of the tropics and subtropics. Today's crisis can move in only one direction—toward catastrophe. Today hungry nations; tomorrow starving nations. . . . By 1975 civil disorder, anarchy, military dictatorships, runaway inflation, transportation breakdowns and chaotic unrest will be the order of the day in many of the hungry nations."

Jesus also foretold the "increasing of lawlessness" as a mark of the "last days." (Matt. 24:12) And God inspired the apostle Paul to add: "In the last days... men will be lovers of themselves, ... disobedient to parents, ... without self-control, fierce, without love of goodness, ... lovers of pleasures rather than lovers of God, ... wicked men and impostors will advance from bad to worse." (2 Tim. 3: 1-5, 13) These are the conditions that have developed at an explosive rate since 1914! You have seen them with your own eyes, have you not?

Just look around. Throughout the world lawlessness is running wild. Said one of Britain's leading lawyers, Lord Shawcross: "Almost everywhere, including Soviet Russia, there appears to be an increase in crime, and particularly, alas, in juvenile crime. . . . Nor are our statistics exaggerated. On the contrary, the figure of crimes known to the police probably constitutes only a small proportion of those not discovered, or, for one reason or another, not reported to the police."\*

From nation after nation come reports such as the following: "A wave of crime and rioting is sweeping across the United States . . . In many cities, women are afraid to go out after dark. And they have good reason. Rapes, assaults, sadistic outbursts of senseless violence are on the rise. Crimes often seem to be committed out of sheer savagery . . . Respect for law and order is declining." †

As another feature of the "last days," Jesus spoke of great confusion and fear among the nations and their leaders. He foretold: "On the earth anguish of nations, not knowing the way out . . . men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

The fulfillment of this prophecy, too, is evident in the news of our time. *U.S. News & World Report* of November 27, 1967, page 62, said: "Is the world in greater tumult than before World War II? No doubt. Shooting troubles, on the average, erupt *once a month*. Counting out real wars like Korea and Vietnam, the record still shows *over 300* revolutions, coups, uprisings, rebellions and insurrections world-wide since the end of World War II."

Added to all these things is the fear of being destroyed by the huge supply of nuclear weapons some nations possess. Wrote the noted news editor David Lawrence: "The fact is that today the biggest

<sup>\*</sup> U.S. News & World Report, November 1, 1965, p. 80. † Ibid., August 1, 1966, pp. 46, 47.

single emotion which dominates our lives is fear. It is fear of war, fear of nuclear holocausts, and fear of surprise attack that may leave vast areas of the world devastated and strewn with tens of millions of dead."\* As former United States Secretary of Defense Robert S. McNamara said: "More than 120 million Americans would die in the event of a Soviet missile attack . . . If it were to include urban centers, . . . the death toll would be 149 million."† It is just as Jesus foretold: mankind is fearful and the nations are in anguish.

All the foretold marks of the "last days," are here. They prove beyond a

doubt that we have been in the "last days" since 1914. Hence it was in that year that God's heavenly kingdom came to power!

—Rev. 11:17, 18.

It is true that in past generations there were periods marked by violence and much immoral conduct. The decline of the Roman Empire is an example. But never before in human history have all the conditions specified by Jesus been observed in the same generation. And never before have they existed at the same time in every nation of the earth. Today we live, not merely in the last days of one political empire, but in the "last days" of the entire wicked system controlled by Satan.



TEARS in advance Bible scholars realized that 1914 was to be a year of great significance. Bible chronology specifically points to that year,\* and careful students of God's Word knew that. They expected great changes to take place. In fact, they publicly pointed forward to the significance of the date 1914.

The August 30, 1914, issue of the secular publication called "The World" observed: "The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. . . 'Look out for 1914!' has been the cry of the hundreds of traveling

evangelists who . . . have gone up and down the country enunciating the doctrine that 'the Kingdom of God is at hand'."

The facts of history confirm that 1914 was, indeed, a marked year. The London Evening Star of August 4, 1960, commented that World War I "tore the whole world's political setup apart. Nothing could ever be the same again. . . . some historian in the next century may well conclude that the day the world went mad was August 4, 1914."

In 1954, as the fortieth anniversary of that marked year approached, the historian H. R. Trevor-Roper said of the great change 1914 made: "It is instructive to

<sup>\*</sup> U.S. News & World Report, October 11, 1965, p. 144.
† New York Times, February 19, 1965.

<sup>\*</sup> For details concerning this, see the book "Babylon the Great Has Fallen!" God's Kingdom Rules!, pp. 174-181; also From Paradise Lost to Paradise Regained, p. 173.

compare the first World War with the second . . . the first war marked a far greater change in history. It closed a long era of general peace and began a new age of violence in which the second war is simply an episode. Since 1914 the world has had a new character: a character of international anarchy. . . . Thus the first World War marks a turning point in modern history."\*

World leaders have also commented on the significance of the year 1914. Former chancellor of West Germany Konrad Adenauer spoke of the time "before 1914 when there was real peace, quiet and security on this earth—a time when we didn't know fear." Then he added: "Security and quiet have disappeared from the lives of men since 1914. And peace? Since 1914, the Germans have not known real peace nor has much of mankind."

Note, too, the comment in the book entitled "1914" by J. Cameron: "In the year 1914 the world, as it was known and accepted then, came to an end. Far more than any year before or since was this the punctuation-mark of the twentieth century . . . from then on nothing could ever be the same."—Pp. v, vi.

Satan the Devil and his demons know they have only "a short period of time" left before their destruction. (Rev. 12:12) Even when Jesus was on earth, the demons knew that someday they would be destroyed. They showed a vicious disposition back then, and now that they know their time is short they are more vicious and desperate than ever. (Luke 8:27-33) They are out to stir up all the trouble that they can, in order to direct the attention of mankind away from the kingdom of God. That is why this wicked system of things has been behaving so crazily

\* The New York Times Magazine, August 1, 1954,

since 1914. It is behaving like a top, a child's toy, that wobbles crazily just before it tumbles to a complete stop.

Are we disheartened by this situation? Jesus said that his disciples would have reason to lift their heads up. Why? Because they realize the meaning of it all. They see in these events proof that deliverance is near! (Luke 21:28) And they do not keep this joyful news to themselves, but in all the earth they are preaching the thrilling news that the kingdom of God now rules.

In his great prophecy concerning the conclusion of the system of things Jesus foretold that this preaching would be done. (Matt. 24:14) In North and South America, Europe, Africa, Asia and the islands of the seas Jehovah's witnesses zealously keep proclaiming this urgent message. In both large cities and small villages you will find them. Yes, this part of the "sign" is also being fulfilled.

Beyond all doubt, the evidence points to 1914 as the year when the kingdom of God went into operation, and that event is causing things to happen here on earth. In that same year "the present wicked system of things" entered its "last days." (Gal. 1:4) Soon, now, the prayer for God's kingdom to "come" will be answered, when it displays its great power by destroying Satan's entire wicked system. Then God's kingdom alone will operate as the one government to rule the earth throughout eternity.—Dan. 2:44.

Taking direct control of all earth's affairs, God's kingdom will shower down on obedient mankind blessings of peace, happiness and life. The prayer for 'God's will to take place, as in heaven, also upon earth,' will have had glorious fulfillment, for God's kingdom will have come to rule forever. And think of it! You may enjoy eternal life under the loving rule of that kingdom.—Matt. 6:9, 10.

p. 9. † Cleveland West Parker, January 20, 1966, p. 1.



FOR all intelligent creatures in this universe, their appreciation should begin with Jehovah God, the great Creator. Not a moment passes in the life of any creature when he is not personally benefiting by the loving-kindness of Jehovah, the great Life-Giver. Without life the creature has nothing.—Gen. 2:7; Ps. 36:9: 146:1-4.

<sup>2</sup> Everything around us, the entire universe, would be a delight to man if it were all in harmony with Jehovah and parts of it had not been corrupted by the influence of Jehovah's adversary Satan. But even in its present condition the creation around man is often very pleasant and beautiful in his eyes. Kings, rulers and persons of great wealth seek out places of natural beauty. Great homes or castles are built in locations well watered, where trees, plants and flowers are produced in abundance. Beautiful formal gardens are often created near these palatial homes and they are very enjoyable. In these surroundings the warm rays of the sun add comfort to man while doing their part in the growth and production of plant life. When the rain or snow comes to provide necessary water, these are refreshing to persons who enjoy good health. Air in the vicinity of the profuse plant life is very fresh and invigorating, containing the oxygen required by the human body. The trees and other plants produce delicious fruit, seeds and roots, which serve as food for both man and the animal creation. All of these things give evidence that on the earth everything was in the beginning made just right for the human family.

—Gen. 1:31: Neh. 9:6: Psalm 104.

<sup>3</sup> How strange, then, that so many rulers and persons of wealth who often reside in the most beautiful natural surroundings show little or no appreciation for Jehovah, the Creator. How infrequently men realize that the earth and man upon it, in fact, all the universe, fully depend upon the Maker. Perhaps because of pride and a desire to shine before men, they will put forth ideas contrary to what has been said by the Creator, the great fact that "to Jehovah the heavens belong, but the earth he has given to the sons of men." Ignoring statements such as this,

appreciate the Creator?

Why should an intelligent creature's appreciation begin with Jehovah God?
 What are some things around us that help us to

<sup>3, 4. (</sup>a) Why is it that some men fail to show appreciation for the Creator but others do? (b) What reasons can you give for man's living on the earth rather than on the moon?

some men have theorized about man's living on other heavenly bodies. However, as science makes it possible for men to investigate the heavens, and powerful telescopes give man a closer look, it becomes more and more clear that the earth alone as designed by the Creator is ideally suited to man's existence.—Ps. 115:16; 19: 1-4; Isa. 40:26; 45:18.

<sup>4</sup> Even the nearest heavenly body, the moon, does not present conditions satisfactory to support human life. The lunar surface is pocked by craters, as evidence of its being struck by asteroids or flying objects from space. It does not have an atmosphere, which would serve to burn up such objects before they could strike the surface of the moon. Nor is there atmosphere to carry sound waves for communication, speech or warning. There is no air to breathe. There is no water: there is no food. It has been discovered that the long lunar day is hot enough to cause human blood to boil, the temperature reaching at least 212 degrees Fahrenheit. And yet if one were to pass into the shadow of a large rock or mountain he can expect to encounter freezing temperatures. In contrast, the lunar night reaches 270 degrees below zero Fahrenheit, certainly not a temperature suitable to human life.

<sup>5</sup> Nearby planets, which men have called Venus and Mars, likewise are found not fit to support human life as more and more exploratory thrusts are being made toward these bodies. Information already gained in space exploration should cause all deep-thinking persons to increase appreciation of the Creator and his wonderful works and thoughts toward us on earth. When one considers the creation with all of its marvels and intricacies, he can realize that God's wonderful works

#### SACRED GUIDANCE FOR MAN

6 Jehovah's wonderful works of creation, especially with regard to the earth and all the suitable provisions made for man here, are some evidence of the fact that God has thoughts toward us, the human family. Even creation in itself is ample testimony to the existence of the Creator and his consideration for his creatures. However, when Jehovah thought about the creation of man and arranged to give man some intelligence and ability to think, he knew it would be good for man to have guidance for his life on earth. First of all, it would be important for man to know about his Creator and his relationship to God and his dependence upon God for life. Then he would need some good information about God's laws and principles and how God wished man to conduct himself on this earth. Therefore, the first man Adam was given instruction and knowledge that should have built up in Adam a further appreciation of his Father and Creator in the heavens.

<sup>7</sup> That was only the beginning of God's giving information to his creatures on earth. Over the centuries God in his loving-kindness provided a full set of laws and principles in the unique book that today is called the Holy Bible. By means

have become more numerous than man can recount. And yet so many of the human race do not show appreciation toward Jehovah himself. Is there any excuse for this? The apostle Paul answers: "For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."—Rom. 1:20.

<sup>5. (</sup>a) If the moon is not suitable for man to inhabit, what about some nearby planets? (b) Then how should thinking persons on earth react to the marvels of creation?

<sup>6.</sup> Besides these objects of creation, what else did God thoughtfully provide for man on earth?

<sup>7.</sup> What provision of Jehovah is now available to us, and how should it be viewed?

of this book we have an opportunity to seek out knowledge of the Creator and his purposes for mankind. There is opportunity to gain knowledge of sacred things. The Bible contains sacred secrets. and we need them. How we use them shows our appreciation of the Giver of them and of these good things. Since appreciation implies sufficient understanding to admire and enjoy a thing's excellence, as one grows in understanding of the value of the Bible he appreciates it as a prize and treasure, something to cherish. The Bible's value grows as we use it. A wise man, such as the psalmist, gives thanks to Jehovah for his provision of the written Word and guide for man and all the evidence of loving-kindness Jehovah has shown: "O give thanks to Jehovah, you people, for he is good; for his lovingkindness is to time indefinite."—Ps. 107:1.

<sup>8</sup> Among many things we can learn from the Bible is information about men who showed appreciation and others who did not. Yes, the Bible contains the record about those who did wrong as well as those who did right. God had his good purpose in including all of this information, as Paul pointed out: "Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived."—1 Cor. 10:11.

<sup>9</sup> Looking back to the beginning when God placed the first man and woman on the earth in the Garden of Eden, we observe that every need was thought of and everything was provided. There was a very beautiful, comfortable paradise. Adam and Eve lacked nothing, because Jehovah is both wise and loving and a very good Father. Adam received God's law concerning his way of life in the Garden and he was expected to be obedient to

<sup>10</sup> Later Noah came on the earthly scene, and he proved to be a man of appreciation. When God's words were given to him, he showed appreciation and faith. He believed what God said, conformed his ways to what God purposed and was preserved alive through the great flood, and thus he stands in direct contrast to the first man, who lost appreciation for what God told him and lost his life on that account. This contrast, which is recorded in the sacred Word of God, is of great benefit to us.—Gen. 6:9, 22; 7:5.

<sup>11</sup> More years passed after Noah's day, and a prominent man who appreciated God and his sacred things received evidence of the loving-kindness of God in many ways. One outstanding gift of God was the promise made to Abraham: "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened

God's arrangement, Certainly the Creator has a right to say what a creature should do or should not do. But Adam did not allow his beautiful natural surroundings to help him keep a strong appreciation of Jehovah's provisions, He lacked appreciation of God's sacred law, thinking too much of himself. In a way he showed the same attitude as so many today who live in the lovely countryside surrounded by Jehovah's creation but do not show appreciation for God and his laws. Disobedience led to Adam's downfall and cost him his life. Lack of appreciation for Jehovah and his sacred things can mean the same for many people even in this generation.—Gen. 2:7-17; 5:5.

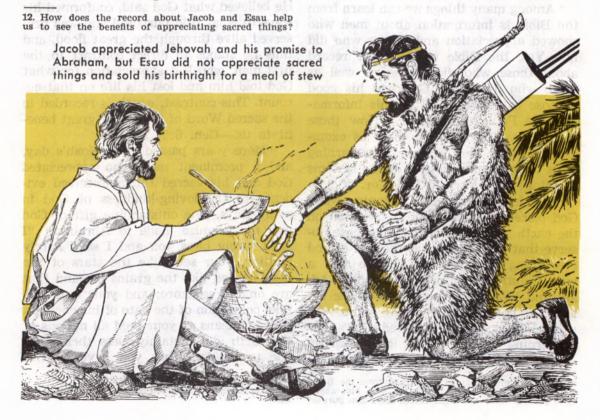
<sup>8.</sup> Mention some things to be learned from the Bible.
9. (a) What was done for Adam to help him appreciate Jehovah? (b) But what course did Adam pursue?

<sup>10.</sup> How is Noah a contrast with Adam?

<sup>11.</sup> What loving-kindness did God show toward Abraham?

to my voice." (Gen. 22:17, 18) This meant that the descendants of Abraham would have someone special to look forward to; an individual would be born as a descendant of Abraham and would cause blessings to come to people of all the nations. This was an oath-bound covenant that God made with Abraham and could not be changed. It was sacred.

<sup>12</sup> But what appreciation did the grandsons of Abraham show toward this sacred promise? Again in the loving-kindness of God a record is made about Jacob and Esau to help us see the benefits of appreciating the sacred thing. Concerning these twin boys the history states: "And the boys got bigger, and Esau became a man knowing how to hunt, a man of the field, but Jacob a blameless man, dwelling in tents. And Isaac had love for Esau, because it meant game in his mouth, whereas Rebekah was a lover of Jacob. Once Jacob was boiling up some stew, when Esau came along from the field and he was tired. So Esau said to Jacob: 'Quick, please, give me a swallow of the red-the red there, for I am tired!' That is why his name was called Edom. To this Jacob said: 'Sell me, first of all, your right as first-born!' And Esau continued: 'Here I am simply going to die, and of what benefit to me is a birthright?' And Jacob added: 'Swear to me first of all!' And he proceeded to swear to him and to sell his right as first-born to Jacob. And Jacob gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way. So Esau despised the birthright." (Gen. 25: 27-34) What a difference between the twin sons of the same parents! Jacob appreciated Jehovah's promise to Abraham



and the birthright, but Esau did not appreciate such sacred things and thought only of himself. He became the father of Edom, a nation God later condemned. He is an example of those who think of the present only, ones who despise sacred things. Those with appreciation of Jehovah's things always get the blessing, as did Jacob.—Gen. 27:27-29; Heb. 12:16.

#### APPRECIATING WORSHIP

<sup>13</sup> Turning to a later period in the sacred history, after Jacob's descendants as a nation had entered into the land that God promised to give them, we read about judges in the nation of Israel. Eli was one of them. He was also a high priest. A man in that position required a good knowledge and appreciation of Jehovah God and his sacred laws. It was the privilege of the tribe of Levi to serve at the tabernacle of worship of God, so the sons of Eli inherited a great privilege of sacred service. As time went by, the sons of Eli did not show appreciation for the sacredness of the tabernacle service, but practiced immorality. Although Eli himself did not practice such things, he did not enforce God's law and make his sons conform to what was righteous. So the sons continued in their evildoing. By not taking the proper parental position and giving direction to his children, Eli brought upon himself much unhappiness and disaster. The Sacred Record tells us: "And Eli was very old, and he had heard of all that his sons kept doing to all Israel and how they would lie down with the women that were serving at the entrance of the tent of meeting. And a man of God proceeded to come to Eli and say to him: 'This is what Jehovah has said, "Did I not for a fact reveal myself to the house

of your forefather while they happened to be in Egypt as slaves to the house of Pharaoh? Why do you men keep kicking at my sacrifice and at my offering that I have commanded in my dwelling, and you keep honoring your sons more than me by fattening yourselves from the best of every offering of Israel my people? That is why the utterance of Jehovah the God of Israel is: 'I did indeed say, As for your house and the house of your forefather, they will walk before me to time indefinite.' But now the utterance of Jehovah is: 'It is unthinkable, on my part, because those honoring me I shall honor, and those despising me will be of little account.' And this is the sign for you that will come to your two sons, Hophni and Phinehas: On one day both of them will die." '"-1 Sam. 2:22, 27, 29, 30, 34.

<sup>14</sup> This statement proved to be true. When the Philistines engaged in war with the people of Israel, the older men of Israel tried to gain a victory by having the ark of the covenant of Jehovah brought into the camp of Israel, and the two sons of Eli went along with the Ark. Instead of this bringing a blessing to Israel or to the family of Eli, the Philistines defeated Israel, inflicting death on 30,000 men. "And the ark of God itself was captured, and the two sons of Eli, Hophni and Phinehas, died." (1 Sam. 4:11) It was not a time of prosperity for Israel.

<sup>15</sup> A man who really appreciated the sacredness of pure worship and value of God's laws was David. He was not of the priesthood and the tribe of Levi, but of the tribe of Judah and a fighter for Jehovah. He was positive about his worship of Jehovah, thankful for all that Jehovah did, and he wrote with great appreciation for Jehovah's things. "One thing I have

15. How appreciative was David?

<sup>13.</sup> What blessings did Eli have, but in what did he fail?

<sup>14.</sup> For failure to appreciate Jehovah's pure worship, what happened to the sons of Eli?

asked from Jehovah-It is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple." (Ps. 27:4) "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling. The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice: the commandment of Jehovah is clean, making the eyes shine. The fear of Jehovah is pure, standing forever. The judicial decisions of Jehovah are true; they have proved altogether righteous. They are more to be desired than gold, yes, than much refined gold; and sweeter than honey and the flowing honey of the combs. Also, your own servant has been warned by them; in the keeping of them there is a large reward." —Ps. 19:1, 7-11.

16 Not only did David say these things, but he also lived in harmony with the thoughts expressed. David was not content to have a comfortable place of residence for himself and at the same time to see the ark of the covenant of Jehovah located at a temporary place. Because sacred worship was so important, David wished to construct a temple as a center for the worship of Jehovah. However, Jehovah told David that he would not be allowed to build the temple, but rather Solomon his son would do the building. This took nothing away from David's zeal for the house of Jehovah, and David did everything he possibly could to advance the interests of worship by preparing for the temple building. David gathered together gold worth more than \$132,000,000 as well as other precious metals. He gave Solomon his son the architectural plans for the temple, which he received by inspiration. The plans were quite complete, including, not only the main part of the temple, but also the storerooms, the courtyards, the lampstands and all the utensils, details of which are found at 1 Chronicles chapter 28. There is no doubt about the good heart attitude of David toward sacred things, and the Bible record indicates for us the surety of David's resurrection. He will be able to get everlasting life in God's due time.

17 The building of the temple was completed under King Solomon, and with it there came to be peace and prosperity in all Israel. Jehovah God himself acknowledged his acceptance of the new center for worship at the time of inauguration of the temple, sending fire from heaven to consume the sacrifices and later speaking to Solomon. Jehovah told Solomon how the blessings for his family and for the nation were dependent upon appreciation for Jehovah's regulations and judicial decisions, keeping the statutes, maintaining pure worship. But before the end of Solomon's reign he lost appreciation for the worship of Jehovah, which resulted in disaster for the nation and the splitting of it into two kingdoms.-2 Chronicles chap. 7; 1 Kings chap. 11.

<sup>18</sup> The books of Kings and Chronicles in the Bible detail the history of God's covenant people after the time of Solomon. It is sad to note that the majority of the rulers failed to show proper appreciation for Jehovah and pure worship. Many were the troubles of the people. King Ahaz went so far as to close the doors of the

<sup>16.</sup> How did David show great regard for sacred worship?

<sup>17.</sup> History of the days of Solomon shows what relationship between right worship and prosperity? 18. After Solomon, what course did the majority of the kings in Israel and Judah take?

house of Jehovah and bring in false worship.—2 Chron. 28:24, 25.

19 But there were a few rulers who showed appreciation for Jehovah. One of such was Hezekiah, who reopened the doors of the temple, reorganized the priests and Levites and caused temple sacrifices to Jehovah to be offered according to Jehovah's laws. All of Israel and Judah were sent messages inviting them to comply with Jehovah's instructions and celebrate the Passover. Many other acts of appreciation for sacred things were performed by Hezekiah, and Jehovah showed his thoughts toward his people by blessing them with plenty. (2 Chron. 31:10) When enemies threatened Jerusalem, Hezekiah showed appreciation for prayer, in faith asking Jehovah to intervene. In response, Jehovah preserved his people, striking down the enemy army who were

19. Why did those in Jerusalem under Hezekiah receive blessings ?

set to attack Jerusalem .- 2 Ki. 19:15, 35.

<sup>20</sup> Such deliverance did not occur in the days of Zedekiah, however, for he was not one to show proper appreciation of Jehovah or to see that pure worship was maintained at the temple. Suffering, not prosperity, was the lot of the people then. Priests and people were unfaithful to God, defiling the house of Jehovah. Therefore, as Jehovah had warned Solomon after the dedication of the temple, Jehovah permitted the destruction of the temple and the city.—2 Chron. 36:11-21.

<sup>21</sup> So there is great value to men in appreciating the privilege of sacred worship of Jehovah. Worship of Jehovah and obeying his laws are ways of demonstrating that we appreciate Jehovah. The Bible reveals how life and prosperity are involved with the appreciation we show.

20. Why was Jerusalem not delivered in Zedekiah's day?21. How can we show that we appreciate Jehovah?

# Sacred Things

JEHOVAH'S wonderful works and thoughts toward us and the things he has done for the world of mankind are indeed numerous. As soon as the human family came into difficulty and under condemnation because of Adam's sin, hope for the future was revealed. Thus today we find among the sacred things of Jehovah his first prophecy recorded in the Bible: "And I shall put enmity between you and the woman and between your

seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) In his loving-kindness Jehovah later enlarged upon this subject, providing more than three hundred prophecies concerning the "seed" who was to come so there would be no doubt about who was meant. Down through history Jehovah God directed the course of events to cause an accurate fulfillment in Christ Jesus, by whom deliverance was to come. It was an outstanding thing that Jehovah did, and it is explained this way

<sup>1, 2. (</sup>a) Why is prophecy to be appreciated? (b) Why should the ransom be highly regarded?

by the apostle John: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him."—John 3: 16; 1 John 4:9.

<sup>2</sup> The provision Jehovah has made through Christ Jesus for everlasting life is not anything ordinary. It is something special, to be highly regarded. As Paul expressed the matter in Hebrews 10:28. 29: "Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?"

#### TEACHINGS

3 When on earth, God's only-begotten Son did more than provide a ransom sacrifice for the benefit of the human family. He came as a teacher of God's sacred truth and set an example for others of the course to follow in harmony with God. Jesus revealed God's message and said: "What I teach is not mine, but belongs to him that sent me. If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality." "For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice."-John 7:16, 17; 18:37.

4 Sacred truth is not appreciated by all; some are not worthy of it. An account about the teaching work of Jesus and his use of illustrations states: "Now when he got to be alone, those around him with the twelve began questioning him on the illustrations. And he proceeded to say to them: 'To you the sacred secret of the kingdom of God has been given, but to those outside all things occur in illustrations, in order that, though looking, they may look and yet not see, and, though hearing, they may hear and yet not get the sense of it, nor ever turn back and forgiveness be given them." (Mark 4:10-12) To understand the sacred secrets of God and the meaning of the Bible teachings is indeed a special privilege granted those who love him. Accurate knowledge about the kingdom of God is a treasure. It comes to those who apply themselves diligently as students of the Scriptures. Do you have such appreciation for sacred teachings that you study them regularly?—John 17:3: 1 Cor. 2:10, 14, 15.

#### THE KINGDOM

5 That Jesus highly valued the kingdom of heaven is well proved by his own teaching. "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and for the joy he has he goes and sells what things he has and buys that field. Again the kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it." (Matt. 13:44-46) Jesus illustrated how he would give up all, even life itself, in order to gain the Kingdom. Who could show greater appreciation for a sacred thing? How was he able to do it?

<sup>3.</sup> What did Jesus do besides providing the ransom?

<sup>4.</sup> Why should understanding sacred secrets be considered a special privilege?

<sup>5.</sup> What value did Jesus place on the kingdom of heaven?

Not by thinking much about dying, but in faith looking beyond to enjoying the greatly treasured sacred thing, the kingdom of heaven. His attitude is described for us by the apostle Paul: "We look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God."—Heb. 12:2.

"So with such appreciation of values Jesus was able to give practical instruction on the subject: "Stop storing up for yourselves treasures upon the earth, . . . Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:19-21, 33) Jesus fully agreed with what he taught because he indeed sought first the Kingdom, and everything else has been added.

<sup>7</sup> That kingdom is now established. It is sacred. Do you show appreciation for it? If we are of the congregation of true Christians now we are publicly declaring what was foretold at Revelation 11:17: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." That is active appreciation. Indifference toward sacred things does not bring God's approval. We do not wish to have the spirit of the Laodiceans. "To the angel of the congregation in Laodicea write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God, 'I know your deeds, that

you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Rev. 3:14-18) See the importance of being very positive in support of the kingdom of heaven!

#### KINGDOM MINISTRY

8 With due appreciation the footstep followers of Jesus repeated his words, recorded them and carried them to others, and they too lived according to what Jesus taught. Among them was the apostle Paul. He was not personally able to hear Jesus give his teaching, but, like us, he was able to read about it, and we note with interest his evaluation of sacred things: "Yet what things were gains to me, these I have considered loss on account of the Christ. Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ."—Phil. 3:7, 8.

9 This man Paul had a sacred commission and he thoroughly appreciated his ministry, the assignment received from Christ Jesus: "I am grateful to Christ Jesus our Lord, who imparted power to me, because he considered me faithful by assigning me to a ministry, although formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith. But the undeserved kindness of our Lord abounded exceedingly along with faith and love that is in connection with Christ Jesus. Faithful and deserving of full acceptance is the saying that Christ Jesus

<sup>6.</sup> Because Jesus practiced what he taught at Matthew 6:19-33, what has resulted to him?

<sup>7.</sup> What are those who appreciate the Kingdom now found doing?

<sup>8.</sup> How did Jesus' followers show appreciation for him and his teachings?

<sup>9.</sup> In what ways do we benefit by Paul's expressions of gratitude for the ministry?

came into the world to save sinners. Of these I am foremost. Nevertheless, the reason why I was shown mercy was that by means of me as the foremost case Christ Jesus might demonstrate all his long-suffering for a sample of those who are going to rest their faith on him for everlasting life." (1 Tim. 1:12-16) The fact that Paul recorded these details shows his humility, and we appreciate having the information, because we too may not all of our lives have known God's sacred things or what his will was. We see that, regardless of what was done in the past, it is what we do when we learn God's will, it is how we react to the ministry offered, that counts. Do you have appreciation similar to Paul's?

10 The ministry is part of our worship, our sacred service. As the apostle Paul learned the truth and made a solemn offering to Jehovah for the doing of Jehovah's will, so we are encouraged to do, and according to our appreciation of sacred things we will try to do the will of God. When we reason on the written Word of God, we see that this is the only course to take. Paul appealed to his brothers to keep presenting their sacred service. "Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And 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 perfect will of God." (Rom. 12:1, 2) This sacred service and worship means exclusive devotion to Jehovah. Paul knew this because he was informed about the temptation of Jesus and also about the Hebrew Scriptures. Of this temptation Matthew 4:10

#### THE CONGREGATION

11 Along with this the apostle Paul had appreciation for the provision of God in fellow ministers. "I am grateful to God, to whom I am rendering sacred service as my forefathers did and with a clean conscience, that I never leave off remembering you in my supplications." (2 Tim. 1:3) "I always thank God for you in view of the undeserved kindness of God given to you in Christ Jesus." (1 Cor. 1:4) Paul appreciated them as part of God's sacred possession, for he had learned how part of the work of Jesus on earth was to establish a congregation or organization of individuals unitedly carrying on the pure worship of God and doing his will. Members of this congregation receive the anointing of God's holy spirit, the adoption of sons of God. This class or body of 144,000 anointed Christians, footstep followers of Jesus, are described as a wife of the Lamb, Christ Jesus. (Rev. 19:7) Christ feeds and cherishes the congregation and even laid down his life for it. (Eph. 5:25-29) Therefore, the congregation is a sacred thing, to be looked upon with high appreciation, all members appreciating the whole association of brothers.—Acts 20:28.

<sup>12</sup> Members of the Christian congregation are today to be found upon the earth. In association with them there is a great crowd of "other sheep." The visible organization of Jehovah on earth operates under his spirit's direction, adheres to his

reports: "Then Jesus said to him: 'Go away, Satan! For it is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." "—Matt. 4:10.

res. Of this temptation Matthew 4:10 11. How did Jesus and Paul show appreciation for the congregation?

<sup>12.</sup> Considering Jesus and Paul, how can we show appreciation for the congregation now?

<sup>10.</sup> How do we do our sacred service?

holy Word and must be viewed as God's possession. It is an honor to have association with any group of dedicated true Christians, especially at this time to be showing love for others in the congregation. When Jesus was upon the earth, he was personally present with members of the dedicated Christian body, and so we may be sure that if he were personally on earth at this time, he would in the same way show his appreciation for the arrangement of God. But even in his heavenly position Jesus is attentive to the needs and interests of the congregated servants, whether in large number or small. (Matt. 18:20) So, looking to the example of the Master, present-day Christians show appreciation of the congregation by being in regular association together, as urged by the apostle Paul: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." —Heb. 10:23-25.

<sup>13</sup> It is in association with the congregation that the best opportunities are provided to show appreciation for the written Word of God. It is studied in the congregation meetings. It is also used in personal study and in the divinely arranged work of preaching the good news of the Kingdom. Because of appreciation for the Kingdom, the true congregation is found today preaching the good news of that kingdom in all the world for a witness to all the nations before the end comes. It is God's arrangement.—Matt. 24:14.

#### PRAYER

<sup>14</sup> Paul was not alone in praying for the congregation. Jesus expressed appreciation for the flock of worshipers of Jehovah through prayer. Jesus' prayer at John chapter 17 took into consideration the purposes of Jehovah and also the welfare of the congregation. "Also, I am no longer in the world, but they are in the world and I am coming to you. Holy Father, watch over them on account of your own name which you have given me, in order that they may be one just as we are. I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world. I request you, not to take them out of the world, but to watch over them because of the wicked one. I make request, not concerning these only, but also concerning those putting faith in me through their word." (John 17:11, 14, 15, 20) This sacred congregation would exist and grow only with the blessing and help of the heavenly Father Jehovah. We do not work independent of Jehovah. That example of Jesus in appreciating the privilege of prayer is outstanding and should be a guide to us in our daily life. Regular prayer is a requirement for success in sacred service. Do you remember to pray each day?-John 16:23, 24; 1 Thess. 5:17.

#### DEDICATION

<sup>15</sup> Another special privilege to be greatly appreciated is that of dedication and baptism. It was Jesus who provided the example and caused his followers to take a similar righteous course. "Then Jesus came from Galilee to the Jordan to John, in order to be baptized by him. But the latter tried to prevent him, saying: 'I am the one needing to be baptized by you, and are you coming to me?' In reply Jesus

<sup>13.</sup> What are some benefits gained through the congregational arrangement?

<sup>14.</sup> Why is appreciation of prayer necessary?

<sup>15.</sup> Why are dedication and baptism important?

said to him: 'Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.' Then he quit preventing him. After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved." (Matt. 3:13-17) Furthermore, Jesus left no doubt that this should be continued after his death, for he instructed at Matthew 28:19, 20: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." This sacred arrangement would lead those who showed appreciation for it to obtaining blessings under the Kingdom rule.

things must precede one's dedication and baptism. He must learn God's will. But once a person begins to appreciate the sacred truths about baptism he is wise to pursue a course in accord with the example of Jesus and be baptized. Holding back does not demonstrate faith and appreciation for this sacred arrangement making it possible to become part of the congregation. Have you made your dedication?

#### HOLY SPIRIT

<sup>17</sup> As Jesus pointed out, those who would be properly baptized would first have appreciation for the Father, the Son (and the provision for the ransom sacrifice made through him) and for the operation of God's holy spirit. Holy spirit or God's active force is a thing to be regarded with care and great respect, because it is

sacred. Many powerful works have been done by means of holy spirit. It was used at creation. (Gen. 1:2; Ps. 104:30) Holy spirit caused prophecy to be brought to light. (Acts 28:25; 2 Pet. 1:21) Holy spirit was involved with the miraculous birth of Jesus. Holy spirit can cause men to serve God and preach the good news. (Acts 2:1-4; Mark 13:11) By means of holy spirit Jesus did many wonderful and miraculous works when on earth. As a token of what the Kingdom would accomplish in healing the nations Jesus cured the demon possessed, the blind, the dumb and the diseased, but he was criticized by the Pharisees, who said Jesus acted by power of the Devil. Thus these Pharisees not only showed a lack of appreciation for holy spirit but committed an unforgivable sin, as Jesus said: "On this account I say to you. Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." -Matt. 12:31, 32.

18 Not only the Pharisees failed to appreciate the miracle-working of Jesus, but even some of the principals, individuals who personally received healing from Jesus, failed to show appreciation for such a sacred thing. "And as he was entering into a certain village ten leprous men met him, but they stood up afar off. And they raised their voices and said: 'Jesus, Instructor, have mercy on us!' And when he got sight of them he said to them: 'Go and show yourselves to the priests.' Then as they were going off their cleansing occurred. One of them, when he saw

<sup>16.</sup> When should one be baptized?

<sup>17.</sup> Why do we appreciate holy spirit?

<sup>18.</sup> Give an example of lack of appreciation for what Jesus did.

he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet, thanking him; furthermore, he was a Samaritan. In reply Jesus said: "The ten were cleansed, were they not? Where, then, are the other nine?" "(Luke 17:12-17) Now, is not that amazing? Only one in ten stopped to express appreciation. And so at the end of the thousand-year reign of Christ the King when Satan is let loose out of his prison there may be quite a number who will not show appreciation for the healing of the nations performed under the Kingdom rule.—Rev. 20:7-10.

#### INNUMERABLE BENEFITS

<sup>19</sup> How many sacred things that have personally benefited you can you write down? We have mentioned but a few. Among the many benefits experienced by Jehovah's servants are truth, light and appreciation of Jehovah's purposes. While the world gropes about in spiritual darkness Jehovah's servants have guidance from his prophetic Word and know what is ahead. So they are not in fear. "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. For you know this first, that no prophecy of Scripture springs from any private interpretation. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."-2 Pet. 1:19-21.

<sup>20</sup> A good example of appreciation for all that Jehovah has done is found at Psalm 107. His sacred works are lauded repeatedly in the same words, in verses 8, 15, 21 and 31, which say: "O let peo-

ple give thanks to Jehovah for his lovingkindness and for his wonderful works to the sons of men." Indeed, Jehovah has done much for the benefit of his creatures. He has never been indifferent to their needs or their distress. He is a great Rescuer and Deliverer. "And they kept crying out to Jehovah in their distress; out of the stresses upon them he proceeded to deliver them, and to have them walk in the right way, so as to come to a city of habitation."—Ps. 107:6, 7.

<sup>21</sup> We appreciate Jehovah too for his great mercy and forgiveness and for the way he heals and takes care of creatures who try to serve him. He is a great reconciler when creatures show repentance from their error. "He proceeded to send his word and heal them and to provide them escape out of their pits."—Ps. 107: 20.

22 Jehovah is also the provider of all good spiritual food; when his servants are loyal to him he prospers them spiritually. He looks with favor upon their expression of appreciation for his sacred things. So Jehovah's servants in these days have entered into a period of spiritual prosperity such as described in prophetic Psalm 107: 35-38: "He converts a wilderness into a reedy pool of water, and the land of a waterless region into outflows of water. And there he causes the hungry ones to dwell, so that they firmly establish a city of habitation. And they sow fields and plant vineyards, that they may yield fruitful crops. And he blesses them so that they become very many; and he does not let their cattle become few."

<sup>23</sup> People who do not appreciate the sacred Word of Jehovah and do not use it cannot find the spiritual prosperity, faith, joy, hope, liberty and security that Jehovah's servants find. There are so many

<sup>19.</sup> Mention some sacred things God's servants can appreciate now.

<sup>20-22.</sup> What are some of the wonderful works Jehovah does for men as expressed at Psalm 107?

<sup>23.</sup> Why appreciate God's Word and provisions now?

advantages in having appreciation of the sacred Word of God. When God's laws are followed, good health results and care is taken of the body God has given. Also, by obeying what is right, there is a good conscience; there is improvement in family relationships. The importance of being separate from this system of things is made clear. All of this depends upon the use of God's Word. It is a protection against getting involved in what is wrong. "But solid food belongs to mature peo-

ple, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:14) Those who do have appreciation of

their spiritual needs gain happiness, as Jesus put it in Matthew 5:3. We appreciate how Jehovah cares for our spiritual needs. We measure values by his Word and we seize the opportunities to learn more. With gratitude we recognize the regular watchcare and protection he gives to his servants. Jehovah's people stand out in contrast to ungrateful, unappreciative humankind described in 2 Timothy 3:2.

<sup>24</sup> Being unthankful in this day and age of great spiritual enlightenment is dangerous. Remember Esau and his lack of appreciation. He was indifferent to the importance of Jehovah's sacred provision. Many centuries after Esau died the record of what he did was still being called to the attention of Christians to urge them

on in their appreciating of sacred things. Paul wrote in Hebrews 12:16, 17: "That there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as first-born. For you know that afterward also when he wanted to inherit the blessing he was rejected, for, although he earnestly sought a change of mind with tears, he found no place for it."

<sup>25</sup> Hence, the wise course now is to cherish and desire the sacred things. We can

keep seeking for it as for silver, and as

for hid treasures you keep searching for it, in that case you will understand the

fear of Jehovah, and you will find the very

knowledge of God." (Prov. 2:4, 5) This is

a positive statement. If we keep seeking,

we appreciate the values and we are as-

sured by Jehovah that we will understand.

we will find the very knowledge of God.

While we are doing this we have a fine

opportunity to build in others greater ap-

preciation for sacred things as we our-

selves pay attention to Jehovah. "Who is

wise? He will both observe these things

and show himself attentive toward Jeho-

vah's acts of loving-kindness. O let people

give thanks to Jehovah for his loving-

kindness and for his wonderful works to

avoid the sadness and tears later on if we remember Esau and the other examples in the Scriptures. Hold true values. Cultivate your appreciation for them. "If you

25. What is the wise course to pursue?

the sons of men."-Ps. 107:43, 31.

#### COMING IN THE NEXT ISSUE

- Look to the Bible as Our Guide in Life.
   Keep Making Straight Paths for Your Feet.
- When Youths Have Something for Which
- The Last Days of This Wicked System of Things.

<sup>24.</sup> How does Esau's course serve as a warning?



# Share the Comfort from the Scriptures

How have mature Christians comforted themselves when depressed?

By not dwelling on matters causing grief, fear or depression, but heeding the apostolic command to "continue considering" upbuilding things. (Phil. 4:8) In fact, this was one of the main reasons why Jehovah God caused his Word to be recorded: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope."—Rom. 15:4.\*

Are Christians to be content with being comforted themselves?

By no means! They will want to share that comfort with others, even as indicated by the apostle Paul: "Blessed be . . . the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God."—2 Cor. 1:3, 4.

How can one mourning the death of a loved one be comforted?

Such a one can be comforted by calling to mind the wonderful promises of a resurrection from the dead, such as the one Jesus gave: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear [Jesus'] voice and come out." Because of such promises Christians, while grieving over the loss of a loved one, do "not sorrow just as the rest also do who have no hope."—John 5:28, 29; 1 Thess. 4:13.

How can a Christian sister who is depressed because of having domestic problems be comforted?

She can be comforted by pointing out to her the wisdom of considering her problems one at a time in the light of the Scriptures. For example, if her problem relates to her unbelieving marriage mate, she can be encouraged to follow the advice found at 1 Peter 3:1-6.

How can comfort be shared with one suffering depression due to fatigue?

Such a person can be comforted by showing him the need to use the spirit of a sound mind in all his affairs and properly scheduling his activities. In particular would such a person need to be on guard against depriving himself of needed rest and sleep because of watching television or indulging in other forms of recreation when he should be in bed sleeping.—Eph. 5:15, 16; 2 Tim. 1:7. How can those prone to fear man or demon attacks be comforted?

By pointing them to Jesus' wise counsel at Matthew 10:28: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." As for the attacks by wicked spirits or demons, these cannot harm them so long as they take full advantage of Jehovah's provisions by studying the Bible and Christian publications, applying their counsel, attending Christian meetings, engaging faithfully in the Christian ministry and being regular in prayer.—Eph. 6:11-18.

What will the Christian do who is desirous of sharing the comfort of the Scriptures with others?

He will not wait until those needing comfort come to him but will be alert to note those in his own family or congregation who are in need of comfort. Additionally, he will make opportunities for sharing the comfort from the Scriptures with others by going from house to house with the good news of God's kingdom and, in particular, by making return visits upon those who appreciate their need of comfort.—Matt. 5:3, 4, 6; 24:14.

How can those groaning over the detestable things taking place in Christendom be comforted?

By assuring them of the existence of a loving, all-wise, just and almighty God, whose name is Jehovah; that he is fully aware of what is taking place and will shortly make an end of all detestable things at Armageddon. Also by inviting these lovers of truth and righteousness to associate with the people who practice the worship that is pure and undefiled from God's standpoint.—Ezek. 9:4; Jas. 1:27; Rev. 16:14, 16.

What blessings result from sharing the comfort from the Scriptures with others?

Jehovah's approval, present increased happiness and the hope of everlasting life in God's new order.—Prov. 27:11; Acts 20:35.

<sup>\*</sup> For details see The Watchtower, July 15, 1968.

# BABYLONIAN CHRONOLOGY -How Reliable?

SOME of the writings of historians and archaeologists in this twentieth century leave the impression that there is a Babylonian chronology that seriously challenges the count of time recorded in the Bible. How serious is this challenge? Is there really a sound Babylonian chronology? Is it supported on solid foundations? Does it include data that command higher respect than the facts related in the Bible?

Babylon enters the scene, insofar as the Jewish people are concerned, principally from the time of Nebuchadnezzar. The reign of that monarch's father, Nabopolassar, is termed "the beginning of the Neo-Babylonian Empire." That era ended with the reigns of Nabonidus and his son, Belshazzar, when Babylon was overthrown by Cyrus the Persian. This is a period of special interest to Bible scholars, since it embraces the time of Jerusalem's destruction by the Babylonians and the greater part of the seventy-year desolation of the land of the defeated Jews.

The Bible record is quite detailed in its account of the first punitive expedition against the kingdom of Judah by Nebuchadnezzar (or Nebuchadnezzar) in his seventh regnal year (or eighth year from his accession to the throne). (Jer. 52:28; 2 Ki. 24:12) In harmony with this a

cuneiform inscription of the Babylonian Chronicle states: "In the seventh year, the month of Kislev, the king of Akkad [Nebuchadnezzar] mustered his troops, marched to Hatti-land [Syria-Palestine], and encamped against the city of Judah and on the second day of the month of Adar he seized the city and captured the king [Jehoiachin]. He appointed there a king of his own choice [Zedekiah], received its heavy tribute and sent (them) to Babylon."—Chronicles of Chaldaean Kings (626-556 B.C.), D. J. Wiseman, pages 67, 73.

# SOLID HISTORY OR QUESTIONABLE SYNTHESIS?

Despite such a bright beginning for the synchronization of the Bible account with Babylonian records, one is thereafter faced with a blank as to further information from actual Babylonian sources. For the final thirty-three years of Nebuchadnezzar, for example, no historical records have yet been unearthed aside from a fragmentary inscription relating to a campaign against Egypt in the king's thirty-seventh year. So we have no Babylonian account of Jerusalem's destruction in Nebuchadnezzar's eighteenth regnal year (nineteenth from his accession). (Jer. 52: 29; 2 Ki. 25:8-10) The Bible is the sole

source of authentic information on this event.

As to Nebuchadnezzar's son Amel-Marduk (Evil-merodach, 2 Ki. 25:27, 28), tablets dating to his second year of rule have been found. However, they contain little information about his reign and give no indication as to its length. So, too, for Neriglissar, said to be the successor of Evil-merodach, only one strictly historical tablet has come to light, and it is dated in his third year as king.

What is thought to be a memorial tablet written either for the mother or the grandmother of Nabonidus, gives some chronological data for this period, but many portions of the text have been damaged, leaving much to the ingenuity and conjecture of historians. The reader can appreciate how fragmentary the text is by ignoring the bracketed material in the following translation of one section of this memorial—material that represents modern attempts at restoring the missing, damaged or illegible portions:

"[During the time from Ashurbanipal], the king of Assyria, [in] whose [rule] I was born-(to wit): [21 years] under Ashurbanipal, [4 years under Ashur]etillu-ilani, his son, [21 years under Nabopola]ssar, 43 years under Nebuchadnezzar, [2 years under Ewil-Merodach], 4 years under Neriglissar, [in summa 95] yea]rs, [the god was away] till Sin, the king of the gods, [remembered the temple] . . . of his [great] godhead, his clouded face [shone up], [and he listened] to my prayers, [forgot] the angry command [which he had given, and decided to return t]o the temple é-hul-hul, the temple, [the mansion,] his heart's delight. [With regard to his impending return to] the [temp]le, Sin, the king of [the gods, said (to me)]: 'Nabonidus, the king of Babylon, the son [of my womb] [shall] make [me] en[ter/sit down (again)] in (to)

the temple é-hul-hul!' I care[fully] obeyed the orders which [Sin], the king of the gods, had pronounced (and therefore) I did see myself (how) Nabonidus, the king of Babylon, the offspring of my womb, reinstalled completely the forgotten rites of Sin. . . ."

Farther along in the text Nabonidus' mother (or grandmother) is represented as crediting Sin with granting her long life "from the time of Ashurbanipal, king of Assyria, to the 6th year of Nabonidus, king of Babylon, the son of my womb, (that is) for 104 happy years, . . . "—Pritchard's Ancient Near Eastern Texts, pages 311, 312.

From this very incomplete inscription it can be seen that the only figures actually given are the 43 years of Nebuchadnezzar's reign and 4 years of Neriglissar's reign. As to this latter monarch, the text does not necessarily limit his reign to four years; rather it tells of something that happened in his fourth year. How far within the reign of Ashurbanipal the life of Nabonidus' mother (or grandmother) began is not stated, so that we are left in the dark as to the commencement and the close of the "104 happy years." Nor is there any information as to the lengths of the reigns of Ashur-etillu-ilani, Nabopolassar and Evil-merodach. And there is no mention of Labashi-Marduk, now generally acknowledged by historians as reigning between Neriglissar and Nabonidus.

It will be noted, too, that the conjectured numbers of years, inserted by modern historians on the basis of Ptolemy's canon, when added to the "6th year of Nabonidus," give a total of 100 or 101 years, and not the 104 years mentioned in the text itself. So this fragmentary record provides scant information for the chronology of the Neo-Babylonian period.

#### THE CANON OF PTOLEMY

And this canon of Ptolemy, what is it? We are particularly interested, seeing that historians find it necessary to lean so heavily upon it in connection with their chronology for the Neo-Babylonian period. Claudius Ptolemy lived in Egypt during the second century C.E., or over 600 years after the close of the Neo-Babylonian period. He was not a historian, and is known primarily for his works on astronomy and geography. As E. R. Thiele states: "Ptolemy's canon was prepared primarily for astronomical, not historical purposes. It did not pretend to give a complete list of all the rulers of either Babylon or Persia, nor the exact month or day of the beginning of their reigns, but it was a device which made possible the correct allocation into a broad chronological scheme of certain astronomical data which were then available."-The Mysterious Numbers of the Hebrew Kings, page 293, ftn.

Ptolemy assigned 21 years to the reign of Nabopolassar, 43 to Nebuchadnezzar, 2 to Evil-merodach, 4 to Neriglissar, and 17 to Nabonidus, for a total of 87 years. Counting back from the first year of Cyrus, following the fall of Babylon, therefore, historians date Nabopolassar's first year as commencing in 625 B.C.E., Nebuchadnezzar's first year as 604, and the destruction of Jerusalem as in 586 or 587. These dates are some 20 years later than those indicated by Bible chronology, yet modern historians favor the system of dating based on Ptolemy.

Even though the length of the reigns of the kings of Babylon and Persia, as set forth in Ptolemy's canon, may be basically correct, there seems to be no reason for holding that the canon is necessarily accurate in every respect for all periods. As already noted, we lack Babylonian historical records that could either substantiate or undermine Ptolemy's figures for the reigns of certain kings.

Critics of the Bible claim that the date for the destruction of Jerusalem (607 B.C.E.), founded on Bible chronology, leaves a gap in the Babylonian chronology. On the other hand, those who hold to a strict Ptolemaic reckoning are obliged to explain a sizable gap of their own. This gap develops when they attempt to harmonize Babylonian and Assyrian history so as to arrive at 625 B.C.E. for the start of the Neo-Babylonian period.

The Babylonian Chronicle states that Nineveh, Assyria's capital, fell to the Babylonian forces in Nabopolassar's fourteenth year. Following Ptolemy, the secular historians date that event in 612 B.C.E. At the same time, on the basis of astronomical calculations, they also hold to the year 763 B.C.E. as an absolute date representing the ninth year of Assyrian king Assur-dan III. So, they should be able to count forward from that year and show that Assyrian rule at Nineveh did extend as far as 612 B.C.E. But can they? Well, with the help of eponym and king lists and other source material, they manage to set up a chronology that reaches as far as 668 B.C.E., the year they assign for the start of Ashurbanipal's reign. But from that point forward there is considerable confusion.

Especially with regard to Ashurbanipal's reign there is much confusion. For example, the *Encyclopædia Britannica* (1959 edition, Vol. 2, page 569) gives Ashurbanipal's reign as 668-625 B.C.E. Then, on page 851 of the same volume, the reign is given as 669-630 B.C.E. In volume 5 of the same edition, page 655, it lists this same reign as "668-638(?)." The 1965 edition of the same work says '669-630 or 626.' (Vol. 2, page 573) Other

suggested dates for the close of Ashurbanipal's reign are:

633 A History of Israel, John Bright, 1964.

631 Ancient Iraq, Georges Roux, 1964.

629 The Interpreter's Dictionary of the Bible, 1962.

c.631-627 The New Bible Dictionary, 1962.

626 Ancient Records of Assyria and Babylonia, D. D. Luckenbill, 1926.

As might be expected, the above sources also give varied dates for the reign of Ashurbanipal's probable successor, Ashuretillu-ilani. And so, too, for the reign of Sin-shar-ishkun, apparently the king at the time of Nineveh's fall. Some historians extend this last king's reign for as long as eighteen years, though dated tablets have been found only up to his seventh year.

Thus historians are willing to exhibit much flexibility in order to hold to both the Ptolemaic chronology and their pivotal date of 763 B.C.E., even to the point of conjecturing longer reigns for these final rulers of the Assyrian empire than the evidence at hand will support. They have an awkward gap on their hands—one that is not easy to fill. The Bible, however, offers stronger evidence for the 607 B.C.E. date for the destruction of Jerusalem.—See *The Watchtower*, August 15, 1968, pages 490-494.

#### BEROSSUS-HOW RELIABLE?

Ptolemy, in preparing his canon, is believed by some to have followed Berossus, a third-century B.C.E. Babylonian priest. Of his writings Professor Olmstead remarks: "... only the merest fragments, abstracts or traces have come down to us. And the most important of these fragments have come down through a tradition almost without parallel. Today we must consult a modern Latin translation of an Armenian translation of the lost Greek original of the Chronicle of Euse-

bius, who borrowed in part from Alexander Polyhistor who borrowed from Berossus direct, and in part from Abydenus who apparently borrowed from Juba who borrowed from Alexander Polyhistor and so from Berossus. To make a worse confusion, Eusebius has in some cases not recognized the fact that Abydenus is only a feeble echo of Polyhistor, and has quoted the accounts of each side by side!"

He continues: "And this is not the worst. Although his Polyhistor account is in general to be preferred, Eusebius seems to have used a poor manuscript of that author." (Assyrian Historiography, pages 62, 63) Josephus, a Jewish historian of the first century C.E., also claims to make quotations from Berossus, but the figures he uses are not consistent, so they can hardly be considered conclusive. And, remembering that at least three hundred years intervened between Berossus and Ptolemy, we can see that there is no certainty that Ptolemy's supposed references from Berossus were accurate.

And what about the cuneiform tablets themselves? How accurate are they? Can they always be depended upon? The casual student may tend to think those tablets were always written close to the time of the events recorded. However, the Babylonian historical texts, and even many astronomical texts, give evidence of being of a much later period. Specifically, one portion of the so-called Babylonian Chronicle, covering the period modern historians would date as 747-648 B.C.E., is "a copy made in the twenty-second year of Darius from an older and damaged text."—Chronicles of Chaldaean Kings, page 1.

So this writing was not only separated from the events recorded by anywhere from 150 to 250 years, but it was also a copy of a defective earlier writing. And from this same publication we have the

following, relating to the Babylonian Chronicle texts covering the period from Nabopolassar to Nabonidus: "The Neo-Babylonian Chronicle texts are written in a small script of a type which does not of itself allow any precise dating but which can mean that they were written from any time almost contemporary with the events themselves to the end of the Achaemenid rule"-or 331 B.C.E. So even if Ptolemy had what he quite likely did not have, namely, authentic copies of Berossus' writings, there would still remain some serious question as to the age and authenticity of Berossus' cuneiform sources.

#### NO SERIOUS CHALLENGE

The reader can judge for himself whether the reckonings and conjectures of modern historians have produced a dependable Babylonian chronology. Probably it can be said that they have a system that brings some semblance of order out of the relative chaos of ancient secular records. However, when they place so

much confidence in Ptolemy's dating one may well question the wisdom of their doing so. We have noted that neither Ptolemy's purpose in setting down his record nor the nature of his source material were such as might inspire confidence in its historical accuracy. Further, if any of his information came from Berossus, it doubtless came through many hands, and offers, at best, very fragile testimony. The cuneiform sources, too, were subject to damage and restoration that may well have involved much conjecture.

Both the lack of contemporary historical records from Babylon and the ease with which secular data could be altered definitely allow for the possibility that one or more of the Neo-Babylonian rulers had a longer reign than the Ptolemaic canon shows. In view of all these factors, is it wise to accept without reserve the reconstruction of Babylonian history by modern historians? Surely one is justified in concluding that there is here no real challenge to the credibility of the Bible record!

"Now I can imagine what Pentecost 33 C.E. must have been like!" "Something we have been looking for for years!" "The end of this system of things is very, very close, and we all know it!" Thus have some observers at the Brooklyn headquarters of Jehovah's

witnesses expressed themselves. About what? About the recent increases in the activity of their fellow Witnesses in every part of the earth. God's servants everywhere keenly feel the spirit of urgency that is now surging throughout their ranks

# THEY FEEL the URGENCY

in this most momentous time in man's history.

It seems that suddenly in every part of the earth people are awakening to the crucial and terrifying problems plaguing this generation and many realize that only God can solve them. They want to know what his Word says. As a result persons who never would take the time to read the Bible-study literature of Jehovah's witnesses are reading it now, and thousands more are attending their meetings.

Among the factors that have contributed to the great forward movement in the preaching work are the books Did Man Get Here by Evolution or by Creation? and The Truth That Leads to Eternal Life. These exciting and practical Bible-study aids have helped to speed up the work of Jehovah's witnesses. However, the main force inspiring their increased activity is God's spirit. By his dynamic holy spirit, Jehovah is making his servants aware of the urgency of the times and they are responding by devoting more time and effort to his work. Yes, Jehovah God is now urging his people to go forward as never before. And go forward they do!

#### REPORTS SHOW THEY FEEL THE URGENCY

How truly joyful it is to read the happifying reports of the increase of Witnesses in various parts of the world! For example, there were only 10,070 Witnesses in the entire continent of Africa in 1942; today, over 180,000 are declaring the good news of God's kingdom there. In Asia, in 1942, there were only 406 Witnesses. and now 21,698 bear witness to their faith in this area. In 1942 Europe had only 22,796, but today 387,147 Witnesses preach there. The various islands in the Pacific, Atlantic, Caribbean and Mediterranean had only about 5,500 Witnesses in 1942. Today these islands have over 113,-000 ministers of Jehovah God. In 1942. North America and South America saw only about 76,000 Witnesses preaching; presently well over 500,000 Witnesses represent God's kingdom there. This increase has not stopped, for in the first month of the new service year twenty-four of the ninety-four branches of the Watch Tower Bible and Tract Society in various parts of the earth reported further increases in the number of Jehovah's witnesses in the lands they look after.

Though Jehovah's witnesses enjoyed a 5.6-percent increase in the number of ministers last year, the phenomenal rise in the number of hours that they spent in preaching demonstrates how deeply they feel the urgency of God's work. Consider the astounding fact that they devoted 208,666,762 hours in the preaching work during the past year. This is close to 25 million more hours than the year before. This is not only because more were out in the field ministry! Nor are they being paid to preach! As one woman in the Falkland Islands exclaimed after seeing the crowds of Witnesses in photographic slides of their conventions, "No organization could ever pay that many people." Then what explains it? The spirit of wanting to do all they can in the short time remaining is moving them to augment their activity.—Ps. 110:3.

Desiring to spend their time in the most vital work in this day and age, last year Jehovah's witnesses made 89,903,578 return visits on individuals who wanted to know more about the Bible. This is over 23 million more return visits than the preceding year. And consider the 977,503 Bible studies they conducted each week, free of charge. This is 110,494 more than the previous year. Who could not help but be caught up in this contagious spirit of doing more than the usual in these perilous times!

## EXPANDED MINISTRY OF MANY WHO FEEL THE URGENCY

One of the most outstanding proofs of the growing sense of urgency among God's people is the number of persons who arranged their affairs to spend their full time in the preaching work regularly or for a vacation period. This past year over 10,000 more than during the preceding year enthusiastically took up this work. This meant many sacrifices for mothers, fathers, young ones and older folks.

In Cuba, where Jehovah's witnesses are forced to preach under great difficulty due to persecution, one father, for example, averages 154 hours in the preaching work each month. According to his personal records, he spoke to 408 persons about God's kingdom last April. All this in addition to caring for a family of five. On the other side of the world, in Indonesia, another Witness who has a wife and five children to look after spends his vacation time preaching.

Thousands and thousands of others arranged their affairs to be able to devote more time to God's work. One was a man in his fifties who went to preach in an isolated region in Réunion. His wife and two companions, one sixty-seven years old and the other fifteen years old, went with him. On foot the four of them journeved into this section where there is no road. With a knapsack on his back, a suitcase in one hand and a large briefcase full of Bible literature in the other, they walked up a riverbed for six miles, fording the river fourteen times. They spoke to everyone they met. The entire journey required about one hundred miles of walking. Though they returned home very tired physically, they were spiritually refreshed beyond measure because they had responded to the urgent need to declare the "good news."

Consider the young ones who are responding to the energizing spirit of God that is encouraging increased activity. In Fiji, three youngsters, aged fourteen, twelve and ten, hurry back to school after lunch in order to witness to those children

who are interested in learning more about the Bible. The result of their loving concern for their classmates is that they regularly conduct two Bible studies each. Oh, yes, their eight-year-old brother too conducts a Bible study of his own. Their mother conducts four, and their father conducts seven. Thus this family conducts a total of eighteen studies. What joyous enthusiasm!

Such loving determination to search out ones who are interested in the Bible can be seen in the Witness in Austria who met an interested individual on the bus. Not having her address, the Witness returned to her village four times to find her. Finally she found the woman and began studying the Bible with her. In Mexico a sweeper in a factory also talks about the Bible. He approached the engineer where he works and spoke to him about the Bible's truth. Today the engineer is one of Jehovah's witnesses. Picture in your mind the zealous Witness in Germany who is paralyzed from the hips down and is confined to a wheelchair. On the streets he talks to all who are willing to stop and listen. He writes letters explaining the Bible's truth and conducts Bible studies in his home. Behind the Iron Curtain, too, thousands of Witnesses preach in parks, while waiting for buses and in doctors' waiting rooms and at every other opportune moment. Everywhere God's praises are resounding, and many are joining in the chorus.

The 1969 Yearbook of Jehovah's Witnesses is filled with their experiences. In reading it one senses that the spirit of wanting to do more is sweeping through God's organization as never before. Obviously Jehovah's witnesses realize that this preaching work that is being done today will never be repeated; that their opportunity to engage in it is to be taken advantage of now and not to be postponed.

They sense that great things lie ahead of them in the immediate future. Yes, they will see the remainder of God's prophecies about these "last days" fulfilled before their very eyes. Down through the years Jehovah has been preparing his organization to care for the crowd of persons that are now coming into it. He has strengthened it to care for their spiritual needs. Would you like to associate with this society of Christian ministers and

assist in this great preaching work? Why not seek them out?—Gal. 6:10.

Those who respond to the influence of God's spirit today will in the future look back with joy and no regret. How inexpressibly happy they will be in knowing that they helped others to gain eternal life in God's new order! Yes, those who feel the urgency and work in harmony with it will be rewarded with marvelous blessings.



• The Bible tells that Samson killed men and animals. How could he touch dead bodies in view of his being a Nazirite?—M.G., Australia.

According to the Mosaic law an Israelite could take a vow to live as a Nazirite for a time. While under his vow he was not supposed to touch dead bodies. We read: "All the days of his keeping separate to Jehovah he may not come toward any dead soul. Not even for his father or his mother or his brother or his sister may he defile himself when they die, because the sign of his Naziriteship to his God is upon his head." (Num. 6:6, 7) If such a one did accidentally touch a dead body, he would have to go through a purification ceremony and make certain offerings. The time already elapsed would not count, and he would start the Nazirite period over again. (Num. 6:8-12) So one thus serving for a temporary period would be careful not to defile himself by touching a dead body.

Before Samson was born Jehovah's angel told his mother: "A Nazirite of God is what the child will become on leaving the belly." (Judg. 13:5) Samson was to be a Nazirite all his life. Hence, if he accidentally touched a dead body, he could not start a set period of Naziriteship over. While Samson undoubtedly had respect for the Nazirite requirements, the fact that he was a lifelong Nazirite made his

situation somewhat different from those serving as Nazirites for only a short time.

Though Samson was a Nazirite, God selected him to be a judge and to "take the lead in saving Israel out of the hand of the Philistines." (Judg. 13:5) It is understandable that he would, in line with his assignment, come in contact with dead bodies, and he did. He struck down thirty Philistines and stripped them of their outfits. Later he went smiting the enemy, "piling legs upon thighs with a great slaughter." And with a moist jawbone of a male ass he killed a thousand Philistine men. Did Jehovah disapprove of Samson, a Nazirite, striking down Israel's enemies like that? No, for just before the third slaughter "Jehovah's spirit became operative upon" Samson, giving him superhuman strength. And when Judge Samson was exhausted from the battle, "God split open a mortar-shaped hollow" and miraculously provided water to revive him.-Judg. 14: 19-15:19.

Another time Samson demonstrated his Godgiven strength by bare-handedly and in selfdefense killing a roaring maned young lion. (Judg. 14:5-9) We cannot be certain whether the Nazirite restriction about touching dead bodies applied to animal carcasses. The Israelites in general, and the priests in particular, were already under certain regulations that made touching dead unclean animals a thing to be avoided, for it resulted in temporary uncleanness. (Lev. 11:24, 25; 22:2-7) Possibly Nazirites were not restricted further in regard to animals. If Nazirites were to avoid touching all dead animals, that would have made them vegetarians, and there is nothing in the Scriptures saying that they were such.

Samson continued to judge Israel for twenty years, and so it is obvious that God overlooked his touching dead enemies when necessary. (Judg. 15:20) Jehovah made an exception in the case of the Gibeonites, and he could do so in this case so that Samson could fulfill his assignment as judge and deliverer of Israel. (Joshua chap. 9) The fact that Samson allowed his hair to remain long shows that he respected the requirements of a Nazirite that he could fulfill. (Judg. 16:17) He found God's favor and is recorded in the Scriptures as an example of faith for Christians.—Heb. 11:32; 12:1.

 Was the girl who danced on Herod's birthday, and who asked for the head of John the Baptist, named Salome?—J. A., U.S.A.

Yes, it appears so, though the Bible does not give her name. The account in Matthew 14:6-8 reads: "When Herod's birthday was being celebrated the daughter of Herodias danced at it and pleased Herod [Antipas] so much that he promised with an oath to give her whatever she asked. Then she, under her mother's coaching, said: 'Give me here upon a platter the head of John the Baptist.'"

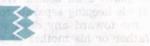
The first-century Jewish historian Flavius Josephus tells us that Herodias married her uncle Philip (not the district ruler mentioned at Luke 3:1). This marriage resulted in a daughter named Salome. Later Herod Antipas visited his half brother and became infatuated with Herodias. Divorcing his wife, Herod arranged to marry his niece, Herodias.—Antiquities of the Jews, Book XVIII, Chapter V, paragraph 4.

John the Baptist openly denounced this adulterous marriage, and was imprisoned for his boldness. (Matt. 14:3, 4; Luke 3:19, 20) But this was not enough for Herodias, who "was nursing a grudge against [John] and was wanting to kill him." At Herod's party she got an opportunity. Her daughter, whom Josephus says was named Salome, danced and then asked for John's head.—Mark 6:19.

This accomplice-in-murder named Salome should not be confused with the Salome who followed Jesus. (Mark 15:40; 16:1) The Salome named in the Bible was the wife of Zebedee and the mother of the apostles James and John.—Matt. 27:56.

# Samson, giving thin

#### **ANNOUNCEMENTS**



#### FIELD MINISTRY

There is no greater comfort in the world today than that which comes from the Holy Scriptures. In fact, the Bible makes it plain that it is through the comfort and encouragement drawn from the Scriptures that true Christians have a glorious hope. (Rom. 15:4) Having gained this hope-inspiring comfort from God's Word, Jehovah's witnesses unselfishly want to share it with others. They want others to come to know "the God of all comfort," Jehovah, so that they also may gain the precious hope of life everlasting. (2 Cor. 1:3, 4) During February these Christian witnesses will share the comfort from the Scriptures by offering in their house-to-house ministry a year's subscription for The Watchtower for just \$1.

"WATCHTOWER" STUDIES FOR THE WEEKS February 23: Appreciating Jehovah. Page 73.

Songs to Be Used: 104, 44.

March 2: Appreciating Sacred Things. Page 79. Songs to Be Used: 9, 31.

# Announcing JEHOVAH'S KINGDOM FEBRUARY 15, 1969 Semimonthly LOOK TO THE BIBLE AS OUR GUIDE IN LIFE KEEP MAKING STRAIGHT PATHS FOR YOUR FEET THE LAST DAYS OF THIS WICKED SYSTEM OF THINGS ASSEMBLIES ARE FOR CHILDREN TOO! OWTB&TS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

0

#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. Knorr, President
Grant Suiter, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

#### CONTENTS

When Youths Have Something for Which to Live	99
The Last Days of This Wicked System of Things	101
Look to the Bible as Our Guide in Life	105
Keep Making Straight Paths for Your Feet	112
<b>Employment of Early Christians</b>	118
Assemblies Are for Children Too!	119
Following 'Your Light and Truth'	121
Bethel's Christian Atmosphere	125
Questions from Readers	126

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
	RS - Revised Standard Version
Dy - Catholic Douay version JP - Jewish Publication Soc.	Yg - Robert Young's version

### Average printing each issue: 5,600,000 Five cents a copy "The Watchtower" is Published in the Following 72 Languages

Afrikaans Arabic Cebuano Chinese Chisbona Cibemba Cinyanja Danish	Watchtower's Semimonth Finnish French German Greek Hiligaynon Iloko Italian Japanese	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa	lagasy Fijian Mel rwegian Ga F rtuguese Gun Mot totho Hebrew Pan knish Hindi Par edish Hungarian Pan galog Ibanag Pol	Menthly Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish Russian	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka
Dutch English Armenian Bengali	Monthly Bicol Burmese	Zulu Croatian Ewe	Kanarese Kikongo Lingala Malayalam Marathi	Samar-Leyte Samoan Sango Sepedi Serbian	Turkish Twi Ukrainian Urdu Yoruba

Water Town Coulds a Town	Yearly subscription rates
Watch Tower Society offices	
America, U.S., 117 Adams St.,	Brooklyn, N.Y. 11201 \$1
Australia, 11 Beresford Rd., Str	Brooklyn, N.Y. 11201   \$1   rathfield, N.S.W. 2135   \$1   \$1   Toronto 19, Ontario   \$1
Canada, 150 Bridgeland Ave.,	Toronto 19. Ontario \$1
England, Watch Tower House, !	The Ridgeway, London N.W. 7 8/6
Jamalea, W.I., 41 Trafalgar Re	Kingston 10 7/-
New Zealand, 621 New North E	Rd., Auckland 3 90c
South Africa, Private Bag 2, P	.O. Elandsfontein, Transvaal 70c
Trinidad, W.I., 21 Taylor St.,	Woodbrook, Port of Spain \$2 s cost half the above rates.
B 114 4 1 1 1 1 1	and I be sent to the office to many country

Remittanees for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and now address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.
Second-class postage paid at Brooklyn, N.Y. Printed in U.S.

### WHEN YOUTHS HAVE

# SOMETHING FOR WHICH TO LIVE

It HAS been estimated that the second-greatest cause of death among students from the ages of fifteen to twenty-four is suicide. College students in particular seem subject to it, the suicide rate among them being 50 percent higher than among non-college students in a similar age-group. Why do so many young people with life just beginning for them decide that they have nothing for which to live?

One young girl said that there is no meaning to life. A student in Harvard claims that he has no values to believe in. A fourteen-year-old boy that was caught after holding up a grocery store said: "I am tired of home, sick of school and bored with life."

In many instances parents are to blame because of thinking more of material possessions and of being successful in business than of the need to give their children a system of worthwhile values, something to make life meaningful. One young girl said: "I deeply feel the inadequacy of the values I learned while growing up. Categories of social worth; drive for possession of things and people . . . —all of these break down in

the search for what is really important, and for a style of life that has dignity."

Number

On the other hand there are parents who have given their children a fine system of values. Those young people have found something really worth living for. One such is a young man from Central America. He was offered a scholarship to study music in Austria; this could have led to a promising career in music. Another offer gave him the opportunity to study optics in Germany, with a goodpaying job waiting for him. But he turned both offers down because he did not feel that they would make life really meaningful. Having been reared by parents who taught him the fine values of God's Word and the hope it holds out of a peaceful new system of things on earth he chose the service of God as one of Jehovah's witnesses. He remarked that "there is no other occupation that can produce so much satisfaction, tranquillity and reason to live as this service." It channels a person's energies into helping others.

February 15, 1969

He had good reason to conclude this. The benefits deeply influence both one's present life and his future. The very things many young people want to see—peace, justice and honest rulers—are assured by God to become a reality earth

wide. (Isa. 2:4; 32:1) This gave the youth a sure hope for the future toward which he could work and plan.

He could also see that the values taught by the Bible are practical now. For example, it teaches one to love one's neighbor as oneself. Is this not a sensible way to gain peaceful relations among peoples? If such love were practiced by everyone, how could there be war? How could there be murders, rapes and thievery? Is this not something that youths who cry for love instead of war can believe in? It is a fundamental command of the Bible.

—Matt. 22:39.

The Bible also commands: "Do not be lying to one another." (Col. 3:9) Is this not a sensible command that would make it possible for people to trust one another and to live together harmoniously? Such Biblical commands are practical for everyday living and they give meaning to a person's life. They give him a system of values to guide him.

This proved true for a youth who was once a member of teen-age gangs in New York city. During the time he roamed the streets, getting into trouble with the police, he lived each day as it came. He had no plans for the future and nothing for which to live. His life was patterned according to the dog-eat-dog attitude of the neighborhood.

He had no real friends with whom he could talk and from whom to receive counsel as to what is good and what is bad. He needed love, as do all teen-agers, but it did not exist in his world. It was not until he came into contact with Jehovah's witnesses and attended one of their assemblies that he saw a way of life as different from his own as day and night. He found them to be warm and loving. They took an interest in him and were willing to teach him right principles, which no other adults with whom he

had had contact made any effort to do.

By means of the Bible studies they conducted with him he learned the fine principles contained in God's Word. These provided him with a system of values that gave meaning to his life. He also acquired for the first time a goal in life because of the new system of things that God has purposed for the earth. Now this young man is helping others to have something for which to live.

Another youth with something to live for became disturbed at the utterly materialistic viewpoint of the students and teachers in the college that he was attending. The students had no real hope for the future, but took the attitude of "living it up" today, for tomorrow they might die. This and the organized cheating on examinations convinced him that what he had been learning from Bible studies with Jehovah's witnesses was of greater value than college. He quit college and progressed in his Bible studies to the point where he was able to devote his full time to helping others learn about God's purposes. The Bible had given him values to believe in and a meaning to life.

There is also the experience of a seventeen-year-old "hippie." By associating with Jehovah's witnesses she began learning about the practical principles of God's Word and the new system of things God has purposed for the earth. This changed her life. She said: "I realize that all this 'hippie' world, with its drugs, was just Satan's trap to destroy us kids." Now, instead of floating aimlessly and hopelessly about, she has a goal for which to live.

Thus we see that there are young people who have found something for which to live, something that gives meaning to their lives and a system of values they can believe in. Now they have fine guiding principles, loving friends and a glowing future.

THE Bible speaks of the time in which we are living as the "last days" or the "time of the end." (2 Tim. 3:1; Dan. 11:40) The facts show that this is a limited period that has a definite beginning and a definite end. It be-

The Last Days

of This Wicked
System of Things

gan in 1914 when Jesus Christ was enthroned as king in the heavens. It will end when God destroys this present wicked system of things. What a relief it will be when the organizations and persons that cheat and oppress, and all who endanger the security of their fellowmen, are gone!

How soon will that be? God's own Son, Jesus Christ, gives the answer. After drawing attention to the many things that mark the period from 1914 onward as the "time of the end," Jesus said: "This generation will by no means pass away until all these things occur." (Matt. 24:34) Which generation did he mean?

Jesus had just referred to persons who would "see all these things." "These things" are the events that have taken place since 1914 and those yet to occur down to the end of this wicked system. (Matt. 24:33) Persons born even as much as fifty years ago could not see "all these things." They came on the scene after the

foretold events were already under way.

However, there are people still living who were alive in 1914 and saw what was happening then and who were old enough

means pass away until all these things occur." Some of them will still be alive to see the end of this wicked system. This means that only a short time is left before the end comes! (Ps. 90:10) So now is the time to take urgent action if you do not want to be swept away with this wicked system.

that they still re-

member those

events. This gen-

eration is getting

up in years now.

A great number of

them have already

passed away in

death. Yet Jesus very pointedly

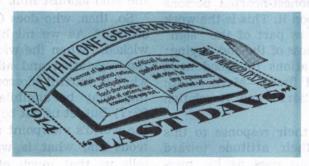
said: "This gener-

ation will by no

#### WHY A "TIME OF THE END"

Although the Kingdom came to power in 1914, Jehovah did not immediately destroy those who were not serving him. How glad we can be of that! For God's long-suffering has afforded us the opportunity to take a firm stand for his kingdom, and so escape destruction. The Bible helps us to view this matter in the proper light, saying: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Pet. 3:9; see also Matthew 24:21, 22 and Romans 2:4.

To this end, Jehovah God has allowed time for a separating work during these "last days." In his description of the "conclusion of the system of things,"



Jesus foretold this activity, saying: "When the Son of man [Jesus Christ] arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left. Then the king will say to those on his right, 'Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world.' . . . Then he will say, in turn, to those on his left, 'Be on your way from me, you who have been cursed, into the everlasting fire [of destruction] prepared for the Devil and his angels.' . . . And these will depart into everlasting cutting-off, but the righteous ones into everlasting life."-Matt. 25: 31-46.

When judgment is executed at the conclusion of these "last days," the ones destroyed will go into "everlasting cutting-off." There will be no return to life by a resurrection for them. (2 Thess. 1:7-9) So, now, during these "last days," God has graciously given men everywhere opportunity to choose the side of his kingdom and live.

How does God do this? How is the separating work accomplished? Under angelic direction God's loyal servants throughout the earth proclaim the message of God's kingdom so that honest-hearted persons can hear and act upon it. This is the work that Jesus foretold as part of the "sign" indicating the nearness of the end, saying: "Also, in all the nations the good news has to be preached first."—Mark 13:10; see also Matthew 24:14 and Revelation 14:6, 7.

On the basis of their response to this message, and of their attitude toward those whom Jehovah uses as his messengers, the people are judged as to whether they will be preserved alive or not. (Matt. 25:40, 45) If you want life under the kingdom of God, it is vital to show it now by responding favorably to the Kingdom message and urging others to do the same. In the near future this preaching work will be finished. The door of opportunity will be closed. Then it will be too late!—Ezek. 33:8, 9.

#### WHO WILL BE DESTROYED?

In frank terms the Scriptures reveal that, when this wicked system comes to its end, "those slain by Jehovah will certainly come to be . . . from one end of the earth clear to the other end of the earth." (Jer. 25:33) But you do not have to be among the slain. In his Word the Bible God clearly states what kind of persons, systems and organizations will be destroyed. Being forewarned, persons who love life, and who sincerely want to do what is right in the eyes of God, can get out of the danger zone.

That Jehovah God will see that his servants have a place of security when this system of things comes to its end is indicated by his prophetic invitation: "Go, my people, enter into your interior rooms, and shut your doors behind you. Hide yourself for but a moment until the denunciation passes over. For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him."—Isa. 26:20, 21.

So, then, who does God say will be destroyed? As we might expect, it is the wicked. "When the wicked ones sprout as the vegetation and all the practicers of what is hurtful blossom forth, it is that they may be annihilated forever." (Ps. 92:7) But let us not be misled by adopting the world's viewpoint as to what is righteous and what is wicked. God plainly tells us that much of what this world

views as commonplace is wicked in his eyes.

For example, fornication, adultery and homosexuality may be tolerated by modern-day society, but those who practice such things will not be spared alive by God at the end of this system of things. Likewise, those who are liars, thieves, drunkards and murderers will be barred from the realm of God's kingdom. (1 Cor. 6:9, 10; Rev. 21:8) Some may have become involved in such practices because of bad associations. But now, knowing what God says, it is vital for these to change their ways if they want to avoid destruction. In God's new system there will be no place for persons who corrupt and cheat and who endanger the lives of their fellowmen.

Nor will there be any organizations that mislead the people, and that includes false religious organizations. The Bible clearly shows that not all religion is approved by God. Jesus Christ forcefully said to certain religious leaders in his day: "Why is it you also overstep the commandment of God because of your tradition?" Then Jesus applied to these men God's own words from Isaiah 29:13, saying: "It is in vain that they keep worshiping me, because they teach commands of men as doctrines." (Matt. 15:3-9) So it should not surprise us that religion built on falsehood will become a thing of the past.

A religious organization may have beautiful buildings and colorful rituals, but if it does not teach the truth about God it really serves the purpose of the enemy of God, Satan the Devil. (1 Cor. 10:20; 2 Cor. 11:13-15) It may make some use of God's Word, but if it seeks to be a part of the world by having a say in worldly affairs, then it is not obeying Jesus' instruction to his followers: "You are no part of the world." Therefore, as the Bible declares, that religious organization

becomes "an enemy of God."—John 15:19; Jas. 4:4.

Do we want to be numbered among God's enemies? If not, it is up to us to prove to God now that we are not in sympathy with them, that we find pleasure only in the truth and that we ourselves practice worship that is "clean and undefiled from the standpoint of our God and Father."—Jas. 1:27.

Also in line for destruction is the political system that has so cruelly oppressed mankind. As any study of history reveals, this system has a record of bloodshed and greedy grasping for power. Fittingly, God's Word compares the entire political arrangement on earth to a "wild beast," and it explains why the governments have manifested beastly qualities. It tells us that Satan the Devil, "the dragon," has given the worldly governments their power and that they operate under his control.—Rev. 13:2; Dan. 8:20, 21; Luke 4: 5-8.

God makes this information available to us so that we can decide intelligently as to whether we will have anything to do with the political affairs of the world or not. God also informs us what he will do. In Daniel 2:44 he speaks of the time when "the God of heaven will set up a kingdom that will never be brought to ruin." The evidence shows that the setting up of the kingdom of God took place in the heavens in 1914 C.E. But, as to the action that God's kingdom will take in the near future, in the war of Armageddon or Har-Magedon, God goes on to say: "It will crush and put an end to all these kingdoms [existing at the time of the end], and it itself will stand to times indefinite." —See also Revelation 16:14, 16; 19:17-21.

After Satan's entire visible system has been crushed, Jehovah will next turn his attention to Satan the Devil, the one whom the Bible calls "the god of this system of things." He will crush Satan, and he will do this soon. (2 Cor. 4:4; Rom. 16: 20) At the time the Devil was ousted from heaven following the establishment of the Kingdom in 1914, Satan knew that he had only "a short period of time." (Rev. 12: 12) Now that time is even shorter.

Soon the prophetic vision recorded at Revelation 20:1-3 will be fulfilled: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, . . . And he hurled him into the abyss and shut it and sealed it over him." So Satan, together with his demons, will be taken out of the way. Their influence will be gone. This present wicked system of things will have come to its end.

True Christians here on earth will have no part in that destruction. It is God's war. He will use angelic forces under Christ to carry out the execution. He will also cause one part of Satan's visible organization to turn on the other in violent hatred. But Jehovah's servants on earth are not to join the violence, for the Bible shows that the warfare of Christians is spiritual, not physical. "We do not wage warfare according to what we are in the flesh," wrote the Christian apostle Paul. "For the weapons of our warfare are not fleshly."—2 Cor. 10:3, 4.

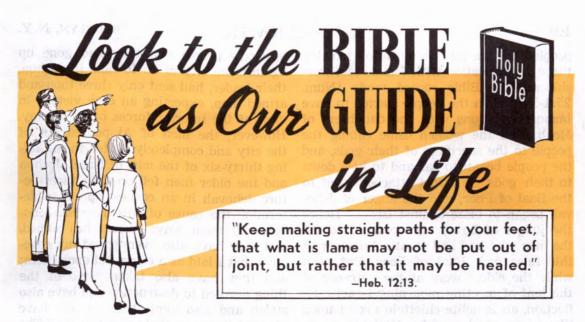
Even when persecution is directed against them, Christians must not retaliate by seeking revenge against the rulers or trying to overthrow the government. They wait on God. "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'"—Rom. 12:19.

#### WHAT WILL NEVER END

The end of this system of things will not be the end for this planet earth. God's own Word guarantees: "The earth abideth for ever." "He has founded the earth upon its established places; it will not be made to totter to time indefinite, or forever." (Eccl. 1:4, AV; Ps. 104:5) It is not the earth that is at fault, but the wicked system upon it.

Furthermore, not all human life will come to an end. "Ungodly men" will be destroyed. (2 Pet. 3:7) The people who made up the unbelieving world will be gone. But, after stating this, 1 John 2:17 adds: "He that does the will of God remains forever." It was to make this possible that Jesus Christ gave his life on behalf of mankind. Concerning that, Hebrews 5:9 says: "After he had been made perfect he became responsible for everlasting salvation to all those obeying him."

The marvelous prospect of eternal life under the righteous kingdom of God awaits the survivors of the end of this wicked system of things. Will you be one of them? You may well be. But, if so, you must keep close in mind these words of inspired counsel: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace." (2 Pet. 3:13, 14) Yes, you must "do your utmost" now, so that God's Word will deeply influence your entire life. "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 perfect will of God." (Rom. 12:1, 2) Doing so leads to survival. How thankful we can be that Jehovah, in his love and mercy, has made provision for survival! and another field according and a



OR forty years the Israelites had wandered about in the wilderness, without home, without land, without association with any other peoples. For forty years they had been guided and sustained entirely by the hand of God. He had supplied their food, miraculous manna from heaven. He had even brought water out of the rocks by his mediator, Moses. Now this chosen people of God stood on the desert plains of Moab across the Jordan from Jericho, over six hundred thousand able-bodied men, their wives and their children. They were a strong and virile nation of young men and women, no more than a small minority being past the age of sixty. Many of them, perhaps even the majority, had been born in the wilderness. They had known nothing but tent life and desert bleakness, but across the Jordan was a rich and fertile land, a land of milk and honey, of wheat and barley, of fruit trees and flowers, a land of song and laughter, a land of peacefulness-a Land of Promise.

<sup>2</sup> But they were surrounded by enemies: men, women and children who did not worship Jehovah, who would rather see Israel destroyed than to see their own way of life disturbed; enemies who would use every means they had to prevent this young nation from entering the land and from inheriting its possession promised by God. So it was that Balak, the king of Moab, hired the prophet Balaam to curse Jehovah's people. Three times he tried to curse the Israelites, but each time the Almighty God controlled Balaam's tongue to turn the intended curse into a blessing upon Israel, making it clear that "there is no unlucky spell against Jacob, nor any divination against Israel."-Num. 23:23.

<sup>3</sup> Then Balaam found the only way to break the invincibleness of this strong people. He enticed them away from their God, Jehovah, their Protector and Source of strength. He advised the king of Moab to bring Jehovah's own curse upon his

<sup>1.</sup> Under what conditions had the Israelites depended upon Jehovah for forty years, and what prospect awaited them?

<sup>2.</sup> Against what did they need to be on guard, and how did Balak fail in his designs against Israel?
3. (a) What means did Balaam find to break the invincibleness of Israel, and what resulted? (b) What prompt and positive action caused Jehovah to stop the plague?

people by luring them into idolatry through fornication with female idol worshipers. The Bible record reads (Num. 25:1-3): "Then the people started to have immoral relations with the daughters of Moab. And the women came calling the people to the sacrifices of their gods, and the people began to eat and to bow down to their gods. So Israel attached itself to the Baal of Peor; and the anger of Jehovah began to blaze against Israel." Hence the judges of Israel were ordered to kill the men who had had an attachment with this false god, Baal of Peor. But even while the elders were at the entrance of the tent of meeting mourning Israel's deflection, an Israelite chieftain's son named Zimri brazenly brought a Midianite woman into the camp before the eyes of Moses and all the assembly. Phinehas, the son of Eleazar the priest, in a prompt and positive action, took a lance in his hand, followed them into the vaulted tent and pierced them both through, "At that the scourge was halted from upon the sons of Israel. And those who died from the scourge amounted to twenty-four thousand." (Num. 25:8, 9) Twenty-four thousand offenders died at Jehovah's hand. They failed to enter the Promised Land when they stood at its brink. They had yielded to selfish passion and had forsaken their God Jehovah as their Guide in life.

<sup>4</sup> But that was not all. One man who had not succumbed to the bawdy sex orgies of the Baal of Peor was still not invulnerable. He too fell victim to selfish passion, but his was greed and avarice, the subtle snare of materialism. And his self-indulgence cost the lives of thirty-six of his brother Israelites.

<sup>5</sup> It was after the city of Jericho had been miraculously delivered into the hands

4. How were the Israelites to be tested further?
5. (a) Why did Jehovah remove his favor from Israel, and how was this brought to light? (b) What penalty was imposed upon the wrongdoer, and why?

of God's people and they had gone up against the city of Ai to take it. Joshua, their leader, had sent only three thousand armed men, expecting an easy victory in view of the inferior forces of the enemy. However, the men of Ai poured out of the city and completely routed them, killing thirty-six of the men of Israel. Joshua and the older men fell on their faces before Jehovah in an earnest appeal to determine the cause of this disaster. Jehovah told them why: "Israel has sinned, and they have also overstepped my covenant that I laid as a command upon them; and they have also taken some of the thing devoted to destruction and have also stolen and also kept it secret and have also put it among their own articles." The very next morning, as Jehovah directed, Joshua gathered the entire nation together and, by elimination, finally singled out Achan as the man who was guilty before Jehovah. Under pressure of questioning, Achan admitted that he had appropriated to himself some of the spoil from the city of Jericho that Jehovah had set apart as sacred to his own service. Achan was thereby condemned and, along with his whole family who apparently condoned his action, he was stoned to death.-Josh. 7:1-25.

#### WARNING THE UNWARY

6 Today God's people stand at the brink of a new order administered in righteousness, with everlasting life in view. And every curse that has been brought against this people by Satan's world has been turned into a blessing by Jehovah. But, just like Balaam and the people of Moab, the present wicked system holds out the enticing and seductive influence of sex worship and many other immoral practices such as lying, cheating and stealing.

<sup>6. (</sup>a) In what parallel position do God's people stand today as compared with the Israelites on the plains of Moab? (b) What protection do we have?

Are we immune? The record says No! Every year several thousand are disfellowshiped from God's organization because they forsake Jehovah and his righteous principles, because they fail to look to the Bible as their guide in life. Only a few of these will realize what they have lost, repent, and correct their bad course of conduct. All the rest will never enter into the marvelous blessings of the new system of things. How can we avoid this tragedy?

The action taken by both Zimri and Achan was deliberate. They knew their respective courses were contrary to Jehovah's express commandments. But it is unlikely that in either case the specific acts that caused them to lose their lives were prompted by desires they had never entertained before. James, the brother of Jesus, describes willful transgression as the result of progressive wrong thinking: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been

accomplished, brings forth death," (Jas. 1:14, 15) Both of these men were under the Law of God mediated by Moses and were subject to its sanctions. Today we are under the law of Christ, and the sanction of that law is the spirit of God motivating us to righteousness. (Rom. 6: 18, 19; 7:6; Gal. 5:16-18) But it is the same spirit that is operating on the Christian congregation and its overseers who are appointed by God's spirit. (Acts 20: 28) Therefore, if we are moved by God's spirit, if we allow God's spirit through his Word and his organization to guide our lives, then there is no reason why we cannot know in advance when wrong desire is likely to cause us to fall into the snare that entrapped Zimri and Achan and avoid it. The question is, Are we genuinely and sincerely interested in being guided by God's spirit, or do we really prefer to follow the inclinations of our own desires and, in order to indulge ourselves, prefer to gamble on the consequences for whatever outcome may befall us?

8 The overseers and ministerial assis-

tants in the congregation are gifts in men, given by Christ with a view to the edifying and strengthening of the members of the Christian congregations throughout the earth. (Eph. 4:8, 11, 12) They are



<sup>8.</sup> How do the servants in the congregation provide a protection, and why do they feel a responsibility?

Christians need to look to the Bible as their guide in life if they are to avoid falling victim to immoral practices as did Achan, whose greed cost the lives of thirty-six fellow Israelites men who have grown to maturity in the observance of God's law and who have, through experience and training in God's righteous requirements, learned what is needed to measure up to God's requirements and to keep his law. They are constantly alert, therefore, to the condition of the congregation and its members under their care and are quick to recognize symptoms of spiritual weakness that could cause serious spiritual sickness or lead to a fatal transgression of God's law. Being deeply concerned for the flock of God, knowing that they must render an account (Heb. 13:17), they readily accept their responsibility to follow the admonition of the apostle Paul to the Galatians (Gal. 6:1, 2): "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. Go on carrying the burdens of one another, and thus fulfill the law of the Christ."

#### THE SERIOUSNESS OF DEFLECTION

"When such symptoms are observed and called to a brother's attention, what should his attitude be? Obviously it should be one of appreciation for this provision that Jehovah has made within his organization. He should recognize that the counsel is from God's Word and be willing to follow it as his guide. If, on the other hand, he becomes offended, or persistently tries to justify a wrong course of action, would it not all the more indicate the wisdom of the counsel and the serious need to call the misdeed to his attention? Might it not indicate that his inclination may al-

ready be so strong that the appeal of the worldly course of wrongdoing outweighs the motivating spirit of God toward conformity with the theocratic Scriptural viewpoint? Might it not strongly suggest that the offender has already been led to a dangerous point in his deflection, perhaps already beyond the reach of God's Word? What is to prevent him now from going farther toward transgression that can produce death? "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap: because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:7, 8.

10 Never, then, should we minimize the seriousness of deflection, even in a minor way. Because, what does deflection mean? It means a deviation, a bending or turning aside from a true course. And any deviation, no matter how slight, causes an ever widening gap the farther it is pursued. The only way the deviator can ever be brought back on course is to change his direction again, and when you look back over the zigzag trail such a one has left behind him, what a difficult road it has been! How much simpler it is to "keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed."—Heb. 12:13.

<sup>11</sup> The influence of Satan's system of things is very strong on all of us. Sometimes we may not appreciate how much or in just what ways. It is possible to get caught up in a pattern of thinking or acting that may seem innocent enough at

<sup>9.</sup> What attitude should we take when counseled, and what might failure to do so strongly suggest?

<sup>10.</sup> Why should we not minimize even a minor deflection from Jehovah's requirements? What is really a simpler course, and why?

<sup>11.</sup> How is it possible to take a false step without realizing it, and what safeguard should we be thankful for?

the start, but, in time, it may lead into serious trouble. This viewpoint or course of action may actually lead into the taking of a false step, a deviation from a Scriptural standard or in violation of a Scriptural principle, yet go unnoticed by the one adopting it because of ignorance of the standard or principle, because of being unaware of the extent to which it can lead or because of momentarily relaxing one's guard. Whatever the circumstance that has allowed it, how thankful we should be that Jehovah through his Word or his organization, as represented in the servants of the congregation, is on the watch, does observe the false step and call it to our attention.

12 The servants of the congregation may not always know just what the real problem is, but become aware that something is wrong by certain observable trends or attitudes. It may be a tendency to miss meetings, to turn back assignments in the Theocratic Ministry School, or a growing air of independence, a lessening spiritual quality in conversation, an increasing "style consciousness" in dress. Whatever it might be, the servants are concerned because of the indication that the spiritual welfare of the individual is endangered. But their concern goes even farther because they know that what affects an individual will also affect the entire congregation. The apostle Paul said: "We have become a theatrical spectacle to the world" (1 Cor. 4:9), indicating that the course we take is observed by those outside the congregation. If a false step is pursued until transgression occurs, the reflection is on the entire congregation. It is not always necessary either for absolute wrongdoing to occur before reproach

<sup>13</sup> Some might argue that the cause of truth would be helped along if we were to appear as "progressive" and "up-todate" as the most modern ones of the world, meeting them on their own terms, as it were. But that is reasoning from a false premise. The end does not justify the means. Jehovah does not want people associating with his organization because it is popular and modern. He wants individuals who love righteousness and who are willing to live by principle. An example of this is to be found in the early Corinthian congregation. Some of those associated thought notoriety would bring fame to the congregation. When the apostle Paul heard of it he wrote: "Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain man has of his father. And are you puffed up, and did you not rather mourn, in order that the

is brought on the organization. The observation of one public schoolteacher illustrates this: "I used to admire the children of Jehovah's witnesses. They were always so well mannered and clean looking. I hate to say this, but I just can't see the difference in some of them anymore. Their clothes and their hairdos. they look and act just like all the rest of the children." Anyone visiting the congregational meetings of Jehovah's witnesses would know that this observation is the exception rather than the rule, but the fact that such a statement could be made is cause for concern, and those servants in congregations where such trends are noted would like to help correct them so that "what is lame may not be put out of joint, but rather that it may be healed."

<sup>12. (</sup>a) How can the congregation's servants know when a false step has been taken? (b) For what two-fold reason are they concerned to the point of taking appropriate action?

<sup>13. (</sup>a) What is wrong in thinking that we can win people by meeting them on their own terms, and how as this point proved in the Corinthian congregation? (b) What dangers lie in the fear of being different in appearance from worldly associates?

man that committed this deed should be taken away from your midst? Your cause for boasting is not fine. Do you not know that a little leaven ferments the whole lump? Clear away the old leaven, that you may be a new lump, according as you are free from ferment." (1 Cor. 5:1, 2, 6. 7) Paul found it necessary to take immediate and drastic action to cleanse this congregation. This he did by disfellowshiping the transgressors of God's law and by straightening out the wrong thinking of others who condoned the wrongdoing. Just as leaven of sin ferments the whole congregation, so a wrong inclination toward copying the styles, customs and manners of this world will contaminate the thinking ability and theocratic viewpoint. If we are afraid to present a different appearance than that of our associates in the world, what is to prevent us from going a step farther and compromising our Christian principles so as not to be too different? Or what is to prevent us from adopting worldly reasoning in handling our problems? This will not produce in us the fruitage of God's spirit, but rather the fruitage of the spirit of this world, which can eventually lead to transgression of God's law. (Gal. 5:16-18) As indicated by James, acts of immorality seldom come without warning. Wrong desire seldom springs suddenly into full bloom. Usually two ingredients are necessary, inclination and opportunity. If we look to the Bible as our guide in life, we will endeavor to eliminate both from our lives as completely as possible.

#### THE DANGER OF BAD ASSOCIATIONS

<sup>14</sup> Bad associations, because of their contaminating influence, provide all the ingredients for slipping into immorality.

Principles are weakened, which tends to encourage wrong inclinations. Besides, the opportunity for wrongdoing is always present, enabling one to be stampeded easily into an unwise course either through ignorance or fear of ridicule. Also the transgression of anyone in the group brings guilt upon all as accessories. One young brother was making fine progress in the ministry, but he chose also to associate with schoolmates who cared nothing about Bible principles. One day, for excitement, they decided to take a few bottles of soda from a delivery truck. To them it seemed like a harmless prank, but the driver saw them and came running out to teach the youngsters a lesson. Before anyone knew what was going on, one of the boys pulled out a switchblade knife and stabbed the driver in the stomach. It killed him. The young minister who was with the gang was disfellowshiped from his congregation and is now in a reform school. Achan, too, brought disaster upon the entire nation and paid for it with his own life. Nor was the nation free of guilt until he was purged from their midst.—Josh. 7:20-25.

<sup>15</sup> No one holding to Christian principles would voluntarily commit fornication. But prudence would dictate also avoiding circumstances that could lead to being raped. Dinah overlooked this possibility in her association with the young daughters of the Canaanites. The amorous son of Hamor saw her and violated her. Had she not been in association with those who did not fear the true God, she would have been spared this degrading experience. (Gen. 34:1, 2) In our own time, similar precautions should be taken. The wise course is to avoid immodest dress, travel-

<sup>14.</sup> In what way do bad associations provide all the ingredients for slipping into immorality, and how can this be illustrated?

<sup>15. (</sup>a) What mistake did Dinah make, and how can its result to her serve as a warning to us? (b) What opposite course did Joseph take, and how can it be an example to us?

ing alone in unfrequented or isolated places or in dangerous neighborhoods. Take a proper escort and avoid the company of those who are not restrained by dedication to Jehovah and a love of right principles. Joseph, Dinah's brother, chose

the wise course while he was enslaved in Egypt. When the wife of his master, Potiphar, tried repeatedly to seduce him, he consistently

refused to turn aside from what he knew was right and pleasing to God. He tried, as far as his enslaved condition would permit it, to avoid being exposed to this temptation, and when this brazen woman finally tried to force him into immoral relations with her, he turned and ran from her room, leaving his coat behind in her hand. He would rather take whatever punishment she could devise against him than displease Jehovah by transgressing his law. Joseph was blessed by the true God for his firm resolve.

—Gen. 39:7-23.

genuine desire to do his will, no problem we may face is so deep-rooted that it cannot be solved by a proper application of Bible principles. Anyone who is indifferent to responsibility and is reluctant to pull away completely from worldly standards will, in time, become so ingrained in this way of thinking that disaster will certainly strike in some way or another. We are no different today, in this respect, than God's people have been in times past. Achan's materialistic viewpoint and his wrong desire led him to steal from God, thereby contaminating the whole congre-

16. (a) What is the danger to anyone reluctant to pull away completely from worldly standards? (b) How is this illustrated in the case of Achan, the Corinthian congregation and Dinah? (c) What solution does Jehovah hold out to us, and what part does the congregation as a whole have in it?

gation and bringing death to thirty-six of his fellow Israelites as well as his own family. Some in the Corinthian congregation were so anxious to please their wicked neighbors that they even condoned incest, thinking fame might come through

notoriety. Only Paul's strong discipline of the congregation, applying Bible principles and disfellowshiping the wrongdoer, saved the spirit of the con-

gregation. Dinah thought she could associate with unbelievers with immunity. She lost her virginity and brought death to all the males of Shechem. Her brother, Joseph, on the other hand, refused to compromise his principles, even though he was far from home and in a strange land, separated from his family. He proved that God loves and protects those who love him and keep his righteous requirements. So, are you one of a family that embraces the truth, or do you stand alone? It makes no difference. We have these problems in common. They belong to the entire congregation. The congregation through its appointed servants must take an active interest in them. There is one solution for all. It is found in the Bible. As the psalmist wrote: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) Yes, we have God's promise that the Bible will lead us unerringly through the wilderness of Satan's system of things, it will protect us in the presence and from the influence of immoral men and women who practice the worship of the modern Baal of Peor and it will make us ever stronger in God's love and bring us safely and unscathed into the new order of righteousness just ahead-if we look to the

Bible as our guide in life.

#### COMING IN THE NEXT ISSUE

- Laying a Foundation for the Right Kind of Ministers.
- 'Sounding Down' the Truth into Minds and Hearts of Believers.
- How God Will Free Mankind from Sickness and Death.

# CEEP MAKING RAIGHT PATHS OR YOUR FE

IN THE year 1914 the most radical change in man's history began. Even when viewed apart from Bible prophecy, which marks it as the beginning of the end of this present system of things, the era of events that began in that year is unprecedented. It has properly been called "the age of violence."

<sup>2</sup> In ancient times, customs changed little from generation to generation, so that for hundreds, even thousands of years, the sons lived much like the fathers. But beginning about the time of the so-called Reformation, each successive generation wanted to build, to go beyond what had already been done, so that real progress resulted from that time forward until 1914. But from 1914 everything started to go into reverse, so much so that one news editor was forced to admit: "The last completely 'normal' year in history was 1913, the year before World War I began." Not that great strides have not been made scientifically. But the progress in development of social relations on individual as well as international levels exploded in 1914 into the worst war the world had yet known and has degenerated since then to what is commonly viewed

<sup>3</sup> One outstanding prophecy foretelling

as near anarchy at the present time. 1. What has the period of time since 1914 been called? 2. What difference can be seen in successive generations since 1914 as compared with former times? 3. (a) What conditions did Paul foretell for this present time, and what admonition did he add? (b) different reactions are there to these conditions?

this "age of violence" and its widespread moral decay is that found in Paul's second letter to Timothy: "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, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without selfcontrol, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power"; and then Paul adds: "and from these turn away." (2 Tim. 3:1-5) In this age of violence there are many who desire to "turn away" from such associations and who do find security and peace. But there are others who find it difficult to realize that standards have sunk so low. Having had no other association, they have accepted these conditions as 'normal,' proper, because everyone lives that way. On the other hand, some recoil from the full impact of the insecurity and futility of the modern way of life but look for refuge in the many youth cults that have sprung up around the world, or seek escape through various forms of drugs and dope. Even adults express their dissatisfaction with present conditions by movements of "civil disobedience," which often end in riots,

looting and murderous sniping at civilians and law-enforcement officers.

#### RECOGNIZING THE SOURCE

4 Paul calls these times "critical" and "hard to deal with." But why should they present such a problem to those who know we are living in the "last days"? One reason is that these conditions, rapidly as they have developed, have been subtly introduced by the "god of this system of things" to make them appear as a natural sequence of events that have no more significance in themselves than troublesome times in the past. As a result, the radical changes in customs and disintegrating moral standards are viewed by the unwary as of no real significance and as nothing against which to be on guard. For example, when dances like the "twist" and all its later developments are introduced, the young accept them eagerly and without question, while their parents raise their eyebrows or smile indulgently for a while and then take them up with almost equal fervor, ostensibly in order to project the youthful image themselves. What they fail to realize is that such dances have their origin in pagan fertility dances that were performed in times past as a part of immoral religious rites. And just as they were designed to arouse the sexual emotions of the participants in the religious orgies, so their modern-day counterparts contribute to the loosening of moral inhibitions. Those who subscribe to the modern morality that allows for premarital sex relations have no objection to this. But what of those who have no such end in view, who may be indulging themselves simply because it is the custom? Such ones should not deceive themselves. They are still affected emotionally in the same way. Stimulation of

this sort inevitably leads to improper inclinations, and those who entertain wrong desires can be just as completely overtaken as the twenty-four thousand were in succumbing to the Baal of Peor in the days of Israel.—Num. 25:1-9.

5 The growing acceptance of the standard allowing free premarital sex relations, and even adultery under certain circumstances, has weakened the moral perception of some who make a pretext of holding onto Bible principles. Such ones assume that as long as they refrain from the act of fornication itself, anything else is permissible. On the basis of such fallacious reasoning they indulge themselves in the most extreme forms of petting. This is making a mockery of the law of Christ requiring cleanness and sanctity on the part of anyone professing to be a Christian. Paul said: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." (2 Cor. 7:1) How can those tantalizing themselves with such wrong desires harmonize their course with Jesus' words in his Sermon on the Mount: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart"? (Matt. 5:27, 28) Not only is this kind of conduct a violation of righteous principles but it opens the door wide for transgression that can lead to death. Not only is the inclination to wrongdoing present in the strong desire, but the opportunity is also present. It is a proved reality: anyone putting himself in a compromising position often enough or long enough will eventually succumb. The proverb says: "Can a man rake together fire

<sup>4. (</sup>a) Why do these conditions prove hard to deal with?
(b) How can one be overcome by following such customs as modern dancing?

<sup>5.</sup> How do some try to justify a wrong course of action, but how is their course a mockery of the law of Christ? What inherent dangers are present?

into his bosom and yet his very garments not be burned?"—Prov. 6:27.

6 Those "desiring to live with godly devotion in association with Christ Jesus" therefore should view the customs and practices of modern society with close scrutiny, evaluating them, not according to personal desire or preference, but in the light of God's revealed Word for us. (2 Tim. 3:12) They can be just as damaging, just as detrimental to developing the "new personality" as the more obvious contamination with the world empire of false religion, Babylon the Great, from which we have been admonished to flee. We are clearly shown that association with any form of false worship means to be guilty of the same sins that will soon cause the downfall of this great empire. (Rev. 18:4) But what we may not realize is that we can become just as fatally a part of this doomed system of things by adopting its customs and practices and thereby diverting our thinking and eventually our interests into its way of life. Religious traditions and even the demands of Caesar are age-old, but the way of life, the customs, the mode of dress, the manners, these all belong to the generation. In times past, these centered around and were influenced in large measure by the religious life of the people. Today, the world is rapidly turning into a godless civilization, but its customs and way of life are no less influenced by its thinking. To become a part of the way of life of this system, then, is to become a part of its thinking. Sharing its sins means to share in its end.

PERSONAL PREFERENCE VERSUS DISCRETION
7 Today, style of dress is largely a mat-

ter of personal taste, and tastes and customs vary throughout the world. But for the dedicated Christian, personal preference should not be the only determining factor. Consideration must also be given to how that choice will affect one's ministry, others inside and outside the congregation and one's own thinking and viewpoints. The "miniskirt" is nothing new to the Scotsman, yet its popularity among women today is causing much concern and now its advent in England among young men is an innovation, one to stare at. In medieval times boys and even men wore shoulder-length hair. But the youth who appears in public today with unshorn locks is definitely typed as different. Those who observe him do not pass it off as just a personal preference of his. To them he is marked as a young man who subscribes to a certain point of view, a viewpoint that is at odds with the rest of the world. Now, a Christian youth may like long hair on boys, just as a young Christian girl may view the miniskirt as attractive. But if they were to indulge their personal tastes without considering the effect on their ministry, they would undoubtedly lose many privileges of service. One congregation finally had to remove a youthful minister from its list of available speakers because each time he was assigned to conduct a public meeting in a neighboring congregation, a complaint came back about his unusually long hair. Repeated admonition had failed to correct the young man's viewpoint.

<sup>8</sup> Some, especially youngsters, may feel this is an unwarranted encroachment on their personal liberties. But Paul said, even "if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." (1 Cor. 8:13) What was his reasoning

<sup>6.</sup> Adopting the customs and practices of modern soclety can be just as damaging as what other forms of contamination? Why?

<sup>7. (</sup>a) What freedoms, yet what restrictions, should be recognized in the matter of style of dress? (b) What can be the result for falling to recognize this proper balance?

<sup>8. (</sup>a) Why are certain restrictions in the matter of dress not an unwarranted encroachment on personal liberty? (b) What is Jehovah's view of dress?

for this conclusion? He said: "But food will not commend us to God; if we do not eat, we do not fall short, and, if we eat, we have no credit to ourselves. But keep watching that this authority of yours does not somehow become a stumbling block to those who are weak. For if anyone should see you, the one having knowledge, reclining at a meal in an idol temple, will not the conscience of that one who is weak be built up to the point of eating foods offered to idols?" (Vss. 8-10) As it is with food, so it is with fashions in dress. Long or short hair, long or short dresses, are certainly in themselves of no concern to Jehovah in the way of salvation because both have been acceptable to him in different time periods. But any custom or practice that causes someone to stumble and fall out of the way of life is definitely of concern to him. As Paul put it: "Really, by your knowledge, the man that is weak is being ruined, your brother for whose sake Christ died. But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ." (Vss. 11, 12) Will Jehovah allow such a sin to go by unnoticed and unpunished?

But why should the matter of styles in dress be a cause for stumbling? And how far must one be influenced by the opinions of others in personal choice of style and fashion? Has Jehovah given us as Christians specific laws on this matter? Yes, but since they are spiritually discerned, they are not so easily identified. Paul's admonition against stumbling a brother holds out a Christian requirement, and it is binding upon us in more than the eating of food because Paul is arguing for a principle, and his application of it in this specific instance simply serves to illus-

trate our obligation to Jehovah in any matter that is a cause for stumbling. This would certainly include some styles and fashions of dress today because of the close association of these styles with individuals who subscribe to a specific way of life, individuals whose viewpoints are not according to Bible principles. As one woman writer on the subject of modern women's fashions said in a radio interview recently: "Clothes should be a mirror of your way of life." And certainly in modern times, in most countries, no one associates long hair on a man or a miniskirt on a woman with the Christian minister. In fact, this same young woman writer said, in answer to a direct question, "If a woman wearing such clothes is accosted on the street, she has every reason to expect it."\* A fashion designer who was dubbed "mother of the miniskirt" was quoted in Newsweek (November 13, 1967) as saying: "Any law-abiding female, it used to be thought, waits until dark" to have extramarital sex relations. Then she adds: "Well, there are lots of girls who don't want to wait. Mini-clothes are symbolic of them."

<sup>10</sup> It is true, of course, that what one person may call extreme may appear conservative to another. This is true even among those who set the styles, some differing widely from others as to what is in good taste and what is bad. But there have always been those who incline toward the sensational, and particularly in this age of violence are they influenced in designs that keep pace with the downward trend in thinking and moral standards. What, then, should be the standard? Who can decide? James said: "But the wisdom from above is first of all

<sup>9. (</sup>a) Why might someone be stumbled because of the manner of dress of someone who claims to be a minister? (b) When might it be better to yield to others' opinions in the matter of style and fashion?

<sup>\*</sup> Radio Station WNEW in New York city, June 8, 1967, "Jim Lowe's New York."

<sup>10. (</sup>a) Who must decide as to what is right and proper in dress, and where can a reliable standard be found? (b) Why is the opinion of fashion designers not necessarily a safe guide?

chaste, then peaceable, reasonable, ready to obey." (Jas. 3:17) Jehovah has set the proper standard for Christians in his Word. Are we willing and ready to follow it? No one can lay down rules as to what is right and proper in dress, except parents with minor children. But even children can be wholehearted in doing Jehovah's will and can learn to determine what is right when questionable instances arise. If there is a question, why lean in the direction of the standards set by this system? For example, you who are dedicated Christian women, if a choice must be made between something that is known to be acceptable from the standpoint of your ministry and something that the latest fashion magazines hold out as the ultimate in feminine beauty, why accept the opinion of those whose whole purpose is to mold viewpoints and make them conform to the way of life of this dying system of things? It is biased thinking. It is designed specifically to expose susceptible minds to a false standard, the product of a time and a people. If you were born during this system's time of the end, never forget that the only standard you have ever seen held out by this world is one of a degenerating people. It may be beautiful to you because it is the only one you have known. But in by far the majority of cases, it is not the picture of vibrant health and life that is portrayed in Jehovah's Book of Life. Include in your instruction for life an accurate picture of the beauty that is pleasing to God.

#### PUTTING APPEARANCE IN PROPER PERSPECTIVE

<sup>11</sup> The apostle Peter painted a particularly pleasing portrait of the Christian woman, the wife of an unbelieving mate. At the same time he pictured the quality

At the same time he pictured the quality

11. What picture of the Christian woman did Peter paint, and how can it serve as a pattern?

of beauty that sets her apart, that makes it unnecessary for her to enter into competition with the women of this system for the attention of her husband, the quality that can cause him to be "won without a word." He wrote: "And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." (1 Pet. 3:1-4) Customs have changed completely since Peter penned those words, but the principles upon which his portrait rests are timeless. If you are ever in doubt as to what pattern in dress you should follow, take another look at Peter's picture of the Christian woman and ask yourself, Which will survive Armageddon, a style of hair braiding or the quiet and mild spirit? not reflect your brother for ?tride

<sup>12</sup> Peter's words, too, lay the emphasis on the motive for being overly concerned with personal appearance. Those who are inclined to want to wear the latest fashion, to be "in," whether male or female, young or old, should examine their motives very carefully. Are they depending upon personal appearance to make them acceptable? Do they want to be noticed, to have a reputation for being particularly style conscious? Is their manner of dress one that easily classifies them with a type? Is this what they want? How will those who observe us react to what they see? If our clothes and appearance are a mirror of our way of life, what will they expect of us? Are we giving others the impression that we really want to give? One very sincere young Christian woman who thought that fashion models were the ideal image for young womanhood, and

<sup>12.</sup> What motives should be considered in the matter of choice of style, and how can we deceive ourselves?

yet who really wanted to be a minister, was approached by a man who wanted her to pose for pornographic photographs. What a shock this was! But would he have approached her if she had mirrored the image of a young minister? Even with such experiences as this, it required a real struggle and much soul searching for her to change over her thinking and her perspective, but now this young Christian is faithfully serving as a missionary in a foreign assignment and is happily cultivating a "quiet and mild spirit, which is of great value in the eyes of God." Why should we deceive ourselves? Those who observe us are going to view us according to what our appearance and our course of conduct truly reflect. We should always keep in mind the words of Paul: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person."-1 Cor. 10:23, 24.

<sup>13</sup> Our only concern, however, is not with others and their viewpoint. A major concern should be with our own way of thinking and what prompts it. Perhaps you are newly associated with Jehovah's witnesses. If so, and you are accustomed to conforming to the current style trends, perhaps to the very limit, you certainly need not feel unwelcome in the Kingdom Hall. No one who really is sincere will be turned aside in his effort to serve God. But as you grow in knowledge of God and his purpose, you will recognize a change in your thinking. You will begin to realize that we cannot go on imitating the customs and manners of this system without remaining in some measure a part of it.

<sup>14</sup> On the other hand, if you have been associated for some time and still are

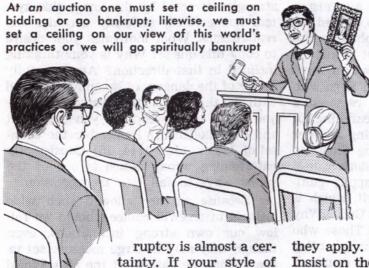
strongly attracted by the image this system has erected, seriously consider the real reasons. What motivates your desire to copy this image? Why is your thinking inclined in that direction? Are you fully aware of the dangers of becoming infected with the thinking of this system, or those you would like to copy, if you dress, act and look like them? Remember the counsel of James. (Jas. 1:14, 15) Consistently entertaining wrong desire is one of the surest ways to fall into transgression.

15 Because we are allowed such wide latitude of freewill choice, should we follow our own strong inclinations, even though they may in large measure set us apart from the pattern of the New World society? Because we may not be strictly required to conform to certain standards, should we feel free to ignore the Scripturally trained consciences of those who are mature in Jehovah's service? If you are inclined to be limping along because of having one foot still planted in this system of things, then consider seriously Paul's admonition to "keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." (Heb. 12: 13) How do we know to what extremes the customs and fashions of this system of things will go before the end? How far can we go along with them without compromising principles of Christian decency and good taste? We must start setting our own pattern of thinking right so that we will not go beyond the standards set in the Scriptures. It is like a man at an auction. If he does not set a ceiling on his bidding, he will go bankrupt. We must start setting a ceiling on our view of the customs and practices of this system of things. Without a proper guard, spiritual bank-

<sup>13.</sup> How should a newly associated person view the matter of dress?

<sup>14.</sup> Why should personal viewpoint in this matter be of real concern?

<sup>15.</sup> What is the sensible and reasonable view to take in the matter of personal appearance?



dress is so different from

that of those who are ma-

ture in the New World society that it is a constant cause for comment, think seriously of what it is doing to your ministry and those outside the organization who are observing you. Why persist in marking yourself? Is what you think you are gaining really worth it?

16 Anyone who is inclined toward the thinking of this world may keep telling himself, "Nothing will happen to me." But we cannot afford to become complacent. We must not think we are immune. It has happened so many times that it would be the exception if that one did not 16. Why must we not become complacent in our atti-

tude, and why should parents particularly be resolute in making straight paths for their feet?

get involved in some way. Those of you who are parents, look at yourselves and look at your children.

Are you setting a proper

example in dress and conduct? If you are, do you insist that these youngsters who are your responsibility follow it? Jesus did not pray to Jehovah to take us out of this world. He prayed that we might not become a part of it. Get a clear understanding

of Bible principles and how they apply. Teach them to your children. Insist on their making straight paths for their feet as long as they are in your care. Jehovah himself set us the right example when he said through his prophet Ezekiel: "'Turn back, yes, cause a turning back from all your transgressions, and let nothing prove to be for you people a stumbling block causing error. Throw off from yourselves all your transgressions in which you have transgressed and make for yourselves a new heart and a new spirit, for why should you die, O house of Israel? For I do not take any delight in the death of someone dying,' is the utterance of the Lord Jehovah. 'So cause a turning back and keep living, O you people." -- Ezek. 18:30-32; Amos 5: 14.

#### EMPLOYMENT OF EARLY CHRISTIANS

✓ In his book The Horizon History of Christianity, Roland H. Bainton tells how the early Christians were restricted with regard to employment. They did not want to get involved with idolatry or false religion in any respect. Bainton, who was Professor of Ecclesiastical History at Yale University, writes:

"Not only must the Christian not practice idolatry, he must not contribute to idolatry by assisting in any way in the making of idols. He might be a sculptor, but he must not carve images of the gods. He was restricted, therefore, to the decorative aspects of tombs or monuments, but even here might not carve a lion, a whale, or a bull-or gild any figure-if it represented a god."-P. 64.



SIGHT beyond description" is how one reporter spoke of it. "Children with their beaming faces, youth, and gladness of heart." The occasion was a special session of the St. Louis, Missouri, international convention of Jehovah's witnesses in 1941, when some 15,000 young people between the ages of five and eighteen stood up in their places at the forefront of a large audience and agreed to share in the spread of the Kingdom message to others. They each received a free copy of the book *Children*.

Do you realize that that group are now in the thirty-two to forty-five age bracket, many of them fathers and mothers with family responsibility? And besides these, there is a multitude more of fathers and mothers in this same age-group who have helped swell the grand total of Kingdom ministers world wide to a figure that is now almost eleven times the 1941 total of 106,137. One way that this throng of responsible, Christian parents demonstrate their maturity is by giving loving attention to the spiritual welfare of their children.

That special attention and godly concern might well include attendance at the 1969 assembly of their choice—attendance as an unbroken family group. Why not? Is it not a fact that the assembly

programs are delightfully planned to be of benefit to young and old? And is it not well known that the Bible dramas enacted on the platform at these assemblies have had a tremendous impact on children and youths?

#### BENEFITS FOR CHILDREN

Attendance at the assemblies always proves to be most beneficial to young people. They find out that serving Jehovah God is no monopoly of adults, that there are, in fact, multitudes of children taking a keen interest in Kingdom Hall meetings, in Bible study and in the field ministry from house to house. The effects from their observing and hearing what is done and said on the platform are often far-reaching. Take, for instance, the case of the woman who came asking for someone to conduct a Bible study in her home. Why? Well, one of her little girls, moved by curiosity, attended one of the sessions of the 1966 Panama assembly. and came home so filled to overflowing with what she had seen and heard that the mother just had to find out what it was all about.

Another thing: children meet other young people at the assembly who have already embarked in the full-time ministry as pioneers. They hear their experiences firsthand, they thrill to accounts of finding sheeplike ones and shepherding them lovingly into the Lord's fold or organization. Their young minds begin to turn toward that most worthwhile vocation, the pioneer ministry. Surely it is worth while to expose children to such fine associates!

Some parents may feel that their teenage or younger children are not showing enough interest in the Bible's message to warrant taking them to an assembly. But an assembly may be just what they need! In one instance, a teen-age daughter would not sit in on the Bible study being con-

ducted with her mother. However, she was invited to go along to an assembly. She accepted and was so surprised at what she saw and heard that she immediately became interested in study and in Kingdom Hall meetings. After only six months she got started in the preaching service from door to door. She also now witnesses effectively to her schoolmates.

#### ALL MUST PLAN

For your family to enjoy the blessings of the assembly together, there is need for planning. Choice of assembly site must be made, in line with assembly dates and the available vacation times for both parents and children. Arrangements have to be made in advance with employers. But, perhaps more important, the family finances have to be budgeted so as to provide for the cost of the trip. Setting aside the funds that will be needed certainly will be less of a burden if commenced well in advance and faithfully adhered to, despite the temptations of a materialistic world.

Children, too, can help in this matter. Indeed, it would show real appreciation on their part to have some concern over how the family can manage financially. Worldly children do not have this appreciation and are continually asking more and more of their parents without any real gratitude. Godly youngsters have a different attitude. They have a balanced outlook. They think about what is involved, and they strive to lessen the burden on loving parents.

Among reports from Australia, for instance, came that about a young lad of eleven who rose at five o'clock each morning to collect bottles before school, and who sold papers in the evenings, cut lawns and did other odd jobs for the neighbors in order to earn his fare to the convention nine, grew flowers and sold them, and performed various jobs for the neighbors. These youngsters knew that there were blessings in store for them at the assembly, and they did not take it for granted that their parents would be able to take on full responsibility for the costs of the trip.

Then, too, in Panama in 1966 one little fellow of five began picking beans months in advance so as to be able to relieve his parents of some of the burden of his fare to the convention city. Surely that is wonderful evidence of youthful appreciation!

There was also the experience of the young girl in Surinam who was eager to get to the assembly. But how? She worked for a lady, but had to take all of her earnings home to help out with the family's current expenses. The lady asked her to get someone to wash her car. The girl offered to do it herself, and so the lady offered her 25c for the job. She did it so thoroughly that the lady not only gave her this job regularly but also doubled her usual wage. And, when the employer learned why the girl wanted the extra money, she even consented to hold the funds for the girl so they would be safe and available when the time came to pay for assembly travel.

Another example of the effect of assembly attendance on young people is the case of the third-year law student at Tokyo University. He was contacted by Witnesses engaged in magazine distribution, and happened to learn about an upcoming assembly. Since he was on vacation at the time, he decided to attend. Deeply impressed by the experience, he privately studied several of the Society's publications, arranged for a Bible study to be conducted with him and then started attending meetings regularly. Two months after the first contact he was baptized. city. Not to be outdone, his sister, aged On graduation he became, not a lawyer,

but a full-time preacher of the "good news."

#### FAMILY TOGETHERNESS

When attendance at an assembly is tied in with vacation for the whole family, what an unforgettable occasion for all it can turn out to be! Amid new associations and new surroundings the members of the family are drawn closer together. Each day members have so much to tell each other about the day's proceedings, the people they have met, the experiences they have heard, and, above all, the sessions of the convention from which they have benefited. And this goes on day after day even after they have settled back to their routine of life at home.

Then, too, such a family vacation could include other joys shared together. Perhaps there might be an opportunity for a few days of camping in the country, exploring the beauties of God's creation. Or there may be a possibility of spending

some time by the sea, if the home of the family is inland. Or the family might visit historic spots where lessons in history can be so easily impressed. It may even be possible to arrange for the family to witness in some territory that is altogether different from the home territory.

Attendance at the district assembly as a family group can have many fine results. Young and old find that their appreciation for their place in the theocratic organization is deepened. Each one is helped to see more clearly his responsibilities toward others—be it to one's parents, to one's children, to the congregation of God, or to Jehovah himself. Children and youths as well as adults can benefit from the broadening influence on the mind, coming to know people from other lands and getting a feel of the truly global extent of the preaching of the "good news" now being done.

Is it not a fact that assemblies are for children too?

## FOLLOWING

## **Your Light and Truth'**

## As told by Calvin Prosser

May these themselves lead me." Those words of the psalmist have been my prayer for some sixty years now. Not only that, but Jehovah God in his undeserved kindness has all these years answered my prayer by 'leading me in the tracks of righteousness for his name's sake.'—Ps. 43:3; 23:3.

My grandfather was a geologist from Wales and homesteaded near Johnstown, Pennsylvania. This city is some seventy-five miles from Allegheny, where the Watch Tower magazine was published for thirty years, from 1879 until 1909. Grandfather was among the first to begin the mining of coal in this area. It was on this homestead in a coal-mining village called

Prosser's Hollow, adjoining Johnstown, that I was born March 20, 1896; about seven years after the famed Johnstown flood in which more than 2,200 persons lost their lives when a dam burst.

I was the third in a family of seven boys and attended a small one-room schoolhouse that served this coal-mining community. The instructor lived with my parents, who were very religious. Following the Welsh tradition, they were Presbyterian, and my father was an elder in the local church. During my early childhood considerable disturbance developed due to the industrial revolution of the Pittsburgh-Johnstown area, which brought in a lot of European laborers. Up till then Johnstown had been a calm religious city, but now things started to change. These Europeans were accustomed to drinking a lot of beer, and so in a short time within an area of five miles from our home ten breweries were built. Saloons sprang up all over and did a thriving business.

#### FIRST CONTACT WITH 'LIGHT AND TRUTH'

We lived in a very nice home that was surrounded by a white picket fence. Along the edge of our four-acre holdings was a small stream, and across the stream was one of these saloons, a large one. I can well remember how my parents and other religious families were vexed because of the rowdiness of many of the beer drinkers in those saloons. It was during these times that one day there appeared at our door a man who said he was a minister of the International Bible Students Association. He offered us six books that were written by Pastor Russell, president of the Watch Tower Society.

He was immediately given a good audience by our family, for we were very interested in anything having to do with God and the Bible. We soon discovered that this devout minister did not believe in a burning hell nor in most of the other orthodox teachings of the Presbyterian Church. The thought occurred to my father that this devout man might be able to persuade the saloonkeeper across the creek to mend his ways and become a Christian. He suggested this to the minister, who accepted the challenge. He called on the saloonkeeper and, interestingly enough, his words fell on good soil. Soon the saloonkeeper became a believer in the Bible as taught by the International Bible Students and began preaching what he was learning to the people that came to his saloon. Being a man of strong convictions, he soon became very active in spreading the "good news."

Then one day this saloonkeeper came across the bridge to our home. When we saw him coming we were reluctant to respond when he knocked on our door, we not knowing that he had had a change of heart and was now one of the "Bible Students," as Jehovah's witnesses were then known. Very much to our surprise he gave us a tract dealing with "No Hell." It flamed into quite an argument in our home as my father was more familiar with the Scriptures than he was, although not understanding them as well. However, he kept bringing us tracts and we kept reading them.

Soon this man became known as "the former saloonkeeper," for he sold his saloon with the stipulation that it would not be used as a saloon but for some other purpose. In order to provide for his family he now went to work as a laborer at a steel mill, which was quite difficult for him, as he never before had worked with his hands. From then on he was a welcome guest in our home and we obtained from him the six volumes of *Studies in the Scriptures*. This led to a marked change for a very devout and very staunch

Presbyterian family. Yes, we left the Presbyterian Church, my mother in particular being very enthusiastic about the truth these volumes contained. She and I spent many hours reading and studying this new Watch Tower literature. Jehovah was indeed answering our prayers by leading us with his 'light and truth.'

#### SPREADING 'LIGHT AND TRUTH' IN MIAMI

Then in 1909 we moved from Johnstown, Pennsylvania, to Miami, Florida, more than a thousand miles south. There was good reasoning behind this move. We seven boys were growing up in a deteriorating community that was looking less and less like the white fence that surrounded our nice home, that is, morally speaking. Not only were the schools inadequate, but now it was becoming time for some of us boys to go to high school, and there was none nearby. Besides, the large steel mills and coal mines were filling the air with soot and smoke as well as bringing about other unpleasant living conditions. In contrast to all this, Miami was a paradise with its white streets. coral rock, palm trees and beautiful waterfront. Furthermore, mother had developed a throat condition because of the air pollution. All of this was good reason for our making this long move.

Miami then was a city of about 10,000 people who were practically isolated in southern Florida and encircled by the Everglades and swamps. Only one railroad and one road crossed this jungle-like area. It was this area that came to be my new territory for spreading the good news of God's kingdom. Having now gained a knowledge of God's Word and purposes, I realized how important it was to make these truths known to others. So in the fall of 1910 I symbolized my dedication to do Jehovah's will and to follow his 'light and truth' as a lifetime career.

I took courage and confidence in Jehovah's promise as recorded in Psalm 43:3: "Send out your light and your truth. May these themselves lead me. May they bring me to your holy mountain and to your grand tabernacle."

Two years later, at the age of sixteen, I quit school and took a job working for a local newspaper, the Miami Herald. This I did so as to be able to buy from the Watch Tower Society literature that I could distribute throughout the community. In those days there were very few automobiles, and not having the means to buy one, I did all my traveling by bicycle. I worked for the Herald in the morning, and in the afternoon I would ride my bicycle out from Miami for half of the afternoon, witnessing as I went. Then I would take another route, witnessing to people on the way back for the remainder of the afternoon.

The closest meeting place was in Palm Beach, about 65 miles away, so our home was opened up as a place to meet and to study The Watch Tower. At first there were just a handful of us. But in my efforts of distributing the literature, I was able to interest others in attending the meetings, and so our attendance grew. I was too young at the time to conduct the Watch Tower studies, and so my father consented to do this. Wanting to have our meetings as complete as possible, I felt concern as there was no one to play the piano so that we might sing songs. Because of this I took lessons and learned to play all our hymns. But that was just as far as my musical education went, as I had no particular talent for music.

So that I could devote all my time to preaching the good news of God's kingdom I quit the part-time job I had with the *Herald*, entering the colporteur work. Frequently my mother went with me in the house-to-house preaching activity,

which was a great support to me in those early days of my full-time ministry. She faithfully encouraged me as much as she could until her death in 1921.

By then our congregation had grown large enough to rent a hall on Flagler Street in downtown Miami. I never felt that I had the qualities of leadership, nor did I feel equal to giving public talks. However, because I had a great desire for the truth of God's Word and read and studied very extensively, I was frequently consulted and so was very happy to be able to help those in my congregation to obtain clearer understanding of the truth, which kept on growing ever lighter and lighter.—Prov. 4:18.

## SERVING WITH THE WATCH TOWER HEADQUARTERS

Among those who were an inspiration to me were the traveling representatives of the Watch Tower Society, known as pilgrims. While in Miami they were always entertained at our home, and I treasured very much the conversations and the association I had with them. It was one of these pilgrims that stimulated my interest in the privileges of service available at the Watch Tower headquarters in Brooklyn, New York. So I made application and shortly was called, becoming a member of the Brooklyn Bethel family on May 15, 1922. I will always be grateful for the encouragement that was given to me to apply for Bethel service, as it has now been my "home, sweet home" for forty-six years.

The Society had just started to publish some of its own books, and my first ten years at Bethel were spent working on a machine sewing the parts of the books together. In those days we had only four of these sewing machines. Today we have thirty-seven, not to say anything of more sewing machines in other printing plants

throughout the world. After those ten years it was my privilege to transport produce from the Society's farms to the Brooklyn Bethel home, also for ten years. Although this work was hard, I enjoyed it very much. There was also food to be trucked from a shipping line that was used to transport citrus fruits from a farm that the Society operated in Florida. I also enjoyed supplying the Bethel family with various kinds of melons. To procure these I would go to the areas where they were grown and make profitable 'deals' with farmers who had surplus crops. But the aspect of this assignment that I enjoyed the most was the opportunities it afforded me for conversations with Brother Rutherford, the president of the Society in those years. He frequently spent time at one or the other of these farms, as it provided him with an ideal atmosphere in which to meditate and write.

Then in 1942 I had the privilege of again working at the making of books, helping for five years on a machine that trimmed the three sides of the books. In 1947 I was transferred to the shipping department, where I spent the next eight years of joyful service in having part in sending out the printed literature. It was always a source of real satisfaction to me to realize that this literature I was having a share in producing and shipping out is really the way in which Jehovah God today is answering the prayer of his servants to "send out your light and your truth."

To see how Jehovah God has led his people and prospered his organization all these years has been very strengthening to my faith. When I first arrived at the Brooklyn headquarters, our publishing plant consisted of just a small area of rented space. Then in 1926 the Society built its own eight-story publishing plant consisting of 70,000 square feet of floor

space. In 1949 a nine-story addition was constructed as an integral part of the original factory, adding 72,000 more square feet. It was only six years later that an undertaking thrilled us all again, namely, when the Society started construction of a thirteen-story building just across the street from our factory and which consists of 192,000 square feet of floor space.

This building was to be used primarily for printing and mailing out the Watchtower and Awake! magazines. As soon as this building was ready for use, I was assigned to the mailing department in this building where, at the time of this writing, it is still my privilege to be working. And how the distribution of these magazines, which play such a prominent role in Jehovah's sending out 'his light and truth,' has grown! In the year 1922, when I first came to the Brooklyn headquarters, the Society produced 3,250,000 magazines. And what is the production figure now? Well, last year the Brooklyn plant alone produced more than fifty times that many, or as many magazines each week as we did in 1922 in a whole year!

Now in my years of physical decline my heart swells in gratitude and joy for the many blessings I have experienced in these fifty-eight years that I have followed the 'light and truth' of Jehovah's Word, and in particular for the forty-six years I have been privileged to serve full time at His earthly headquarters.

Since writing his life story Calvin Prosser finished his earthly course—he being of the remnant of the heirs of the heavenly kingdom-dying December 13, 1968. Funeral services were held on Staten Island on December 16, the service being conducted by Max Larson, factory servant and a longtime personal friend as well as one of the directors of the Watchtower Bible and Tract Society of New York, Inc. Among those present were friends and relatives from Florida and Delaware, as well as a score or more from the Brooklyn Bethel home, most of whom had known Calvin Prosser for upward of forty years. While his friends mourn his passing, they rejoice that now to him too the words apply: "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."-Rev. 14:13.

#### BETHEL'S CHRISTIAN ATMOSPHERE

ECENTLY a married couple living at the Brooklyn Bethel headquarters of the Watch Tower Society had guests for dinner. Shortly afterward, their guests sent them a "thank you" letter. What they wrote shows how deeply the Christian atmosphere of the Bethel home had impressed them: "Dear Mr. and Mrs. G——,

"It is difficult to put into words our thanks and appreciation for the time you spent with us last Wednesday. We all flatter ourselves by believing we are thinking people, with the ability to solve, not only our problems, but if given the opportunity, the problems of the world.

"This Wednesday, however, we were shocked out of our complacency. Any ideas

we may have had about religion, love of fellow man, politics, work, the U.N. and the future of mankind were completely shattered. At the Jehovah's witnesses' headquarters, we were privileged to see religion at work and what very well can be the solution to the future of mankind.

"During an ordinary work day, we sat down with about six hundred people at lunch [in one of Bethel's largest dining rooms], each of whom was well behaved, courteous to his neighbor, soft spoken, at peace with himself and thankful to God for his daily bread. The gathering of about six hundred people of all ages, colors and varied upbringing at any other place under different circumstances would be a mass of confusion, boisterousness, group segregation, group disagreements, and

at least one drunken brawl. Just to get order in such a group would take the efforts of Jehovah. On Wednesday it was just the opposite, it was the belief in Jehovah that made the difference. Perhaps this is the solution to everything.

"We three were all profoundly impressed by everything we saw and, although a few days have gone by since Wednesday, we find ourselves recalling to mind what we saw and heard and felt. Religion heretofore was something relegated to Saturday or Sunday, at a birth or a few words said at a funeral. It just wasn't part of our everyday life. After all our years of schooling and independent thought, could we be completely wrong? Such a prospect is not very encouraging, but if the facts prove differently, and the truth is obvious, can logic refute it? . . .

"We wish to thank you for the privilege of visiting you and seeing religion at work.

Sincerely, [Signed]"



• What is the attitude of Jehovah's witnesses toward the use of tobacco?—J. G., U.S.A.

The Bible does not comment directly on the view that God's servants should have concerning the use of tobacco. This is understandable, since, according to one encyclopedia, tobacco was not used in Biblical lands until more than fifteen centuries after the Bible was completed. Yet, from what we read in God's Word, it is easy to see that the use of tobacco, whether one is smoking, chewing or snuffing it, is an unclean habit that goes contrary to Bible principles. So Jehovah's witnesses strongly discourage its use, and they view as spiritually immature any Christians who continue to use tobacco.

The most common use of tobacco is in smoking, whether in cigarettes, cigars or pipes. That smoking contributes to cancer, heart disease and many other debilitating and fatal diseases, needs no documentation here. An abundance of evidence is public knowledge. In fact, the health hazard is so great that a number of major nations have put restrictions on cigarette advertising. Less information is available on the use of chewing tobacco and snuff. Yet, studies indicate that these habits contribute to a higher incidence of cancer than among nonusers and affect the nerves and the sense of smell.

It is, of course, only reasonable to avoid something that poses such a threat to one's health and life. And this is especially important to the Christian, since his worship of God is involved. How? Well, Romans 12:1 mentions that a Christian must present his body as "a sacrifice living, holy, acceptable to God." If he were to follow the harmful tobacco habit, he would be withdrawing some of what he dedicated to God by shortening his life and impairing his health. Do you think God would be pleased with that?

Additionally, mature Christians strive to apply the counsel: "Let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." (2 Cor. 7:1) The use of tobacco plainly runs counter to that inspired advice. Think of the scars and stains on the hands and mouths of many of those who smoke or chew tobacco. What about the "defilement of flesh" in the nostrils and lungs resulting from smoking or using snuff? And the uncleanness from tobacco even spreads to one's surroundings, including ashes, stains and burns. Do you think Jesus would have disregarded purity by following a practice as unclean as the tobacco habit? Remember, Christians are to follow his example.—1 Pet. 2:21.

Smoking is also contrary to the principle: "You must love your neighbor as yourself." (Jas. 2:8) Why so? Commenting on this guiding principle for Christians, the apostle Paul wrote: "Love does not work evil to one's neighbor; therefore love is the law's fulfillment." (Rom. 13:9, 10) Have you ever seen a smoker speaking with another person and at the same time enveloping both of them in noxious smoke, or someone smoking in a car, bus or train but completely oblivious to the discomfort he is causing those near him who have to breathe the unwanted irritant he is blowing out? Is that the course of neighbor love? To the contrary, Christians are urged: "Let each one keep seeking, not his own advantage, but that of the other person."-1 Cor. 10:24.

When one comes right down to it, why does a person use tobacco, such as by smoking it? Maybe years ago he began smoking on a "dare" or to appear more grown up and "one of the crowd," but does he continue because he enjoys it? Probably not. True, a cigarette might calm or satisfy him. Yet the fact that he becomes nervous and uncomfortable when deprived of tobacco only proves that it has become an enslaving habit. Such a person is not fully manifesting the self-control encouraged in the Bible.—1 Cor. 9:25-27.

Whether a smoker is a "chain smoker" or not, the fact that it is difficult to break the habit shows that a problem with self-control exists. This is also noted in that many feel compelled to smoke even though they might have no place to put the ashes, cannot afford it or have to borrow cigarettes from others. Without doubt, such persons need to apply the counsel: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control."—2 Pet. 1:5, 6.

Since the use of tobacco violates so much of the counsel provided for Christians, one who had not yet overcome this habit would not have the blameless reputation that an appointed servant in the Christian congregation should have. Those privileged to be overseers and ministerial servants are to be examples of Christian maturity. (1 Tim. 3:2, 10) Consequently, in addition to the aforementioned reasons for overcoming the unclean habit, one should strive to conquer the habit so as to be available for special privileges in the congregation, such as being an appointed servant or a full-time pioneer minister.

Since the occasion of one's water baptism is such a significant point in his life, that is an excellent time to break the tobacco habit if it has persisted up to that point. But what if that step is already past and you still use tobacco? The situation is not hopeless. Others have quit, and you can too. Obviously, more self-control is needed. This quality is a fruit of God's spirit, so one seeking more self-control needs more of God's holy spirit. And that is available if you will but ask Jehovah for it and work to obtain it. (Luke 11:13) Seek association with Christians at meetings where the spirit is in evidence. Regularly read God's inspired Word. Instead of thinking about satisfying a craving for tobacco, talk about Jehovah and the clean new order he has promised.

Probably the best way to break the tobacco habit is to stop abruptly. Instead of doing it

secretly, tell your friends and family, so they can support and encourage you. Arrange to be in the company of mature Christians at times that you know you will desire to use tobacco, when the habit is most pronounced. Do not hesitate to telephone or visit a Christian companion if you feel yourself weakening. And, above all, seek Jehovah's strength and holy spirit. Be like Paul, who said: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

Thus, to those dedicated Christians who have not yet broken the tobacco habit, the full import of God's Word is: Do not let this unclean habit become more firmly entrenched; seek to overcome it with more self-control. Think of your present health and life. Think of those around you. Think also of your dedication to Jehovah, upon which your eternal life depends. Thousands of others have gained freedom from enslavement to tobacco, and you too can do it. Do not put it off!

• Will Satan be dead when he is in the abyss for one thousand years?—R. G., U.S.A.

The limited information from the Bible on which this question is based appears at Revelation 20:1-3. We read: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while."

Now, what will be Satan's state when he is in that abyss? Well, we cannot say anything that is based on personal experience, for we are not and never have been spirits. Furthermore, the Bible does not indicate that any spirit creatures have been put in that abyss in the past. Neither does it describe in detail what Satan's condition there will be.

There is only one indication that we have as to his condition: When the man Jesus died, he was put into a tomb. While dead he was in Hades or the common grave of dead mankind. The apostle Peter pointed that out at Acts 2:31. Yet over in Romans 10:7 the apostle Paul wrote under inspiration: "'Who will descend into the abyss?' that is, to bring Christ up from the dead." Note that the word "abyss" is

used, and not "Hades" or mankind's common grave, where Jesus was.

When Satan is in that abyss mentioned in Revelation chapter 20, he will definitely not be in Hades, for he is not a human and he will not be assigned to the common grave of dead mankind. But in view of Jesus' dead condition while he was in an abyss, we can conclude that during the "thousand years" Satan will be in a state of deathlike inactivity; he will have no conscious existence anywhere, and so will be unable to "mislead the nations."

Apparently Satan will be temporarily revived or resuscitated after the thousand years, for the Bible says that he will "be let loose for a little while." He will not be resurrected as if he had a potential to act righteously and live forever. To the contrary, the Scriptures indicate

that after he is allowed to test mankind briefly he will be eternally destroyed by being cast into the lake of fire, which "means the second death."-Rev. 20:10, 14.

'But,' some may query, 'does that mean that when Satan is in that abyss he will be "dead" exactly the same as when a human is dead in the grave?' We simply cannot say. The above is based on a parallel between Jesus' condition while he was dead in an abyss for parts of three days and the fact that Satan will be in an "abyss" for one thousand years. Remember that Jesus was a human with a body of flesh, while Satan, as a spirit, does not have a body of flesh. So, since at present we lack any additional information from experience or the Bible, all we can say is that evidently while Satan is in that abyss he will be in a condition of deathlike inactivity and unconscious as was Jesus.



#### assults will milet aid a ANNOUNCEMENTS ANNOUNCEMENTS

#### FIELD MINISTRY

There is no greater comfort in the world today than that which comes from the Holy Scriptures. In fact, the Bible makes it plain that it is through the comfort and encouragement drawn from the Scriptures that true Christians have a glorious hope. (Rom. 15:4) Having gained this hope-inspiring comfort from God's Word, Jehovah's witnesses unselfishly want to share it with others. They want others to come to know "the God of all comfort," Jehovah, so that they also may gain the precious hope of life everlasting. (2 Cor. 1:3, 4) During February these Christian witnesses will share the comfort from the Scriptures by offering in their house-to-house ministry a year's subscription for The Watchtower, for just \$1.

#### LORD'S EVENING MEAL

Street the use of to

had not yet overcome

On Tuesday, April 1, 1969, after 6 p.m. Standard Time, all congregations of Jehovah's witnesses earth wide will assemble to celebrate the Lord's Evening Meal. This they do in obedience to Jesus' instructions. (Luke 22:19, 20) All readers of The Watchtower are invited to be present for this most important occasion. Those of the remnant of Christ's anointed followers will partake of the emblematic bread and wine, while those of the "other sheep" will be present as respectful and obedient observers. Your presence will enable you to benefit richly from the Scriptural matters considered at that

"WATCHTOWER" STUDIES FOR THE WEEKS

March 9: Look to the Bible as Our Guide in Life. Page 105. Songs to Be Used: 41, 66.

March 16: Keep Making Straight Paths for Your Feet. Page 112. Songs to Be Used: 118, il g 60.5 lo banteril wildurds gots of at fideri

# Announcing JEHOVAH'S KINGDOM MARCH 1, 1969 Semimonthly LAYING A FOUNDATION FOR THE RIGHT KIND OF MINISTERS 'SOUNDING DOWN' THE TRUTH INTO MINDS AND HEARTS OF LEARNERS HOW GOD WILL FREE MANKIND FROM SICKNESS AND DEATH EARTH BECOMES A PARADISE @WTB&TS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. 'The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA Brooklyn, N.Y. 11201, U.S.A. 117 Adams Street GRANT SUITER, Secretary N. H. KNORR, President "They will all be taught by Jehovah."-John 6: 45; Isaiah 54: 13

Afrikaans Arabie Cebuano

Chinese

Chishona

Cibemba

Cinyanja Danish

Dutch

CONTENTS	
Righteous Rule for All the Earth	131
How God Will Free Mankind from	
Sickness and Death	133
Earth Becomes a Paradise	135
Laying a Foundation for the Right Kind	
of Ministers	137
'Sounding Down' the Truth into Minds and	
Hearts of Learners	142
Over 10,000 More Responded for Full-Time	
Service!	150
Joys Through Perseverance in Good Work	153
Answering the Challenge to True Worship	157
Providential Care	158
Questions from Readers	159
The Bible translation used in "The Watchtower" is the New Translation of the Holy Seriptures, 1961 edition. When other trans are used the following symbols will appear behind the citations:	World lations

Le — Isaac Leeser's version
Mo — James Moffatt's version
Ro — J. B. Rotherham's version
RS — Revised Standard Version
Yg — Robert Young's version

AS — American Standard Version AT — An American Translation AV — Authorized Version (1611) Dy — Catholic Dousy version JP — Jewish Publication Soc.

Kanarese Kikongo English Twi Ukrainian Urdu Yoruba Sango Sepedi Serbian Lingala Malayalam Marathi Monthly Croatian Armenian Bengali Bicol Watch Tower Society offices for semimonthly editions America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 \$1
Australia, 11 Beresford Ed., Strathfield, N.S.W. 2135 \$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario \$1
England, Watch Tower House, The Ridgeway, London N.W. 7
Jamalea, W.I., 41 Trafalgar Rd., Kingston 10 7/Jamalea, W.I., 41 Trafalgar Rd., Kingston 10 7/Jamalea, W.I., 21 Taylor St., Woodbrook, Port of Spain \$2
Contained, St. New North Rd., Auckland 3 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain \$2
Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country.
Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires. CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address is-bel). Write Watshtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Average printing each issue: 5,650,000 Five cents a copy "The Watchtower" Is Published in the Following 72 Languages

Fijian Ga

Gun Hebrew

Hungarian Icelandic

Hindi

Malagasy

Norwegian

Portuguese

Sesotho Spanish

Swedish Tagalog

Xhosa

Zulu

Second-class postage paid at Brooklyn, N.Y.

Monthly

Pidgin Motu

Melanesian-

Pangasinan

Papiamento Polish Russian

Samar-L

Stamese

Silozi Sinhalese

Swahili Tamil Tswana

Tumbuka

Turkish

Semimonthly

Finnish

French

German

Japanese

Korean

Hiligaynon

OW much mankind needs a righteous rule over all the earth! Everyone must agree that this planet today is no paradise. Poverty and hunger are the daily experience of millions of persons. Ugly cities

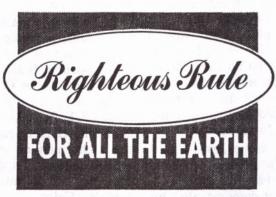
rob earth of much of its natural beauty and poison the air and water around them. More and more cities are becoming "jungles" of crime, where people are afraid to leave their homes at night.

How different this is from God's original purpose for man! But how good it is to know that God has not abandoned his purpose! For he assures us: "My word that goes forth from my mouth . . . will not return to me without results." (Isa. 55:11; see also Genesis 2:8, 15; 1:28.) He will yet make this earth a glorious paradise.

Jehovah will soon bring to its end all the present wicked system. If you gain Jehovah's approval now, you may be privileged to survive into God's new system. What will this mean for you?

#### A RIGHTEOUS ADMINISTRATION

Mankind's greatest need, for nearly six thousand years, has been to be brought



back into full harmony with Jehovah God, his Creator. (2 Cor. 5:20) To restore righteousness to this planet Jehovah himself has made provision for "an administration at the full limit of the appointed times." This admin-

Number 5

istration or rule is by Christ's kingdom. Evidence from the Bible reveals that the Kingdom has already come to power in the heavens and will soon take full charge of earth's affairs. What is its main purpose in doing this?

March 1, 1969

The Bible answers: "To gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:9, 10) This administration is God's means for bringing all those living on earth into full harmony with his heavenly rule. This is what we pray for when we say: "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

What will this mean with regard to human relations? United in pure worship of their heavenly Father, people of all races and nationalities will live together as one family of brothers and sisters! (Acts 10: 34, 35; 17:26) With God's kingdom by his "Prince of Peace" ruling over the en-

tire globe, the earth will no longer be divided politically. There will be no proud nationalism to arouse hatred, conflict and bloodshed.—Isa. 9:6, 7.

This will mean, then, that wars and fighting will cease. When God brings this present wicked system to its end, even the death-dealing weapons of war will be destroyed forever. The Bible says: "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire." (Ps. 46:8, 9; Ezek. 39:9, 10) So there will be no more newspaper lists of war casualties, no more war widows or war orphans, no more homes and cities bombed into ruins. What a blessing this will be for mankind!

From his heavenly throne Jesus Christ will administer earth's affairs in a way that will bring lasting benefits. How wonderfully he has already demonstrated his qualifications, even laying down his own life on behalf of those who will be his subjects! Furthermore, the Bible record shows that nothing—temptations, pressures, reproach, even death itself—could turn Jesus aside from doing what is right. We can be sure, then, that under his rule there will be no oppression, injustice or corruption.—Isa, 11:2-5.

Would you not appreciate, also, a ruler who always speaks the truth? Jesus is that kind of person. (John 1:14; 18:37) And who would not feel drawn to one who shows genuine warmth and sincere interest in others? When Jesus traveled about declaring the good news, the Bible tells us, "on seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matt. 9:35, 36) He freely used the power that God had given him to heal the sick, both physically and in a spiritual way. While it would have been grand to live during the time of Jesus' earthly min-

istry, it will be far grander to live on earth when he uses this power on behalf of all mankind.

Associated with Jesus in his heavenly kingdom will be 144,000 kings and priests taken from among mankind and made perfect by God. (Rev. 5:10) These, too, are persons who prove their love of righteousness down to the death.—Rev. 14: 1, 4, 5; 2:10.

But will this heavenly government have any visible representatives? Yes, indeed! Why, even now the heavenly administration appoints faithful men as its representatives in the Christian congregation, doing so by means of God's holy spirit. (Isa. 32:1, 2; Acts 20:28) So we can be confident that Christ will see to it that the right men on earth are assigned to represent the Kingdom government, for then he will be taking a direct hand in earth's affairs.

Because these men represent the King in a special way, the Bible calls them "princes." And Psalm 45, which is a prophecy concerning Jesus Christ, shows that some of these men will be from among Jesus' earthly forefathers. These he will resurrect and appoint as "princes in all the earth." (Ps. 45:16) Whether from among God's servants of ancient times or from among those now serving the King, these will all have proved their loyalty to God and their love for their fellowmen. The same spirit of God that motivates their heavenly King will also guide them.

Neither race, nor color, nor place of birth will have any bearing on the way these princely representatives apply God's righteous laws. (Deut. 10:17; Rom. 2:11) Following the example of their King, the "princes" will serve humbly and helpfully, bringing refreshment to their fellowmen. Yet they will be firm in upholding God's righteousness.—Matt. 11:29; 20:25-28.

The earth having been cleansed of all evildoers, crime will never be allowed to take root again. (Ps. 37:9-11) Never again will there be a need for policemen, jails, handcuffs, burglar alarms, safes, locks and keys. Under the Kingdom's righteous rule, you will know that anyone knocking at your door is a friend. There will be complete freedom from fear of any harm. Nevermore will anyone be afraid

to stroll through a park at night to view the starry handiwork of the Creator. Even as is true of God's congregation today in a spiritual way, so then in a literal way, "they will actually dwell in security, with no one to make them tremble." —Ezek. 34:28.

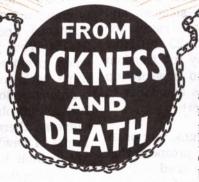
But what of sickness and death? Will these, too, be removed? Let us examine the Bible answer.

# HOW GOD WILL FREE MANKIND

THE initial program of the Kingdom will cover a period of one thousand years. During that time Jesus Christ and the members of his heavenly government will serve not only as kings but also as

priests of God on behalf of all their human subjects. (Rev. 20:6) Why?

Because all persons on earth will need to be "set free from enslavement to corruption" in order to have "the glorious freedom of the children of God." (Rom. 8:21) Even after the wicked have been destroyed, the earthly survivors will still be imperfect due to sin inherited from Adam. The wrong desires of their imperfect flesh will still be warring against the right desires of mind and heart. (Rom. 7:21-23) So, to be accepted fully in God's family of sons, they first need the services of the heavenly priests of God. What will these do?



They will have a power that has been lacking in all human governments till now: the power to cleanse persons of sin and imperfection. This power rests in God's heavenly priesthood by means of Jesus' ransom

sacrifice. God's Son and his associate priests will then apply the benefits of Jesus' sacrifice directly to all obedient ones. (John 1:29; 1 John 2:2) This provision is pictured in the Bible by the symbolic "river of water of life" that flows from the "throne of God and of the Lamb" and "the leaves of the trees . . . for the curing of the nations."—Rev. 22:1, 2.

By making continual progress in righteousness and with the help of the heavenly priesthood, the subjects of God's kingdom will then progressively grow young and strong, until they reach perfection of health in mind and body. They will be set completely free from the bond-

age to sin and death inherited from Adam. At that time the words of Jesus to Martha will be fulfilled: "Everyone that is living and exercises faith in me will never die at all. Do you believe this?"

—John 11:26.

Yes, in this way, God will "wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:4) How marvelous it will be to enjoy perfect health! Even as God's Son cured lepers and healed the lame and blind when on earth, so his righteous rule will bring an end to all disease and suffering. (Mark 1:40-42; John 5:5-9; Matt. 9:35) Gone then will be the need for hospitals and health insurance! With sickness and death removed, a worldwide cause for tears will be gone. (1 Cor. 15:25, 26) How wonderful it will be to enjoy full freedom from sin and to be able to measure up perfectly to God's righteous standards in speech, thought and conduct!

WELCOMING PERSONS BACK FROM THE DEAD

There is also the happy prospect that your loved ones who have died will be able to enjoy the blessings of the righteous rule of God's Son over the earth. Jesus revealed the hope for the countless millions who have died, saying: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) What a time of thrilling joy it will be when first the news is flashed around the earth: "The dead are being raised up!"

We can have full confidence that this will be a reality. Keep in mind that, while on earth, Jesus not only cured the sick and crippled; he also brought dead persons back to life. (Matt. 11:2-6) This demonstrated God's wonderful power of

resurrecting the dead, a power he has granted to Jesus Christ.

Perhaps you recall the occasion when Jesus came to the house of a man whose twelve-year-old daughter had died. Addressing himself to the dead girl, Jesus said: "Maiden, I say to you, Get up!" What was the result? The Bible tells us: "Immediately the maiden rose and began walking." How did her parents and the other observers react to this miracle? "At once they were beside themselves with great ecstasy." They could hardly contain their happiness.—Mark 5:35, 38-42; see also John 11:38-44; Luke 7:11-16.

When paradise is restored to earth, Jesus will again use his power to raise the dead. For the Bible assures us that "there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) What joy there will be earth wide when group after group of dead persons come back to life! Imagine what happy reunions of loved relatives there will be! Instead of obituary columns that bring sadness, there may well be announcements of newly resurrected ones to bring joy to their loved ones.

Many millions of persons have died, but that poses no problem for God. He can remember them all. Why, the Bible tells us that God "is counting the number of the stars; all of them he calls by their names." (Ps. 147:4) Consider what that means.

There are said to be hundreds of millions of galaxies, each galaxy containing hundreds of millions of individual stars, and yet God knows each star by name. The number of all the humans that have ever lived is small by comparison. So it will not be difficult for God to remember all who have died and who come under Christ's ransom provision. (Matt. 19:26) They will be restored to life right here on earth. What a thrilling privilege to be

on hand to welcome them back from the dead!

When they come back will they be the same persons? Will we know them? Yes! Even man can indefinitely preserve pictures and voices on magnetic tape for later use on television. God can do even more than that. At resurrection time he can provide each one with a suitable body, just as he did in creating the first man, and then reimplant in the brain the exact memories of all that the person learned and experienced during his former life. Thus in the resurrection that person will come forth with the same personality that he had at death, just as the resurrected Jesus retained his own personality. (Heb. 13:8) You will recognize those you knew before. What a wonderful prospect!-Job 14:13-15.

The apostle John was given a vision of these thrilling events that will take place during Christ's reign, and it is found in the book of Revelation. His vision shows that death and Hades (mankind's common grave) will 'give up those dead in them.' None will be left there. Then death due to inherited sin will be gone forever. "He

will actually swallow up death forever," the Bible promises, "and the Lord Jehovah will certainly wipe the tears from all faces." (Rev. 20:13, 14; Isa. 25:8) Gone will be funeral parlors and tombstones! No graveyards will remain.

Those resurrected to life on earth will come forth to the opportunity of gaining eternal life. It will be a time of education for them, "Scrolls" containing instruction from God will be opened, and they will need to follow these in making their minds over in harmony with God's will. They will be "judged individually according to their deeds"; that is, the deeds they do after being resurrected and after learning the contents of the "scrolls." (Rev. 20: 11-13) By responding to the education provided, even those who were once as dangerous as wild animals will change their ways, just as many have already done upon coming into association with the Christian congregation.—Isa. 11:9; 26:9: 35:8, 9.

# EARTH BECOMES A

OW delightful it will be to live among peaceful people who have kind, pleasant dispositions! The application of God's righteous principles will bring about this wonderful condition of peace everywhere. But as progress in righteousness is made, material blessings will also be realized by the earthly inhabitants of God's new system.

There will be a literal fulfillment of the prophetic words of Isaiah 25:6: "And Je-

hovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes." None will ever again know the gnawing pain and weakness of starvation. But how will God provide this banquet?

When the Israelites were God's chosen people, his blessing brought them great

prosperity. Their lands produced fine crops of grain. Their orchards grew excellent fruits. Jehovah opened up to them his "good storehouse, the heavens, to give the rain on [their] land in its season." (Deut. 28:12; see also verse 8.) Similar blessings will abound in fullest measure under the rule of Christ's kingdom.—Ps. 67:6, 7.

The earthly subjects of the Kingdom will fulfill the command that Adam and Eve never carried out. They will "subdue" the earth, making the entire globe a paradise garden like the original garden of Eden. It was concerning such a prospect, and with the hope of resurrection in view, that Jesus said to the sympathetic evildoer who was executed with him: "Truly I tell you today, You will be with me in Paradise."—Luke 23:39-43.

Then the whole earth will radiate happiness. It will be as if its meadows and mountains, its trees and flowers, its rivers and seas, are all rejoicing at Jehovah's righteous rule. (Ps. 96:11-13; 98:7-9) The fresh air will no longer suffer contamination. Every river and stream will sparkle with fresh, pure water. There will be no more ruining of the land.

All earth—its forests, its fields, its mountains—will be one beautiful park, alive with colorful varieties of animals and birds. These, too, will be subject to the wise control of Jehovah's Son. And in that "inhabited earth to come" he will bring them all into harmless subjection to mankind.—Heb. 2:5-8; Ps. 8:4-8.

## FINAL TEST DETERMINES WORTHINESS FOR ETERNAL LIFE

God's kingdom by Christ will rule for all eternity. However, by the close of the first thousand years it will have accomplished a particular purpose toward the earth. It will have removed every trace of unrighteousness. All humankind on earth will stand as perfect creatures before the throne of the Supreme Judge, Jehovah God. In every respect they will be equal to the first perfect humans in Eden. (1 Cor. 15:24) Will they be worthy to have God grant them the right to everlasting life?

First it will be proper that the Kingdom subjects be tested as to their devotion to God's righteous rule. Jehovah will give them the opportunity to show their loyalty. How? By releasing Satan and his demons from their condition of restraint in the "abyss." (Rev. 20:7) By this test each one in God's earthly family may individually have the privilege of giving a personal answer to the challenge made to their heavenly Father by Satan.

Those who stay loyal to God will be judged worthy of everlasting life. Jehovah will give this right to them, writing their names in his "book of life." Any who rebelliously turn against God will be destroyed in the "second death." Then, Satan the Devil, along with his demons, will be destroyed forever. (Rev. 20:7-10, 15) Never, no, never, will the earth, or any other part of God's vast universe, be disturbed again by sin and rebellion. Made into a paradise where righteousness prevails, the earth will serve for all time to come as a jewel of praise to Jehovah's name.

Does God's purpose for a righteous rule over a paradise earth deepen your respect for his righteousness? Does it increase your appreciation of his wisdom? Does it move you to express your love for him? If so, then you should do all you can now to serve him wholeheartedly. Share in telling others of Jehovah's name and purpose. (Ps. 89:14-16; 1 John 4:19) Live now according to God's righteous principles and so prepare for life eternal in the paradise earth under the Kingdom's righteous rule.

# Laying a FOUNDATION for the RIGHT KIND OF MINISTERS

HOUSE built on a rockmass or a house built on sand, which would you prefer? Jesus used this vivid contrast to illustrate the

difference between the wise course of 'hearing and doing' Jesus' sayings, and the foolish course of hearing them but not doing them. (Matt. 7:24-27) But, wait—did you note clearly that the "rock-mass" in his illustration does not represent simply accepting or believing in Christ Jesus and his teachings? Rather, it represents obedience to his teachings. This is the one solid foundation on which to build our hopes and prospects for the future, particularly so if we hope to gain life as God's ministers in his coming new order.—Jas. 2:26.

<sup>2</sup> Storms are sure to threaten one's building work. Not just the impending storm of Armageddon that is hovering on the world's horizon but, more presently, the storms of personal difficulties and crises that arise in the life of each individual builder. These put to the critical test his foundation, his adherence to a

"Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass." -Matt. 7:24.

course of obedience. Will his hopes and prospects for the future be able to weather these storms of a personal nature and, ultimately, the storm of Armageddon? Or will they be dashed to pieces, perhaps bringing spiritual ruin or literal destruction to him as well? This will depend on how deeply into his heart the truths communicated through God's Son have penetrated, and whether or not his heart has moved him to put those truths to work in his life.—Compare Matthew 13:18-23.

3 Look around you today and you can

3. What has happened to the figurative 'houses' of millions of persons in Christendom, and why?



<sup>1.</sup> What does the "rock-mass" in Jesus' illustration at Matthew 7:24-27 represent? What is built on it? 2. What does the storm in this illustration picture? How only can one's 'building' keep standing?

see the figurative wreckage of innumerable 'houses.' Throughout the scene of Christendom, where Jesus' words have been heard the most, the tempests brought about by increasing modern-day pressures, the flood of propaganda and troubles, and the surging winds of change have wreaked havoc with the hopes of millions of professed Christians. They can well say with the apostate people of ancient Judah: "There was a hoping for peace, but no good came; for a time of healing, but, look! terror!" To them the future in this last half of the twentieth century now looks filled with "distress and darkness, obscurity, hard times and gloominess with no brightness." (Jer. 8: 15; Isa. 8:22) Why? Because they built on sand.

4 Materialism, dishonesty, delinquency, immorality and even homosexuality all give mounting testimony to the abandonment of even the pretense of adherence to Christian teachings among many such professed Christian 'builders.' Fierce nationalism, racial strife and lawless conduct add to the evidence that, although being members of Christendom's churches, millions have failed to build on the sure foundation of obedience. The religious organizations themselves must bear much of the responsibility for this general collapse. They failed to carry out the true sense of Jesus' teachings and even undermined the people's confidence in the Bible as God's Word and in Jesus as God's Son and appointed Spokesman. For these they substituted the shifting, unstable philosophies and traditions of men. (Eph. 4:14; Heb. 13:9) Yet, the individuals cannot place all the blame on their leaders. They themselves bear the fundamental responsibility. They at least heard some

of Jesus' words from the Bible in their churches or read them in their homes. But they simply did not do them.

5 The situation is certainly very different from the days of the early Christian congregation. Then its members were willing to suffer imprisonment and death rather than compromise on adherence to Christian principles. (Acts 4:18-21: 5:27-32, 40-42; 21:11-14) And it is very different from the condition prevailing within one Christian organization today, whose members are found in all the earth, living in 200 lands and islands of the sea. Those Christians known as Jehovah's witnesses are going through the same tempestuous times as others; their individual Christian 'houses' have been buffeted by the same destructive forces. They have even had to face additional tempests in the form of severe persecution and opposition in many places. (1 Pet. 2:21) Yet, despite this, they have been able to weather the storm. How? By holding on with full confidence to a course of obedience to Christ's teachings and of following his example and way. They are building their lives and their hopes for the future around service to God, even as Jesus did. (John 4:32-34) Not that every individual among them has continued firmly founded, even as not all of Jesus' own disciples held firm. But the overall picture they present is strikingly sound and in great contrast to the shaky condition prevailing within Christendom's churches today. What is the underlying cause of such a contrast?

### NEED OF REAL INSTRUCTION AND GENUINE COMMITMENT

<sup>6</sup> Well, what does it take today to become a member of one of Christendom's

<sup>4. (</sup>a) How do present-day conditions demonstrate that such ones have built on sand? (b) Who bear the basic responsibility?

<sup>5.</sup> What great contrast to Christendom's spiritual wreckage can be seen both in the past and in the present?

<sup>6.</sup> How did the apostle Paul describe Colossian Christians, and how does this compare with most church members today?

churches? Is it not true that in the majority of cases it requires not much more than to join a social club or other organization? Little if any commitment is required of the individual. No particular expression of the qualities of knowledge, faith, conviction, love or appreciation is expected of him. Yet when the apostle Paul wrote to members of the Christian congregation at Colossae, he could say to them: "As you have accepted Christ Jesus the Lord, go on walking in union with him, rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with faith in thanksgiving."-Col. 2:6, 7.

It was not after their baptism, but before that these Christians began to be "taught." The Bible shows, too, that, particularly from 36 C.E. onward, Christian baptism stood as a symbol of one's complete dedication to do Jehovah's will as taught and exemplified by Christ Jesus. (Luke 9:23, 24) Yes, it was by first 'teaching them to observe all the things Christ had commanded' that persons of all the nations were made into disciples. And only then were they to be baptized and recognized as members of the Christian congregation. (Matt. 28:19, 20) The teaching, of course, continued on after baptism and formed a vital part of the congregational arrangement. (Eph. 4:11-13) This thorough teaching of persons to observe Christ's instruction is a major reason for the solid foundation found among genuine Christians, then and now.

<sup>8</sup> The apostle Paul laid great stress on teaching. In his writings not only did he use the common Greek word for teaching (dida'skō, as in Jesus' command at Mat-

thew 28:20), but he also made use of a special term, katēkhe'ō, from which comes the English word "catechism." This special Greek term is called a "technical term for Christian instruction" by some authorities. It literally means "to sound down," that is, by oral instruction. Thus, at Galatians 6:6, Paul wrote: "Moreover, let anyone who is being orally taught Greek, katēkhou'měnŏs, from which comes the English "catechumen"] the word share in all good things with the one who gives such oral teaching [katekhoun']." So, by such oral instruction the truths of God's Word and the teachings of his Son, Jesus Christ, were 'sounded down' into the mind and heart of the learner, qualifying him to become a teacher of still others.—Acts 18:25.

9 This was true "catechetical" instruction. It prepared the learner for building on the sure foundation, obedience to God's Son. History shows, however, that following the death of the apostles such careful instruction of learners did not continue in effect. Apostasy set in. Thus, we read that, after several centuries, when "the Church [that is, the Catholic Church] had become established, and its increase was obtained by the birth and baptism of children rather than by conversions from heathendom, the idea of catechetical instruction passed from being that of a preparation for baptism to that of a culture of baptized children. . . . In the missions to heathens, in the Middle Age, it became usual to baptize converts at once, and the ancient catechumenate fell into disuse. Nor was great attention given to the catechizing of baptized children in the Roman Church up to the time of the Reformation; the confessional took the place of the Catechism."

<sup>7.</sup> What is one of the major reasons for the solid foundation evident among true Christians in the past and the present?

<sup>8.</sup> What is the Biblical meaning of "catechism"?

<sup>9, 10. (</sup>a) Has the foremost religious organization of Christendom continued true Christian "catechism"? (b) What of the Protestant organizations?

<sup>10</sup> During the Protestant Reformation, Luther, called by religious authorities "the father of modern catechetics," taught that such instruction of learners "should not merely include the hearing of a recitation from the book, but also an explanation and application of it to the hearts of the pupils." Yet, as time went by, in Germany, England and elsewhere, "the catechetical instruction degenerated into a mere formal routine of preparation for confirmation [not baptism, which had already taken place]." In the Protestant systems the aim of catechism was not to draw out what was in the mind of the pupil but merely to convey the desired teachings. The pupil was to "learn the words of the Catechism by heart." So it became a ritual of memorizing words and repeating them by rote. There was little room for expression of the real thoughts and feelings within the heart and mind of the pupil. Furthermore, attention was concentrated almost entirely upon children.-M'Clintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, Vol. II, pp. 148-154.

11 Contrast this with the methods used by Jehovah's witnesses. Their methods are based on the Bible accounts of the ministry of Jesus and his apostles and upon other Bible principles. Newly interested persons, usually adults, are located by active ministry to the homes of the public. (Acts 20:20) These interested persons are then provided with free home Bible study, at times entire families joining in. This hour-long weekly study deals with the fundamental teachings of the Bible and is developed around questions drawn from a Bible textbook. The one studying is encouraged to answer on the basis of his understanding and belief and has the opportunity to ask additional questions. (Rom. 10:10) Throughout the study, the Witness conductor is conscious of the importance of directing attention to Jehovah God as the Source of life, and of laying Christ as a foundation by teaching the truth about him. (John 17:3; 1 Cor. 3:11) He endeavors to aid the student to make belief in that truth a part of his own life, in fact, to build his life around that sure pattern.

12 So there is a joint building work involved. The conductor, as one of Jehovah's witnesses, wants to build up the learner with durable, fire-resistant materials: true wisdom from God's Word, faith, conviction, devotion to Bible principles, love of God and love of neighbor, and an overpowering desire to stand for and speak on behalf of what is true and righteous, especially on behalf of God's kingdom. He works with these materials in his spiritual building work so that the person studied with can become a genuine Christian, able to stand up under fiery tests, including the corroding influence of doubts. (1 Cor. 3:10-15; Jude 22, 23) On the other hand, the student also does a building work. Knowledge alone is not the sure foundation on which to build his hopes and prospects for the future. It is by doing, by putting that knowledge to work, that he can build on a solid foundation, obedience to Christ. There is no other way.—Phil. 1:27-30; 2:12, 13.

<sup>18</sup> Rather than just convey knowledge of basic Bible doctrine, then, Jehovah's witnesses realize that the person needs to be "made new in the force actuating [his] mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:23, 24) So, as the study progress-

<sup>11.</sup> Contrast the above methods with those of Jehovah's witnesses.

<sup>12.</sup> In what way do both the one instructing and the one learning do a building work?

<sup>13.</sup> How can persons be helped to put on the new personality?

COMING IN THE NEXT ISSUE

What Influences Decisions in Your Life?

Why It Is Wise to Examine Your Religion.

Living Up to Your Decisions.

Declared Righteous.

es, they try to help the person to begin to think in terms of Bible principles as these govern our daily lives. It is not a matter of the student's just restating some points from a certain textbook. It is a question of seeing the *Bible reason* for

these points and of coming to accept the principles set forth in God's Word as the only sure guide for life. Then, and then only, can the student truly say that God's

Word "is a lamp to my foot, and a light to my roadway."—Ps. 119:105; Prov. 3: 5, 6.

14 You cannot love a person unless you know him well, know his qualities, his ways, what he has done and what he purposes to do. So, during the study, the minister who conducts seeks to build up in the student an appreciation of God's grandness and goodness. It is his hope that someday the student, like the faithful Israelite of old, will be able to say jubilantly: "Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him." (Isa. 25:9) This means directing attention, not only to the student's mind, but also to his heart or seat of motivation. (Prov. 4:23) How can this be done? By pausing at appropriate points to draw attention to the significance of what God has done and how the point involved or the scripture cited highlights God's love, wisdom, justice or power. Then, if the person's heart is right, in course of time he too will feel a deep loyalty to Jehovah and a desire to be among those praising His name among all peoples.—Isa, 12:3, 4.

<sup>15</sup> How well is this being done at the present time? What are some of the problems involved? As world conditions get ever worse and spirituality weakens earth wide, such instruction work becomes increasingly important. In the year 70

C.E. the calamitous destruction of Jerusalem cut a mammoth swath through the Jewish population and smashed to bits the hopes and prospects around

which millions of them had built their lives. Why? Because they failed to build on the rock-mass of obedience to Christ's teachings. But a small remnant of that nation escaped destruction through flight at the right time, the time that Jesus had indicated. (Luke 21:20-22) So in our day, on a far vaster scale, the destroying forces of Armageddon will bring disaster to all who have built on a sandlike foundation. being led by their own desires and reasonings or those of other imperfect men. They will see their hopes and prospects disintegrate before them, because they did "not obey the good news about our Lord Jesus." (2 Thess. 1:7-10) But a "great crowd" of persons will come through that storm virtually unscathed. As God's faithful ministers, they will live to enjoy life in a new order of God's making where their hearts will thrill to see their hopes and prospects realized to their eternal satisfaction and delight.—Prov. 1:24-33; Rev. 7:9, 10, 14.

<sup>16</sup> Those of us who have a share in 'sounding down' the truths of God's Word into the ears, minds and hearts of others now do well to consider carefully our teaching methods.

<sup>14.</sup> Why is it important to build up appreciation for Jehovah God in the student's heart? How can this be done?

<sup>15, 16.</sup> Why is it so urgent that we be effective in laying a foundation for the right kind of ministers today?

# into Minds and Hearts of Learners

7 HAT a sad thing it is when a child is born and then, after a few months or a year, having barely begun to live, it suddenly sickens and dies. The feeling in the hearts of bereaved parents experiencing such a tragedy is similar to the feeling in the hearts of Christian ministers who spend months and perhaps years in aiding some person to come to a knowledge of the Bible, feeding such one the "milk" of God's Word, nurturing him in the truth, seeing him take a stand for righteousness, even engage in the ministry of the Word himself-and then, suddenly, weaken spiritually and go into deathlike inactivity. (Gal. 4:19; 1 Cor. 3: 2; 1 Thess. 2:7, 8) Unfortunately this does happen, sometimes to the extent that for every two persons starting out in the active ministry, one person ceases to share therein. Why does this happen? Can anything be done about the situation?

<sup>2</sup> Case histories indicate that there has often been a lack of genuine understanding of God's Word on the part of many persons who begin to walk in the path that leads to life and then turn aside. During the year 1968, Jehovah's witnesses world wide were conducting an average of 977,503 free home Bible studies. As a result, 82,842 individuals indicated that they were building on the rock foundation of obedience by submitting to water

baptism, thereby symbolizing their dedication to do God's will as his Son set the example. Will these go on? Or will some of them drop away as others have in the past? Since hundreds of thousands more are even now studying, those of us sharing in giving such Bible education to truth seekers can seriously ask ourselves: Are these persons who may become the new Kingdom proclaimers of tomorrow really understanding the Bible's message and what its principles mean for them in their daily life? The answer to that question depends to a great extent on how we answer other questions: Why are we studying with these persons? How deeply do we have their interests at heart? (2 Cor. 12:15; Phil. 2:17; 1 Thess. 2:8) How effectively are we 'sounding down' the truth into their minds and hearts?

<sup>3</sup> We should, and probably do, have the same desire for these newly interested persons as the apostle Paul expressed for believers of the truth in Ephesus. His prayer for them was that "the Christ dwell through your faith in your hearts with love; that you may be rooted and established on the foundation, in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth, and to know the love of the Christ which surpasses knowledge." (Eph. 3:17-19) Paul, of course, was not interested in

<sup>1.</sup> What sad experience do Christian ministers sometimes have?

<sup>2.</sup> What weakness is noted in many who abandon the road to life, and what questions does this raise?

<sup>3.</sup> What should be our aim in having a Bible study with interested persons?

just being able to 'report a home Bible study to meet a goal.' Nor was he satisfied that those he helped got just a superficial view of God's will. He wanted them to see the truth in its full dimensions. breadth, length, height and depth. He wanted to help them be persons of faith; to have Christ dwell, not just in their minds, but in their hearts, with love. Certainly we want the same for the sheeplike persons of our day, do we not? We, too, want to help them broaden their view of God's purposes, deepen their understanding, develop a long-range outlook toward the future, and lift up their minds and ways to God's standards as they heighten their appreciation of his provisions. Of course, they cannot do this overnight; first they need our help to begin getting "rooted and established on the foundation." How can we effectively help them?

4 We should never forget that each person is an individual; so he needs individual attention and help according to his own particular needs and personal situation. (Compare Romans 14:1-8: 1 Corinthians 9:20-23.) That is why among Jehovah's witnesses there is no fixed routine set out by which they must conduct their home Bible studies with interested persons. Their "catechetical" teaching is not stereotyped. Their recent publication entitled "Your Word Is a Lamp to My Foot" (page 94) says: "There is no arbitrary ruling as to how the study should be conducted, but be sure that the student really understands the points discussed." Surely where the proper motive exists, one does not need numerous rules in order to aid another to come to an understanding of God's Word.

<sup>5</sup> At the same time, many very fine,

practical suggestions on teaching and Bible education are provided for Jehovah's witnesses at their assemblies, and through their monthly publication Kingdom Ministry. These suggestions have helped greatly toward equipping them for the splendid work they have accomplished in helping more than 650,000 persons in the past ten years come to the point of dedicating their lives to God, symbolizing this by water immersion. But over and above these helpful and practical suggestions, we have actual Bible examples and counsel to guide us. How much thought have we given to considering these? How deep is our concern to apply them to the greatest advantage in view of the fact that lives are at stake?—1 Tim. 4:16.

#### THE SUPERLATIVE TEACHER

<sup>6</sup> What better example could we have than that of Christ Jesus, God's own Son and the perfect Teacher of sheeplike persons? His teaching methods were recorded in the Bible, surely for a good reason. When you read the record of his ministry, what impresses you? Perhaps the simplicity of his teaching. His methods were not complicated, but he always showed a deep concern for the people, a loving desire to teach them the truth of his Father's purposes. (Matt. 9:35, 36; Mark 6:34) This is the first essential; without it nothing else would be of value. (1 Cor. 13:1, 8) This loving interest made Jesus reliable in his educational work. When he told Zacchaeus to 'come down out of that tree, for today I am going to be at your house,' Zacchaeus could be sure that Jesus would be there without fail. —Luke 19:1-6.

<sup>7</sup> Outstanding also is the genuine interest Jesus showed in people as *individuals*.

teaching?

<sup>4.</sup> Why is it not advisable to insist on a fixed routine for conducting Bible studies?

<sup>5. (</sup>a) How has the practicality of the suggestions given through God's organization been demonstrated? (b) What is the finest source of guidance in this matter?

<sup>6.</sup> In what aspects was Jesus' teaching notable?7. What else did Jesus always keep in focus while

Though he often taught large groups, he knew that each person had his own problems and needs. Each one, too, would have to render an account for himself before God. (Rom. 14:12) So, whether it was Nicodemus, the Samaritan woman at the well, Mary, Martha or one of the apostles, Jesus gave careful consideration to them as individuals. (John 3:1-21; 4:7-26; Luke 10:38-42; 22:31-34; John 20:24-29) His teaching was not matter-of-fact nor a stereotyped routine. He was interested not only in their minds but in their hearts. We, too, should give serious consideration as to how we can best help the particular individuals with whom we study.

#### 'SOUNDING DOWN' THE TRUTH WITH DISCERNMENT

8 Did you ever stop to think that, basically, there are just two things you can do when you talk to another person? One is: you can give information. The other is: you can ask questions. Though there are all kinds of information and many types of questions, all speech resolves itself basically into these two things. Now, in the home Bible studies that we conduct the really important information is found in the Bible and also in the Bible-study aids we use. But much of our success in helping that Bible information reach deep into the mind and heart of the student depends on our use of questions. There is real value in questions, perhaps more than we generally realize.

9 Children, by nature, will usually ask "why" whenever they don't understand

10 What does this show? It emphasizes the importance of encouraging students to express themselves, the importance of drawing them out with additional questions besides those in the textbook. The student is helped much more by wellframed questions that lead his mind to the Bible answer than by your simply telling him the answer. (Compare Paul's method at Galatians 3:1-6.) Nor does it really help the student greatly simply to direct him to the place in the textbook where the answer is found and then have him read it word for word as though it were his answer. He may read it, but does he understand what he read? And does he believe it? What does Matthew 24:15 show to be the important thing to do when reading God's Word?—See also Acts 8: 30-35.

11 As the apostle Peter put it, we want to 'arouse the student's clear thinking faculties.' (2 Pet. 3:1) There are millions of people on earth today who claim to be Christians and yet who have little or no understanding of the Bible. Most of them would find it difficult even to explain the basic tenets of their particular religion.

something, as any parent can testify. But adults are often different; some express themselves readily but many hold back from asking the questions in their minds. They may appear to be agreeing to points 8. Speech consists basically of what two things, and

considered in a certain Bible-study aid or to what we ourselves explain to them or even to what they personally read from their own Bibles. They may even say, "Yes, I understand." But they may not really understand. (John 11:11-14) Such lack of understanding may not become apparent until much later. Then, when more advanced points are considered, the person's inability to grasp these makes it very evident that right understanding was not gained in earlier studies when the more basic things of God's Word were considered.—1 Cor. 3:1, 2.

which of these often needs more attention in teaching? 9, 10. (a) How do adults differ from children in receiving instruction? (b) What need does this emphasize in teaching?

<sup>11, 12. (</sup>a) The false "catechetical" teaching of Christendom has left her members with what disability? (b) In what way can the wise use of questions aid in overcoming this?

Any "catechetical" teaching they had was not the true kind; rather, it was religion by rote. False religion has never taught the people to think, to reason on right principles. (Matt. 15:7-9; Luke 11:52) True Christians need to help honesthearted persons to learn how to use their minds in harmony with God's Word so as to "know wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness and judgment and uprightness, to give to the inexperienced ones shrewdness, . . . knowledge and thinking ability."-Prov. 1:2-5; 2:10, 11.

12 Helpful questions stimulate and train a person's thinking. They can guide one's mind in an orderly way from one point to another so that a conclusion can be reached. (Compare Jesus' questions at Matthew 16:5-12 and Paul's seventeen questions in 1 Corinthians 9:1-14.) Such questions help to 'plow up the ground' so that the seeds of Bible truth can sink down deep and begin to reach the person's heart. Also, at the close of a study period, the use of questions to review the principal Bible truths learned is similar to the

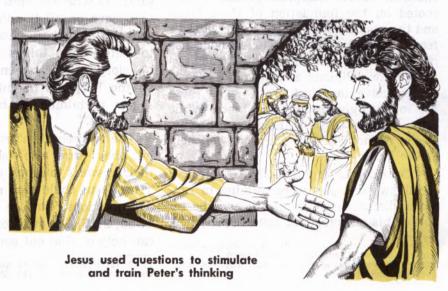
practice of lightly tapping with a hammer the rivets in the steel structure of a building to test whether they are solid or not.

18 Jesus made remarkable use of questions. Remarkable not merely in the

13, 14. (a) Give examples showing Jesus' appreciation of the value of questions. (b) What does this example encourage us to do?

frequency of his use of questions, but in the way in which he taught by them, doing so when it might have seemed much easier and less time-consuming simply to tell the person the point. Note, for instance, the occasion when tax collectors came to Peter, asking him if his teacher paid the temple tax. (Matt. 17:24-27) Peter, often impulsive, answered, "Yes." Then he went inside, perhaps to inquire of Jesus about the matter or to obtain the money for payment. However, "when he entered the house Jesus got ahead of him by saying: 'What do you think, Simon? From whom do the kings of the earth receive duties or head tax? From their sons or from the strangers?' When he said: 'From the strangers,' Jesus said to him: 'Really, then, the sons are tax-free." True, Jesus then helped Peter out of his dilemma so that the tax was paid; but do we see the point of Jesus' questions? Certainly they made Peter think, reason and remember.

14 Consider the night of Jesus' arrest. Amid those turbulent conditions, Peter impetuously used his sword. Jesus then asked Peter three questions: "The cup that the Father has given me, should I



not by all means drink it?" "Do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? In that case, how would the Scriptures be fulfilled that it must take place this way?" (John 18:11: Matt. 26:52-54) Think of it: Jesus was there faced with a mob. under tremendous tension, knowing his arrest was imminent and that before the day was over he would be dying on a torture stake-yet he took the time to impress those truths on Peter's mind by questions. (Mark 14:33; Luke 22:44) Should not his example make us pause and reconsider when we start thinking we are too busy to prepare ourselves properly for conducting a home Bible study, or feel we must hurry through the material of the study, or perhaps leave abruptly afterward due to other matters to which we want to attend?

15 Teaching, of course, is not merely a matter of asking questions just to be asking them. A teacher must first know his material well and then use questions with a purpose, endeavoring to reach not only the student's mind but also his heart. Certain problems commonly face us as we endeavor to aid sheeplike persons to get rooted on the foundation of Bible truth and the rock-mass of obedience to Christ's teachings and example. The student has preconceived ideas, likely false teachings from prior religious association. There is a great advantage in knowing what these are so as to give needed assistance. While some persons express themselves openly, others do not. Tactful questions can help in the latter case.

<sup>16</sup> Consider Luke 24:17-27. As you may recall, two disciples were walking to Emmaus, discussing Jesus' death and the report of his resurrection. Jesus approached. What did he do first? He asked a question: "What are these matters that you are debating between yourselves as you walk along?" Cleopas countered with the question: "Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?" Jesus, in turn, asked: "What things?"

17 Now, did Jesus ask these questions because he did not know the answers? Obviously not, for he was the very one of whom these disciples had been talking; he had personally experienced the things they discussed. But his questions caused them to express what was in their minds and their view of matters. They told of Jesus' death, the guilt of the religious leaders, and how they, these disciples, had themselves been "hoping that this man was the one destined to deliver Israel," as well as the report by certain women that Jesus had been resurrected. They showed not only how their minds were working but, more importantly, what was in their hearts. They had some doubts about Jesus' resurrection, for they had been "debating" the matter. Jesus now said: "O senseless ones and slow in heart to believe on all the things the prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into his glory? And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."

<sup>18</sup> Being "senseless" relates to the mind, but they were also "slow in heart," as their answers to Jesus' questions revealed. True, Jesus could read men's hearts without questions; but we cannot. (John 1: 47-50; 2:25) So, questions similar to these can help us find out something of what a

<sup>15.</sup> To use questions effectively in a study what is required, and what problems are often faced? 16, 17. In the account at Luke 24:17-27, what did Jesus' questions accomplish?

<sup>18, 19. (</sup>a) How can similar questions help us to give better aid to learners? (b) Give a practical example.

student thinks about a certain Bible subject and at the same time perhaps gain some idea of his heart attitude. We can then give better help according to that person's needs.

19 How we do this, of course, will vary with the person and the subject. But, as a practical example, you might be about to consider the subject of the "trinity" at a person's home, perhaps using the publication "Things in Which It Is Impossible for God to Lie," with its twelfth chapter, entitled "God a Person-or Three Persons in One God, Which?" Before even going into the material, you might first ask: "From what you have heard about the 'trinity,' what does it mean?" After the student expresses his view, you might add questions such as: "Does that sound reasonable to you? Do you find it understandable?" Whether he responds one way or another, you can simply say: "Well, let us see what the Bible actually teaches about this." You have already gained your initial objective, that of learning something of his knowledge, views and attitude on this subject and so are in a far better position to aid him to gain real understanding.

<sup>20</sup> Another problem is to help those who study to see the real difference, the strong contrast, between Bible truth and religious error. Some seem slow to see this or to arrive at conclusions as to what is true, and so the call to 'get out of Babylon the Great' has no significance; their lives continue in danger. (Rev. 18:4) Rather than bluntness or harshness, tactful questions may aid them to see that contrast and also test their understanding. Turn now to the well-known account at Matthew 16:13-16. Jesus, in Caesarea Philippi,

"went asking his disciples: 'Who are men

21 Similarly, we may have completed the study of some subject, such as "Your 'Soul' Is You," in the publication mentioned earlier. At the study's close, you might ask the one studying: "What do most persons today believe happens to one who dies?" After the student's reply, you may ask: "Well, now, from what we've read in the Bible, what would you say happens? Why do you say so?" Questions such as these may aid the person not only to see the contrast but also to make up his mind as to what he really believes on any particular Bible subject. Of course, in some cases his reply may show he has not properly grasped the meaning of points studied earlier, making it necessary to review these points or even restudy them so that he may be solidly grounded and able to advance to further truths.

22 But believing is not enough; action is also required. (Rom. 10:10) To be Jesus' true disciple the student must begin to build on the rock foundation, doing so by putting to work in his life the truths learned. (John 13:17) Some persons seem able to grasp quickly what they study;

saying the Son of man is?" Perhaps one by one, they answered: "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." Having got them to express the ideas then current among the public, Jesus then asked: "You, though, who do you say I am?" Simon Peter answered up: "You are the Christ, the Son of the living God." Now, what did Jesus' questions accomplish? By first asking what the public thought, he made it possible to contrast the wrong view sharply with the correct one. He also tested the progress of his disciples' understanding and their development of true faith.

<sup>20, 21. (</sup>a) Show how Jesus' method at Matthew 16:13-16 can be used in dealing with another common problem in Bible education. (b) How might we use a like approach to this problem?

<sup>22.</sup> Why is it not enough that students be able to understand well in a Bible study?

Jesus closed his parable of the "Good Samaritan" with a question, leading the man to the right conclusion

their answers in the study are good and correct. But perhaps they do not seem to come to any decision as to what they are going to do in view of the truths learned. (Jas. 1:6-8) Questions, combined with an illustration, may help.

<sup>23</sup> Jesus' illustration of the "Good Samaritan" is well known. (Luke 10:29-37) He gave it in answer to a man who wanted to prove himself righteous and who asked, "Who really is my neighbor?" Jesus then told of

three different men, a priest, a Levite, and a Samaritan, and the reaction of each to his individual opportunity to help a man beaten by robbers, only the Samaritan rendering actual aid. Jesus concluded by posing this question to his questioner: "Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?" The man replied: "The one that acted mercifully toward him." Jesus then told him: "Go your way and be doing the same yourself."

<sup>24</sup> The answer to Jesus' question was rather obvious, was it not? Yet Jesus had led the man's mind to a certain conclusion, caused him to search his own motives, thereby aiding him to make a decision as to future action. In our case, let us suppose a study is in progress on pages 211, 212 of the book Life Everlasting—in Freedom of the Sons of God.

23-25. (a) How does Jesus' illustration of the "Good Samaritan" show one way we can encourage learners to begin building on the rock-mass of obedience? (b) Show how we can do this today and explain why this method is beneficial.



These pages discuss the opposition and harsh treatment the apostles underwent due to official pressure to get them to stop their preaching activity. Here we might introduce Matthew 24:14 into the discussion, have the student read the verse, and then make clear that this is the work indicated for our day. We might then use an illustration, perhaps of three persons in a country where an official ban is placed on such preaching of the good news of God's kingdom. Of the three persons, one stops his preaching immediately. The second is arrested and thereafter agrees to cease all preaching. The third is also arrested, but when finally released he keeps on preaching by whatever means he can. "Now," we might ask the student, "which one would you say is proving himself a true Christian, one like the apostles were?" The answer, of course, is the last one; but after such answer we might inquire, "Why do you say so?"

<sup>25</sup> True, the answer to the question based on this illustration is quite obvious, yet it

may cause the person to search his own mind and heart on the matter, thinking of what he would do under similar circumstances. Posing a problem from real life is very useful. It aids persons to consider seriously just how they would apply Bible principles in their lives and what their future course will be. (Ps. 119:33-37) Also, it is human nature for persons to be more ready to accept conclusions that they themselves express, rather than a conclusion expressed for them by someone else.

<sup>26</sup> Kindred to the above is the matter of helping to educate the conscience of those with whom we study, to help them think seriously in terms of right and wrong. We want to aid them to come to love what is right and hate what is wrong. (Heb. 1: 9; Ps. 119:101-104) Jesus raised questions, searching questions that should have helped persons to think seriously in terms of right or wrong, though their lack of response at times caused him to feel indignation, "being thoroughly grieved at the insensibility [not of their minds, but] of their hearts."—Matt. 12:10-12; Mark 3:1-5.

<sup>27</sup> The recent publication "Your Word Is a Lamp to My Foot" (page 108) contains a list of ten questions that the conductor of a Bible study is urged to consider before inviting a student to share in the ministry. Among these are questions such as, Does he believe that the Bible is the inspired Word of God? (2 Tim. 3:16) Does he apply in his life what the Bible says about honesty? (Eph. 4:25, 28) Does he know what the Bible says about fornication and adultery, and live in harmony with it? (Heb. 13:4; Matt. 19:9) Note, however, that it is not the student

who is expected to give a direct answer to these questions; it is the one conducting the study and extending the invitation to share in the ministry who is to answer these questions about the student. This means that it is not intended that the conductor boldly pry into the student's personal life with direct questions. How, then, can the conductor answer the questions to his own satisfaction? Simply having the student read the Scripture texts and then comment on what he understands them to mean will often enable you to see whether or not he comprehends what is required of one engaging in the ministry of God's Word. Also, the use of illustrations followed by questions based on the illustration will likewise aid the student to see the point without embarrassing him by point-blank questions.

28 One more final question, one asked by Jesus at Matthew 13:51: "Did you get the sense of all these things?" We certainly do not want to bombard students with a steady barrage of questions, but use them judiciously where they will help the most and really serve to sound down the key points of Bible truth into their minds and hearts. Nor should we push for an answer if the person indicates a reluctance to express himself on certain points. When a question brings a negative response or some illustration does not seem to 'sit well' with the person, rather than try to convince him then and there, we might do well simply to say, "Well, that is something to think about, isn't it?" and then go on with the study. Jesus, too, exercised patience and forbearance.-John 16:12.

29 We can only help those with whom

<sup>26.</sup> What attention should be given to the conscience of the learners?

<sup>27. (</sup>a) What is the intended purpose of the questions on page 108 of the book "Your Word Is a Lamp to My Foot"? (b) How can the one conducting a Bible study arrive at an answer to these questions?

<sup>28.</sup> How can we show genuine discernment in the use of these teaching methods?

<sup>29.</sup> In the final analysis, who must do the building on the figurative rock-mass, but what should we always keep in mind when 'sounding down' the truth at our Bible studies?

we study to hear and understand Jesus' sayings and example; the person himself must lay a foundation and build on it by becoming a doer of the Word. Whether using questions, illustrations or other methods, never lose from focus the individual's heart; for while his mind can show him the need, the wisdom, the urgency of building on the rock-mass of obedience to Christ's teachings and ex-

ample, only his heart can move him to do so. Help those of sheeplike disposition to hear the Father of Jesus Christ, Jehovah God, saying: "My son, . . . incline your heart to discernment." (Prov. 2:1, 2; 3:1-4) "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."

—1 Tim. 4:16.

WHEN Jehovah's witnesses began reading their copies of the 1969 Yearbook, which reports the results of their ministerial activities in 1968, their hearts became jubilant. There in the pages lying between its light-brown covers were glowing reports of increase after increase.

These happifying increases that greeted their eyes

told them that Jehovah

their God was richly blessing their efforts to make known his purposes throughout the earth.

One of the most heartwarming and encouraging parts of the record they made last year was the fine increase in the number of persons who arranged their lives to spend their full time in the preaching work, either regularly or for a vacation period. Just think of it, each month 63,871 individuals, on an average, enthusiastically shared in this expanded activity! This is a monthly average of 10,107 more persons than in 1967. Such an increase is not merely a reflection of a



for full-time service!

normal rate of growth. Comparisons with the increases in full-time workers in previous years illustrate this, yes, they underscore how significant last year's increase truly is!

For example, take the year 1964. The number of persons who engaged in full-time preaching

was 3,913 more than the number who did so in 1963. The increase

in 1965 was 4,915 over

the total for 1964. In 1967 there were over 6,000 more full-time preachers than in 1966. So when Jehovah's witnesses read that 10,107 more persons went preaching full time in 1968 their hearts leap for joy. They rejoice to see so many responding wholeheartedly to God's urgent work today. The spirit of wanting to do more in the "harvest" work is as alive today as it was in the days of Jesus' earthly ministry. Jehovah God is answering prayers that more workers be sent into his "harvest," using his spirit to influence thousands to spend more time in the field.—Matt. 9:37, 38.

No doubt about it, Jehovah's witnesses are aglow with God's holy spirit, and their activities show it. They are putting forth great effort to get this good news of God's kingdom preached in all the earth before the end comes. However, in their ranks are those who, being free and unencumbered, want to devote all their time to this most urgent work. Many have left their families to serve in other parts of the world. Others, including whole families, have sold their homes and gone preaching in regions where there are very few or no witnesses of Jehovah. Still others have arranged their affairs to spend more time preaching in the territory in which they live. No matter where they are or go, Jehovah blesses their efforts and they experience many, many spiritual rewards.

### WHY THEY DID IT

To enter the ranks of full-time preachers requires adjustments and sacrifices. It means changing one's daily routine of living. It often means taking time from things of less importance to concentrate on the far more important preaching work. Yes, it means having to do without certain luxuries and comforts; doing with less in the way of certain pleasures. However, these servants of Jehovah have gladly made these sacrifices, and many, many more are still doing so. They have the apostle Paul's attitude toward this world and what it has to offer.—Phil. 3:8.

This does not make them ascetics. Probably one of them has visited you. You could not help but note the joy and confidence he radiated. Also you noticed that he was not shabbily dressed but looked neat. No, they are not depriving themselves of life's necessities. They are simply content with their sustenance and clothing and are deriving immeasurable happiness from the far more important

quality of godliness. (1 Tim. 6:6-8) Yes, they could be spending their time in making money or in trying to satisfy the desires of the flesh. However, they know that they would not find true happiness in this. They have weighed matters carefully and know which is the more valuable and wise thing to do during these critical times. In taking up the full-time preaching they are, in a most effective way, laying up treasures in heaven for themselves. What they are laying up there neither moth nor rust will consume nor will inflation devalue.—Matt. 6:19, 20.

Think about the mother of five children in the Netherlands Antilles. This woman, with all her family obligations, is a regular full-time preacher of the "good news" in her land. While she was expecting her sixth child she continued her activity. In her land many consider a pregnant woman blessed of God, and so when she talked to people many listened to her out of respect for her condition. Because of this her ministry may have been more productive than it would have been otherwise. Her continuing her full-time activity with such enthusiasm brought her many blessings.

Consider three young Witnesses in Grenada. Two of them held trusted positions in businesses that promised advancement and financial rewards. The third one was presented with the opportunity to go to Canada to attend one of the well-known universities there. They weighed the matter of their future carefully, and then what did they do? They all entered the full-time preaching work and are working with congregations that are in need of their assistance. Yes, they wisely chose to forgo the things of this world in order to strengthen their love for Jehovah and their Christian brothers.

One of them wrote how he felt about his decision: "There is no doubt in my mind that I have chosen the right way. I am absolutely certain that it is the best decision I have made and that blessings from Jehovah will come by being faithful to this decision to serve him full time. . . . I know there is nothing better, nor half as good as what I have found in the Bible, and I want to share it with others." Truly, an admirable attitude!

### THOSE WHO DEVOTED A SHORTER PERIOD

Not all of Jehovah's witnesses can enter the full-time preaching work on a regular basis, because of their circumstances. Nevertheless, they too get the spirit of wanting to do more and they respond to it. How? Thousands do so each year by arranging their affairs to devote a portion of their time during the year to preaching full time. They may spend two weeks or perhaps a month or more in this happy work. Thus they too enjoy the privilege of doing the very best thing possible to help their neighbors.

On the island of Ponape in the Pacific two sisters-in-law who live together worked out a schedule whereby they could each spend two weeks in the full-time preaching work. During the first two weeks in April one of them went into the ministry, and during the last two weeks the other did so. While one was in God's service, the other cared for the cooking, and by this cooperation they cared for their domestic responsibilities while enlarging their share in the witness work. Also on this same island another Witness spent his vacation preaching full time. For six weeks prior to April he did secular work on Saturday in order to build up enough extra time so that he could take two weeks for the Christian ministry. What God-pleasing faith!

Older persons have not held back from spending full time in preaching either. A seventy-seven-year-old man in Argentina spent his vacation in this work. He was a fine example for the younger ones in his congregation. In Brazil two elderly Witnesses took up full-time preaching for a vacation period and joined a group of other full-time workers. They all journeyed to a territory that required a three-hour bus ride. Though they returned home tired, they were full of enthusiasm to return another day.

Yes, these full-time preachers-10,107 more, on an average, each month in 1968 —added their voices of praise to the shout that is being heard in 200 lands and islands of the sea. They rejoice that they could do a little more than the usual and help their brothers and sisters in this great work. Are you one of Jehovah's witnesses who is planning to expand his share in the ministry in March or April this year? How commendable! If you are a dedicated and baptized Witness and have not thought about it, why not consider it? If you are young and free, why not seriously think about pursuing the full-time preaching work as a career? There is so much to do now and so much to be gained in doing this joyful work full time.

The thousands that are flocking to God's organization to learn more about his purposes need spiritual attention. There is a need for more and more full-time workers. Those who respond wholeheartedly will receive an abundance of the good things now flowing from Jehovah's bountiful hands.



# JOYS THROUGH PERSEVERANCE IN GOOD WORK

As told by CHARLES J. FEKEL

I HAD found the thing of greatest

importance to my life and happiness. And, what is more, I was still a young man at the time. I did not have to spend decades in trial and error pursuit of this treasure, only to find that the major part of my life was spent in vain. No, but I had youth and energy to be harnessed and used in good and worthwhile work. My valuable find was an accurate understanding of God's purposes that clearly explained such vital questions as, Why are we here on earth? Are present conditions according to God's will? Does man have a happy future to anticipate?

My childhood years in Austria-Hungary were none too promising. Mother had always taken me to the Roman Catholic Church. Then, while living with Lutheran relatives, she agreed to my attending the Lutheran Sunday school. Later, when we acquired our own living quarters, it was back to the Catholic Church for me. After father's death we moved in 1905 to the United States, where we lived for a while with Lutheran relatives. This was surely a far cry from the life we led in Europe.

Again, as a family, we were on our own, and mother urged that we attend mass again. However, I remained in public school, for tuition at the Catholic school was beyond our means. Later I began studying the Catholic catechism once a week in the parsonage, in preparation for confirmation. However, I was never confirmed. A number of reasons combined to veto such a step.

First, it was evident that no Bible proof was offered for the answers I had to memorize from the catechism. Then, too, I could see no value in the interrogations of

the priest in the confessional—asking me about all sorts of misdemeanors of which I was innocent. Then, too, what good was served by the monotonous repetition of the "Hail Mary" and other prayers? And more important still, what real life of fine service did the Roman Catholic Church hold out to the laity?

Out of curiosity I would sometimes listen to street-corner preachers. However, they offered no satisfactory answers to my eager questions and only emphasized the dreary future for sinners in hellfire. I was repulsed by the thought that I should serve God out of fear as the only motive. Was he not a God who attracted his creatures by love? And surely there must be some work or service for all to engage in who would please God!

### EARLY FLASHES OF LIGHT

Then came the occasion when my brother and I decided to attend a free public lecture in Baltimore's Academy of Music. The intriguing subject was "To Hell and Back." The logical, Scriptural view of the Bible hell (Heb., sheól; Greek, hádēs), presented by the speaker, deeply impressed both of us. I noted too the kindness and considerateness of Pastor Russell—for that was the name of the speaker. At last I was getting answers to my questions—answers that made sense, that were borne out by clear statements in the Bible.

In due course I saw the beautiful "Photo-Drama of Creation" with its coordination of pictures and sound. To view this Bible-based drama of human history and hear the commentary of the speaker was so valuable to me! It brought me a grand, comprehensive view of God's purposes. And it brought home to me that the majority give little heed to Christ and his torture stake. The scientist with his test tube, the financier with his wealth, the military men, clergymen and scholars with their personal careers, and the well-to-do running around from one pleasure to another—all of them too preoccupied to give the Savior a passing glance. But, then, what about myself, a student at the time? Was I not being molded in the same form by worldly education?

About this time, I recall, an interesting tract entitled "The Bible Students Monthly" used to appear under our door frequently. Subscribing for these and reading them aroused in me a thirst for more and more information. I saved some out of my weekly earnings and obtained some of the study helps advertised in the tracts, particularly a series of *Studies in the Scriptures*. I marveled at the clarity of explanation as volume after volume revealed God's purpose stretching over ages and generations. And what a joy to find that the Bible is God's inspired book!

When mother would suggest going to church Sunday mornings I would say: "The priest talks in Latin, and I don't understand Latin, so I cannot learn anything. You have always urged me to learn all I can. Well, I am learning things from these books." There was no more argument. Then, one day a clerk at the store urged me to hear Evangelist Smith preach at Ford's Theater. Instead of being converted, I was so thoroughly disgusted at the speaker's failure to mention something about the grand hope of God's kingdom that I decided then and there to do something about spreading to others the Bible's hope-inspiring message. But first I must have help.

### ASSOCIATING AND WITNESSING

I obtained the address of the local meeting place of the Bible Students, as Jehovah's witnesses were then known, and began to attend. At my very first attendance an alert, elderly gentleman noticed I was new and welcomed me. He sat with me and in conversation was surprised to learn that I had already gained much Bible information from the literature. Thereafter, he was always right there to welcome me at each meeting. Then after the meetings I used to walk home, reflecting on the things I had been hearing. God's will began to mean much to me.

As my knowledge and conviction increased I soon came to the point where I knew I must make a decision. Surely God's undeserved kindness in granting me understanding of his purpose should be responded to with all the gratitude I could muster. I am glad that I lost no time in dedicating my life to him and undergoing baptism.

Then one grand privilege led to another: a share in distribution of Bible tracts each Sunday morning; introduction to the door-to-door preaching service; and later, after graduation from high school, enrollment in the full-time preaching activity, then known as the colporteur service, but now called pioneer service. At last I had found the worthwhile work I had been searching for. How satisfying to be able to spend all of one's time at preaching and teaching God's life-giving Word!

My first territory assignment was a portion of the city where I served on my own. I would prepare a package containing my midday lunch and extra literature and leave it at some convenient grocery store, with permission of the proprietor. This reduced the load somewhat during the morning hours. Later, it was my privilege to branch out into suburban areas, beyond reach of other Witnesses.

After that I was soon working rural areas, using some centrally located town as a base to which the Watch Tower Society would ship orders for Bible literature. Two of us worked together, securing lodging in a boardinghouse. From here we fanned out into the surrounding territory by bicycle, reserving the town for rainy days. We took separate roads and placed literature or took orders to be delivered later. It often occurred that kind householders would furnish us with meals or even overnight accommodation when sunset found us too far from our base. As I recall, never once did we have to sleep out under the stars during the whole summer. During the winter we would return to the city and the warm association of the congregation.

Meantime, the United States had been drawn into World War I. One day while I was in the ministry from house to house a lady, feigning interest, managed to take note of my name and address. Next day two federal agents visited our home. We had nothing to hide, and so I explained all about our ministry. They took away samples of our literature. On Saturday evening both my brother and I were picked up and taken to the police station. On our way we turned to the daily text and comment for encouragement. At this one agent nudged the other. The second quietly replied: "That's what I would do if I were in their place."

My brother, a naturalized citizen, was soon released, but I was held as an alien, not even entitled to a trial. I was transferred to the Baltimore city jail, and there I learned that prominent members of the Watch Tower Society had been unjustly sentenced to terms in Atlanta prison. The charge against me was stirring up the people. When asked if I considered it my duty to preach what was contained in the Society's publication *The Finished Mys*-

tery, I replied that it was my duty to declare the good news of which the book was an explanation. At the time, I recall, the apostle Paul's words flashed through my mind: "Woe is me if I did not declare the good news!" (1 Cor. 9:16) Standing at the door of my cell each night, I could see a little corner of the sky and perhaps an odd star. I would comfort myself with the thought that Jehovah's loving oversight is always present.

Reading matter was not allowed the prisoners, but if one was willing to pay the upgraded price to an outside store-keeper, he could find this and other items under his pillow in his cell. However, Jehovah had seen to it that, at the time of arrest, I had Bible literature with me, and now I had plenty of time to study it and share the information with nearby inmates. After a month's confinement I was released on parole, a situation that continued until the following spring after the end of the war.

I took up secular work for a brief season, in order to get built up physically, and then resumed the full-time work in the spring of 1919. The first postwar assembly of Jehovah's witnesses at Cedar Point, Ohio, was announced, but we pioneers saw very little chance of being there. In spirit we would be there, though. However, Jehovah knew better. He knew our urgent need for spiritual upbuilding, so we might continue on in his good work. A monetary gift by a thoughtful fellow Witness made it possible for us to enjoy those grand days of fellowship around the Lord's bountiful table. And we had visible evidence of the fact that Jehovah was already beginning to assemble his people into an organization of peace and unity.

### BETHEL PRIVILEGES OPEN UP

At our next assignment, in the small town of Vineland, New Jersey, I began to

learn a little about the Brooklyn Bethel, the Society's world headquarters, from a loving family who had visited there. Thus, when a notice appeared in *The Watchtower* calling for volunteers to come and work there, I immediately responded. I was eager to use all my time and energies in the best work of all, the promotion of the Kingdom interests. My application was accepted, and February 14, 1921, marked the beginning of a new and satisfying feature of service.

True, I would miss the constant speaking of the truth that is the privilege of the pioneer minister, but what wonderful advantages to offset this! There is no concern about material necessities, for food, shelter and medical care are provided. Then, too, there is the association with so many mature Witnesses and the upbuilding Bible text discussions at every breakfast time. Study sessions both inside and outside of Bethel become part of one's life. And then there is the conviction that all of the activity at Bethel headquarters. no matter how commonplace it may appear on the surface, somehow assists our brother Witnesses throughout the world. for they depend upon the Bible literature and the flow of the waters of truth that Jehovah so generously provides through his visible organization.

I worked at various jobs related to the binding of books. Then, after supper one day, I offered to assist with some extra work in the typesetting and composing department. Soon after, I was transferred to this department, and I can remember that one of my first jobs was to insert corrections in the Index of the reprints of The Watchtower. Next I was locking up the type for the book The Harp of God in order to make a large matrix ("mat" for short) to be used in casting the rotary printing plates. In 1921 the composing department had an average of six workers

and two linotype machines. Today there are 76 workers and 33 linotype machines. So there has been marvelous increase—increase required as a result of the zealous activity of multitudes of Witnesses throughout the world.

Here I have rejoiced in many privileges during the past forty-eight years. In addition to seeing all the new material processed in this department and readied for the large rotary printing presses, there have been other blessings. To witness the joy of God's people at the release of new publications at conventions has been ample reward for any extra effort that we may have had to put forth. And that Cedar Point convention of 1919 was but the first of a long line of assemblies I have been able to attend: Cedar Point, 1922; Columbus, 1931; St. Louis, 1941; and others at Toronto, Detroit, Cleveland, London, Paris, Rome, Nuremberg, Stockholm, besides those never-to-be-forgotten multitudes in New York city.

Many other joys there have been, too. It has been a privilege to live through the turbulent era of persecution in the forties; to have seen the heyday of radio broadcasting of the Kingdom message; to be here when divine education received a great impetus, resulting in the opening of Gilead School for missionary training and the Kingdom Ministry School for the advancement of congregation organization.

Now at the age of seventy-one, as I look back on the past years of serving the Kingdom interests, it is to marvel at what Jehovah God's spirit accomplishes. May we all continue to share in his undeserved kindnesses and the peace that he extends to those who manifest determination to get his good work accomplished to His praise. Especially dear to me is the promise: "Take exquisite delight in Jehovah, and he will give you the requests of your heart."—Ps. 37:4.

### Answering the Challenge to True Worship

What nationalistic elements in particular challenge the true worship of Jehovah's servants, and what answer do these servants of God give?

The true worship of Jehovah's people is challenged in particular by totalitarian nationalistic forces, such as those behind the Iron Curtain and the Bamboo Curtain. The answer that Jehovah's people give to this challenge is the same as that given by the apostles to human rulers in the first century: "We must obey God as ruler rather than men." They will not compromise but will give to Jehovah that which is due him, namely, their exclusive devotion and supreme obedience.—Acts 5:29.\*

What actions did King Hezekiah and his people take in the face of the Assyrian threats, having what meaning in modern times?

As a delaying tactic King Hezekiah at first paid some tribute. (2 Ki. 18:13-16) In like manner Jehovah's people today, when threatened by nationalistic forces, move cautiously in preserving their God-given right to true worship. Under such conditions they do their public witnessing in inconspicuous ways and make return visits on interested persons and conduct Bible studies with them.—Matt. 10:16.

To thwart the enemy invader, King Hezekiah and his people stopped up the springs outside Jerusalem and built a tunnel that brought water underground into Jerusalem. (2 Chron. 32:14; 2 Ki. 20:20) Likewise the "faithful and discreet slave" has protected the flow of spiritual waters of truth. By means of worldwide publishing activity, whether aboveground or underground, it has made this spiritual provision available to God's people despite bitter opposition.

Further, King Hezekiah went into the temple to pray and consulted the prophet Isaiah. (2 Ki. 19:1, 2) Similarly today, God's people find strength and comfort in times of stress in association with fellow worshipers at Jehovah's spiritual temple. (Heb. 10:23-25) They also inquire of the "faithful and discreet slave" organization as to the right course to take.—Matt. 24:45-47.

What threefold defeat did King Sennacherib experience, picturing what?

True to God's promise, the Assyrian army did not invade Jerusalem, nor shoot an arrow into it, nor confront it with a shield nor cast up a siege rampart against it. (2 Ki. 19:32-34) Their failure to do any of these things well pictures that totalitarian forces have been unable to break into and contaminate the true worship of Jehovah God. Jehovah's people have manifested invincible faith, standing individually and collectively impregnable against the enemy.—Isa. 54:17.

And not only did Sennacherib and his army apparently never get closer to Jerusalem than Libnah, but Jehovah by his angel in one night slew 185,000 Assyrian soldiers, breaking the back of Sennacherib's armed might. (2 Ki. 19:35) This foreshadows that Jesus Christ and his heavenly hosts will deliver all those engaging in true worship by destroying their nationalistic opposers at the battle of Armageddon.—Rev. 16:14, 16.

King Sennacherib might be said to have experienced a third defeat in that he was slain by two of his sons as he was worshiping his god Nisroch. (2 Ki. 19:37) Satan, "the father of the lie," will likewise find that his self-made religion is no protection. For Christ will bind him and hurl him down into the abyss, shutting and sealing it over him.—John 8:44; Rev. 20:2, 3.

What grand privilege is now to be enjoyed by Jehovah's worshipers, and on what should they set their hearts?

That of telling others about the triumphs of Jehovah in times past and those yet to take place on behalf of the "great crowd." Such may hope to survive Armageddon to enjoy endless life in an earth-wide sanctuary of praise. All who would gain everlasting life as part of either the "new heavens" or the "new earth" should set their hearts on the true worship of Jehovah, the one true God. They must sanctify his name in their hearts and lives and share in its vindication. This they do by making known Jehovah's name and kingdom in every possible way and at every opportunity.—2 Pet. 3:13; Ps. 48:12-14.

<sup>\*</sup> For details see The Watchtower, March 15, 1968.

### Providential Care

HERE are times when insurmountable obstacles threaten to prevent sincere ones from receiving help in learning the Bible. Jehovah God, who cares for these persons, often maneuvers matters so that they can receive the needed assistance. The following experience of one of Jehovah's witnesses in San Lorenzo, California, highlights this:

"I have a Korean cousin-in-law who lives here in the United States. She has been asking me and her sister-in-law to teach her the Bible. However, this is impossible because we cannot understand her, for she speaks very little English. Though she has our literature in Korean, she was brokenhearted that we were unable to give her the needed personal attention. She would come to the meetings at the Kingdom Hall, but she would cry because she could not understand what was going on. During all this time I was searching for a Korean Witness, but I could not find one. I really felt helpless.

"On the last day of our district assembly, I got lost in the parking lot while looking for my car. Evidently, Jehovah was maneuvering matters, for I chanced to meet a friend who had a newly baptized Witness with her. Yes, this newly baptized one was Korean! I immediately asked her if she would like to study with my relative. She was overjoyed, for she was praying to Jehovah for a Korean Bible study, as her English was poor. Here my cousin-in-law was praying for just this very thing.

"Arrangements were made, and what a joy it was when they met. Tears, embracing and happiness! The newly baptized Witness was still receiving help from yet another Korean Witness. Arrangements were made for my relative to sit in on this study too. Now she has two Korean persons with whom to associate and she receives a double portion of spiritual food in her language. Truly, Jehovah lovingly cares for those who seek to know him."

Another Witness, in Arlington, Massachusetts, reports: "I am teaching the Bible to a young woman who lives in a trailer park. One day she told me that there was another woman in the park who was interested in the Bible. She had invited her to join our study but she could not do so because of having to

work to help support her family, which includes little twin girls. She told me that this woman lived in the first trailer in the park. I promised to call on her.

"When I called, a young woman with a French accent answered and, seeing me with a bag, said, 'Come in, please!' I asked her if she knew who I was. She said she did and again invited me in. I entered and began to explain why I was calling and she interrupted me, saying, 'Wait a minute, I will get my things.' It seemed that she had me confused with someone else, but she was gone before I could tell her this. I did not want to sit down, as I was sure she would ask me to leave when she found out who I was.

"She returned, and the "things' she went to get were a French Bible, the New World Translation of the Holy Scriptures and French and English copies of the Watch Tower Society's literature. 'Sit down,' she said sweetly, 'we study!' I was completely surprised and wondered why the other woman had not told me that this person was so interested.

"I then asked her about her little twin girls, and she asked me, 'What twins?' When I asked her if she had twin girls, she said she did not. Then I asked her about her neighbor with whom I study and she did not know her. Again she repeated, 'We study, please.' I asked her who was the woman that had little twin girls living in the park. She said that she lived in the first trailer across the street. Again she said, 'We study now, please!' So we studied, and we have been doing so for the past three weeks.

"It seems that this French girl had studied the Bible in Texas. She then moved to Virginia to live with her mother-in-law, who belongs to one of Christendom's religions. While she was living there, Jehovah's witnesses called on her and she was puzzled as to why they never returned. The week after I called, she received a letter from one of them in Virginia telling her that they did return but her mother-in-law turned them away. Evidently, she never told her daughter-in-law about their visit. Yet in this trailer park with four rows of trailers, making eight 'first ones,' Jehovah evidently directed me to the one in which there lived a person who needed spiritual care."



• We have received a number of inquiries as to details of the celebration of the Lord's evening meal. In response we present the following:

For true Christians the annual celebration of the Lord's evening meal is a significant event. It is both serious and joyous. Yet there is no ritualistic formalism or mysticism about it. When one reads the Biblical accounts of Jesus' institution of the celebration, one finds a simplicity and a dignity that are appropriate.—Matt. 26:26-30; Luke 22:19, 20; 1 Cor. 11:23-26.

Basically, the celebration today follows this form: As is customary with the meetings of Jehovah's witnesses, the program opens with song and prayer. The speaker then explains from the Scriptures the meaning of the occasion and the emblems, keeping in mind his audience. A brief and simple prayer is said over the bread, and it is passed among the audience. Then a blessing is briefly said over the wine, and it is passed. Appropriate concluding comments are made, and the meeting closes with song and prayer.

Since this especially is a meeting in which spirit-anointed Christians have a share, male Christians with the heavenly hope often deliver the discourse, though those of the "other sheep" may give it. Sometimes aged anointed ones who are not able to give the talk are in position to offer one of the prayers. But such matters can be worked out locally in accord with the circumstances and the capabilities of those involved.

There is no need to have the bread and wine covered and unveil them just as they are to be passed. They are not in themselves "holy," but only symbols. They should be on a clean and presentable table near the speaker or convenient to those who will pass them. And they are returned to the table when the serving is completed.

As to the emblems themselves, let us first consider the bread. In instituting the Passover celebration, Jehovah directed that the Jews use "unfermented cakes." (Ex. 12:8) And in view of their being "bread of affliction," these

unleavened cakes would hardly have salt or seasoning added to make them more tasty. (Deut. 16:3) Jesus used this type of unleavened bread when establishing the evening meal in commemoration of his death. Today some Jewish matzos are made with only wheat flour and water, and such may be used by Christians in the Memorial celebration. But we would not use matzos made with added ingredients, such as salt, sugar, malt, eggs, onions, and so forth.

Some Witnesses have preferred to make a small quantity of unleavened bread out of flour and water. This can be done as follows: Mix one and a half cups of (whole wheat) flour with one cup of water, making a moist dough. On a flat surface well dusted with flour, roll the dough to about one-sixteenth of an inch thickness, or as thin as possible. Place this on a baking pan or cookie sheet, oiled to keep the dough from sticking. Generously fork small holes in the dough and form it into a flat loaf, Mideast style. Bake in an oven at 350° F. until dry and crisp.

Regarding the wine, Jesus used real wine, not unfermented grape juice. (See Awake! of March 8, 1960, page 14.) Red grape wine would be an appropriate symbol of Jesus' shed blood. Some red wines are fortified with brandy or spirits or have spices and herbs added. Thus wines such as sherry, port, Marsala, Malaga, Madeira, Muscatel, Vermouth and Dubonnet would not be suitable for this purpose. Christ's blood was sufficient without additives; the wine used should be just unsweetened red wine. Wines such as Chianti, Burgundy, claret, cabernet and zinfandel could be used, as could homemade, unsweetened red wine.

At the institution of this celebration Christ invited his faithful disciples to drink out of a common cup. (Matt. 26:27) Today, with thousands of congregations of Jehovah's witnesses having the celebration on the same night, just one cup cannot be used for all. But the principle is maintained by having the cup or cups (in large congregations a number might be used so that all can be served in a reasonable amount of time) passed among the audience. The glass or goblet itself need not be of some specific design. In accord with what is available locally, it can reflect the honor and dignity of the event. It would be best to avoid filling the cup to the point that an unnecessary danger of spilling exists when it is passed.

After a brief prayer is said over the bread, those selected to do so can pass it in the audience. It appears that Jesus broke the bread, evidently in two, so as to give some of it to those reclining on each side of him, because there was only one loaf used. (Matt. 26:26) But there is no need for the speaker to break the bread prior to its being passed. Probably it will be passed on a plate or plates, and if someone present is of the anointed, he or she can take or break off a small piece. The men serving the emblems should have opportunity to partake if of the anointed, and, naturally, the speaker should have opportunity to partake. The serving of the wine proceeds in the same orderly manner as with the bread.

In the case of an anointed Christian who was infirm and so unable to attend, a mature Christian male could take an individual portion of the bread and wine to that person that same night before sunrise. Depending on the circumstances, some fitting comments could be made and then the emblems presented after prayers. As was allowed under the Law in reference to the Passover, in an extreme case where an anointed one could not observe the Memorial on Nisan 14, he could celebrate it thirty days later.—Num. 9:9-14.

Since the emblems in themselves are not sacred, after the celebration is over in the Kingdom Hall and the meeting dismissed, the bread and wine may be taken home and used at some other time as normal food.

The importance of this celebration usually results in many new ones coming to the Kingdom Hall. Hence it is an opportunity for pleasant and upbuilding fellowship before and after the meeting. In places where a number of congregations use the same hall, those responsible for the arrangements will try to make provisions for this fellowship. Sometimes such congregations share the expense of renting a separate hall for one of the congregations so that all can meet at a reasonable hour, with the emblems being passed after sundown, and yet not being too rushed.

Often, after arriving home from this meeting, a family of Jehovah's witnesses will spend time discussing the meaning of the Memorial. This relaxing consideration of the celebration and the Bible accounts of its institution can have a fine effect in bringing to a close the significant and happy evening.

A bessed at it him

ments and rande, and

### V

### **ANNOUNCEMENTS**

### FIELD MINISTRY

out, and Dubound

riskini Central Central

True worship has never been popular. The Bible shows that the true followers of the Lord Jesus Christ would be hated by all nations. (Matt. 24:9) Hence faithful Christians need to answer the challenge to true worship raised by the forces of nationalism. The early Christians answered the challenge by preaching despite opposition; they said: "We must obey God as ruler rather than men." (Acts 5:29) Jehovah's witnesses answer the challenge to true worship in the same manner: They steadfastly preach the good news of God's kingdom, obeying God as ruler. To announce Jehovah's kingdom during March, these Christian witnesses will be offering this fine Bible-study aid. The Watchtower, on a subscription basis, for a year, for just \$1.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

characterious and the canabilities of those

March 23: Laying a Foundation for the Right Kind of Ministers, ¶1-16, and 'Sounding Down' the Truth into Minds and Hearts of Learners, ¶1-5. Page 137. Songs to Be Used: 10, 65.

March 30: 'Sounding Down' the Truth into Minds and Hearts of Learners, \$6-29. Page 143. Songs to Be Used: 117, 109.

# Announcing JEHOVAH'S KINGDOM MARCH 15, 1969 Semimonthly WHAT INFLUENCES DECISIONS IN YOUR LIFE? LIVING UP TO YOUR DECISIONS WHY IT IS WISE TO EXAMINE YOUR RELIGION ASTRONOMICAL CALCULATIONS AND THE COUNT OF TIME

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

### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

3

#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

### CONTENTS

Welcome to the Lord's Evening Meal	163
Why It Is Wise to Examine Your Religion	165
What Influences Decisions in Your Life?	168
Living Up to Your Decisions	174
Patience Produces Results	179
Declared Righteous	180
"Not Very Scientific"	183
Astronomical Calculations and	
the Count of Time	184
Why Not Make It Your First Assembly?	188
Questions from Readers	190

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version
AT - An American Translation
AV-Authorized Version (1611)
Dy - Catholic Douay version
JP - Jewish Publication Soc.

Le -	Isaac Leeser's version
	James Moffatt's version
Ro-	J. B. Rotherham's version
RS-	Revised Standard Version
Yg -	Robert Young's version

	Average	printing	eac	h issue	: 5	,650	,000	Five	e c	ents	a	copy
l	"The	Watchtower'	' Is	Published	in	the	Foll	owing	72	Lang	uag	es
ı.		Semimont	hly					Mon	th	ly		

	Semimont	hly		Monthly	
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandie Kanarese Kikongo Lingala	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan	Twi
Armenian	Monthly Bicol	Croatian	Malayalam Marathi	Sango Sepedi Serbian	Ukrainian Urdu Yoruba

Watch Tower Society offices Year	ly subscription rates
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	semimonthly editions
	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	\$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London	
Jamaica, W.1., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland 3	90e
South Africa, Private Bag 2, P.O. Elandsfontein, Tran	svaal 70e
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Sp.	nin \$2
Monthly editions cost half the above r	
Pamittoness for subscriptions should be cont to the off	

Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving

CHANGES OF ADDRESS should reach us thirty days before your moving date, Give us your old and new address (If possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.
Second-class postage paid at Brooklyn, N.Y. Printed in U.S.

### WELCOME

### To The Lord's Evening Meal

the Creator, the God who made heaven and earth? Do you have respect for his Word, the Holy Bible? Do you appreciate that God 'loved the world so much that he sent his only-begotten Son to earth to lay down his life, so that whoever believes on him might not be destroyed but gain everlasting life'? (John 3:16) If so, then you are most welcome to meet with Jehovah's witnesses at one of their Kingdom Halls on Tuesday evening, April 1, 1969, to commemorate the death of our Lord Jesus Christ.

Why do Jehovah's witnesses commemorate the death of the Lord? How do they commemorate it? Why on this date?

Because Jesus' death made possible the salvation of humankind it is most fitting that it be commemorated. Furthermore, by Jesus' faithfulness to death he vindicated his Father's name, clearing it from the reproach heaped upon it by Satan the Devil, who taunted that he could turn all men away from God. And it is also most fitting that we commemorate his death in view of what it cost Jesus to accomplish these things. He left heavenly glory and

"took a slave's form and came to be in the likeness of men." He then "humbled himself and became obedient as far as . . . death on a torture stake."—Phil. 2:7, 8; Job chapters 1 and 2; Prov. 27:11.

Number 6

March 15, 1969

Surely such a noble, unselfish course, resulting in such great benefit to human-kind and honor to his heavenly Father, deserves to be commemorated. More than that, Jesus Christ gave explicit instructions that his followers should memorialize his death, telling them, "Keep doing this in remembrance of me." (Luke 22: 19) This being the only festival or celebration that Christians are commanded to observe, surely none of Christ's followers would want to slight it!

How should the death of our Lord be commemorated? More than one Bible writer gives us the details. On this occasion there will be fine instruction and admonition as to the meaning of Christ's death and the example he set for his followers. There will also be fervent prayers to Jehovah God and the singing of appropriate songs of praise. And there will be on hand unleavened bread and pure red wine. Why unleavened bread? Because unleavened

bread was used when Jesus instituted the memorial of his death. Most fittingly it pictures Jesus' sinless body, just as the pure red wine is a fitting symbol of his blood.—1 Cor. 5:7, 8; 11:23-25; John chapters 13 to 17; Matt. 26:26-30.

Among other things, the speaker of the evening will make clear who are to partake of the emblematic bread and wine. These are the ones who not only are Christians, dedicated to the doing of God's will, but have been begotten by God's holy spirit to a heavenly hope and so have the witness of the spirit that they are the sons of God. All such are in the covenant for a kingdom that Jesus made with his followers, even as he indicated on the night he instituted his evening meal. (Luke 22: 28-30; Rom. 8:14-17) Furthermore, these, to partake worthily, must be living up to their dedication vow, both as regards faithfully fulfilling their preaching commission and as regards their own personal conduct. -1 Cor. 11:27-34; 2 Cor. 5:20, 21.

Last year 2,493,519 attended this celebration of the Lord's supper in association with Jehovah's witnesses, but only 10,619 partook of the emblems. Why did all these attend even though they did not partake? Why should you attend? For more than one good reason. You should attend so as to comply with the Bible's command not to forsake assembling together with the people of God. (Heb. 10: 23-25) Moreover, on this occasion there will be a rehearsal of what Jehovah has done for mankind and in particular of what Jesus Christ accomplished by his coming to earth. Highlighted also will be the fine instructions he gave and the fine example he set for his followers. So by your attending you will benefit greatly in a spiritual way.

But you may ask, Why should this celebration of our Lord's death take place on April 1 this year, and that all over the earth on the same date? Because that is Nisan 14, according to the Jewish calendar, on which date Jesus instituted the celebration of his death. That date calls to mind the night 1,545 years earlier when the nation of Israel was set free from Egyptian bondage at the time of the death of all of Egypt's firstborn. That deliverance certainly deserved being memorialized, and so Jehovah God commanded that it should be. How fitting that Jesus' death, which makes deliverance from bondage to sin and death possible for all humankind, should take place and be memorialized on this same night!—Ex. 13:1-16.

The Christian witnesses of Jehovah are especially interested and concerned that all those with whom they are studying the Bible associate with them on this evening in their Kingdom Halls. If you are one of these persons you are to be commended for being conscious of your spiritual need and making progress in understanding God's Word and purposes. Attending on this occasion will increase your appreciation of what Jehovah God and Jesus Christ have done for you, and you will also find it a happy occasion. In fact, all who have ever studied the Bible with one of the Witnesses or who enjoy reading their Bible literature are urged to attend. Fulfillment of Bible prophecy indicates we are living in the "last days" and that opportunities to demonstrate where we stand in the matter of pure worship are running out.-2 Tim. 3:1-5: Rev. 18:4.

So, welcome to the celebration of the Lord's evening meal at one of the Kingdom Halls of Jehovah's witnesses on Tuesday evening, April 1, 1969. Come and increase your appreciation of what Jehovah God and Jesus Christ have done. Learn also about what they are now doing and will yet do for humankind. Yes, come and learn how you can gain God's approval and everlasting life.—John 17:3.

### WHY IT IS WISE TO

## EXAMINE YOUR RELIGION

WE HAVE good reason to think seriously about our standing with God. Why? Because the evidence proves that God will soon destroy the wicked and establish his righteous new system. So we need to ask: "Am I worshiping God in the way that he approves?"

It is not any man, but God, who is the judge of what pleases him. And to get God's viewpoint, we need to go to the Bible. There he plainly tells us the course to follow if we want to gain eternal life. (Prov. 3:1, 2) If we take to heart what he says and apply it in our lives, it will result in marvelous blessings for us, both now and in the ages to come.

### DOES GOD APPROVE OF ALL RELIGION?

When we examine what the Bible says on this matter, what do we find? Does it teach that the hundreds of millions of persons who practice religion in so many different ways are all pleasing to God? Does it show that all religion is good?

To enable us to know how he views the matter, God had this plain statement recorded in his Word: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14) How clearly those words answer our questions! They show that many people are not worshiping God in a way that pleases him. Only a few are on the road leading to life.



PRACTICES DISAPPROVED BY GOD

Probably you find yourself readily agreeing with the fact that much religion is not approved by God. No doubt there are many things done in the name of religion that you do not approve. For example, if you look around in the churches and observe persons who live immoral lives but who make a pretense at being righteous, you know that something is wrong. (2 Tim. 3:4, 5) And when you read in the newspaper that some clergymen are publicly approving of sex relations between unmarried persons and that they are saying that homosexuality is all right under certain conditions, you are well aware that this is not what God says.

You may remember that God destroyed the ancient cities of Sodom and Gomorrah. And why? Because they practiced such things! The Bible says: "So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." (Jude 7) So you know that God is not going to approve of a religion that tells people it is all right to act like that.

### IMPORTANCE OF RIGHT DOCTRINE

However, you have no doubt heard people say: "It doesn't matter what you believe, as long as you lead a clean moral life and deal kindly with your neighbors." But is that all there is to worshiping God in an acceptable way? These things are necessary, but God requires more. Doctrines are also involved. The Bible informs us that "the true worshipers will worship the Father with spirit and truth."—John 4:23.

If our worship is to be acceptable to God, it must be firmly rooted in God's Word of truth. Jesus reproved those persons who claimed to serve God but who relied heavily on the traditions of men in preference to God's Word. He applied to them God's own words from Isaiah 29:13, saying: "It is in vain that they keep worshiping me, because they teach commands of men as doctrines." (Matt. 15:9) Since we do not want our worship to be in vain, it is important for each one of us to examine his religion.

We need to examine, not only what we personally believe, but also what is taught by any religious organization with which we may be associated. Are its teachings in full harmony with God's Word, or are they based on the traditions of men? If we are lovers of the truth, there is nothing to fear from such an examination. It should be the sincere desire of every one of us to learn what God's will is for us, and then to do it.—John 8:32.

The mere fact that church members may have the Bible or that it is occasionally read to them from the pulpit does not of itself prove that all the things they are taught are in the Bible. It is good to have the Bible; each and every person should. But we must also know what it says and believe it. If a religion really accepts the Bible as God's Word, it is not going to use certain parts of it and reject other parts. "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." (2 Tim. 3:16) Since this is so, the religion that is approved by God must agree in all its details with the Bible.

### SINCERITY ALONE NOT ENOUGH

The man who wants to please God must be sincere. But sincerity alone does not make one's religion approved in God's eyes. The apostle Paul was moved by God's spirit to write concerning certain ones in his day: "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God."—Rom. 10:2, 3.

As a result, their sincerity was misdirected. Their problem was that they were looking in the wrong direction for instruction. They held onto the Jewish religious system, which had rejected God's Son and so was itself rejected by God.—Acts 2:36, 40; Prov. 14:12.

What, then, of the religions that take the name of Christ and profess to accept him as their Lord? Does their preaching in his name guarantee that they meet with God's approval? In view of the scriptures already considered, perhaps you have concluded that it does not. If so, then on this matter you agree with Jesus Christ, the one whom God has appointed as heavenly judge; because he warns us, saying: "Not everyone saying to me, 'Lord, Lord,'

COMING IN THE NEXT ISSUE

· Make Your Advancement Manifest by

"Classical" Historians—How Dependable?

Responding to God's Word.

Why Is Your Ministry Successful?
 Conquering the Fears of Our Day.

will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name . . .?' And yet then I will confess to them: I never knew you! Get away from me, you workers of law-lessness."—Matt. 7:21-23.

### DOING GOD'S WILL NECESSARY

Knowledge of the Bible and of God's will is essential for God's approval. But,

as Jesus said, it is the doing of that will that counts. One must have works that are consistent with what one has learned. "Faith without works is dead,"

the Bible says. (Jas. 2:26) To please God, then, one's religion must be in full harmony with the Bible and be applied in every activity of life.—Luke 6:46-49.

Jesus said that you could recognize whether a man practices the true religion by his "fruits," that is, the things he does. (Matt. 7:20) In the same way, we can recognize a religion by the kind of people it produces. True religion ought to produce better persons—better husbands and fathers, better wives and mothers. It should produce persons who are honest, who stand out among others because they do what is right. Is that not what you would expect of a religion that truly draws one close to God? God looks for these things too, and they determine whether a religion is approved of God or not.

Certainly you do not want to be classed with those who are refused entry into the kingdom of God because of failure to do God's will. It will be to your benefit, then, to get well acquainted with the Bible. Follow the course of those ancient Beroeans whom God's Word approves because they

"received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so."—Acts 17:11.

### TESTS TO ENDURE

As you examine God's Word, you will learn that your love for God will be put to the test. This test may come from close friends or relatives, perhaps members of your own household, who will not approve of your examining the Scriptures. As Je-

sus explained: "Indeed, a man's enemies will be persons of his own household." (Matt. 10:36, 37; 1 Pet. 4:4) These persons may oppose you in all sincerity,

you in all sincerity, because they do not know the marvelous truths found in the Bible. So, rather than forsaking the worship that you have learned is correct, perhaps you can help these misguided opposers to understand the wonderful Bible truths.

On occasion the opposition may come from persons who have no love for God. If this should occur, remember, having God's approval is far more important than having the approval of men. It is God, not man, who will give you eternal life if you love Him above everyone and everything else.—Matt. 22:37-39.

Always look to God for his help and guidance. Keep on praying, as did the psalmist: "O Jehovah, hear my prayer... Teach me to do your will, for you are my God." (Ps. 143:1, 10) If you sincerely want to know and practice the religion that he approves, he will answer your prayer. And he will bring you into association with those who really do "worship the Father with spirit and truth."—John 4:23; Matt. 7:7, 8.

cisions different things would be today if Adam had made the right decision—the decision to 'Listen to counsel continue worshiping Jehovah God and accept disciinstead of being influenced to eat pline, in order that of the tree's fruit in disobedience to Jeyou may become wise

<sup>2</sup> While making decisions is an inevitable part of life, some are so small that we hardly recognize them as decisions, such as what we will have for breakfast, or what clothing we will wear that day. Other decisions are a joy to make. For example, our decision to attend a Christian assembly; or our decision to take a vacation. and selecting the places we will visit and the things we will see.

hovah's command. None of us have a de-

cision to make that affects the entire human family, as was true of Adam and Christ Jesus; but individually we do have decisions to make that affect our everyday

living, the lives of our loved ones and as-

sociates, and our eternal welfare.—Gen. 2:

7 HAT shall I do? Each

one of us, time after time, has found himself faced with this question when

making a decision. Decisions have been an essential part of man's life from the time of creation. How

16, 17; Rom. 14:13.

3 From time to time we are faced with more difficult decisions, weighty ones that have considerable bearing on our lives. Sometimes a decision determines our circumstances for the rest of our life. These

decisions require much thought and consideration. At times the matter weighs on our minds to the point that we cannot sleep, or we wake up during the night pondering the decision. Some of these decisions might be: What type of employment shall I pursue to provide the necessities of life? Should I marry or remain single? Should I continue as a good publisher of the Kingdom message, or do my circumstances permit me to pioneer? Shall I forgive my adulterous mate and continue the marriage, or get a divorce? What shall I do?

in your future." -Prov. 19:20.

4 In making decisions, whether they involve an emergency or not, whether they are large or small, it is vital that we follow the Christian's standard, the Bible. Otherwise we will most certainly be influenced by our own fleshly tendencies of selfishness, fear, pride and jealousy. Or we may allow others with the same tenden-

<sup>4.</sup> Why should God's Word influence all our decisions?

<sup>1.</sup> What part do decisions play in our lives?

<sup>2.</sup> With what variety of decisions are we faced?

<sup>3.</sup> What are some weighty decisions that a Christian may face, and why must they be made with care?

cies to influence us in the decisions we make. Never should we be influenced to make decisions based on emotions, or what appears at the moment to be the easy way, the path of least resistance.

This matter of how we can be influenced is better understood if we remember Job's words to Jehovah: "Out of clay you have made me." (Job 10:9) Just like literal clay that can be molded and shaped, we can be impressed and influenced by close contact with other people. Solomon recognized this when he said, "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) How important it is then that we choose carefully our associations so that their influence on our decisions is for good.

### WORLD PERMEATED BY UNWHOLESOME INFLUENCE

<sup>6</sup> When we look closely at the prevailing spirit of this world we see how vital it is that we avoid its influence. How accurately the apostle Paul describes the world of mankind today when he foretells that "men will be lovers of themselves, lovers of money, self-assuming, haughty. blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God." (2 Tim. 3: 2-4) Whoever we are and wherever we live, do we not see these godless qualities in the people about us? How then can we avoid the ungodly influence of the worldly people among whom we live? Paul's answer is simple and to the point. He says, "From these turn away." (2 Tim. 3:5) In other words, though they may be our neighbors, they should not be our associates. Do not let them influence your thinking, your actions, your decisions.—1 Cor. 15:33.

7 As Christians we should ask ourselves, "Am I complying with this good counsel that Paul gave Timothy?" Let us look into a few aspects of this Scriptural counsel. The scripture reads, "Men will be lovers of themselves, lovers of money, . . . lovers of pleasures rather than lovers of God." Today the attitude of the majority of people is, "Let's live now! Let's eat, drink and be merry, and worry about tomorrow when tomorrow comes." The majority think in terms of pleasure and ease. being materially well fixed. They live for this world. They want what they want now, believing it is now or never. They have no hope for the future. Their thinking is so influenced by Satan, the god of this system of things, that without realizing it they are his slaves. They give their lives to getting what they want in this system while it lasts.—2 Cor. 4:4.

<sup>8</sup> Have you ever driven an automobile out on a muddy road and got stuck? If you have, then you will remember that the more you spun the wheels to get out the deeper you got in. Many today are allowing themselves to be led down the bottomless road of materialism in which they get bogged down more and more deeply until they are hopelessly stuck. Soon there are so many monthly payments that they have to have two jobs to meet them, or have other members of the family working who could be spending this time in preaching the good news of God's king-

<sup>5.</sup> How are Job 10:9 and Proverbs 13:20 applicable to Christians?

<sup>6.</sup> What is the prevailing spirit of worldly people, and how can we avoid their influence?

<sup>7.</sup> What outlook toward the future do many people have, and why?

<sup>8.</sup> What does materialism lead to, and how did Jesus reason on it?

The pursuit of material things is a life

of frustration—like the spinning wheels

of a car stuck in the mud

dom. When this happens, the materialistic world about us is influencing our decisions, influencing us to forget Jesus' words, "Even when a person has an abundance

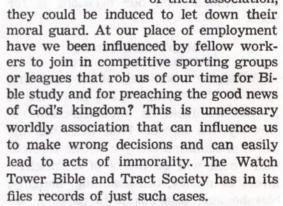
his life does not result from the things he possesses." (Luke 12:15) If we feel that our happiness depends on the things we possess, then it is time to remember the words recorded in Proverbs 16:20, "Happy is he that is trusting in Jehovah," not in the things he possesses.

Jesus further asked, "What benefit will it be to a man if he gains the whole world but forfeits his soul?" (Matt. 16:26) He could have one of all the things the world has to offer, but what benefit is it if he has no life with which to enjoy them? Yes, spending one's life in the pursuit of material things is well compared to the spinning wheels of an immobile car—it is a life of frustration devoid of true satisfaction or progress.

<sup>9</sup> The influence of the unbelievers is being felt and seen in other ways. Paul said, "Critical times hard to deal with will be here." (2 Tim. 3:1) All of us have found the group influence encountered at our place of work, in school and from our neighbors to be particularly "hard to deal with." No doubt many of us have felt as did one Christian who said it took him at least an hour after getting home from work to free his mind from the unwholesome influence of the worldly people with whom he worked.

<sup>10</sup> The whole world is going in the way of destruction, but Christians cannot afford to turn and follow it in its mad race toward rebellion, hate and finally death.

They cannot slow down, take time out to travel side roads, or follow others who do not know where they are going. Yet, this is exactly what Christians would be doing if they participated in office parties and company conventions or outings where, because of their association.



<sup>11</sup> Young or old, none of us are exempt from the unwholesome influence of this world. Those of school age are surrounded with it, and their lot is by no means an easy one, with the gross immorality among youth today, cheating on exams, stealing, widespread use of dope and rebelliousness against parental and other authority. The natural desire of youth is to be accepted as one of the group. To be accepted as one of the crowd today would mean lowering

<sup>9.</sup> Name some of the sources of wrong influence. How was one Christian affected?

<sup>10.</sup> Wrong association could have what influence? 11. (a) What influences do Christian school students need to guard against? (b) Standing firm for what is right may draw what reaction from other youths?

your standards, being influenced to think and act without regard for Bible principles. When you stand up for what is right and conduct yourself as a Christian, fellow students will often be cutting and at times vicious in voicing their disapproval. They may call you a "square," a "religious bug," and many other even more unkind things. Because you will not let the barrier down, you are not invited to various functions in school and in the neighborhood and are more or less left alone. Be thankful for this, for it is actually a protection for you. Wisely continue to stick to what is right. Keep in mind Exodus 23:2, which says, "You must not follow after the crowd for evil ends." You know the evil that is being practiced. Do not let it or those who practice it influence your decisions. Do you want to be a minister of God's Word? Then take the right course!

12 The influence and spirit of this world is to get ahead, to make a name for oneself. Many schools now have student counselors who encourage one to pursue higher education after high school, to pursue a career with a future in this system of things. Do not be influenced by them. Do not let them "brainwash" you with the Devil's propaganda to get ahead, to make something of yourself in this world. This world has very little time left! Any "future" this world offers is no future! Wisely. then, let God's Word influence you in selecting a course that will result in your protection and blessing. Make pioneer service, the full-time ministry, with the possibility of Bethel or missionary service your goal. This is a life that offers an everlasting future!

### DECISIONS CHRISTIANS FACE

13 Now that we have discussed the influences that we must guard against in making decisions, let us turn our attention to some of the decisions we must make and to those things that will influence our decisions for good. It is vital that we build a pattern of making right decisions in our everyday life. Some of the decisions we face each day may seem small and unimportant, having little to do with our receiving everlasting life. But does not God's Word counsel, "The person faithful in what is least is faithful also in much"? (Luke 16:10) If we can be influenced to disregard Bible principles in making small. everyday decisions, then what assurance do we have that, when we are faced with the necessity of making a decision affecting our everlasting welfare, we will suddenly reverse the trend and decide in harmony with Bible principles?

<sup>14</sup> Then there are vital decisions that may arise very unexpectedly. Suppose we were involved in an accident and were faced with the decision of whether to submit to blood transfusion either for ourself or for one of our family. Are we convinced in our heart that we could undergo and withstand the pressure from doctors and unbelieving friends and relatives? Are we prepared to take a firm, unshakable stand because of our knowing what God's Word says, although death may face us? Many of our Christian brothers and sisters have already been faced with this sobering decision.

<sup>15</sup> There is also the matter of neutrality. More and more the emotional tide of nationalism is increasing its demands toward

<sup>12.</sup> How does the world view higher education, and how should we reason on this?

<sup>13.</sup> Why should we never be careless in making small decisions?

<sup>14. (</sup>a) What issue could arise that would demand an on-the-spot decision? (b) What should we consider now?

<sup>15.</sup> The influence of nationalism poses what question to us all, and how real is this issue?

the dedicated servants of the one sovereign ruler, Jehovah God. Are you prepared to defend your decision to remain neutral as to the political affairs of this system even though it means imprisonment or death as it has for Christians in some countries? These are decisions that could face every Christian in the future and would without question affect their everlasting welfare.

<sup>16</sup> Is there doubt in our minds that under these trying circumstances we might not have the strength and determination to make a wise and Scriptural decision? Only by a careful study of God's Word now, discerning the Scriptural principles involved, can we be sure of making right decisions when such emergencies arise. The Bible is the accumulative wisdom of Jehovah and sets before us a perfect source of influence and example in the one who always made right decisions, Christ Jesus. Recorded in it also are the encouraging examples of how the early Christians met the problems of their day and were able to resist the influence of the opposers of Jehovah God. They were able to make right decisions for pure worship because they, like Christ Jesus, had studied God's law and requirements ahead of time. When problems arose and decisions had to be made, they knew what to do and had the faith and courage to do it with the help of Jehovah's spirit. -Luke 4:1-12.

<sup>17</sup> Today we are faced with basically the same problems as the early Christians were—family problems, questions of neutrality, the blood issue and devoting our time to God's work of helping other people understand his written Word. The so-

lutions therefore are the same, for God's Word never changes, and its principles remain the same now as then. If we have taken in a complete and accurate knowledge of Jehovah's will as found in the Bible, and have analyzed it carefully, making decisions in advance on what we will do under varying circumstances that may come upon us, we are safeguarding our faith against the faith-destroying influences that confront us. This is what Jehovah is telling us when he says, "Listen to counsel and accept discipline, in order that you may become wise in your future."-Prov. 19:20; Mark 1:17-21; John 18:36; Acts 15:28, 29.

### RIGHT INFLUENCES FOR DECISIONS

18 Usually we have time to ponder and consider the situation carefully before making weighty decisions. So when faced with such a weighty decision, take time to isolate in your mind the Scriptural principles that govern the matter involved. Apply them to your circumstances. Ask yourself, "What would Christ Jesus have done under the same conditions?" This question will help you to view the situation free from beclouding emotion. and often it makes the answer quite apparent. By reasoning this way you are allowing God's Word and the faithful example of his Son to influence your decisions.

19 Jehovah's organization as directed by his "faithful and discreet slave" class should influence our every decision also. How may we avail ourselves of this good influence? By doing personal research in the Bible publications of the Watch Tower Bible and Tract Society on whatever subject our decision concerns. This always proves to be a real aid in making clear to

<sup>16.</sup> What assures us of making the right decision when emergencies arise?

<sup>17. (</sup>a) How are our problems today much like those of the early Christians, and why is this so encouraging? (b) How does preparing for decisions in advance ensure right influence?

<sup>18.</sup> What are the first steps we should follow in making decisions?

<sup>19.</sup> How can Jehovah's organization assist us to make decisions?

us the Bible principles involved and their application to our lives.

<sup>20</sup> Another source of counsel and help that we can turn to is our mature Christian brothers. The overseer and other appointed servants in the congregation are Jehovah's provision to aid us in our worship of him. Although we do have the responsibility of making the final decision, they can help us to discern the principles involved and give us the encouragement we need to hold to these principles. Their influence is good.—Gal. 6:5.

21 It is also essential that we go to Jehovah God in prayer asking his blessing and direction on the decision that we have to make. Paul admonishes us, "By prayer and supplication along with thanksgiving let your petitions be made known to God: and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:6, 7) While the Bible gives us Jehovah's mind on matters and the guidance we need, not in every case can we find a direct "yes" or "no" answer, and at times when we have a clear-cut answer to our problem we are in need of strength beyond what we have to follow through properly. This is a time for prayer. Jehovah is interested in each one of us and invites us to petition him in prayer. By our so doing, we are assured, 'the peace of God will guard our hearts and our mental powers.' Yes, through prayer we can

invoke the influence of Jehovah God to aid us in making the right decision and, while we do this, do not forget to search God's Word. His answer very likely will be there.

22 These are perilous days in which each one of us faces many decisions, difficult decisions that involve our dedicated relationship to Jehovah and our everlasting future. Whether young or old, guard yourself from unnecessary association with worldly people. Do not let this world and its spirit influence you to the extent that it will affect your decisions to do Jehovah's will. Keep in mind what John wrote: "Everything in the world-the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world . . . the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

<sup>23</sup> When faced with the need to make a decision, be influenced by God's Word, study it carefully so that you will know the principles involved, carefully consider what he has counseled us on that subject through his organization, go to your mature brothers for their help and influence, seek the influence of Jehovah himself through prayer, and at all times consider your dedicated relationship with Jehovah God. This is what should influence your decisions in life!

My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. May loving-kindness and trueness themselves not leave you. Tie them about your throat. Write them upon the tablet of your heart, and so find favor and good insight in the eyes of God and of earthling man. Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight.—Prov. 3:1-6.

<sup>20.</sup> What provision does Jehovah make through the congregation for influencing right decisions?
21. Why is prayer essential in making decisions?

<sup>22.</sup> From what unwholesome influences must we guard ourselves, and why?

<sup>23.</sup> What should influence decisions in your life?

## Living Up to Your Decisions

THE most important decision that any human creature can make is to dedicate his life to Jehovah God and symbolize that decision by being baptized in water as Christ Jesus set the example. Once this all-important decision is made, living up to that decision is essential for sharing in the vindication of Jehovah's name, and for the peace of mind, joy and satisfaction that it brings to the one making such a decision. The hundreds of thousands of dedicated witnesses of Jehovah today in all parts of the earth strongly recommend that those who know about Jehovah God. understand the ransom sacrifice of Christ Jesus, and appreciate the workings of his holy spirit, make this important decision as soon as possible. Living up to this decision will guide and affect for good every other decision necessary to life.

<sup>2</sup> A second very important decision that all human creatures are faced with is the decision as to whether to marry or to remain in a single state. If one has decided to marry, then the way he lives up to that decision can greatly affect his relationship to Jehovah. If one's decision is to remain single, then how he lives up to that decision can greatly affect his service to Jehovah. His living up to these decisions is an integral part of living up to his decision to do Jehovah's will.

<sup>3</sup> If you are a husband or wife, have problems arisen in your marriage that have affected your service to Jehovah?

If you are one who decided to remain single, are you firm in your decision, or do you find a conflict in your mind that affects your worship of Jehovah? Since fulfilling this decision to marry or to remain single holds such an important place in living up to one's dedication to Jehovah, we will give it Scriptural consideration in the following paragraphs.

### LIVING UP TO YOUR MARRIAGE DECISION

4 Are you married? A decision to marry is honorable and pleasing to Jehovah. But marriage is not just a decision—it is a life of togetherness, it is a living up to that decision. Living up to this decision means recognizing and fulfilling the responsibilities that go along with marriage. The saying that "marriages are made in heaven" is not a Scriptural thought, but it is true that marriage is an arrangement instituted by our heavenly Father Jehovah God. This can be seen by the introduction of Eve to Adam for the purpose of marriage. "Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man."-Gen. 2:22.

<sup>5</sup> The vow in the marriage ceremony that is recommended by the Watch Tower Bible and Tract Society for the man may be worded like this: "I take you to be my wedded wife, to love and to cherish in accordance with the divine law as set

<sup>1.</sup> Why is living up to one's decision of dedication so essential, and what effect will this have on other decisions in one's life?

<sup>2, 3.</sup> What other decision are all people faced with, and of what importance is living up to it?

<sup>4. (</sup>a) Define marriage. (b) What do we learn from the first marriage?

<sup>5. (</sup>a) What form of vow is recommended for the man in the marriage ceremony? (b) What vow is recommended for the woman? (c) What do we learn from these vows, and with what Scriptural principle is this in harmony?

forth in the Holy Scriptures for Christian husbands, for as long as we both shall live together on earth according to God's marital arrangement." The vow made by the prospective wife states: "I take you to be my wedded husband, to love and to cherish and deeply respect, in accordance with the divine law as set forth in the Holy Scriptures for Christian wives, for as long as we both shall live together on earth according to God's marital arrangement." Clearly, then, marriage is not to be selfishly viewed in terms of what can be had from the other mate in the way of gratification, pleasure, money or security; but, rather, what one can contribute to the happiness and pleasure of the other. In other words, the marriage vows are to give, not to take, in harmony with the Bible principle, "There is more happiness in giving than there is in receiving." -Acts 20:35.

<sup>6</sup> The marriage vow involves certain responsibilities that the man and woman must live up to in this newly formed marriage yoke. As an example, it is the man, the head of the family organization, that is primarily to work, earning money to provide the necessary things in food, clothing and shelter for his wife. The head of the house must fully recognize that these responsibilities are part of living up to the marriage vow to love and cherish his wife. The same principle applies to the woman. Before she ever entered the marriage agreement she knew there would be certain wifely responsibilities that it would be necessary to live up to. It is a Scriptural thought that when a man and woman get married they leave their father and mother and have their own home. When Jehovah God instituted marriage he said, "That is why a man will leave his father and his mother and he must stick

<sup>7</sup> These are necessary responsibilities that are required of a husband and a wife in order to contribute to the peace, happiness and unity of the marriage union. But it is good to note that these responsibilities can be taken care of separately. The man can go to work and earn money to provide the necessary things for his wife while the wife remains at home cleaning, cooking, performing her household responsibilities. And this is good, for this leaves time for the things that must be done together in the marriage relationship.—Prov. 31:10-27.

8 There is more to married life than working and providing the necessary things for each other in a material way. There are married couples who have plenty of food to eat, money to spend for essentials and relaxation, a comfortable home in which to live and friends with whom to associate, who find themselves unhappy and just tolerating each other, hoping that something will change their unhappy state or waiting for it to work out after Armageddon. What has happened between this husband and wife who vowed to love, cherish and deeply respect their mates for the rest of their lives? They are not living and acting together as "one flesh"! It is as simple as that!

<sup>9</sup> The Creator's purpose in the marriage arrangement was to have the man and the woman become so harmonious that their thinking and conduct would be as

to his wife." (Gen. 2:24) So with the home comes cleaning, cooking, washing, ironing, shopping, washing dishes and many other household duties. These responsibilities involve the carrying out of her personal vow to love, cherish and deeply respect her husband.—1 Tim. 5:8.

<sup>6,7.</sup> What responsibilities does each marriage mate have, and how may these be cared for?

<sup>8. (</sup>a) Are material things alone the key to a happy marriage? (b) When problems arise, what is often the cause?

<sup>9, 10. (</sup>a) What does becoming "one flesh" mean? (b) How can a husband be head while remaining "one flesh" with his wife? Illustrate your answer.

one, for he said, "They must become one flesh." (Gen. 2:24) This "one flesh" does not rule out the man as being the head of the family as clearly set out at Ephesians 5:22, 23: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife." It does, however, preclude the husband from making the final decisions that involve both parties before talking matters over with the other and considering them together. To illustrate, we might take the matter of their yearly vacation. Year after year he may decide where they are going to go and what they are going to do, and he may be successful in talking his wife into his choice for their vacation. The wife may go along for the sake of subjection and keeping peace in the family, and she may seemingly enjoy herself. But does she? Could she be thinking, "I am going just to keep peace," or, "I can hardly wait until this vacation is over"?

10 When a husband insists on having his own way, always talking his wife into what he wants, not giving any consideration to her feelings, what happens? The submissive mate may give in, it is true, to keep family peace, but over a period of time these irritations keep building up until they cause a strain in their relationship because of not doing things unselfishly, out of love. How much better it would be to talk over matters they share in common. Then the husband may make the final decision for their mutual benefit, carefully taking into consideration the feelings and desires of his wife. As to the example of where they will spend their vacation, perhaps each has a different choice. The loving and considerate husband may decide to go one place this year for vacation, and then next year go where the other would like to go. This way both mates can be fully satisfied and be able to find enjoyment during their time of

relaxation. So, being "one flesh," as Jehovah God purposed married couples to be, means doing things in complete harmony and to the full satisfaction of both mates.

<sup>11</sup> An intimate, personal matter between marriage partners that contributes much to their happiness and satisfaction is their sexual relationship. This is one of the purposes of marriage, for Paul said: "Now I say to the unmarried persons and the widows, it is well for them that they remain even as I am. But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." (1 Cor. 7:8, 9) So marriage serves as a safeguard and protection from wrongdoing, as Paul warned: "Because of prevalence of fornication, let each man have his own wife and each woman have her own husband."-1 Cor. 7:2.

12 Paul stated the principle that should govern the intimate relationship of husband and wife when he said: "Let the husband render to his wife her due: but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:3, 4) Marriage partners should not selfishly do as it individually suits them or satisfies them, but should be pleasing and satisfying to each other. They should not deprive each other of the marriage due unless both parties agree to refrain for a period of time in the interest of spiritual matters. Paul wrote: "Do not be depriving each other of it, except by mutual consent for an appointed time, that you may devote time to prayer and may come together again, that Satan may not keep tempting you for

<sup>11.</sup> According to 1 Corinthians 7:8, 9, what is one

purpose of marriage, and why? 12. (a) What is the Scriptural principle that governs the intimate relationship of the marriage partners? (b) What is the only exception to this?

your lack of self-regulation."-1 Cor. 7:5.

13 Reports indicate that the lack, or excess, of sexual relations between married couples is responsible for many unhappy conditions and a great amount of trouble in the marriage. So the question comes up. "What is due the marriage partner?" Reflect back on what Paul said, that the husband should render his wife her due and let the wife also do likewise to her husband. That which is due the marriage partner is what would be necessary to satisfy one's passionate desire. This may vary greatly in different individuals. But the result should be that neither one would look on someone else of the opposite sex with a passionate desire. Each should be satisfied within the marriage union, for, as Jesus said, "I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." -Matt. 5:28.

14 A Christian husband should not be harsh or demanding in this matter. This would surely cause unhappiness and could lead to separation. Remember the joy experienced when both the man and his wife entered wedlock. Why not work to preserve that feeling? Why should a Godfearing husband follow the ways of some worldly men who thoughtlessly dominate their wives and subject them to cruel and harsh mistreatment or, perhaps, even expect them to indulge in sexual perversions? The unselfish and loving husband should always cherish the health and happiness of his wife. So he should not expect his due to be beyond her physical strength and well-being. Just as passion can be cultivated, so it can be controlled, and if the

Christian husband finds that he is asking for more than his wife can reasonably give, then it would be good to cultivate self-control. One way of doing this is by keeping the mind more on spiritual matters. Keeping busy in the ministry, personal Bible study, meeting preparation and participation, along with other congregational responsibilities, will contribute to self-control.—Song of Sol. chapter 4.

<sup>15</sup> An unselfish and loving wife will always be very anxious to give the proper due to her husband, and to do the things that will make him happy and draw him closer to her. Paul said that the husband has charge over his wife; so even though she may not get the satisfaction, or need the satisfaction to the extent of her husband, yet her foremost thoughts should be the satisfaction of his passionate desires. Her delight and satisfaction will come in satisfying her husband.

<sup>16</sup> The overriding principle is that each has vowed to give, not to take. Living up to this mutual decision is very important in the intimate relationship of a husband and wife. It is a matter that should be freely talked over by both the husband and the wife so as to be in complete agreement regarding this God-given right. In all this they will be accomplishing God's will in their marriage and so living up to their decision of dedication to him.

LIVING UP TO YOUR DECISION OF SINGLENESS

<sup>17</sup> Many dedicated Christian men and women have made the decision to remain single for a period of time. They have made this decision so that they may have greater freedom to serve Jehovah and may be able to serve him more fully without distraction. Some have decided to remain

<sup>13. (</sup>a) What is often a source of unhappiness in the marriage relationship? (b) What is the marriage "due," and why is this so important?

<sup>14. (</sup>a) What attitude should the Christian husband take toward the marriage due? (b) Under what circumstances would the Christian husband especially need to cultivate self-control, and how is this done?

<sup>15.</sup> How should the Christian wife view what is due her husband?

<sup>16.</sup> What is the basis for a successful sexual relationship in the marriage union?

<sup>17.</sup> For what reasons have many decided to remain single?

single through the final troubled years of this old system until after Armageddon. Others have made the decision to remain single for a period of years so that they may enjoy the pioneer work, Bethel service or the missionary field. Some make this decision simply because they recognize they are still young and wish to grow to spiritual and mental maturity before considering the decision to marry.

—1 Cor. 7:32-35.

<sup>18</sup> Have you made this decision? If so, it is very important that you live up to it. Your joy and happiness in Jehovah's service as a single person depends greatly on your continuing to be single-minded, not torn in your thinking. As Paul said, one must be 'settled in heart, having no necessity,' in order to find joy while serving Jehovah in the single state.—1 Cor. 7:37.

19 But how can you live up to your decision to remain single? Once a person "has made this decision in his own heart, to keep his own virginity," then care must be exercised to keep himself mentally and physically in line with this decision so as not to become unsettled in his heart. (1 Cor. 7:37) The importance of this could be illustrated this way: If you had decided to go on a diet to lose weight, would it be reasonable for you to surround yourself at each meal with rich, fattening foods that were not included in your diet? Would it not be reasonable just to have the food before you that was recommended for that meal so that you would not lose the joy of that food by looking at other food that you should not at that time have? The same would be true with the single person who had decided to remain so. If he had made this decision for a certain time period, then within that time he reasonably would refrain from trying to be with one of the opposite sex. He would cer-

18. Why is living up to your decision of singleness important?

tainly not be dating or allowing himself continual association of this kind, as this would create desire that he is trying to keep subdued.

<sup>20</sup> It is a true statement that whatever a person is interested in, this he will talk about. Are you interested in remaining single? Then in your conversations with others do not be discussing the opposite sex at great length, deliberately talking about things that are contrary to your decision. Since your associates will often determine the subject of your conversations, choose as your close associates those who have the same desire and outlook as you—those who have made the same decision.

<sup>21</sup> One's thinking plays a big part in living up to one's decision. It would not be wise for one to allow one's mind to dwell upon the rights that come with the married state if his decision had been to forgo this for some time in the interests of Jehovah's service. It would also be important to be satisfied with your decision for the time you had made it, otherwise constantly talking about it or thinking about it in your mind would not be living up to your desire for singleness.

should be a full and busy life. Keep your life full with Jehovah. Be willing to take on extra assignments in his service. Do not allow for idle time. When home by yourself fill that time with prayer, personal study and constructive meditation. You are never alone, as your best associates, Jehovah God and Christ Jesus, are always with you. Make good friends so that when you have time for recreation you may do things with these friends.

<sup>19.</sup> How may one live up to this decision? Illustrate.

<sup>20.</sup> What part does one's conversation play in living up to one's decision?

<sup>21.</sup> In our thinking, in what two ways can we live up to our decision?

<sup>22.</sup> How can the single person prevent loneliness?

This, too, will contribute to keeping your life full and satisfying.

23 It is encouraging to keep before you those who chose a single course in Jehovah's service and were successful in it. The apostle Paul was a fine example of living up to the decision of singleness for those brothers who have made this decision. For our sisters who have decided upon this course, Jephthah's daughter is an outstanding example of living up to her decision. She lived at a time when a woman's success in life was measured by her fruitfulness in having a family. Yet she faithfully lived up to her decision to remain single, in harmony with her father's promise, for the sake of Jehovah's service. -1 Cor. 7:8; Judg. 11:36-40.

23. Give Scriptural examples of serving Jehovah successfully in the single state.

24 For those who are married, and for those who have decided to remain single, the advice of Paul is fitting when he says: "Are you bound to a wife? Stop seeking a release. Are you loosed from a wife? Stop seeking a wife." (1 Cor. 7:27) You who are married, live up to your decision to love, cherish and deeply respect, and do not envy those who are single. You who have decided to remain single, remember this decision in your conduct, your conversation, your thinking and your associates, and do not envy those who are married. Rather, let each one be enjoying his own gift from God by living up to his decision. In so doing, you will be applying the Word of God in your life, and so living up to that most important of all decisions -your dedication to do Jehovah's will. -1 Cor. 7:7.

24. Living up to your decision means what?

### **PATIENCE PRODUCES RESULTS**

HERE are times in the lives of Jehovah's witnesses when they need to exercise much patience in order to convince others of their sincerity in wanting to help them, but the rewards make it worth it. Here is an experience of one of Jehovah's witnesses that proves the inestimable value of patience:

"In 1961 we were baptized as Jehovah's witnesses. Our next-door neighbor who opposed the Witnesses was furious at us for taking this step. She told us that, though we were good neighbors, she wanted no part of our religion. Our attempts to get her to change her mind proved to be in vain. So we decided to pursue the course suggested by the Watch Tower Society. We would just offer her magazines that contained articles that we thought she would enjoy reading.

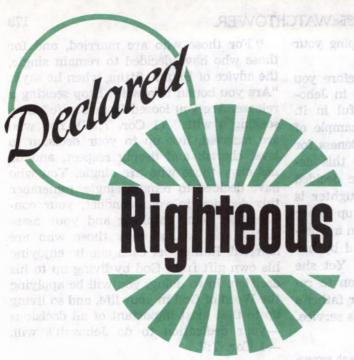
"This worked fine, for she accepted them and read the articles we suggested. This continued for about a year, and then she began to let her six-year-old daughter visit us.

"To entertain the tot, we would use the book From Paradise Lost to Paradise Regained and explain the illustrations therein. Naturally, when she went home she told her mother what she was learning about Jehovah

God, the paradise in Eden, Adam and Eve, and so forth. About two weeks later her mother telephoned me.

"She asked me if I was conducting a Bible study with her daughter, Jo Ann. I replied, No, but that I was merely explaining the meaning of the pictures in one of our books. I got the *Paradise* book and demonstrated what I was doing. She then said, 'Jo Ann is enjoying this so much that I was wondering if you could find time to study the Bible with her.'

"A study was started with both of her children. Shortly, my neighbor called me again and said: 'I really appreciate what you are doing for our children. They are learning so much from the Bible.' She continued: 'You know, I have been trying to make up my mind for months now to ask you to study with me too, but I just did not have the courage. I have been watching you all these past six years and how faithful you have been for so long. I figured that there must be something to it. Do you think you could find time to study with me too?' Overjoyed, I answered that I would be glad to do so."



ECLARED righteous! How? Can such a thing be possible, when all of Adam's descendants, every one of them, have been unrighteous, imperfect and with a tendency toward wrongdoing? If honest, each one of us must frankly admit as did the psalmist David: "With error I was brought forth with birth pains, and in sin my mother conceived me."—Ps. 51:5.

According to the Bible, "sin" and "unrighteousness" are synonymous. (1 John 5:17) Thus the inheritance of sin from our first human parents on down to this day has labeled us all "unrighteous." And the undeniable evidence of this inherent sinfulness or unrighteousness is the fact that men continue to die. (Rom. 5:12; 6:23) Further, they are unable to relieve themselves of this fatal disability, for the psalmist again writes, under inspiration: "Not one of them can by any means redeem even a brother, nor give to God a ransom for him."—Ps. 49:7.

Yet the Bible shows that the unrighteous can be declared righteous! How is this possible? On what basis can there be a declaring of imperfect creatures righteous? Can Jehovah God, the great Judge, do this and still remain righteous himself?

### THROUGH JESUS CHRIST OUR LORD

Let us take note of God's "means of saving" sinful humans from the death-dealing effects of inherited sin. (Luke 2: 30) He sent forth his Son, born of a woman, it is true, but not tainted with the imperfect reproductive seed of Adam, for "holy spirit" and "power of the Most High" impregnated Mary with perfect seed. (Luke 1:35) Therefore the one born of her

came to be "undefiled, separated from the sinners." (Heb. 7:26) When he was grown to manhood he qualified as having that 'body prepared by God' for sacrifice on behalf of unrighteous men.—Heb. 10:5.

At the time of his baptism in the Jordan, Jesus was a perfect, righteous man. He presented himself willingly to enter upon a sacrificial course marked out for him by his heavenly Father. As he came up out of the water God's holy spirit came upon him, and by marvelous signs God acknowledged him to be his Son—not in the sense that he was God's human Son at the time of his birth, but now in the sense that he was "born again," "born from the spirit." (John 3:3-6) Thereafter Jesus was on his way back to the heavenly life he had enjoyed prior to his being sent forth to the earth.

Actually perfect in his human organism, Jesus held on to that perfection by reason of his integrity maintained under brutal test. "He learned obedience from the things he suffered," that is, he continued obedient to God even when openly exposed to hateful persecution by Satan and his agents. (Heb. 5:7-9) So God made the Chief Agent of salvation "perfect through sufferings." (Heb. 2:10) Not one flaw showed up. Jesus stood firmly righteous before God on his own merit—the only human ever to do so.

Those sufferings culminated in Jesus' shameful but undeserved death on the torture stake. Thereafter God raised him out of death, enabling Jesus to resume life as a spirit creature and to go his way back to heaven, there to present the merit of his sacrifice as an offering in behalf of sinful humankind. This act of God, resurrecting Jesus to life in the spirit, constituted a 'declaring of Jesus righteous in the spirit.' (1 Tim. 3:16; 1 Pet. 3:18) It was, in effect, a declaration by the heavenly Father that, despite all the contrary appearances, this Son who had undergone slander, reproaches and a cruel death, had fully accomplished the Father's will. That sacrificial death of the Son provided the basis for God to declare righteous those who would exercise faith in Christ, (Gal. 2:16) His willingly going into death would serve to cancel out the condemnation of death that had come upon the human family through Adam's disobedience.

### THE CHRISTIAN CONGREGATION

However, God purposed to select a limited number from among humankind and adopt them into his family of spiritual sons, forming "the congregation of the first-born who have been enrolled in the heavens"—a congregation organized under its Head, Christ Jesus. (Heb. 12:23) Theirs is the prospect of life in the heavens as spirit creatures. But first they must prove faithful until death in a service that God assigns them while they are still alive in the flesh. That service is of a priestly

nature—the ministry of reconciliation, whereby they must seek to aid men to get reconciled to God.—2 Cor. 5:18, 19.

In order to qualify these ministers of reconciliation for their service, and that they might be "born from the spirit," becoming sons of God, they must first have a right standing before God in the flesh, even as did Jesus when he presented himself for baptism. How could they attain this? Only by God's applying the merit of Jesus' sacrifice in their behalf immediately, forgiving them all their sins, and, by judicial act on his part in imputing human perfection to them, declaring them righteous. And, of course, God takes this action only with respect to those whom he calls to be members of "the congregation of the first-born" and who demonstrate faith in the ransom sacrifice of Christ Jesus. As the apostle Paul explains it: "It is as a free gift that they are being declared righteous by [God's] undeserved kindness through the release by the ransom paid by Christ Jesus."-Rom. 3:24.

Keep in mind that these are declared righteous in the flesh in order that they might be in line for adoption into the family of God's spirit sons in heaven. Their being declared righteous does not result in actual fleshly perfection, but they are accounted by God as being perfect humans; the righteousness is imputed to them. Thus God makes them acceptable for sacrifice to himself. So God now makes them his spiritual sons. As such, they must serve him, even to the extent of yielding up human life and all future prospects of life as humans. In a very real sense they follow closely in the steps of their Leader. Christ Jesus.—1 Pet. 2:21.

We have seen that after his loyal course even until death in the flesh Jesus Christ was "made alive in the spirit," "declared righteous in spirit," given immortality and incorruption. (1 Pet. 3:18; 1 Tim. 3:16;

1 Cor. 15:42, 45) In the same way his spirit-begotten followers who prove themselves loyal until death are "declared righteous in spirit" by being resurrected as spirit creatures, and they, too, are made sharers in the divine nature. (2 Pet. 1:4) Then their righteousness is no longer an imputed righteousness, a righteousness derived from someone else's merit, but it is actual. (1 John 3:2) They are rewarded with incorruption, immortality.

### "RIGHTEOUSNESS" IN PRE-CHRISTIAN TIMES

But what about those humans who worshiped God and were inclined toward righteousness in pre-Christian times? How did God view them? They were tainted with inherited sin. Adam had lost righteousness for himself and his offspring, and the time was still in the future when Christ Jesus would "shed light upon life and incorruption through the good news." (2 Tim. 1:10) How, then, could the holy God have dealings with those pre-Christian worshipers? Because of their faith.

It was because of their faith in God's promises, which faith was manifested by works, that men and women such as Abraham and Rahab were 'counted righteous' by God. (Rom. 4:3; Jas. 2:25) They were not given over to wickedness like the worldly people around them. They "walked with the true God," even as did Noah and many others. (Gen. 6:9) They were not, however, in line for adoption as prospective spirit sons of God. They looked forward to the time when God by resurrection would restore them to life on earth. God could and did deal with them and bless them because of their faith in his word of promise.

### "RIGHTEOUSNESS" OF MODERN "GREAT CROWD"

Today there is "a great crowd, which no man [is] able to number," of God's

worshipers on earth, in addition to the remaining ones of the 144,000 who are called to the heavens. In vision the apostle John beheld them and heard them described as those who "have washed their robes and made them white in the blood of the Lamb." (Rev. 7:4, 9-17) They take positive action toward demonstrating their faith in the shed blood of Christ Jesus, the Lamb of God. They are spoken of prophetically by Christ Jesus as "the righteous ones," because God also counts their faith to them for righteousness.—Matt. 25:37.

But that "great crowd" of Revelation, chapter 7, are not at this time declared righteous with a view to being accepted as God's sons. Rather, the white robes in their case represent a temporary standing before God-one that will tide them safely through Armageddon's judgment execution upon a wicked world and bring them into Christ's thousand-year reign of peace. Under that new system of things they will be trained in righteousness and uplifted toward perfection in the flesh. Under that peaceful reign, too, multitudes will be restored to life on earth from their graves, including the loyal, pre-Christian worshipers of Jehovah God. But will any of such ever be declared righteous?

Yes, but that acceptance of them by Jehovah as his human sons, as part of his universal family, must await the close of the thousand-year reign of Christ. By that time Christ Jesus through his heavenly government will have uplifted obedient humankind to fleshly perfection, to the condition of human perfection enjoyed by Adam at the time God applied the test of obedience to him. Then is the time when Christ "hands over the kingdom to his God and Father" and when the Father determines who are worthy of living forever in happiness on earth. (1 Cor. 15:24-26) That determination, as in Ad-

am's case, will also be made on the basis of a test—a test that is referred to in the words written at Revelation 20:7-10.

Those then holding fast to the clean worship of Jehovah will be "declared righteous." They will actually receive "the glorious freedom of the children of God," earthly children. They will be declared righteous, not in the spirit, but in the flesh. They will then have, not an imputed righteousness, but actual human perfection and the prospect of living everlastingly on earth under God's fatherly protection.—Rom. 8:18-21; Rev. 21:3, 4.

### JEHOVAH RIGHTEOUS IN ALL HIS ACTS

Jehovah never violates his own principles of righteousness. He does not condone or excuse sin. He is too pure and holy to look with complacency on anything unrighteous. (Hab. 1:13) All of those who become his sons in heaven or on earth must be holy just as he is holy. (1 Pet. 1:15, 16) And he has lovingly provided the way whereby his terms of justice can be satisfied while at the same time humans can be rescued from the condemnation of death into which disobedient Adam plunged them.

The vital basis upon which his provision rests is the ransom sacrifice of his own dear Son, Christ Jesus. That ransom, having been once paid, brought release from the condemnation of death to Adam's offspring. Of course, those released must first have exercised faith in God's provision of the ransom. While still in the

flesh those of Christ's followers who are called to be eventually with him in the heavens are given the benefit of an early release from sin's condemnation so that they may be given a "new birth" and so come into union with Christ Jesus as his spiritual brothers.

All others of mankind who will gain everlasting life on earth under the rule of Christ's kingdom must await the outcome of that test that God will apply at the close of Christ's thousand-year reign. Those who remain loyal and obedient to God through that test will be declared righteous in the flesh. They will then be earthly sons and daughters of the Most High God.

Thus we have seen that Jehovah is the one who alone can 'declare righteous.' And in doing so he proves himself righteous in all his acts. As the apostle Paul explains the matter: "All have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus."-Rom. 3:23-26.

### "Not Very Scientific"

Noting how evolutionists assert theory to be fact without evidence, the book *The Biblical Flood and the Ice Epoch*, on page 240, states: "Darwin presented his hunches about heredity as scientific findings; they were not very scientific. . . . If he is considered a propagandist rather than an educator or scientist, then his assertiveness and almost messianic self-assurance becomes understandable. With his self-assured attitude, he considered verification unnecessary. And without verification, other academic figures promoted Darwin's ideas vigorously."

# Astronomical Calculations

## and the count of time

FISTORIANS generally have a preference for their own calculated chronologies over the chronology of the Bible. In this attitude they claim support from ancient astronomical calculations—some of them on tablets uncovered by the archaeologist's spade. One historian even declares that "astronomical confirmation can convert a relative chronology, one that merely establishes the sequence of events, into an absolute chronology, a system of dates related to our [modern] calendar."

How accurate is this claim? Of course, the celestial bodies were provided by the Creator to serve as a timekeeper for men upon earth. At Genesis 1:14 we can read: "Let luminaries come to be in the expanse of the heavens to make a division between the day and the night; and they must serve as signs and for seasons and for days and years." However, the efforts of men to relate ancient astronomical data to human events of the past involves a number of factors that allow for error—error in calculation and in interpretation.

At first glance it might seem to be quite simple to determine the date of some specific happening when an ancient cuneiform tablet informs us that the event coincided with some eclipse of the sun or moon. There are, however, partial eclipses and total eclipses, and it is quite important to know which it is in any given connection. Why? Well, according to *The Encyclopæ*-

dia Britannica, any "particular town or city would on the average experience some 40 lunar eclipses and 20 partial solar eclipses in 50 years, [although] only one total solar eclipse in 400 years." So, the fixing of some specific historical date by means of an eclipse would be open to considerable question unless it was a case of a definitely stated total solar eclipse visible in a specific area. Unfortunately, such precise and vital information is rare in ancient sources.

### WEAK LINKS IN THE CHAIN

Even as to the area of visibility for any given eclipse there is an element of uncertainty. Earth scientists have long understood that tidal currents in the oceans. coming into contact with sea bottom in shallower areas, may tend slightly to retard the earth's rotation. "A number of scientists," reports a recent scientific work, "have found plausible evidence for the cumulative effect of tidal slowing in ancient records of eclipses. An eclipse is visible over only a small part of the earth's surface. Moreover, the area of visibility can be calculated for eclipses that occurred centuries (or even millennia) in the past. It turns out, however, that modern calculations do not agree with the ancient records. The eclipses seem to have been observed in areas some hundreds of miles to the east of where they should have appeared."3

Here is an example that will reveal the weakness in this method of arriving at precise dates. There is one solar eclipse that is specially relied on by historians in their attempt to relate the chronology of Assyria with that of the Bible. This eclipse is mentioned in an Assyrian eponym (prominent name) list\* as taking place in the third month, counting from spring, of the ninth year of King Assur-dan III. Modern historians conclude that it was the eclipse occurring on June 15, 763 B.C.E.4 Counting back 90 years (or names, since they calculate a name for each year) on the eponym list, they arrive at 853 B.C.E. as the date for the battle of Qargar in Shalmaneser's sixth year. They claim that in other records Shalmaneser lists King Ahab of Israel as in the enemy coalition facing Assyria in that battle, and that twelve years later (Shalmaneser's 18th year) he refers to King Jehu of Israel as one of those paying tribute to him.5 They then deduce that the year 853 B.C.E. marked the date of Ahab's last year and 841 B.C.E. the start of Jehu's reign.6

How sound are those calculations? Since the eponym list did not state the nature of this eclipse, whether partial or total, historians may not be warranted in concluding that it marked the year 763 B.C.E. Indeed, some scholars have preferred to settle for the year 809 B.C.E., during which an eclipse occurred that would have been at least partially visible in Assyria. But on the same basis there were also partial eclipses in the years 817, 857, and so on-each visible in Assyria.7 Nevertheless, historians object to any change from the solar eclipse of 763 B.C.E. on the ground that it would 'introduce confusion into Assyrian history.' Assyrian history, however, is already in considerable confusion.†

\* The Watchtower, December 15, 1968, p. 758. † For evidence of this, see *The Watchtower*, December 15, 1968, pp. 757, 758.

The presence of King Ahab at the battle of Qargar in the year 853 B.C.E. is guite unlikely. The Bible says nothing of it, and the translation of the Assyrian text on which this idea is based is quite conjectural. Bible chronology places Ahab's death around 919 B.C.E. and the commencement of Jehu's reign about 904 B.C.E. Shalmaneser's mention of Jehu is not necessarily a reference to his first year. It could have been a later year of Jehu's reign. Then, too, we have to keep in mind that the chroniclers of Assyria were given to juggling the years of their campaigns and even crediting their kings with receiving tribute from persons long dead. So there are weak links in the chain of data, including the astronomical data, relied on to synchronize Assyrian chronology and Bible chronology.

### LUNAR ECLIPSES

Lunar eclipses, as found in Ptolemy's canon and presumably drawn from data in the cuneiform records, have been used in efforts to substantiate the dates usually given for particular years of the Neo-Babylonian kings. But even though Ptolemy may have been able to calculate accurately the dates of certain eclipses in the past, this does not prove that his transmission of historical data is correct. His relating of eclipses to the reigns of certain kings may not always be based on the facts. Additionally, the frequency of lunar eclipses certainly does not add great strength to this type of confirmation.

For example, a lunar eclipse in 621 B.C.E. (April 22) is used as proof of the correctness of the Ptolemaic date for Nabopolassar's fifth year. However, another eclipse could be cited twenty years earlier in 641 B.C.E. (June 1) to correspond with the date that Bible chronology would indicate for Nabopolassar's fifth year. Be-

sides, this latter eclipse was total, whereas the one in 621 B.C.E. was partial.8

Perhaps the date of Herod's death furnishes the best illustration of the uncertainty involved in dating by means of lunar eclipses. The Jewish historian Josephus shows Herod's death to have occurred shortly after a lunar eclipse and not long before the start of the Passover season. Many fix 4 B.C.E. as the date of Herod's death, citing as proof the lunar eclipse on the night of March 12/13 in that year. Due to this reckoning, some modern chronologers place Jesus' birth in 5 B.C.E.

However, W. E. Filmer, writing in The Journal of Theological Studies. October 1966, shows the weakness of this reckoning. He points out that eclipses also took place on both January 9 and December 29 of the year 1 B.C.E. and that either of these could fit the requirements of an eclipse not long before Passover. Also he shows that the eclipse of January 9. 1 B.C.E., which was total, would better fit the circumstances than the one in 4 B.C.E., a partial eclipse. Summing up the matter, he says: "Thus, so far as the evidence of lunar eclipse goes, Herod may have died in either of the years 4 or 1 B.C.E., or even in A.D. 1." And either of these latter two dates would harmonize with the date of Jesus' birth as calculated according to the Bible's count of time, namely, the autumn of 2 B.C.E.

Thus it is obvious that eclipses of the moon of themselves are by no means sure pointers to the accuracy of dates in a relative system of chronology.

### ASTRONOMICAL "DIARIES"

Not all the texts historians use to date events and periods of ancient history are based on eclipses, however. Astronomical "diaries" have been found. These diaries give the position (in relation to certain stars and constellations) of the moon at its first and its last visibility on a specific day in Babylon, along with positions of certain planets at these same times. For example, one such entry states that "the moon was one cubit in front of the rear foot of the lion." Modern chronologers point out that such a combination of astronomical positions would not be duplicated in thousands of years. These diaries also contain references to the reigns of certain kings and seem to coincide with Ptolemy's canon.

Strong and incontrovertible though such evidence may appear to be, there are factors that greatly impair its strength. First, the observations made in Babylon may have contained errors. Babylon's astronomers were more concerned about celestial phenomena occurring close to the horizon, at the rising or the setting of the sun or the moon. However, as viewed from Babylon, the horizon is often obscured by sandstorms, as Professor Neugebauer points out. He mentions that Ptolemy himself complained about "the lack of reliable planetary observations [from ancient Babylon]. He [Ptolemy] remarks that the old observations were made with little competence, because they were concerned with appearances and disappearances and with stationary points, phenomena which by their very nature are difficult to observe." -The Exact Sciences in Antiquity, page 98.

Another factor reducing the strength of testimony from extant astronomical diaries is the date of their writing. The majority of those now known were, in fact, written, not in the time of the Neo-Babylonian or Persian empires, but in the Seleucid period, about 364-312 B.C.E. True, they contain data relating to much earlier periods, and it is assumed that they were copies of earlier documents. However, the accuracy of such copying and the possibility of additions or adjustments certain-

ly reduces the value of this evidence. Actually there is a serious lack of contemporary astronomical texts by which historians might establish the full chronology of the Neo-Babylonian and Persian periods.

Then, too, as in the case of Ptolemy, even if the astronomical data in the available texts, as now interpreted and understood, is accurate, this does not prove that the historical data accompanying the astronomical information is accurate. Just as Ptolemy used the reigns of certain kings (as he understood them) simply as a framework in which to place his astronomical data, so too the writers or copyists of the Seleucid period may have simply inserted in their astronomical texts what was "popular" chronology in their time. That "popular" chronology may well have contained errors.

To illustrate, an ancient astronomer of the second century B.C.E. might state that a certain celestial event took place in the year that, according to our calendar, would be 465 B.C.E. And his statement may prove to be correct when accurate computations are made to verify it. But he may also state that the year in which the celestial event took place was the 'twenty-first year of Xerxes' and be entirely wrong. Simply stated, accuracy in astronomy does not prove accuracy in history.

### A DEPENDABLE COUNT OF TIME

On the other hand, the dependability of the Bible's time references is vouchsafed to us by the very characteristics of the Bible itself: its candor and honesty; the fact that everywhere we are made conscious of time as we peruse the various Bible books; the measurement of time by days, by seven-day weeks, by months and by years—a system of counting that is to be noted from the very outset of the Bible's writing; the prophesied periods of time, so many of which we know to have been fulfilled exactly on time. All of this unites to assure us that the guiding power behind the numerous Bible writers was the One of whom it may be truly said that he is "the One telling from the beginning the finale, and from long ago the things that have not been done."—Isa. 46:10.

Did not the Bible long in advance foretell the seventy years during which Judea would lie desolate and her inhabitants would languish in Babylonian exile? In due time, the decree of Cyrus the Persian conqueror offered the faithful worshipers of Jehovah release and reinstatement in their own land. They were back in Jerusalem exactly on time.—Jer. 25:11, 12; Dan. 9:2.

The reader who will take the time to read the Bible passages at 1 Kings 6:1 and at Luke 3:1, 2 cannot but be impressed by the meticulous manner of referring to important historical dates. Sufficient data is offered so that the student may pin down the exact time of the event. The Bible writers themselves credit the factualness of their information to the Divine Author who merely used them as writing instruments. Surely, then, we can look to this same Source for accurate chronological data—data that is much more dependable than the speculations and conjectures of human historians!

### REFERENCES

- The Old Testament World, Martin Noth, p. 272.
   The Encyclopædia Britannica, 1965 ed., Vol. 7,
- p. 297. 3. Time (1966), published by Time-Life Books; Science
- Library, p. 105. 4. The Encyclopædia Britannica, 1959 ed., Vol. 7, p. 913.
- p. 913.5. Ancient Near Eastern Texts, Pritchard, pp. 277-280.
- The Mysterious Numbers of the Hebrew Kings, E. R. Thiele, p. 53.
- Oppolzer's Canon of Eclipses, Charts 17, 19, 21 (1962 ed.).
  - 8. Ibid., pp. 333, 334.

THROUGHOUT the world Jehovah's witnesses are conducting well over 970,000 weekly Bible studies with interested persons in their homes. Are you one of those studying the Bible with the Witnesses? If you are, then quite likely at each study session you are

learning points of Bible truth that are quite new to you. Perhaps you wonder how the Witnesses get to have so much informative material to offer freely to all those who are interested. Well, one of the provi-

sions for their education in the Bible is their conventions.

Perhaps you have heard of these conventions, but have you ever attended one? If not, an unforgettable experience

awaits you. Have you considered going? We urge you to do so. Indeed, please consider this as a cordial invitation to you and your family. Many of such assemblies are scheduled for principal cities around the world starting in July.

Up till now your acquaintance with the Witnesses has no doubt been limited to a few persons, perhaps just one. Here is an opportunity to get acquainted with a multitude of them and observe firsthand just how they measure up to Jesus Christ's rule that his followers 'would have love among themselves.' (John 13:35) You can discover for yourself that they come from all walks of life, from many different nationalities. You can see them, not alone as preachers and teachers of the Bible message, but also as those who keenly realize their own need to keep strong spiritually.

### MAKE IT YOUR FIRST

So why not make the attending of an international assembly of Jehovah's witnesses in 1969 one of your goals? With planning and a little helpful counsel from the Witness who studies with you, you can make it. There is always the "first" of anything.

When you agreed to have a weekly study with one of Jehovah's witnesses, that was probably the first time you ever got down to a careful consideration of the Bible. Did you regret it? No, rather, you are glad you made

the decision.

Did you know that each year a multitude of persons who have never studied with the Witnesses attend these larger conventions? But you

are better acquainted. Perhaps you have accompanied one of the Witnesses in the house-to-house ministry to see how they do it. You may even have progressed sufficiently in Bible knowledge so that you are now contemplating baptism. But whether this is the case or you have merely been thinking about it thus far, you would particularly enjoy the talk on baptism, a feature at every large assembly of the Witnesses. This is a good reason to make this year's your first assembly.

It is truly amazing how newly-interested ones demonstrate their appreciation of Bible truth. This past year in Burma there was one group of such persons who walked four days over lofty, mountainous country just to get to their first assembly! There was also a young couple in Alaska who traveled over a thousand miles to attend their first assembly last summer. Their

The WATCHTOWER.

efforts were well repaid. They returned home spiritually refreshed.

### WHAT TO ANTICIPATE

Perhaps you are wondering what actually takes place at one of these larger assemblies. Let's take a look at the activities of one day as noted in a typical program. At nine o'clock in the morning the first brief session opens with song. followed by a fifteen-minute discussion of the Bible text for that day as set out in the Yearbook of Jehovah's Witnesses. Then, after prayer for Jehovah's blessing on the field ministry, many of those in attendance move out to share in the houseto-house visits, spreading the Kingdom message and distributing invitations to the assembly. Some who have never shared in this service go along as observers with experienced Witnesses. As time permits they may also see some of the historic sites and other places of interest in the vicinity of the convention city.

After the midday meal the conventioners again assemble. Some delightful, reallife experiences are recounted by Witnesses from various parts of the earth, and then follow the afternoon sessions. These may include short Bible lectures, interesting demonstrations having to do with the ministry of Jehovah's witnesses, and perhaps a fascinating Bible drama enacted by Witnesses dressed in appropriate costume.

Next, there is an adjournment for some two hours, offering opportunity to go and enjoy a meal with other friendly delegates at the assembly's well-organized cafeteria. Here there is time to chat and get acquainted with other Witnesses, young and old, from various parts of the country. Then the evening sessions continue until about 9 p.m. Throughout the entire day the program is marked by variety and a wealth of information that grips the attention of the audience. And every part

of the program brings to view new slants on Bible information—things you may never have thought about before.

### HOW IT CAN BE DONE

For a list of locations of international assemblies planned for 1969, please refer to page 63 of The Watchtower, issue of January 15, 1969. It may be that the location you select will allow your visiting some relatives or friends or of combining convention plans with a brief vacation. Should you choose to attend the New York convention, there is an added attraction. On Saturday and Sunday just prior to the opening of that assembly, namely, July 5 and 6, the Watchtower Society's factory will be open for those who would like to tour it and observe it in full operation. For those who cannot come early and take advantage of these two days, the mornings of Wednesday through Saturday of the convention week will provide opportunities for such a tour.

The Witness with whom you are studying can offer helpful suggestions as to your planning. He no doubt has attended assemblies before and knows what must be taken into account. You may have to arrange time off from your regular job. You may have to set aside some money each week for the expenses of the trip. How you will travel—by car, train, bus or plane—is another matter for consideration. It may be that special chartered facilities will be arranged by the local congregation of Jehovah's witnesses.

A problem that doubtless looms largest in your mind is that of accommodations at the convention city. Do not let that trouble you unduly. Each convention organization will have a special department through which you will be able to secure accommodations in advance—for the whole family if they will all be attending.

And these accommodations will be within whatever price range you feel will fit your budget.

Meals during the assembly will be no problem. At each convention location a cafeteria will be set up, providing nourishing meals at nominal cost. It is, in fact, common to see entire families eating together at the convention cafeteria. Mealtimes on such occasions are fine opportunities to make new acquaintances and hear many unique experiences.

### MAKING UP YOUR MIND

Of course, the first step is to make up your mind to attend. It is no casual matter. It is not something to be determined lightly one way or the other. Your decision could have far-reaching effects on yourself and your loved ones. Any one of Jehovah's witnesses can tell you from personal experience that his first assembly marked a turning point in his life—a turn toward a happier and fuller life of asso-

ciation and service with Jehovah's genuine worshipers. Your future and that of your family, your survival through the end of this wicked system of things now so near, may well hinge upon how strong a faith you can build in just a short time. Being present to listen and learn at the assembly of Jehovah's people can contribute much toward such faith-strengthening.

Think of Jehovah's provision for his typical people, the Israelites. From time to time he called them into general assembly in order to fortify them against the evil influences of the pagan people around them. Today, too, Jehovah provides for his modern-day people to assemble and be armed against the snares and schemes of Satan, the god of this present wicked system of things. So plan to attend a 1969 international assembly of your choice and get a foretaste of the joy, the unity and the contentment that will be Jehovah's gift to obedient humans in his imminent new order. Make it your first assembly.



 Why was it a sin for King David to take a census, as reported at 2 Samuel chapter 24?
 M. C., U.S.A.

We must frankly say that we do not know with certainty, for the Bible does not tell us precisely wherein this was a sin. Yet, giving some thought to this occurrence makes it clear that Jehovah was in no way unjust or cruel in his handling of it.

The account says: "The anger of Jehovah came to be hot against Israel, when one incited David against them, saying: 'Go, take a count of Israel and Judah.' So the king said to Joab the chief of the military forces who was with

him: '... register the people, and I shall certainly know the number of the people.' But Joab said to the king: 'May Jehovah your God even add to the people a hundred times as many as they are while the very eyes of my lord the king are seeing it. But as for my lord the king, why has he found delight in this thing?' Finally the king's word prevailed upon Joab... And David's heart began to beat him after he had so numbered the people. Consequently David said to Jehovah: 'I have sinned very much in what I have done.'"—2 Sam. 24: 1-10.

Taking a census or registration of the people was not something prohibited in Israel. Not long after the exodus from Egypt, God spoke to Moses about taking "the sum of the sons of Israel as a census of them." This listed all males who were eligible for military duty, and a head tax was taken for the service of the tabernacle. (Ex. 30:11-16; Num. 1:1-3) Another census was taken shortly before Israel entered the Promised Land.—Num. 26:1-4.

Realizing this, commentators have offered various possible reasons for Jehovah's viewing David's census taking as a sin. Some have thought that David erred in not collecting the head tax as God said should be done at such times. Others have felt that the king was showing weakness in trying to find out how large his military force was, instead of depending on God for victory no matter what its size. Yet others say that David might have given in to human pride, wanting to be able to boast over Israel's importance and glory.

But, as noted, we simply do not know why David's census was a sin. What he did was definitely wrong, for it was Satan who "proceeded to stand up against Israel and to incite David to number Israel." (1 Chron. 21:1) Even Joab, who at times put his own passions and ambitions ahead of what was right, recognized the badness of David's census. We read: "The king's word had been detestable to Joab." (1 Chron. 21:6) Today we are far removed from the facts, but if David's contemporaries knew that this act was absolutely wrong, there must have been a basis for their conclusion. Remember, even David, when he had finished, confessed: "I have sinned very much in what I have done."-2 Sam. 24:10.

As a punishment for this sin Jehovah brought three days of pestilence that killed 70,000 Israelites. (2 Sam. 24:12-16) Was that unjust? Were 70,000 innocent people dying for the king's error? The Bible plainly shows that we all are sinners deserving of death; it is only by God's undeserved kindness that we live. (Rom. 3:23; 6:23; Lam. 3:22, 23) So those who died had no special "right" to life. Additionally, can any human today say for sure that those 70,000 were not guilty of some serious sin not mentioned in the historical record?

Just pause and reflect on how Jehovah has dealt with humans in the past. Did he simply wait until Cain had murdered Abel and then banish him? No, God warned Cain beforehand about the wrong attitude he was developing. (Gen. 4:2-16) Jehovah provided the innocent a way of escape before he destroyed the wicked in Sodom. (Gen. 19:12-25) And in dealing with Israel, God continually sent his servants the prophets to warn the people against their bad ways before he brought punishment.—Jer. 7: 25, 26.

These, and many other examples that could be cited, show what fine qualities Jehovah has. With good cause the Israelites could describe him as "a God of acts of forgiveness, gracious and merciful, slow to anger and abundant in loving-kindness." (Neh. 9:17) In all his dealing Jehovah matches what Moses and Elihu said about him: "All his ways are justice. A God of faithfulness, with whom there is no injustice." "God himself does not act wickedly, and the Almighty himself does not pervert judgment." —Deut. 32:4; Job 34:12.

So even though we do not have, at this late date, all of the details concerning David's sin in taking a census, or the resulting pestilence, we have good reason to acknowledge that the course God took must have been altogether righteous and just, as have been his other activities involving imperfect humans.

 Was Jesus dead when the Roman soldier pierced Christ's side with a spear?—W. H., Ivory Coast.

Yes, the account in John 19:31-37 makes it clear that Jesus had died before the soldier pierced him.

According to the Mosaic law, an executed criminal was not to hang all night on the execution stake, but should be buried the same day, so as not to defile the land by disregard for God's law. (Deut. 21:22, 23) If Jesus and the criminals beside him lingered alive on the stakes, it already being late afternoon, they would remain on the stakes after the sabbath began at sunset. To prevent this, the Jews asked that all three have their legs broken.

A French researcher, Dr. Jacques Bréhant, commented on the reason for this, as reported on in Medical World News for October 21, 1966. We read: "The crurifragium, breaking the legs of the crucified man, made it impossible for him to raise himself to breathe. . . . The Jews asked that the legs of all three of the condemned be broken and that they be taken away. The soldiers accordingly broke the legs of the thieves. But when they came to Jesus, the soldiers could see that He was already dead." Dr. Bréhant offered two possible reasons as to why only Jesus was dead: (1) "The thieves may have been tied, rather than nailed." (2) "Christ was greatly weakened by the treatment inflicted before" impalement.

Had Jesus been alive, the soldiers would have broken his legs also. Instead, we read: "But on coming to Jesus, as [the soldiers] saw that he was already dead, they did not break his legs. Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out."—John 19:33, 34,

Though John's account is quite plain, the question posed might come up because of reading Matthew 27:49, 50. It says there: "But the rest of them said: 'Let him be! Let us see whether Elijah comes to save him.' Another man took a spear and pierced his side, and blood and water came out. Again Jesus cried out with a loud voice, and yielded up his breath." The sentence put in italics is what causes the difficulty; it might lead one to conclude that Jesus was alive when speared.

Many Bible translations, including The Jerusalem Bible in French and English, Elberfelder and Aschaffenburger in German, and Moderna, Valera and Nácar-Colunga in Spanish, omit that italicized sentence. Other translations include the words, but put them in brackets or provide an explanatory footnote. For example, in the original edition of the New World Translation a footnote explains that the sentence is contained in some important manuscripts, such as the Sinaitic and Vatican No. 1209, but not in others. Many scholars feel that a copyist mistakenly put in Matthew 27:49 words belonging at John 19:34.

The Greek Scripture portion of the New World Translation is based primarily on the master text by Westcott and Hort. This respected master text contains the sentence in the main body at Matthew 27:49, but puts it in double brackets. In explanation it says that the sentence "must lie under strong presumption of having been introduced by scribes." Possibly in the future we will have more manuscript evidence regarding Matthew 27:49.

Nonetheless, it is evident from the plain presentation at John 19:31-37 that Jesus was already dead when he was speared. So the account in Matthew must be understood in the light of this. Matthew does not say exactly when the spearing of Jesus' side took place; it simply lists it as one of the occurrences at the time of Jesus' impalement. But John's account does give clear indication of the time element. In view of this, one's understanding of Matthew's account must be influenced by what John wrote. When this is done, there is really no contradiction.

# legter of the subpath

date of terroons they

ot to prevint this the dewe

### **ANNOUNCEMENTS**



tions. (Matt. 24:9) Hence faithful Christians need to answer the challenge to true worship raised by the forces of nationalism. The early Christians answered the challenge by preaching despite opposition; they said: "We must obey God as ruler rather than men." (Acts 5:29) Jehovah's witnesses answer the challenge to true worship in the same manner: They steadfastly preach the good news of God's kingdom, obeying God as ruler. To announce Jehovah's kingdom during March, these Christian witnesses will be offering this fine Biblestudy aid. The Watchtower, on a subscription basis, for a year, for just \$1.

### FIELD MINISTRY

True worship has never been popular. The Bible shows that the true followers of the Lord Jesus Christ would be hated by all na-

### "WATCHTOWER" STUDIES FOR THE WEEKS

April 6: What Influences Decisions in Your Life? Page 168. Songs to Be Used: 3, 112. April 13: Living Up to Your Decisions. Page 174. Songs to Be Used: 18, 82.

# Announcing JEHOVAH'S KINGDOM **APRIL 1, 1969** Semimonthly MAKE YOUR ADVANCEMENT MANIFEST BY RESPONDING TO GOD'S WORD WHY IS YOUR MINISTRY SUCCESSFUL? IDENTIFYING THE TRUE CHURCH AND ITS FOUNDATION "CLASSICAL" HISTORIANS -HOW DEPENDABLE? @WTB&TS

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

### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



# PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President Grant Sutter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS	
Conquering the Fears of Our Day	195
Identifying the True Church and Its Foundation	197
Make Your Advancement Manifest by Responding to God's Word	201
Why Is Your Ministry Successful?	208
Giving a Witness Worthy of the Kingdom	214
How Inconsistent!	215
Joyful Service with Jehovah's Organization	216
"Classical" Historians—How Dependable?	220
Questions from Readers	223
The Bible translation used in "The Watchtower" is the New Translation of the Holy Scriptures, 1961 edition. When other trans	World

are used the following symbols will appear behind the citations:

AS — American Standard Version AT — An American Translation AV — Authorized Version (1611) Dy — Catholic Douay version JP — Jewish Publication Soc.

Le – Isaac Leeser's version Mo – James Moffatt's version Ro – J. B. Rotherham's version RS – Revised Standard Version Yg – Robert Young's version

110.00	Semimont		d in the Follo	Monthly	
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandie Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish Russian Samar-Leyte Samoan	Silozi Sinhales Slovenia Swahili Tamil Tswana Tumbuki Turkish
Armenian Bengali	Monthly Bicol Burmese	Croatian Efik	Lingala Malayalam Marathi	Sango Sepedi Serbian	Ukrainia Urdu Yoruba
America, I Australia, Canada, 1 England, I Jamaica, I New Zealar	11 Beresford 50 Bridgelan Watch Tower W.I., 41 Trai nd, 621 New ca, Private B W.I., 21 Tay	ams St., Brocker, Strathfield Ave., Toron House, The I calgar Rd., K. North Rd., A lag 2, P.O. Elor St., Wood	oklyn, N.Y. 11 eld, N.S.W. 213 to 19, Ontario	on N.W. 7 Pransvaai Spain	tion rate y edition \$; \$ \$, 9/ 7/ 90 70 \$;

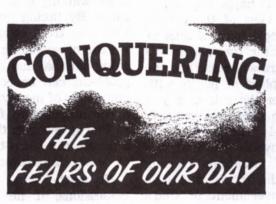
HEN an awful fireball and mushroom-shaped cloud rose above Hiroshima on August 6, 1945, a new fear began gripping the hearts of mankind—the fear

of nuclear annihila-

tion. Now it was possible for a single bomb to demolish an entire city.

Expressing this fear, Arthur H. Compton, Chancellor of Washington University and a Nobel Prize winner, said in 1946: "The terrific blast at Hiroshima shocked the world into a realization that catastrophe lies ahead if war is not eliminated. This great fear has for the time being overshadowed the hope that atomic energy may vastly enrich human life if given a chance."

To investigators who visited Hiroshima after the war, a city official said, while gesturing toward his demolished city: "All this from one bomb; it is unendurable." Now, in 1969, hydrogen bombs exist that are several thousand times more powerful than the bomb that leveled Hiroshima. Contemplating the frightful, unendurable devastation such bombs could bring upon modern cities and the slim chance of survival, people the world over look to the



future with fearful anxiety.

Number ?

Fear of nuclear war is only one of many distressing fears that trouble people today. There is also fear of the growing crime and violence in the

streets, fear of economic loss, and so forth. How can such fears be conquered so that a person can live without their creating a constant feeling of insecurity? Although this may seem very difficult, it can be done.

April 1, 1969

### KNOWLEDGE OF THE FUTURE

Fear of a nuclear war, for example, is aggravated by uncertainty as to what the future will bring. Now, if a person could know what will happen in the future, where the nations are headed and what he personally can do to keep himself and his family alive, would that not enable him to conquer fear of nuclear war? But how is it possible to know the future and remove uncertainty about it?

On his own, man does not know what the days to come will bring, but his Creator does. Long ago it was written in the Bible that our Creator is the One "telling from the beginning the finale, and from long ago the things that have not been done." (Isa. 46:10) Long ago he caused to be written in the Bible the very troubles that have made the period since 1914 "critical times hard to deal with." (2 Tim. 3:1) As also foretold, we see men becoming "faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

Going beyond what is happening today, the Bible gives us a view of the future. Despite fears that people have of nuclear annihilation, our Creator foretells in his written Word that wars will cease and the earth will become a place of peace, with mankind coming under the rule of a just and righteous earth-wide government. (Ps. 37:11; Dan. 2:44) The present system of man-made government that has created the perilous situations causing fearful anxiety for the future will give way to that new government of God's making. Faithful servants of God who may die before then will not lose out. Those who lose their lives due to sickness. old age or violence will return to life by means of a resurrection.—Acts 24:15.

Many people who were once living in fear of nuclear war now look forward to the peaceful earth God has revealed to be in the near future for mankind. For example, an eighteen-year-old boy who indulged in wild living with his associates was so fearful of the future that he actually contemplated suicide, but he was able to conquer that fear by learning what God's written Word has foretold for the near future.

### FEAR OF CRIME AND VIOLENCE

But what can a person do to conquer fear of crime and violence in city streets? It would be foolish to go about pretending that this danger does not exist. It does and it can be expected to grow worse until God brings about his promised earth-wide change. In the meantime people have to live with the situation. Fear of the danger can be diminished by taking sensible precautions. A person can avoid being on the streets at late hours when they are deserted. When he perceives a suspicious-looking person or group of persons loitering on the street ahead of him, he can avoid walking past them by changing his route. By taking precautions he can prevent fear from conquering him.

Fear of economic loss because of worsening national and international monetary problems can be conquered by adjusting one's view of money. Instead of permitting a consuming love for money to develop so that it becomes the center of one's life, a person can learn to keep it in a position of lesser importance than other things.

No matter what may happen to one's possessions, if he has association with God's organization he has good friends to whom he can turn for help and good counsel based on the wisdom of God's Word. Such friendship is worth more than money and gives a greater sense of security.

Money is useful and necessary in the present system of things, but is it not foolish to conclude that life is not worth living when heavy financial losses are experienced? Is not life worth more than money and material possessions? Is it not foolish, then, to permit the fear of losing them to affect one's health?

The Bible gives good advice when it says: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:7, 8) With this viewpoint, cannot a person conquer fear of loss?

There are many fears that disturb people, but they need not become overpowered by them. With the help of God's Word and good sense it is possible to conquer the fears of our day.

IF WE want to live eternally in God's new system we must acknowledge the true church and its foundation. With reference to them, Jesus said: "Upon this rock I will build my Church." (Matt. 16:18, D)

Church." (Matt. 16:18, *Dy*) What is this church and what is the rock or foundation upon which it is built? The Bible provides us with the right answers.

While many persons speak

of the buildings in which people meet for worship as "churches," did you know that the Bible never does? In the Bible the word "church" always refers to people, actually to an assembly or congregation of persons. For example, the Christian apostle Paul addressed a letter preserved in the Holy Bible "to Philemon, our beloved, . . . and to the church which is in thy house."—Philem. 1, 2, Dy.

The Greek word *ek.kle.si'a*, which is translated "church" or "congregation" in the Bible, literally means "that which is called out." It refers to a group of persons called out from among others for a particular purpose; but it is used as the equivalent of the Hebrew word *qahal'*, meaning "congregation" or "assembly."

### THE MEMBERS OF THE TRUE CHURCH

The true church or congregation is compared to a virgin girl engaged to Christ, because as a group the members of the true church are to be closely united to Christ, as a wife is to her husband. Writing to certain members of the church, the apostle Paul said: "I personally promised you in marriage to one husband that I might present you as a chaste virgin to

Identifying
THE TRUE CHURCH

വസവ

ITS FOUNDATION

the Christ." (2 Cor. 11:2; see also Revelation 21:2, 9, 10.) So the true church is a clean congregation, free from worldly corruption and devoted to its Head, Jesus Christ.

This true church is also likened to a human body, because it has many members, but only one head, just as a human body has. The inspired Scriptures, at Ephesians 1:22, 23 in the Catholic Douay version of the Bible, tell us that God made Christ "head over all the church, which is his body."

Could any one of us decide to "join" this body or church simply by getting one's name placed on some membership roll here on earth? No; as Hebrews 12:23 (Dy) explains, this is the "church of the firstborn who are written in the heavens." God is the one who selects the members. As the Bible explains: "Now God has set the members in the body, each one of them, just as he pleased." (1 Cor. 12:18) These are the ones who will be with Christ in heaven. And Jesus revealed that, far from including all who profess to be Christians, they are limited in number to just 144,000.—Rev. 14:1-3; Luke 12:32.

They are, indeed, a group of persons called out from spiritual darkness for a special purpose. While here on earth they boldly "declare abroad the excellencies" of the Most High God, who called them out of darkness into his wonderful light. (1 Pet. 2:9) And, after their resurrection, they will have the grand privilege of ruling with Christ in his heavenly kingdom. -Luke 22:28-30.

The first members of this true church were all Jews (as were Jesus and his apostles) or circumcised Jewish converts. At Pentecost of 33 C.E.—just ten days after Jesus had ascended to heaven and opened the way for others to follow him in due time-Jehovah indicated his selection of these members through the pouring out of holy spirit. Their receiving of the spirit on that occasion bore witness to them that they were now God's spiritual sons and heirs of the kingdom with Christ.-Acts 2:1-4, 16-21, 33; Rom. 8:16, 17.

However, the membership of the true church did not remain all Jewish. Three and a half years after Jesus' death the way was opened for Gentiles or non-Jews to be included. The first uncircumcised Gentile members of the Christian church were an Italian army officer and his household. (Acts 10:30-33, 44; Rom. 9:23, 24) So, in course of time, the true church came to have international membership.

### THE FOUNDATION OF THE TRUE CHURCH

Who is the foundation of the true church? Jesus Christ made clear that he himself is that foundation. He applied to himself the prophecy of Psalm 118:22, saying: "The stone that the builders rejected is the one that has become the chief cornerstone."-Matt. 21:42-44.

The apostle Paul adds his testimony that Jesus is the "chief corner stone," writing to Christians at Ephesus: "You are fellow citizens with the saints and the

domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:19, 20, Dy) The apostle was very definite about it, saying again: "For other foundation no man can lay, but that which is laid: which is Christ Jesus." -1 Cor. 3:11. Dv.

There could be no finer and surer foundation for the true church than Christ Jesus, could there? It is his own perfect human life given as a ransom that makes possible this divine arrangement. Yet, how can we harmonize this testimony by Jesus and the apostle Paul with what Jesus stated to Peter at Matthew 16:18? We may be sure that there is no contradiction.

"UPON THIS ROCK I WILL BUILD MY CHURCH"

Peter had just acknowledged Jesus to be the Christ (or, the Messiah), the Son of the living God. Jesus then said: "I say to thee: That thou art Peter, and upon this rock I will build my Church." (Matt. 16:18, Dy) Some understand these words to mean that Jesus' church is built on Peter as the foundation. This is the official position of the Roman Catholic Church. But it is of interest to note that Archbishop Kenrick, in the book An Inside View of the Vatican Council (1870), shows that of at least eighty-six early church "fathers," only seventeen understood Jesus' reference to the "rock" as applying to Peter. Were you aware of this?

Consider, for example, the view of Augustine (354-430 C.E.), usually referred to as "Saint Augustine." Though at one time he viewed Peter as the "rock," in later life Augustine restated his position, saying in his Retractationes: "I have since frequently explained the words of our Lord: 'Thou art Peter and upon this rock I will build my Church,' to the effect that they should be understood as referring to him whom Peter confessed when he said:

'Thou art the Christ, the Son of the living God,' . . . For what was said to [Peter] was not 'Thou art the rock,' but 'Thou art Peter.' But the rock was Christ."

But of far more importance—how did Peter himself understand Jesus' words? Concerning the Lord Jesus. Peter said: "Unto whom coming, as to a living stone, rejected indeed by men but chosen and made honourable by God: Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the scripture: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him shall not be confounded. To you therefore that believe, he is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal, to them who stumble at the word."-1 Pet. 2:4-8, Dy.

These words of Peter show that he, like the apostle Paul, understood Jesus to be the "chief corner stone," the "rock" on which the church is built. Peter is just one of the 144,000 "living stones" making up the true church.

Peter enjoyed fine privileges as an apostle of Jesus Christ, it is true. But nowhere does he indicate that he thought he was the chief of the apostles. Nor do we read anywhere that the other apostles and disciples recognized Peter as a "pope" and gave him honor as such. In fact, when the apostles and older men met at Jerusalem to decide a question of importance to the church, it was the disciple James, not Peter, who presided over the meeting and expressed the final decision.—Acts 15: 6-20.

It is clear, too, that Peter was not infallible. On one occasion the apostle Paul found it necessary to reprove Peter (Ce-

phas) publicly for having taken a course not in keeping with true Christian faith. The fact that Peter was wrong on this matter involving faith and morals and also that Paul felt free to correct him publicly shows that Peter was not looked to as an "infallible" head of the apostles or of the early church. (Gal. 2:11-14) In the true church there is only one Head, Jesus Christ, who, since his resurrection, is "alive forever," and so needs no successors.—Heb. 7:23-25.

### A UNITED CHURCH

Jesus, the Head, does not split up the body of his congregation into a clergy class and a laity class of the "common people." He says to his followers: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ."—Matt. 23:8-10.

So Jesus shows that there is no division among those who make up the true church. All are brothers; there are no class distinctions. Is that the case of any religious group with which you may be associated? Jesus did arrange, however, for men to take the lead in the Christian congregation, to serve the spiritual needs of their brothers and organize the work of preaching the good news. He said such ones were not to "lord it over" their brothers but were to be like slaves or servants to them. (Matt. 20:25-28) Is that true of the clergymen you know?

To fit the Bible's description of the true church, those who make it up must be united in their worship. In this regard the apostle Paul wrote: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divi-

sions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) So we cannot Scripturally expect to find the members of the true church scattered among all the conflicting religions of Christendom. They must be gathered together in just one congregation. As Ephesians 4:4, 5 says of them: "One body there is, . . . one Lord, one faith." It is vital for us to know what that "one faith" is.

### APPRECIATION

OF THE TRUE CHURCH AND ITS FOUNDATION The members of the true church under Christ their head are said to become "Abraham's seed, heirs with reference to a promise." (Gal. 3:29) This promise is that all others of obedient mankind will bless themselves through Christ and his congregation. (Gen. 22:18) The Bible foretold that, at the time of the establishment of Christ's kingdom, there would be only a remnant of these children of the "Jerusalem above," God's heavenly organization, left on earth. (Gal. 4:26; Rev. 12: 10, 17) Jesus described these members of his church on earth as a "faithful and discreet slave." And he said that such ones who were found faithfully serving at the time of his coming to his judgment work would be appointed "over all his belongings," that is, over all the earthly interests of Christ's kingdom. They would take the lead in the preaching of the good news of the established Kingdom to all the nations in the "time of the end." -Matt. 24:14, 45-47; 25:19-23.

All those today who hope to gain eternal life in God's new system need to recognize this arrangement. For Jesus said that, in this "time of the end," he separates to a position of favor those doing good to the remaining ones on earth of his "brothers," his joint heirs who make up the Christian congregation. (Matt. 25: 31-40) These are the remaining ones of the "living stones" that are built up into a spiritual house or temple, "a place for God to inhabit by spirit."—1 Pet. 2:5; Eph. 2:20-22.

Those 'doing good' to the members of this temple class are described in the book of Revelation as a "great crowd" of persons who come under God's protection. Contrasting them with those who make up the spiritual congregation, the Bible says: "Look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne . . . And they keep on crying with a loud voice, saying: 'Salvation we owe to our God,' . . . and they are rendering him sacred service day and night in his temple." This service in the temple indicates that they are serving in association with the remnant of the spiritual temple class, the Christian congregation.—Rev. 7:9, 10, 15.

These sheeplike persons say, in effect, to the heirs of the promise made to Abraham: "We will go with you people, for we have heard that God is with you people." (Zech. 8:23) Even as those of the true church or congregation faithfully walk in Christ's footsteps and proclaim the Kingdom message, so likewise these sheeplike ones 'go with them,' serving God right along with them. Are you doing that? If so, you have the prospect of receiving eternal life on earth, along with all the other blessings that will flow from Christ and his glorified congregation in the heavens.

HE steady advancements made by a Christian bring not only a deep sense of satisfaction to the one thus advancing but also encouragement and a cause for rejoicing to fellow Christians. What a joy it is when the students we are assisting with a study of God's Word progressively absorb one truth after another so as to get an accurate understanding of the Bi-

"At any rate, to what extent we have made progress, let us go on walking orderly in this same routine."

—Phil. 3:16.

MANUFEST

Responding

to God's Word

ble! Their happiness and ours reach sublime heights when they progress to the point of dedication to God and baptism in water. And does your heart quicken when you hear a new one give his first comment at the congregation's Watchtower study or give his first student talk in the Theocratic Ministry School? How do you feel when a young brother advances to the Christian maturity required of a public speaker and gives his first well-polished but somewhat nervously delivered public talk? We are all encouraged by advancement, are we not? We realize that advancement manifested by responding to God's Word leads to life; and if our advancement is encouraging to others, this in turn gives us one more good reason why we should move ahead, does it not? It is just as the apostle Paul wrote to young Timothy, at 1 Timothy 4:15, 16: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching.

Stay by these things, for by doing this you will save both yourself and those who listen to you."

<sup>2</sup> There is a powerful force from God that stimulates us to make advancement. We are told, at Hebrews 4:12: "The word of God is alive and exerts power and is sharper than any two-edged sword . . . and is able to discern thoughts and intentions of the heart." What discerning, penetrating power there is in God's Word! Everything is there to teach us, to correct us and to inspire within us a strong desire to serve our God Jehovah. He has not left us without the needed counsel and direction to cope with the difficult problems that confront us daily in this age of lawlessness. He has anticipated our needs. The prophet Isaiah, after describing under inspiration the prosperous spiritual condition that would be enjoyed by true servants of God in the "last days," foretold the unique way in which Jehovah would lead his people. "Your Grand Instructor

<sup>1.</sup> What wholesome effect does Christian advancement have on others in the faith?

<sup>2. (</sup>a) How is God's Word a powerful force to stimulate advancement? (b) In what way do our ears 'hear a word from behind' us to guide us today?

will no longer hide himself, and your eyes must become eyes seeing your Grand Instructor. And your own ears will hear a word behind you saying: 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left." (Isa. 30:20, 21) What today is this "word behind" us? None other than that of our Grand Instructor Jehovah speaking to us through his written Word and through his organization today. When we listen with discernment and get our eyes of understanding open, it is as though we are hearing and seeing our Grand Instructor face to face. His Word clearly illuminates our path so that there is no doubt as to how and where we should walk. No turning aside to the right or to the left when we pay attention to it, but a marching straight ahead in the way that leads to life.

<sup>3</sup> Jehovah has every right to expect steady advancement on the part of all who come to know him. When we study his Word, we learn of his undeserved kindness that he has extended to mankind and the provisions that he has made for our eternal welfare. He provides for us the climate of love in which to grow spiritually. He gives us time to take in knowledge, to renew our minds, to make a dedication to him and, yes, to press on to Christian maturity. He does not expect this in one day, but he does expect us to make steady progress in spiritual growth. And in making advancement, often certain ways of life and attitudes of mind need to be altered or sometimes given up altogether in order to let God's Word have full expression in our lives. Consider the good counsel at James 1:21, 22: "Hence put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able

to save your souls. However, become doers of the word, and not hearers only, deceiving yourselves with false reasoning."

4 Millions of persons today fail to respond to God's Word when they are reached with the message of the Kingdom. They make no advancement in the narrow way that leads to life. Some respond initially but, due to the cares of this life or other factors, slow down in their advancement. (Matt. 7:13, 14; Luke 8:11-14; Heb. 6:1) This is not usually because they deny the truth or because they are not believing certain doctrines. Often you will find that personal or domestic problems have arisen, and a closer examination likely will show that these problems came about because of not applying Bible principles fully in their lives. A certain man asked Jesus, "Lord, are those who are being saved few?" Jesus responded: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able." (Luke 13:23-25) It is not easy to keep on advancing by responding to the counsel in God's Word on how we are to live, yet Jehovah's "commandments are not burdensome" and we are confidently assured that the yoke that Jesus invites us to take upon us is indeed light.-1 John 5:3, 4; Matt. 11:28-30.

<sup>5</sup> For example, one may desire to marry. There is the instruction in God's Word that we should marry "only in the Lord." (1 Cor. 7:39; 2 Cor. 6:15) Yet it sometimes happens that one becomes interested in another of the opposite sex who is not yet a dedicated Christian like oneself. Emotions take over and one begins to justify in one's mind a course contrary to God's Word. Marriage to an unbeliever

<sup>3.</sup> What does Jehovah expect of us in the way of advancement?

<sup>4.</sup> Why do some make little or no advancement spiritually?

<sup>5.</sup> To avoid advancing into an unwise marriage, what does God's Word counsel?

could be the result, bringing unnecessary heartaches and conditions that could influence the believer to compromise on his faith. One's avoiding or breaking off such relationships may bring to one momentary hurt, but how thankful one will be later if one does comply with God's Word and advance in the right direction.

<sup>6</sup> Consider, too, the principles involving headship. How happy the family that has a loving head as husband and father, with the mother and children respecting his headship! But how distressing it is when the wife tries to dominate the household or the husband abuses his headship and becomes more of an unloving dictator. Family anarchy results. There is little happiness. The family becomes spiritually sick, and soon all want to go their separate ways.—Eph. 5:21-23; Col. 3:18, 19.

God's Word has much to say regarding the training of children, too. The direction in which they advance depends much on the loving, but firm training given by their parents based on God's Word. Discipline where needed is not held back. What a satisfying thing it is to Christian parents, and to others of us too, as we see

the young people grow up and stick with the truth and God's organization rather than drift away and be swallowed up by this world.

—Eph. 6:1-4; Col. 3:20, 21; Prov. 1:8; 13: 24; 22:6.

6, 7. (a) For the Christian family to make proper advancement, what principles should guide? (b) What is needed if children are to continue in the way to life?

Spiritual advancement can be hindered by many things. Perhaps you have allowed some bad habits or practices to keep control over you after your coming out of the world. For example, the habit of smoking, or other uses of tobacco, which everyone knows is detrimental to one's health, has a strong hold on some and, due to lack of self-control and not exercising strong faith in Jehovah, they permit this bad habit to continue to dominate them, leading to a slowing down physically and spiritually as well as to a bad conscience. Where the will is weak in matters of this nature, this is often reflected in handling other matters of serious concern. Then it may be that the overindulgence in food or drink, which dulls the senses, is slowing you down. Excessive pleasures satisfy the desires of the flesh, but gradually encroach on our time and energy so that we become lovers of pleasure more than real lovers of God. (2 Tim. 3:4) The Bible shows that there is a great conflict between the flesh and the spirit. How we think determines which one wins out. -Rom. 8:12, 13; 12:1, 2.

9 Worldly thinking and language are

definite hindrances to advance ment. God's Word admonishes: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither



Children advance in the right direction when parents train them to respond to God's Word

8. What personal bad habits might be hindering the advancement of some?
9. How important are our thoughts and

speech?

shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." If we respond to this clear-cut counsel from our Grand Instructor, we will cleanse our minds of any obscene or unclean thoughts and follow the good counsel at Philippians 4:8, to think on things that are of serious concern, righteous, chaste, lovable, well spoken of, virtuous and praiseworthy.—Eph. 5:3, 4; 4:29-31; 1 Thess. 4:3-8.

<sup>10</sup> Then, how is our association with others? Is it the right kind? "Bad associations spoil useful habits." The attitudes, the ambitions, the ways of life of worldly ones cannot help but influence us if we let ourselves be drawn into their close company. Make it your goal to be with those who can build you up spiritually and who will not tear down the hope, the spirituality and the good conscience that you have before Jehovah.—1 Cor. 15:33; Jas. 4:4.

<sup>11</sup> And as we make our living in this world, there are things to which we need to give attention here, too. First, are we getting so involved that we begin to taste the love of money and the power it brings us? Remember the Bible's counsel that many, in reaching out for this love, have been led astray from the faith and have stabbed themselves all over with many pains. Being content with necessities and having godly devotion with self-sufficiency result in great gain.—1 Tim. 6:6-10.

<sup>12</sup> Then we are counseled to be honest and upright, as we do our secular work to gain necessities. Is what we are doing legal? Is it honorable? Is it compatible with Christian principles of neutrality? (Eph. 4:25, 28; Isa. 2:4) Is it merely a means to support us and our families in the Kingdom ministry rather than our chief occupation both mentally and physically? While it is getting to be more and more difficult for true Christians to make a living without being visibly identified with the Devil's beastly political organization, with its violent nationalism, we do have to remain neutral and avoid lending our minds and hands to its purposes in opposition to God. (Rev. 13:16, 17) If there is a compromising on these principles, then there is a dampening of our zeal; we begin to feel unfit for Jehovah's holy service. Our advancement is slowed down, possibly causing us to come to a halt or even to turn aside. How fitting Paul's counsel at 2 Corinthians 7:1: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear"! Wisely he admonishes those who want to make advancement: "Put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us."-Heb. 12:1.

our pace just this side of the battle of Armageddon, we may find it somewhat difficult to get everything necessary into our schedules. Our meetings, our personal study, our ministerial activity, all must have first place. If they are not fitting into our schedules well, it may be that our schedules are too filled with time-consuming pursuits of little or no real profit to us, or it may be that we have not organized our affairs so as to accomplish the

<sup>10.</sup> Show how bad associations can slow down our advancement.

<sup>11.</sup> What should be our view toward money and material possessions?

<sup>12. (</sup>a) In what ways might activities on our secular jobs hinder our progress to maturity? (b) What Scriptural principles will help us keep the proper perspective?

<sup>13.</sup> What may be necessary in arranging our affairs to put spiritual things first?

important things first, before we go on to less vital matters. We are told at Ephesians 5:15, 16: "So keep strict watch that how you walk [yes, how you make advancement] is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." Lest we feel there is too much to do theocratically, we are wisely admonished: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

### EXAMPLES OF ADVANCEMENT

14 Since the Bible tells us that things written aforetime were written for our instruction, let us consider for a few moments some examples of faithful servants in the past who have made advancement manifest by responding to God's Word. You likely will remember Jehonadab, the son of Rechab. He was not a natural Israelite, but he was zealous for true worship. The account at 2 Kings 10:15, 16 tells us that he went out to meet King Jehu as he was riding furiously on his way to slaughter the Baal worshipers in Israel. Jehu saw him and wondered if he too would want to go along, asking: "Is your heart upright with me, just as my own heart is with your heart?" No hesitation in answer here! "To this Jehonadab said: 'It is.'" Immediately he was lifted into the chariot, and off they went. He responded positively to the invitation to associate publicly with Jehu and those taking the lead in advancing true worship. Just as the remaining ones of the anointed must keep imitating Jehu, the Lord's "other sheep" today, whom Jehonadab pictured, must continue responding as he did. They want to associate actively with the Lord's anointed in the earth today in proclaiming Jehovah's judgments against the Devil and all of his supporters, soon to be destroyed. What a fine, positive example we have in Jehonadab!

<sup>15</sup> Consider now an example from a little different point of view. David is remembered for his perfect heart devotion to Jehovah, but we remember that David sinned terribly on one occasion. What can we learn from this incident in God's Word to help us in making advancement? First, look at 2 Samuel 12:7-12, and you will see how courageous the prophet Nathan was in telling David of his sin; and do you notice, in verse 9, how it is that David allowed himself not only to commit adultery, but to commit murder? "Why did you despise the word of Jehovah by doing what is bad in his eyes?" David had specifically disregarded the sixth, the seventh and the tenth commandments, regarding murder, adultery and coveting another man's wife. But what was David's reaction? Did he arrogantly tell the prophet to mind his own business and then continue making advancement in the wrong direction? The answer is in verse 13: "David now said to Nathan: 'I have sinned against Jehovah." Thus David acknowledged his sin immediately and responded to correction. His heartfelt prayer to God for forgiveness and restoration, as contained in Psalm 51, was the result. (See the superscription of this psalm.) The question now presents itself. How do we respond to counsel when it is administered to us? Do we humbly acknowledge wrong and submit to discipline so that we can make proper advancement again? Like David, let us respond to God's Word, even

<sup>14. (</sup>a) Who was Jehonadab, and how did he respond to Jehu's invitation? (b) What is pictured by Jehonadab's ready response?

<sup>15. (</sup>a) What did the prophet Nathan show was the real reason why David allowed himself to fall into a course of sin? (b) How is David an example to any who are in need of correction?

though it hurts at the time, remembering that 'Jehovah disciplines those whom he loves.'—Heb. 12:4-11.

16 As to acceptance and ready response to God's direction, we have a fine example in the apostles. The account at Matthew 4:18-22 tells us that shortly after the beginning of his public ministry Jesus approached Simon and Andrew his brother, who made their living by fishing on the Sea of Galilee, saying: "Come after me, and I will make you fishers of men." Did they offer excuses as to why they could not do so? No, the record tells us, "At once abandoning the nets, they followed him." Right afterward there was a similar response from James and John: "At once leaving the boat and their father, they followed him." Are we willing to make sacrifices such as the apostles did in order to keep the ministry in first place in our lives? Are we willing to give up a good secular job, as the apostles gave up their fishing business, and be content with the necessities of life in order to pioneer or to serve where the need for Kingdom preachers is greater? Do we recognize the voice of our Grand Instructor when we receive invitations through The Watchtower and Kingdom Ministry to expand our ministry? What fine opportunities we have to make advancement today!

<sup>17</sup> Young ministers of Jehovah have often been directed to Timothy's example of advancement in the ministry. Timothy listened to his mother and grandmother who believed God's Word. He responded to counsel from older brothers such as Paul, who wrote: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons." Do you

young folks respond to your Grand Instructor in the days of your youth as Timothy did? Do you pay attention to Jehovah's motherlike organization so as to make proper advancement? Are you obedient to your earthly parents? Do you accept counsel from older ones in the organization? Consider the wise counsel from Jehovah, leading to life: "Observe, O my son, the commandment of your father, and do not forsake the law of your mother. For the commandment is a lamp, and a light the law is, and the reproofs of discipline are the way of life."—1 Tim. 4:15: Prov. 6:20, 23.

18 Then as you grow up in the discipline and authoritative advice of Jehovah, how are you reaching out for additional privileges of service? Are you like Timothy in this respect, too? Timothy, by now already an overseer in his youth, responded to the fatherly counsel of Paul: "Keep on giving these commands and teaching them. Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness. While I am coming, continue applying yourself to public reading, to exhortation, to teaching. Do not be neglecting the gift in you."—1 Tim. 4:11-14.

open to all young brothers and sisters in Jehovah's organization today, such as the pioneer service, going to serve in one of the Bethel homes or becoming a missionary after attending Gilead school! Let your advancement be manifest as Timothy let his. How would you like to receive this recommendation from one like the apostle Paul, as stated regarding Timothy? "For I have no one else of a disposition like his who will genuinely care for the things

<sup>16.</sup> How did the apostles set a fine example for us today in responding to invitations to enlarge our privileges?

<sup>17.</sup> What counsel from God's Word is given to young servants of Jehovah to ensure proper advancement?

<sup>18, 19.</sup> As young brothers and sisters grow to maturity, what fine privileges are open to them?

NEXT ISSUE! SPECIAL!

Read: Why Almighty God Laughs

at the Nations.

pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news." What a fine recommendation! What an excellent example we have in Timothy!—Phil. 2:20-22.

20 There are so many ways younger and older ones alike can make advancement.

It is reflected in our willingness to take on a home Bible study, whereas before we might have felt unqualified to conduct one or thought we did not

have enough time for it. It is manifest too in the way we make opportunities to assist one of our brothers or sisters who has become weak spiritually. Every day privileges are before us, inviting us to take hold of them and contribute to the advancement of true worship. We will not hold back if we respond to God's Word and look for opportunities to let love bestow a blessing.

<sup>21</sup> The question presents itself now, Where are we at the moment in our Christian advancement? Have we just started in "The Way," or have we been associated for many years? Are we young in years, or have we grown old in Jehovah's service? Have we progressed in spiritual growth, or do we yet find that we are occupied with the elementary things of the truth? No matter what our circumstances or how far we have progressed already, are we conscious of steady spiritual growth? Do others around us see our advancement manifest, not to praise us or to be envious, but that they might be en-

couraged and stimulated to increased faith and good works? Let your family, those in your book study group, yes, all in the congregation, see your steady advancement! Make the hearts of the servants glad as they see you growing to maturity and not needing special help week by week, rather proving to be of help to others. Paul admonished: "At any rate, to what extent we have made progress. let

> us go on walking orderly in this same routine. Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that ac-

cords with the example you have in us."
—Phil. 3:16, 17: Heb. 6:1.

<sup>22</sup> And when we speak of advancement, we must remember that all the time that we are moving ahead in a spiritual sense we are also moving forward as to time. Here we are right on the very threshold of entry into God's new order. If we keep right on making steady advancement, one day soon we will have the grand privilege of going through the coming features of the great tribulation, and then looking around us to see that there is nothing left of the Devil's wicked, vicious system of things. It will have just melted away in the heat of Armageddon. None will be living except those who made their advancement manifest by responding to God's Word. How happy we will be that we heeded daily Jehovah's counsel at Proverbs 3:1, 2: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you"!

<sup>20.</sup> In what practical ways can we show that we are making continual progress?

<sup>21.</sup> What should be evident about us, whether we have been associated with God's organization many years or only a short time?

<sup>22.</sup> What will be the happy reward of those who keep making advancement in harmony with God's Word?

# WHY IS YOUR MINISTRY Successful?

"In that case you will prove successful if you take care to carry out the regulations and the judicial decisions that Jehovah commanded."—1 Chron. 22:13.

CUCCESS is measured today in terms of how much education, money, popularity or skill a person has acquired during his lifetime. How happy we can be that God does not require any of these things in abundance in order for us to be successful in the Christian ministry! While the apostle Paul was a learned man, trained at the feet of the eminent teacher Gamaliel, he nevertheless recognized the humble position of most Christian believers. "You behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; 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, in order that no flesh might boast in the sight of God." (1 Cor. 1:26-29) In measuring success in our ministry, therefore, it is vital that we look at matters from God's standpoint.

<sup>2</sup> Basic education is useful in the ministry, but one should not be discouraged or feel disqualified for the ministry if his secular education has been limited. It is not how much you know that counts with God, but how much you love the truth that has been planted in your heart so that you nurture it and make it grow. It is just as true today as in Paul's day: "The world through its wisdom did not get to know God." (1 Cor. 1:21) Remember that many of Jesus' disciples, including the prominent apostles Peter and John, "were men unlettered and ordinary." (Acts 4:13) When the humble followers of Jesus returned to him after being instructed and sent out, we are told of his response on hearing of their good results in the ministry: "In that very hour he became overjoyed in the holy spirit and said: 'I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you' "!-Luke 10:21.

<sup>3</sup> As far as wealth and popularity are concerned, right away we must disqualify them as standards for judging success in the Christian ministry. Material possessions and personal prestige carry no weight with God. The clergy of Christendom seek both and, in doing so, imitate the religious leaders in Jesus' day. "Now the Pharisees, who were money lovers, were listening to all these things, and they began to sneer at him." Jesus said: "All

<sup>1.</sup> How is success measured today, in contrast to the Bible's description of most Christian believers?

<sup>2.</sup> Why does limited education not disqualify one for the ministry?

<sup>3.</sup> Show why wealth and popularity are not proper standards for judging success in the ministry.

the works they do they do to be viewed by men... They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market places and to be called Rabbi by men." Jesus instructed his disciples to be content with the necessities of life, to be humble, to avoid giving titles to men and to be servants of one another. Their motive was to 'store up treasures in heaven' and to gain the favor of God, not of men. The poor and the unpopular were welcomed by Jesus.—Luke 16:14; 15:1-7; Matt. 23:5-12; 6:19, 20, 31-34.

4 Now, as to skill, this is something that the world makes much of, and, indeed, many extraordinary feats are accomplished with skilled minds and hands. Success in the ministry requires skill too, but the art of being a good teacher of God's Word is not too difficult for anyone to master. While it takes many years of study and practice to become a skilled surgeon or engineer, and those who qualify are few, this is not true of those who wish to be skillful ministers. Not that it does not take much study and putting into regular practice the things learned. It does, but the unique thing about the ministry is that one can begin to share in it after only a short time of study. When one begins to learn the good things from God's Word and sees the importance of teaching these to others, there is no reason for him to hold back in speaking these good things to his neighbor. He, of course, should be careful as a novice that he does not teach error unwittingly, so he should listen closely to instructions from more experienced ministers while getting on-the-job training. Before long he can make a dedication to God and get baptized and become a skillful ordained minister in teaching others.

<sup>5</sup> If education, wealth, popularity and even skill are not the most important factors in measuring success in the ministry, then by what standards shall we determine if our ministry is successful? Perhaps it is the number of converts made. or is there something more? By examining the ministry of Christ Jesus and the instructions that he gave for carrying on the ministry after his ascension to heaven, we will get the answer. As to the making of converts, it is interesting to observe that there was a time when Jesus' ministry gave all the outward appearances of having failed. When he was arrested, all of his disciples abandoned him, although this had been foretold by him. (John 16: 32) However, when the holy spirit was poured out at Pentecost 33 C.E., there were 120 faithful disciples awaiting instructions in an upper room in Jerusalem. That very same day the apostle Peter spoke to a great crowd of Jews, and from among them 3,000 more put faith in Christ Jesus and were begotten by holy spirit. From that day forward many were added to the Christian congregation. Jesus manifestly had been very successful in gathering together the first members of the Christian congregation. It must be remembered, however, that only a limited number of the Jews accepted him as the Messiah. There was no mass conversion. The success of Jesus' ministry was measured by more than the number of disciples added. Indeed, this was secondary. He put the emphasis on glorifying his heavenly Father. Moreover, by his faithful course in everything, including all the tests and opposition brought by the Devil, Jesus proved his unbreakable devotion to his heavenly Father and branded the great Adversary a liar. By the standards set by

<sup>4.</sup> What part does skill play in a successful ministry?

<sup>5. (</sup>a) How shall we arrive at the right standards for judging success in the ministry? (b) What factors, besides the making of disciples, made the ministry of Jesus a complete success?

Jehovah, the ministry of Jesus was a complete success.

### TODAY'S STANDARDS FOR MEASURING SUCCESS

Now that we are far removed from the first century C.E. of the early Christian congregation, one might think the standards of measuring success in the ministry have changed. Actually they are the same. This is true because our commission and our objectives in the ministry remain the same. No new instructions have been issued for giving the final witness other than those contained in God's Word. By checking his Word closely we will be able to measure the success of our ministry. Moreover, where we find that success is limited in our own witnessmaking, we will be able to copy more closely the example of the Master Teacher, Christ Jesus, and the early disciples whom he taught.

7 As in Jesus' day, there are today basically four reasons why we continue to preach in this "time of the end," and each ought to be considered in determining the success of our ministry. As we consider each one, we invite you to see how your own ministry measures up. While Jehovah is the Judge, we are sure you will find cause for encouragement where faithful performance is found; and if you find places where your ministry needs strengthening, you will be able to give these due attention. (1) Just as Jesus preached a message of salvation, so Jehovah's witnesses feel keenly their obligation to "make disciples of people of all the nations," as commanded by Christ Jesus. (Matt. 28:19, 20) Right-hearted ones must hear the message preached if they are to

learn of the narrow way to life and turn off the broad road leading to destruction. (2) In contrast, we are also preaching a message of warning in the midst of all the inhabitants of the earth regarding the coming day of God's executional judgment against wrongdoers.—Matt. 7:13, 14; Ezek. 3:17-19; Rev. 14:6, 7.

8 Hence, we are commissioned to preach not only "good news to the meek ones" and "the year of good will on the part of Jehovah" but also the "day of vengeance on the part of our God." (Isa. 61:1, 2: Luke 4:16-21) Like God's faithful servant Ezekiel, we must today continue to preach to persons "whether they will hear or will refrain," and this must be done in the face of opposition. (Ezek. 2:5-7; 3:4, 7-9) Boldly and yet with tactfulness and genuine love we will declare the judgment message, knowing in advance that the vast majority will not listen, and yet some who initially oppose may open their eyes. Are you faithfully using all your opportunities to preach the good news and conscientiously to teach those who respond to the message? If so, there is cause for encouragement, and you are assured by Jehovah that he will grant success and strengthen you to continue without letup. It has been the privilege of Jehovah's modern-day witnesses to help thousands of sheeplike ones to the side of salvation, the right side of the King-Shepherd, Christ Jesus, while causing goatlike opposers to manifest that they deserve to be placed on his left side for destruction.—Matt. 25:31-46.

<sup>9</sup> A third and most important reason why we must continue to preach is (3) that this gives opportunity for Jehovah's servants on earth to demonstrate their love and their integrity to Jehovah. It is

<sup>6.</sup> Have the commission and objectives of our ministry changed in this modern twentieth century?

<sup>7. (</sup>a) What is the first of the four reasons for faithful preaching in this "time of the end"? (b) What is the second?

<sup>8.</sup> How can we be encouraged in examining our ministry in relationship to the first two reasons for preaching God's message to the people?

<sup>9.</sup> What third reason for faithful preaching is given, and why is this important in determining success?

one thing to say that we love God and our neighbor, but it is another thing to prove it. Moreover, it is in the process of proving what we think we are at heart that we find places for improvement and perfecting our love and integrity. We learn dependence upon God. (2 Cor. 12:9) We see the need to be tactful, patient, merciful. Going out regularly in the preaching work might in some respects be a trial to some, but we must remember that trials can result in endurance and help us in perfecting holiness: "Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit, which was given us." (Rom. 5:3-5) Those who are veterans in the house-to-house work will tell you without any hesitation that there is no substitute for the ministry to sharpen our appreciation, to perfect our obedience, to nurture our love for God and our neighbor, to dispel the fear of man, to show what we truly are at heart .- 2 Tim. 4:2-5.

10 How satisfying it is to know that we have done what we have been assigned to do! Jesus in prayer to his Father said: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4) How thrilled at heart the man in linen must have been in reporting, "I have done just as you have commanded me," following the marking of all who were in line for salvation. (Ezek. 9:1-4, 11) Have you obediently and courageously made opportunities to share in the ministry despite family opposition, a tendency toward shyness, failing health or any other interference or distraction

10. What satisfaction comes in being faithful in our assignments?

that might present itself? Have you allowed the various situations encountered in the ministry to increase your love for Jehovah and your fellowman, even your enemies? Are you better able to face difficulties and trials as a result? If so, in this respect too, you can say that, as far as personal effects are concerned, your ministry is a success.

<sup>11</sup> And, finally, as we consider the reasons why we continue to preach, we have the fourth and most important of all reasons and that is (4) to make known the name and purposes of Jehovah. Jesus made known Jehovah's name to his disciples and taught them to pray, "Let your name be sanctified." (Matt. 6:9; John 17:26) At least sixty times in Ezekiel's prophecy alone, we note the words of God that persons on earth will "have to know that I am Jehovah." In the modern fulfillment of Exodus 9:16, it is Jehovah's purpose that his name be "declared in all the earth." His name involves his reputation. and others must have the opportunity to learn about the Creator, that he is loving and merciful, and yet those who choose to ignore him and spurn his love will be denied the right to live in his new system of things.

<sup>12</sup> Without their understanding the great issue involving the adversary, Satan the Devil, many have blamed God for wickedness. Without cause his name has been reproached, he has been lied against and misrepresented. Millions of false gods have received the honor and respect due Him, some persons even in this modern day worshiping the Devil himself. Who is the true God? Indeed, does God live at all? In fulfilling our role as Jehovah's witnesses, may it never happen that any one of

<sup>11.</sup> What is the fourth and most important reason for faithful preaching?

<sup>12.</sup> Why is it vital that we work for the vindication of Jehovah's name, and what encouragement comes to those who do?

us refuses to speak up in behalf of Jehovah our God in the court arena of the world to let all men know that he is the true God and that he not only lives but also will see to it that his purposes are carried out! Have you not only prayed for Jehovah's name to be sanctified but also acted in harmony with your prayer by speaking of Jehovah's greatness and all his wonderful works? If so, then in this respect, too, your ministry is successful as being the right kind of ministry in the sight of God and is a sweet, acceptable sacrifice of praise to Him.—Isa. 43:10; Heb. 13:15.

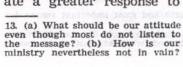
### FINDING SUCCESS DESPITE OBSTACLES

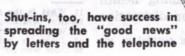
13 Nevertheless, we must recognize that there are a number of factors that can bring discouragement to us individually and make us feel that our ministry is not successful. When we learn the truths of God's Word, we are eager to share them with our relatives and friends, and then go into the community from house to house. But many we find do not share our enthusiasm and love for these new-found truths. Indeed, in some territories we may go to quite a few doors before we are able to talk long enough to present our sermon and introduce Bible literature that will help them in a study of Jehovah's Word. We may begin to wonder, "What's wrong?" But as we stop for a moment and weigh matters in the light of God's Word, we realize that the opposition is not against us personally but against the message we bear. As we reflect, we may see ways to sharpen our presentations so as to speak more convincingly and create a greater response to

the message, but the important thing is not to quit. The satisfaction from our ministry, despite these incidents, comes when we realize that we have faithfully endeavored to give the witness. Those who refuse to listen will be without excuse in saying they did not have opportunity to hear. But what a distinct pleasure it is to find here and there a hearing ear! These occasions more than make up for all the times we are turned away.

14 Setting reasonable objectives or goals in the ministry contributes to our success. The goals should not be too high, so that, if they are not reached, this is a cause for discouragement. On the other hand, the goals should not be so low that we are being content with mere token service. The objectives, of course, should be within our capabilities as determined by health, family circumstances and other factors. Can you make adjustments so as to be a preacher of the good news full time? If so, this would be a reasonable goal for you. On the other hand, perhaps you are confined to your home due to sickness. In this case, your going from house to house may be quite limited, but, then, there will

14. How will reasonable goals help ensure success in the ministry?





be opportunities to witness to those who visit, and you will be able to use the telephone and letters to reach others with the Kingdom message. Good scheduling and following through with determination will aid you to reach the reasonable goal of activity in the ministry that you have set for yourself. Remember, too, others see your faithfulness in the ministry under these circumstances and are encouraged to greater activity themselves. Moreover, success in the ministry is also reflected in your application of Christian principles, so that you are pleasant, showing perseverance and a positive frame of mind rather than letting your infirmity cause you to be unpleasant or difficult to be around.

15 Due to certain circumstances, such as a lack of education, advanced age or a physical handicap, a person may not have been chosen to give public lectures from the platform or may have had some difficulty starting or regularly holding a Bible study with someone else. He may have tried diligently to improve and may have accepted the help of others, but to conduct a Bible study regularly has proved to be difficult for him. He has found, too, that he just cannot seem to measure up to being a public speaker. While this may bring some disappointment, there is every reason to be encouraged. Good is being accomplished. By his persevering in the ministry, many will have the opportunity at least to hear the good news, and Bible literature can be placed. This can be read and profited from by those contacted. This diligence and desire to make advancement will be richly blessed in unexpected ways by Jehovah. By no means can we say his ministry is a failure. In this case one might be a living example of how God has chosen "the weak things of the world,

that he might put the strong things to shame."

16 If you are one with little formal education or natural ability, then the thing to do is use all the provisions Jehovah has made to train you for the ministry, even if it means, as in some cases, starting right from the beginning and learning to read and write. More experienced ministers will be glad to help you. If one has a willing spirit, wanting to do Jehovah's will for him, he will have success in the ministry, because Jehovah guarantees it by his spirit.—Luke 11:13; 2 Tim. 1:6-8.

<sup>17</sup> A publisher young in years might feel that because he is unable to deliver a Bible sermon or to conduct Bible studies like more experienced publishers, his activity is not successful. To the contrary, young publishers of the good news can do much to help others learn the truth. While their Bible activity at first might be limited to a well-planned presentation in connection with placing copies of the Watchtower and Awake! magazines, and using opportunities to speak to their teachers and fellow students about the Bible, gradually they will be able to expand their activity into the back-call and Bible-study work with the help of their parents. Many young servants of Jehovah have given a wonderful account of themselves in school and otherwise in courageously speaking about their Creator in the days of their youth. Consider, too, what a fine impression this must make on others, to see boys and girls doing such an honorable work rather than growing up to be lazy troublemakers in the community.—Eccl. 12:1; Matt. 21:16; Ps. 148:12, 13.

18 An experienced publisher, however,

<sup>15.</sup> If unavoidable circumstances have limited our opportunities in the ministry, why is there no reason to feel discouragement?

<sup>16.</sup> What can be done in many instances where one's education or natural ability is limited?

<sup>17.</sup> How can one young in years be successful in the Kingdom activity?

<sup>18.</sup> If one has not yet helped someone to become a baptized disciple, is there reason to conclude that his ministry has been a failure?

may reflect upon his ministry and observe that he has not as yet assisted anyone to become a disciple to the point of dedication and baptism. Bible literature is placed and return calls are made, and in some instances a Bible study might be started for a period. While the expected results may not have been forthcoming as yet, it is good to remember that one's ministry is not a failure because he has not as yet helped one to become a disciple. No, his ministry is a working reality; he has still been active in preaching the good news and in holding high Jehovah's great name. He has been faithful in the ministry, and this has helped him in working out his integrity and love for Jehovah. Now, with application of teaching methods and help from more experienced ministers, perhaps it will be possible not only to start a Bible study but also to hold this regularly and thus share in 'making disciples.'

19 Why is your ministry successful? Never forget that it is in more ways than one! We will continue to work for and confidently look to Jehovah for increase, but, as we approach the end, we will not be discouraged if the increase becomes slower in some parts of the world than in others. In fact, we are forewarned that the time will come when none will want to listen to Jehovah's Christian witnesses. Nevertheless, with Jehovah's unfailing help, we will faithfully preach the final witness as a warning of Jehovah's coming execution of the wicked, we will maintain our integrity in the face of opposition and adversity, and, above all, we will hold high Jehovah's great name. "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." -John 15:8.

19. Summarize the four reasons why our ministry is successful.

# Giving a Witness Worthy of the Kingdom

What shows that the Watch Tower Society early saw the need of giving a witness worthy of the Kingdom?

The witness about the Kingdom that the Society early appreciated must be given was that mentioned by Jesus in his great prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." "Also, in all the nations the good news has to be preached first."—Matt. 24:14; Mark 13:10.\*

The Watch Tower Society early pointed out that only truly enlightened Christians familiar with Bible truth regarding the paradisaic destiny of the earth could properly fulfill Jesus' prophecy and that this must be done by all available means. To this end, among other things, it encouraged public lectures, the full-time house-to-house preaching activity and the publishing of sermons in newspapers, and it produced a Biblical slide and motion picture drama that coordinated the human voice with it, this being far ahead of the times.

How has the witness about the Kingdom greatly increased in spite of opposition?

Eight of the leading members of the Watch Tower Society, including the president, were arrested and spent nine months in jail in 1918 and 1919. Many other Witnesses were arrested and suffered mob action throughout the United States prior to and during World War II. In particular were the Witnesses persecuted in such totalitarian lands as Nazi Germany. Yet in spite of all such persecution the numbers of the Witnesses steadily grew; in fact, tenfold from 1928 to 1948, and nearly a million

<sup>\*</sup> For details see The Watchtower, January 1, 1968.

more Kingdom preachers have taken up the work since 1948.

What provisions for aiding Jehovah's people to give a worthy witness have been initiated since 1942?

The Theocratic Ministry School was started at the Society's headquarters with the male members of the staff in 1942 and then introduced throughout the world in all congregations. The Watchtower Bible School of Gilead was organized in 1943 for the training of missionaries for foreign service. In 1959 the Kingdom Ministry School was organized in many lands for the purpose of aiding overseers and their assistants better to discharge their duties toward their congregations. More recently the Primary School was organized to give new members of the Brooklyn headquarters staff intensive ministerial training for six months.

What facts show that Jehovah's witnesses last year gave a witness worthy of the Kingdom?

More than 82,800 new Witnesses were baptized. All together, 1,221,504 Christian witnesses of Jehovah spent 208,666,762 hours in preaching God's Word and in teaching people who were hungry for the truth. These also made 89,903,578 return visits on interested persons and each month conducted 977,503 Bible studies with persons conscious of their spiritual need. This was done in 200 lands and in 165 languages.—Matt. 5:3.

What must a Witness individually do to give a witness worthy of the Kingdom?

He must give the interests of God's kingdom first place in his life. (Matt. 6:33) This means finding time for regular private Bible study and for attending the weekly meetings of his congregation. (2 Tim. 2:15; Heb. 10: 23-25) It also means endeavoring to share in all features of the ministry, offering Bible-study aids to people from house to house and in other ways, as well as sharing in the back-call and home Bible-study activity, making disciples. (Matt. 28:19) And it also means finding time to share in other activities such as visiting the sick, helping to keep the Kingdom Hall clean and attending the larger assemblies.—Jas. 1:27.

Giving a witness worthy of the Kingdom also requires that one watch his personal conduct so that it is above reproach; that he put on a new personality and bring forth the fruits of the spirit. Important also is keeping unspotted from the world both religiously and politically. At all times one's conduct should be "worthy of the good news."

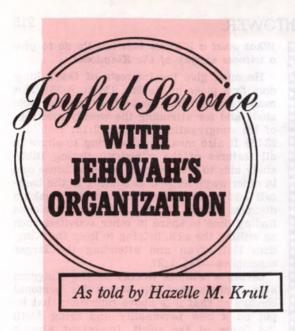
—Phil. 1:27.

Among the present rewards held out to those who give a witness worthy of the Kingdom is experiencing the greater happiness that comes from giving. (Acts 20:35) They also enjoy the blessing of Jehovah, which makes rich and to which He adds no sorrow. (Prov. 10:22) And they can hope to see their efforts prospered to the extent of bringing forth fruit, thirty-, sixty- if not a hundredfold.—Matt. 13:23.

### How Inconsistent!

The theory of evolution as taught today is based on the belief that small mutations, changes in the genetic material of organisms, built the entire world of living creatures, starting from elementary molecules in some primeval slime or 'soup.' Yet, Science News of September 21, 1968, reports this observation of a leading geneticist from the twelfth International Congress of Genetics in Tokyo, attended by 2,000 scientists from 53 nations: "The task of chief importance in the genetics of future mankind is the protection of human heredity from natural, chemical and radiation mutations."

But if mutations have really built all the marvelously complex and awe-inspiring living things on earth, then why not work to stimulate more mutations instead of seeking protection from them? Because the truth of the matter is that mutations are degenerative in nature, not evolutionary. And yet, mutations are held to be the chief agency of evolution, the cornerstone of the modern theory. How appropriate the words of the psalmist who stated: "The senseless one has said in his heart: "There is no Jehovah.'"—Ps. 14:1.



RAINED up in the way I should go.'
This was my heritage from Godfearing, truth-seeking parents. True, they
had been raised according to the Lutheran
religion, but they were not happy in it.
They hungered for something more satisfying.

I can recall that, when I was just a child, a man and his wife came to our home with three paperback books called "Millennial Dawn." As it later turned out, they were colporteurs (now known as pioneer ministers) of the Watch Tower Bible and Tract Society. I can still see their happy faces as they talked enthusiastically about the Bible's message of hope, the thousand-year reign of Christ, and many other wonderful things. Mother accepted the literature. She was persuaded that this was what she wanted.

My father, always a student, began to read, and he too quickly recognized the genuine sound of God's truth. Soon he was talking at every opportunity about the new things he was learning—to his children, to store customers, clerks, relatives and ac-

quaintances. Yes, so much so that we often heard references to "Krull's religion." Everyone would want to know about the grand future outlined in the Bible, so father thought.

Then came some thrilling news for all of us. Charles T. Russell, writer of those soul-stirring books we had received, was scheduled to speak in Indianapolis, fifty miles away, on a most unusual subject-"To Hell and Back." My parents made a special effort to be there and returned from the lecture bubbling over with excitement. Never had they heard such a talk! So happy were they that they gave little thought to the jeers and slurring comments of those who claimed that there is no return from hell. Father was completely convinced now. The Bible was always within arm's reach, and though he had a reputation for punctuality, he would now often be late in coming home when he found someone who would listen to the "good news."

About this time a Bible Student (as Jehovah's witnesses were then known) and his family moved into our town of Muncie, Indiana. He called at our home because he had learned that father's name was on the list of subscribers for *The Watch Tower*. He invited us to a Bible talk to be given in his home the next day, Sunday. All nine of our family were there, and that was the start of something we kept up through the years—attending meetings.

Our first share in the house-to-house ministry had to do with the distribution of tracts. Our territory was everything within a radius of thirty miles. Some days we would work from early morning till late in the evening. We would take advantage of county fairs, placing tracts in the vehicles, often having to dodge the hoofs of nervous horses or face the angry rebuff by persons not interested. But each day's service ended with an indescribable

satisfaction at having done what we could.

From colporteurs working in surrounding areas, and who often came to spend the weekend at our home, we learned many things. As they related their experiences, we grew to appreciate the value of discussing ways and means of effectively reaching people. We got to realize the need of organization in order to get results. Our minds were focused on service privileges, and soon we were considering how we, too, might taste the joys of the fulltime preaching career as pioneer ministers.

#### PIONEERING BEGINS

The summer of 1908 brought with it a big event for our family. We attended the convention at Put-in-Bay, Ohio, and six members of the family, including father, mother and myself, symbolized our dedication to Jehovah, being baptized by our beloved brother in the faith, W. E. Van Amburgh. That same summer I took up the pioneer ministry, first in the hometown, and then later in nearby counties. The days were filled with new and stimulating experiences that were to stand me in good stead in the years that lay ahead.

Came then the exciting news that Pastor Russell was coming to our town to give a public lecture. How overjoyed we were! And we worked hard and long, painting signs and street banners, going from door to door with invitations and calling personally on businessmen of the community. Imagine our joy when the Opera House was filled to overflowing half an hour before the lecture was due to begin. For two hours the audience gave rapt attention. Afterwards, men and women lingered to express their appreciation of the things heard. And we rejoiced in these results of organized service.

Another feature of those days that always did much to help me maintain the status of full-time preacher of the "good news" was the visits of representatives of the Watch Tower Society known then as "pilgrims." Happily, our home seemed to be always on the main route of those devoted servants of Jehovah. How we enjoyed the visits of J. F. Rutherford, A. H. Macmillan, H. H. Riemer, C. A. Wise, R. H. Barber, and scores of others! How these added to our ever-flowing stream of joy and to the riches of our faith! And how they aided us to appreciate Jehovah's organization!

#### BETHEL PRIVILEGES

A period of my life that is very precious to me began when, in 1913, I was accepted as a member of the headquarters Bethel family at Brooklyn, New York. That year, too, the Photo-Drama of Creation was in course of preparation. It was made up of moving pictures and beautiful colored slides of scenes from the Bible story, synchronized with talks and music on phonograph records. It was presented in four parts, each two hours long.

The Watch Tower Society had purchased a partly finished theater building on West 63rd Street, just off Manhattan's Broadway. Many devoted hands worked on the building day and night to get it ready for the dedication. It was called "The Temple." Still greater was the joy we experienced that Sunday early in January of 1914 when we had our first showing there of the beautiful and instructive Photo-Drama.

Next day Pastor Russell assigned me, together with my brother and sister, to the twice-daily showing of the Drama at The Temple. Later the Society developed plans for the showing of the Photo-Drama in every town or city of 5,000 or more population. That was truly a busy year and a happy one.

During that year discussions at the dining table in Bethel became increasingly interesting. Often Brother Russell would keep us at the table long after the dinner hour discussing the end of "the Gentile times" and our hope in connection with it. I well recall his good counsel and earnest admonition to "hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6, AV) He stated that the time feature had been reviewed and still seemed accurate, but if we were expecting more than what the Scriptures indicated, then we must be ready to adjust our minds and hearts in faith to Jehovah's way and wait on him for the outworking of associated events. What fine counsel that proved to be!

Some years later any who attended our public meetings were encouraged, if interested, to submit their names and addresses so that calls might be made on them for further Bible discussion. Far into the night some of those calls would extend, as people showed interest in the organization sponsoring the lectures and in learning more about the wonderful Bible hope. Each day was like a grand adventure and kept one alert and prayerful to be "always ready to make a defense" for the hope we entertain.—1 Pet. 3:15.

Can you picture us engaging in the ministry on one of those busy evenings? We would carry along at least four sets of the seven volumes of *Studies in the Scriptures*. We might have to walk miles and miles before the trip was over. But what joy it brought!

#### TRIBULATIONS, THEN GREATER JOY

Faced with the complications of World War I when efforts were made to stamp out our Christian work and cripple the organization, we appreciated as never before the fact that God has an organization. I remember when we received the special

Bible Students Monthly tract entitled "The Fall of Babylon." We realized that this powerful message, with its cartoon showing Babylon's walls tumbling down stone by stone, would take courage to distribute. Indeed, while sharing in its distribution one morning about twenty miles from home, mother and I and two other Witnesses landed in jail—incommunicado for a whole day and almost the whole night. A lawyer, in whose office we were held initially, exclaimed: "If these people are Christians, then this is a terrible thing that is happening here today."

When, later, our Christian brothers at the Brooklyn Bethel were on trial and sentenced to long terms in prison, the times were surely trying. However, we took heart as the move got under way to circulate a petition for their release from unjust imprisonment. Once again I was arrested, taken this time to police headquarters for questioning behind locked doors. I was shown the file they kept on the Bible Students and was grilled at great length on the purpose and nature of our activity. Finally they accepted literature explaining our position, promising to read it through so they would know what to say when complaints were phoned in about our activities.

What a happy day it was when we learned that the officers of the Watch Tower Society had been released from prison and exonerated! How thankful to Jehovah we all were! Swiftly, then, came the evidences of a stronger, more devoted organization. An assembly was to be held at Cedar Point, Ohio. We had longed to see and talk with our spiritual brothers and sisters. And now the assembly gave us our wish and surely surpassed all our anticipations. And a big surprise! A new and powerful instrument for our ministry was released—The Golden Age, a Journal of Fact, Hope and Conviction, later to be-

come known as *Awake!* It was a privilege to be among those assigned to accept subscriptions from the brothers assembled there at Cedar Point. Now, almost fifty years later, with undiminished joy we still present this wonderful magazine to the people.

Again in 1922 we were united in convention at Cedar Point. It was as though our feet were back on solid ground as we heard the words, "Back to the field, O ye sons of the most high God!" And what a thrill when the banner above the platform was suddenly unfolded and there we beheld our marching orders, "Advertise the King and Kingdom."

#### PRECIOUS PIONEER MINISTRY

In 1926 my sister Helen and I got into the full-time preaching activity. How glad I was to resume these privileges! Hard times had come, though, and we often had to exchange Bible literature for whatever the people had to offer—chickens, corn, eggs, syrup, and so on. We even exchanged soap wrappers by the thousands, and in the evening, as we chatted over the experiences of the day, we would be cutting out the coupons.

In places where we located people truly interested in Bible study, we would arrange for a return call some convenient evening. We would plan to return with a recorded Bible lecture, and often were pleasantly surprised to find that householders had invited all their neighbors to come and hear.

In one small mill town the authorities objected to our Christian work, and Helen and I were arrested and placed in the mill jail, a place ordinarily reserved for drunks. This was at a time when many of our fellow Christians throughout the land were undergoing persecution. We got a trial of sorts and were sentenced. However, on appeal we were later cleared by a victory in

the Supreme Court. Again Jehovah's organization had come to our rescue. In all these experiences we were always aware of the close relationship that existed, isolated though we often were, between ourselves and our brothers at the Society's headquarters.

By 1943 both mother and father had completed their course. They died in the happy satisfaction of having had so many privileges. True, we children were now without their help and encouragement, but now we were sufficiently strong, with Jehovah's help, to meet the new circumstances. Our other sister, Maud, consented to undertake extra obligations so as to allow Helen and me to carry on as pioneers, now working close to home. Then late in 1966 Maud fell asleep in death, and once more we were faced with the challenge of rearranging our affairs so as to continue without letup in our chosen vocation. In our sorrow we were greatly comforted by the words of Psalm 116:15: "Precious in the eyes of Jehovah is the death of his loyal ones." There was still joy in serving with Jehovah's organization.

A few years ago it was thrilling to visit the Brooklyn Bethel again for a few days. It seemed as if the years between had dropped away and I was again a member of that wonderful family. The family had surely grown. However, I could still find familiar faces, a few who have continued loyally on the job since World War I. How heartening it is to see, though, that, regardless of individuals, Jehovah's organization continues by his undeserved kindness to direct a prospering, worldwide ministry to his praise!

As the years pass, we have found that there is quite a diminution in strength and physical endurance, but, if anything, the joy has continued to increase. We have learned to be thankful for what we can still do and not fret over what we cannot now do. The magnificent flow of Bible truth through the pages of *The Watchtower* has imparted a strength to us continually, spiritual strength that sustains us and moves us to sing forth amid our

human frailties: "O Jehovah, you are my God. I exalt you, I laud your name, for you have done wonderful things, counsels from early times, in faithfulness, in trustworthiness."—Isa. 25:1.

## "CLASSICAL" HISTORIANS



how dependable?

Rome are heavily relied on by modern historians to fill gaps or confirm certain data in the history of the ancient world. Those "classical" authorities, some scholars feel, offer a more dependable basis for chronology than does the information found in the Bible. For this reason, it is of interest to consider those early sources of history. How accurate, how dependable are they?

Since late in the eighteenth century of our Common Era, institutions of "higher learning" have given a great deal of attention to the writings of these "classical" historians—men such as Herodotus, Xenophon, Thucydides, Plutarch and others. Generations of students have been taught to prefer the historical testimony of such ancient writers, where the testimony differs from that of the Holy Scriptures. And this despite the fact that a multitude of these students profess to be Christian.

Is there not, then, added reason to scrutinize those secular sources? We should be interested, not only in their general worth, but also in the motives that may have prompted them to write, and in determining whether they were consistently accurate as to the facts and dates they set down. Were these men striving after accuracy and truth? Or, were some writing mainly to acquire fame or simply to entertain?

#### ACCURACY OR POPULARITY?

The name of Herodotus, Greek historian of the fifth century B.C.E., comes to attention first. He has been called "the father of history," and doubtless he did start a new trend relative to the recording of history when he undertook his project—one that revealed a vivid imagination and broad scope of thought. As a storyteller he excels. Researchers of today, however, are somewhat disturbed about certain features of his work. "A large number of inaccuracies are found in his reports," according to Professor A. W. Ahl, in his Outline of Persian History, page 15.

Here is a pertinent reference from *The Encyclopædia Britannica* (1946 edition, Volume 10, page 772): "The chief defects of Herodotus are his failure to grasp the principles of historical criticism, to understand the nature of military operations,

and to appreciate the importance of chronology. . . . most serious of all his deficiencies is his careless chronology. Even for the fifth century [his own era], the data which he affords are inadequate or ambiguous."

In all justice it must be said that historians are indebted to Herodotus for passing on a vast amount of facts and dates, some of them, as far as can be checked, quite accurate. However, there is no reason to accept all of his data as infallibly true.

Xenophon was another Greek chronicler who had grown to manhood by the close of that same fifth century B.C.E. His *Cyropaedia* has been called "a political and philosophical romance." Scholars point out that in its writing Xenophon "had little or nothing to build upon except the floating stories and traditions of the East that had gathered round the figure of the great Persian hero-king [Cyrus the younger]." It is also claimed that "a distinct moral purpose, to which literal truth is sacrificed, runs through the work."

In his *Hellenica*, or Greek history, it is charged, Xenophon displayed "unmistakable traces of a pettiness of mind and narrowness of view very far below the dignity of an historian." It is also claimed that "there are certainly serious omissions and defects in the work, which greatly detract from its value."—*The Encyclopædia Britannica*, 9th edition, Volume 24, page 721.

There can be no doubt, on the other hand, that Xenophon's works had their excellencies also. "His description of places and of relative distances is very minute and painstaking. The researches of modern travellers attest his general accuracy." However, geographical accuracy alone is surely no reason for elevating his writings to a position rivaling the Bible

when it comes to matters of chronological history.

Historian Ctesias also lived in the fifth century B.C.E. His outstanding work. Persica, professes to be a history of Persia drawn from data in the royal archives of Persia. In his Seven Great Monarchies (Volume 2, page 85) George Rawlinson accuses Ctesias of deliberately extending the period of the Median monarchy "by the conscious use of a system of duplication. . . . Each king, or period, in Herodotus occurs in the list of Ctesias twice-a transparent device, clumsily cloaked by the cheap expedient of a liberal invention of names." The testimony of Ctesias is also opposed by the priest-historian Berossus, the philosopher Aristotle (4th century B.C.E.), and by recently discovered cuneiform inscriptions.3

How dependable, then, were those early historians? Not so accurate and trustworthy that their data should go unchecked against other reliable facts. The Encyclopædia Britannica (11th edition, Volume 26, page 894), speaking about Thucydides, Greek historian of that same fifth century B.C.E., notes that "the vice of the chroniclers, in his view, is that they cared only for popularity, and took no pains to make their narrative trustworthy." We can, however, allow for the possibility that Thucydides might have been somewhat severe in his appraisal.

#### THUCYDIDES AN EXCEPTION

Thucydides himself is widely regarded as somewhat of an exception to the rule of inaccuracy and carelessness among the "classical" historians. Says *The Encyclopædia Britannica*: "Thucydides stands alone among the men of his own days, . . . in the width of mental grasp which could seize the general significance of particular events . . . In contrast with [his] predecessors Thucydides has subjected his

material to the most searching scrutiny."

And *The Encyclopedia Americana* (1956 edition, Volume 26, page 596) offers this: "As a historian Thucydides holds the foremost place. He was painstaking and indefatigable in collecting and sifting facts, brief and terse in narrating them. His style is full of dignity and replete with condensed meaning."

Thucydides, for example, had recorded that the Greek general Themistocles fled to Persia when Artaxerxes Longimanus had but "lately come to the throne." (See Thucydides, Book I, Chapter 9.) Most other historians say that it was during the reign of Artaxerxes' father, Xerxes I, that this flight took place. On this point the Roman historian Nepos (1st century B.C.E.) declared: "I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city."—Themistocles, Chapter 9.

Though most reference works today give 465 B.C.E. as the year of Artaxerxes' accession to the throne of Persia, there is strong reason to believe that this is an error. Diodorus Siculus, Greek historian of the first century B.C.E., gives the date of Themistocles' death in Asia Minor as 471 B.C.E., and there is reason to believe that his flight took place at least two years prior thereto, or in 473 B.C.E. According to Thucydides, this was when Artaxerxes had "lately come to the throne." So it is quite likely that Artaxerxes' accession was sometime in the year 474 B.C.E.

And how does Artaxerxes' reign concern the Bible student? Well, the Bible record at Nehemiah 2:1-8 states that it was in that monarch's twentieth year that he issued a decree for the rebuilding of Jerusalem. Then, God's prophet Daniel was informed that from the time of Arta-

xerxes' decree to the appearance of the promised Messiah would be a period of 'sixty-nine weeks of years' or 483 years. (Dan. 9:25) So, did the facts of history vindicate the Bible count of time?

The twentieth year from 474 B.C.E. began in 455 B.C.E. Counting 483 years from this latter date, we reach the year 29 of our Common Era, the year of Jesus' baptism, on which occasion he received the heavenly acknowledgment of his Messiahship. As the disciple Luke recorded: "Jesus also was baptized and, as he was praying, the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: 'You are my Son, the beloved; I have approved you.'"—Luke 3: 21-23.\*

It may be noted, then, that of those "classical" historians of the fifth century B.C.E. the only one that is highly recommended for his sifting of the facts and accuracy of statement offers testimony that supports rather than challenges the Bible chronology.

#### LATER HISTORIANS

But what about the later historians of the Greeks and the Romans? Do they supply chronology that is sufficiently exact that it poses a serious challenge to the Bible's record? Among them we may consider Diodorus Siculus (1st century B.C.E.). Of the original forty books of his history, only fifteen have come down to us. Five of these deal with the mythic history of Egypt, Assyria, Ethiopia and Greece, and the remainder chronicle the second Persian war and extend to the time of Alexander the Great's successors. It is said of Diodorus that "he has been at little pains to sift his materials, and hence frequent repetitions and contradictions may be found in the body of the work. . . . In the

<sup>\*</sup> See "Your Will Be Done on Earth," pages 128-136.

chronology of the strictly historical period he is occasionally inaccurate."-The Encyclopædia Britannica, 9th edition, Volume 7, page 245.

Then there is Plutarch (c. 46-c. 120 C.E.). "Much has been said of Plutarch's inaccuracy: and it cannot be denied that he is careless about numbers and occasionally contradicts his own statements." (Plutarch's Lives, Introduction, by translator and reviser A. H. Clough, page xviii) He wrote about Themistocles and his times, as well as about other distinguished Greeks and Romans.

As to Livy, a Roman historian who died in the year 17 C.E., it appears that most of his historical works have come down to us only in quotations and epitomes by later writers. Says W. Lucas Collins. M.A., one of his translators: "Unhappily, the lost portion, as containing the later and more authentic history of the Roman people, and more especially of the period with which the writer was contemporaneous, is what we should have most wished to see." As was customary in his time, Livy introduced into his narration the then-existing traditions.



 Can a woman who has had a stillborn child reasonably expect the baby to be resurrected if she is faithful to God?—J. R., England.

Let us say at the outset that we sincerely sympathize with women who have had such an experience. We realize that it is a very sad event, and it once again underscores our need for God's new order where "death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21:4) Only then will

These first-century historians, we must remember, had to depend upon earlier sources for data relating to the period of the Assyrian, Babylonian and Persian monarchies. Some of those sources, we have already learned, were marred by carelessness and chronological inaccuracies. And besides, the process of copying from ancient records introduces additional uncertainty.

It follows, therefore, that the later "classical" historians can produce no stronger case against the Bible count of time than their predecessors of the fifth century B.C.E. Indeed, few of those "classical" writers, early or late, displayed any great concern about accuracy in keeping records of time. They afford modern readers a wealth of information on events, customs and philosophies of their times valuable background information. For the most part, however, they seem to have paid minor attention to accurate dating.

#### REFERENCES

- 1 The Encyclopædia Britannica, 11th edition, Volume 28, page 886.
- 2 Ibid., 9th edition, Volume 24, page 721. 3 Ibid., 9th edition, Volume 6, page 599. 4 Ibid., 11th edition, Volume 26, page 894.

such tragic results of human imperfection be eliminated.

When a woman conceives, an ovum being fertilized by a male sperm, life is passed on. According to God's view, the living embryo or fetus in the womb is considered a soul, and, under normal circumstances, it will in time be a separate individual before God. According to the Mosaic law, if a man damaged a woman, causing her to lose the child developing in her womb, the punishment was "soul for soul." (Ex. 21:22, 23) It is for this reason that, from a Biblical standpoint, willful abortion is murder.-Ex. 20:13: 1 Pet. 4:15.

In some cases, though, sickness or accident kills the developing embryo or fetus before it grows to full term and is born. While the immediate causes for such miscarriages and stillbirths are many, human imperfection is the root cause. And we have to look to God for the permanent end to imperfection.

What about the possibility of a resurrection in these cases? Resurrection implies a raising to life again. The examples in the Bible of persons raised to human life again indicate that the person comes back to life with the same degree of physical and mental growth possessed at death. (2 Ki. 4:17-36; Acts 20:9-12) Applying that to miscarriages and stillborn deliveries, is it reasonable that in the future Jehovah will insert back into the womb of a woman a partially developed embryo, or possibly a number of them? No, that does not seem so, nor is it likely that women who have had this sad experience actually expect that.

Furthermore, resurrection is for persons who have lived as individuals before Jehovah. Even a child who lives for only a short time after birth has existed as a separate person. But a miscarried fetus or stillborn child, though from a Biblical standpoint considered a "soul" while it was developing, never actually lived as a separate and distinct individual. So it would appear that such situations do not fall under

the resurrection provision outlined in the Bible.
—Acts 24:15.

We fully appreciate that this view might be most disappointing to some. But we can assure all that it is not offered out of callousness or dogmatism. Rather, we are simply replying frankly and honestly on the basis of what we find in God's Word. We emphasize that we are not in position to pass judgment on particular cases. All sorts of "borderline" situations might be brought up, and about them we have to say: God is the judge, and, being aware of all the circumstances, he will have to decide.

We know that Jehovah is truly perfect in wisdom, mercy and justice. He is "a God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4) Christians should develop trust in him and his promise: "You will cause me to know the path of life. Rejoicing to satisfaction is with your face; there is pleasantness at your right hand forever." (Ps. 16:11) So we urge all who have had the sad experiences discussed above to leave the matter in Jehovah's hands, confident that he will do the right and just thing.—Job 34:10; Gen. 18:25.

#### **ANNOUNCEMENTS**

#### FIELD MINISTRY

Some nineteen hundred years ago Jesus Christ foresaw the greatest preaching work in all history. He foretold that his true followers would preach the good news of God's kingdom "in all the inhabited earth for a witness to all the nations." (Matt. 24:14) In 200 lands around the earth, and in 165 languages, Jehovah's witnesses are giving this witness about the established kingdom of God. What a prophet Jesus was to foresee such earth-wide preaching! Jesus' prophecy is really an invitation to enter the work of giving a witness worthy of the Kingdom. Will you respond? To help interested persons do so, Jehovah's witnesses during the month of April will be offering them a year's subscription for the magazine that announces Jehovah's kingdom, The Watchtower, with three booklets, for just \$1.

"WAITCHTOWER" STUDIES FOR THE WEEKS

April 20: Make Your Advancement Manifest by Responding to God's Word. Page 201. Songs to Be Used: 70, 20.

April 27: Why Is Your Ministry Successful? Page 208. Songs to Be Used: 51, 95.

# Announcing

**APRIL 15, 1969** Semimonthly

JEHOVAH'S KINGDOM

ALMIGHTY GOD LAUGHS at the NATIONS

@WTB&TS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

0

## PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President Grant Suiter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

#### CONTENTS

How to Identify the True Religion	227
Why Almighty God Laughs at the Nations	232
Making Men and Nations a Laughingstock	239
Get to Know Your Bible	247
They Learned the Truth About Jehovah's Witnesses	252
Questions from Readers	255

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version
AT - An American Translation
AV - Authorized Version (1611)
By - Catholic Douay version
JP - Jewish Publication Soc.

Le - Isaac Leeser's version Mo - James Moffatt's version Ro - J. B. Rotherham's version RS - Revised Standard Version RS - Revised Standard Version RS - Robert Young's version

Average printing each issue: 5,700,000 Five cents a copy
"The Watchtower" is Published in the Following 72 Languages
Sami monthly
Monthly

Semimonthly			Monthly			
	Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean	Malagasy Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan	Twi
	Armenian Bengali	Monthly Bicol Burmese	Croatian Efik	Lingala Malayalam Marathi	Sango Sepedi Serbian	Ukrainian Urdu Yoruba

Yearly subscription ra	tes
Watch Tower Society offices for semimonthly editi	one
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
	81
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	0.7
Ingrand, Wil Al Trafalan Dd Vingeton 10	
Jamalea, W.I., 41 Trafalgar Rd., Kingston 10	/- 00e
New Zenland, 621 New North Rd., Auckland 3	
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	Uc
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$2
Monthly editions cost half the above rates.	
Remittances for subscriptions should be sent to the office in your count	***
semittances for subscriptions should be sent to the onice in your count	Ay.
Otherwise send your remittance to Brooklyn. Notice of expiration is se	ant

Namicanes we susceptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A



Announcing JEHOVAH'S KINGDOM

Vol. XC

April 15, 1969

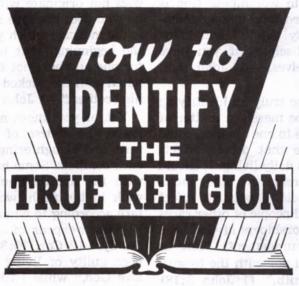
Number 8

there must be just one true religion. This is in harmony with the fact that the true God is a God, "not of disorder, but of peace." (1 Cor. 14: 33) Furthermore, Jesus Christ spoke of those who practice such religion as worshiping God "with spirit and truth," and truth is never at dis-

agreement with itself.—John 4:23, 24.

But who are these true worshipers today? How can you identify them and know that their worship is indeed the one approved by God?

This cannot be decided simply on the basis of what people and organizations claim to be. In his Sermon on the Mount, Jesus pointed out that many would say to him: "Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?" Yet he would say to them: "I never knew you! Get away from me, you workers of lawlessness." So being a true worshiper involves more than merely



our claims, or even our apparently commendable works. It means actually doing the will of the heavenly Father.—Matt. 7:21-23.

Jesus also said that false prophets would come in sheep's covering, while inside they would be like devouring wolves. However, he gave us a rule by which

we can distinguish between the true servants of God and the false ones, saying: "Really, then, by their fruits you will recognize those men."—Matt. 7:15-20.

A faithful follower of Jesus, the apostle Paul, also showed the need for caution. He warned that some men would appear to be ministers of righteousness and yet would be false Christians. Outwardly they may not seem bad. But when measured in the light of God's Word, the Bible, they are shown to be ministers of God's enemy, Satan, for their works are actually in opposition to God's will. (2 Cor. 11:13-15) Our following the lead of such false Chris-

tians could only result in our losing out on life eternal.

What, then, are some of the identifying marks of true worshipers of God? What are the fine fruits that they would produce?

#### LOVE AMONG THEMSELVES

The Bible tells us that "God is love." In harmony with this, Jesus showed that the most outstanding mark of those who follow his example in worshiping God is that they would have love among themselves. He said: "By this all will know that you are my disciples, if you have love among yourselves."—1 John 4:8; John 13:35.

For such love to be truly an identifying mark, it could not be merely a matter of pretending to be nice to one another, could it? It must be love that deeply affects every aspect of one's daily living. It should influence how one treats the other members of one's household. It ought to affect one's attitude toward people of other races and nations. True worshipers of God heed the Scriptural encouragement: "Let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:18) They show love by action, not only in word. They seek what is truly in the best interests of others.

Do the religious organizations with which you have been acquainted have this mark of identification? Do they instill in their members a love that is so strong that it remains true even in difficult times? What do they do, for example, when tension between worldly nations leads to war? The facts show that by far the majority of them have been willing for their members to go out on the battlefield and slaughter their fellow believers of another nationality at the command of worldly men.

Do you think such a course is according to God's Word and really reflects the spirit of God? Do you believe that it is in harmony with Jesus' command to "continue to love your enemies"? (Matt. 5:44) The Bible is quite clear relative to how true worshipers of God can be distinguished from false worshipers, saying: "The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother."—1 John 3:10-12.

Yet, as you know, not everyone has followed the course of supporting worldly wars and slaughtering fellow believers in such conflicts. Some have been able to say with the apostle Paul: "For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly." (2 Cor. 10:3, 4) They have not been guilty of living a lie by saying, "I love God," while hating their brother of another nationality.—1 John 4:20, 21.

Those who truly imitate Jesus, not only refrain from doing harm to others, but also manifest love in other ways. How? By their unity with fellow Christians in all lands, by the way they deal with their neighbors and by their loving efforts to help others to learn about God.—Gal. 6:10.

#### RESPECT FOR GOD'S WORD

Another mark of true religion and of those who practice it is *respect for God's Word*. God's Son when on earth set the pattern in this by showing the highest respect for the inspired Scriptures. He quoted them as the final authority on matters. He continually referred his hear-

ers to God's Word, encouraging them to read and apply it.—Matt. 19:4-6; Luke 24:44, 45.

Jesus also showed his deep respect for the Bible by living in accord with its teachings every day. The fulfillment of God's Word meant more to him than even his own life. (Matt. 26:53-56) Never did he downgrade the Bible; rather, he condemned those who failed to teach in harmony with it and who tried to weaken its force with their own teachings.—Mark 7: 9-13.

What can we say in this regard about the many church organizations of Christendom today? When you hear or read statements by clergymen who refer to parts of the Bible as "myths," or who favor the theory of evolution over the Bible teaching of creation, would you say that they are encouraging respect for God's Word? Or when you read statements in which such church leaders argue that sex relations outside of marriage are not necessarily wrong, or that even homosexuality can be quite proper, would you say that they are encouraging people to use the Bible as their guide? They certainly are not following the example of God's Son and his apostles.—Matt. 15:18, 19; Gal. 5:19-21; Rom. 1:24-27.

Do the fruits manifest in the lives of the members of these churches show that they truly respect the Word of God? From your own experience, would you say that most people who go to a church building on Sunday apply Bible principles in their homelife and in their dealings with others on Monday and during the rest of the week?

God's Word shows that there are persons who may have the Bible and even study it but whose works prove that they disown the God they claim to know. "They publicly declare they know God," the Bible says, "but they disown him by their works,

because they are detestable and disobedient and not approved for good work of any sort." (Titus 1:16; John 5:39, 40) The form of worship that they practice is not pleasing to God, because they do not allow his Word to exercise genuine power in their lives.—2 Tim. 3:5.

At first one might reason that it is simply one minister who is wrong or certain church members who do not do right. But what if the minister who downgrades the Bible continues to hold his position? And what if the church members who do wrong continue to be in good standing? Then it is time to face the fact that the bad fruits identify the religious organization itself.

If that is true, you will, without exception, find that the teachings of the organization do not all line up with the Bible. If you are now associating with such a religious organization, the teachings of which are not completely in harmony with God's Word, then you have a serious problem. It is the problem of making a decision either to accept the truthfulness of the Bible or to reject it in favor of teachings the Bible does not support.

What you do, of course, must be your own decision. However, you should weigh matters carefully, since the decision you make will affect your standing with God and your prospects of eternal life in his new system.

#### SANCTIFY GOD'S NAME

A further requirement of true religion is that it must sanctify God's name. Why so? Because when Jesus Christ taught his followers how to pray, he showed them that this should be their first concern. "You must pray, then, this way," he said: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

This means holding the name of God sacred, treating it as something holy. Je-

sus himself certainly did this. He did not fail to use his Father's name, nor did he treat it as unimportant. To the contrary, in prayer to his Father, Jesus said: "I have made your name known to them and will make it known." (John 17:26) He knew that it is God's purpose for his name to be glorified in all the earth, and he set the example in proclaiming and honoring that name.—John 12:28; Isa. 12:4, 5.

Also, the Scriptures show that the main purpose for the existence of the congregation that God has called out of the world is to be "a people for his name." (Acts 15:14) If you are to gain salvation, you, too, must know and honor the name of God. That it is vital to publish God's name so that others can know and call upon Him for salvation is shown clearly by Romans 10:13, 14, which says: "For 'everyone who calls on the name of Jehovah will be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?"

Now, stop and ask yourself: What religious group is most prominently known for publishing the name of God, as Jesus did? The churches in general avoid the use of the name Jehovah; and, though some of them say that they favor the form "Yahweh," they seldom use that form of God's name either. Some have even gone to the extent of removing God's name from their versions of the Bible. For example, the Revised Standard Version, which is now distributed with the backing of both Protestants and Catholics, omits the name Jehovah completely, although it appears in the original Hebrew text nearly seven thousand times.

Are these organizations measuring up to this requirement of true religion? Really, what group does bear witness to the name of God, as did Jesus, who is called in the Bible "the Faithful Witness"? (Rev. 1:5; Isa. 43:10-12) If you were to talk to your neighbors and refer repeatedly to Jehovah, using his sacred name, with what organization do you think they would associate you? That is not a difficult question to answer. There is only one people that notably follow Jesus' example in this regard.

#### PROCLAIM THE KINGDOM OF GOD

True worshipers also proclaim the kingdom of God as man's true hope. They could not do otherwise and be pleasing to Jehovah God, because he has clearly stated that the Kingdom is his provision for governing the earth. In fact, concerning this very time in which we live the Bible says: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44; 7:13, 14.

Jesus set the example in proclaiming God's kingdom. He went from one end of the land to the other "preaching and declaring the good news of the kingdom of God." (Luke 8:1) He and his apostles did this by going from village to village and "from house to house." (Acts 20:20) Jesus also foretold the following for these "last days": "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

Today we often hear religious leaders speaking on behalf of political organizations such as the United Nations and praying for them. But who are doing the preaching of the good news about God's kingdom as Jesus foretold? If someone comes to your door or to your neighbor's

door and you hear him talking about God's kingdom as mankind's true hope, with what organization do you associate that person? Do the ministers of your religion carry on the ministry in that way? This is a principal activity of those who actually do the will of the heavenly Father in imitation of his Son Jesus.—1 Pet. 2:21.

#### KEEP SEPARATE FROM THE WORLD

Yet another requirement of true religion is that it keep separate from the world and its affairs. The Bible, at James 1:27, shows that, if our worship is to be clean and undefiled from the standpoint of God, we must keep ourselves "without spot from the world." This is an important matter, for, "whoever . . . wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

You can appreciate why this is so serious when you remember that God's Word points out that the ruler of the world is God's chief adversary, Satan the Devil. (John 12:31) Thus, the apostle John wrote: "We know we originate with God, but the whole world is lying in the power of the wicked one."—1 John 5:19.

Do the facts show that the churches in your community take this to heart? Are the clergy, as well as the members of the congregations, really "no part of the world," as Jesus said that his true followers would be? (John 15:19) Or are they deeply involved in the world's affairs, in its nationalism, its politics and its class struggles?

You do not need someone else to answer these questions for you. The activities of the churches are widely publicized, and you know what is going on in them. If there are people in your community who, because of their religion, refrain from such activities, you no doubt know who they are too.

#### IDENTIFYING THE TRUE RELIGION

Now, after reviewing these identifying marks of the true religion that God has provided for us in his Word, what do we conclude? The question at issue is not whether a certain religious group appears to meet one or two of these requirements, nor whether some of its doctrines conform to the Bible. Far more than that, the true religion must measure up in all these respects and its teachings must all be in full harmony with God's Word. Only in this way can such religion truly be pleasing to Jehovah God.

There are not many religions meeting these requirements laid down in God's Word. There is just one. As the Bible clearly says: "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith." (Eph. 4:4, 5) Yes, there is only "one faith," that is, only one faith that is recognized and approved by Almighty God.

Who, then, are the ones who form the body of true worshipers today? On the basis of the evidence, which is known or available to persons in all parts of the earth, we do not hesitate to say that they are the Christian witnesses of Jehovah. For you to share that conviction, you need to get well acquainted with them. The best way is to attend their meetings at the Kingdom Hall of Jehovah's Witnesses. In this way you can observe for yourself how the organization functions and the way in which those associated with it apply God's Word in their own lives. Since God assures us that practicing true religion brings great contentment now and opens up the way for eternal life in his new system of things, it surely will be worth your while to make such an investigation. (Deut. 30:19, 20) You have our warm invitation to do so. Why not investigate now?

## WHY ALMIGHTY GOD ALMIGHTY GOD LAUGHS at the NATIONS

"The very One sitting in the heavens will laugh; Jehovah himself will hold them in derision."—Ps. 2:4.

O YOU enjoy a good laugh? The ability to laugh is one of the innumerable things that differentiate man from animals, birds and fish. Man was created to do one of the things that his Creator can do, and that is to laugh. It is now time for God to laugh. Is he laughing at you? Or, are you laughing with him? How can you know which is the case? What is it that amuses God your Creator and provokes him to laughter? What would it mean for God to laugh at us? Rather than be laughed at by our Creator, how can we today enjoy a good laugh with him and dismiss the worries that the world situation tends to cause?

clearly says. "One bedy there is and one

<sup>2</sup> None of the nations of earth considers it a laughing matter, that is, the present world situation and the future outlook. Would you laugh, could you laugh, when business prosperity (what there is of it) is constantly threatened and is so uncer-

tain because of shaky foundations? When the cost of running governments and the burdens of national debt increase? When the increasing number of nations cannot get along together as one big, closely knit family but national groups are all suspicious of one another, vying with one another in rivalries, arming militarily against one another, oppressing one another, embarrassing one another, spying on one another, seeking advantage over one another? When discontent of the peoples is rising and spreading so that governments find it hard to control the peoples? When the uprightness of men in office cannot be trusted and the loyalty of public servants and subordinates cannot be relied upon? When awesome regard for rightful authority wanes and resort to violent action is frequent and the rate speeds up of the committing of crimes?

<sup>3</sup> Really, is it a laughing matter when the fight against poverty gets tougher for the governments? When the means of

<sup>1.</sup> What enjoyable thing is it now time for God to do, and what questions arise for us in that connection? 2, 3. Why do the nations consider the world situation and the future outlook no laughing matter?

carnal warfare become more gruesome? When nuclear warfare is held back only by the fear of receiving back like for like and wrecking civilization and destroying all the earth's inhabitants? When religious restraints no longer have any force to deter men from any kind of wrongdoing? No; when viewed objectively, all these things constitute no laughing matter.

'Whether they are rank materialists or not, all people will have to agree that the nations have brought themselves into this state of affairs. Recorded human history down to the present day tells us that. But it has been all so unnecessary! Why so? Because a world remedy has been prepared and offered, and the nations refuse to accept it and thus take the only way out. The matter would be funny, if it were not so serious.

<sup>5</sup> In the course that has been taken by the nations they are not wise. They look to themselves for the solution of their problems. They are certainly not looking to heaven. They rely upon the wisdom of their own wise men, statesmen and diplomats. But where has it got them by this year 1969? To the brink of selfdestruction, not just by means of war but also by other powerful means. They are not disposed to turn back. They are too proud, too self-confident, too concerned with their own nationhood and sovereignty, too sophisticated and "realistic" to look beyond what is visible and material for the needed help. They look to the things created, instead of to the Creator himself. What today shows that the nations believe in a Creator? The Creator is ignored, the One who has kept all the universe in good order and with benefit to us on the earth. In comparison with the whole universe, our earth, which is

a part of it, is so tiny! Reasonably, then, our earth should not be able to present too big a problem for him to straighten out.

6 Material science being the god of the nations in this Brain Age, they have no faith in an invisible God Almighty. If they have no faith in Him now, how could we expect a sudden burst of faith on the part of nations in the near future, when the worst comes and they are obliged to acknowledge their own helplessness and that of modern science? And yet it is only logical to believe that the Creator of the earth and of man upon it would have a remedy for man's ills, an adequate remedy, the only remedy. For at least nineteen centuries the nations have had the means to know that the Creator, the true God, does have the one needed remedy.

<sup>7</sup> However, when nations stubbornly continue to turn down God's provision. what ordinarily could we expect to result from this? Nothing less than that the nations would oppose God the Creator, fight against Him and against his means of saving the human race. This is according to the rule stated over nineteen centuries ago by a wise man whom Christendom claims to be "the Son of God": "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30) If a man prefers and chooses his own plans and rejects God's arrangement, how can he do God's will and work peacefully with God? He cannot do so. There is no room for mere coexistence in this case, God and man doing each his respective will side by side. God's will affects every man without exception. So how could a selfish man do anything else but work apart from God, differ from God

<sup>4.</sup> Who have brought the nations into this state of affairs, and why has it all been so unnecessary?

<sup>5.</sup> Under the circumstances, why have the nations not been wise in their course of action?

by

<sup>6.</sup> In the future will the nations have a sudden burst of faith in the Creator, and yet what is it reasonable to believe about him?

<sup>7.</sup> Why in this case can there be no coexistence between God and man, each doing his own respective will side by side?

and, in fact, fight against God? He puts himself above God as wiser than God and more capable, knowing better what is finest for his own self. Human history and experience prove this to be a fact.

8 Secular human history has been written by uninspired men of this world. They would not point out that God has had an accurate history written by men whom he inspired, in order to furnish a warning for mankind to heed. Yet a history of this kind, a history inspired by God and written by means of faithful men in his service, does exist and is to be found in the Holy Bible, the Sacred Scriptures. The Bible is a history about man that sets forth God's dealings with him down till nineteen hundred years ago. It also prophesies concerning God's further dealings with man after that time till now and for a thousand years into the future. Certainly it is of the highest importance to man to know what God the Creator has been doing in the thousands of years of man's history. That is just what his written Book, the Bible, specializes on. Secular, worldly history does not do so. It exalts man, not God.

The Bible reveals that God the Creator has had dealings with individual men, with individual families and with whole nations. It is not just a book of past history, dead history, rotting in the grave now for nineteen hundred years. Rather, from its very beginning the Bible has always been a forward-looking book, and this is so because it has been outstandingly a book of divine prophecy. Besides its direct prophecies for the future, many of the events that the Bible keeps a record of have been recorded because they are prophetic illustrations of future events,

not excluding events of our day. In this remarkable fact lies the vital importance of the Holy Bible. It is the one Book that we dare not overlook or brush aside today. We do not propose to do so in our discussion here, although the nations have done so to their own confusion. By our not ignoring, but heeding, the inspired, prophetic Bible, we shall not make ourselves a laughingstock to God. We shall not have God laugh at us, as he now does at the nations of the world.

#### ALMIGHTY GOD HAS LAUGHED IN TIMES PAST

<sup>10</sup> Nineteen centuries ago God Almighty had a good laugh at the nations of those days. This was in connection with the greatest fight of man against God in all human history until that time. Because of its prophetic meaning for our very own day, let us now turn to the Bible account of that event and then line it up with the course of events in twentieth-century history. Just as in our own day, the city of Rome, Italy, figured prominently in the news of that day in the first century of our Common Era. There was then no Vatican City in the midst of Rome dominating the worldwide realm of Roman Catholicism. The pagan emperor of the Roman Empire was still the Pontifex Maximus in religious circles, and at this particular time the emperor who was serving in the pontificate was Tiberius Caesar, the successor to Augustus Caesar, who had died on August 19 of the year 14 C.E. It was time for a change. At least, so a small group of persons thought in a certain pocket in the eastern part of the Roman Empire, which then encircled the Mediterranean Sea. A change did come-that was to affect our day.

<sup>8.</sup> How does secular human history compare with God's inspired history, the Holy Bible?

<sup>9.</sup> In what remarkable fact does the vital importance of the Bible lie, and how shall we keep from making ourselves a laughingstock to God?

<sup>10.</sup> Nineteen centuries ago when God had a good laugh at the nations, what city figured prominently in world affairs, and in what section did some men think it was time for a change?

<sup>11</sup> Out of the desert over there in the Middle East came a voice proclaiming a new government. It was the voice of a man of the desert. His name had a kindly meaning, for it meant "Jah Is Gracious." (Luke 1:59-80) It was in the fifteenth year of the reign of Emperor Tiberius Caesar, or the spring of 29 C.E., that this man of the desert, John by name, began to proclaim this new government. (Luke 3:1. 2) John was the son of a priest, but there is no record that he ever served as priest like his father at the temple in Jerusalem, the religious capital of the Roman province of Judea. John's God, the gracious Jah or Jehovah, had more important work for him to do than serve at an earthly, material temple. Jehovah God had purposely raised up this John to act as a herald and forerunner of the ruler of the new government. So it was that at God's own fixed time John made his appearance on the public stage and began proclaiming: "The kingdom of the heavens has drawn near." (Matt. 3:1, 2) Since it was to be "of the heavens," that kingdom promised to be a righteous government, which the people needed to have back there no less than we do today.

12 "But how can the heavens govern?" hardheaded, materialistic people of today will ask. Well, if they would read the Bible they would soon find out how "the heavens" have expressed themselves in a world-shaking way in the past and will do so in the fast-approaching future. Man's shooting seventeen-ton rockets into outer space gives him no power or supremacy over "the heavens" of which John spoke. Man today thinks of heavens without considering God, but by the use of the inspired expression "the heavens," John

meant the Almighty God. The "kingdom of the heavens" that he proclaimed was "the kingdom of God." That is why that kingdom had to be a good, righteous, perfect government. That is why the people had to be prepared for the coming of that government. In harmony with this fact, the Almighty God sent John to dip or immerse repentant persons bodily in water in symbol of their repentance over their sins committed against Almighty God.—Matt. 3:4-6; Mark 1:4-15.

18 No, indeed! The "kingdom of the heavens" that John heralded was no imaginary government, but was a government just as real and "activist" and personally managed as any political government of today, in London, Paris, Moscow, Peking, Washington, Rome, or elsewhere on earth. Hard-line political rulers of today may not appreciate that fact, but they will be made to do so before very long. They are not supermen any more than was Nebuchadnezzar, emperor of Babylon on the Euphrates River in the seventh and sixth centuries B.C.E. Yet this mighty ruler of the Babylonian Empire was reduced to the level of a beast of the field for seven years in order that, as the prophet Daniel said to him, "you know that the heavens are ruling." Here "the heavens" meant the Supreme Being, for, just before Nebuchadnezzar was struck down with beastlike madness he was told from the heavens that seven years would pass over him in this beastlike state "until you know that the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it." After his miraculous recovery Nebuchadnezzar acknowledged that fact.—Dan. 4:25-37.

14 John was just as realistic about mat-

<sup>11.</sup> Where and by whom did a new government then begin to be proclaimed?

<sup>12.</sup> What question do people ask about a government "of the heavens," but what did John the Baptist mean by the "kingdom of the heavens"?

<sup>13.</sup> How was King Nebuchadnezzar of Babylon made to realize that the rule of "the heavens" was real and personally managed?

<sup>14, 15.</sup> Was it for preaching the "kingdom of the heavens" that John was imprisoned, and who took up this preaching thereafter?

ters as political rulers of today are. He was not misleading people with a fond unrealizable dream. About a year after he began his proclaiming and baptizing he was put in prison by Herod Antipas, the district ruler of Galilee, but not for proclaiming "the kingdom of the heavens." It was for insisting on right morals in this ruler who claimed to be subject to the law of John's God, Jehovah. (Matt. 14: 1-5) Hardheaded political rulers back there did not think that a kingdom, if it was "of the heavens" or "of God," was going to interfere with their visible earthly kingdoms. However, this imprisonment stopped John's public proclamation of God's kingdom. But after his imprisonment began, his Kingdom proclamation was taken up by a man whom he had baptized in the waters of the Jordan River. about six months before his imprisonment. That man was a carpenter from Nazareth in Galilee, and his name was Jesus, the foster son of Joseph. So we read of this Jesus:

15 "Now when he heard that John had been arrested, he withdrew into Galilee. Further, after leaving Nazareth, he came

The state of the s

Rulers are not supermen any more than was Nebuchadnezzar; after living like a beast he learned that "the heavens are ruling"

and took up residence in Capernaum . . . From that time on Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.'"
—Matt. 4:12-17; Mark 1:14, 15.

#### MAKING THEMSELVES LAUGHABLE

16 Just about three years after this, District Ruler Herod Antipas and his soldier guard were making fun of Jesus, who was charged with attempting to make himself king instead of Tiberius Caesar. (Luke 23:8-12) This was only part of the evidence that nations were beginning to make their own selves laughable. When nations begin to deal mirthfully with the Son of God and to poke fun at him, it is really themselves that they make laughable. That is what they were doing back there when they ridiculed Jesus. At the time that John the Baptist immersed Jesus of Nazareth, he witnessed evidence from heaven that this Jesus was the Son of God. John afterward testified to people:

<sup>17</sup> "I viewed the spirit coming down as a dove out of heaven, and it remained upon him. Even I did not know him, but the very One who sent me to baptize in

water said to me, 'Whoever it is upon whom you see the spirit coming down and remaining, this is the one that baptizes in holy spirit.' And I have seen it, and I have borne witness that this one is the Son of God."—John 1:32-34.

<sup>18</sup> In testimony of that fact, John the Baptist pointed to Jesus and said to his listen-

<sup>16, 17. (</sup>a) When District Ruler Herod Antipas got ahold of Jesus, whom did he really make laughable, and why? (b) How did John the Baptist bear witness that this was the Son of God? 18. (a) Why did Jesus not have to do any political campaigning? (b) How did his enemies try to involve him in politics regarding the imperial tax?

ers: "See, the Lamb of God that takes away the sin of the world." (John 1: 29) Jesus the Son of God was anointed with God's holy spirit to be the coming king in the "kingdom of the heavens." He was anointed with that divine spirit to proclaim that "kingdom of the heavens" to the people for their comfort and guidance. This is what he did. (Luke 4:16-21; 8:1; Acts 10:38) He engaged in no political campaigning up and down the land, trying to win popular votes. He did not have to do this, for he was already elected, chosen, anointed by his heavenly Father, Jehovah God, to be the king in the heavenly Messianic kingdom of God. The many religious enemies whom he made tried to involve him in worldly politics, at least once when they asked him whether it was right for Jews under God's law to pay tax to Caesar, whose empire over them they resented. Jesus adroitly squelched all revolutionary talk by answering: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:15-22) What Jesus told others to do, he himself did. He paid the head tax to Caesar as belonging to Caesar. He was no revolutionary.

<sup>19</sup> Was Jesus' own nation in favor of the "kingdom of the heavens" that he preached? No, with the exception of a comparatively small remnant. Tens of thousands of Jews and Jewish proselytes heard him, but relatively few believed on him as the long-promised Messiah, the Christ, the Anointed One. After three years of teaching and preaching by him the people came to him and said: "How long are you to keep our souls in suspense? If you are the Christ, tell us outspokenly." But Jesus left them to come

to their own conclusions, leaving it up to their faith. At that time they were ready to stone him. (John 10:22-31) But from among those who believed on him and followed him as the Messiah or Christ he chose twelve apostles. These also, after being trained, he sent out to preach: "The kingdom of the heavens has drawn near." (Matt. 10:1-7) Later he sent out seventy other followers to proclaim the same message. (Luke 9:1-6; 10:1-11) All together, eighty-two preachers of God's kingdombut no guerrilla army armed with swords, lances, bows and arrows. How strange! Could an independent government be introduced and put in power over the nation of Israel by preaching? It is enough to make us laugh.

20 Once, though, it did not seem so laughable. This was after three years of such preaching. It was early spring of the year 33 of our Common Era, and up to that time the imperial Roman government over the Jews had done nothing about this Jesus Christ and his band of Kingdom preachers. But the religious leaders of Jerusalem had become frightened at him. Sometime before the passover of that year Jesus Christ performed one of his most remarkable miracles—raising from the dead a man who had been dead and buried for four days. Because of this there was much popular excitement, and the religious leaders said among themselves: "What are we to do, because this man performs many signs? If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation." (John 11:1-48) But now on Nisan 9, or five days before the passover, Jesus rode as if in a coronation ceremony into Jerusalem while the jubilant crowds "Blessed is he that comes in Jehovah's

<sup>19.</sup> After Jesus taught and preached for three years, how did the Jews show their attitude toward the "kingdom of the heavens"? (b) In the way that he sent his active followers into the field, how did Jesus show he was no revolutionary?

<sup>20.</sup> How do we know whether the religious leaders laughed after the resurrection of Lazarus and after Jesus' triumphal ride into Jerusalem?

name, even the king of Israel!" Because of such surprising popular support for Jesus as the Messianic King of Israel, the religious Pharisees became still more disturbed and said among themselves: "You observe you are getting absolutely nowhere. See! The world has gone after him"!—John 12:10-19.

21 So the religious leaders tried to get somewhere by having Jesus the Messiah killed on the following Passover day, Nisan 14. The charge for having him executed to death they took out of the realm of religion and put it into the realm of politics. They thus implicated political representatives of the imperial Roman government over Palestine. Condemning him first themselves on religious grounds, they brought him before the Roman governor of the province of Judea. On what charge? On that of political sedition. When questioning the accused Jesus, the Roman governor Pontius Pilate said to him: "I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do?" (John 18:12-35) During the trial Pontius Pilate learned that Jesus was from the province of Galilee, which was then under jurisdiction of Herod Antipas, the murderer of John the Baptist. Seeking for a way out, Pontius Pilate sent Jesus to Herod, then at Jerusalem.

<sup>22</sup> Thinking that Jesus was John the Baptist raised from the dead, Herod Antipas was interested in seeing Jesus. He hoped to be entertained by a miracle or two on Jesus' part. Jesus refused to comply and say or do anything in self-defense. Let the priests and scribes accuse him all they wanted to. So Herod took it as a joke. The Bible record says: "Then Herod to-

gether with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. Both Herod and Pilate now became friends with each other on that very day; for before that they had continued at enmity between themselves."

—Luke 23:1-12.

<sup>23</sup> Afterward, when Pontius Pilate gave in to religious pressure and turned over Jesus to his Roman soldiers to be killed on an execution stake, the Messiah or Christ of Jehovah God came in for more ridicule and fun-making. "Then," as Matthew 27:27-31 tells us, "the soldiers of the governor took Jesus into the governor's palace and gathered the whole body of troops together to him. And disrobing him, they draped him with a scarlet cloak, and they braided a crown out of thorns and put it on his head and a reed in his right hand. And, kneeling before him. they made fun of him, saying: 'Good day, you King of the Jews!' And they spit upon him and took the reed and began hitting him upon his head. Finally, when they had made fun of him, they took the cloak off and put his outer garments upon him and led him off for impaling."

<sup>24</sup> While Jesus was hanging on the stake, passersby kept speaking abusively of him and wagging their heads at him and taunting him. "In like manner also the chief priests with the scribes and older men began making fun of him and saying: 'Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe on him. He has put his trust in God; let Him now rescue him if He wants him, for he said, "I am God's Son."'"—Matt. 27:39-43.

<sup>21, 22. (</sup>a) How did the religious leaders implicate the Roman government in the trial and execution of Jesus? (b) How did Herod Antipas handle the matter of Jesus when it was referred to him?

<sup>23.</sup> How did Jesus then come in for ridicule from the soldiers of Rome?

<sup>24.</sup> How did the religious leaders make fun of the impaled Jesus?

<sup>25</sup> Thus Jesus the Messiah, the Son of God, died as a laughingstock. The next day after his death and his burial in a nearby tomb, the chief priests and Pharisees showed their contempt and also their purpose to prevent any possible disappearance of Jesus' body from the tomb, by saying to Pontius Pilate: "Sir, we have called to mind that that impostor said

25. By taking what precautions respecting the entombed Jesus could the religious leaders now laugh in glee?

while yet alive, 'After three days I am to be raised up.' Therefore command the grave to be made secure until the third day, that his disciples may never come and steal him and say to the people, 'He was raised up from the dead!' and this last imposture will be worse than the first." Again the Roman governor played into their hands and commanded them to seal the tomb and station a guard there. (Matt. 27:62-66) How the religious leaders could now laugh in glee!

### MAKING MEN AND NATIONS

## A Laughingstock

W HAT about Almighty God, as he observed derision and discredit heaped

upon his Son whom he had anointed to preach the "kingdom of the heavens" and to be the reigning King in that Messianic government? Did God laugh? Could he laugh? Yes! Not, of course, at all the reproach that fell upon his own name and that fell upon his royal representative, his terribly suffering Son Jesus the Messiah, but at the most extreme measures and efforts of mere puny human creatures to defeat the will and purpose of the Almighty, Supreme One of the universe. On the third day, when his angel descended in glory and broke the seal and rolled away the stone from before Jesus' tomb, frightening the soldier guard almost to death, whose turn was it to laugh? The chief priests and their religious associates did not laugh at the report made by the soldier guard. They bribed the soldiers to say: "His disciples came in the night and stole him while we were sleeping." (Matt. 28:2-4, 11-15) But the true facts about the resurrection of Jesus Christ got out to the public anyhow, by the testimony of true witnesses, more than five hundred of them. Well, then, who did laugh, if anybody? Almighty God did!

<sup>2</sup> Fifty-one days after the combined religious-political efforts to block the Messianic kingdom by killing Jesus Christ,

 <sup>(</sup>a) Did Almighty God laugh at all the reproach and discredit heaped upon his suffering Son, or at what?
 (b) When attempt was made to suppress the news of the resurrection of Jesus, who was it that laughed?

<sup>2, 3. (</sup>a) When and how did Almighty God bring the facts of the case to the knowledge of the general public? (b) What did Peter say in testifying that Almighty God had folled the plot against Jesus?

Almighty God began bringing the facts of the case to the knowledge of the general public. It was on the festival day of Pentecost, Sivan 6 (Jewish calendar), of the year 33 C.E. that Almighty God poured out his holy spirit upon one hundred and twenty faithful followers of Jesus Christ, who had seen him by means of his materializations visibly to them since his resurrection from the dead. More than three thousand Pentecostal feasters gathered together to hear these one hundred and twenty witnesses testify in many languages by the miraculous power of the holy spirit about the "magnificent things of God." A leading witness, the Christian apostle Peter, got up and frankly told the crowd how God Almighty had foiled the plot of religionists and politicians against his anointed Son, the Messiah. Peter said:

3 "Jesus the Nazarene, a man publicly

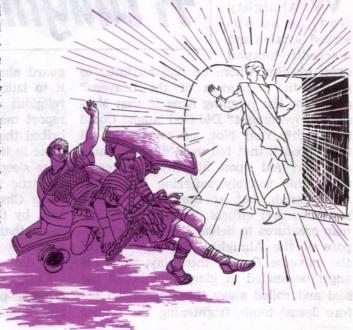
shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know, this man, as one delivered up by the determined counsel and foreknowledge of God, you fastened to a stake by the hand of lawless men and did away with. But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it. . . . This Jesus God resurrected, of which fact we are all witnesses.

we are all witnesses. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear. Actually David did not ascend

to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet." [Psalm 110:1] Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."—Acts 1:12 to 2:36.

'It was no laughing matter for the religious leaders of Jerusalem when about three thousand of the crowd whom Peter and his fellow witnesses addressed believed the good news about the resurrected, heavenly exalted Messiah, Jesus, and got baptized and became his followers. (Acts 2:37-47) It was no laughing matter for those same religious leaders when the preaching about Jesus the Messiah

4. (a) Why did the religious leaders have no reason to laugh at the events of the day of Pentecost, 33 C.E.? (b) How did they handle the case of the two apostles, Peter and John, preaching Jesus and the resurrection in the temple?



It was God who laughed when He raised Jesus from the dead. His angel opened the tomb, scaring the guards almost to death

was carried right on into their temple in Jerusalem, particularly by the apostles Simon Peter and John the son of Zebedee. Especially the religious sect of the Sadducees disliked the preaching of the resurrection, the means by which Almighty God defeated the efforts of the religious and political enemies to do away forever with the promised Messiah, the Christ. They had the apostles Peter and John arrested, jailed and put on trial for their conduct. Finally the Jewish Court felt obliged to release the two apostles, but only after threatening them. Here now came the proof that God was laughing at the persecutors of the faithful followers of his Son the Messiah. How do we know?

<sup>5</sup>By what followed this official mistreatment of Christian apostles. Did the religious authorities have reason to laugh over the effect of their fanatical handling of the matter, at how the Christians reacted to such official action? How could they? The record tells us: "After being released they [that is, Peter and John] went to their own people and reported what things the chief priests and the older men had said to them. Upon hearing this they with one accord raised their voices to God and said: 'Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them, and who through holy spirit said by the mouth of our forefather David, your servant, "Why did nations become tumultuous and peoples meditate upon empty things? The kings of the earth took their stand and the rulers massed together as one against Jehovah and against his anointed one." Even so, both Herod and Pontius Pilate with men of nations and with peoples of Israel were in actuality

<sup>6</sup> What followed could provoke no mirth or laughter among Herod Antipas, Pontius Pilate and the religious rulers of Jerusalem, for we read: "And when they had made supplication, the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and went speaking the word of God with boldness."—Acts 3:1 to 4:31.

7 Because of the boldness of these Christian disciples in the first century C.E. Almighty God could laugh derisively at the opposition to his Messiah and faithful followers of his Messiah. God did laugh, for the second Psalm, from which the disciples quoted in their prayer to Almighty God, foretold that He would laugh. Just as the disciples in their prayer commented on the fulfillment of the first two verses of the inspired psalm written by King David of ancient Jerusalem, so the following verses of the same psalm must have then been undergoing fulfillment. Here is where the laugh comes in, for verses two through six of Psalm Two say: "The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one, saying: 'Let us tear their bands apart and cast their cords away from us!' The very One sitting in the heavens will laugh; Jehovah himself will

gathered together in this city against your holy servant Jesus, whom you anointed, in order to do what things your hand and counsel had foreordained to occur. And now, Jehovah, give attention to their threats, and grant your slaves to keep speaking your word with all boldness, while you stretch out your hand for healing and while signs and portents occur through the name of your holy servant Jesus.'"

<sup>5, 6. (</sup>a) Why could not the religious leaders now laugh at the immediate effect that their mistreatment of Peter and John had upon Jerusalem Christians? (b) Why did Jehovah's answer to the Christians' prayer provide the rulers no cause for mirth?

<sup>7.</sup> From the application that the disciples made in prayer of two verses of Psalm Two, how do we know that Jehovah was then laughing at the opposition to Christ and his followers?

hold them in derision. At that time he will speak to them in his anger and in his hot displeasure he will disturb them, saying: 'I, even I, have installed my king upon Zion, my holy mountain.'"

8 All the antics of politicians and religious leaders on earth could not alter the actual situation, Opposition and persecution against the followers of the Messiah could not alter the divine arrangement of Almighty Jehovah. In spite of all this he had his resurrected Messiah at his right hand in heaven, upon the celestial Mount Zion, or height of government. So he could laugh derisively at his opposers on earth. He had reason to be angry with them and to speak to them in his hot displeasure. Years later, Herod Antipas, the murderer of John the Baptist and ridiculer of Jesus Christ, was banished by Rome to the province of Gaul, and his nephew, Herod Agrippa, was smitten suddenly with a plague and eaten up by worms. (Acts 12:1-23) According to secular history, Pontius Pilate later fared badly at the hands of the Roman Empire. In the year 70 C.E. the Jewish nation suffered the grief of having Titus, the future emperor of Rome, destroy their holy city Jerusalem and its temple and desolate the province of Judea. But Jesus the Messiah continued to reign on the heavenly Mount Zion over his followers on earth, strengthening them to keep on preaching God's kingdom despite persecution by Rome and Israelites.

<sup>9</sup> That second Psalm, which had a phenomenal fulfillment in the first century C.E., had a historical background that foreshadowed just such a fulfillment. Psalm Two was composed in the eleventh

century B.C.E. and was based on the international situation that obtained then. David of Bethlehem, an earthly ancestor of Jesus Christ, had been anointed to be king over all twelve tribes of Israel and had captured the enemy stronghold on Mount Zion that dominated the city of Jerusalem. There King David established his throne, transferring it from the southern city of Hebron. When the nearby nation of the Philistines heard of this, the city kings of the Philistines massed their armies and tried to unseat King David and to keep from being bound by bands and cords by this new king of Israel. But Almighty God tolerated no interference by those pagan Philistines. So he gave David two miraculous victories over them and crushed them into subjection to King David.—2 Sam. 5:1-25.

10 Jehovah then inspired victorious David to write the second Psalm and to say that Jehovah would laugh at all the kings and nations who would vainly imagine that they could keep Jehovah's anointed king David from reigning over all the Promised Land from Mount Zion as his capital. Despite all the international tumult and protest and opposition Jehovah kept his anointed king David reigning on the holy mountain of Zion to the end of his forty years of rule. All this is historically important, for the anointed David was not only an outstanding ancestor of Jesus the Anointed but also a prophetic figure of him. As the name David means "Beloved," so Jesus is the Beloved One of Jehovah God.-Matt. 3:17; 17:5.

#### DIVINE LAUGHTER IN THIS TWENTIETH CENTURY

11 King David reigned on Mount Zion three thousand years ago, and could laugh

<sup>8. (</sup>a) Why did Jehovah have reason to laugh at the opposers? (b) How, in the cases of Herod, Pilate and the Israelites, did Jehovah speak to them in his displeasure?

<sup>9.</sup> How did that second Psalm have a historic background that foreshadowed this fulfillment in the first century C.E.?

<sup>10. (</sup>a) In Psalm Two what did Jehovah indicate he would do for King David? (b) Why is this historically important?

<sup>11.</sup> In the face of those ancient fulfillments of Psalm Two, what questions do we now ask about it?

with Jehovah God against his enemies. David's greatest descendant, Jesus Christ, was on earth as a man nineteen centuries ago. Now we are in the spring of the year 1969 C.E. Are the events and circumstances of this twentieth century causing history to repeat itself by another fulfillment of Psalm Two? Is Jehovah God the Almighty again laughing at the political nations of this system of things? Yes! Why?

12 Did you ever hear of "the times of the Gentiles," or, "the appointed times of the nations"? Jesus Christ spoke of them in connection with the city of Jerusalem. the walls of which in his day took in Mount Zion. He said: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) Those "appointed times of the nations" were not to go on forever on earth; they must be fulfilled or completed at some time. When? In June of 1967, when the Israelis won the six-day war over the Arabs and took possession of East Jerusalem, including the old walled city? No! for those Gentile Times had already ended years before, in 1914 C.E., the opening year of World War I. Decades before 1914 C.E., careful Bible students had calculated this date by means of the Bible timetable and Bible prophecy, From world events and conditions since that momentous year, it is unmistakable that something ended, an era ended, for the Gentile nations in 1914. Secular historians may say that the age of peace and security for the nations ended in that year, but, according to Jesus, what ended in 1914?

<sup>18</sup> This, the appointed times for the Gentile (non-Jewish) nations to trample on Jerusalem. (Luke 21:24) No, not on the

literal Jerusalem of Jesus' day, but on what Jerusalem represented as the location of the government of God's anointed king. That is to say, the "Jerusalem" that was no longer to be trampled on by the Gentiles was the kingdom of God as carried on by an anointed king of the royal family of David. In the year 607 B.C.E., when David's descendant, King Zedekiah, was dethroned and his royal domain, Jerusalem and the land of Judah, was desolated, the Gentiles began trampling on "Jerusalem" in this sense, Jesus Christ was also a royal descendant of David, and. in the year 33 C.E., the "friend of Caesar," namely, Pontius Pilate, vielded to the demands of the religious leaders and handed Jesus over to the Roman soldiers to be put to death on a stake. That was a further trampling on Jerusalem by the Gentile nations.—John 19:12.

14 Jehovah God Almighty raised up his Beloved Son from the dead and exalted him to His own right hand in heaven, but was the kingdom of God in the hand of this royal descendant and successor of King David at once set up at that time? No! (Acts 1:6, 7) Jesus Christ had to wait in heaven until God's fixed time arrived for those Gentile Times for trampling on Jerusalem to be fulfilled, terminated. (Heb. 10:12, 13) God's prefixed date was the year 1914 C.E. In that year. 2.520 years after ancient Jerusalem and Judah were first desolated by the Gentile Babylonians, the end came to the Gentile Times for trampling on Jerusalem or on the right of God's kingdom to rule over the earth by means of God's Anointed One, a descendant of King David. Then God's Messianic kingdom must be restored, this time, not on earth, but in

<sup>12. (</sup>a) When did Jesus mention the Gentile Times, and when did they end? (b) What do secular historians say ended for the nations in that year?

<sup>13. (</sup>a) According to Jesus, what really did end in 1914 C.E.? (b) In 33 C.E. what further trampling on "Jerusalem" by the Gentiles took place in effect?

<sup>14. (</sup>a) Why did not the Messianic kingdom of God come to power at the time of the exaltation of the resurrected Jesus to heaven in 33 C.E.? (b) What change in heaven and earth did the year 1914 C.E. then mark?

heaven. Then, instead of letting the Gentile nations trample on what was symbolized by Jerusalem, the Gentile nations themselves must be trampled on, must be made the footstool of the Anointed King of God's Messianic kingdom. (Ps. 110: 1, 2) Thus the year 1914 C.E. marked a change for both heaven and earth!

15 The Gentile nations, including the Republic of Israel, have no reason to be ignorant of this. Twentieth-century history shows why, for since the very year of 1914 C.E. notice has been served on all nations concerning the establishment of God's Messianic kingdom in the heavens. Not in vain did Jesus Christ say, in Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." What if the Gentile nations, particularly the nations of Christendom, had accepted that witness and had realistically conformed to it, yielding their sovereignty over to God's heavenly Messianic kingdom, in the same way that Jehovah's Christian witnesses have done? Would conditions and world trends be different on earth from what they are today? Yes! For all of God's promises to those who submit to his Beloved Son, the enthroned Messianic King Jesus Christ, would have been fulfilled to them. History would not brand them as the shameless persecutors of true Christians bearing witness to the Kingdom since 1914.

<sup>16</sup> The sad and frightening conditions and trends on earth today speak for themselves, testifying to the fact that, since the end of the Gentile Times in 1914 and despite the worldwide witness to the King-

dom as given in all the inhabited earth by Jehovah's Christian witnesses, the Gentile nations, including Christendom and Jewry, have chosen their own way, not God's way. They have stubbornly refused to yield over their sovereignty to God's rightful Ruler for the earth, his Messiah or Christ. They have continued to carry on their power struggle for world domination, even to the extent of fighting two world wars and threatening now the whole human race with a third. For world peace and security they have chosen to look to their League of Nations and its successor, the United Nations, considering it as the only practical substitute for God's heavenly Messianic kingdom, a thing that their faithless hearts cannot visualize or appreciate. one problem edit lo semit beinion

17 Since the end of the Gentile Times in 1914 the big, universal issue is, Jehovah God's Messianic kingdom or domination of all the earth by Gentile nations, which? Will the Gentile nations win out? Can they win out? Let them, if they can, suppress the worldwide proclaimers of God's Messianic kingdom, let them do whatever else they can in opposition to the Kingdom, yet they cannot unseat Jehovah's anointed King, his Christ, now enthroned on the heavenly Mount Zion. They cannot prevent the heavenly Messianic kingdom from making them Christ's footstool, to be crushed out of existence. God Almighty laughs at them derisively. Today all nations are in tumult because of choosing their own way, hence fighting against God's way. By pushing and propagandizing for their own schemes the national groups are meditating upon empty things, muttering empty things that will prove to be hollow. Bible history, Bible prophecy, foretold this.-Ps. 2:1-6; Acts 4:25, 26.

<sup>15. (</sup>a) Why have the Gentile nations no reason to be ignorant of all this? (b) How would it have made a difference on earth if the nations, particularly those of Christendom, had accepted and conformed to the Kingdom witness?

<sup>16.</sup> What do world conditions and trends indicate has been the course of the nations since 1914 C.E.?

<sup>17. (</sup>a) Since the Gentile Times ended in 1914, what has been the big issue before us? (b) Do all that they are permitted to do, what can the nations not undo or prevent on God's part?

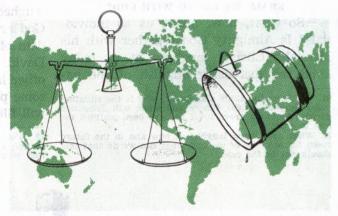
18 Already the nations are eating the fruitage of their anti-Messianic course since the end of the Gentile Times in 1914. The wise course would have been to study God's Word the Bible and heed its counsel to the kings and judges of the earth, to "kiss" the Beloved Son of God as willing subjects of him and then to serve Jehovah God under his Messianic government. (Ps. 2:10-12) But, instead, they chose to follow human wisdom as glorified by modern science and technology. Their worldly wisdom will not be justified by its fruitage, its outcome. Disaster faces them. Disaster will catch up with them, as it did with the Philistines in King David's day and as it did with religious and political persecutors in the days of the apostles of Jesus Christ. Then the heartiest laughter will peal forth on the part of divine wisdom, just as foretold:

19 "True wisdom itself keeps crying aloud . . . Because I have called out but you keep refusing, I have stretched out my hand but there is no one paying attention, and you keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall laugh at your own disaster, I shall mock when what you

dread comes, when what you dread comes just like a storm, and your own disaster gets here just like a stormwind, when distress and hard times come upon you. At that time they will keep calling me, but I shall not answer; they will keep looking for me, but they will not find me, for the reason that they hated knowledge, and the fear of Jehovah they did not choose. They did not consent to my counsel; they

20 For many years, yes, since the close of World War I in 1918, the Gentile nations have been warned that they are on the march to Armageddon for the "war of the great day of God the Almighty." (Rev. 16:14, 16)\* Neither the League of Nations nor the United Nations has slowed down the march; they have rather speeded up the pace, for they have backed up nationalism and the dominating of earth by the Gentile nations instead of by the Messianic kingdom of Almighty God. The choice of the nations is for war -not war among themselves, but war unitedly against God the Sovereign of the universe and Creator of our earth.

<sup>20.</sup> Of what march have the nations been warned since the end of World War I in 1918, and for which war have they made a choice?



The nations choose war with God, but the laugh is on them; to God they are as dust on a scale and a drop from a bucket

disrespected all my reproof. So they will eat from the fruitage of their way, and they will be glutted with their own counsels. For the renegading of the inexperienced ones is what will kill them, and the easygoingness of the stupid is what will destroy them."—Prov. 1:20-32.

<sup>\*</sup> See the book *Deliverance*, published by the Watch Tower Society in May of 1926, and Chapter 12 entitled "The Final Battle."

<sup>18. (</sup>a) What would have been the wise course for the nations, as counseled in Psalm 2:10-12? (b) What wisdom have they followed, and what is foreshadowed to overtake them?

19. What will "true wisdom" then do and say?

21 When we see that this is the real situation today, it becomes laughable. The laugh is on the nations, for they are but as the drop from a bucket and as the fine dust on the scale pans in comparison to Almighty God the Creator. (Isa. 40:15) They are simply asking for destruction. They will get it—at the climax of this universal dispute at Armageddon. (Rev. 19:11-21) Laughing defiantly at the nations at their all-out showdown fight for world domination, Almighty God will send his Messianic King Jesus Christ into battle action against them and destroy those Gentile challengers of God's rightful domination of the earth. His Messiah will win the battle, to the everlasting vindication of the universal sovereignty of Almighty God. God's defiant laughter at the nations will have been justified as the proper thing for him to indulge in. Then the Messianic kingdom, the "good news" of which has been preached world wide by Jehovah's witnesses in spite of international opposition, will take over full control of the earth and all of mankind's eternal interests. It will forever bless all the wise and obedient ones of humankind.

#### SHALL WE LAUGH WITH GOD?

22 So what, now, about us as individuals? Is Almighty God together with his Messiah (Christ) laughing at us today amid the increasing anguish of the na-

tions? Will he laugh triumphantly over us after gaining victory at Armageddon? It is for each one of us to decide whether this should be the case or not. To be laughed at means our destruction, preceded by a lot of unnecessary discomfort, distress and trouble now. What sane, rightminded person wants to be laughed at under such circumstances as those? We do not have to be! Let the nations of the world keep on acting unwisely, but let us not do so. We can heed the wisdom that comes down from above, the heavenly wisdom, this true wisdom.

23 After telling how she will laugh in the day of distress upon those who have ignored her, true wisdom ends up by saying: "As for the one listening to me, he will reside in security and be undisturbed from dread of calamity." (Prov. 1:33) Is that not a desirable state in which to be? In it we have no reason to fear anything calamitous or dreadful from the hand of Almighty God, the All-Wise One. Instead, his countenance will beam upon us with divine approval. His protection will be assured to us during the "war of the great day of God the Almighty." Having this, we shall survive the destruction of the laughed-at nations and be ushered into God's righteous new order under his kingdom of the Beloved Messiah, the Greater David. There we shall join with one another in laughter over all the pure, wholesome pleasures with which Almighty God will fill our lives.

mean for any one of us, and what can we do that this should not be the case?



find ourselves?

<sup>21. (</sup>a) From the Bible standpoint, why is the situation today laughable? (b) Where and when will Jehovah's derisive laughter prove itself to have been justified for him to enjoy? 23. What does true wisdom promise to those listening to her, and why is that a desirable state in which to

<sup>22.</sup> What does being laughed at now and in the future



## Get to KNOW YOUR BIBLE

against the Bible than against any other book. Preservation of the Bible, in the face of every conceivable effort to destroy it, is one of the strongest proofs that the Bible is indeed the Book of Jehovah, just as it is written: "The grass becomes withered, and the flower falls off, but the saving of Jehovah endures forever." -1 Pet. 1:24, 25.

ONE AUTHOR-MANY WRITERS

Do not confuse the two, authorship and writership. A book may be credited to a certain author, yet, by means of dictation, the actual writing be done by a number of secretaries. This is how it was with the Bible. Its authorship is rightly credited to Jehovah God, who by means of his holy spirit inspired about forty human secretaries to write the information down. "All Scripture is inspired of God," and this includes the writings of the apostles along with "the rest of the Scriptures." (2 Tim. 3:16: 2 Pet. 3:15, 16) Paul in writing to Timothy here used the Greek word The o'pnew stos, literally meaning "Godbreathed," a term translated "inspired of God." So when God's spirit or invisible active force became operative upon the Bible writers so they could record what Jehovah dictated, it was as if God was breathing upon them to empower and bear them along in the task. Hence, it is written, "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." -2 Pet. 1:21; John 20:21, 22.

In still another illustrative way this unseen holy spirit of God is spoken of as his

OW fortunate you are if you have a Bible! Even more fortunate if you know something about it, for many people do not even know when, how, why or by whom it was written. Your greatest pleasure and profit, however, comes when you read with understanding this most important of all books.

This Book of books is the oldest in existence. It has reached the greatest circulation of any, and still is the "world's best seller." No other book has been translated into so many languages, more than 1,300, more than the average person has ever heard of. Actually, the Bible is a whole library of little books bound together, sixty-six in number. In the King James Version there are 1,189 chapters with 31,173 verses containing 773,746 words.

But what makes the Bible the most unique of all books is its divine authorship—it is the inspired Word of Jehovah, given for man's instruction and guidance. And yet, more enemies have waged war "finger." That is why men, upon seeing Moses perform a supernatural feat, exclaimed, "It is the finger of God!" (Ex. 8:18, 19; compare with Jesus' words at Matthew 12:22, 28; Luke 11:20.) It was "God's finger," the active force of God, that carved the Ten Commandments in the stone tablets.—Ex. 31:18; Deut. 9:10.

So it was an easy matter for Jehovah to pick men from among shepherds, farmers, fishermen and tentmakers, or to choose one who was a priest, king, prophet, physician or tax collector, to write at His dictation. Whether the writer was schooled in the courts of Pharaoh or was just an "unlettered and ordinary" man in scholastic training, was unimportant to the Great Author. (Acts 7:22: 4:13) Sometimes these men of God simply repeated Jehovah's words verbatim, but at other times God's active force put the divine thoughts into their minds and then allowed them their own choice of words. This colored the pages of the Bible with a beautiful rainbow of individual writing traits and a diversity in styles-songs, prayers, prose, poetry—while at the same time superb oneness in theme and unity in purpose was maintained throughout.

Thus the Bible, reflecting as it does the mind and will of Jehovah, far surpasses anything mere men could author. It is written in simple, easy-to-understand language that can be translated into practically any tongue. Scholars admire it as a masterpiece of simple, yet powerful, descriptive words like "God," "man," "life," "death," "fire," "ice," "sing," "cry," "stop." "run."

Another feature of the Bible that demonstrates its single authorship is the systematic orderliness of the book as a whole. It is not a scramble of unrelated fragments from the pens of many men. Rather, the many subjects discussed are highly unified and interconnected, reflecting the

mind of the Creator-Author himself. Throughout, the Bible proves to be an organizational book, whether the subject matter pertains to the patriarchal families, the nation of Israel, the Davidic kingdom or the Christian congregation.

#### GET TO KNOW IT, FROM GENESIS TO REVELATION

You may think it difficult to learn where the different Bible books are located, or to tell who wrote them. Not so. It is a comparatively easy matter. This is because the books, in the most popular versions, are arranged in the following rather systematic order.

The first three-fourths of the Bible, containing thirty-nine books from Genesis to Malachi (the "Old Testament"), is properly called the "Hebrew Scriptures," since for the most part it was originally written in that language. It may be subdivided as follows: (1) Historic (seventeen books), Genesis to Esther; (2) Poetic (five books), Job to Song of Solomon; (3) Prophetic (seventeen books), Isaiah to Malachi. These, of course, are rather general divisions, for in each of the three sections portions of the other two are to be found.

In the historic section Moses wrote the first five books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), which are sometimes called the Pentateuch, meaning "fivefold volume." These are followed by the books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther, seventeen in all. The five poetic books include Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon, Among the seventeen books in the prophetic section are the "major" prophets of Isaiah, Jeremiah (who also wrote Lamentations), Ezekiel and Daniel, and the twelve "minor" prophets of Hosea, Joel, Amos, Obadiah, Jonah, Micah,

Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The last twenty-seven books of the Bible, Matthew to Revelation (the "New Testament"), were written in Greek and hence are called the "Christian Greek Scriptures." They also are in a logical order according to subject matter: (1) the five historical books consisting of the Gospels (Matthew, Mark, Luke, John), and the Acts of Apostles; (2) the twentyone letters or epistles: (3) the Revelation. The twenty-one letters include fourteen by Paul (Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, Hebrews), and seven others named after their writers (James, First and Second Peter, First, Second and Third John, and Jude).

Please note that none of the so-called Apocrypha books, those of doubtful origin, are included in this catalog of inspired books. A comparison of the sixty-six with the apocryphal writings will show why the latter are excluded. They do not bear credentials demonstrating divine inspiration. Canonicity does not depend on ancient origin, reverence by many, or on the acceptance or rejection by some council, committee or community. The voices of non-inspired men are valuable only as witnesses to what God himself has already endorsed, guarded and protected as canonical.

The most conclusive testimony supporting the thirty-nine books of the Hebrew Scriptures is the unimpeachable word of Jesus Christ and the writers of the Christian Greek Scriptures. Jesus, for example, did not complain that the Apocrypha was missing from the Hebrew canon, which he certainly would have done if someone had tampered with it to "take away from" what was inspired of God. (Deut. 4:2;

Rev. 22:18, 19) No, Jesus accepted the Hebrew canon as he found it.—Luke 24: 44.

No other book was so long in preparation as the Bible. Moses started writing in 1513 B.C.E., and after him during the next thousand or more years some thirty other writers and compilers (including Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah) contributed to the Hebrew canon. The books of Nehemiah and Malachi were completed sometime after 443 B.C.E. Bible writing was then suspended for nearly 500 years until the apostle Matthew penned his historic Gospel account. It was nearly sixty years after that when John, the last of the apostles, completed the Bible canon around 98 C.E. This means that altogether, some 1,610 years were consumed in the writing of the Bible. It should also be noted that all the co-writers of the Bible were Hebrews, for it was such descendants of Abraham that were "entrusted with the sacred pronouncements of God,"-Rom. 3:2.

#### HOW IT WAS PRESERVED FOR YOU

Even though none of the original manuscripts of the Bible are known to exist, yet Jehovah saw to it that copies were made. Some of these were translations or versions. In fact, the first book of any consequence to be translated into another language was the Hebrew Scriptures. Today there are more than 1,700 handwritten copies in various languages of the Hebrew Scriptures, the oldest of which are of the second and first centuries B.C.E. Most of these manuscripts were made by professional copyists who prided themselves on the accuracy of their reproductions. Ezra was just such a man, "a skilled copyist in the law of Moses, which Jehovah the God of Israel had given." (Ezra 7:6) There are also more than 13,-

COMING IN THE NEXT ISSUE

"Taking Pleasure in the House of My God."

Social Events Need Christian Moderation.

"Serve Jehovah with Rejoicing."

"Get Out from Among Them."

600 papyrus and vellum manuscripts of the Christian Greek Scriptures, the whole or in part, dating from the second to the fifteenth century.

More than nineteen hundred years after Ezra's day the invention of the European printing press became a reality; it is

an interesting fact. the first book to come off the Gutenberg press was the Bible. The printing press indeed opened the floodgates for the duplicating of the Bi-

ble in the common languages of the people, until today the distribution of this Book of books has reached up toward three billion copies.

Such a phenomenal circulation, however, has been accomplished in spite of the most vicious opposition from many quarters, even popes and councils prohibiting Bible reading under penalty of excommunication and death. Down through the centuries the Bible's struggle to survive cost the lives of thousands of Bible lovers, while at the same time thousands of copies of the Book were committed to bonfires lighted by the ignorant and intolerant. This alone should fire you with a desire to know what this Book contains. this Book that, not only raised such fanatical opposition, but made so many willing to die that the Bible might live.

#### CONTENTS OF YOUR BIBLE IN BRIEF

No other book reveals the past, explains the present and foretells the future like the Bible. After all, only He who knows the end from the beginning could give this information. (Isa. 46:10) It opens with a sweeping account of earth's preparation for habitation by plant and animal life, and gives the details on the creation of man and woman in their paradise garden of Eden. (Genesis, chapters 1 and 2) In the next chapter we are told of the sin and disobedience, the trial, the sentence of death, and the prophecy concerning 'the seed of the woman,' which is bound up with the principal theme of the entire Bible, namely, the sanctifica-

> tion and vindication of Jehovah's word and name.-Gen. 3:

Over two thousand vears later this promise of a "seed" was renewed to

15.

Abraham. (Gen. 22:18) Some eight hundred years more and hope in the promise was strengthened by the assurance given to King David. (2 Sam. 7:12, 16) Another one thousand one hundred years (now more than 4,000 years after the Edenic prophecy), the Promised Seed, Jesus Christ, appeared. (Luke 1:31-33; 3:21-23; Gal. 3:16) Bruised by Satan, the Serpent, in death, Jesus provided the ransom price for mankind, and was then resurrected to await the appointed time to destroy Satan forever. So in the last book of the Bible the grand theme announced in the first book is brought to its glorious climax as God's triumphant Kingdom rule restores the paradise that was lost.—Rev. 11:15; 12:1-12, 17; 19:11-16; 20:1-3, 7-10; 21:1-5; 22:3-5.

Were it not for the Bible we would not know of the great issue that was raised in Eden, and that explains why God has permitted the wicked to exist for nearly 6,000 years. Without the Bible we would know nothing about Jehovah, not even his name, which occurs 7,199 times in the New World Translation, not counting the abbreviated form of "Jah." Without the Bible we would not know of Christ's ransom sacrifice, the nearness of Armageddon, or the requirements that must be met

in order to live forever in or under God's Kingdom rule.—John 3:16, 36; 17:3.

The better you get to know your Bible the more you will appreciate that it is a very practical book in this "time of the end." It gives you sound counsel on how to make your mind and personality over so you will not be conforming to this system of things that will soon be destroyed. (Rom. 12:2; Eph. 4:23, 24; Phil. 2:5-8; Col. 3:5-10) You can learn to live now as you will have to live if you live at all under the rule of God's kingdom. You can learn to cultivate the fruitage of God's spirit—"love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23; Col. 3:12-14.

So fundamentally complete is the Bible's code of laws, that if there were no other regulations, it could easily serve as the only book of rules for a whole nation. For by following only the Bible everyone would be obliged to love, worship and obey Jehovah: and toward his fellowman everyone would exercise justice and loving consideration. Everyone would be industrious too. Results? No drunkenness, no selfishness, no fornication! No lying, stealing or cheating! No warring against and killing of fellow creatures! What a practical and wonderful way of life even now in this hate-torn, emotionally explosive world! Jesus summed up all the laws of the Bible in two great commandments: love God and love neighbor. Love is the fulfillment of all the laws of God.-Matt. 22:37-40: Rom. 13:9, 10.

#### KNOW YOUR BIBLE BY READING IT

Having such a grand Author, and with contents of such supreme importance, the Bible is truly one of the best companions you can have. As Abraham Lincoln said: "I believe the Bible is the best gift God has ever given to man." Or in the words of Patrick Henry: "The Bible is worth all other books which have ever been printed." Henry van Dyke described the Book this way:

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. It has woven itself into our dearest dreams; so that Love. Friendship, Sympathy, Devotion, Memory, Hope, put on the beautiful garments of its treasured speech. No man is poor or desolate who has this treasure for his own."

What about you? If you too are to treasure the Bible above all other books, then you must personally read and study it. Jehovah's witnesses, without cost or obligation on your part, will be happy to show you how to study it systematically. Just tell the next Witness who calls that you want such a free home Bible study. Soon you will appreciate the Bible as a "lamp shining in a dark place." (2 Pet. 1:19; Ps. 119:105) Be like the man whose "delight is in the law of Jehovah, and in his law he reads in an undertone day and night" and you too will prosper. (Ps. 1: 1, 2; Josh. 1:8) To you Jehovah's laws, reminders, orders, commandments and judicial decisions as found in the Bible will become "sweeter than honey," and you will value the wisdom derived therefrom as something "more to be desired than gold, yes, than much refined gold," for it will mean your very life.-Ps. 19:7-10; Prov. 3:13-18.

## THEY LEARNED THE TRUTH ABOUT

His mother was visiting him. As she was sitting down she spotted a copy of the Watchtower

### JEHOVAH'S' WITNESSES

Scriptures and confessed that they had never seen or even touched a Bible before that eve-

magazine in his bookcase. She jumped up, ran across the room, grabbed it and shouted, "Where did you get this trash? These people do not believe in Christmas! Do not ever get mixed up with anyone that does not believe in Christmas!" Why did this mother react this way? Well, she was sincerely seeking to protect her son and his wife from what she thought was wrong doctrine and from persons whom she thought would mislead them into error. However, did this mother know all the facts? Did she really know why Jehovah's witnesses do not celebrate certain holidays?

ning. Why did these persons change? They learned the truth about Jehovah's witnesses. Now they knew that Christ never commanded his followers to celebrate his birth and that Christmas was rooted in paganism. And upon what did the mother base her formerly prejudiced views? She later confessed that she had developed a hatred for Jehovah's witnesses because she did not know why they refrained from celebrating certain holidays. This blinded her until she learned the facts. Now she told her grandson that there will be no celebrating of Christmas in her home.

Let us see what happened. After a few minutes of excitement, her son, who was studying the Bible with Jehovah's witnesses, managed to calm her down. Then sitting down together he patiently discussed several Bible truths with her all afternoon. His mother then invited him and his wife to her home for supper and they went. Afterward they talked about God's truth until late that night. During the next weekend there were more discussions, and by the time the son met with the Witnesses for his study his mother and sister were with him and ready to learn more.

#### INVESTIGATING FOR ONESELF

Now both of them asked for a subscription for the magazine that they used to call "trash." They also obtained a copy of the New World Translation of the Holy

Sometimes persons hear things about Jehovah's witnesses that are not true. These slanderous remarks can blind them or make them fearful of the Witnesses. However, not all gullibly believe what they hear. Such ones want to learn for themselves if what they are being told is true. In this way they have learned the truth about Jehovah's witnesses. For example, a married couple had been studying the Bible with the Witnesses for several months. The wife wrote to her father about the things they were learning. What did her father reply? "My dear daughter, do not have anything to do with Jehovah's witnesses; why, they are Communists!"

"Communists?" roared the husband.

"They can't be, I just do not believe it! Communists do not believe in the Bible."

"Well, sweetheart," answered his wife, "we do not want to get involved, do we?"

"Look!" said the husband, "I will settle this once and for all time. I will call the F.B.I. [Federal Bureau of Investigation]."

He dialed the number and a voice on the other end of the line answered, saying, "This is the F.B.I. Lieutenant R— here!"

"Sir," said the husband, "I am studying the Bible with Jehovah's witnesses and I have been told that they are Communists, are they?"

The voice answered loud and clear, "Well, no sir! They have been labeled everything but what they are. They are good, honest folks and we give them a clean bill of health!"

"Well, thank you, Lieutenant R—," replied the husband, "I surely appreciate this information because I am going to become one of them." Not too long after this revealing phone call this young man and his wife were baptized. Yes, they learned for themselves the truth about Jehovah's witnesses. They were not content to let others do their thinking for them.

## CONDUCT OF WITNESSES REVEALS TRUTH ABOUT THEM

Some persons think that Jehovah's witnesses are just like any other religion in Christendom. They feel that they are out to make money from their members. However, the conduct of the Witnesses has often dispelled this erroneous idea. Here is how one person learned the truth about them in this matter:

"In the early 1950's my father, who was a retired engineer, was living in Chicago. He was spending much of his money to help remodel a building into a Kingdom Hall. I was deeply disturbed about this almost to the point of being bitter.

I felt that another religion had hooked an old man and was heartlessly draining him of all his savings. Whenever I visited Dad I would speak to him about all the time and money he was spending on that Kingdom Hall. He would smile and begin telling me about what was going to happen to 'this system of things.' Of course, I did not understand what he was talking about and neither was I interested.

"Well, one day in 1958, I received a phone call telling me that Dad was very sick. As he lived alone, my wife and I planned to leave our home and move in with Dad to look after him. I remember going to his home that day. Two women who are Jehovah's witnesses were there looking after him. They were the kindest, most gentle women I had ever met. Later on, my wife started to scrub the kitchen floor. She was about eight months pregnant. The presiding minister of the local congregation of Jehovah's witnesses was there at the time. To my utter amazement, he took the brush from her, rolled up his sleeves, got down on his hands and knees and began scrubbing the kitchen floor.

"Two weeks later Dad died. The presiding minister gave the funeral discourse, and I was truly surprised at the things I heard. I wanted to hear more and to find out what made these people the way they are. My wife and I began to study the Bible with them, and eleven months later she told me that she wanted to be baptized. I did not tell her that I too had decided to dedicate my life to the wonderful God whose spirit moves people to such kindnesses. Three months later I was baptized. How happy Dad would be if he could know that a few years later I became the assistant presiding minister in the congregation to which he belonged!" Truly, Christian conduct helped these persons to learn the truth about Jehovah's witnesses.

THE CLERGY HAVE UNWITTINGLY HELPED

There have been occasions when the clergy's efforts to stop Jehovah's witnesses have helped opposers to learn the truth about them. Yes, they have unwittingly shown opposers that the Witnesses are teaching the truth from God's Word the Bible. Consider this case that happened in Wisconsin:

"My wife was a devout Catholic, having attended Catholic schools through college. When one of the Witnesses called as he promised, she ran out of the house. After he left, she returned with a no-other-religion-around-here attitude. I had to drive to a neighbor's home to learn the Bible, and what I learned I told my wife. She would tell the priest and he, in turn, would laugh and ridicule Jehovah's witnesses. "The end of the world,' he laughed—'they have been preaching that for ages! Someday they might be right!"

"This last comment started my wife thinking and moved her to press him for proof that the Witnesses were wrong. He promised to do this, and he gave her some books on philosophy. Since our study had to be moved to my home, I asked my wife to invite the priest. She agreed. He never came, but she listened in on our discussion while waiting for the priest and found it quite interesting. Still she was determined to have the priest defend her faith and finally had to arrange a meeting at his home.

"During our discussion he vainly tried to prove the Trinity, but the Bible verses proved otherwise. When I asked him about John 17:20-22, he replied red-faced, 'I am not prepared to answer that.'

"'All your life a priest [forty years],' I said, 'and you are not prepared. We have studied with Jehovah's witnesses only three months, and we are prepared.'

"Then came the real surprise. My wife turned to the priest and said, 'I am through with your church.' She decided this, knowing that her relatives would severely oppose her." Yes, she came to realize who taught the truth of the Bible.

Another incident in which a clergyman unwittingly helped someone to learn the truth about Jehovah's witnesses happened in Spain. A man began to study the Bible with the Witnesses, but his wife staunchly opposed this because she considered them to be "Protestants." She tried everything to stop her husband from studying with them. She had her Catholic relatives try to dissuade him and threatened to call the police when the Witness would come for the study. This did not stop him, for he arranged to study with the Witness in another place. He progressed rapidly.

The wife now threatened to leave him and take the children with her, and she did. But after two weeks she returned. After this the man's relatives came to visit him. They too were studying the Bible with the Witnesses and attending their meetings in the town where they lived. On Sunday they all wanted to go to the meeting in the locality, and they persuaded the wife to come and learn the truth about the Witnesses. She agreed to go with them.

Unbeknown to them, it was on that day that the local priest had learned where the Witnesses were having their meetings, and he informed the police in order to stop them. The police came and arrested everyone, including the opposed wife. She tried hard to convince them that she was not one of Jehovah's witnesses but that she was, in fact, very much opposed to them. The police thought that she was making up this story to avoid arrest.

She was put in prison with the rest of the Witnesses, and, as it turned out, this was the very thing that made her realize that Jehovah's witnesses are true Christians and that the priest had acted in a very unchristian manner. Immediately after she was released from prison with the rest of the Witnesses, she asked them to study the Bible with her, and she made arrangements to attend all their meetings. She progressed rapidly and soon was spending many hours a month teaching others the truths of the Bible.



• Does John 20:23 mean that some humans are authorized to forgive sins?—F. M., U.S.A.

It is to be noted at the outset that what we are considering are sins against God or a breaking of one of God's laws such as by stealing, lying or committing sexual immorality. Occasionally someone may "sin" against a Christian by acting rudely, gossiping about him or in some other way personally transgress against the Christian. The Bible urges us to be forgiving in such cases. (Eph. 4:32; 1 Pet. 4:8) But what about serious sins against God in heaven?

The occasion of the statement at John 20:23 was an appearance of Christ to "the disciples" following his resurrection. After telling them that he was sending them forth, and indicating that they would soon receive holy spirit, Jesus said: "If you forgive the sins of any persons, they stand forgiven to them; if you retain those of any persons, they stand retained."—John 20:21-23.

While this verse alone might seem to be saying that the apostles could forgive sins, we cannot ignore the testimony of the rest of the Bible. We need to be like the noble-minded Beroeans in "carefully examining the Scriptures" to see what is so.—Acts 17:11.

When King David sinned, from whom did he seek forgiveness? In his time there were God-ordained Jewish priests serving at the tabernacle. Still, David wrote: "I said: 'I shall make confession over my transgressions to Jehovah.' And you yourself [God] pardoned Yes, when honest-hearted persons learn the truth about Jehovah's witnesses their lives are affected. They want to share in the work that the Witnesses are doing to-day. Many persons who formerly opposed God's servants are now in their ranks exulting in the hope of worshiping the only true God forever in a paradise earth where only true religion will prevail.

the error of my sins." (Ps. 32:5) Did Jesus change this when he came? No, for he taught us to pray: "Our Father in the heavens, . . . forgive us our debts [or trespasses]." (Matt. 6:9, 12) And that is how Jesus' disciples understood the matter. They knew that it was not some man, but God, who could 'forgive us our sins and cleanse us from all unrighteousness."

—1 John 1:9.

How, then, were the disciples to whom Jesus addressed the words at John 20:23 involved in the matter of forgiveness? A comment Christ made earlier sheds light on this. In Matthew 18:15-17 Jesus explained what one should do if his spiritual brother sinned against him. The final step was for the matter to be heard by the spiritually older men of the congregation. (Jas. 5:14, 15) If the sinner refused to repent of his serious sin, he was to be expelled from the congregation. Was it a matter of some men deciding to forgive or retain his sins? No, they would simply be acting in accord with what they could conclude would already have been done in heaven. How would they know this? By what God has revealed in his Word on such matters.-2 Tim. 3:16, 17.

This is evident from Jesus' next words: "Truly I say to you, whatever you shall bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven." (Matt. 18:18, New American Standard Bible; see also NW, Ro, The New Testament by C. B. Williams) Though some Bible versions render this verse in a way that suggests that the heavenly action occurs after the earthly decision, noted Bible translator Robert Young said that it literally should be: "shall be that which has been bound (already)."

Hence, if a Christian was lying, for example, and when the older men of the congregation met with him about it he refused to repent of his dishonest course, God's view, as revealed in his Word, would already be known. If a sinner would repent, God would forgive him. (Isa. 55:7) And Jehovah would forgive one who sinned unintentionally. But he would not forgive an intentional, unrepentant sinner. (Num. 15:22-31) Knowing this, the representatives of the congregation could decide from the facts and the sinner's attitude how to deal with him. And since they know from the Bible what God's view is, their decision about whether to expel from the congregation one who had sinned should be what God had already decided in heaven.

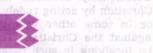
That the above is how Matthew 18:18 and John 20:23 were understood by first-century Christians is plain from 1 Corinthians, chapter five. There was a willful, unrepentant sinner in the Corinthian congregation. Could the older men of that congregation or even the apostle Paul personally 'forgive the sins of that person' or 'retain the sins of that person'? No, but because they knew God's estimation of such an unrepentant sinner, they were obliged to expel him from the congregation, demonstrating to all that evidently his sins were being

"retained" on him by God and not forgiven. While Matthew 18:18 and John 20:23 may have been spoken directly to the apostles, it is clear from what Paul wrote the Corinthians that the spiritually older men in each congregation were to apply Jesus' words. This can also be seen in the messages to the congregations in Pergamum and Thyatira. (Rev. 2:12-16, 20-24) Christ held it against those congregations that they did not expel wrongdoers, thus binding on earth what was already bound in heaven.

But when a sinner does repent, those acting for the congregation can allow him to continue in the congregation, or accept him back in if he had been disfellowshiped. Apparently this is what later happened in Corinth. Knowing that God would forgive such a one, Paul urged the Christians to accept him back into the congregation. (2 Cor. 2:6-8) They would not themselves be forgiving his sins; Jehovah alone could do that. But by acting in accord with the principles in God's Word they could conclude that his sins were forgiven by God in heaven. Thus, John 20:23 would be true: "If you forgive the sins of any persons, they stand forgiven to them."

#### the congregaa sinner released of a was to be originaled

### **ANNOUNCEMENTS**



"in all the inhabited earth for a witness to all the nations." (Matt. 24:14) In 200 lands around the earth, and in 165 languages, Jehovah's witnesses are giving this witness about the established kingdom of God. What a prophet Jesus was to foresee such earth-wide preaching! Jesus' prophecy is really an invitation to enter the work of giving a witness worthy of the Kingdom. Will you respond? To help interested persons do so, Jehovah's witnesses during the month of April will be offering them a year's subscription for the magazine that announces Jehovah's kingdom, The Watchtower, with three booklets, for just \$1.

#### FIELD MINISTRY

Some nineteen hundred years ago Jesus Christ foresaw the greatest preaching work in all history. He foretold that his true followers would preach the good news of God's kingdom

#### "WATCHTOWER" STUDIES FOR THE WEEKS

May 4: Why Almighty God Laughs at the Nations. Page 232. Songs to Be Used: 27, 74.

May 11: Making Men and Nations a Laughingstock. Page 239. Songs to Be Used: 1, 84.

# Announcing JEHOVAH'S KINGDOM MAY 1, 1969 Semimonthly "SERVE JEHOVAH WITH REJOICING" "TAKING PLEASURE IN THE HOUSE OF MY GOD" "GET OUT FROM AMONG THEM" SOCIAL EVENTS **NEED CHRISTIAN MODERATION**

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

3

# PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President Grant Suiter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

#### CONTENTS "Get Out from Among Them" 259 264 "Serve Jehovah with Rejoicing" "Taking Pleasure in the 270 House of My God" Have You Invited Your Marriage Mate? 277 Keep Faith Growing by God's Word 279 280 Giving Thanks Always for All Things Social Events Need Christian Moderation 283 Do You Remember? 286 Gilead's Spiritual Harvest 287 Questions from Readers 287

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:  $AS - \text{American Standard Version} \quad AT - \text{An American Translation} \quad MO - \text{James Moffatt's version} \quad AV - \text{Authorized Version} \quad 1611) \quad Ro - J. B. Rotherham's version} \quad Dy - \text{Catholic Douay version} \quad RS - \text{Revised Standard Version} \quad Yg - \text{Robert Young's version} \quad Yg - \text{Robert Young's version} \quad NO - \text{Not the Note of the Note$ 

Average printing each issue: 5,750,000 Five cents a copy "The Watchtower" Is Published in the Following 72 Languages Semimonthly Monthly Afrikaans Finnish Norwegian Melanesian-French German Portuguese Sesotho Pidgin Motu Arabic Cebuano Fijian Silozi Sinhalese Pampango Pangasinan Papiamento Chinese Chishona Spanish Gun Slovenian Hiligaynon Swedish Cibemba Iloko Tagalog Hindi Tamil Hungarian Polish Tswana Cinyanja Japanese Korean Malagasy Russian Tumbuk Samar-Leyte Turkish Icelandic Danish Yoruba. Kanarese Kikongo Lingala Malayalam Marathi Dutch English Twi Ukrainian Sango Monthly Armenian Bengali Bicol Burmese Croatian

Bengali Burmese Efik

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201

Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135

S1

Canada, 150 Bridgeland Ave., Toronto 19, Ontario

S1

England, Watch Tower House, The Ridgeway, London N.W. 7

Jamaica, W.I., 41 Trafalgar Rd., Kingston 10

New Zealand, 621 New North Rd., Auckland 3

South Africa, Private Bag 2, P.O. Eland-fontein, Transvaal

Toc

Trinldad, W.I., 21 Taylor St., Woodbrook, Port of Spain

S2

Remittanes for subscriptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn, Notice of expiration is sent at least two issues before subscription expires.

at least two issues before subscription expires.

CHANGES OF ADDRESS should reach as thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Pri



JEHOVAH GOD expects all who love and serve him to keep free from false worship. His Son Jesus Christ met this expectation. Of God's Son, the Bible says: "You loved righteousness, and you hated law-lessness." Because of this his Father has specially blessed him, exalting him as the king of God's kingdom.—Heb. 1:9.

If you love truth and righteousness, then you will also hate and avoid what is false and displeasing to God. In this way you can find protection both now and during the coming execution of God's judgment upon the wicked.—Prov. 1:28-33.

Long ago God foretold that he would have a people who would be his "special property," and that observers would certainly see "the distinction between a righteous one and a wicked one, between one serving God and one who has not served him." (Mal. 3:17, 18) If you see this distinction, then you should act accordingly. Failure to do so would endanger your prospect of gaining eternal life.

What course should you take? God's Word says very definitely: "Do not become unevenly yoked with unbelievers.

For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?" Because there can be no proper fellowship between those practicing righteousness and those practicing lawlessness, God commands: "Therefore get out from among them, and separate yourselves." —2 Cor. 6:14-17.

May 1, 1969

Number 9

#### GETTING OUT OF "BABYLON THE GREAT"

To those who were once his chosen people and who were in exile in ancient Babylon, Jehovah God spoke similar words. He said: "I, Jehovah, am your God, the One teaching you to benefit yourself, the One causing you to tread in the way in which you should walk. O if only you would actually pay attention to my commandments! Then your peace would become just like a river, and your righteousness like the waves of the sea. . . . One's name would not be cut off or be annihilat-

ed from before me. Go forth, you people, out of Babylon!"—Isa. 48:17-20.

By the conquest of Babylon in 539 B.C.E. Jehovah God made it possible for his people who were exiled there to leave Babylon as a free people. Jehovah thus acted for the benefit of those loving him. He did not deprive them of anything good.

Ancient Babylon, of course, has long since ceased to exist. Yet God speaks of another Babylon called "Babylon the Great." And again he gives the command: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) In the previous chapter of this Bible book of Revelation, Babylon the Great is described in symbol as an immoral woman. Note what the Bible says about her:

"'Come, I will show you the judgment upon the great harlot who sits on many waters, with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication.'...

"And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. And upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.' And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus. . . .

"The waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues. And the woman whom you saw means the great city that has a kingdom over the kings of the earth."—Rev. 17:1-6, 15, 18.

Since Babylon the Great has "a kingdom over the kings of the earth," this means that Babylon the Great is an empire. But what kind of empire?

It could not be a political empire, for "the kings of the earth," the political element, are said to 'commit fornication' with Babylon the Great. Is it, then, a commercial empire?

No, for when Babylon the Great is destroyed, the Bible book of Revelation goes on to say that "the traveling merchants . . . will stand at a distance . . . and will weep and mourn." (Rev. 18:15) So from this it is clearly seen that Babylon the Great is not a commercial empire either.

Could she, then, be a religious empire? Yes, Babylon the Great fittingly represents the world empire of false religion! Religion has certainly had great influence over the political kingdoms, and its control does extend over peoples of all the earth. But why should this religious empire be pictured by a prostitute woman?

This is because it mixes religion and politics. As regards Christendom, the Bible shows that those who claim to serve God, but are unfaithful and enter into relations with the political powers, are viewed by God as spiritual prostitutes or adulteresses. The Bible says of such ones: "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."—Jas. 4:4; Ezek. 16:1, 2, 28-30.

#### THE SPREAD OF BABYLONISH FALSE RELIGION

It was shortly after the global flood of Noah's day that false religion got its start in Babylon, where Nimrod exalted himself "in opposition to Jehovah." However, Jehovah confused the people's language and "scattered them from there over all the surface of the earth." As they went, they took with them their Babylonish doctrines and practices.—Gen. 10:8-10; 11:4-9.

In harmony with this, the book The Re-

ligion of Babylonia and Assyria (by Professor Morris Jastrow, page 701) tells of "the profound impression made upon the ancient world by the remarkable manifestations of religious thought in Babylonia and by the religious activity that prevailed in that region."

So, too, the book *The Worship of the Dead* (by Colonel J. Garnier, pages 3, 4, 8) shows that evidence has "indisputably proved the connection and identity of the religious systems of nations most remote from each other," and that these "must have all derived their religious ideas from a common source and a common centre. Everywhere we find the most startling coincidences in rites, ceremonies, customs, traditions."

Thus, although many persons are unaware of it, there are many doctrines and practices found in religions today that have a common origin in Babylon's false religion. What are some of these?

Among the teachings prominent in ancient Babylon were: worship of a triad or trinity of gods, the belief that the human soul could not die, and the teaching that persons suffered after death in an underground world or "land of no return." The use of images also played a large part in Babylonian worship. As has been shown frequently in the pages of this magazine, none of these things are taught in God's Word, the Bible. However, do we see similar teachings and practices in the religious organizations around us today?

Along with the doctrines of the "Trinity," the immortality of the human soul and a hellfire of torment, any other teaching or practice that goes contrary to God's inspired Word marks a religion as false and labels it as part of Babylon the Great. A religion may claim to advocate worship of the true God of the Bible and it may use the name of his Son, Jesus Christ, but of what value is this if it is contaminated

with Babylonish doctrines and practices?

The Bible principle applies: "A little leaven ferments the whole lump." (Gal. 5:9) Whatever good may have been done is canceled by the contamination. Jesus Christ also showed this, when he explained: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?" And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness."—Matt. 7:22, 23.

God has foretold that suddenly, "in one day," plagues of "death and mourning and famine" will come upon Babylon the Great. So it is urgent and for our good that we completely separate ourselves now from that false religious empire.—Rev. 18:8.

#### TAKING THE NECESSARY STEPS TO SEPARATE YOURSELF

What does it mean to "get out from among them"? Is it enough for a person merely to recognize in his mind the falseness of Babylonish teachings, while still continuing to associate with a religious organization that holds to those teachings? Really, would this not be a course of hypocrisy? Would it not give visible support to something that God condemns? How could such a person truly consider himself obedient to God's command to "get out from among them, and separate yourselves, . . . and quit touching the unclean thing"?—2 Cor. 6:17.

If we do not want to be like those people who gathered at the temple of Baal in Jehu's time only to suffer destruction at God's command, then we need to make a clean break from any and all organizations of Babylon the Great. We need to quit sharing in their activities. (2 Ki. 10: 20-27) We need to serve notice on them that we are withdrawing from their or-

ganizations. By doing this we will not be "limping upon two different opinions," trying to 'partake of "the table of Jehovah" and the table of demons,' and thereby "inciting Jehovah to jealousy."—1 Ki. 18:21; 1 Cor. 10:21, 22.

But is not the getting together of religions in an interfaith or ecumenical movement a good thing? Well, how does Jehovah God view it? The Bible record shows that he allowed no interfaith with the Canaanites for the nation of Israel. God commanded the Israelites: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me, and they will certainly serve other gods."—Deut. 7:3, 4.

And how did God's Son view interfaith? Jesus Christ did not engage in interfaith activities with the various sects of Judaism while on earth. To the contrary, he roundly condemned the false religion of his day, and stated positively: "No one comes to the Father except through me."—John 14: 6; Matt. 23:13, 38.

#### FIRM STAND FOR TRUTH BRINGS BLESSINGS

Making a clean break from false worship may bring problems. Jesus showed that one's relatives may oppose such a course. Yet, even though those opposing may be as near and dear as a member of one's own family, Jesus said that this should make no difference in our decision. He explained: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." (Matt. 10:32-37) It is a question, not of loving such ones less than formerly, but of how strong our love is for Jehovah and his Word of truth.

Actually, it is by taking a firm stand for the truth that one can really act for the lasting good of relatives who may at first oppose one's right course. Yielding to pressure may only encourage these in their opposition to the truth. On the other hand, your faithful conduct in holding to the truth of God's Word and living in harmony with it will bring you blessings and happiness; it will make a better person of you. Thus, in course of time, those close to you may come to recognize the wisdom and rightness of your course and be helped to see the truth as well. This is the hope the Bible encourages us to embrace and work for.—1 Cor. 7:12-16.

For example, Christian wives are urged to be in submission to their unbelieving husbands, in order that "they may be won without a word through the conduct of their wives." (1 Pet. 3:1, 2) True, it will call for patience, faith that God's way is best, and, above all, love. But God himself lovingly assures you that he will support and strengthen you if you put him first in your life.—Rom. 8:38, 39.

Again, some may feel that they are now well along in years, and that it is too late to change their course. However, Jehovah God, who is himself called "the Ancient of Days," invites old persons also, to join in praising him, saying: "You old men together with boys. Let them praise the name of Jehovah."—Dan. 7:9; Ps. 148: 12, 13.

God's Word shows that old age will not excuse one if one fails to separate from what God condemns, but that "gray-headedness is a crown of beauty when it is found in the way of righteousness." (Prov. 16:31; Ezek. 9:4-6) It is never too late in life to take a stand in harmony with what one knows to be the truth, thus setting one's steps firmly on the way to eternal life. No matter how many years we may have misused in the past, these will seem few indeed when compared with the never-ending years of life to which we may

attain in God's new system .- Prov. 10:22.

If we now take positive action to get out from among those who practice false religion, we may enjoy a blessed, happy relationship with our God, Jehovah. (2 Cor. 6:17, 18) For the matter does not end with getting out from among those who teach and practice things contrary to God's Word. God also gives the command that we should not 'forsake the gathering of ourselves together,' as Hebrews 10:24, 25 tells us.

With whom, then, are we to assemble? With those who worship God in spirit and in truth, practicing true Christianity, the religion of the Bible. Of such ones God says: "I shall reside among them and walk among them, and I shall be their God, and they will be my people."—2 Cor. 6:16.

Those who make up the Christian organization of Jehovah's witnesses are persons who have separated themselves from the many religions of both pagandom and Christendom. They have thus fled from Babylon the Great. By attending meetings at one of their Kingdom Halls, you can see for yourself the difference this has made. It is not just the meeting place and the fact that money collections are not taken, but primarily the meetings themselves and the attitude of the persons attending that mark Jehovah's witnesses as distinct from other religions.

These meetings are real Bible studies, with emphasis on how Bible principles apply in our daily lives and also on how to teach God's Word to others. There you will see persons who are sincerely 'seeking first the kingdom and God's righteousness,' and who earnestly endeavor to produce the fruits of God's spirit.—Matt. 6: 33; Gal. 5:22, 23.

Attending once or twice may satisfy your curiosity, but for you to make genuine progress in God's service you need to be like the early Christians. They really valued the truth, so they "continued devoting themselves to the teaching of the apostles... And day after day they were in constant attendance at the temple with one accord." (Acts 2:42, 46) Only by regularly sharing in these congregation meetings can you develop the faith that you need to gain God's approval.

Although separating from modern Babylon the Great may cost you something in the way of previous associations, you will gain far more by your regular attendance at the meetings of Jehovah's people. Like Jesus' early disciples, who also left much in order to follow him, you will see fulfilled the promise to "get a hundredfold now in this period of time" in the way of brothers and sisters and homes where you will be gladly received. You will find that you have become part of a large family of Christian brothers, whose love and friendship are genuine and sincere. You will gain all this along with the hope of everlasting life "in the coming system of things."—Mark 10:28-30; Ps. 27:10.

Jehovah God has a visible organization that he is using today to train and equip us for life in his righteous new system. After the present wicked system is gone, God's way will prevail everywhere. His will be the only government left. (Dan. 2: 44) His approved people will be the only ones remaining on earth with whom to associate. Only God's standards of right and wrong will be allowed. There will be only one religion.

Therefore, the wise thing to do is to bring ourselves into line with God's way of doing things now, taking full advantage of the training that God provides through His written Word the Holy Bible. In this way we prove that we really mean it when we say that we want eternal life in God's righteous new system.—Ps. 86:10, 11; Prov. 4:10-13.

# SERVE JEHOVAH

with

# Rejoicing"

"Happy is the people whose God is Jehovah!"

—Ps. 144:15.

APPY at last." A Swedish governor once ordered that his epitaph contain those words (in Latin, Tandem felix). Regardless of how he viewed that phrase, one may wonder whether life held true happiness for such a man. Many persons, even some who have devoted themselves to religious pursuits, have experienced much unhappiness and may have died feeling that their lives were productive of little good. But that is not true of those who serve God faithfully until death. By their godly works they build up a good name with Jehovah and are assured of a resurrection from the dead. -Eccl. 7:1; John 5:28, 29; Acts 24:15.

<sup>2</sup> Herodotus (a Greek historian of the fifth century B.C.E.) said: "Call no man happy till you know the end of his life. Till then, at most, he can only be counted fortunate." Indeed, good things and bad can happen during one's lifetime. But, whatever they must face, those who truly love God will maintain faithfulness to him, like Job of ancient times, who said resolutely: "Until I expire I shall not take away my integrity from myself!" (Job 27:5) Job died in the favor of Jehovah. and he received favorable mention in later Bible books. (Job 42:12: Ezek. 14:14, 20: Jas. 5:11) David of Israel once declared: "As for me, in my integrity I shall walk,"

(Ps. 26:11) He was a man agreeable to God's own heart and he, too, died as an integrity-keeper. (Acts 13:22, 23; Heb. 11:32-34) Both Job and David will receive a resurrection to life here on earth during Jesus Christ's millennial reign. (Rev. 20:11-14) Matters also turn out well for faithful, godly persons of today, those who "serve Jehovah with rejoicing."—Ps. 100:2.

<sup>3</sup> Jehovah, by means of his holy spirit or active force, imparts the courage and strength necessary to face even death as one of his servants. (Phil. 4:13) Indicative of this are expressions found in letters written by Jehovah's witnesses in Nazi concentration camps. One young Christian, sentenced to death by beheading, wrote to his parents:

"It is already past midnight. I still have time to change my mind. Ah! could I be happy again in this world after I had denied our Lord? Surely not! But now you have the assurance that I leave this world in happiness and peace."

To his wife another Witness wrote:

"It is now my last night. My sentence has been read out to me and I have eaten my last meal. So when this letter reaches you my life will be fulfilled. We know that the sting has been removed from death and

3. By what means does Jehovah impart the strength needed to face even death as his servant? Cite examples that indicate this.

<sup>1.</sup> Do Jehovah's servants lead unhappy lives?

<sup>2.</sup> What results from maintaining integrity to Jehovah?

victory has been won over the grave. Naturally, this appears utterly foolish and ridiculous to most people; but that is of little importance. The hour will come when the name of the Almighty God will be vindicated and mankind will see it. . . . And so I look once more into your serene and glistening eyes, and wipe away the last sorrow from your heart; and, in spite of the pain, lift up your head and rejoice, not about death, but over the life that God will give those that love Him."

Both of these witnesses of Jehovah, and many others, were loyal to God till death at Nazi hands. However, whether one's integrity to God is tested to the point of death or not, faithfulness to Jehovah always turns out well, a real contrast with the lot of the wicked one, as indicated by the words: "Because of his badness the wicked will be pushed down, but the righteous will be finding refuge in his integrity."—Prov. 14:32.

#### GOOD REASONS TO REJOICE IN SERVING JEHOVAH

4 While Jehovah sustains his loyal servants even in the face of death and sets before them the prospect of the resurrection, there are many other reasons why it can be said: "Happy is the people whose God is Jehovah!" (Ps. 144:15) For one thing, it is an inestimable and joyous privilege to serve Jehovah, "the Most High over all the earth." (Ps. 83:18) There is certainly nothing oppressive about being his servant, for "God is love." (1 John 4:8) Witnesses of Jehovah can surely rejoice because in this time of great woe they have been entrusted with "the glorious good news of the happy God." (1 Tim. 1:11) And, how delighted they can be that by their faithful service to God they make Jehovah's heart rejoice. -Prov. 27:11.

<sup>5</sup> Furthermore, Christians are able to re-

manity for whom the future is bleak or entirely obscure, they are aware of what tomorrow will bring. God has lovingly revealed the future to them through prophecies in his Word, the Bible, and by means of his spirit, which "searches into all things, even the deep things of God." (1 Cor. 2:10) Consequently, Jehovah's servants know they are living in the last days of this system of things and they can 'raise their heads up because their deliverance is getting near.' (Luke 21:25-28; Matt. 24:3-14, 34; 2 Tim. 3:1-5) In this very generation the words of Psalm 37:37, 38 will take on even fuller meaning: "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful. But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off." One who trusts in God and serves Jehovah with rejoicing is assured of a happy future. So. true indeed are the words: "O Jehovah of armies, happy is the man that is trusting in you."-Ps. 84:12.

joice because, unlike the masses of hu-

6 Persons dedicated to Jehovah God can also rejoice in having the best of associates. Though it has been necessary for some Christians to leave father, or mother, or other family members because these greatly opposed their Scriptural pursuits, such servants of God are happy, for they have personally realized the fulfillment of Jesus Christ's statement: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." (Mark 10:29, 30) Since faithful Christians apply God's Word

<sup>4.</sup> Why is being Jehovah's servant a cause for happiness?
5. Unlike the masses of humanity, Christians can rejoice because of knowing what about the future?

<sup>6.</sup> Why is it a delight to have Christian associates?

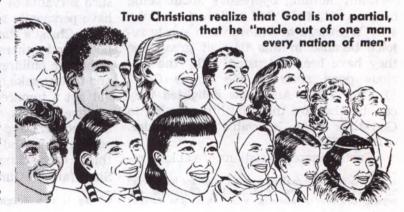
to their lives, they are morally clean and upright. (Rom. 12:2) They have stripped off the old personality and put on the new. (Col. 3:8-11) Their conduct shows that they agree with the Christian apostle Peter, who said: "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." (1 Pet. 4:3) No longer indulging in the works of the fallen flesh, Christians cultivate and display the fruits of God's holy spirit and heed the admonition to "go on walking orderly also by spirit." (Gal. 5:19-26) What a delight it is to have such associates!

<sup>7</sup> Not infrequently ideological or political differences cause a breach between worldly acquaintances. But this does not occur among those who "serve Jehovah with rejoicing." They remain neutral in all worldly affairs, applying to themselves the words of Jesus Christ: "They are no part of the world, just as I am no part of the world." (John 17:16) Though being in relative subjection to governmental "superior authorities" and paying back "Caesar's things to Caesar," Christians also render "God's things to God." (Rom. 13:1; Mark 12:17) In any conflict of wills—that of Jehovah as opposed to that of

man—they "must obey God as ruler rather than men." (Acts 5:29) Additionally, true Christians are without worldly prejudices, such as racial prejudice, for they know that Jehovah "made out of one man every nation of men, to dwell upon the entire surface of the earth," and that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 17:26; 10:34, 35) It is truly a joy to associate with individuals holding such Scriptural views.

8 A person has reason to rejoice when his conduct harmonizes with the Scriptures and pleases Jehovah. The Christian apostle Paul declared: "I am exercising myself continually to have a consciousness of committing no offense against God and men." (Acts 24:16) Present-day Christians do the same thing and therefore need not live in fear of divine retribution sure to befall willful and unrepentant wrongdoers. (Matt. 12:22-32; Heb. 10:26-31) Moreover, Christians heed the admonition given at Proverbs 3:21-26 and thus also realize the fulfillment of the assurances found there in the words: "Safeguard practical wisdom and thinking ability, and they will prove to be life to your soul and charm to your throat. In that case you will walk in security on your way, and even your foot will not strike against anything. Whenever you lie down you will feel no dread; and you will certainly lie down, and your sleep must be pleasurable. You will not need to be afraid of any sud-

8. When his conduct harmonizes with the Scriptures, why can a person rejoice?



 <sup>(</sup>a) Why do worldly ideological or political differences cause no breach between Christians?
 (b) True Christians have no racial prejudice because of what?

den dreadful thing, nor of the storm upon the wicked ones, because it is coming. For Jehovah himself will prove to be, in effect, your confidence, and he will certainly keep your foot against capture." What blessings result when one serves Jehovah with rejoicing!

9 But, consider another significant cause for Christian joy. Babylon the Great, the world-embracing empire of false religion, "sits on many waters," meaning "peoples and crowds and nations and tongues." However, she does not figuratively "sit" on, or religiously influence and control. those worshiping Jehovah. (Rev. 17:1, 15) Having taken warning from heaven, they have fled out of her, and they realize that she will soon be destroyed. (Rev. 18:4, 5, 8) Out of her clutches, they are not victims of her unclean false religion. They know, not religious falsehood, but Scriptural truth that sets its possessor truly free. (John 8:31, 32) Having this freedom is another reason for Christians to rejoice.

#### JOYOUS LIVES OF JEHOVAH'S WITNESSES IN TIMES PAST

10 Great happiness was experienced by persons of ancient times who devoted their lives to Jehovah. Moses was one of them. Of Moses' early life in Egypt Stephen said: "But when he was exposed, the daughter of Pharaoh picked him up and brought him up as her own son. Consequently Moses was instructed in all the wisdom of the Egyptians. In fact, he was mighty in his words and deeds." (Acts 7:21, 22) According to tradition, Moses once led a successful Egyptian military campaign against Ethiopia, returning to Egypt victorious. (Josephus' Antiquities of the Jews, Book II, Chapter X) This

is merely a tradition. The Bible does not say it, though Moses probably could have attained military or political prominence or materialistic advantages by espousing Egyptian interests. However, the Scriptures report: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin." Why? "Because he esteemed the reproach of the Christ [the privilege of being God's anointed one] as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward." (Heb. 11:24-26) God came first with Moses. For his faithful course, Moses enjoyed a long rewarding life and the privilege of being used by Jehovah to lead God's people out of Egyptian bondage. Moses surely did not die with a feeling that his life had been fruitless, wasted. And, because he faithfully served Jehovah, he will be resurrected in the Scripturally promised new order, in which he will serve as one of the "princes in all the earth" under God's Messianic Liberator, the Greater Moses, Jesus Christ.—Ps. 45:16; 72:1, 4, 12-14.

<sup>11</sup> Ruth the Moabitess made the proper religious decision, resulting in happiness. During a famine in the days of Israel's judges, Elimelech of Bethlehem, his wife Naomi and their two sons became residents in Moab. Elimelech died and his sons took the Moabite women Orpah and Ruth as wives. Later these men also died, and the three widows were then alone. In time, they set out for Judah. When Naomi strongly urged the young women to return to their people, Orpah tearfully complied and "returned to her people and her gods." However, Ruth refused to leave her mother-in-law and said: "Where you go

<sup>9.</sup> Why can Christians be joyful despite the existence of Babylon the Great?

<sup>10. (</sup>a) What might Moses have attained by espousing Egyptian interests? (b) Putting God first resulted in what blessings in Moses' case?

<sup>11.</sup> What religious decision did Ruth make, and how did it result in happiness?

I shall go, and where you spend the night I shall spend the night. Your people will be my people, and your God my God." (Ruth 1:1-16) Though Ruth had apparently been taught pagan religion at least in childhood, devotion to false gods was not for her. Naomi's God, Jehovah, would be Ruth's God. In time this faithful Moabitess became the wife of Boaz and the mother of Obed, David's grandfather. (Ruth 4:13-17) But think of it! Ruth was privileged to be an ancestress of Jesus, the Messiah! (Matt. 1:1-16) Surely, when she is resurrected on earth during Christ's millennial reign she will rejoice that she held firmly to her words: "Your people will be my people, and your God my God."

12 Some have abandoned outright demonism in order to serve Jehovah with rejoicing. Regarding the apostle Paul's ministry in Ephesus it is reported: "Many of those who had become believers would come and confess and report their practices openly. Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. Thus in a mighty way the word of Jehovah kept growing and prevailing." (Acts 19: 18-20) Demonistic practices are not for Jehovah's servants, and "those practicing spiritism" are among the wicked whose foretold portion is to be "in the lake that burns with fire and sulphur." They thus experience the "second death," from which there is no resurrection. (Rev. 21:8: Deut. 18:10-12; Isa, 8:19, 20) But imagine the new and happy life that opened up to the Ephesians who abandoned demonism, burned their magical books, and proceeded to "serve Jehovah with rejoicing."

<sup>13</sup> Ancient Corinth, in Greece, has been described as "a renowned and voluptuous city, where the vices of East and West met." The Christian apostle Paul preached and founded a Christian congregation there in the first century C.E. (Acts 18: 1-11) Later, when writing to his fellow believers in that city, the apostle pointed out that fornicators, idolaters, thieves, drunkards, and the like, would not inherit God's kingdom. He then observed: "And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:9-11) Yes, Jehovah had helped many of them to make great moral changes, and thus they entered into a happy and healthier life. Furthermore, by remaining faithful to God till death, they have had the joy of being resurrected to immortal heavenly life in association with Jesus Christ.-1 Cor. 15: 42-57.

14 A change had taken place in Paul's own life. As a rabid persecutor of Christ's followers, he was once on his way to Damascus to continue his opposition there when the miraculous appearance of the glorified Jesus Christ brought his opposition to a halt. By God's undeserved kindness, the former persecutor became one of the persecuted, a faithful follower of Christ and "an apostle to the nations." (Rom. 11:13; Acts 9:1-20) As such, he endured many sufferings for Jesus' sake. (2 Cor. 11:23-27; 12:10) With God's aid Saul changed and served Jehovah with rejoicing. That apostle now has the "crown of righteousness," along with other faithful anointed Christians in heaven.-2 Tim. 4:6-8.

<sup>12.</sup> To serve Jehovah, what changed position have some had to take respecting demonism?

<sup>13.</sup> Because some Corinthians made great moral changes, what resulted?

<sup>14.</sup> What significant change had taken place in Paul's life?

JOYOUS LIVES OF

PRESENT-DAY WITNESSES OF JEHOVAH

15 Jehovah's servants have many reasons to rejoice. Persons of various kinds have changed their lives in the past in order to serve Jehovah. Individuals are still doing so in great numbers, and in some instances the changes they are making are comparable to those made by persons who took their stand for Jehovah in ancient times. One faithful Christian of the present day who chose to be a soldier of Jesus Christ (2 Tim. 2:3, 4) instead of pursuing a military career and worldly materialistic interests was able to say joyfully after decades of loyal service in spiritual warfare: "I am happy that I could, at the age of seventy-one, attend the Watchtower Bible School of Gilead in Brooklyn in 1964 to receive advanced theocratic training. My prayer is that 'Jehovah, the God of armies,' and his appointed Commander in Chief, Christ Jesus, may strengthen all their spiritual warriors to carry on faithfully until the final victory.-Jer. 38:17."

<sup>16</sup> Thousands of persons have made a religious change, turning from false worship to true religion, just as Ruth did. For instance, consider this account:

"Many years ago a young woman who was born in Germany and who was a devout Protestant and a student of the Bible believed she could serve the poor and needy better if she were to embrace the Roman Catholic belief and become a nun. This she did. She took the veil in the order of the Sisters of the Sacred Heart, of which 'Mother' Cabrini was the mother general. This sister became the traveling companion of Cabrini and was later elevated to the position of a mother superior. . . . She came to America and she and her secretary, an-

other nun, opened a home for orphans just outside of New York city. She was crying for God to show her the truth. She bought a small radio and began to tune in various religious programs. One day she tuned in WBBR [onetime Watchtower radio station], listened, and a great flood of light came into her heart and mind. She had found the truth! She sent for literature and began to witness to her neighbors in her nun's garb. Her secretary also got the truth and began to witness. It was not long before off came the garments of ritualistic religion and on went the garments of praise to the Great Jehovah!"

<sup>17</sup> In order to "serve Jehovah with rejoicing," some today have abandoned occultism, just as many practicers of magical arts did in ancient Ephesus so as to become Christians. Still others, like some who embraced Christianity in Corinth, have made great moral changes in life. Then too, many now serving Jehovah once persecuted faithful Christians, as did Saul of Tarsus before becoming the apostle Paul. One Christian man who suffered persecution at Nazi hands showed how Jehovah's witnesses in concentration camps gave their captors a bold and open witness leading to such transformations, reporting:

"By such fearless preaching and neighbor love faith was often born in the lions' den. Here and there, in various camps, SS guards renounced their Nazi oath and declared their belief in Jehovah. These 'Sauls,' our persecutors, became 'Pauls,' our fellow prisoners!"

SHOW YOUR JOY IN SERVING JEHOVAH

<sup>18</sup> It cannot be denied. Moses made the right choice of loyalties. Ruth's was the proper religious decision. Those who turned from magic to Christianity in ancient Ephesus acted with wisdom, as did residents of Corinth who made moral changes to become God's servants. And

<sup>15.</sup> After decades of loyal service in spiritual warfare, how did one Christian express himself?

16. 17. (a) Give an example of a change from false

<sup>16, 17. (</sup>a) Give an example of a change from false to true worship. (b) To "serve Jehovah with rejoicing," what other changes have some persons made?

<sup>18.</sup> What privileges may be enjoyed if one pursues true worship?

certainly Saul of Tarsus acted wisely and properly in devoting his life to Jehovah, becoming the Christian apostle Paul. To such persons, and others like them in more recent times, the door to blessings and inestimable privileges before God swung open. Possibly you are already of their number. Or, perhaps you have resolved to pursue true worship from now on and "serve Jehovah with rejoicing." If so, rich blessings await you, for of Jehovah it is said: "You are opening your hand and satisfying the desire of every living thing." (Ps. 145:16) For instance, it may yet be your joyous privilege to aid other goodhearted persons to conform their lives to God's righteous requirements by preaching to them and teaching them his Word.

<sup>10</sup> Faithful Christian ministers experience no sorrow over an unsatisfying or fruitless life. Instead, despite persecution, years of service to God and his manifest blessing on the Kingdom-preaching work prompted one of Jehovah's witnesses to

19, 20. (a) Give examples to show that serving Jehovah results in blessing and joy. (b) What is required to enjoy full satisfaction and true happiness?

write: "How gratifying it is to have experienced all this! How often I have felt Jehovah's help and protection! Time and again I have stared death in the face, but I can join the psalmist in saying: 'Jehovah is my shepherd. I shall lack nothing.' . . . Truly, Jehovah blesses us beyond what we can ever ask or comprehend when we answer his call and wholeheartedly take up the ministry as his witnesses." (Ps. 23:1) At ninety-three years of age another Witness, long a minister, could state: "Spending my full time in Jehovah's service has been the joy of my life, and I look forward to continuing it eternally in association with Jesus Christ and his 'holy ones in the light.'-Col. 1:12."

<sup>20</sup> This is the experience of those who faithfully "serve Jehovah with rejoicing." (Ps. 100:2) They can confidently speak about God as did David, who said: "You will cause me to know the path of life. Rejoicing to satisfaction is with your face; there is pleasantness at your right hand forever." (Ps. 16:11) But, to enjoy full satisfaction and true happiness, one must take pleasure in the house of God.

# "Taking Pleasure

ORE than thirty-four centuries ago, in the inhospitable wilderness of the Sinai Peninsula, a magnificent tent was erected. It was only fifteen feet wide, fifteen feet high and forty-five feet long. Yet it, together with its courtyard and all furnishings, cost well over two million dollars. (Ex. 38:29-31, footnotes b, c, 1953 edition) This was the marvelous tabernacle as set up in 1512 B.C.E. at

 Describe the structure for true worship originally erected by the Israelites in the wilderness. in
THE HOUSE
OF
MY GOD"
"We should not neglect the house of our God."

- Neh. 10:39.

God's command by the Israelites, liberated by Jehovah from Egyptian bondage. (Ex. 36:2–38:20) This grand tent served as Israel's center of true worship for some 485 years.

<sup>2</sup> In 1027 B.C.E. Solomon, son of David and king of Israel, inaugurated in Jerusalem another structure to Jehovah's praise, a temple for which his father had received the architectural plan by divine inspiration. (1 Chron. 28:11-19) Inside, its temple sanctuary measured thirty feet in width, ninety in length and forty-five in height, (1 Ki. 6:2) Constructed mainly of limestone and cedarwood, the temple was decorated with gold and precious stones and was undoubtedly one of the most beautiful and expensive buildings ever built. Upward of five billion dollars in gold and silver had been contributed for its construction. Almighty God surely took pleasure in it, for after Solomon's moving prayer at its dedication, "the fire itself came down from the heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah's glory itself filled the house."-2 Chron. 6:12-7:3.

<sup>3</sup> The temple Solomon built was destroyed by the Babylonians in 607 B.C.E. and the Jews were then taken into exile. (2 Ki. 25:8-12) Released from Babylon seven decades later by Persian king Cyrus, they returned to Jerusalem, and the temple was eventually rebuilt there under Zerubbabel's supervision. (Ezra 1:1-4; 3:8-11; 6:14, 15) Centuries thereafter, Herod the Great gradually reconstructed this temple, and that later structure was standing when Jesus Christ was on earth. However, due to the Jews' unfaithfulness to Jehovah and as Jesus foretold, that temple was razed when the Romans destroyed Jerusalem in 70 C.E.—Matt. 24:1, 2.

4 The temple was fittingly spoken of as the "temple of Jehovah," the "house of the true God" and the "house of Jehovah." Jesus also called it "the house of my Father." (2 Chron. 26:16; Ezra 3:8; John 2:16) Israel's early tabernacle and the later material temples exist no longer, but an even more glorious spiritual temple has taken their place. Concerning it the Christian apostle Paul told fellow believers in Ephesus: "Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." (Eph. 2:19-22) The spirit of God dwells in the persons comprising this temple, and they are "living stones" being built up as a "spiritual house." (1 Pet. 2:4, 5; 1 Cor. 3:16) Those comprising the spiritual temple number only 144,000, of which but a small remnant are yet alive on earth.—Rev. 7:4-8; 14:1-5.

<sup>5</sup> The spiritual temple may be represented in a local congregation of Jehovah's witnesses by the presence therein of one or more anointed followers of Jesus Christ. However, due to the small number of such ones still alive on earth, congregations of God's servants in some areas consist only of dedicated praisers of Jehovah having earthly hopes, a "great crowd," depicted in Revelation as standing before God's throne and "rendering him sacred service day and night in his temple." (Rev. 7:

<sup>2, 3. (</sup>a) What structure to Jehovah's praise did Solomon inaugurate in 1027 B.C.E.? (b) Outline the later history of the temple in Jerusalem.

<sup>4.</sup> What has replaced the tabernacle and later material temples? Please describe it.

<sup>5.</sup> In what way do praisers of Jehovah having earthly hopes show they appreciate any contact with the temple class?

9, 15) These persons keenly appreciate any contact they have with the temple class and show this by cooperating fully with the "faithful and discreet slave," made up of all anointed Christians on earth as a class. (Matt. 24:45-47) For doing good things to Christ's "brothers," his anointed followers, they will be rewarded with everlasting life.—Matt. 25:34-40, 46.

HONORING JEHOVAH WITH VALUABLE THINGS

<sup>6</sup> The Israelites were privileged to contribute gold, silver, copper, wool, linen and other things for the construction of the tabernacle. Joyfully, willing-hearted ones gave this "contribution for Jehovah," giving so much, in fact, that the donations had to be halted because the contributed materials "proved to be enough for all the work to be done, and more than enough." (Ex. 35:4-9, 20-29; 36:4-7) Centuries later, aged David took such pleasure in the prospective temple to be built in Jerusalem that he contributed heavily toward its construction, giving such things as gold, silver, copper, iron, mosaic pebbles and precious stones. But David said: "Since I am taking pleasure in the house of my God, there is yet a special property of mine, gold and silver; I do give it to the house of my God over and above all that I have prepared for the holy house." He gave additional gold and silver in great quantities. Invited to share in such giving, his fellow Israelites contributed liberally. and "the people gave way to rejoicing over their making voluntary offerings, for it was with a complete heart that they made voluntary offerings to Jehovah: and even David the king himself rejoiced with great joy."-1 Chron. 29:1-9.

<sup>7</sup> Jehovah's servants respond in a similar

manner today when some structure for true worship is about to be built. They are glad to support such a project materially, whether to expand facilities at the headquarters of the Watch Tower Society or at one of its branch offices, or to construct a new Kingdom Hall locally. For that matter, often they personally assist, spending time and energy when building a Kingdom Hall. Jehovah prospers them, making Christian generosity of various kinds possible. (2 Cor. 9:8-12) Supporting true worship by making contributions to advance the interests of God's kingdom as one is able does not result in poverty, for Proverbs 3:9, 10 states: "Honor Jehovah with your valuable things and with the first fruits of all your produce. Then your stores of supply will be filled with plenty; and with new wine your own press vats will overflow."

8 The Israelites were privileged to support the tabernacle and later temples, as well as priestly and Levitical services at them. In Nehemiah's day, for instance, the Jews resolved to keep God's law and to make contributions to maintain pure worship at Jehovah's sanctuary, realizing that they should not neglect God's house. (Neh. 10:32-39) Jehovah's witnesses of today are not guilty of neglecting the house of God. For one thing, they contribute, as they are able, toward the maintenance of their Kingdom Halls and toward the furtherance of the work of preaching the good news of the Kingdom. (Matt. 24:14; Mark 13:10) This they do cheerfully, thus showing that they take pleasure in the house of their God, while acting in harmony with Paul's words: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." -2 Cor. 9:7.

<sup>6, 7. (</sup>a) How did the Israelites respond when privileged to contribute toward the construction of the tabernacle and the temple? (b) In what manner do Jehovah's servants now respond to opportunities to support true worship? (c) Does this giving result in poverty?

<sup>8.</sup> Because they do not wish to neglect God's house, what has been done by Jehovah's servants?

"With the passing of time the temple built by Solomon needed some repairs, as in the days of Judean king Jehoash, for instance. Responsible ones did not then act promptly, but eventually the sanctuary was repaired. (2 Ki. 12:4-15) Later, King Josiah of Judah was also concerned about repairing the "house of Jehovah." (2 Ki. 22:3-7) God's present-day servants show that they take pleasure in the house of their God by attending to the upkeep of the local Kingdom Hall, not procrastinating when repairs are required and endeavoring then to engage the services of industrious and honest workmen.

10 At times the temple was plundered, as when another Jehoash, the king of Israel, assaulted Jerusalem in the days of Judean king Amaziah and "took all the gold and silver and all the articles to be found at the house of Jehovah and in the treasures of the house of the king and the hostages and then returned to Samaria." (2 Ki. 14:11-14) This incident may well cause a servant of Jehovah today to exercise care in using furnishings and other articles at the Kingdom Hall. Never would he want to become guilty of improperly appropriating for himself personally any items belonging to the congregation in general. Kingdom Hall property should be viewed with respect, as the possession first of Jehovah and then of the Christian congregation using that place of worship. Remember, too, Babylonian king Nebuchadnezzar stripped Jehovah's temple of its valuable articles and had that glorious building destroyed. (2 Ki. 25:8-17) Never, through misuse of the Kingdom Hall or items on hand there, would Christians want to be like that pagan monarch, even to the smallest degree!

#### THE NEED FOR CLEANNESS

<sup>11</sup> Doing your part to clean the Kingdom Hall and maintain it in good condition is also a privilege. Furthermore, physical and spiritual cleanliness are essential for those desiring to serve Jehovah. The Israelites gave attention to bodily and religious cleanness, the washing of garments and bathing being incumbent upon them, for instance, in connection with uncleanness incurred because of certain bodily discharges. (Lev. chapter 15) Bodily and ceremonial cleanness were not the same thing, but one might involve the other, as just noted. Sanitary measures were taken regarding the disposal of human wastes. (Deut. 23:12-14) At the tabernacle and later at the temple provision was made for large basins to hold water for the priests to use in washing. So, they were to be clean physically as well as spiritually when ministering at Jehovah's sanctuary, (Ex. 30:17-21: 2 Chron. 4:6) Prior to the Jews' release from Babylonian captivity (in 537 B.C.E.) Isaiah was inspired to say to them: "Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah." (Isa. 52:11) Think of it! They would be privileged to carry back to Jerusalem the sacred utensils Nebuchadnezzar had taken from Jehovah's temple years earlier. Those holy utensils should certainly be borne only by clean worshipers of Jehovah, for God does not use unclean persons in his service.

<sup>12</sup> Enlarging on the meaning of Isaiah 52:11 and applying that text to Christians, the apostle Paul wrote: "Do not become unevenly yoked with unbelievers. For what

<sup>9.</sup> In view of examples involving the temple, what should be done when Kingdom Hall repairs are needed? 10. What view should Christians take of Kingdom Hall property?

<sup>11, 12. (</sup>a) What requirements as to cleanness had to be met by the people and priests of Israel? (b) Why was it necessary for Jews released from Babylonian captivity to be clean? (c) Does Isaiah 52:11 have any application to Christians?

sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing."" (2 Cor. 6:14-17) The faithful released Jewish remnant of ancient times got away from Babylon and her idolatrous false religion, so as to be free of defilement with her uncleanness and be clean in heart. Similarly, Christians have left Babylon the Great, the worldwide empire of false religion, and are not defiled with her uncleanness. (Rev. 18:1-8) Taking pleasure in the house of their God, Jehovah, they worship him with spirit and truth.—John 4:23, 24.

<sup>13</sup> All dedicated Christians must be aware of the need for moral and spiritual cleanness. The Christian congregation in ancient Corinth once tolerated an immoral man in their midst, so that Paul had to urge his fellow believers there to oust that wicked one, handing him "over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord." Paul knew that action had to be taken against the wrongdoer because "a little leaven ferments the whole lump." (1 Cor. 5:1-6) It was necessary to expel him from the congregation so that the spirit of the congregation based upon God's written Word could be saved.

14 It is vital that a Christian maintain

fine conduct (1 Pet. 2:12), for what he does can affect the congregation with which he associates. He also does well to remember the psalmist's words: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart." (Ps. 15:1, 2) It was Paul's desire that the Philippian Christians "be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise." (Phil. 1:9-11) He urged Roman fellow believers to owe no one anything but love (Rom. 13:8), and he was inspired to give a sterling epitome of that splendid quality in writing to Christians in Corinth. He showed that love is long-suffering, kind and not jealous. It does not brag, get puffed up, behave indecently, look for its own interests, become provoked, keep account of the injury, or rejoice over unrighteousness. It rejoices with the truth, and it bears, believes, hopes and endures all things. "Love never fails." (1 Cor. 13:4-8) Disciples of Jesus Christ are identified by the love that prevails among them. (John 13:34, 35) And, by his godly conduct in general, a Christian shows that he takes pleasure in the spiritual house of God. that he cherishes his relationship with it and with Jehovah God.

#### "TO THE HOUSE OF JEHOVAH LET US GO"

<sup>15</sup> What a pleasure it was to gather with others at Jehovah's sanctuary in ancient times! The Israelites were privileged to do so three times a year—to celebrate the festival of unfermented cakes, the festival of harvest and the festival of ingathering. (Ex. 23:14-17) When the temple stood in Jerusalem, anticipation ran high as the multitudes approached that city. Having

<sup>13.</sup> For what reason did Paul once urge Corinthian Christians to expel an immoral man from the congregation?

<sup>14. (</sup>a) Why must a Christian maintain fine conduct? (b) By what quality are Jesus' disciples identified, and how did Paul define it?

<sup>15.</sup> For what annual festivals did the Israelites gather at Jehovah's sanctuary? What benefits resulted from being present?

an elevation of almost 2,600 feet, it was indeed "pretty for loftiness, the exultation of the whole earth." (Ps. 48:1, 2) There at the temple one could hear the reading of Jehovah's Word, observe the priests in action and hear the many musical instruments and Levitical voices blended in songs of praise to Jehovah. Services at the earlier tabernacle were highly beneficial spiritually, too, and so no wonder David exclaimed: "I rejoiced when they were saying to me: "To the house of Jehovah let us go."—Ps. 122:1.

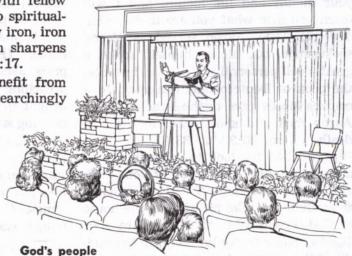
16 Christians today do not assemble three times annually at a particular tabernacle or temple, though they meet weekly for Bible study and discussion at their Kingdom Halls and also meet in convention from time to time. When they gather together for instruction in God's Word, they incite one another to love and fine works. (Heb. 10:24, 25) At such meetings they receive encouragement, even as Christians in Antioch did nineteen centuries ago, Luke reporting: "Judas and Silas, since they themselves were also prophets, encouraged the brothers with many a discourse and strengthened them." (Acts 15:30-32) Association with fellow believers also sharpens them up spiritually, for the Scriptures state: "By iron, iron itself is sharpened. So one man sharpens the face of another."-Prov. 27:17.

<sup>17</sup> To derive the greatest benefit from Christian meetings, think searchingly

when questions are posed by the servant conducting the meeting. In commenting on a question, endeavor to express the idea in your own words, for it is rarely sufficient merely to read an answer from a Christian publication. Understanding what is meant therein is important. The Ethiopian eunuch to whom Philip preached might have been able to answer some queries about Isaiah's prophecy, for he was reading it. He could read what it said. But he was unable to understand what was meant in one of its Messianic prophecies. The deeper meaning was obscure to him until Philip, starting with the particular scripture, "declared to him the good news about Jesus." (Acts 8:26-39) Similarly today, a person who thinks deeply and listens carefully to the expressions of others at Christian meetings may come to understand a difficult Biblical matter. How wise it is, therefore, to reason actively on the information furnished at such a gathering by means of a Biblical discourse, a demonstration or other presentation.

<sup>18</sup> Yet, it is difficult for some persons to comment, to express themselves. They are shy and would rather remain silent, letting others speak. However, such individuals

18, 19. What encouragement is there for those who are shy and find it difficult to express themselves verbally at Christian meetings?



16. What benefits are realized when Christians meet for instruction in God's Word?

17. What advice is given on answering questions and listening at Christian meetings?

take pleasure in meeting together to incite one another to love and fine works; this sharpens them spiritually

can be encouraged by the fact that others with similar feelings have made spiritual progress. Paul lovingly told Timothy: "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord." (2 Tim. 1:7, 8) Surely, Jehovah, "who daily carries the load for us" and who "cannot possibly allow your foot to totter," will help you to express your faith verbally at Christian meetings and elsewhere.—Ps. 68:19: 121:3.

<sup>19</sup> If a person is not a fluent speaker, he is somewhat like Moses. When Jehovah determined to use him in effecting Israel's deliverance from Egypt, Moses said: "Excuse me, Jehovah, but I am not a fluent speaker, neither since yesterday nor since before that nor since your speaking to your servant, for I am slow of mouth and slow of tongue." But Jehovah set matters straight and then told Moses: "I myself shall prove to be with your mouth and I will teach you what you ought to say." God next arranged for Moses' brother Aaron to accompany him, and He assured Moses: "I myself shall prove to be with your mouth and his mouth, and I will teach you men what you are to do." (Ex. 4:10-17) True, Aaron served as Moses' spokesman, but Moses himself spoke a great deal personally, too. For instance, the book of Deuteronomy consists of discourses Moses gave to the Israelites after Aaron died and shortly before his own death. (Num. 20:22-29; 33:37, 38; Deut. 10:6; 34:1-8) So, look to Jehovah for aid and make verbal expression of your faith at Christian meetings. This is one way to show that you take pleasure in the house of God. David said: "I will declare your [God's] name to my brothers; in the middle of the congregation I shall praise you." (Ps. 22:22) If you feel the same way, show it at Christian meetings by participating in them at every opportunity.

#### BLESS JEHOVAH ALL DAY LONG

20 Centuries ago David exclaimed concerning Jehovah: "All day long I will bless you, and I will praise your name to time indefinite, even forever." (Ps. 145:2) Do you feel that way? If so, you will want to bless Jehovah and praise his name constantly. When the Israelites took pleasure in the house of God, they faithfully offered suitable sacrifices to Jehovah, both animals and harvest fruits. Those delighting in the house of God today offer acceptable sacrifices of a different kind, doing so because they wish to bless Jehovah and praise his name. Long ago, erring Israel was urged: "Do come back, O Israel, to Jehovah your God, for you have stumbled in your error. Take with yourselves words and come back to Jehovah. Say to him, all you people, 'May you pardon error; and accept what is good, and we will offer in return the young bulls of our lips.'" (Hos. 14:1, 2) Jehovah's servants now offer the 'young bulls of their lips' and heed the admonition: "Through [Jesus Christ] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) Yes, they joyfully praise Jehovah verbally, as in the Kingdom preaching and teaching work. Show your delight in the house of God by regularly offering such praise to Jehovah.

<sup>21</sup> Though a magnificent material tabernacle or temple of Jehovah no longer stands on some earthly site, show that you take pleasure in the more glorious spiritual temple. Cooperate fully with the spiritual temple class. Continue to manifest your

<sup>20.</sup> Those delighting in the house of God now offer sacrifices of what kind to Jehovah? Why?

<sup>21.</sup> In what ways, then, can one show that one takes pleasure in the house of God?

pleasure in the house of God by such works as honoring Jehovah with your valuable things, by maintaining spiritual cleanliness, by attending and participating in Christian meetings and by joyfully praising Jehovah all day long. Let your attitude toward Jehovah, his worship, and the

house of God, be like that of David, who declared: "One thing I have asked from Jehovah—it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple."—Ps. 27:4.



In MARRIAGE unions where both partners are dedicated Christians, there is no difficulty about what to do when assembly time comes around. But what of the situation where one is not dedicated to God? This is a question that must be faced this year by many married couples. To the Christian mate, attendance at one of the international assemblies of Jehovah's witnesses is vital for spiritual health and welfare. But what about the undedicated mate? Must it be taken for granted that there will have to be a separation for a few days? Why? Is there no alternative?

The dedicated Christian would dearly love to have the other partner go along. But is that love strong enough to extend

a frank, warm invitation? Perhaps that is all that is needed. The large assemblies of Jehovah's people are, in a sense, quite different from local Kingdom Hall gatherings. That is, most of those assembling have never met one another before. So an undedicated mate would be at no disadvantage. Both marriage partners could make new acquaintances together.

At these large conventions the location lifts matters out of the familiar locale of one's hometown. It lends a note of newness, of interest, to the experience. And at these assemblies the variety of race, nationality and background represented is always fascinating. So there are reasons why an undedicated mate might be willing to come along. Have you invited your marriage mate?

#### LOVE FINDS THE WAY

Of course, a Christian, though deeply attached to a marriage mate, still has to keep in mind the primary obligation to Jehovah God, the One who instituted marriage in the first place. Worship of God must always take first place—ahead of all else. And the undedicated mate should see the propriety of this, if he or she is animated by genuine love for the other mate. Such mate can appreciate how unwise it would be to challenge God's right to have first claim on his creatures.

Nevertheless, genuine love should prompt marriage partners to be reciprocal in their dealings with each other. There can be give and take on both sides, without compromising the position of either one. Indeed, concessions graciously made to each other really give evidence of the bond of love that exists between them. So it is not at all impossible that the undedicated mate might consent to attend one or more sessions of the assembly, such as the public lecture or some of the realistic Bible dramas that are enacted on the platform.

The dedicated partner, on the other

hand, would not want to insist on the other mate's being at all sessions of the assembly program. There would surely be recognition of the fact that one who is not as

yet deeply concerned about God's kingdom and its activities would be interested in other things such as sight-seeing, shopping or some form of relaxation. But at least, if husband and wife travel to the assembly city together and see each other night and morning, it is much better than being completely separated for a few days.

Even the undedicated mate can observe that the other partner to the marriage is greatly upbuilt mentally and spiritually from having enjoyed the associations at the assembly. This cannot but reflect on the physical life too. A marriage mate who is spiritually happy can be expected to develop and maintain a good disposition—a boon in any marriage partnership.

#### ADVANTAGES TO BOTH

A married couple, under these circumstances, may find it advantageous to combine a brief vacation with attendance at the assembly. What an array of subjects both will be able to talk about for weeks to come—conversations in which both are interested, their having been through the experiences together! A vacation of this

kind affords opportunity to enjoy together hours that are relatively free from everyday concerns. Both mates need such a refreshing change from the daily routine.

In this way there would be time for sight-seeing, shopping and various other forms of relaxation. At the same time the few days of the assembly would be a fine opportunity for both to give some care to their spiritual need. And who knows? If the undedicated mate decides to sit in on

one or more of the assembly sessions, he or she is just as likely to derive benefit as anyone else. The discussions of God's Word, the Bible, are always hope-inspir-

ing, upbuilding, comforting, and they are powerful in the way of molding people's thinking, bringing a fresh outlook on life.

It is a fact that undedicated mates often appraise the Kingdom work and those associated in it on the basis of a few persons they have met in their own home district. An assembly offers the opportunity to observe personally how Jehovah's witnesses are drawn together from all walks of life and unified in the one unselfish work of performing God's will. Housewives, businessmen, tradesmen, professional men and women, farmers-all can be found at the large assemblies of Jehovah's witnesses. No need to take anyone's word for it. There they can be seen, row on row, as the audience fills up the auditorium or grandstand.

#### A WARM INVITATION

Why not, then, invite your marriage mate to this year's international assembly, even if he or she professes little interest in the Bible at this time? Even if such partner agreed to attend but one session of the assembly, would not that be a source

#### COMING IN THE NEXT ISSUE

- Listen to Daniel's Words for Our Day.
   Crushing All Nations in Our Day by God's Kingdom.
- How to Pray and Be Heard by God.
   Have You Been Studying for Six Months?

of satisfaction, a cause for gratitude? And be encouraged by reports that show how undedicated persons have been deeply impressed through attending only one assembly. One friendly, undedicated man, for example, wrote to Witnesses who were guests at his home during an assembly: "The manner in which you conducted yourselves, the happiness, the fact that you did not preach at me all the time, the talks at the convention, the conduct of the people there—I believe it was all this that made me come to the conclusion that this is a pretty fine thing."

The public lecture, on the subject "The Approaching Peace of a Thousand Years," is specially suited to newly interested ones and even those who profess to have little interest. Your marriage mate, though undedicated, is likely to find that from one quarter to one half of the audience at this particular session is made up of persons not professing to be Jehovah's witnesses.

There are others, too, who might be invited to come along. What about those relatives and acquaintances who have shown themselves to be favorably disposed toward the Kingdom message? A weekend visit to the convention might be something they would really enjoy. But the invitation should be given well in advance so that they will have time to make their plans. And it may aid them to reach a favorable decision if you can mention some other interesting things to do or see while visiting the assembly city. What is true of these friends is true also of your own mate. Help them to have an enjoyable time, so that they will want to come to some future assembly too.

You love your marriage mate. No need, then, to take it for granted that he or she will not want to accompany you to the assembly city. Why not open the door? A cordial invitation may suffice. But whatever the outcome, you will have the satisfaction of having tried.

### KEEP FAITH GROWING BY GOD'S WORD

What causes the faith of some to stop growing and even to wither and die?

God's Word says that "faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) Many point to materialism as the cause of failure to have such faith. Others say that it is pleasure-seeking, and still others that it is fear that causes faith to stop growing but instead to wither and die. While such things may be involved in causing the faith of some to weaken, when one looks a little closer one finds that this condition is basically due to a failure to keep on feeding on God's Word.

Yes, "faith follows the thing heard," and to be a fine minister one must be "nourished with the words of the faith." One must pay "more than the usual attention" to God's Word if one would not drift away. This is what the Thessalonian Christians did, and for this reason the apostle Paul could write them: "Your faith is growing exceedingly."—Rom. 10:17; 1 Tim. 4:6; Heb. 2:1; 2 Thess. 1:3.\*

How can one check to see that his own faith keeps on growing exceedingly by God's Word?

Just as a home requires continual maintenance if it is to be kept in good repair and serve its owner well, so with one's faith. To keep on growing exceedingly in faith one must 'keep testing whether one is in the faith.' (2 Cor. 13:5) How can this be done? By asking oneself such questions as: "Am I or my family studying less? Do I find my explanations of Bible subjects a little hazy in understanding? Is my public ministry a hurried, get-it-over-with program? Has Bible truth be-

<sup>\*</sup> For details see The Watchtower, April 1, 1968.

come commonplace with me because it is so easy to obtain?"

If your answer is "yes" to any of these questions, then DO something about it! Call to mind the zeal you once had and put Kingdom interests first in your life! Establish a dependable program for taking in spiritual

food, buying out the time for Bible reading, for preparing lessons and your assignments in the Theocratic Ministry School, service meeting or for a public talk. Jehovah says: "'My righteous one will live by reason of faith,' and, "if he shrinks back, my soul has no pleasure in him.'"—Heb. 10:38; 12:2.

RATITUDE T very scarce in this era wherein selfishness has gone to seed. Parents often neglect to set a good example and train their children in this respect. Even in the presence of visitors some children will loudly and bitterly complain when things do not go right, but when matters improve they can seldom be heard expressing appreciation. Lacking

good, sound counsel, the children turn out to be ungrateful for whatever they do receive, taking it all more or less as something due them.

If there is any material giving, to charities for instance, it is because there is need to salve a conscience, or because one's reputation is at stake. There is very little giving of the kind referred to by Christ Jesus when he counseled: "Do not let your left hand know what your right is doing." (Matt. 6:3) God's Word, the Bible, foretold that "in the last days... men will be lovers of themselves, lovers of money,... unthankful."—2 Tim. 3:1, 2.

In view of these conditions that have come upon the world it is truly refreshing to hear about the four-year-old whose mother had taught him to appreciate God's

Giving thanks
always
for
all things

provisions for humankind, for the present and for the future. He wanted to do something to demonstrate his appreciation. When a hen in their backyard hatched a brood of chicks, this little fellow set one of them aside, saying: "This one is for Jehovah." He guarded it and raised it until it was marketable. Then he sold it and brought its price—the equivalent of 75c (U.S.)

—with the request that it be forwarded to the Watch Tower Bible and Tract Society as his very own contribution toward the spread of Bible education throughout the world. His little face beamed with joy and contentment at having some share in supporting the Society's activities.

Without yet fully understanding it, that youngster was in fact complying with God's counsel given by inspiration and expressed by that zealous servant of Jesus Christ, the apostle Paul: 'In the name of our Lord Jesus Christ give thanks always for all things to our God and Father.'—Eph. 5:20.

#### CAN YOU PROMOTE THANKFULNESS?

What moved this little child to such an expression of appreciation? Example.

Can you not just hear the enthusiastic mother telling him how good and wondrous and generous the great heavenly Father is, in that he has made such grand preparations for the everlasting happiness of his earthly sons and daughters? Not only that, but the youngster must also have witnessed some specific demonstration of generosity on the part of his mother. Perhaps he even heard some discussion about wise use of our material goods for the furtherance of the Kingdom-preaching work.

But stop and think now! Was not that mother's teaching effective? Do you inculcate in your children, or in the young people with whom you are familiar, this fine attitude with its excellent fruitage? You can, you know. If you are openhanded and generous toward the interests of God's kingdom-preaching work on the earth, then it is possible to train your young people to have the same attitude.

But what advantage will it have for them, you may ask, in such a selfish, thankless world? Well, who was it that said, "God loves a cheerful giver"? Was it not the apostle Paul, and is it not a fact that being the object of God's loving care is worth more than all else?—2 Cor. 9:7.

#### SMALL GIFTS ACCOMPLISH MUCH

A little boy's contribution of 75 cents is hardly worth mentioning, someone may say. But wait! Whom did Jesus commend after he had stood for a time observing those making contributions at Jerusalem's temple? Was it those who came in rich apparel and dropped sizable sums of money into the box? No, but it was the poor widow who gave all she had—two coins of very little value. (Mark 12:41-44) Her giving was from the heart.

Today that is what keeps the worldwide preaching activity of Jehovah's witnesses moving forward—the multitude of small donations from generous ones who give, perhaps out of already tight budgets. Think of what is accomplished by all those modest contributions to the Watch Tower Society: Millions of books and magazines containing the explanation of God's Word are distributed at small cost to truth-hungry people of all nations; missionaries are trained and sent out to many distant fields; support is given to other full-time preachers, "special pioneers," so that they can go into thickly populated areas where there is a shortage of ministers of the "good news."

The point to have in mind in all of this is that Jehovah God is the One who has made these provisions possible. This is the time when he is having the good news of the Kingdom preached in all the inhabited earth. (Matt. 24:14) This is the time when he is giving all nations warning about disaster ahead—the complete end of this entire wicked system of things. This is when he bids those who love him, "Lift your heads up, because your deliverance is getting near." (Luke 21:28) There is opportunity for multitudes of humble persons to give evidence, by word and deed, of their heartfelt appreciation for God's grand purpose.

#### WHAT CAN I DO?

If you are associated with a congregation of Jehovah's witnesses at a Kingdom Hall, you will certainly want to share in some way the expense of maintaining that fine center of Bible education. You do not need to be asked to do so, for you can plainly see the need. And besides, you have noticed that in the true Christian congregation collection plates are never passed around. Begging for funds just is not done. The Kingdom Hall does have a contribution box into which those who wish may drop their modest donations when moved to do so by the spirit of gratitude to God

for his loving provisions for their spiritual welfare. Too, it may be that that congregation, after caring for local expense, is able also to make a direct contribution to the nearest branch office of the Watch Tower Bible and Tract Society. It would thus be sharing in the upkeep of the Society's countrywide activity.

On the other hand, you may choose to mail your own modest donation direct to the office of the Watch Tower Bible and Tract Society in the country where you reside. In the United States contributions may be sent to 124 Columbia Heights, Brooklyn, New York 11201. Whatever you decide, we are sure that you will experience a deep satisfaction that your material things are being used for the advancement of the life-giving spiritual things.

If you are not in association with a congregation of the Witnesses, it may be that you are a regular reader of this magazine. You are therefore in a position to appraise the excellent diet of spiritual food provided in these pages for those who hunger and thirst after righteousness. (Matt. 5:6) Perhaps your appreciation will move you to share what you are learning with others-even providing them with some of the same publications. There can be no greater evidence of your thankfulness to Jehovah and your concern for the lasting good of fellow creatures than to share with them the spiritual treasures you are enjoying.

At the same time we would like to urge you to seek out the Kingdom Hall nearest to your home and find there regular association with others who value *The Watchtower* as a real help in gaining an accurate knowledge of the deeper truths of the Bible. Each Sunday there is a discussion of the main article in *The Watchtower*. You will be amazed to find how much more you can learn through listening to such a discussion. There too you

will see how persons at all stages of progress in Bible knowledge aid one another toward a deeper appreciation of God's kind provisions.

#### APPRECIATION IS THE KEY

Appreciation is, in fact, the key that opens up many avenues for expressing our thanks to God. The more we understand the details and preparations that God made long ago for the ultimate blessing of all those who please him, the more we find ourselves motivated to express gratitude by our minds, by our mouths and by our material possessions. We come to the same conclusion as the inspired psalmist, namely: "What shall I repay to Jehovah for all his benefits to me? The cup of grand salvation I shall take up, and on the name of Jehovah I shall call. My vows I shall pay to Jehovah, yes, in front of all his people." -Ps. 116:12-14.

Obviously, we cannot really "repay" Jehovah for all his loving-kindnesses, for everything already belongs to him. But surely we should always remember that we are constantly the recipients of his goodness. There is not one thing that we have that was not given to us. So we can meditate on Jehovah's generosity, on the fact that from his open hand all creatures can be satisfied with good things. (Ps. 104:28) And we can speak about this generous Creator and recommend him to others as the worthy object of their worship and service.

Finally, we can all make "token repayment" to Jehovah. How? By "giving thanks always for all things" in a material way, in a way that brings us a measure of satisfaction not otherwise obtained. Without doubt that satisfaction stems from the knowledge that we are using our material things for the honor of God. It is not the amount that counts; rather, it is the spirit of the donor.



casions, with
music, dancing,
eating, and
drinking. From
John, chapter two, w
Christ and his discipl
feast in Cana of Galil

John, chapter two, we learn that Jesus Christ and his disciples attended such a feast in Cana of Galilee. While the Bible does not specifically say that Jesus shared in all the things just mentioned, he did add to the festivities by miraculously producing wine, a beverage that makes man rejoice.—Ps. 104:15; John 2:1-11.

Does this mean that Jesus thought that "anything goes" at social events? No. First Timothy 3:2 says that Christian overseers, who are to set a good example for the rest of the congregation, are to be "moderate in habits." And Jesus condemned the Pharisees for their "immoderateness."—Matt. 23:25.

Christians are happy people who serve the "happy God." (1 Tim. 1:11) They enjoy having upbuilding association with one another. When, in their busy lives, they have fellowship at social gatherings, they find it pleasant. Of course, they know that, because of human imperfection, improper things could develop at gatherings; they strive to avoid such by being moderate. In what ways do social events need to reflect Christian moderation? We can illustrate the proper position by considering social events that relate to marriage.

RECEPTIONS OR WEDDING FEASTS\*

The fact that Jesus attended a wedding feast shows that it is not improper for a

Christian bride and groom to invite their close friends and relatives to share the joy of their wedding by attending a reception. Christ even wove three illustrations around the setting of marriage feasts.—Matt. 22: 1-13; 25:1-13; Luke 14:7-11.

However, we should not conclude that a wedding feast is essential. It is not. If a couple desires to have a reception, and circumstances permit it, they may do so. But many Christians

have married happily without having a wedding feast after the ceremony. And for those who plan to hold a reception, the matter deserves careful thought so that what is done will manifest Christian moderation.

Worldly receptions are frequently marked by one outstanding thing—excess! First there is excess in cost; a New York newspaper reported: "From June 1968 to June 1969, [Americans] will have spent about \$7.2 billion on some 1,800,000 weddings that a good many of them cannot really afford. . . . Most of all, the money buys a catered reception." Then there is excess in eating, drinking and entertainment. It is vital that Christians avoid such immoderateness.

How large should a wedding feast be? That is something that the couple can decide. Two parents in North America spent so much on their daughter's wedding that

<sup>\*</sup> In this discussion the terms "reception" and "wedding feast" are used interchangeably, though we realize that in some places, such as Denmark, they apply to two different events.

they had to move to another location to find extra employment to pay for it. Does this resemble Christian moderation, or is it rather "the showy display of one's means of life" that "does not originate with the Father, but originates with the world"?-1 John 2:16.

An overseer in western Africa mentioned a factor that adds to this problem: "Once it is known that the marriage is to take place, the whole congregation and some from nearby congregations feel that they must be at the reception, whether invited or not. Some think that those being married are obligated to have a reception and provide abundant food and drink for all present." However, such a viewpoint is not in harmony with Jesus' teachings. In two of his illustrations involving wedding feasts, he mentioned "invited" guests. (Matt. 22:3; Luke 14:8) He even spoke of some being turned away when there were no provisions for them to join the feast.-Matt. 25:11, 12.

After a wedding in Toronto, Canada, the couple shared a "sit-down" meal with only a few very close friends and relatives, and they later had "open house" with light snacks for the congregation in general. Following a wedding in Düsseldorf, Germany, just sixteen were at the feast in a restaurant. This allowed for relaxed conversation. The money saved by having a small gathering was wisely put to use by the couple in their new assignment as special pioneer ministers. True, others might have liked to be at the celebration, but they understood that the couple could not, as the groom put it, "invite all." However, they were pleased to share in the couple's happiness by being at the Kingdom Hall for the marriage talk.

So whether a wedding feast will include many people, or just a few, whether it will be by invitation only, or "open house," or whether a reception will be held at all. can be decided by the couple getting married. Those who have cultivated Christian moderation will "live with soundness of mind and righteousness and godly devotion amid this present system of things." -Titus 2:12.

#### MODERATION IN ACTIVITIES PLANNED

Should there be specific arrangements as to activities at the reception? Yes. At the feast in Cana there was a "director of the feast." (John 2:8) Of course, in the final analysis the groom is responsible for the reception, no matter who finances it. But he may have someone to help him see that "all things take place decently and by arrangement." (1 Cor. 14:40) A spiritually mature Christian in Rhodesia remarked: "The larger the group, the more organization is needed if everything is to operate smoothly. A scheduled program is a big help."

Two Christians who married in Elsinore, Denmark, had relatives who were not true worshipers. They felt that if these worldly relatives were invited to the feast it would be difficult to be sure that moderation would prevail. Hence, they were guided by the groom's statement: "On that occasion we wanted to be with our spiritual brothers." During the meal, his father, one of Jehovah's witnesses, asked various ones who had been notified in advance to make brief remarks. These-sometimes light, sometimes serious—were enjoyed by all in the small group. Later the husband happily said: "If I had it to do over, I'd do it exactly the same."

"In Chile, a wedding reception without dancing is not considered much of a fiesta," said a Christian in South America. Would it be wrong for dancing to take place at a Christian wedding reception? Well, dancing is not wrong. But there are dangers connected with it that should be recognized. An overseer in Nigeria observed that what is clean and proper can give "way to popular worldly music which usually appeals to sex and creates a desire for sexy dancing. This would be detrimental to those present."\*

Realizing that this can occur, especially if a worldly band is hired, a minister in Nova Scotia made a tape recording of the music to be played at his reception. Thus the dancing was in harmony with Christian morality and moderation. Many at that reception enjoyed sharing in the group square dancing.

Another notable point about that reception was the fact that no alcoholic beverages were served. It was not that these are forbidden to Christians, for Jesus even provided wine at Cana. But in this case the groom felt that some in that area might be stumbled if alcoholic beverages were served. He thought of the words: "It is well not to eat flesh or to drink wine or do anything over which your brother stumbles." (Rom. 14:21) If at a reception such beverages are served, there should be ample provisions for those who prefer "soft" drinks. Apparently it was not uncommon for Jews in Jesus' day to get intoxicated at wedding feasts. (John 2:10) Great caution, then, should be exercised by Christians today that such happy occasions are not spoiled by overindulgence. -Prov. 23:20, 21.

Need the celebration go on until very late to be a success? No. An overseer in one Latin American country said that occasionally "receptions go into the early hours of the morning. A full-course meal is served about 11:30 p.m. It is well known that groups meeting to share in the field ministry the next morning are very poorly supported." Even if it is common in one's land to celebrate at such lengths, need Christians follow customs that would leave

So if Christians choose to hold a social gathering such as a wedding feast, it should not be patterned after the boisterous, immoderate feasts of the world that are plagued with overindulgence. Rather, it should be a well-arranged, happy gathering that manifests Christian moderation. The Christian from Nova Scotia mentioned above said: "Three years later we visited the congregation, and they still remembered the reception as a good example." How pleasant are the fruits of Christian moderation!

#### WEDDING "SHOWERS"

In some lands it is common for friends and relatives of the bride and groom to hold a gathering sometime before the wedding. It is often called a "shower," for those in attendance may, in a manner of speaking, "shower" the couple with gifts.

Again, this is by no means a necessity, nor need persons in countries where this is not common think that it must be instituted. But if such a social event is planned, it should also reflect Christian principles, including moderation. What has been said above about food, drink and entertainment\* would apply.

Special comments, though, are in order regarding gifts. How sad it would be if any Christian invited to a "shower" felt he or she could not accept the invitation because of being unable to give an expensive gift, or any gift at all. Would true Christians want to put one in such a

them so tired the next day that they could not properly serve their Creator? Would that be demonstrating moderation? To the contrary, the arrangements that spiritually mature Christians make harmonize with the counsel: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31.

<sup>•</sup> See The Watchtower of January 1, 1965, pages 31 and 32.

<sup>\*</sup> Additional suggestions about entertainment appeared on pages 20-23 of Awake! of February 8, 1966.

position? A gift is supposed to be a spontaneous expression of affection. Such an expression can take many forms, and a tangible gift at a specific event should not be an obligation.

In some places when such "showers" are held, the gifts are grouped together without the names of the givers being attached. Why? Those Christians are conscious of Jesus' counsel that gifts should not be given to glorify the giver. (Matt. 6:1-4) They feel that if one did not bring a gift, another brought a small token of affection, and yet another an expensive gift, unloving comparisons of who gave what might be made.—Matt. 7:12.

Does this mean that it is wrong to identify oneself as the giver of a certain present? No, that is not the point. In other places Christians at weddings and "show-

ers" deliver gifts personally or sign cards attached to the presents. But if the presents are opened or displayed, the givers are not publicly announced. Thus there is no embarrassment.

Today people who do not worship Jehovah often hold immoderate social events that identify them as "lovers of pleasures rather than lovers of God." (2 Tim. 3:4) But servants of Jehovah, guided by his inspired Word, demonstrate their mature appreciation of the comment, which bears repetition: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) Thus they come away from social events, not with troubled consciences, but with the satisfaction of having had enjoyable relaxation and at the same time having been spiritually upbuilt.

## Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points.

• What twofold fruitage should a baptized Christian seek to produce?

The fruitage of God's spirit outlined in Galatians 5:22, 23, and the fruitage of Kingdom preaching, which results in new disciples.—P. 51.\*

• How are we to understand the words at 1 Timothy 2:15, that women would "be kept safe through childbearing"?

Bearing children would be a safeguard in keeping women occupied with worthwhile activities about their homes. Coupled with their ministry, such would help them avoid the troubles that trap untheocratic women.—Pp. 63, 64.

• In the matter of dress, how can Christians avoid stumbling others?

By dressing in a way that is acceptable from the standpoint of one's ministry rather than following the latest worldly fashion.—Pp. 115, 116.

\* All references are to The Watchtower of 1969.

• Since adults who are studying the Bible will often hold back from asking questions that are in their minds, what can be done to help them understand matters they are being taught?

It is important to get them to express themselves and to draw them out by asking additional questions besides those in the textbook being used.—Pp. 144, 145.

• Why should one follow the Christian standard set out in the Bible in making decisions?

Because otherwise one will be influenced by the fleshly tendencies of selfishness, fear, pride and jealousy.—P. 168.

• What today is the "word behind" us, as mentioned in Isaiah 30:21?

It is what Jehovah God speaks to us through his written Word and through his organization.—P. 202.

• How does Thucydides, the only "classical" historian who is noted for his accuracy of statement, stand in regard to Bible chronology?

He offers testimony that supports rather than challenges Bible chronology.—Pp. 221,

## Gilead's Spiritual Harvest

E ARE approaching a final harvesttime," pointed out F. W. Franz, vicepresident of the Watch Tower Society, on
Sunday morning, March 9, 1969. The occasion
was the graduation of the 47th class of the
Society's missionary school, Gilead. The ninetyseven graduating students, and over two thousand of their friends and relatives who gathered
for the special day wondered what final harvest
the speaker meant and how they personally
were involved.

The answers came quickly. The dynamic speaker quoted Jeremiah 8:20: "The harvest has passed, the summer has come to an end; but as for us, we have not been saved!"

Making the spiritual application, he showed that Christendom has failed to produce the spirituality that might allow her to be preserved alive in the future. In joyful contrast, the spiritual harvest now going on among Jehovah's witnesses has been abundant, as indicated by Amos 9:13. (Lev. 26:3-5) Because the work of the spiritual Christian harvesters had God's blessing, a great fruitage has resulted.

Thus when the final destruction comes at the war of Armageddon, those who have this abundant spirituality will be saved into the new order.

The high point of the day was a talk by N. H. Knorr, the president of the Society, entitled "The Implanting of the Word." It was based on James 1:21, which reads: "Put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able to save your souls."

"This implanting of the word is not only to be done to the persons outside, it is to be done in ourselves." This was important, he stressed, for it would mean the saving of our lives.

Too soon the pleasant day came to its end, and the final song and prayer were over. But students and visitors alike had greatly benefited from the special occasion. All were determined to let the word take even deeper root in their hearts and to have a full share in the spiritual harvest now so that they might enjoy God's rich blessings forever.



● What does 1 Corinthians 13:8 mean in saying that 'knowledge will be done away with'?
—R. M., U.S.A.

An examination of the context reveals that the apostle Paul meant that the supernatural knowledge that was a miraculous gift of the holy spirit would in time cease.

In the previous chapter Paul wrote about the "varieties of gifts" of the spirit. The miraculous gifts included healing, prophesying, speaking in different tongues, and speech of knowledge. (1 Cor. 12:4-11) These were not ordinary abilities, such as healing or speaking in tongues because of studying medicine or various lan-

guages. They were miraculous abilities. Consistently, then, the "knowledge" mentioned was not ordinary knowledge obtainable through experience, observation or study of books, even the Bible. It was a supernatural knowledge provided by means of the holy spirit.

Illustrating that Jehovah could give supernatural knowledge are these examples: At the death of Lazarus, Jesus' traveling companions had not learned that sick Lazarus had died, yet Christ knew it. (John 11:5-14) On an earlier occasion, a Samaritan woman at a well recognized Jesus as a prophet because he had supernatural knowledge of her past and present marital status.—John 4:16-19.

Note this case involving the apostles after Pentecost 33 C.E.: When Ananias secretly played "false to the holy spirit," the apostle Peter miraculously knew about it.—Acts 5:24.

Though the Bible does not describe in detail the use of miraculous "knowledge," it seems likely that it was used in another way too. During Christianity's infancy God might have supplied supernatural knowledge to strengthen congregations. Though early Christians were intensely interested in the Scriptures, copies of God's Word were not as available as they are today. Nor would congregations have published reference books dealing with the Bible and setting forth the understanding held by the "governing body" of apostles and older men in Jerusalem. Furthermore, means of communication were limited. It might take months to get a reply to a question sent by letter or messenger to an apostle or the "governing body."—Acts 15:2, 30: 16:4.

So at a meeting of a congregation in some isolated location amidst a pagan community, a miraculous display of supernatural knowledge would greatly upbuild and encourage the Christians. There might be a question or problem, and God could supply the solution through one having the gift of "speech of knowledge." That one might recall and grasp the application of a Bible text that he read before, even though the congregation did not have the scroll available.

Would this supernatural knowledge always be present among Christians? No. In fact, not all had it in the first century. (1 Cor. 12:28-30) Furthermore, in time Christianity would be

alone abilities. Con-

firmly established and organized. Then the need for the miraculous gifts, including "knowledge," would end. Hence, Paul wrote: "Whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with."—1 Cor. 13:8.

Today the Bible is available world wide in hundreds of languages. Unlike the earliest Christian congregations, we now have the complete Christian Greek Scriptures, containing prophecies that we can see being fulfilled as well as information on the application of Hebrew Scripture prophecies. Numerous books and magazines with Scriptural material prepared by the "faithful and discreet slave" class of anointed Christians are accessible to true worshipers.—Matt. 24:45-47.

Hence, even though God is not now providing the miraculous gift of knowledge, we are in no way at a loss. We have much to study as we seek the accurate knowledge that leads to life. (John 17:3) And shortly we will experience the time when "the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:9.

# **ANNOUNCEMENTS**



(2 Thess. 1:3) Well, what is faith? It is not mere expectation but is assured expectation. The only way to get this assurance is from a study of the Word of God. By regularly feeding upon God's Word, one's expectation regarding all of God's wonderful promises gets all the more certain. Jehovah's witnesses are keenly interested in helping all persons who wish to get more faith. To do this, they offer a free home Bible-study course of six months, using as an aid for such Bible discussion the book The Truth That Leads to Eternal Life. They will be using this book during the month of May in their house-to-house ministry, offering it for only 25c.

#### FIELD MINISTRY

"Give us more faith"—this is the request made at one time to Jesus Christ by his apostles. (Luke 17:5) But how can one get more faith and keep it "growing exceedingly"? "WATCHTOWER" STUDIES FOR THE WEEKS

May 18: "Serve Jehovah with Rejoicing." Page 264. Songs to Be Used: 4. 111.

May 25: "Taking Pleasure in the House of My God." Page 270. Songs to Be Used: 41, 99.

## Announcing JEHOVAH'S KINGDOM MAY 15, 1969 Semimonthly LISTEN TO DANIEL'S WORDS FOR OUR DAY CRUSHING ALL NATIONS IN OUR DAY BY GOD'S KINGDOM HOW TO PRAY AND BE HEARD BY GOD WILL YOU REALLY BE AT THE ASSEMBLY? @WTB&TS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



### PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President Grant Suiter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS	
Keep Looking Forward	291
How to Pray and Be Heard by God	293
Listen to Daniel's Words for Our Day	296
Crushing All Nations in Our Day by God's Kingdom	302
Have You Been Studying for Six Months?	309
"Always Rejoice in the Lord"	313
Letter of Appreciation	316
Will You Really Be at the Assembly?	317
Questions from Readers	319
The Bible translation used in "The Watchtower" is the New Translation of the Holy Scriptures, 1961 edition. When other trans are used the following symbols will appear behind the citations:	

Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

AS — American Standard Version AT — An American Translation AV — Authorized Version (1611) Dy — Catholic Douzy version JP — Jewish Publication Soc.

Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan Sango	Silozi Sinhalesc Slovenian Swahili Tamil Tswana Tumbuka Turkish Turkish Ukrainiau
Armenian Bengali Wate	Monthly Bicol Burmese	Creatian Efik	Malayalam Marathi	Sepedi Serbian Yearly subscri for semimonth	Urdu
Australia, Canada, 1 England, Jamalea, New Zeala	11 Beresford 50 Bridgelan Watch Tower W.I., 41 Tra nd, 621 New	House, The dalgar Rd., North Rd.,	Auckland 3	2135 o ndon N.W. 7	\$1 9/- 7/- 90c
South Afri Trinidad, Remittance Otherwise	W.I., 21 To Monthly s for subscri	Sag 2, P.O. laylor St., Wo editions cos ptions should mittance to	Elandsfontein, odbrook, Port t half the abo be sent to th Brooklyn. Noti	of Spain ove rates. se office in you	70c \$2 ur country. on is sent

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Average printing each issue: 5,750,000 Five cents a copy
"The Watchtower" is Published in the Following 72 Languages

Norwegian I Ewe

Monthly

Melanesian- Siameso

Second-class postage paid at Brooklyn, N.Y.

Semimonthly

Afrikaans Finnish

Printed in U.S.A.



THE careful driver of an automobile keeps glancing up at his rearview mirror. Especially does he do so when he wants to change from one lane to another, turn off on a side road or come to a stop. But does he fix his attention on that rearview mirror? Not at all! His eyes, his attention, are fixed primarily on the road ahead.

The pattern set by the careful automobile driver is one that all do well to follow. Particularly do we do well to keep this counsel in mind when we find ourselves wanting to dwell on the negative things of the past. We can profit from looking back from time to time. But we should not dwell on these things so as to let them overshadow what lies ahead.

For example, you may have lost your home because of some disaster, such as a fire, flood or tornado. Or you may have lost all your savings because of some financial failure, or perhaps a loved one has died suddenly. There is no profit, but only sadness, in dwelling on these misfortunes.

Even if you can see now how a calamity could have been avoided, there is no reason for you to torment yourself by dwelling on it, as though you could atone for your mistake by making yourself miserable. If possible, benefit from the past bad experiences. Let

Number 10

them serve to give you better judgment, to exercise better care. But then enjoy what present blessings are yours.

May 15, 1969

The Hebrew Scriptures tell of persons who made the mistake of dwelling on past calamities. For example, some Jews who returned from Babylonian exile regularly observed certain self-imposed fasts, apparently mourning over the calamities they and their land had suffered at the hands of the Babylonians. But Jehovah God, by his prophet Zechariah, reproved these men for this. They were told to look ahead to the joys and prosperity that were due to come, when "the public squares of the city themselves will be filled with boys and girls playing in her public squares."

—Zech. 7:1–8:15.

There may also be this unwholesome tendency to look backward instead of forward when someone has wronged us, perhaps deeply wounded us in some way. Is it wise to keep looking back to this incident and make ourselves miserable because of it? By no means! Rather, the kind and

wise thing to do is to forgive and forget. Look forward to better relations with that one. You will feel the better for it, and the other person, too, will be benefited.

Jehovah God certainly has set a fine example in this connection. The Bible tells us that "as far off as the sunrise is from the sunset, so far off from us he has put our

transgressions." He does not keep looking back at these, neither should we keep looking back at the trespasses of others against us.—Ps. 103: 12; Eph. 4:32.

The counsel to keep looking forward might be said to have particular application to all those who have started out to follow in the footsteps of Jesus Christ. As Jesus warned: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." Anyone looking longingly behind at the things he gave up to be a follower of Jesus Christ would indicate that he regrets having become Christ's follower. Surely no such one would be fit material for the kingdom of God.—Luke 9:62.

The apostle Paul set us a fine example in looking forward. After telling about his privileges and credentials as a part of the Jewish system of things, he goes on to say: "Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse . . . Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal," the goal ahead.—Phil. 3:8, 13, 14.

This does not mean we should discount the blessing of memories. No doubt the apostle Paul, while spending days, months and years in prison in Rome, looked back with pleasure on the many joyful and fruitful experiences he had in preaching the good news of God's kingdom to the people of the nations. (2 Tim. 4:7) And so all those who have been serving God for a number of years can look back with joy on the way that God has led them. But

at the same time they appreciate that the most blessed times are yet ahead, when God's will is to be done on earth as in heaven and when there will be no more

#### COMING IN THE NEXT ISSUE

- Be a Good Listener!
- Fight Indifference with Endurance!
- Godly Respect for Life and Blood.
- Choosing a Modern Bible Translation.

death, neither sorrow nor crying nor pain.
—Matt. 6:10; Rev. 21:4.

While Christians have always had reason to look forward, today there is more reason than ever; in fact, there is an urgency about it. After telling his disciples of the calamity to come upon Jerusalem in the first century, Jesus said: "Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment." (Matt. 24:17, 18) Is it not even more urgent today in the "last days" of the present system of things? Of similar import is the warning Jesus gave to "remember the wife of Lot." She had been warned not to look backward, but she failed to heed that warning and it cost her her life. She no doubt looked back with longing. Do not make her mistake!-Luke 17:32.

Be wise, heed the counsel of God's Word, keep looking forward. Forget the things behind, be they misfortunes, mistakes, injuries or material things above what is necessary. While enjoying present blessings, look hopefully forward to the triumph of righteousness, when "the former things will not be called to mind."—Isa. 65:17.

## HOW TO PRAY and BE HEARD BY GOD

THE Bible says of Jehovah God: "O Hearer of prayer, even to you people of all flesh will come." (Ps. 65:2) Yes, God does hear prayers. And persons in all the earth who love the truth, who long to do his will, and who approach him in the way he approves, can enjoy this precious privilege. (Acts 10:34, 35) Really, what a marvelous privilege it is to be able to talk to the glorious Ruler of all the universe and know that he hears you!—Ps. 8:1, 3, 4; Isa. 45:22.

Encouragingly, his written Word promises: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Phil. 4: 6, 7.

However, some may personally feel uncertain about the matter of prayer because many of their prayers seem to have gone unanswered. Why is this? It is important for us to know. In his Word, God makes clear what his will is regarding prayer.

#### THE WAY OF APPROACH TO GOD IN PRAYER

The Bible tells us that "he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Notice that this scripture says we are to 'approach God.'

As the true and living God, Jehovah wants us to pray to Him, not to someone else. Prayer is part of our worship and for this reason should be directed only to the Creator, Jehovah. (Matt. 4:10) Jesus Christ taught his followers to pray to his "Father in the heavens." (Matt. 6:9) Jesus did not teach them to pray to himself, nor to his human mother Mary, nor to any other person. Jehovah is all-powerful, allwise, perfect in justice and in love. So, why should we go to any lesser person? Further, the inspired apostle Paul assures us that God "is not far off from each one of us," if we seek him in the right way. -Acts 17:27.

But you may say, "How can we, as imperfect creatures with inherited sin, pray to a God who is perfect and righteous?" Jehovah has lovingly taken this into consideration and provided a "helper" to speak for us in heaven. That helper is "Jesus Christ, a righteous one."—1 John 2:1, 2.

Jesus gave his life as a ransom for mankind. Moreover, Jehovah has appointed him as his High Priest. Jehovah requires us to recognize the position of his Son in His purpose and to offer all our prayers in his name. That is why Jesus told his followers: "No one comes to the Father except through me." (John 14:6) Jesus also said: "If you ask the Father for anything he will give it to you in my name." (John 16:23) For our prayers to be acceptable to God, then, we must pray

to Jehovah God through his Son, that is, in the name of Jesus.

#### PRAYERS THAT ARE PLEASING TO GOD

At 1 Peter 3:12 we read: "The eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication." Thus, if our prayers are to please God, we must be sincere in trying to live our lives in harmony with the righteous principles of God's Word. If one rejects God's Word and His will he should not expect God to answer his prayers for help in time of trouble. The Bible plainly states: "He that is turning his ear away from hearing the law—even his prayer is something detestable."—Prov. 28:9; 15:29.

Also, to those who do not respect the sacredness of life, God says: "Even though you make many prayers, I am not listening; with bloodshed your very hands have become filled." (Isa. 1:15) In this "time of the end" when violence, immorality, dishonesty, false worship and other wrong conduct are becoming more and more common, we certainly need to consider seriously the way we live our daily lives if we want our prayers to be heard by God.—1 John 3:21, 22.

What we pray for also has much to do with determining whether God will answer our prayers. Jesus gave his disciples a model prayer to guide them as to the kind of prayer God accepts. He said: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth. Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one.'"—Matt. 6:9-13.

This prayer shows that God's name and purposes should be our first concern. Next, we may ask for our material needs, for forgiveness and for deliverance from temptation and from the wicked one. Note, too, that Jesus teaches us to pray to "our Father" to "give us today our bread" and to "forgive us." This shows that, when praying, a person should think not just of himself, or of his own problems and needs. Instead he should unselfishly broaden out his prayers to include others. We should include, not only our own family and relatives, but others who are seeking to please God, and especially those who face trials and difficulties in their service to God.—Jas. 5:16; Eph. 6:18-20.

The apostle John writes: "This is the confidence that we have toward him, that, no matter what it is that we ask according to his will, he hears us." (1 John 5: 14) Yes, every part of a Christian's life is a proper matter for prayer. But the important thing is that what he requests be in harmony with God's will. This is a foremost reason why many prayers go unanswered. The person has not really applied the Bible counsel: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him . . . Fear Jehovah."—Prov. 3:5-7.

So, rather than deciding what we want to do or have, and praying to God about it, is it not proper to find out first what God wants of us, and then frame our prayers accordingly? Certainly we do not want to be classed among those of whom it is written: "You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." We should always take Jehovah's will into consideration in our prayers.—Jas. 4:3, 13-15.

By our study of God's Word and by our experience in serving him in association with other true Christians we can come to understand his will. (Rom. 12:2) The

psalmist prayed: "Make me understand, that I may observe your law and that I may keep it with the whole heart. Cause me to tread in the pathway of your commandments, for in it I have taken delight. Incline my heart to your reminders, and not to profits."—Ps. 119:34-36.

If we pray to God in faith, he will generously give us the wisdom we need to cope with the problems of life. (Jas. 1: 5-8) He will help us to know and do what will bring honor to his own great name, and this will result also in our own happiness.—Ps. 84:11, 12.

#### THE PROPER MANNER OF PRAYING

Does God require that we assume a certain position when praying or that we go to a particular building to pray? His Word shows that he does not. For example, in the days of God's servant Ezra, worshipers prostrated themselves with their faces to the ground. Daniel prayed in his roof chamber three times daily, kneeling on his knees. Others stood. Jesus raised his eyes to heaven.—Neh. 8:6; Dan. 6:10; Mark 11:25; John 11:41.

Jesus indicated that it is good to have privacy in personal prayer, going into one's own room to pray. (Matt. 6:6) And though Jesus himself prayed at times in public places, he strongly condemned praying before others just to be seen by them and to make a show of one's "holiness." He also showed that God does not approve of using the very same words over and over again in prayer. (Matt. 6:5, 7, 8) Why is this?

It is because what really matters to God is what is in our heart. "For, as regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him." (2 Chron. 16:9) How could our prayer express what is in our

heart if it is simply read out of a prayer book? So, when we pray, we should do so from the heart, with humility. "God opposes the haughty ones, but he gives undeserved kindness to the humble ones."

—Jas. 4:6.

In our prayers there is no value in using language that is unusual or high-sounding. Rather, we should talk to God as we would to a close and trusted friend and as a son to his father. Our prayer may even be a silent one, in our heart. (1 Sam. 1:12, 13) At times we may not find just the right words to express our thoughts to God. But we can be confident that God knows our needs and will understand our simple prayer.

#### APPRECIATING THE PRIVILEGE OF PRAYER

We all reach times in our lives when no human help is available or when the help humans offer is not sufficient for our needs. Then it is to God alone that we must turn. However, if we love Jehovah and appreciate the privilege of prayer we certainly will not wait for such occasions to speak to him. Instead, we will approach him regularly, frequently, with expressions of thanksgiving and praise, as well as with our petitions and requests. (Eph. 6:18; 1 Thess. 5:17, 18) A family benefits greatly from prayer, even the simple expression of thanks to God at mealtimes, following the example of Jesus.—Matt. 14:19.

Truly, private prayer, family prayer and congregational prayer all bring marvelous benefits. Prayer shows a frank recognition of our complete dependence on God for everything. It draws us close to fellow worshipers. It brings upon us the peace of the loving Creator. It promotes the flow of God's holy spirit in our lives. It helps us to be confident about the future. It is a gift from God and one that we should appreciate and use.

# Daniels Words Our Day The prophet Daniel foretold the momentous times in which we are now living Rich in prophetic meaning for our

"And he went on to say: 'Go, Daniel, because the words are made secret and sealed up until the time of the end.""—Dan. 12:9.

living. Rich in prophetic meaning for our day, Daniel's prophetic writings are a source of strength and encouragement to Christians today. They can be thrilled to have Daniel's marvelous visions and prophecies for this "time of the end." Yes, that is where the term "time of the end" originates-from Daniel's writings. Daniel was so keenly interested in the fulfillment of his prophecies that he asked God's angel about the matter. The angel told him that the fulfillment was a secret and sealed up until the "time of the end," and that is exactly where we are now. How thrilled Daniel would be if he could be alive today as his book of prophecy is opened up to human understanding! Oh, how he would rejoice and delight to reach this time in history for the climax of his prophetic words! So we should take great delight in examining Daniel's words for our day. feeling especially privileged to understand what Daniel himself could not discern. —Dan. 12:4, 8, 9.

<sup>2</sup> Who was this prophet? Daniel wrote his prophecies mostly in Babylon. He was taken there by King Nebuchadnezzar with certain others who were selected to get special training for service at the king's court. With Daniel there were Hananiah, Mishael and Azariah, but Nebuchadnezzar changed their names to the ones with which we are more familiar, Shadrach, Meshach and Abednego. These four youths from the tribe of Judah probably ranged in age from about fourteen to eighteen years.—Dan. 1:1-7.

<sup>3</sup> They were slaves in Babylon, and Daniel knew they would be in exile a long time. He was there before Jerusalem was destroyed in 607 B.C.E. And after that event, he knew, the whole land of Judah would lie desolate for seventy years. What a long time to be away from their homeland!—Dan. 9:1, 2; Jer. 29:10.

#### VISION OF GOD'S KINGDOM ESTABLISHED

<sup>4</sup>The years passed and soon the day approached when the luster of Babylonian world power must be forever dimmed. The last of its dynasty of Chaldean kings was

<sup>1.</sup> When were the words of the prophet Daniel to be opened up to human understanding, and why should we feel specially privileged?

<sup>2, 3.</sup> How did Daniel come to be in Babylon, and on what basis did he know that he and his companions would be there a long time?

<sup>4, 5.</sup> In the first year of Belshazzar, king of Babylon, what visions did Daniel have, and how did he describe the opening of Court in heaven?

on the throne of world government. It was the first year of Belshazzar, king of Babylon. (Dan. 7:1-8) The dream and visions of Daniel's own head upon his bed in that year had to do with the rise and fall of world powers, symbolized by frightful beasts. As the eyes of the prophet Daniel turned from the dreadful fourth beast out of the sea, he was given a vision of a heavenly scene that vitally concerns our day:

thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire ... There was a stream of fire flowing and going out from before him. There were a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him. The Court took its seat, and there were books that were opened."—Dan. 7: 9, 10.

6 What a marvelous vision! Court is in session in heaven, and the setting is during our time, from the year 1914 C.E. onward. During this time the judgment of the nations is taking place. Soon Jehovah God will proceed to execute the national governments and empires represented by the ferocious beasts described by Daniel. The Ancient of Days is none other than Jehovah God. Since the autumn of 1914 C.E. the books or records made by the nations during the "seven times" of Gentile rule have been opened. A beastly record comes under the scrutiny of the great Judge. The "appointed times of the nations" have run out. (Luke 21:24) The nations deserve no further lease of sovereignty over the earth. So the time has come for the Permanent Heir of King David to be installed as king at this momentous time in history.

<sup>7</sup> Picture in your mind all those angels in heaven standing before the Ancient of Days-a hundred million of them-waiting to hear and rejoice in his righteous decrees. Well may we marvel at the 100,-000,000 angels standing before the Supreme Judge. When you think of it, an attendance of one million angels would be stupendous. What skill it must take to deal with so many, so many millions! How can he see them all and deal with so many at once? How Jehovah God manages all these angels single-handedly is staggering to our imagination. What a great and wonderful Organizer! A hundred million dealt with, and each one assigned his work. This should give strong encouragement to those in Jehovah's visible organization today. The Great Organizer can help his people in the organization of the Kingdom work, and, further, we can be confident that these ministering angels will aid us in time of need and assist us to get the Kingdom preaching work done. Let us work with these angels, our heavenly brothers, who stand in the presence of the Ancient of Days.-Prov. 16:3; Heb. 1:14.

<sup>8</sup> But now Daniel sees a thrilling sight: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

<sup>6. (</sup>a) Who is the Ancient of Days, and when does this vision of the opening of Court in heaven have its fulfillment? (b) What books come under the scrutiny of the heavenly Judge, and why?

<sup>7. (</sup>a) Why may we marvel at this vision of the angels' standing before the Ancient of Days? (b) What encouragement is there to God's people, especially for overseers and ministerial servants, in this vision? 8. Whom does Daniel next see as gaining access to the Ancient of Days, and what is given to him?

9 Who is this being ushered into the Divine Court? It is "someone like a son of man." But is this not a heavenly scene? Yes, but the term "son of man" here pointed forward to the time when this heavenly Son of God would become a man on earth and be known as Jesus Christ. Now he is exalted to heavenly glory, but he still retains the title "son of man," which he earned by his faithful course on earth. Here in this vision Daniel sees the "Son of man," the Lord Jesus Christ. (Matt. 25:31) The time has come at last for him to appear before the Ancient of Days and to ask for the things that are due him according to the covenant for the kingdom over all the earth. (Ps. 110:1-6) All the evidence, visible and spiritual, proves that Jesus Christ has been given 'the nations as his inheritance and the ends of the earth as his own possession,' to fulfill Daniel's vision. (Ps. 2:8) What a thrilling time in which to be living, now that Jesus Christ has been given Kingdom power and rules as King!

#### TEST OVER ISSUE OF WORSHIP

with God's kingdom established in the heavens, the issue facing all professed Christians is critical: To whom will they render worship? To Jehovah Most High who rules as King through his Son? Or to man-made gods and images? (Rev. 11: 15, 17; 13:11-18) Helping Christians in their determination never to give in to idolatrous worship is the example of the faithfulness of Daniel's three companions, Shadrach, Meshach and Abednego. Although they were still slaves, they were appointed over the administration of the jurisdictional district of Babylon. Even as all servants of Jehovah must eventually

face tests of faith, Satan was maneuvering those faithful witnesses of Jehovah into direct conflict with the king over the issue of worship.

11 King Nebuchadnezzar had a great image of gold made. (Dan. 3:1-3) It was about nine stories high and nine feet thick. He then began to call the prefects and the governors, the counselors, the treasurers, the judges, the police magistrates and all the administrators of the jurisdictional districts to come to the inauguration of the image. But why did the king make such a costly golden image? Well, history records that King Nebuchadnezzar was extremely religious, so much so that the annals of Babylon give more attention to his exploits regarding religion and worship of the gods of Babylon than they do to his military operations. And here on the plain of Dura this religious-minded king undoubtedly wanted to unite the world empire in worship. No name is given to this image in the Bible; however, it may have been erected in honor of the king's favorite god-Marduk. Perhaps to put them all in a religious frame of mind, the king arranged for some kind of music to be played. At the king's command the royal herald cried out loudly:

12 "To you it is being said, O peoples, national groups and languages, that at the time that you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, the bagpipe and all sorts of musical instruments, you fall down and worship the image of gold that Nebuchadnezzar the king has set up. And whoever does not fall down and worship will at the same moment be thrown into the burning fiery furnace."—Dan. 3:4-6.

13 The three Hebrews, obedient to the

<sup>9. (</sup>a) Who is identified as the "son of man," and why appropriately so? (b) What time has arrived, in harmony with what was foretold in the Psalms?

<sup>10.</sup> What issue specially faces Christians today, and whose example do they have to help them to meet it?

<sup>11, 12. (</sup>a) What image did King Nebuchadnezzar set up, and what may have been his purpose? (b) What proclamation did the royal herald make?

<sup>13.</sup> Explain how the three Hebrews rendered obedience to the State as far as they could.

king's command to assemble, appeared on the plain of Dura. But what would Daniel's three companions do? They went as far as they could by assembling with the others—but they refused to bow! Nebuchadnezzar had so much wanted to have 100percent participation in this exercise, and here these three men were refusing to join in!

14 Today the faithful servants of Jehovah face a similar situation. The thirteenth chapter of Revelation, after the previous chapter's discussion of the establishment of God's heavenly kingdom, tells about the worship of the "wild beast" and the "image" of the wild beast, and how this idolatrous worship will be enforced in all the inhabited earth, under one guise or another. So the issue today is the same: Will it be worship of Jehovah God or of false gods? And the Devil's purpose today is the same as formerly: He is trying to compel all at the cost of their jobs and lives to take part in idolatry. The Devil uses extreme, drastic measures, these diabolical efforts being referred to at Revelation 12:17, where we are told that the symbolic dragon goes forth to wage war against the true followers of Jesus Christ.

<sup>15</sup> This burning issue of worship faced Jehovah's witnesses thirty years ago in Nazi Germany. Anyone who would not heil Hitler with his arm raised to the swastika was sent off to a concentration camp, to suffer brutal treatment. Today, behind the Iron Curtain the State forbids the preaching of the good news of God's established kingdom, whether this is done by word of mouth or in printed form. Over the years thousands of the

Christian witnesses of Jehovah have been imprisoned because of refusing to bow to the ungodly demands of the Communist state, to stop preaching the good news. In many lands the issue of nationalism has come to the fore, in which the State demands the worship that belongs to God alone. To help Christians in these critical times, they have the fine example of the three faithful Hebrews who rendered exclusive devotion to Jehovah despite the most fearsome threats.

16 Just like some rulers or officials today who want all citizens to bow in worship of the State or their religious gods. when Nebuchadnezzar heard that Shadrach, Meshach and Abednego would not bow down, he went into a rage and ordered an investigation. So they were brought in before him. Could you imagine yourself standing there before the infuriated king of the Third World Power when he asked: "Is it really so, O Shadrach, Meshach and Abednego, that you are not serving my own gods, and the image of gold that I have set up you are not worshiping?" (Dan. 3:13, 14) These men were fine servants in everything else. Why should they step out of line now and not do this little thing? 'Just bow down, that is all I am asking of you.' Nebuchadnezzar was prepared to give them another chance:

17 "Now if you are ready so that when you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, you fall down and worship the image that I have made, all right. But if you do not worship, at that same moment you will be thrown into the burning fiery furnace. And who is that god that can rescue you out of my hands?"—Dan. 3:15.

<sup>14. (</sup>a) Why do Jehovah's people face a similar situation in our day? (b) Why is the Devil expected to resort to drastic measures in our day, even as he did with the three Hebrews?

<sup>15.</sup> Show how the issue of worship is a major issue in modern times, and what encouragement do we have to be faithful to God?

<sup>16, 17.</sup> How did Nebuchadnezzar react when he heard that the three Hebrews refused to worship the golden image?

BENEFIT OF DECIDING BEFOREHAND

18 It did not take these men a moment to decide. Their minds were already made up. They knew from their youth up whom they would serve. Without hesitation Shadrach, Meshach and Abednego answered: "O Nebuchadnezzar, we are under no necessity in this regard to say back a word to you. If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us. But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship."-Dan. 3:16, 17.

19 What these men were commanded to do was obviously worship. In our day the issue is not so clear, so sharply defined, but it is there in some form. To pass the tests faithfully in our day true Christians likewise should determine their course in advance. What is their position toward State images and songs that eulogize nations? The three faithful Hebrews had to appear before Nebuchadnezzar's image, but often today dedicated Christians can take steps to avoid difficult situations. However, when these cannot be avoided and the servants of God are faced with a choice between idolatry and faithfulness to Jehovah, the true Christians must be just as uncompromising as Shadrach, Meshach and Abednego, no matter how fearsome may be the threat if they refuse to bow in compromise to other gods. In one African country a few years ago, a large group of Christians were peacefully assembled at a convention when armed soldiers came in and marched them off to a

government compound, there to be beaten, insulted and tortured until they agreed to salute a State emblem. It appeared that it was either salute or die! Those who remained firm, trusting in Jehovah, were richly blessed by him. They were delivered from their tormentors, just as it was with Jehovah's faithful witnesses in Daniel's day.—Ex. 20:4, 5; 1 Cor. 10:14.

20 After those Hebrews had been thrown alive into the fiery furnace, Nebuchadnezzar saw a frightening thing. In fact, Daniel tells how Nebuchadnezzar rose up in a hurry and said to his royal officials: "Was it not three able-bodied men that we threw bound into the midst of the fire? . . . Look! I am beholding four able-bodied men walking about free in the midst of the fire, and there is no hurt to them, and the appearance of the fourth one is resembling a son of the gods." (Dan. 3:24, 25) Then he got as close as he could to the door of the burning fiery furnace and called out: "Shadrach, Meshach and Abednego, you servants of the Most High God, step out and come here!"-Dan. 3:26.

21 When they came out everyone could see that the fire had had no power over their bodies and not a hair of their head had been singed, and even their clothing -why, there was not even the smell of fire upon it! Their faithfulness under trial proved to be a great witness to all the onlookers back there and even to the king who, obviously shaken by this experience, was moved to say: "Blessed be the God of Shadrach, Meshach and Abednego, who sent his angel and rescued his servants that trusted in him and that changed the very word of the king and gave over their bodies, because they would not serve and would not worship any god at all except their own God. . . . there does not exist

<sup>18.</sup> Why did not the three Hebrews need time to decide their course of action, and what did they say in answer to the king?

<sup>19. (</sup>a) What should Christians today do who wish to pass tests of integrity? (b) What course is often open to us today that was not to the three Hebrews? (c) What modern-day example of faithfulness like the three Hebrews do we have?

<sup>20.</sup> What happened after the three Hebrews were thrown into the burning flery furnace?

<sup>21.</sup> How did the faithfulness of the three Hebrews result in a great witness to all the onlookers?

another god that is able to deliver like this one."—Dan. 3:28, 29.

<sup>22</sup> Like these men, Jehovah's witnesses today cannot compromise. In some countries they must preach the Kingdom good news underground. In others they meet secretly in order to be strengthened for the work ahead. Though they are lawabiding Christians, when faced squarely with an issue involving integrity to Jehovah, they cannot bow to the whim or dictates of nationalistic rulers. The very same issue is facing Jehovah's people today as in Daniel's time: 'Whom do you worship?' Sooner or later such tests will come upon most of God's servants, and those who have resolutely made their decision beforehand may be expected to prove faithful. Better it is to make that decision now than to put it off until one is faced with some test. How timely the record of these faithful men of old! How encouraging for faithful servants of God today to see the outcome that Jehovah God gave to those who refused to worship other gods!

#### PROPHETIC TREE DREAM

<sup>25</sup> One night more than eight years before Nebuchadnezzar died he had a frightening dream. When all the magic-practicing priests of Babylon failed to give him the interpretation, Daniel was called in to the imperial presence, and the mighty world ruler said to him: "Tell me the visions of my dream that I have beheld and its interpretation." (Dan. 4:9) The dream was of an immense tree that an angel from heaven commanded to be chopped down. Its stump was banded with iron and copper and had to stay that way among the grass of the field until "seven

times" passed over it. The angel in the dream had said: "Let its heart be changed from that of mankind, and let the heart of a beast be given to it, and let seven times pass over it." But what was the meaning of this dream? Would its interpretation prove to be equally frightening to King Nebuchadnezzar? Listen to Daniel's words: "The tree that you beheld, . . . it is you, O king."—Dan. 4:10-22.

24 Imagine how this must have heightened Nebuchadnezzar's interest as he listened attentively to Daniel's explanation that followed. Daniel revealed that he was to be driven from his throne into the field to eat grass like bulls. But, like that double-banded tree stump, his kingdom was to be held for him until he had spent "seven times" in such a degraded state. Only then would be come to his senses and be obliged to confess that the Most High God rules supreme and gives the kingdom of mankind to whom He wants to give it. One year later the dream was fulfilled upon Nebuchadnezzar while he was walking upon his royal palace looking out over the magnificent city and one of the "Seven Wonders of the Ancient World," the hanging gardens of Babylon. How exalted he felt as he viewed all this glory! Boastfully he spoke: "Is not this Babylon the Great, that I myself have built for the royal house with the strength of my might and for the dignity of my majesty?" —Dan. 4:29, 30.

<sup>25</sup> Nebuchadnezzar had no sooner spoken those words than a voice from heaven announced that the tree dream would be fulfilled upon him now! At that very moment he was seized with madness and went out into the field to eat grass like a bull and stayed there for seven years. At the end of that period his understanding came back to him, and he now rendered

<sup>22. (</sup>a) Show how the basic issue is the same today as in Daniel's day. (b) Since tests come upon most of God's servants, what is the wise course of action? 23. What dream did Nebuchadnezzar have more than eight years before he died, and what did Daniel say in interpretation?

<sup>24, 25. (</sup>a) What was to happen to Nebuchadnezzar, and why? (b) On what occasion was the tree dream fulfilled upon him, and how?

praise to the Most High God rather than appropriating it to himself. That dream and its direct fulfillment upon Nebuchadnezzar were prophetic, reaching right down to the twentieth century.

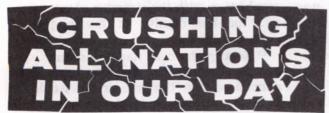
26 When Nebuchadnezzar destroyed God's typical kingdom of Israel, a transfer of domination to the victorious Gentile world power took place. Gentile governments were now to rule the earth without any interference from the kingdom of Jehovah God even in a typical way, until "seven times" had passed. The tree, which pictured world domination by God's kingdom, was banded and its stump left in the ground. This symbolized that the One who originally held world domination would not forever let go of it. The banding of the stump gave assurance that the tree was not dead and that its rootstock was destined to sprout again.

<sup>27</sup> Prophetically, during the "seven times" of Gentile rule, God's kingdom would remain low, like that tree stump. Nebuchadnezzar's insane bestial conduct during the period when the seven literal times passed over him pictured how the Gentile rulers would conduct themselves in a bestial manner during the time of their world dominance. The Scriptures show the length of the "seven times" of Gentile rule to have been a period of 2,520 years, stretching forward from 607 B.C.E. to 1914 C.E., yes, right into our twentieth century!

<sup>28</sup> In 1914 God removed the bands around the symbolic tree, and he has raised up the Lord Jesus Christ and clothed him with world domination. God's kingdom now rules! It is only by Jehovah's long-suffering that the Gentile powers remain, for he could have wiped the nations out in the years immediately following the reestablishment of his kingdom. Whether they recognize it or not the Gentile nations rule today only by God's toleration. Jehovah permits their continuance for a few years more so that sheeplike persons from all nations may come out of this system of things before its Armageddon end.

28. What took place at the end of the seven symbolic times, and why does Jehovah permit the nations to continue yet for a little while?

27. (a) What was symbolized by Nebuchadnezzar's insane conduct? (b) What do the Scriptures show the length of seven prophetic times to be, reaching into what time period?



### by GOD'S KINGDOM

"In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

**JEHOVAH** notified Nebuchadnezzar in the second year of his reign as world ruler, or in 606-605 B.C.E., that he would

begin the march of world powers, which would run for 2,520 years from the fall 1. Concerning what did God notify King Nebuchadnezzar, and by what means?

<sup>26. (</sup>a) With the destruction of Jerusalem in 607 B.C.E. what transfer of domination took place? (b) What was pictured by the tree and by the banded stump?

of 607 B.C.E. God also disclosed to Nebuchadnezzar that He would eventually crush all the nations of the earth by means of His kingdom. He did this by sending a dream that the king of Babylon could not recall on awakening, but the terror of the forgotten dream stuck with him. He called for the magicians and other wise men to interpret the dream. When they could not tell him what the dream was, much less the interpretation, the enraged king issued a decree for all the wise men of Babylon to be destroyed—and this included Daniel and his three companions.—Dan. 2:1-13.

2 When Daniel heard of this harsh order, he asked Arioch, the chief of the king's bodyguard, the reason for it. Then Daniel went in to the king and asked for a stay of execution, that he might learn the dream and give the king its interpretation. Daniel and his three companions sought Jehovah's help in prayer. In a night vision Jehovah revealed to Daniel the secret, causing Daniel to bless the name of God and to say: "He is changing times and seasons, removing kings and setting up kings, giving wisdom to the wise ones and knowledge to those knowing discernment." (Dan. 2:14-23) Daniel then went to see Arioch, the appointed executioner, and asked to be taken in before the king, who was answering and saying to Daniel: "Are you competent enough to make known to me the dream that I beheld, and its interpretation?"—Dan. 2:25, 26.

<sup>3</sup> What Daniel answered is of the highest importance today, because he said: "There exists a God in the heavens who is a Revealer of secrets, and he has made known to King Nebuchadnezzar what is to occur in the final part of the days,"

our days. (Dan. 2:28) Daniel disclaimed any wisdom of his own as he now recalled this forgotten dream to the king's mind:

4 "You, O king, happened to be beholding, and, look! a certain immense image. That image, which was large and the brightness of which was extraordinary. was standing in front of you, and its appearance was dreadful. As regards that image, its head was of good gold, its breasts and its arms were of silver, its belly and its thighs were of copper, its legs were of iron, its feet were partly of iron and partly of molded clay. You kept on looking until a stone was cut out not by hands, and it struck the image on its feet of iron and of molded clay and crushed them. At that time the iron, the molded clay, the copper, the silver and the gold were, all together, crushed and became like the chaff from the summer threshing floor, and the wind carried them away so that no trace at all was found of them. And as for the stone that struck the image, it became a large mountain and filled the whole earth."-Dan. 2:29-35.

<sup>5</sup> Amazed, the king of Babylon must have recognized the description, but what did it all mean? Daniel explained: "This is the dream, and its interpretation we shall say before the king. You, O king, the king of kings, you to whom the God of heaven has given the kingdom, the might, and the strength and the dignity . . . you yourself are the head of gold. And after you there will rise another kingdom inferior to you; and another kingdom, a third one, of copper, that will rule over the whole earth. And as for the fourth kingdom, it will prove to be strong like iron."—Dan. 2:36-40.

DREAM IMAGE RELATES TO OUR DAY
6 How precisely the prophetic words of

Daniel and his companions do? (b) After receiving the interpretation from God, what did Daniel say and do? 3, 4. (a) How did Daniel show that the dream's interpretation is of vital importance today? (b) Describe the prophetic dream.

<sup>5.</sup> How did Daniel interpret the dream?
6. How do history and Bible prophecy agree, with regard to the dream image and its interpretation?

Daniel have been fulfilled! The golden head pictured the Babylonian World Power beginning with Nebuchadnezzar. Then arose the Medo-Persian Empire, pictured by the silver breasts and arms. Next came the Grecian World Power, foretold by the belly and thighs of copper. But what is represented by the legs of iron? A fourth imperial system, starting off with imperial Rome, and then merging into the Anglo-American World Empire. History shows that Great Britain really got started as an offshoot of the Roman Empire, and hence the final world power is included in the iron of Nebuchadnezzar's dream image. This is also shown in Daniel chapters 7 and 8, where the Anglo-American dual World Power is represented by the little horn, which is shown to grow up out of the Roman World Power.

<sup>7</sup> But there was a final or completing part of the symbolic image-its feet made partly of iron and partly of clay. On this the prophet Daniel made the following inspired comment to the king: "And whereas you beheld the feet and the toes to be partly of molded clay of a potter and partly of iron, the kingdom itself will prove to be divided, but somewhat of the hardness of iron will prove to be in it . . . And as for the toes of the feet being partly of iron and partly of molded clay, the kingdom will partly prove to be strong and will partly prove to be fragile. . . . they will not prove to be sticking together, this one to that one, just as iron is not mixing with molded clay."-Dan. 2:41-43.

<sup>8</sup> What possible significance could the ten toes have? These picture all the coexisting powers and governments on earth today, since the number ten is a Biblical number symbolizing earthly completeness. So the dream image relates to our day indeed! We should keep in mind that this image did not become static with the appearance of the final world power. The image had to keep on developing in order to include the weakening influence of the socialistic, democratic elements against the imperial, dictatorial powers of this world. Ever since 1914 the weakening influence of democracy and socialism has gone forward particularly against that part of the iron feet of the image represented by "the king of the north." The ten toes of the image picture all the nations, not merely those that have thus far gained admission to the U.N. At this stage comes the dramatic climax of Nebuchadnezzar's dream. The prophet Daniel continues his interpretation; his words have vital meaning for our day:

"And in the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite; forasmuch as you beheld that out of the mountain a stone was cut not by hands, and that it crushed the iron, the copper, the molded clay, the silver and the gold. The grand God himself has made known to the king what is to occur after this. And the dream is reliable, and the interpretation of it is trustworthy."—Dan. 2:44, 45.

#### CRUSHING OF THE SYMBOLIC IMAGE BY THE KINGDOM STONE

<sup>10</sup> In the interpretation by Daniel, he saw a stone cut out of a mountain not by hands. Here is pictured the establishment of God's kingdom in the heavens in 1914 C.E., which establishment was by no hu-

<sup>7, 8. (</sup>a) What did Daniel say with regard to the feet of the symbolic image? (b) What is the significance of the ten toes, and how has the image kept on developing after the appearance of the final world power?

<sup>9.</sup> What trustworthy interpretation does Daniel give as to the destiny of the symbolic image?

<sup>10, 11.</sup> What is pictured by (a) the stone cut out of a mountain without hands? (b) the mountain? (c) the stone's smashing the image?

man hands. The mountain stands for Jehovah God's universal sovereignty. The kingdom is an expression of God's universal sovereignty.—Dan. 2:34.

11 This birth of God's kingdom occurred "in the days of those kings." That means not merely the kings pictured by the ten toes but also those pictured by the iron. copper, silver and gold parts of the image, since basic remnants of those previous world powers were still in existence in 1914 C.E. So the symbolic image seen in the dream was complete in 1914. Of course, many new nations have come into existence since then, but at that date they were part of the then division of the nations of the world. The ten toes picture all the nations. And so the stone's hitting and smashing the image pictures nothing less than the destruction of all the kingdoms of the world today by God's kingdom!

12 That kingdom will break in pieces and destroy all the kingdoms pictured in the metallic image and bring them to an everlasting end at Armageddon! That kingdom is speeding on its mission. At Armageddon the Kingdom Stone will strike the symbolic image with crushing impact, destroying every nation, whether it be of a socialistic, communistic or democratic type, also the so-called neutral na-

tions being included. All will be annihilated! The nations of the earth will be ground to powder, and the wind of God's storm will sweep the powder away like the chaff on the threshing floor, never to be brought together again on earth. Like the imagesmashing stone that grew to mountain size to fill our en-

tire earth, God's kingdom will become the governmental mountain that will fill the whole earth and dominate all its affairs. Truly, Daniel's prophecies are for our day!

#### TODAY'S INTERNATIONAL POWER STRUGGLE

<sup>13</sup> As we peer closely into the book of Daniel to learn of further things that were prophesied to occur in our day, we find Daniel's description, given him by God's angel, of a long-drawn-out warfare between opposing governments called "the king of the north" and "the king of the south," running from the days of ancient Greece down to our day. But who are these kings in our day? The facts of history in fulfillment of this reliable prophecy show the ruling factors of totalitarianism, particularly world communism, to be the

final "king of the north" and the ruling factors of democracy, particularly the Anglo-American combine, as the last "king of the south." —Dan. 11:1-35.

13. What long-drawn-out struggle does Daniel prophetically describe, and who are identified as the opposing 'kings' in our day?

The symbolic stone's hitting and smashing the image pic-

tures the destruction of all the kingdoms of the world today by God's kingdom



<sup>12.</sup> What mission is the Kingdom Stone speeding to accomplish, and what is symbolized by the stone's becoming a large mountain, filling the earth?

<sup>14</sup> After discussing material that is now history, the prophecy focuses attention on our generation and settles upon the totalitarian "king of the north." What does Daniel say this king will do? "And the king will actually do according to his own will, and he will exalt himself and magnify himself above every god." (Dan. 11:36, 37) Has he not exalted the godless political state to a position higher than any god worshiped formerly by his people? He has magnified himself over every earthly man-made "god," even going so far as to deny the existence of the Creator, Jehovah God. On August 6, 1961, when the Russian astronaut saw "no God or angels" during his seventeen orbits by a man-made satellite through outer space around our earth, he felt he had absolute proof that God did not exist.

15 Years in advance the inspired prophecy foretold that "the king of the north" would reject the religious gods formerly worshiped by the peoples in his domain and would worship another god. Notice how accurately Daniel foretold this: "But to the god of fortresses, in his position he will give glory; and to a god that his fathers did not know he will give glory by means of gold and by means of silver and by means of precious stone and by means of desirable things."—Dan. 11:38.

16 Who is the "god of fortresses," in our day? Modern, scientific militarism! Technical science has become a god to "the king of the north." When conquering Eastern Germany, he seized as many Gerrocketry and missilery in Russia. His edu-

man experts on rockets and missiles as he could and put these to work in developing cational institutions specialize on science

17 What would all this result in? Daniel explains: "He will certainly prove successful . . . He will act effectively against the most fortified strongholds, along with a foreign god. Whoever has given him recognition he will make abound with glory . . . He will certainly enter into the lands and flood over and pass through. . . . He will keep thrusting out his hand against the lands; . . . He will actually rule over the hidden treasures of the gold and the silver."-Dan. 11:36, 39-43.

18 As we consider world events in the past few years, we can see the amazing fulfillment of these words before our very eyes! "The king of the north" seized Poland, then Eastern Germany and Hungary: and many other countries of eastern Europe have come under Communist domination, as have mainland China, North Korea and North Vietnam. And now "the king of the north" seeks control over South Vietnam. In many Latin American lands international communism is encouraging political unrest and guerrilla warfare. Africa and the Middle East are rife with Communist-sponsored subversion, as "the king of the north" tries to spread his control over the treasures in many lands. Yes, we have witnessed the fall of one country after another before him. But will he eventually gain control of "the king of the south"? Does Daniel tell us

and the production of engineers with a view to military domination of the whole earth. Today, in order to maintain a large army and to advance in space technology, the Communist "king of the north" has had to deprive his people of many consumer goods and material comforts. These desirable things are sacrificed at the altar of the god of scientific militarism.

<sup>14.</sup> What does Daniel say that "the king of the north" will do, and how has history shown this to be true? 15, 16. (a) To what god did Daniel foretell that "the king of the north" in our day would give glory? (b) So what has 'the king of the north's' god proved to be?

<sup>17, 18. (</sup>a) How does Daniel describe the success of "the king of the north"? (b) What facts of history point to success for "the king of the north"?

the outcome of this international power struggle?

19 Yes. Daniel gives the final outcome. The final words of this prophecy say: "He will have to come all the way to his end, and there will be no helper for him." (Dan. 11:44, 45) Thus Daniel's prophecy reveals that "the king of the north" will not succeed in his ambitious aims to dominate the whole earth, especially to bring about the destruction of "the king of the south." However, the destruction of "the king of the north" will not be brought about by "the king of the south." On the contrary, both will meet their end at Jehovah's appointed time—the battle of Armageddon, Daniel's words (11:40-45) describe the approach of "the king of the north" to Armageddon and his position there at Armageddon, it being that of one in opposition to the anointed people of God and the "great crowd" of companion witnesses. At Armageddon Jehovah God will confuse "the king of the north" and "the king of the south" and cause them to fight against each other, as well as all of their on-hangers and supporters to fight against one another in self-ruin, suicidally. This is what Ezekiel 38:21-23 shows, as well as other scriptures.

#### MICHAEL STANDS UP IN THE MIDST OF HIS ENEMIES

20 In the time period immediately preceding the battle of the great day of God the Almighty, the final chapter in the book of Daniel has its fulfillment. Note closely the words the angel spoke to Daniel: "And during that time Michael will stand up, the great prince who is standing in behalf of the sons of your people. And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time."—Dan. 12:1.

<sup>21</sup> That means that Michael becomes king in heaven. Michael stands up to reign during the conflict between "the king of the north" and "the king of the south." Hence, he stands up in the midst of his own enemies. Who is Michael? The first occurrence of the name in Daniel is in the tenth chapter, where Michael is described as "one of the foremost princes" that came to the aid of a lesser angel who was opposed by the "prince of the royal realm of Persia." (Dan. 10:13, 21) There is Scriptural evidence for concluding that Michael was the name of Jesus Christ before he left heaven and after his return. Michael is the only one said to be the "archangel," meaning chief angel or principal angel; the term occurring in the Bible only in the singular would seem to imply that there is only one chief or head of the angelic host. In the only other scripture besides Jude 9 where reference is made to an archangel it is definitely speaking about the resurrected Lord Jesus Christ. (1 Thess. 4:16) So after a period of waiting Michael or the Lord Jesus Christ stands up, Daniel explaining that this expression "stand up" means to take up power and begin reigning as king. (Dan. 8:22, 23; 11:2, 3, 7, 20, 21; compare Hebrews 1:13; 10:12, 13.) In 1914, Jesus Christ was glorified in heaven at God's right hand, and as the "Son of man" he was brought to the throne of the Ancient of Days and was given dominion, glory and a kingdom.

<sup>22</sup> Michael's standing up to reign in the midst of his enemies and to go subduing in their midst calls for a war, the like of

<sup>19. (</sup>a) Does "the king of the north" succeed in his ultimate aim of destroying "the king of the south"? Why? (b) Name one of the methods Jehovah God will use to annihilate the two 'kings' at Armageddon. 20, 21. (a) When does the last chapter of the book of Daniel find fulfillment, and what does verse one foretell? (b) Who is identified as being Michael, and why? (c) How does Michael stand up, and when?

<sup>22.</sup> Why does Michael's standing up call for an unprecedented time of trouble?

which there has never been before, a time of trouble more distressing than anything previous. This must be so, not just because the war that flamed up in 1914 was earth wide, but because this trouble on earth will surpass even the Noachian flood.—Matt. 24:21-39.

<sup>23</sup> This has also been a time of affliction for Jehovah's holy people, especially in 1918, when they were worn out by persecution and their preaching work was practically silenced by the war-maddened nations. But even this situation gave promise of a grand future for Jehovah's people. Note carefully the words of the angel associate of Michael as he swears with both arms upraised to heaven: "As soon as there will have been a finishing of the dashing of the power of the holy people to pieces, all these things will come to their finish."—Dan. 12:7.

<sup>24</sup> History shows that since May and June of 1918, when there was a dashing of the power of Jehovah's people to pieces, God's people have not been crushed again. They went through World War II and survived. Think of that! They are now going through the Communist period and all of its heyday and still Jehovah's people are not crushed, neither will they be crushed by the impending attack of Gog of Magog, because back there in 1918 the crushing of Jehovah's people reached its climax, never to be repeated with success. How Daniel would have rejoiced to understand these prophetic words!

<sup>25</sup> But Daniel did not know what all these things meant, and he never did find out, intensely interested though he was: "Now as for me, I heard, but I could not understand; so that I said: 'O my lord,

what will be the final part of these things?" To those words the angel associate of Michael went on to say: "Go, Daniel, because the words are made secret and sealed up until the time of the end. And as for you yourself, go toward the end; and you will rest, but you will stand up for your lot at the end of the days."—Dan. 12:8, 9, 13.

26 So Daniel was to go his way and rest now in Sheol, the common grave of mankind, and then 'stand up for his lot at the end of the days.' Daniel had already enjoyed wonderful privileges and experiences. Now he had something else to which to look forward. Though Daniel could not live to see the complete fulfillment of his visions and the events just foretold, yet we have been privileged to see them. That faithful prophet has much to which to look forward. His "lot" here does not necessarily mean the princely position he will attain to under the Messianic kingdom, though it could include that. His "lot" means his portion on earth in the New Order of things after Armageddon. Certainly Daniel will find things changed when he comes back in the resurrection. And he will want information on the standing up of the great Prince, Michael. So Jehovah's people will be looking for him in the resurrection, and they will want to get many details from him. Some of Jehovah's servants might discuss with him the contents of the book "Your Will Be Done on Earth," which volume contains a detailed discussion of many of Daniel's prophecies. He will be very interested in learning how his wonderful prophecies worked out, to God's glory. We will be interested in his reactions and rejoice with him in his lot. Meanwhile, Jehovah's witnesses have work to do!

<sup>23.</sup> What came upon Jehovah's people in 1918, and what grand promise was given for the future?

<sup>24.</sup> What does history show in fulfillment of Daniel 12:7?

<sup>25.</sup> What request was made by Daniel, and how did God's angel answer him?

<sup>26. (</sup>a) What is meant by Daniel's 'standing up for his lot'? (b) What will be of great interest to Daniel when he returns in the resurrection?

<sup>27</sup> Yes, the angel associate of Michael pointed out a great work for the true followers of the Messianic Prince Michael in this "time of the end." Here is the prophecy: "The ones having insight will shine like the brightness of the expanse; and those who are bringing the many to righteousness, like the stars to time indefinite, even forever." (Dan. 12:3) Here, then, is foretold the work for us today. Spiritually intelligent ones must shine with heavenly light. With the good news of the newborn kingdom of God, Jehovah's

27. What work did God's angel foretell for the true followers of the Messianic Prince Michael? So what must we be doing?

witnesses have shone like the sun, which lets nothing be concealed from its heat all around the globe. In the midnight darkness of this world we must be like stars of light, to help many more of the "other sheep" turn to righteousness, which is the worship and ministry of the grand God, Jehovah. Living as we do in this "time of the end" since Michael the Great Prince stood up in heaven, we are living in a time more highly favored than that of Daniel. Daniel's book has been opened up. Blessed are those who act in harmony with Daniel's words for our day!

## Have You Been Studying for Six Months?

RE you among the over one million persons who are at present being helped by Jehovah's witnesses to learn what the Holy Bible teaches? If you are, likely you are using the Bible-study aid The Truth That Leads to Eternal Life. Undoubtedly it has helped you to learn many wonderful things about God and his will for mankind.

Those of you who have been studying the Bible for about six months should by now be in position to decide whether you are going to follow through on what you have learned. Do you really want to become a dedicated and baptized worshiper of Jehovah God and do you want to share with others the life-giving truths from God's Word? Your position in this matter is something to be considered very seriously. No one is going to decide for you, not

even the one who is kindly helping you to learn the Bible's message. This decision is yours.

#### SIX-MONTH BIBLE-STUDY COURSE

The six-month Bible-study program offered by Jehovah's witnesses enables persons to get a good picture of the Bible's message. It puts them in a position to decide intelligently whether they want to accept that message. Yes, six months of study using a book that so pointedly reasons with them is ample time for them to decide whether they want to do something about what they have learned.

This is not saying that six months is all that you need to learn all about Jehovah God's purposes and requirements. No, it will take much longer than that; we will always be learning new things about our heavenly Father. (Rom. 11:33) However, after six months of regular weekly study a person ought to know whether he really wants to live in harmony with what he has learned from the Bible. Yes, he has laid a fine foundation upon which to base his decision.

What have you decided on the basis of what you have learned thus far? Do you want to learn as much as you can about Jehovah God and share wholeheartedly in doing his will, with the prospect of gaining eternal life in his paradise earth? Have you decided that you want to do the things that please him?

For a moment why not take a glance at the page number in your copy of the *Truth* book where you are to begin your next Bible discussion? Are you near the end of the book? True, not everyone is able to cover material at the same pace. But have you been regular in your studies? or did you allow minor matters to cause you to postpone your Bible-study appointments? Of course, at times emergencies arise. But when that has happened, have you tried to arrange to have your study on another day of the same week? Doing so shows appreciation for God's Word and ensures steady progress.

Another factor that is vital to your advancement in learning is the matter of preparing your lesson. Have you been doing this? Do you carefully read the paragraphs and underline the answers to the questions printed at the bottom of the pages in the *Truth* book? Do you do this before the one who is studying with you comes to your home? Have you looked up in the Bible all the scriptures cited? Such preparation tells the one who is studying with you that you sincerely want to understand God's Word and do His will. It also shows your gratitude for the help you are receiving.

#### HAS WHAT YOU ARE LEARNING AFFECTED YOUR LIFE?

Among the many fine things you have learned during the past months are matters that involve your course of conduct in life. These have to do with Jehovah's requirements that we all must meet in order to gain his approval. Have you begun to try to live up to them? If you have, then you have found that your thinking and way of doing things have been affected. Why is this?

It is because you are beginning to look at things the way God does and are trying to do things in a way that pleases him. You probably noticed that it took some time to let God's viewpoint influence your thinking on certain matters. Yes, it takes time for one to become sensitive to pleasing God in matters that one simply took for granted before. If this is happening to you, then what you are learning is affecting your life for the good. It is putting you on the way to greater happiness.

For example, one of God's requirements that you have learned has to do with the matter of idolatry. You learned that God abhors the worship of images because it dishonors him. (Ex. 20:4, 5) Also, you learned that he will not give eternal life to anyone who practices this or is tainted with it in any manner whatsoever. In your study of the Bible you learned what others did about the idols they had in their possession or homes. Yes, they obeyed God and destroyed such as he commanded in Deuteronomy 7:25! These individuals wanted Jehovah God's favor and blessing. Do you still have any images in your home or atop the dashboard of your automobile? What about religious pictures that depict something false? What have you decided about these things?

Let us consider another vital matter that you learned. This has to do with separating oneself from religions that are part

of the world empire of false religion, known as Babylon the Great. You learned that God commands all of his people to get out from among such organizations. (Rev. 18:4) Why? In order that his people may not become sharers in the destructive plagues that will befall all false religion shortly. Jehovah is showing love in warning his people of this. Have you heeded his loving warning? Or do you perhaps still attend religious services where falsehoods are taught about God, or where such ideas are believed? Do you think this is pleasing to God? His Word counsels: "Get out from among them, and separate yourselves . . . and guit touching the unclean thing . . . and I will take you in." -2 Cor. 6:17, 18.

Remember the two angels who were sent by God to Sodom and Gomorrah. They went to Lot's home and told him to leave the city because on the next day Jehovah was going to destroy it. Lot had to decide quickly about leaving everything behind and getting out as soon as possible, or staying with the doomed community. It was an urgent matter that he could not ignore or put off! Do you think that God would have canceled his judicial punishment of those sexually perverted cities if Lot had refused to leave them in time? Of course not! The next morning, though Lot and his family lingered momentarily, they willingly went along with the angels of God who lovingly took them by the hand and hurried them off to safety. -Gen. 19:1-17.

Are you allowing Jehovah's witnesses to lead you out of the danger zone to a place of safety? The need to act promptly is urgent.

#### APPRECIATING THE BIBLE MEETINGS OF JEHOVAH'S WITNESSES

No doubt the one with whom you are studying the Bible has invited you to at-

tend the meetings of Jehovah's witnesses. Do you know why he has invited you to come? Because God's own Word instructs us to gather together in this way. (Heb. 10:23-25) At these meetings your knowledge of God will increase. Yes, you will learn many, many things that are not included in your home Bible-study program; points that are, nonetheless, vital to your spiritual growth. By association with others at the meetings your own faith will grow and the desire to serve God will be stimulated. You will find that there is an interchange of encouragement. (Rom. 1:11, 12) Have you responded to this invitation and are you attending these Bible meetings regularly?

Do not let anything hold you back from doing so. Others have had problems, but they overcame these in order to receive the benefits of Christian association. For example, there is a woman in Puerto Rico who began to study the Bible with Jehovah's witnesses. Shortly after she began her studies she realized the need to attend their meetings. Her husband started to oppose her but she resolved to attend regularly. Seeing her determination, he told her that she could go but that she would have to take all eight children with her and then come home in time to prepare food for the family. Did this stop her? Even though she was pregnant, she walked the half-hour journey to the Kingdom Hall with all her eight children. Her obvious appreciation for these Bible meetings resulted in her husband's starting to study the Bible.

There are so many other cases of persons who, after only a short time, began attending the meetings of Jehovah's witnesses regularly. Some came to the meetings upon the first invitation and have not stopped coming since. Others even asked the Witnesses if they had a meeting place and if they could come to their meetings.

When they came, it did not take them long to feel right at home and notice the spiritual blessings to be had in being there.

#### DECISION NOW IS VITAL

The urgency of the times in which we are living requires that we do all we can to bring our lives into harmony with God's will. From what you have learned you know why this system of things is rapidly deteriorating before our eyes. You know the meaning of the unrest and increased violence in all the earth. All this shows that we have approached the very brink of the earth-cleansing destruction of which Jesus and the Bible writers prophesied!

This is the most serious time in human history, and you are living in this time of change. "The world is passing away," the Bible says, but those who do 'the will of God will remain forever.' (1 John 2:17) Your studying the Bible is to equip you to learn that will of God so you can do it. Yes, there is a purpose behind this study; there is a future attached to it.

Carrying out the will of God is not doing what we think is right, but doing what God tells us is right. (Matt. 7:21-23) Avoiding fornication, lying, stealing, murdering and other wicked deeds is not all that Jehovah commands us to do. A rich young man said he did all that and yet Jesus told him that he fell short because he failed to see that more is involved in doing the will of God. (Matt. 19:16-22) An essential part of that will, as we have noted, is to meet together regularly with fellow worshipers of Jehovah God. It is also God's will that we tell others about him and his loving purposes. (Matt. 24: 14; 28:19, 20) If we fail to do this, can we truthfully say that we are doing God's will?

Perhaps you have already made a decision to apply these things that you are learning from the Bible and are doing so. If so, this is truly commendable. If you have not, we urge you to consider the matter prayerfully and then take positive action now, if you sincerely want to be numbered among those who have God's approval.

In view of the short time left in which to do their work, Jehovah's witnesses do not continue to study the Bible with any who fail to respond to its urgent message within six months. The nearness of this system's end compels them to use their time in the most effective way possible. So they feel obligated to spend their time calling on someone else who might respond by attending meetings at the Kingdom Hall and by speaking to others about the Bible truths learned. Thus it may be that if you have not as yet responded by even becoming a regular attender at some of the congregation meetings, the one who is studying the Bible with you may cancel that study arrangement in order to give his time to someone else. This arrangement is not meant to be harsh, but the urgency of the times in which we live demands it. There are millions of persons who need spiritual help and God's servants want to reach all they possibly can.

We, therefore, urge you to consider very carefully your position. You have embarked on a course of study that has opened up to you the magnificent opportunity of life forever in eternal happiness. (John 17:3) If you love God and appreciate his provision for eternal life, do not turn your back on it. Realize that God has shown great consideration for you by making it possible for someone to come to your home to help you learn His will and purposes. Respond to his divine love by deciding now to do his will, along with the entire association of those who are serving God "with spirit and truth."—John 4:23, 24. The live and eldill edit will but OAlways rejoice in the Lord"

As told

against nation and kingdom against kingdom . . . " I could not ignore those words of Jesus Christ recorded at Matthew 24:7 after observing the earthshaking events of World War I. They impelled me to find out more about

this and other prophecies of the Bible. But first, I had to obtain a copy of the Bible in the language I best understood—Greek. That took two years. In the summer of 1914 I had seen the "Photo-Drama of Creation" in Lewiston, Maine. I was deeply impressed by this remarkable showing of Bible history in slides and moving pictures. But somehow I missed contacting those who were giving this wonderful presentation.

Two years later a special speaker of the Seventh-day Adventist church gave a series of public lectures in our city hall. Again my interest in Bible study was stimulated, especially in the Bible book of Daniel. I started reading the Bible regularly and, in fact, I learned many passages by heart—something that was to prove quite valuable to me in later life. However, I was still failing to gain a clear understanding of the Bible's message. I needed help.

Then in 1917 one of the Bible Students (now known as Jehovah's witnesses) placed with me a book entitled "The Divine Plan of the Ages." Next, I heard a public lecture by J. F. Rutherford, who represented the Watch Tower Bible and Tract Society, the publishers of this and many other Bible-study aids. It was of special interest to note that this meeting was attended by many

clergymen of various denominations.

#### JOYOUS REVELATIONS

With the end of the war in 1918 I had an excellent opportunity to get down to a thorough reading of the Society's publications, many of which I had by then acquired. I had moved to a small town where there were no Bible Students, but I kept in touch with the Watch Tower Society's Brooklyn office. My daily work lasted from 4 p.m. until midnight each weekday. That gave me an ideal time for study and meditation—in the silence of the night, at least until 4 a.m.

Having been schooled by the Greek Orthodox Church, I had been taught that Christian faith is based on the Holy Scriptures and the traditions of the Apostolic fathers, with the Apostolic fathers taking first place. I used to wonder what the apostle Paul meant when he wrote: "Always rejoice in the Lord." (Phil. 4:4) There had been little to rejoice about in my former religion, and the distance seemed so great between us ordinary people and God and Christ. Now what a joy to learn that the hope of salvation taught

in the Bible was something that every repentant sinner could lay hold of—and not merely those on good terms with the "saints" of the Greek church! And now I began to see why the Orthodox priests made no real effort to teach the whole Bible to their parishioners, when I came across the text at 1 Timothy 2:5: "There is one God, and one mediator between God and men, a man Christ Jesus." So all those other "mediators" and "saints" were useless!

Not content with reading the Bible and the Society's helps, I hungered for association. As soon as I learned about it I started to attend a congregation of Bible Students in a town some forty-five miles from my home. Here is where I really began to rejoice as I shared with others in taking in spiritual food. And here I learned about the responsibility that accompanies knowledge of God's purposes. Yes, I came to realize that God and Christ expected me to share with others the good things I was learning—not just selfishly keep them to myself. So, in my own little town I started talking to people and offering them literature. It is difficult to express the joy and satisfaction that I experienced as a result, I was doing God's will, and that was my greatest wish.

The year 1919 was a particularly joyous one to me. I will never forget it, for then was when I attended a Bible Students convention at Cedar Point, Ohio, and then was when, in company with two hundred other believers, I was baptized in token of my dedication of my life to God. That, too, was the year when the Society's new magazine, The Golden Age, appeared. I immediately subscribed, and have read every issue of it up to this day. Of course, it is now known as Awake!

What has always amazed me is the marvelous way that Jehovah God has ful-

filled toward those who demonstrate their love for him the promise recorded at Proverbs 4:18: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." Yes, by gradually revealing to them his purposes Jehovah has given his people today reason for rejoicing. And this reminds me of the fact that he made a gradual supply of manna for the Israelites in their wilderness trek. (Ex. 16:21) But ours is a spiritual manna, a rich source of nourishment for heart and mind.

I scanned every issue of the Watchtower magazine as it came to hand, for I had learned that the magazine provided information on Bible prophecy that Jehovah wishes his people to have-information that would encourage and strengthen them for the work of preaching the "good news of the kingdom." (Matt. 24:14) Through the years we have rejoiced to receive in its columns verse-by-verse explanations of such Bible books as Daniel, Revelation, Jeremiah, Zechariah, Ruth, Esther, and others. And always, in the course of the years, the understanding became clearer and clearer. We had the joyful assurance that Jehovah was with his people to direct them in the right way.

#### JOYOUS SERVICE PRIVILEGES

Soon after my dedication to serve God I moved to Detroit, Michigan, where I received more real blessings. I was associated with a large congregation, and there was a much larger field of service—for here were people of all races and nationalities. My eight years in Detroit helped me to mature in knowledge and to learn much about organization of the Kingdom preaching activity. Unless due to circumstances beyond my control, I never missed a meeting. My faith grew strong. I was even privileged to serve fellow members of the congregation in various capacities during

that period of time. Surely more cause for rejoicing!

In October 1929 I received an invitation to come to the Society's headquarters and become a member of its staff, a member of the Bethel family in Brooklyn, New York. Without hesitation I accepted. I had not even hoped for such a privilege. At first I was assigned to make a circuit of Greek-speaking congregations twice a year. It was arranged that I spend three months on the road visiting these groups, and then three months at headquarters engaged in other activities required by the organization.

In 1937 came quite a change—a change, I may say, for the better. All the foreignlanguage congregations were amalgamated with the English congregations. Greater harmony and greater activity resulted. Of course, my schedule was altered, but there was much other work to be done in a rapidly expanding organization, and I was enjoying my work at the headquarters. Life in Bethel is a joyful one if a person considers the privilege of being there as coming from Jehovah, and if he really wants to live in harmony with Bible principles. And there were many fine examples for us-men and women who came here in their youth and continued loyally until they "died in a good old age, old and satisfied," like Abraham.—Gen. 25:8.

What a vantage point Bethel has been from which to watch the growth of the organization of Kingdom publishers in all the earth! I recall how in 1929, when I came to Bethel, there were but a few publishers in a very few lands. Today the work is being conducted world wide in 200 lands and by a joyous throng of 1,155,826 proclaimers of the good news of God's kingdom. As we have viewed the developments, it has all been so thrilling! God alone could have furnished such wonderful growth and effectiveness.

#### YOUTH TOO CAN REJOICE

When I look around at the expanding opportunities for youth in Jehovah's grand work, I call to mind my own youth. From an early age I wanted to know more about God and the right way. I was interested in finding out about God's will. Why was there so much wickedness in the world? Why did clergymen show so little concern for the Bible and so much concern about money collections? Were there some genuine Christian ministers somewhere? These are some of the questions I used to think about.

At seventeen years of age I began really searching. I attended different churches, only to be disappointed time after time. The pastors in Christendom had nothing but husks for their flocks. It was not difficult to see these false pastors as the ones spoken about in Bible prophecy at Ezekiel 34:10: "Here I am against the shepherds, and I shall certainly ask back my sheep from their hand and make them cease from feeding my sheep, and the shepherds will no longer feed themselves; and I will deliver my sheep out of their mouth, and they will not become food for them."

Yes, I felt sure God's truth must be somewhere. Surely there must be people studying the Bible with the help of God's spirit and doing so for the unselfish purpose of proclaiming it to others. I thank Jehovah and rejoice that he brought me into contact with his Witnesses while I was still in the vigor of youth! And now it brings me great gladness to see young people eagerly grasping the Kingdom message and quickly arranging their affairs to spend their full time in the preaching of it. Some of them have been aided by godly parents, but others have taken the right course on their own, wisely 'remembering their grand Creator in the days of their

young manhood.' (Eccl. 12:1) They will never regret taking that step.

Personally, as I look back to the time of my dedication in 1919, my heart fills with joy. Just think! Being able to spend the greater part of my life in the service of the Creator, happily rescued from the vain course of life in this old system of things! And to top it off, now beholding this multitude of young folk breaking their ties with the old system and offering themselves willingly for Jehovah's service.

#### RENEWED STRENGTH

Of course, we grow older and are unable to do as much as we once did in the Lord's work. Does that diminish our rejoicing? No, but it only serves to impress the lesson on our minds that it is in Jehovah's strength and by his power that we can go on overcoming the pressures of Satan's wicked system. We gain his strength by studying his Word and by going to him in prayer. This is how we build a strong faith—the kind of faith that renews our strength in later life, just as the Bible promise expresses it: "Those who are hoping in Jehovah will regain power. They will mount up with wings like eagles. They will run and not grow weary; they will walk and not tire out." (Isa. 40:31) Remember how it is said of Moses at the age of 120 that "his eye had not grown dim, and his vital strength had not fled." (Deut. 34:7) His own aged eyes saw the land promised by God to Israel.

Today, too, Jehovah strengthens his servants as they grow old. Not always does this help come in a physical way, but it does come in a spiritual way. Unlike those who are without God, those who get tired of living and feel that they are too old to learn and have something to look forward to, Jehovah's servants are kept mentally and spiritually youthful. Every day offers them privileges of honorable service to the grand Creator. And their future is attractive, yes, inspiring.

What a wonderful and joyous privilege to be alive and in God's service at this most critical hour in human history! God's king is enthroned now in the heavens. Already he has directed a worldwide proclamation of the Kingdom to a point where it is almost completed. The next item on his program is to rise up and destroy all the enemies of truth and righteousness. visible and invisible. That will be a grand salvation for all who love and serve God and Christ. Now is the happy day of which it was foretold: "In that day one will certainly say: 'Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him.' "-Isa. 25:9.

#### Letter of Appreciation

 A congregation of Jehovah's witnesses in Florida received this heartwarming and encouraging letter:

"I just have to thank you for your kindness in the past, by stopping at my house and leaving copies of your wonderful publication for me. Your unselfishness in the giving of time for a good cause is really something rare in this world.

"I do feel, however, that in order to keep your good work going, those of us who cannot give of their time must also help in some way or other. Please accept, therefore, the herewith enclosed small contribution together with my best wishes.

"And please extend my special thanks and appreciation to Miss S— K— for making it a point to see to it that I did receive copies of *The Watchtower* regularly."

## RE you planning to attend an international assembly of Jehovah's witnesses this summer? Will you be joining the tens of thousands of servants of the true God who will gather to avail themselves of a special spiritual feast? Multitudes are busy making preparations to that end. Are you?

One of the vital steps in such preparation may be to obtain release from your secular employment for the period of the assembly. To some this may present a problem, but if the matter is tackled in a positive manner, it may well be that what now looks like a mountain will be reduced to a level plain. So, away with negative thinking on the subject, and let us look at some of the possibilities.

As you prepare to approach your employer for this purpose, it is good to keep in mind that you do not want him to get the impression that this is just an ordinary vacation, something you could easily take at any time that fitted into his schedule. No, for if he gets this idea, you cannot then blame him if he should give someone else first choice of the specific period when the assembly will be in session.

That means that your employer should somehow be informed that attendance at this assembly is important to you and your family. So a casual approach to him on the subject is not going to be effective. It would be better to obtain an interview with him. And when you do, there is the matter of tact to have in mind. Instead of immediately stating your request, why not lead up to it by first explaining that your Christian ministry is the most vital matter in your life; that your family's

## WILLYOU REALLY BE at the ASSEMBLY?

happiness and welfare depend upon the spiritual strength that is to be gained by assembling with others who have the same faith. Point out that each year there is one outstanding assembly that all of Jehovah's witnesses strive to attend, and this year that assembly comes on certain dates.

If your employer knows how serious you are about getting to the assembly, he is more likely to give serious consideration to your request for time. To that end you could arrange to have with you previous convention reports, with pictures, and show him some of the titles of the discourses—discourses that have as their objective the improvement of men and women. Explain how some lectures deal with such topics as honesty, getting on well with others, discharging responsibilities with a good attitude, and so on. All of this is sure to impress him.

Of course, before approaching your employer it would be good to seek Jehovah's help. In prayer ask for guidance so that you may say the right things. And as you pray, remember never to doubt Jehovah's power and ability to do for you far more than you ask. (Jas. 1:6) God knows how to give good gifts to those who look to him.

#### SOME STRIKING EXAMPLES

Consider the case of the Witness in El Salvador who was advised by a fellow employee to lie about the purpose of her request for time off. She refused to lie about the matter, but, rather, told her employer frankly why she wanted the time. His reply: "That is what makes you different from the others. You can have the five days off."

And then there was the father of four children whose employer, not normally lenient, first gave him permission to take time off, and then later tried to retract it. The Witness told him that in that case he would have to find another employee, since it was vital that he get to the assembly. The matter was reconsidered and the Witness with his family did attend the convention.

In Montserrat a schoolteacher applied for permission to have time for an assembly. It was refused because a teachers' seminar would not be concluding until Friday of the assembly week. She was determined to go, so she went ahead and made all preparations; this despite the fact she had been warned she might well lose her position. One hour before she was due to leave she was handed a letter giving her permission. Her determination and faith were surely rewarded.

#### THE FINANCIAL PROBLEM

Financing the trip to the assembly is another matter that will require thoughtful consideration. Have you calculated how much you will need? If necessary, is there some way in which you can cut down on the cost—say, by traveling some cheaper way? Is it possible that you can even now begin to cut your weekly expense budget and save a little regularly? Perhaps the family might forgo a few luxuries or extras for a time, just to be sure you will have enough funds to cover the expenses of the assembly trip.

And there are other ways of raising the needed funds without too much strain. For example, you may have a number of unused things around the house—old books, furniture, scrap metal—that could be disposed of. In the Dominican Republic one Witness sold a bicycle so as to have enough to tide him through the assembly. In Australia an elderly Witness sold a piano accordion for the same purpose. Their determination paid off.

A Witness in Western Samoa, elderly, sickly, blind in one eye, and having other handicaps, overcame his financial problem in order to get to an assembly on another island. He gathered coconuts, carried them fifteen or so at a time for two miles, then husked them and laid out the copra to dry. For four weeks he worked alone on the project. When he came to pay his fare, after selling the copra, he was told that the fare had gone up in the meantime. Undiscouraged, he went off and cut more copra. He did not miss the assembly and the rich spiritual feast that he had long anticipated.

Though living under widely varying conditions, these persons knew what benefits awaited them at the assemblies, and they put forth every effort to get there. Obviously Jehovah blessed them. Even some with opposing families have attended assemblies despite the difficulties at home. They had made up their minds that, God willing, they were really going to be at the assembly. Seemingly insurmountable obstacles were overcome. Is there any doubt that Jehovah opened the way for them?

Jehovah knows your need. And he has provided these assemblies for the benefit of all of his worshipers, so they might be improved and strengthened spiritually. If you manifest a strong desire and determination to attend, Jehovah can open the way for you too. What a marvelous and upbuilding experience awaits you!

#### ROOMING ACCOMMODATIONS

If you are really going to be at the assembly, there is something else that may need your attention too: Rooming accommodations. The Watch Tower Convention Rooming Department will be glad to assist you. Beginning six weeks before the

assembly that you plan to attend, Room Request forms may be sent to Watch Tower Convention in the city where you plan to attend. For your information, we have listed below all the locations where the assemblies will be held, and the address of the Rooming Department in each city.

JULY 6-13: Atlanta, Ga. (English and Spanish), Atlanta Stadium, 521 Capitol Ave. SW. Rooming: 1202 Sullivan Rd., College Park, Ga. 30337. Buffalo, N.Y., War Memorial Stadium, Best St. and Jefferson Ave. Rooming: 6710 Main St., Williamsville,

Jefferson Ave.
N.Y. 14221.

JULY 7-13: New York, N.Y. (English and Spanish),
Yankee Stadium, 157th St. and River Ave. Rooming:
77 Sands St., Brooklyn, N.Y. 11201.

Remona. Calif. (Spanish only), Fair-

77 Sands St., Brooklyn, N.Y. 11201.

JULY 13-20: Pomona, Calif. (Spanish only), Fairgrounds Grandstand (Gate 17). Rooming: 1546 S. Garey Ave., Pomona, Calif. 91766. Vancouver, B.C., Canada, Empire Stadium, Exhibition Park. Rooming: 3280 Grandvlew Hwy., Vancouver 12, B.C., Can. JULY 14-20: Los Angeles, Calif., Dodger Stadium, 1000 Elysian Park Ave. Rooming: 5921 Echo St., Los Angeles, Calif. 90042.

JULY 18-25: Kansas City, Mo., Municipal Stadium, 22nd St. and Brooklyn Ave. Rooming: 1000 County Line Rd., Kansas City, Kans. 66103.

JULY 21-27: Chicago, Ill. (English and Spanish), White Sox Park, 324 West 35th St. Rooming: 6317 S. Western Ave., Chicago, Ill. 66336.

JULY 29-AUGUST 3: London, England, Wembley Stadium. Rooming: Watch Tower House, The Ridgeway, London N.W. 7, England.

AUGUST 5-10: Paris, France, Colombes Stadium.

AUGUST 5-10: Paris, France. Colombes Stadium.
Rooming: 81, rue du Point-du-Jour, 92 - BoulogneBillancourt (Hauts de Seine), France. Copenhagen,
Denmark, Copenhagen Sports Park. Rooming:
Kongevejen 207, 2830 Virum, Denmark.

AUGUST 10-17: Nuremberg, Western Germany, Zeppelinwiese. Rooming: Am Kohlheck, Postfach 13025, (62) Wiesbaden-Dotzheim, Western Germany. Rome, Italy, Palazzo dello Sport, Rooming: Via Monte Maloia 32, 00141 Rome, Italy.

AUGUST 13-17: Rome, Italy (Spanish). Palazzo dei Congressi. Rooming: Via Monte Maloia 32, 00141 Rome, Italy.

OCTOBER 12-16: Seoul, Korea, Changchoong Gymnasium, Rooming: P.O. Box 7, Sodaemun-ku P.O., nasium, Room Seoul, Korea.

Scoul, Korea.

OCTOBER 14-19: Tokyo, Japan, Tokyo Korakuen
Cycling Stadium. Rooming: 5-5-8 Mita Minato-Ku,
Tokyo, 108, Japan.

OCTOBER 18-21: Taipei, Taiwan, The National
Taiwan Arts Center, 47 Nan Hai Rd. Rooming:
No. 1 Lane 73, Ch'ao Chou St., Taipei, Taiwan
Hong Kong, China, City Hall Theater. Rooming:
312 Prince Edward Rd., 2nd Floor, Kowloon, Hong
Kong. Kong.

OCTOBER 22-26: Manila, Philippine Republic, Rizal Memorial Stadium. Rooming: P.O. Box 2044, Manila 12111, Philippine Republic.

OCTOBER 24-27: Port Moresby, Papua. Rooming: Box 113, Port Moresby, Papua.

Box 113, Port Moresby, Papua.

OCTOBER 26-31: Melbourne, Australia, Melbourne Showgrounds. Rooming: 11 Beresford Rd., Strathfield, N.S.W., Australia.

NOVEMBER 4-9: Auckland, New Zealand, Auckland Trotting Club. Rooming: 621 New North Rd., Auckland 3, New Zealand.

NOVEMBER 9-12: Suva, Fiji, Suva Town Hall. Rooming: Box 23, Suva, Fiji, Papeete, Tahiti, Salle de Basket, Stade de Fautaua. Rooming: B.P. 518 Papeete, Tahiti.

NOVEMBER 1-1-16: Honelulu, Hawaii, Honelulu

NOVEMBER 11-16: Honolulu, Hawaii, Honolulu International Center (Arena). Rooming: 1228 Pen-sacola St., Honolulu, Hawaii 96814.

DECEMBER 24-28: Mexico City, Mexico, Mex Calzada Melchor Ocampo Mexico Arena. Rooming: Cala Mexico 4, D.F., Mexico.



• The Bible says that Moses lived to be one hundred and twenty years old. How, then, could he write, in Psalm 90:10, that a man's years are only seventy or eighty?-J. W., England.

The superscription of Psalm 90 reads: "A prayer of Moses, the man of the true God." Jewish Talmudical writers and many scholars concur in crediting this psalm to Moses. For instance, Franz Delitzsch, noted professor at the University of Leipzig, wrote: "There is hardly a literary monument of antiquity, which can so brilliantly justify the traditional testimony to its origin as this Psalm. Not only in respect to its contents, but also in respect to its literary form, it is thoroughly appropriate to Moses."

In Psalm 90 Moses wrote: "In themselves the days of our years are seventy years; and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things; for it must quickly pass by, and away we fly." (Ps. 90:10) Many have wondered how Moses could write this since he himself lived beyond that age. According to Deuteronomy 34:7: "Moses was a hundred and twenty years old at his death. His eye had not grown dim, and his vital strength had not fled."

This actually presents no serious problem. Though we do not know Moses' age when he composed this psalm, evidently from what he observed he knew that seventy years was a full life, and eighty years was beyond the normal. Clearly, most of the adult Israelites of the generation that came out of slavery in Egypt were not particularly long-lived. Those over twenty years of age at the time of the exodus perished by the end of the forty years of wandering.

True, there were exceptions, such as Moses (120), Aaron (123), Joshua (110) and Caleb (over 85). Such exceptions, though, do not alter the general age given in Psalm 90:10. And recall that God directly decreed that Joshua and Caleb should live on past those in their generation and so enter the Promised Land. When Caleb was eighty-five he called attention to his age and strength as quite unusual.—Num. 14:30; 33:39; Josh. 14:10, 11; 24:29.

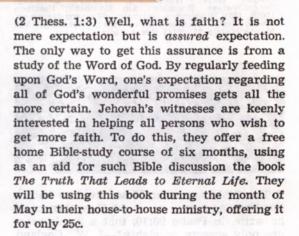
Occasionally we read in the newspapers about someone living to be one hundred years old, or slightly more. There are even certain groups, such as those in the Caucasus Mountains in the Soviet Union, who are noted for their longevity, apparently the result of hereditary factors and their way of life. The publicity given such ex-

amples emphasizes that they are exceptions. The fact remains that the average life-span in many lands today is in the upper sixties or the low seventies, close to the figure at Psalm 90:10.

When considering longevity, many people think that modern science has vastly extended man's life-span. In a sense that is so. By decreasing infant mortality and childhood deaths the average length of life has been increased. In England about the year 1850 it was just under forty years for males, and by 1947 it had increased to sixty. But for an adult the expectation of life at a certain age has remained approximately the same. For instance, in 1850 a forty-year-old man in the United States might be expected to live to be sixty-seven. In 1962, with all of man's medical advances, the expectation for a male of forty was 71.7 years, or an increase of only 4.7 years since 1850.

Consequently, even though there might be some exceptions, such as Moses himself, the inspired statement, "the days of our years are seventy years," is as true today as it was in Moses' day.

#### **ANNOUNCEMENTS**



#### FIELD MINISTRY

"Give us more faith"—this is the request made at one time to Jesus Christ by his apostles. (Luke 17:5) But how can one get more faith and keep it "growing exceedingly"? "WATCHTOWER" STUDIES FOR THE WEEKS

June 1: Listen to Daniel's Words for Our Day.
Page 296. Songs to Be Used: 78, 79.

June 8: Crushing All Nations in Our Day by God's Kingdom. Page 302. Songs to Be Used: 7, 46.

## Announcing JEHOVAH'S KINGDOM JUNE 1, 1969 Semimonthly BE A GOOD LISTENER! FIGHT INDIFFERENCE WITH ENDURANCE! GODLY RESPECT FOR LIFE AND BLOOD CHOOSING A MODERN BIBLE TRANSLATION

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the relicion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA Brooklyn, N.Y. 11201, U.S.A. 117 Adams Street GRANT SUITER, Secretary N. H. KNORR, President "They will all be taught by Jehovah."-John 6: 45; Isaiah 54: 13

#### CONTENTS

'It Is Beauty to Pass Over Transgression'	323
Godly Respect for Life and Blood	325
Choosing a Modern Bible Translation	328
Be a Good Listener!	332
Fight Indifference with Endurance!	338
Do You Get the Point?	344
They Are Acting on What They Are Learning	346
Reaping Spiritually What We Have Sown	350
Questions from Readers	351

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

- American Standard Version An American Translation
 Authorized Version (1611)
 Catholic Douay version
 Jewish Publication Soc. Le – Isaac Leeser's version Mo – James Moffatt's version Ro – J. B. Rotherham's version RS – Revised Standard Version Yg – Bobert Young's version

Average printing each issue: 5,750,000 Five cents a copy

	e Watchtower' Semimonth		d in the Fello	wing 72 Langu Monthly	ages
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish Russian Samar-Leyte Samoan Sango	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Turkish Turkish
Armenian	Monthly	Croatian	Malayalam Marathi	Sepedi Serbian	Urdu

Watch Tower Society offices

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn, N.T. 11201

\$1
Asstralia, 11 Beresford Rd., Strathfield, N.S.W. 2135

\$2
Canada, 150 Bridgeland Ave., Toronto 19, Ontario

England, Watch Tower House, The Ridgeway, London N.W. 7

Amalea, Wil., 41 Trafalgar Rd., Kingston 10

South Africa, Private Bag 2, P.O. Eland-fontein, Transvaal

Toke Wasland, 621 New North Rd., Auckland 3

South Africa, Private Bag 2, P.O. Eland-fontein, Transvaal

Toke Monthly editions cost half the above rates.

Ramittances for subscriptions should be sent to the office in your country, Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires. Yearly subscription rates

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address labil). Write Watchtower, 117 Adams St., Brocklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

THERE are many kinds of beauty, all of which in one way or another bring delight to humankind. There are things that are beautiful to the sight: beautiful rivers, valleys and mountains, the various kinds of flowers and birds, and comely peo-

ple. Love of beauty in women accounts for a multimillion-dollar cosmetics industry.

Many also are the things of beauty to our sense of hearing. There is melodious and harmonious music, the song of birds, the rustle of leaves in the breeze, the babbling of a brook. The cultured and well-trained voice is also a thing of beauty. Combining beauty of sound and of movement are certain ballets.

But the highest form of beauty is beautiful deeds: deeds that appeal to the moral sense, that appeal to one's ideals, deeds that delight the heart of man. These are properly described as beautiful because, as the dictionary defines it, beauty is "the qualification of high order for delighting the eye or the aesthetic, intellectual or moral sense" of man. It is this kind of beauty that is referred to in the ancient Biblical proverb: "The insight of a man certainly slows down his anger, and it is



#### TRANSGRESSION

beauty on his part to pass over transgression."—Prov. 19:11.

Number 11

No doubt one reason why passing over transgression appears beautiful is that it denotes emotional maturity. It reveals ability to do the wise and difficult thing, control one's emotions under

stress, instead of following the line of least resistance by responding in kind. Just as a physically well-formed person is beautiful, so is an example of moral strength. It appears beautiful because it is a form of generosity.

June 1, 1969

If passing over transgression is beautiful, could it be that failure to do so might well appear otherwise? It most certainly could, as the following experience shows: It was a sunny summer Sunday afternoon as an elderly couple were walking down one of Brooklyn's streets. Looking up, they saw a teen-ager on a bicycle coming directly for them. It was not until he was right upon them that he suddenly stopped. Annoyed at the youth's lack of manners, the elderly gentleman pushed the teenager away with his foot, whereupon the youth jumped off his bicycle, doubled his fists and threatened to beat up the elderly gentleman. At that his wife, in a commanding tone, said to the teen-ager:

COMING IN THE NEXT ISSUE

Joyful Endurer or Unhappy Dropout —Which?

Can You Imitate Jeremiah's Endurance?

The Bible-the Book That Gives Hope.

Beware of Overconfidence!

"Show respect for an old man!" With that the youth climbed on his bicycle and rode off.

This true-life incident well illustrates the fact that a failure to pass over a transgression can at times result in something that is quite lacking in beauty. Needless to say, the elderly gentleman felt sheepish, embarrassed, as he did not welcome

warding off the blows of an angry teenager. But how much better an appearance he would have made, both to his wife and to the teen-ager, had he simply passed

over the transgression! It would have had a measure of beauty about it.

The Bible gives us many examples illustrating the principle that it is beauty to pass over a transgression. Of course, the foremost example is none other than Jehovah God, for of him the psalmist wrote: "He himself well knows . . . that we are dust."—Ps. 103:14.

The ability to pass over transgression is not something that we are born with. It must be worked at. Children, as a rule, quickly want to retaliate, and so their parents must teach them not to be vindictive but to pass over transgression. And in particular do adults who are introverted or touchy need to be on guard. When transgressed against they should call to mind the wise counsel: "Do not say: 'Just as he did to me, so I am going to do to him. I shall repay to each one according to his acting.'"—Prov. 24:29.

This evidently is what Jesus Christ had in mind when he said in his Sermon on the Mount: "Whoever slaps you on your right cheek, turn the other also to him." (Matt. 5:39) This counsel has been criticized by many because of its being misunderstood as teaching pacifism, but not so. When

one is struck a blow calculated to harm one, it would be folly to welcome more injury. The sensible thing to do would be to take flight or seek to protect oneself. In fact, one has an obligation to himself and his loved ones to take such a course. But when one is jeered or has insults heaped upon him because of being a follower of Jesus Christ, figuratively slapped on the right

cheek, then the noble course of wisdom is to be kind and mildtempered. This the other person could construe as turning the other cheek. Such is the course Jesus

took, for of him we read that "when he was being reviled, he did not go reviling in return," but turned the other cheek as it were.—1 Pet. 2:23.

Of course, one should not read more into one Biblical principle than the rest of the Scriptures warrant. To pass over transgression does not mean to condone serious sins or crimes. The Bible strongly condemns those who connive at wrongdoing.

—Ps. 50:18; Isa. 5:23.

Today, more than ever before, people manifest the spirit of vindictiveness. They are quick to retaliate and often respond not only in kind but with added interest. Popular opinion is prone to consider weak and foolish those who pass over transgression, but not so. It is a manifestation of strength to do so, and also of wisdom as well as of generosity; truly a thing of beauty. Dedicated Christian ministers in particular should at all times seek to manifest the beauty of passing over transgression. For in this way they can bring honor to their heavenly Father, even as Jesus Christ said: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens."-Matt. 5:16.

OW much safer we would be if everyone had godly respect for life and blood! But many persons do not have such respect. Violence and bloodshed are on the increase everywhere. In many places a person's life is in danger if he simply walks the streets alone at night. So accustomed has the world become to violence that. even for entertainment. people will sit for hours and watch it on television or in a motion picture. However, the Bible teaches us that life is something sacred. Do you view it that way?

Unscriptural attitudes have become so commonplace today that Bible teachings on the matter may surprise some persons at first. However, the Author of the Bible, who is also the Giver of life and the Creator of blood, is the Supreme Authority on the subject. His laws are to be respected.—Ps. 36:5-9; Isa. 55:8, 9.

### "SHEDDING MAN'S BLOOD"

It was first to Cain, a son of Adam, that Jehovah spoke about the seriousness of taking human life. God had already warned Cain that his anger might lead him into sin, but Cain ignored the warning and assaulted his brother Abel, killing him. Then God said: "Listen! Your brother's blood is crying out to me from the ground." For his lawless shedding of blood Cain had to answer to God.—Gen. 4:6-11.

Following the flood of Noah's day, God again emphasized that human life is precious in his sight. "Your blood of your souls shall I ask back," God said. "Anyone shedding man's blood, by man will his own

blood be shed, for in God's image he made man." (Gen. 9:5, 6) That commandment

has not gone out-ofdate. It applies to all mankind today as descendants of Noah.

Whether human governments deal with criminals in accord with that divine law or not, Jehovah God will call to account those who lawlessly take life.

To remain blameless before the Giver of life, however, there is more required. At 1 John 3:15 it is written: "Everyone who hates his brother is a manslayer, and you know that no manslayer has everlast-

ing life remaining in him." If we want everlasting life, we need to root out of our lives all hatred for our fellowmen. God is not going to preserve into his new system persons who, like Cain, ignore divine warning and endanger the lives of others with their hot tempers. A godly view of life requires that we learn to love our fellowman.—1 John 3:11, 12; Matt. 5:21, 22.

If we conform to God's thinking on this matter, we will also appreciate that life is no less sacred because a person may be very old or very young. God's Word shows that even the life of an unborn child in its mother's womb is precious to Jehovah. (Ex. 21:22, 23; Ps. 127:3) And yet millions of abortions are performed throughout the earth each year. These are a violation of God's law, for the human embryo is a living creature and should not be destroyed. If married couples want to limit the size of their families for economic, health, or other reasons, that is their personal affair, and the way in which they do this is largely

AND

a matter for them to work out personally. But we must face the fact that the practice of abortion does not show a godly respect for life.

### 'KEEP YOURSELVES FREE FROM BLOOD'

The holy Bible frequently uses "blood" to stand for "life." This is because the life or soul is in the blood. (Lev. 17:11) Since God is the Creator of blood, he knows more about it than any of us, and he has the full right to say what may be done with it. It was first after the global Flood that God granted humankind permission to eat animal flesh. So at that time he also gave them his law on blood. saying: "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul-its blood-you must not eat." (Gen. 9:3, 4) Animal flesh might be eaten, but not the blood.

Later, that law was embodied in the commandments given to the nation of Israel, and God's Word makes it binding on Christians as well. After thoroughly discussing God's requirements for Christians, the governing body of the early Christian congregation wrote to the non-Jewish believers: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!"-Acts 15:28, 29.

So, we, too, must 'keep free from blood.' And our doing so is a serious matter, having been put on a level with avoiding fornication and idolatry.

It is evident from what God says about blood that we should not eat the flesh of an animal that has not been bled. (Deut. 12:15, 16) Nor should we consume animal blood by itself or mixed in other foods, such as blood sausage or blood pudding. But is it only the blood of animals that is involved?

Certainly God did not forbid mankind to eat animal blood while permitting him to eat human blood, as if it were less sacred! He made this clear when he later said to the Israelites: "As for any man . . . who eats any sort of blood, I shall certainly set my face against the soul that is eating the blood."—Lev. 17:10.

This was well understood by the early Christians. Even though it was commonly believed that drinking the blood of another human would benefit one's health, they knew that lasting good health, both physical and spiritual, depended upon obedience to God. So, Tertullian, a Christian writer of the second and third centuries C.E., said:

"Those, too, who at the gladiator shows, for the cure of epilepsy, quaff with greedy thirst the blood of criminals slain in the arena, as it flows fresh from the wound, and then rush off—to whom do they belong? . . . Blush for your vile ways before the Christians, who have not even the blood of animals at their meals of simple and natural foods." They understood God's law to include blood of every kind, animal and human.

### WHAT ABOUT BLOOD TRANSFUSIONS?

What about the use to which human blood is put today? Medical doctors, realizing the life-sustaining power of blood, use blood transfusions freely in their treatment of patients. Is this in harmony with God's will?

Some persons may reason that getting a blood transfusion is not actually "eating." But is it not true that when a patient is unable to eat through his mouth, doctors often feed him by the same method in which a blood transfusion is administered? Examine the scriptures carefully and notice that they tell us to 'keep free from blood' and to 'abstain from blood.' (Acts 15:20, 29) What does this mean? If a doctor were to tell you to abstain from alcohol, would that mean simply that you should not take it through your mouth but that you could transfuse it directly into your veins? Of course not! So, too, abstaining from blood means not taking it into our bodies at all.

Does this put God's servants at a disadvantage in comparison with persons who ignore the Bible and take blood transfusions? No, it works no real hardship on them. Do not forget that, immediately after telling Christians to 'keep themselves from blood,' the Scripture says: "If you carefully keep yourselves from these things, you will prosper. Good health to you!"—Acts 15:29.

God had that recorded in the Bible for a purpose. He knows what he is talking about! He knows more about blood than do doctors whose efforts, though they may be well meaning, do not always produce the desired results.—Mark 5:25-29.

The fact is that, while most patients survive blood transfusions, many become diseased as a result of them and thousands die every year as a direct result of them. There are other forms of treatment that do not cause such harm. A doctor may tell a person that he will be dead within a short time if he does not submit to a transfusion, but the patient may die even though he accepts blood. On the other hand, as you know, there are many patients who regain good health in spite of a doctor's predictions to the contrary.

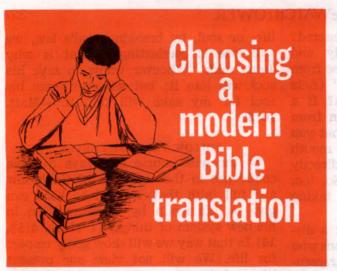
For the doubtful chance that one might be kept alive for a few more years in this system of things, would it make good sense to turn one's back on God by breaking his law? If we try to save our life, or soul, by breaking God's law, we will lose it everlastingly. That is why Jesus said: "Whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it."—Matt. 16:25.

### FOLLOW THE WISE COURSE

So the wise course is always to have confidence in the rightness of God's law and full faith that, if need be, God can give us life again by a resurrection in his new system of things. (1 Thess. 4:13, 14) In that way we will show godly respect for life. We will not view our present life as being more precious than loyalty to God. Instead, we will keep our eye on God's provision of eternal life for those who walk in the way of the truth.

As never before, there is an urgent need for people everywhere to get God's viewpoint of life. They need to learn of the provision that Jehovah God himself has made to save life. He sent his Son Jesus Christ to shed his own lifeblood on behalf of those who will exercise faith, and he resurrected him from the dead. (Heb. 13:20, 21) It is not by blood transfusions but only by means of faith in Jesus' shed blood that salvation can be had. And it is urgent to gain and exercise that faith now before this old system of things comes to its end.

If we have learned about this loving provision, then we should feel moved to tell others about it. Godly concern for the lives of other people will move us to do it with zeal and boldness. (Ezek. 3:17-21) If we shoulder this responsibility and persist in it until they have all had opportunity to hear, we will be able to say, as did the apostle Paul: "I am clean from the blood of all men, for I have not held back from telling you all the counsel of God."—Acts 20:26, 27.



HY should there be modern Bible translations? Are not the old ones, such as the *King James* and the *Douay* versions, good enough? They are good, no doubt, and have helped countless numbers to have faith in God and in his Word, the Bible. But could there be better translations?

Yes, there could be, and there are better translations of the Bible than the King James and Douay versions, and that for a number of reasons. Admittedly, it would be difficult to find an English translation of more literary beauty than the King James. Yet, as has been well noted: "The first duty of a translator is to convey as clearly as he can what the original author wrote. He should not try to inject a rhetorical quality . . . which belong[s] more truly to the first Elizabethan age in England than to the Hebrew originals. . . . It would certainly be dangerous to give the form of the translation precedence over the meaning."

One reason why modern translations may be better than such old ones as the King James of 1611 is that the English language itself has changed over the years. For example, to "let" used to mean to "hinder." Today the meaning usually at-

tached to the expression is just the opposite, to "permit." (2 Thess. 2: 7) Likewise, to "prevent" used to mean to "go before" or to "precede." Today it means to "keep from happening." (1 Thess. 4:15) "Conversation" used to mean "conduct." Today it most often refers to talking with another. (Phil. 1: 27) And for most persons today "shambles" does not refer to a "meat market," as it used to, but to a "scene of destruction."—1 Cor. 10:25.

The progress made in understanding the Greek in which the Christian Scriptures were written

has also made possible better translations. Ancient papyrus writings have been found that showed the everyday use of certain words not well understood. Thus "Raca" was simply thought to mean "a vain fellow," but that did not fit in with the severe condemnation of its use by Jesus. (Matt. 5:22, AV margin) Now, however, because of the discovery of a papyrus letter, scholar E. Goodspeed has said that "Raca" was a foul name "which one sometimes heard on the lips of foul-mouthed people but never saw in print." The New World Translation renders it "an unspeakable word of contempt."

Another example is that of the verb ape'kho, translated "have" in older translations, but which means "to have in full," being used "as a technical expression in drawing up a receipt," as stated in Vine's Expository Dictionary of New Testament Words. So Jesus, in condemning those who hypocritically make a showing of their charity, said that they "are having their reward in full." That is absolutely all they will ever get, the praise of men, which was just what they wanted.—Matt. 6:2.

Modern translations often clarify the sense of figures of speech used by the Hebrews or Greeks but with which we may not be familiar. Thus 1 Peter 1:13 (AV) reads "gird up the loins of your mind." Far more understandable to modern-day readers, however, is the rendering, "brace up your minds for activity." —NW.

Especially helpful in improving translations of the Bible has been the finding of older manuscripts. At the time of the translation of the King James Version only a few Greek manuscripts were available and these were of rather late origin. But since then many fine vellum manuscripts of the collected Scriptures have come to light, some going back as far as the fourth century of our Common Era. Also papyrus manuscripts and fragments have been uncovered that date back to the third and even the second centuries C.E. Usually, the older the copy, the less likely it is to have suffered changes from copying.

And not to be overlooked is the factor of an improved understanding of God's Word. This has come about even as foretold. "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." (Prov. 4:18) The better God's purposes are understood, the more accurately the Word of God can be translated.

### IT MUST BE ACCURATE

Regarding the translator of the Bible into English, it has well been said that his chief responsibility is to render the Biblical meaning as *accurately* as possible into appropriate English.

This is a position that hardly can be argued against, and yet comparatively few translators have acted in accord with it in regard to the distinctive name of God, Jehovah. In the Hebrew Scriptures this is represented by the Tetragrammaton, that is, the "four-letter word" YHWH.

There is no question as to its importance, for not only does it occur more than 6,900 times, but the Creator is referred to by it more than by all other designations used in those Scriptures.

The importance of the name Jehovah was highlighted in the Preface to the American Standard Version, 1901, which, among other things, stated: "This Memorial Name, explained in Ex. iii. 14, 15, and emphasized as such over and over in the original text of the Old Testament, designates God as the personal God, . . . the Friend of his people; . . . the ever living Helper . . . This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim."

Though stated almost seventy years ago, its position is affirmed by one of the latest scholarly translations, The Jerusalem Bible. Although many of its footnotes savor of higher criticism, this translation restores God's name to its rightful place, but preferring the form "Yahweh." The Editor's Foreword states, among other things: "It is not without hesitation that this accurate form has been used, and no doubt those who may care to use this translation of the Psalms can substitute the traditional 'the Lord'. On the other hand, this would be to lose much of the flavour and meaning of the originals. For example, to say 'The Lord is God' is surely a tautology [needless repetition or redundancy], as to say 'Yahweh is God' is not."

Of all the many modern translations of the Bible into English, few indeed are accurate in this matter. Among those few are Rotherham's *Emphasised Bible*, which translation also uses the form "Yahweh," and *Young's Literal Translation of the Holy Bible*, the *American Standard Version* and the *New World Translation*, which use the form "Jehovah."

### THE VIRTUE OF CONSISTENCY

While the virtue of consistency cannot be pressed too far in the matter of Bible translation, it does appear that many translations do not give enough thought to this factor or let their religious prejudices interfere. As has been well observed, "There must be consistency in the translation of technical words with a rather sharply fixed content of meaning, not allowing translation to blur the distinctions carried by different words in the original. In the New Testament there is a distinction between 'Hades' and 'Gehenna'. The former is the Greek equivalent of the Hebrew 'Sheol,' the world of the dead; the latter is the final place of punishment for the wicked."-Why So Many Bibles, American Bible Society.

However, some translations, such as Today's English Version, The New Testament in the Language of Today (by W. F. Beck), and that by Monsignor Knox are doubly inconsistent in that they use more than one English word to translate Hai'des, one of these being "hell"; and they translate both Ge'enna and Hai'des by the English word "hell." Among those that are consistent in this matter are the American Standard Version and the New World Translation.\*—Matt. 5:22; 10:28; 11:23; 16:18.

Lack of consistency is also shown on the part of many translators in failing to distinguish between dou'los, meaning a purchased slave, and dia'konos, meaning servant or minister. In the Scriptures Christians are referred to as slaves because they have been bought with a price; so they are slaves to Jehovah God and Jesus Christ their Masters. They are not mere hired servants, free to quit whenever they please. Apparently many translators

do not like the sound of the word "slave," but Bible writers had a reason for using it instead of "servant." Among the few that are consistent in this regard are C. B. Williams' New Testament and the New World Translation.—Rom. 1:1; 1 Cor. 7: 23.

The foregoing are but a few of the many examples that could be cited to show how Bible translators at times are inconsistent. They also show the value of consistency if the reader is to get the sense of what was originally written.

### A FAITHFUL TRANSLATION

Bible translation is by no means easy. In ever so many instances the merits of a certain rendering are relative. By that is meant that the evidence is not unequivocal. Thus a goodly number of the oldest and best manuscripts may read a certain way, while a lesser number, but still highly regarded manuscripts, read another way.

However, at times translators betray unfaithfulness to the original text. For example, the *Catholic Confraternity* version has Jesus asking his mother, at the time of the wedding feast in Cana, "What wouldst thou have me do, woman?" This is just the opposite of the way Roman Catholic Monsignor Knox renders the text: "Nay, woman, why dost thou trouble me with that?" Obviously the *Confraternity* let religious bias influence its rendering.—John 2:4.

Concerning the Bible translator Phillips we are told that he disregards "the first, second and last rule of the translator: that he be faithful to the original. Why is it necessary, for example, for him to translate in Luke 24:49, 'Now I hand over to you the [command] of [my] Father,' when the clear meaning of the text is, 'And I myself will send upon you what my Father has promised'? The reference

<sup>\*</sup> To be consistent, however, AS should have left Tar'ta·ros untranslated, instead of translating it "hell." —2 Pet. 2:4.

to the future coming of the Lord in 2 Timothy 4:8 "to all who have loved his appearing" is lost in "to all [those] who have loved what they have seen of him." Then after listing other examples, this criticism goes on to say: "Other examples could be cited, but these are sufficient."—Why So Many Bibles.

Another modern translation that can be charged with a lack of faithfulness to the original is Moffatt's New Translation of the Bible. Time and again he arranges chapters and verses in a way to suit himself in both the Hebrew Scriptures and the Christian Greek Scriptures. Particularly is what he does with the book of Isaiah open to censure, rearranging the chapters and verses to suit himself. The Dead Sea Scroll of Isaiah, going back, as it does, about a thousand years earlier than the accepted Masoretic text, leaves Dr. Moffatt without any justification whatever for such rearranging of Isaiah. This makes it difficult to find certain Bible texts.

### IS IT A HELPFUL TRANSLATION?

At times the conscientious translator may feel justified in adding a word or two to make the meaning clear. However, there is always the danger, when this is done, of misleading the reader. Thus in an attempt to aid the reader the translator of Today's English Version replaced "he" with "Christ" at 1 John 3:2. However, in this he erred, for Jehovah God and not Jesus Christ is here referred to, even as is clear from the preceding verse. Likewise at 1 Timothy 6:15, he added "God" to the text and so misleads the reader since the apostle was speaking about Christ's being the "happy and only Potentate . . . the King of those who rule as kings and Lord of those who rule as lords." —Compare verse 14.

Where done in keeping with the context and free from religious bias, such renderings can be very helpful. Thus Matthew 26:26 (NW) reads, "This means my body," for this is obviously what Jesus meant, since he still had his own body and so the bread could not literally have been his body. Likewise when koima'omai, a word used to refer to sleeping, is used to refer to death, the New World Translation ordinarily reads "he fell asleep [in death]," as at Acts 7:60. The brackets show that "in death" does not appear in the original.

This same translation is also quite help-ful when rendering the word ky'rios, which means "lord" or "master." Whenever the context indicates that Jehovah God is referred to, it will render ky'rios as "Jehovah." Is this too radical? No, for in every instance except one such is also found to be the way a number of Hebrew versions have rendered ky'rios. (Matt. 1:20, 22) Especially is the name Jehovah fitting in the Christian Greek Scriptures when these quote from the Hebrew Scriptures where "Jehovah" is used.—Matt. 3:3; 4:7, 10.

Today the English Bible student has many modern translations from which to choose. By far the greater number, however, consist of only the Christian Greek Scriptures. Some of these translations have become quite popular by reason of their smooth flow of language and many apt turns of speech or felicitous expressions. However, as seen from the above examples, these are prone to err by taking too many liberties, because of misunderstanding or due to religious bias. Since accuracy and dependability are the most important requirements of a modern Bible translation it would seem that a largely literal translation is to be preferred, especially by readers who have faith that the Bible is the inspired Word of God. Which translation do you think is the most desirable for you?

## BEAGOOD LISTENER "Listen intently to me, and ear what is good, and let your soul find its exquisite delight in fatness itself."—Isa. 55:2.

EHOVAH GOD designed the human body with two ears and thus provided one of the most important channels for learning that we have. During the first few years of life we learn to speak and understand a language by means of them. They are our principal channel for learning at that time. Throughout the rest of our life we grow in knowledge from verbal instruction given by our parents, teachers, employers and others. Our eyes, of course, are also important organs for learning. It is thought that these two organs—the ears and the eyes-are the means by which we obtain 98 percent of what we learn in our lifetime. But how well our ears serve us as a channel for learning depends upon our ability to listen.

<sup>2</sup> It is written at Proverbs 18:15: "The heart of the understanding one acquires knowledge, and the ear of the wise ones seeks to find knowledge." We get knowledge through the ears when we listen to other persons. This means paying attention and giving thoughtful consideration to what they say. It means making an effort to prevent the mind from wandering to other things, as that causes the ears to become deaf even though they may

function properly in a physical way. In order to hear, your mind must be receptive to the sounds conveyed to it by your ears. Think of the times that someone has told you something at a time when your mind was on other things and later you sincerely maintained that it was never told you. Your ears faithfully conveyed the sounds to your mind, but you did not hear because you were not listening.

3 A vast source of wisdom and knowledge from which we can constantly learn is Jehovah God himself, our Creator. It is written in his Word: "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment." (Prov. 2:6) He speaks to us today through his written Word, the Bible. Whether we are using our eyes to read what is there or using our ears to hear what someone else is reading aloud from it, we gain the knowledge he gave to the ancient Bible writers. This is the way to become spiritually wellnourished. It is with good reason, then, that Jehovah God says at Isaiah 55:2: "Listen intently to me, and eat what is good, and let your soul find its exquisite delight in fatness itself." By letting our minds feed upon the upbuilding knowledge

What principal channels of learning do we possess?
 Explain why listening affects our growth in knowledge.

<sup>3.</sup> How does God speak to us today, and why should we listen to him?

and wholesome things God provides in his inspired Word we can gain spiritual health. As fatness indicates health when compared with the emaciated condition of a person suffering from malnutrition, so spiritual fatness indicates spiritual health, and this is what the prophecy promises those who listen attentively to Jehovah.

The prophet Samuel is an example of a good listener. He paid close attention whenever Jehovah spoke to him. When he was still a young boy, Jehovah called to him while he was lying down in his place in the temple. Samuel said in reply: "Speak, for your servant is listening." (1 Sam. 3:10) Because Samuel's mind was not wandering to other things, such as the duties he had to perform in the temple that day, while Jehovah was speaking, he was able to remember everything he was told and could relate it later to High Priest Eli. He listened carefully, completely absorbed in what Jehovah said to him. This is a fine example of good listening for us today.

5 What do you do when you sit in an audience to which a Bible talk is being given? Do you listen as attentively as Samuel did? Or do you permit your mind to drift to other thoughts and so miss much of what is said? Only half listening is not the way to increase your knowledge and understanding of God's Word. Can you imagine Jesus' apostles only half listening when he spoke to them on the Mount of Olives about things that would take place in the last days? It is not likely that any of them were thinking of other things such as whether a bird scratching nearby was finding a worm or some relative was among the people that could be seen milling about the temple courtyard on the other side of the Kidron Valley. Without a doubt their minds were com-

6 Throughout Jesus' ministry the apostles listened so attentively that they were able to remember years later the details of his conversations. Eight years after Jesus died Matthew wrote these details in what is now the Bible book of Matthew. Sixty-five years later the apostle John wrote many intimate details of what Jesus said and did in what is now the Bible book of John. God's spirit helped them to remember what they had heard, but if they had not listened, the details would not have been in their minds for the holy spirit to bring back to remembrance. (John 14:26) Cultivating the habit of listening when someone is speaking about the truths of God's Word is just as important to us today as it was for the apostles.

### MAKE LISTENING A HABIT

<sup>7</sup> Of all the time we spend communicating with other persons, we spend 45 percent of it listening. Although this is one of the things we do most frequently in our lives, it is estimated that we operate at a listening level of about 25 percent efficiency. Some persons may have even lower levels. Surely it is worth the effort needed to improve your listening ability, which is so important in your daily life. A conscious effort has to be made in order to do this. As soon as you find your mind wandering during a talk bring it back to what your ears are hearing. Since the knowledge in God's Word is vitally necessary for good relations with him, you have a good incentive to pay more than passing attention to it.

pletely concentrated on what Jesus said. By listening to him they showed themselves to be wise. They gained faithbuilding and life-sustaining information from God's own Son.

<sup>4-6. (</sup>a) Why is Samuel an example of a good listener?
(b) Who else in the Bible manifested good listening ability, and how is this evident?

<sup>7.</sup> What is our usual listening efficiency, and what can be done to improve it?

8 With effort good listening can become a habit, but it will take time to break the bad habit of permitting the mind to wander freely during a talk from one disconnected thought to another. Such mental excursions can cause you to become deaf to what the speaker is saying even though your ears function properly. Not until you return from the excursion will the words coming in your ears make sense in your mind. But then it is difficult to pick up the speaker's line of reasoning and argument because of what was missed. It would be much more beneficial to you to exercise enough effort to overcome the wandering tendency of your mind. Once you establish the habit of listening, it will become easier to keep your mind on what your ears are hearing.

At Hebrews 2:1 it is written: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." The manner in which the apostles listened to Jesus is 'paying more than the usual attention.' That was attentive listening. More than the usual attention is not half listening. It is not allowing the mind to wander to the things you did yesterday or plan to do tomorrow. It is not wrestling with a personal problem or worrying about something while someone is speaking. It means turning over in your mind what he says and applying to your own life the Bible principles or counsel he brings out. What makes a Bible talk important and of value is not the person speaking but the information he expounds from God's Word, Anything from that divine Word is worthy of more than the usual attention given to the commonplace things heard every day.

### WAYS TO IMPROVE LISTENING HABIT

10 Interest is a big factor in good listening. When God gave Noah the dimensions of the ark, Noah got all of them correct because he was interested in what God told him and listened with rapt attention. But the person who concludes that the subject a speaker is due to speak on is dry and uninteresting commits an error that is common with poor listeners. This conclusion causes lack of interest and encourages the mind to wander to other thoughts. Another person who does listen may mention at the conclusion of the talk some of the interesting facts and good arguments brought out by the speaker which were missed by the one who did not listen. Then he may wish he had paid closer attention, and he may be surprised that he missed so much.

11 A good listener avoids the preconceived notion that any subject is uninteresting. He concludes that the speaker would not be up there speaking if he did not have something worth saying, so he tunes in to see what he can learn. It is better to do that than to waste the time fidgeting in a chair wishing the speaker would finish. Instead of jumping to the conclusion that the subject will be uninteresting, make up your mind to find something of interest in it such as a fact that was not known to you before, a fresh way of expressing something, an argument that can be used, and so forth. Just the effort of trying to find something of interest can do much to help you pay attention.

<sup>12</sup> Another factor contributing to poor listening is to conclude in advance that the speaker has nothing worth while to say. This is a listening pitfall that good listeners avoid. They realize that other persons know things they do not know and that a speaker is likely to have bits of

<sup>8.</sup> How can a person become deaf to a speaker although his ears are functioning properly?

<sup>9.</sup> What is meant by 'paying more than the usual attention' to the things heard?

<sup>10-12. (</sup>a) Why is interest a big factor in good listening? (b) What preconceived notions does a good listener avoid?

valuable information gleaned from the research done when preparing the talk. So they listen so as to catch these bits of information and add them to their fund of knowledge.

18 Perhaps the speaker has poor speaking ability, but that is no reason to decide that he is not worthy of a listening ear. It does not mean the material he has is of little value. The apostle Paul apparently was not a polished speaker, but the things he had to say were worthy of close attention. In his second letter to the Corinthians he reveals the opinion that some persons had of his speaking ability when he says: "For, say they: 'his letters are weighty and forceful, but his presence in person is weak and his speech contemptible." (2 Cor. 10:10) Despite this opinion some persons had of him, those who overlooked his shortcomings as a speaker and listened to what he had to say greatly increased their understanding of God's Word and purposes. So delivery, proper grammar, coherence and correct pronunciation are not the most important factors in a talk, although they do make listening easier. The reasoning, the arguments, the facts and the principles are more important.

<sup>14</sup> Still another factor contributing to poor listening is the great difference between the speed we speak and the speed of our thoughts. The English language is spoken at an average rate of 125 words per minute, but when speaking to an audience this rate is likely to be somewhat slower, about 100 words per minute. With our minds thinking at an average rate of at least 400 to 500 words per minute, there is quite a bit of time for the mind to do other things. This tempts it to go off in pursuit of unrelated thoughts. A

good listener makes use of this speed difference so as to impress on his mind what the speaker says, and there are various ways this can be done.

<sup>15</sup> From what a speaker is saying try to anticipate the next point. In this way the greater speed of your mind can be used to run ahead of the speaker, and if the anticipated point is correct, learning is reinforced by the point coming into the mind twice. On the other hand, when a different point is anticipated, a comparison can be made of the two so as to determine why the speaker chose the other point. This will be making use of the best way we learn, which is by comparison and contrast.

16 Look for the elements the speaker uses to support his points. This will help to evaluate the talk. During pauses make quick mental summaries of what he has said, noting how the theme is being emphasized and developed. Analyze the points he brings out as to their relationship to the theme. The theme can be compared with the hub of a wheel to which all the supporting points, like the spokes, are fastened, giving support to the entire talk. Unfortunately, some speakers fail to speak coherently and fail to emphasize their theme. When this is encountered, it is necessary to make an even greater effort to keep your mind from going off on excursions.

<sup>17</sup> Listening only for facts is not the way to be a listener who retains what he hears. Facts can best be remembered when the way they are tied in with the argument and the way they support it is clearly seen. Unless some connection can be observed, isolated facts are soon forgotten. For this reason, good listeners listen mainly for the principal idea that the facts support.

<sup>13.</sup> Why is it wrong to conclude that a poor speaker has nothing worth while to say?

Explain why our thinking speed can contribute to the habit of poor listening.

<sup>15, 16.</sup> How can we put to good use our great thinking speed so as to improve our listening ability?

<sup>17.</sup> Why is it best to listen for principles rather than for facts?

In this way they get the principles and can use them as connecting threads for tying the entire talk, with its facts, into a comprehensible whole. The supporting facts can be remembered by recalling the principles and by understanding the reason for them. They act like hangers upon which the facts are hung. When the principles are brought out of your memory they will usually bring the facts with them.

18 Note-taking is very helpful in remembering what was said. A good practice is to use two sheets of paper. Mark one "Principles" and the other "Facts." As the talk progresses write down the principles the speaker brings out and then on the other sheet the supporting facts. Make the notations brief so most of the time can be spent listening. A good listener usually listens for several minutes without making any notes, and then he will make a brief one-sentence summary of what was heard. In the meantime the speedy thinking ability of the mind can be analyzing the talk, summarizing what was said and anticipating what might be said.

### THE BENEFITS FROM A GOOD LISTENING HABIT

19 In the business world a person makes himself a valuable employee when he shows that he is a good listener and can be depended upon to get verbal instructions correct. But of far greater importance is the beneficial spiritual knowledge he can gain by being a good listener when talks are given on Bible subjects such as at the various assemblies Jehovah's witnesses have from year to year as well as at their Kingdom Halls. Since the average person lacks the time to do all the Biblical research that goes into these talks, he is able to expand greatly his personal knowl-

18. What is one method of taking notes that can improve a person's listening ability and his retention of what a speaker says?

19. What are some of the benefits from a good listening habit?

edge of God's Word by being a good listener. Fresh, stimulating viewpoints and arguments in such talks can strengthen his faith and deepen his appreciation for Scriptural truth. Good counsel helps him to maintain good conduct and a healthy attitude. The benefits are many from paying close attention.

20 We might compare these Bible talks with the occasions when the nation of Israel gathered together as a huge audience. and a speaker spoke to them about the law of God. One of these occasions was shortly after they had crossed the Jordan River into the Promised Land. Following the fall of the cities of Jericho and Ai, they assembled in a narrow valley between Mt. Ebal and Mt. Gerizim. From a vantage point, probably on the side of Mt. Ebal where he had built an altar. Joshua read to them the law of God. (Josh. 8:30-35) A voice can carry very easily across this narrow valley. What they heard refreshed their memories about what God required of them and reminded them of their dependence upon him. So too do Bible talks today, install exam ob year apporting sligt

<sup>21</sup> It is difficult to imagine that the parents in that gathering allowed their children to run about, to talk or to walk aimlessly among the assembled crowd while Joshua was speaking. More than likely, the children were right with their parents, paying close attention, even though some of the things Joshua said may have been difficult for them to understand. They learned respect for God's Word and were given a good foundation for growth to spiritual maturity. Should it be any different today?

22 From an early age children can be

<sup>20.</sup> With what can Bible talks today be compared, and what are their benefits?

<sup>21.</sup> Where is it reasonable to conclude the Israelite children were when Joshua spoke to the assembled people, and why was this good?

<sup>22.</sup> How can children be taught by their parents to become good listeners?

taught to remain seated at a talk and to pay attention. They can be encouraged to pick out one or two points from the talk and to be ready to tell their parents about them at the conclusion of the program. In fact, the parents can ask them a few questions. This should encourage the children from an early age to develop the good habit of listening, a habit that will enable them, as they grow up, to "make a defense before everyone" that demands a reason for their hope.—1 Pet. 3:15.

23 Talks on subjects difficult to understand are a good test of one's listening ability. If he is a poor listener his mind is soon wandering aimlessly. At the conclusion of the talk he goes away without having benefited from the strong spiritual meat in it, and so he has missed an opportunity to grow spiritually. The good listener, on the other hand, strives to be more attentive than usual, making a greater effort to catch the principles and to reason on the supporting arguments. Even if he fails to understand all that is in the talk, what he does get will elevate his Scriptural knowledge and broaden his understanding a little more. He will not be stunted in spiritual growth, unable to take anything but spiritual milk. That is the way he strengthens the foundations of his faith and grows in ability to digest the spiritually deep things of God's Word. -Heb. 5:12-14.

<sup>24</sup> Whether a person is mature or immature, he needs the counsel and discipline of God's Word just as the Israelites did so as to know how to direct his steps into the future. "Listen to counsel and accept discipline, in order that you may become wise in your future." (Prov. 19:20) Without that guidance it is very easy to make

a false step that can take you into the broad road that leads away from the goal of eternal life. (Matt. 7:13, 14) That counsel is given in talks at the Kingdom Hall and especially at large, yearly district assemblies of Jehovah's people. Now, what about the person that is wandering about the assembly grounds when such counsel is being given? Is he following the advice at Proverbs 19:20? Is he learning how to keep his path of life straight in the eyes of God? Is he learning how to avoid disastrous pitfalls? And what about the person that leaves before the speaker is finished? Would he not be better benefited by waiting a few minutes more and listening to all that the speaker has to say? Would that not be showing greater appreciation for a provision designed to instruct and strengthen him spiritually?

25 During the short time remaining for this old system of things, we need strong faith as well as the knowledge that permits us to give a fine testimony to the people of this old system of things and its rulers. To do this we need the Scriptural enlightenment, the strengthening arguments, the stimulating words of encouragement and the correcting counsel presented in talks at assemblies as well as in talks at the Kingdom Halls. By means of them Jehovah's organization is teaching us through the ear, giving us the means to be wise in the future course we choose to follow. It is, therefore, vitally necessary to be a good listener. Consider the ability to listen to be as important to us as the ability to speak. As we are Scripturally obligated to speak about the fine things in God's Word, so we are obliged to listen to them.

<sup>26</sup> By your being a good listener your spiritual advancement will become manifest not only to yourself but also to others

<sup>23.</sup> How can Scriptural talks on things difficult to understand benefit a person?

<sup>24.</sup> Of what benefit are talks that bring out the counsel and discipline of God's Word, and how can appreciation be shown for them?

<sup>25, 26.</sup> Why is it vitally important for Christians to be good listeners at this time?

with whom you speak. (1 Tim. 4:15, 16) Listen intently and make proper use of the ears God gave you. With the knowl-

edge you can gain by listening grow in spiritual health and fatness to your own eternal welfare.

### FIGHT INDIFFERENCE

"In every way we recommend ourselves as God's ministers, by the endurance of much."

### ENDURANCE!

IN THE thirteenth year of the Godfearing king of Judah, Josiah (647 B.C.E.). Jeremiah was commissioned by Jehovah to warn his subjects that the kingdom of Judah was going to fall and that frightful desolation was coming upon their capital city of Jerusalem and upon the entire land. It was reasonable to expect these people to give heed to that warning in view of the record of accuracy Jehovah's prophets had established during the more than eight hundred years that had passed since the people had come into covenant relationship with him. But this generation living during the forty years of Jeremiah's preaching were indifferent to his warnings. They refused to listen to him.

<sup>2</sup> Indifference means that a person lacks interest or concern about something, that it is of no significance or importance to him. The unconcern of the people of Judah could have been due to selfishness that prevented them from feeling moved by Jeremiah's warnings, or it could have been due to insensitivity to what is bad. In any event, they were indifferent to their

failure to give God exclusive devotion and to their violating of his righteous laws. They selfishly wanted to do only what was pleasing in their own eyes and cared nothing about what was pleasing in Jehovah's eyes.

3 To them Jeremiah said: "I kept speaking to you people, rising up early and speaking, but you did not listen. And Jehovah sent to you all his servants the prophets, rising up early and sending them, but you did not listen, neither did you incline your ear to listen, they saying, 'Turn back, please, every one from his bad way and from the badness of your dealings, and continue dwelling upon the ground that Jehovah gave to you and to your forefathers from long ago and to a long time to come. And do not walk after other gods in order to serve them and to bow down to them, that you may not offend me with the work of your hands, and that I may not cause calamity to you. But you did not listen to me,' is the utterance of Jehovah." (Jer. 25:3-7) He then foretold that the land would be desolated for this reason.

4 It is not difficult to imagine how discouraging it was to Jeremiah to preach

<sup>1.</sup> What was the warning that Jeremiah preached, and how did the people react to it?

<sup>2, 3. (</sup>a) What is the meaning of indifference, and to what can it be due? (b) How did the people of Judah show indifference?

<sup>4.</sup> How was Jeremiah affected by the indifference of the people?

to these people for forty years with no good result. He had the same human feelings we have and must have felt disheartened at times by the unfruitfulness of his efforts. On one occasion he expressed his discouragement by saying: "I became an object of laughter all day long; everyone is holding me in derision. For as often as I speak, I cry out. Violence and despoiling are what I call out. For the word of Jehovah became for me a cause for reproach and for jeering all day long. And I said: 'I am not going to make mention of him, and I shall speak no more in his name.' And in my heart it proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it."—Jer. 20:7-9.

5 These are the very feelings that God's servants can have today when trying to warn the people of this present age of the coming "war of the great day of God the Almighty." (Rev. 16:14) The people's lack of interest and their unconcern can make these modern-day servants of God feel, at times, as if they are wasting their breath and should no longer speak about his purposes. Possibly you have felt this way if you are a Christian who is conscious of his responsibility to proclaim the good news of God's kingdom and to warn of God's coming war of Armageddon. Like Jeremiah you need to endure the indifference of the people and to persist in fulfilling the commission to preach that Jesus gave his followers.-Matt. 28:19, 20.

<sup>6</sup> Looking back to Jeremiah's time, we can easily see the folly of the Judeans in refusing to listen to him. From the vantage point given us by time, we know that his warning was a valid one. Jerusalem was eventually destroyed in 607 B.C.E., and the entire territory of the Judean kingdom was desolated for seventy years

just as Jeremiah had prophesied. (Jer. 25:11) Although he probably appeared ridiculous in the eyes of those people during the forty years that he preached to them, he was vindicated when the disaster of which he warned came. The foolishness of the people's indifference was then clearly evident.

<sup>7</sup> Since 1877 C.E., Jehovah's witnesses have been warning the people of the world that the time when God will execute his adverse judgment upon this present system of things and replace it with a new and better arrangement is near. Generally, they have been confronted with the same lack of interest that Jeremiah was. Though many years have passed since they began proclaiming this warning, this does not mean that God's declared purpose will not be carried out, no more so than the forty years of preaching by Jeremiah meant that for the kingdom of Judah. Just as surely as the foretold destruction of that kingdom was fulfilled, so the foretold destruction of the present system of things will come to pass. (Isa. 55:11) When it is over it will be possible for survivors to look back to our day and clearly see that Jehovah's witnesses were doing the right thing by proclaiming God's kingdom and the battle of Armageddon, just as that can now be seen of Jeremiah's preaching. It will then be clear to all that their enduring of the people's indifference was the course of wisdom.

<sup>8</sup> What makes things very trying for some of Jehovah's witnesses is the fact that they live in divided households where unbelieving members of the households are often a constant source of discouragement to them because of indifference or because of outright opposition. This should not seem strange. Jesus foretold that this would be so. (Matt. 10:35, 36) Enduring

Why is Jeremiah an example to God's servants today?
 7. Make a comparison of the ministry of God's servants today with the preaching done by Jeremiah.

<sup>8.</sup> What is the best way to fight indifference within a Christian household, and how can the trials it brings be regarded?

this discouragement without compromising your integrity to God is the best way to combat it. In time the situation can change. There are many examples of Christian women who have seen the attitude of their opposing husbands change for the better after enduring indifference or opposition from them for many years. Their trials at home were regarded by them as part of the many trials foretold to come upon Christians. Such trials can be likened to a torture stake that can test a Christian's faith, integrity and love for God. Jesus said: "Whoever does not accept his torture stake and follow after me is not worthy of me." (Matt. 10:38) By our endurance of such trials within a household we can prove worthy of him.

<sup>9</sup> Even within a Christian congregation we can be tried by the indifference of others. Sometimes persons there have allowed their original love for the truth to cool off to the point where their Christian activity is no longer stimulatingly hot or refreshingly cold, but is lukewarm. They have become like the congregation at Laodicea, which was unconcerned about its commission from God and the life-giving truths he was supplying them. Regarding that congregation the resurrected Jesus Christ said: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Rev. 3:15, 16) This is very likely what will happen to indifferent persons who profess to be Christians today unless they change their attitude before Jehovah's day of vengeance arrives. Until they do, their lukewarm presence in a congregation can be a trial upon Jehovah's witnesses because of their being unmoved by the urgency of the ministry and unconcerned about their

9. How can indifference try a person within the Christian congregation?

own spiritual need. Jehovah's witnesses must not permit their discouraging attitude to slow them down or to influence their own outlook. This takes endurance.

WHY INDIFFERENCE MUST BE FOUGHT

10 The poor attitude of others toward the Christian ministry can have a bad effect on Jehovah's witnesses if they permit it. Their lack of interest in God's Word and purposes can dampen their zeal for his service and cause Christians to hold back from the ministry. Christians might feel that it is useless to preach in a territory where the people are indifferent to their message of truth. That is precisely what Satan wants us to conclude. He wants us to quit! He wants us to be silent about what Jehovah is going to do. He does not want us to bring liberating truths to the people who are in chains of religious darkness and superstitions or who are imprisoned by the divisive spirit of nationalism. We would fulfill his wishes if we brought our ministerial activities to a standstill because people in a territory will not listen. But we do not want to serve his interests! In time circumstances may change, causing some to be receptive to the good news of God's kingdom, making continued preaching worth while. They are entitled to every opportunity to hear as long as this system of things lasts. In times past God's servants felt discouraged on many occasions, but they did not allow it to conquer them, as we have seen in the case of Jeremiah. Neither should we!

<sup>11</sup> Moses experienced discouragement and felt as if it were not worth while for him to speak to Pharaoh because of the indifference shown him by the Israelites, his own people. He said: "Look! The sons of Israel have not listened to me; and how

<sup>10.</sup> How can indifference in others affect us, and how can we fulfill Satan's wishes unintentionally?
11. How are Moses and Elijah examples for us as successful fighters of indifference?

will Pharaoh ever listen to me, as I am uncircumcised in lips?" (Ex. 6:12) But it was not Jehovah's will for him to remain silent. Notwithstanding the attitude of the people, Jehovah God commanded him to proclaim the message he was given. "You -you will speak all that I shall command you." (Ex. 7:2) So he did, giving a powerful testimony to the truth in behalf of the true God. The prophet Elijah also felt discouraged by the apparent unfruitfulness of his preaching. The people of the ten-tribe kingdom of Israel were indifferent to his efforts to bring them back to true worship. He felt like quitting and going off to die somewhere. (1 Ki. 19:4) But that would not have accomplished Jehovah's purposes, so Jehovah sent Elijah back to finish his work. (1 Ki. 19:15-18) These men of God did not allow the indifference of others to inactivate them.

<sup>12</sup> We need to recognize the demoralizing effect of indifference, and that it can cause a person to drift away from Jehovah, from his organization and from the way to eternal life. This can happen when a dedicated Christian allows indifference to become overly discouraging or to take root in himself and to grow. In due time it can paralyze his spiritual activity and bring on spiritual death. So it is vitally necessary for us to put up a vigorous fight against it.

### FIGHTING INDIFFERENCE

<sup>13</sup> The deteriorating influence of indifference can be fought successfully by endurance, by not permitting it to cause us to slacken our hand in God's service. As with persecution, it is something that has

to be endured with firm determination. It was by means of endurance that the early Christians conquered persecution during a period of about 280 years when the Roman Empire persecuted them off and on. By our enduring persecution today as well as indifference to our preaching, we recommend ourselves as God's ministers, just as it is written: "In every way we recommend ourselves as God's ministers, by the endurance of much."—2 Cor. 6:4.

<sup>14</sup> It is possible for a person to have held up under severe persecution but afterward to succumb to the deteriorating influence of indifference, because it acts in such a subtle way. Over a period of time it can succeed in doing what physical persecution has failed to do. It is like a termite that eats away on the inside of a building. In time the building collapses because its supports have been weakened. This can happen to the supports of our faith if we permit the influence of indifference to get a hold on us.

15 The quality of our faith must stand up under all kinds of tests, as Peter pointed out when he wrote: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:6, 7) It is at the coming "war of the great day of God the Almighty," the battle of Armageddon, that the revelation of Jesus Christ will take place, as that is the time when he comes to bring "vengeance upon those who do not know God and those who do not obey the good news." (Rev. 16:14; 2 Thess. 1:8) How can the tested quality of our faith stand

<sup>12.</sup> What does a Christian need to recognize regarding indifference?

<sup>13, 14. (</sup>a) How can indifference be successfully fought, and how can this be seen in the conquering of persecution by the early Christians? (b) Why can a person maintain his faith under persecution but lose it in the face of indifference?

<sup>15.</sup> What must we expect about the quality of our faith?

if it fails to survive the trial of indifference now?

16 A fine way to build a faith of good quality that can endure indifference is to keep strong our appreciation for Jehovah God and his life-giving truths. This requires not only regular feeding on the spiritual food he provides but also meditation on his marvelous promises due to be fulfilled in the future and on what he already has done. Constant awareness of our spiritual need is a contributing factor in maintaining appreciation. If we get to the point where we become unconcerned about this need, we are in the dangerous position of losing our footing on the narrow way that leads to eternal life. Jehovah's Word and organization exist for the purpose of filling that spiritual need. Those drawn to his organization recognize this, and because they are conscious of their spiritual need they responded to its invitation: "Let anyone thirsting come; let anyone that wishes take life's water free." (Rev. 22:17) But if a person who has thus responded later permits indifference to dull his consciousness of his spiritual need the inevitable result for him is loss of appreciation and faith, with an eventual return to his previous situation of separation from God's organization. (2 Pet. 2:22) So we need to maintain appreciation for God's Word and organization.

<sup>17</sup> When we encounter personal problems or troubles and succeed in solving or overcoming them by applying the counsel from God's Word or organization, we can ask ourselves what we would have done without that counsel. This helps to build appreciation. So also does a review of what we were doing before making a dedication to serve God. What would be our situation today if we had not permitted the transforming power of the truth to change our way of life? (1 Pet. 4:3) We can think of the undeserved kindness he has shown us by providing his Son as a ransom sacrifice, which has made eternal life possible for us. We can also meditate on what the realization of God's promises of a new system of things will mean for us. This can build up our appreciation, which can help us to counteract the discouragement that comes from the indifference of others.

18 Stimulating appreciation in a person who is studying the truth of God's Word in a home Bible study is an effective way to overcome a tendency toward indifference on his part. This was done by one of Jehovah's witnesses in Malaysia. A young girl with whom she was studying was indifferent to the truth, although she was willing to study because of having spare time. The Witness sought to overcome this indifference by building up appreciation for God's Word and his organization. She did this by asking the girl a question when a Bible principle was under discussion along with a problem it could overcome, "When we are faced with this problem," she asked, "wouldn't we be lost if the Bible did not provide us the way out?" On another occasion she would ask, when the solution to a common problem was brought out in the study: "If Jehovah's organization did not explain the solution to us, we wouldn't know how to solve the problem, would we?" Questions like these helped the girl. Gradually, as her appreciation increased, her indifference disappeared, and she eventually chose to associate actively with Jehovah's organization. In this manner appreciation can be built up in ourselves and in others, aiding us to endure the testing of the quality of our faith.

<sup>16.</sup> What can maintaining appreciation do for us, and why is it important to be conscious of our spiritual need?

<sup>17, 18.</sup> Explain a way that appreciation for God's Word and organization can be increased in ourselves as well as in others.

JESUS SET US A FINE EXAMPLE

19 During the time of Jesus' earthly ministry he was confronted continually with indifference from people in his own nation, notwithstanding the fact that Hebrew prophets had foretold his coming many centuries in advance. Even around his headquarters in Galilee where he found many people who received him gladly there were practically whole towns that were unresponsive to his preaching. Such was the case with Capernaum, Chorazin, Bethsaida and even his hometown of Nazareth. (Luke 10:13-15; Mark 6:1-6) Neither did Jerusalem receive him except for the persons who hailed his entrance into the city. On the whole, Jerusalem was indifferent to him just as it had been to Jeremiah more than six hundred years previous. Addressing the city, he said: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her-how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want it!" (Luke 13:34) He set a fine example by continuing to fulfill his divine commission despite their unresponsiveness. He fought their indifference by enduring it, and so recommended himself as God's minister.

<sup>20</sup> Because Jesus Christ was obedient to God and proved the quality of his faith by his endurance, he received the approval of Jehovah God and a great many other blessings. (Phil. 2:9-11) Pointing to him as an example for us, the Scriptures state: "Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls." (Heb. 12:3) If we follow his example of endurance we too can confidently expect to receive God's approval and to be among

the survivors of the great war of God that is near at hand.

21 By enduring faithfully to the end, we will have reason to be happy, not only because of our preservation through the end of this system of things but also because we will have shown our love for Jehovah God and because we will have maintained integrity to him. But survival through the battle of Armageddon is only one of many benefits that can be expected for fighting indifference and persecution with endurance. What is said of Christ's anointed followers at James 1:12 can also be said, in a sense, to those expecting to be earthly subjects of God's kingdom. "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." Thus eternal life is one of the many benefits coming to those who endure. Jesus indicated this when he said: "By endurance on your part you will acquire your souls."-Luke 21:19.

22 When the time inevitably arrives for the complete end of this system of things. the Christian that has endured will be able to feel satisfaction and happiness for having completed the work God gave him and for having proved the quality of his faith. Paul had these feelings at the end of his career. He said: "I have fought the fine fight, I have run the course to the finish. I have observed the faith." (2 Tim. 4:7) No doubt Jeremiah must have had similar feelings when he finished his divinely assigned work, having done what God commanded him. But the end of this system of things is still ahead of us, and we must continue to fight indifference, not permitting it to discourage us to the point of quitting.—Gal. 6:9.

<sup>19, 20. (</sup>a) How did Jesus set an example for us in fighting indifference? (b) How did this personally benefit him?

<sup>21.</sup> What are some of the benefits from fighting indifference?

<sup>22.</sup> What feelings can a Christian expect when the foretold end of this system of things comes? Why?

<sup>23</sup> Since servants of Jehovah God in ancient times successfully fought indifference, we can too. But we have to be willing to make a determined effort to fight it. We need to be aware of the bad effect it can have on us and how it can eat away at a person until his faith collapses. We need to maintain appreciation for Jehovah's promises, for the dependability of his Word, for our need for his organiza-

23. What is one way we can recommend ourselves as God's ministers? tion and how these have changed our lives for the better. We also need to recall how God's Word and organization have aided us in solving personal problems and in making important decisions. We need to think of the fine examples of endurance that can be found in the Bible so they can be a source of encouragement to us. By successfully fighting indifference with endurance, as the prophet Jeremiah did, and continuing faithful in the Christian ministry, we recommend ourselves as God's ministers.

## DO you Get the Point?

GIVING counsel and correction to others is an art. Receiving counsel is also an art. An expert counselor is empathic; he is kind; he chooses his words with tact and makes an effort to avoid unduly hurting the feelings of his listener. But his main purpose is to make sure that the person who needs help understands the point of the counsel. Much will depend on whether the one being corrected has cultivated the art of being a good listener.

To receive the full benefit of counsel it is essential to have the proper frame of mind. Today, people have a marked tendency to "blow up" as soon as someone begins to call some fault to their attention. They do not really hear, much less reason on what is being said to them. They would do well to heed the advice of one of Jesus' disciples who said, "Every man must be swift about hearing, slow about speaking, slow about wrath." (Jas. 1:19)

If you are being corrected, make an effort to get into this frame of mind quickly.

It is not difficult to know when some counsel is forthcoming. In the first place, you may be aware of something that has taken place in your life that might require some correction. Then, too, it is not every day that an overseer invites you to sit down for a "little chat." A good counselor will usually preface his words of correction with some merited praise or commendation. So if this happens to you, while you should not become immediately suspicious and think the praise is insincere, keep in mind that a few valuable suggestions may follow. Prepare to accept them humbly.

### NEED FOR DISCERNMENT

But having the proper frame of mind is not all that is necessary to get the point of counsel. You will also need discernment.

Remember, your counselor has probably thought at length about this conversation and has tried to make a good choice of words and thoughts. The matter of counsel may never be mentioned; he may simply tell you that he would like to make a "suggestion" or two. Do you get that point? He will also endeavor to be tactful and may speak to you in an indirect way. perhaps using an illustration. So it may be necessary for you to think, not only of what is said, but also of what is being left unsaid to avoid hurting your feelings or embarrassing you. Perhaps you will get the full impact of his words by thinking of how a less tactful, less loving person might put it to you.

Let us take an example from true life. A good one is found in the Bible at 2 Samuel 12:1-14. King David of Israel had committed a grievous sin by coveting another man's wife, having sexual relations with her and then having her husband murdered. Jehovah sent the prophet Nathan to give David the necessary correction. Nathan began with an illustration: "There were two men that happened to be in one city, the one rich and the other of little means." These opening wordsand undoubtedly Nathan's tone of voiceshould have been sufficient to set David thinking seriously. But apparently not. Nathan continued with his illustration. A traveler came to visit the rich man, but instead of preparing a meal for him from his own abundant flocks, he appropriated from the man of little means his one and only female lamb that, as was customary among poor Israelites, had grown up with his sons and had become as a daughter to him. David, the ex-shepherd, was incensed. "David's anger grew very hot against the man, so that he said to Nathan: 'As Jehovah is living, the man doing this deserves to die!""

Yes, he was incensed, but he failed to get the point. He had failed to see himself as the rich man, Uriah as the man of little means and Bath-sheba as the small female lamb. He had failed to discern what Nathan had left unsaid, so it could be left unsaid no longer. "You yourself are the man!" were Nathan's next words, and how David was cut by them! But he was not resentful. He humbly confessed his error and accepted the punishment.

Of course, a Christian counselor should not speak in riddles or "beat around the bush." This is not what Nathan did. He used an illustration to prepare the ground, but when this was insufficient he became very direct. Read the remainder of the account in your Bible and you will see that he in no way minimized the extent of David's sin. But there was nothing objectionable in the way his counsel was given.

While using discernment to get the full impact and benefit from counsel, one should be careful not to go to the other extreme and take more than is intended from the words of his counselor. Use your imagination, but do not let it run away with you. If you do, you may harbor unfair and untrue thoughts about someone who made a sincere effort to try to help you.

Counsel given sincerely is an expression of love, and it is to be received in the same way. 'Love does not keep account of the injury. It believes all things'—that is, all that is good and upbuilding about one's associates.—1 Cor. 13:4-7; Prov. 27:6.

So as to avoid misunderstandings you would do well, on receiving correction, to let your counselor know that you do indeed get the point. A more discerning David might have stopped Nathan at the end of his illustration and said something like, 'Oh, you mean me and Uriah?' Had he done so, Nathan might have been able to save some of his more direct words. Per-

haps he could have let David finish out the counsel himself and asked him what he thought should be done about it, before announcing Jehovah's sentence. So make it clear that you do understand. This will give your counselor the satisfaction of knowing that the suggestions were well received. Otherwise, he may feel that he should try again and in a more direct way, and this could mean unnecessary irritation for both There is no doubt that when we make mistakes—and all of us do—there will be need for correction. This is for our good, because "in the multitude of counselors there is salvation." Knowing how to give and receive counsel makes for smooth and productive working conditions. There is a feeling of accomplishment, upbuilding and mutual confidence, together with a total absence of outbursts of wrath and hurt feelings.—Prov. 24:6.

### They are ACTING on what they are learning

Six months! What if the end of this system comes in three?" This is what a father of four small children in Florida seriously asked when Jehovah's witnesses told him about their free sixmonth home Bible-study course. This man's wife had obtained from them the book The Truth That Leads to Eternal Life. Both he and his wife had been up late each night examining its contents.

So when the Witnesses called back at their home and offered to help them learn the Bible's message, the couple asked to study twice a week. This was arranged, with each study lasting several hours due to their eagerness to learn. And this man had formerly opposed the Witnesses, not allowing them in his home!

In Tennessee a woman began studying the Bible with Jehovah's witnesses, using the *Truth* book, and was thrilled at what she was learning about God. During her studies she would say, "This is just wonderful! Anyone could understand this." Her joy was so great that one day during her study she called to her husband and said: "Honey, I wish you would come in and sit with us in this study. I have never learned so much in all my life."

A mother in Iowa told the Witness who was helping her what happened one morning: "My husband was in the bathroom shaving when I studied my lesson. Every few minutes I was running into the bathroom to read parts of the lesson to him. Finally he just had to turn off his shaver and listen." She told her husband that she was reading ahead in the *Truth* book. Her reason? "I have to find out what is going to happen to me!"

Yes, many thousands of sincere persons are rejoicing over the fine things they are learning from the Bible by means of the *Truth* book. "I have found the truth!" is what many have said after a short period of study. They have come to appreciate

that only the Bible's truth can lead to eternal life. Even more amazing is the rapidity with which Bible truth is affecting the lives of many of these persons.

### LIVES ARE BEING CHANGED

As honest-hearted ones learn Jehovah's requirements for life, they quickly make the necessary adjustments in their lives to conform to his will. Often this means making some drastic changes in their thinking and habits.

In explaining why he liked studying the Bible with the *Truth* book, one man in Texas said he appreciated the way it showed him what changes were needed in his life. Did he respond and make those changes? Yes, for he said, "I stopped smoking and I started using cleaner language."

In South Carolina a teacher was studying for her master's degree. When she began studying the Bible with Jehovah's witnesses, she realized that her church was not teaching her what the Bible taught. Since she wanted to do God's will, she officially served notice on her pastor that she was breaking all her ties with the church. She also decided to give up seeking a master's degree, for she said it was not really going to do her any good. She decided to master the knowledge that could lead her to eternal life. All this despite her husband's opposition.

Even folks who studied the Bible with the Witnesses for years without acting on what they learned are now taking a decisive stand to serve Jehovah. One family in the southern United States who had studied with the Witnesses for three years had done very little about what they had learned. But when they were told about the new six-month Bible-study arrangement, they were visibly touched. Now for the first time a real sense of urgency struck them. They could not bear the

thought of having all connections with Jehovah's people severed. So they sent a letter of withdrawal to the Baptist church because they knew that they were not being taught the Bible's truth there. They began attending all the Bible meetings of Jehovah's witnesses and sharing with others the things they learned.

For a certainty, God's truths, which these persons are learning, are moving them to transform their lives to conform to the divine will.—Rom. 12:2.

### THEY ARE EAGER TO LEARN MORE

Persons who begin studying the Bible with the Witnesses also take time to read other publications provided by the Witnesses. However, there are some who are so eager to learn that they will do extensive reading. Such ones realize that, although the *Truth* book gives them a basic knowledge of the Bible's teachings, there is a great deal more to learn about Jehovah's purposes.

A Witness in California writes about such an individual: "I certainly can say I had never seen anyone hunger and thirst for God's Word as much as this girl did. When we had just studied a few chapters in the *Truth* book, she could see that Jehovah's witnesses had a great deal of truth, and, in addition to our study, she wanted to read everything she could get her hands on so as to get a better understanding of the Bible. She ended up reading almost everything in my library, including most of my bound volumes [of the *Watchtower* and *Awake!* magazines] of some ten years."

Another Witness in Alabama writes about a mother whom she was helping: "Each week I returned to have the study and I would leave each issue of the Watchtower and Awake! magazine. I must say that I have never seen anyone read so

much. She read every magazine and then wanted me to bring her other literature. If she saw a book advertised on the back of the magazines, she wanted it. I could see that she really wanted knowledge of the Bible."

A New York woman who began studying the Bible with Jehovah's witnesses was not at first particularly interested. But soon she had a great desire to read everything published by the Watch Tower Society. The Witness who called on her reports that if she did not bring this woman a book a week, the woman would reread those that she had, many of them two or three times.

Obviously, these persons are not content with just a basic knowledge of God. They are anxious to learn as much as they can in order to press on to spiritual maturity.—Heb. 6:1.

### ATTENDING THE MEETINGS OF JEHOVAH'S WITNESSES

When persons who love God begin to study the Bible with his witnesses it is not long before they want to assemble with them at their meetings. This has been especially true of many of those who have taken advantage of the six-month home Bible-study arrangement.

Consider the policeman in Oregon who was at first opposed to his wife's studying with the Witnesses and going to their meetings. When he and his family moved to another town he allowed the Witnesses to come and discuss the Bible with him. After hearing about the *Truth* book and the value of the study course offered to him, as well as the marvelous blessings before him, he said that he would "like to have lessons in the Bible."

At the conclusion of his first Bible study, he asked about what went on at the Kingdom Hall. The Witness invited him to come. He replied: "Oh, I intend to, this Sunday!" He and his family came and they have missed only one meeting in over three months.

The former opposer in Florida who was mentioned at the beginning of this article started to attend some meetings with his wife and their four small children two weeks after their first study of the Bible at home. They did this despite opposition from their neighbors. After they had completed seven chapters in the *Truth* book, they decided to arrange their affairs to attend all the meetings, preparing for them and participating in them as well.

As for the mother in Alabama who read every magazine and wanted the books advertised on the back of them, she too did not take long to begin attending meetings. During her fourth study, she asked the Witness who was helping her about the meetings. The Witness explained them and invited her to come. The following Sunday she came and brought her husband and two children. Up until this time her husband had not been sitting in on his wife's study, but now his interest was aroused. Arrangements were made to include him in the family Bible study.

A restaurant chef in New York was acquainted with the Bible truth for about eighteen years but did nothing about it. His work also kept him from attending meetings on Sundays. However, when he started studying the Truth book, he began to realize that he wanted to do something about what he knew was God's truth. He now had the courage to ask his employers for Sundays off. If they could not accommodate him, he would have to leave. At first they ignored his request, but then they realized that he meant it. Knowing that they would be the losers if he left, they consented. Yes, his determination to serve God won out.

Truly, the thousands who are beginning to associate with God's servants in their

meetings are being blessed. They are experiencing the love and unity that Jesus said would identify his followers.—John 13:35.

TELLING OTHERS WHAT THEY ARE LEARNING

Persons who appreciate the Bible's good news cannot keep it to themselves. They find themselves talking to others about it. This has been the case with thousands who are studying the Bible with the aid of the *Truth* book.

In Oregon a young Witness began studying the Truth book with one of her schoolmates. After the second study the girl asked the Witness if she could accompany her in the preaching work. She has gone out every week since. In fact, she even arranged to get out of school every week to share in this work. She had signed up for a class that required her to do community service. So she told her teacher that she would go from door to door and tell about God's kingdom. Not only is she allowed time in the afternoon to do this work, but she also gets credit for it. She has expressed her desire to go into the full-time preaching work instead of going to college.

A father of three children in California did not hold back from telling others about Jehovah. When the Witness talked to him about the qualifications required to preach, he insisted that he not be held back, as he felt the urgency and obligation to Jehovah to tell others about what he was learning in his Bible study. He met the Scriptural requirements and so, after having seven studies, he went out into the preaching work and enjoyed it.

A Methodist Sunday school teacher in Tennessee clearly saw the need to be a witness to others, but her church had no program for doing this. She began to study the Bible with the Witnesses. After completing the first chapter in the *Truth*  book, her reply to the review question about what we must do to please God was, "We have to bring accurate knowledge to all sorts of men." This sincere woman has been directed to where she can fulfill her heartfelt desire.

Others have spoken or written to their relatives. Their words have aroused the interest of many others in the Bible. They see the need to talk about the magnificent things of God.

BAPTISM-A STEP THEY HAVE GLADLY TAKEN

Many of the individuals who began studying the Bible with the *Truth* book soon appreciated that baptism is a divine requirement to please God. Actually, there were some who wanted to get baptized without fully knowing the responsibilities it brings. All they knew was that God required this, and they wanted to please him. They were encouraged to wait until they learned more, and they were baptized as soon as they qualified.

Consider what the Witness in California wrote about the woman mentioned earlier who read almost all the bound volumes of ten years back: "It had not been three months since our first Bible study, and an assembly was coming up. The woman felt she should be baptized to symbolize her dedication that she had already made. I thought, "Three months, that is too soon!" But then I thought, 'She has read the *Truth* book as well as the other literature: she is going from door to door and conducting Bible studies. She is attending all the meetings, but still three months is not very long.' The presiding minister of our congregation reviewed her on the basic requirements, and not only did she know the answers but she also knew the scriptures to the answers. Well, needless to say, she was baptized."

How thrilling it is to see so many sheep-

like persons acting on what they are learning from the Holy Word of God! What a joy it must bring to Jehovah to see so many responding to his invitation to learn about him and serve him forever in happiness!

Are you studying the Bible with Jehovah's witnesses? If not we would like to encourage you to do so. If you are, are you acting on what you are learning to be God's truth? Think about what one woman wrote to the Watch Tower Society about

Jehovah's witnesses: "I am glad that there are people who are willing to help teach others to learn the Bible. Yes, who are always ready to help others answer their questions that are so important to them. The world needs more people like these."

Will you help fill this need by sharing in the most important work of Bible education? If you do, you will find the great happiness that comes from acting on what you are learning!

### Reaping Spiritually What We Have Sown

To 'sow with a view to the spirit' requires what attitude toward material things?

A Christian who has a family must give thought to providing the needed material things of life. For him to fail to do so would be to deny the faith and would make him worse than a person without faith. (1 Tim. 5:8) However, he should not let himself become discontented with what he has or envious or jealous of what others possess. He should not keep "eagerly pursuing" material things. Rather, he is wise if he keeps such things in their right place by 'seeking first Jehovah's kingdom and His righteousness,' trusting that other needed things will be added to him, even as Jesus promised. (Matt. 6: 32, 33) In this way he can hope to reap spiritually what he has sown to the spirit, even as the apostle Paul states at Galatians 6:8: "He who is sowing with a view to the spirit will reap everlasting life from the spirit."\*

Why must those who would sow and reap spiritually guard against harboring improper sexual desires?

Today from every direction the enticements to improper sexual desires crowd in upon the Christian and especially upon those of teen age. Romantic novels and cheap picture-story-type magazines glamorize fornication and adultery under the guise of "true love." Motion pictures, by and large, pander to the perverted

taste of the majority for the sake of profits, and so do many television shows. Then, too, the talk of one's companions, in school or at one's secular employment, often gravitates to adventures with the opposite sex, real or imagined.—Eph. 5:3, 4.

Unless the Christian is careful, seeds of wrong desire can take root and grow, resulting in the minding of the flesh, which means enmity with God and loss of life. (Rom. 8: 6-8) One must therefore keep strict watch that how one walks is as a wise person and not as an unwise one, especially in view of the wicked times in which we are living.—Eph. 5: 15, 16.

Why must those who would sow with a view to the spirit watch their motives?

True Christians are busy people; they always have "plenty to do in the work of the Lord." (1 Cor. 15:58) They invite others to share with them in the work of preaching the good news of God's kingdom. Each time before they engage in the field ministry they ask Jehovah's blessing upon their activity. But such activity of itself may not necessarily be sowing with a view to the spirit, for some may be doing it with a wrong motive. If their actions are for self-justification, self-praise, or from a spirit of rivalry or jealousy, their good works would not merit the promised reward, and they would see the corrupting of their spiritual life. Whatever they do they

<sup>\*</sup> For details see The Watchtower, September 1, 1968.

must do whole-souled as to Jehovah and not to men.—Prov. 14:30; Phil. 2:3; Col. 3:23, 24.

That is why Christians should not become slaves to figures or measure their integrity by such goals. That could well lead to boasting in the flesh on the part of some and discouragement on the part of others. They know that the widow mentioned at Luke 21:14 who gave a few small coins of little value was approved because she gave 'all that she had.' And so they keep in mind the purposes served by their ministry: To bring honor to Jehovah's name; to help lovers of truth and righteousness to get on the way to life; to warn the wicked, and to prove their own integrity and gain the reward of life.—1 Tim. 4:16.

Against what pitfalls must one guard in order to keep sowing to the spirit?

Among the pitfalls that mature Christian ministers must guard against if they would be sowing to the spirit and reap everlasting life from the spirit are: The tendency to view one's brothers according to the flesh and perhaps even cherish resentment because of some disagreement. The feeling of jealousy if one has been passed over as regards advancement in the congregation in favor of someone else. Resenting the correction, counsel and encouragement given by a mature fellow Christian. The tendency of the flesh to become weary in well-doing; letting one's zeal become lukewarm instead of remaining flery hot.—Rev. 3:16.

Encouraging all to the right kind of sowing, with a view to the spirit, are the words found at Hebrews 6:11, 12: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises."



 How does Jesus' counsel in Matthew 6:7 against long and repetitious prayers apply to private and public prayers, in view of some of the lengthy prayers recorded in the Bible?
 M. F., U.S.A.

In the Sermon on the Mount Jesus condemned religious hypocrites who liked "to pray standing in the synagogues . . . to be visible to men." (Matt. 6:5) Their motive was bad. Their prayers were not sincere, humble expressions. So Christ counseled: "When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words." Or, they "think that God will hear them because of their long prayers."—Matt. 6:7; Today's English Version.

By the time Jesus came to earth the hypocritical religious leaders of Judaism had defined every attitude and gesture in prayer, and had fixed, repetitious prayer formulas. With them public prayer had degenerated into a work of self-righteousness by which merit might be obtained and piety displayed. Such leaders may have impressed some gullible men, but they did not impress God. A heavier judgment awaited those hypocrites with their "long prayers."—Luke 20:47.

It is true that a few of the proper prayers in the Scriptures were of considerable length. As given in the Bible, Solomon's prayer at the inauguration of the temple might have taken close to ten minutes to offer. (1 Ki. 8:23-53; 2 Chron. 6:14-42) John's account of a prayer Jesus said on the last night with his disciples takes up twenty-six verses. (John 17:1-26; note also Nehemiah 9:5-38.) These prayers were special public ones, offered at unique times. God heard and approved of Solomon's, and certainly he did of Jesus'. (2 Chron. 7:12; John 11:42) And we are thankful to have these extended prayers recorded in the Scriptures.

From the examples of acceptable prayers in the Bible we can see that what Jesus was criticizing was not particularly the length of prayers, but the improper motive underlying the long, repetitious, showy prayers. Hence, when Solomon, Jesus or other men with spirituality and balance offered lengthy prayers out of a good motive and with sincerity, Jehovah did not disapprove.

There is no need or Scriptural authorization

for rules as to the length of public or private prayers—they can vary.

Sometimes special trials, problems or situations may make a long prayer appropriate, particularly so a private prayer. In the garden of Gethsemane Jesus prayed considerably. And just before selecting the twelve apostles he "continued the whole night in prayer."—Luke 6:12; 22:41-45.

On the other hand, the Bible abounds with fine prayers that were extremely brief, just dealing with the matter at hand. (Neh. 2:4; 1 Ki. 18:36, 37; 2 Ki. 6:17, 18; John 11:41, 42; Acts 1:24, 25) While other matters might have been included in the above cases, would they have been appropriate at the moment? Apparently those praying did not think so. And we recall the brevity of the model prayer Jesus provided.—Matt. 6:9-15.

Evidently the circumstances have to be taken into consideration. Though Jesus knew that it was not amiss to pray all night, did he pray at extreme length prior to feeding the four thousand? The Bible says: "He took the seven loaves, gave thanks, broke them, and began to

give them to his disciples to serve." (Mark 8:6) Similarly today at congregation meetings, the circumstances should be considered. For instance, at the celebration of the Lord's Evening Meal four separate prayers are said. If these were all of great length, the orderly arrangement for the use of the hall and the very discourse itself might needlessly be disrupted. Balance and good judgment need to be used.

In the final analysis, though, the significant point we should learn from Jesus' comments about the prayers of the religious leaders is the importance of proper motive and thought. A Christian who is praying should be sure that he is not extending his prayer so that the hearers will think him more "spiritual." Nor should he use flowery speech in order to impress others. Prayer to our loving heavenly Father is a marvelous privilege, one we should take advantage of regularly and with sincerity and humility. (Luke 18:13, 14) If we view it in this light, then the length and subject of our prayers, public or private, can fit the occasion and need.

### hyrocines with their "Jong

### **ANNOUNCEMENTS**



sowing with a view to his flesh will reap corruption from his flesh." The converse is also true: "He who is sowing with a view to the spirit will reap everlasting life from the spirit." (Gal. 6:8) To know how to sow with a view to the spirit and to reap spiritually, it is necessary to know what God's Word says and to apply its principles. Jehovah's witnesses are interested in providing people with a Bible, as well as an understanding of it. Hence during their house-to-house ministry in June, they will be offering a copy of the New World Translation of the Holy Scriptures, for \$1; or they may combine the Bible and a copy of the book The Truth That Leads to Eternal Life, for \$1.25.

### FIELD MINISTRY

Farmers know that to get a bumper crop of good grain it is necessary to sow good seed. This is true in everything we do, is it not? We reap what we sow. The Bible says: "He who is

### "WATCHTOWER" STUDIES FOR THE WEEKS

June 15: Be a Good Listener! Page 332. Songs to Be Used: 13, 19.

June 22: Fight Indifference with Endurance!
Page 338. Songs to Be Used: 24, 26.

# Announcing JEHOVAH'S KINGDOM

JUNE 15, 1969 Semimonthly

JOYFUL ENDURER OR UNHAPPY DROPOUT-WHICH?

> CAN YOU IMITATE JEREMIAH'S ENDURANCE?

THE BIBLE-THE BOOK THAT GIVES HOPE

**EXPANSION AT HEADQUARTERS** OF JEHOVAH'S WITNESSES

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

### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

3

### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS	
Beware of Overconfidence!	355
The Bible—the Book That Gives Hope	357
Bible Truth Makes Changes	360
Joyful Endurer or Unhappy Dropout —Which?	361
Can You Imitate Jeremiah's Endurance?	367
A Subject That Is Not Discussed	378
Expansion at Headquarters of Jehovah's Witnesses	379
Be There Right from the Start!	382
Questions from Readers	383
The Bible translation used in "The Watchtower" is the New	World

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

 $\begin{array}{lll} AS-\text{American Standard Version} & Le & -\text{Isaac Leeser's version} \\ AT-\text{An American Translation} & Mo & -\text{James Moffatt's version} \\ AV-\text{Authorized Version (1611)} & Ro & -J. B. Rotherham's version} \\ Dy & -\text{Catholic Douay version} & RS & -\text{Bevised Standard Version} \\ PF & -\text{Jewish Publication Soc.} & Yg & -\text{Robert Young's version} \\ \end{array}$ 

Average printi	ng each iss	ue: 5,750,000	Five o	ents a copy
"The Watchton	ver" Is Publish	ed in the Follo	wing 72	Languages
Camima	nthly		Manth	l w

	Semimont	ily	a ta the roll	Monthly	luades
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan Sango	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi Ukrainian
Armenian	Monthly	Creatian	Malayalam Marathi	Sepedi Serbian	Urdu

Armenian	DICOL	Croattan		
Bengali	Burmese	Efik		
			Yearly subscription	on water
	Tower See		for semimonthly	editions
America, L	J.S., 117 A	dams St., Brookly	I. N.Y. 11201	\$1
Australia.	11 Beresfo	rd Rd., Strathfield,	N.S.W. 2135	\$1
		nd Ave., Toronto 3		\$1
			geway, London N.W. 7	9/-
		rafalgar Rd., King		7/-
New Zealai	nd, 621 Ne	w North Rd., Auck	land 3	90e
South Afri	ca, Private	Bag 2, P.O. Eland	isfontein, Transvaal	70c
Trinidad.	W.L. 21 1	aylor St., Woodbry	ook, Port of Spain	\$2
		ly editions cost ha		4-
Remittance			sent to the office in your	country.
			klyn. Notice of expiration	
		fore subscription e		re sent
at reast to	An Taones ne	tote subscription e	Apri co.	

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A

Beware of WELL-OVERCONFIDENC

in part caused by his overconfidence. Thus, in discussing it, one

Number 12

confidence is a good and useful thing, but both secular and sacred history warn us against the snare of overconfidence. Ancient Babylon was overconfident, only to fall to the armies of Cyrus. And Victor Hugo, the noted French writer and historian of the last century, tells of the overconfidence that Napoleon displayed before the battle of Waterloo:

"The emperor had never been in such good humor as today. . . . The man who had been somber at Austerlitz [where years before Napoleon had won his most signal victory] was gay at Waterloo. At the moment when Wellington retrograded, Napoleon felt a thrill. There remained only the task of completing the retreat with destruction. Napoleon turning abruptly sent a dispatch to Paris to announce that the battle was gained."

But had the battle by then been gained? Was victory truly within his grasp? His overconfidence caused him to jump to that conclusion, but history was to record the opposite. So much so, in fact, that "Waterloo" has become proverbial for "a decisive or disastrous defeat or reversal."

There is good reason for concluding that Napoleon's defeat at Waterloo was at least authority tells us that "the French emperor did not show his usual care and thoroughness in his orders, nor his usual broad judgment in execution." Confident as he was, still he should have remembered that there were many things, such as the weather, over which he might not be able to exercise control. And it was indeed these things that brought his downfall.

June 15, 1969

Sacred history, too, points to the pitfalls of overconfidence. The Bible tells that once the Syrian king Ben-hadad demanded of Israel's king, "Your silver and your gold . . . your wives and your sons, the best looking."

Israel's king considered it wise to yield and so he replied: "According to your word, my lord the king, yours I am with all that belongs to me." But not letting well enough alone, King Ben-hadad became overconfident and greatly increased his demands. Now he required that his servants be allowed carefully to search the houses of the king of Israel and those of his servants and take away "everything desirable to your eyes." But this was going altogether too far and so Israel's king

sent word, "This thing I am not able to do."

At that Ben-hadad bragged as to what he would do to Samaria. To that bragging, Israel's king replied: "Do not let one girding on [his armor] boast about himself like one unfastening" his armor after a victorious return from battle. When the two kings and their armies locked in battle, Jehovah God saw to it that Israel's king got the victory over superior odds.—1 Ki. 20:1-21.

The Christian apostle Peter also suffered difficulty due to overconfidence. Jesus had told his eleven faithful apostles on the night that he was to be betrayed: "All of you will be stumbled in connection with me on this night." But Peter overconfidently said: "Although all the others are stumbled in connection with you, never will I be stumbled! . . . Even if I should have to die with you, I will by no means disown you." Yet how Peter's overconfidence came to grief! Shortly he had denied his Master three times.—Matt. 26: 31-35, 69-75.

We cannot escape it, overconfidence is something to be guarded against. Not only because the future is always uncertain but also because our very overconfidence may cause us to act with poor judgment and thus bring us to grief. That is why the apostle Paul, after giving examples of the serious mistakes the ancient Israelites had made, goes on to note that these things "were written for a warning to us . . . Consequently let him that thinks he is standing beware that he does not fall."

—1 Cor. 10:5-12.

Far from being overconfident regarding the future, wisdom dictates that we say: "If Jehovah wills, we shall live and also do this or that." At all times and in all our ways we need to take notice of Jehovah.—Jas. 4:15: Prov. 3:6.

Are you faced with a new task, job or assignment? Then guard against the tendency to be overconfident by taking the attitude, "This is easy!" or that you know so much better what should be done than those who have had much experience at it. It is indeed a true proverb: "Wisdom is with the modest ones." So be modest.—Prov. 11:2.

Youths especially need to be on guard against the snare of overconfidence. They may have acquired some knowledge, but are they able to apply it at all times? They are eager to drive autos, but how good is their judgment? Their eagerness to marry may, at least in part, be due to overconfidence. Many of them view the responsibilities and burdens that go with marriage lightly. And these increase when there is emotional immaturity. No wonder that one out of every two teen-age marriages ends in divorce!

In particular must overconfidence be guarded against in connection with preaching the Word of God from the public platform. Overconfidence causes one to fail to prepare properly. As a result the speaker may be guilty of glittering generalities and inaccuracies. Especially those having the "gift of gab" need to be on guard and bear in mind that they are speaking not merely to entertain but to build up their listeners spiritually. The apostle Paul set a good example in this regard, for he asked his Christian brothers to pray for him, that he might be able to speak the good news as he ought to, with all freeness of speech.-Eph. 6:18-20.

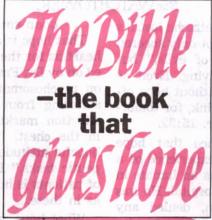
No question about it, overconfidence is always ill-advised. Caution and modesty and looking to Jehovah God for help are the course of wisdom. This is borne out, as we have seen, by both secular and sacred history.

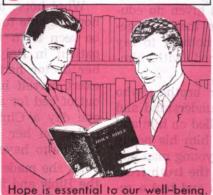
THE had been a patient in an Indonesian sanatorium for years. With the death of her husband she lost all courage. She felt it hopeless to carry on and so began making plans to commit suicide. Upon learning of this, one of the nurses told a Christian witness of Jehovah, who was also a patient, about it. He called on this woman and tactfully tried to interest her in the Bible hope.

At first she was unwilling to listen, but with kind perseverance the Witness was able to interest her in studying the Bible. Within three months she had an entirely different outlook on life. She was now filled with hope and joy. She is still in the sana-

torium, but today, instead of contemplating suicide, she is busy telling other patients about her Bible hope. In fact, she is conducting four Bible studies with other patients.

Just what is the nature of the Bible hope that made such a change in her life? We will see as we examine this matter, for there is no doubt that the Word of God, the Bible, when properly understood, is really the Book of hope. That is one of the main reasons why the Bible was written: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." Most fittingly the Author of the Bible is called "the God who gives hope."-Rom. 15:4, 13.





Hope is essential to our well-being. Is your hope well founded?

THE NEED OF HOPE

Time and again the Christian hope is referred to in that part of the Bible known as the "New Testament" or the Christian Greek Scriptures, some fifty times, in fact. How important that hope is to Christians is also indicated by the words of the apostle Paul as found at 1 Corinthians 13:13. There, in discussing the subject of love, he lists hope along with the all-important qualities of faith and love, saying: "Now, however, there remain faith, hope, love, these three." Yes, hope deserves to be placed with faith and love. World a sorod bauot

The worldly-wise Greeks of ancient times did not share the apostle Paul's appreciation of

hope. They disparagingly referred to it as "the food of exiles," and as "man's curse." Apparently modern worldly-wise men likewise do not attach much importance to hope, for neither the Encyclopedia Americana nor the Encyclopædia Britannica in their extensive alphabetical indexes give any listings for "hope," although they do for "faith" and "love."

But without hope many despair. The very word "despair" comes from two Latin roots, de, meaning "lacking; without," and sperare, meaning "to hope." So people without hope despair. A desperado is a desperate criminal, one who is without hope.

Without hope man is prone to turn to loose conduct. History records that when

the German philosopher Nietzsche lost his faith and hope in God he not only sneered that "hope is the worst of evils," but turned to riotous, loose living. Even as God's Word notes, those without hope often say, "Let us eat and drink, for tomorrow we are to die."—1 Cor. 15:32.

Illustrating the difference that hope makes in one's life is the experience of a certain young man who was an inmate in a New York state mental hospital. He was under constant medication, denied any privileges or freedoms and given no education. He was little more than a vegetable, slumped over, with nothing to say and completely unconcerned with himself or his future.

Then one day his older brother, who had but recently come to understand and embrace the Bible hope, called on him and endeavored to share with him his newly found hope. Although this young man had no knowledge of the Bible, the truth from it at once appealed to him and had a remarkable effect on him. After only two months of discussions with his brother and other Witnesses who visited him, he was able to get along without any medication. Soon he was carrying himself erect, developing pride in his appearance and even began talking to other inmates about this Bible hope. His brother, who had brought him this hope, was able, after much effort, to effect his release from the mental institution. He is now learning to read so that, among other things, he can study the Bible on his own. Both brothers are now regularly attending meetings where the Bible hope is featured, and their progress is apparent to all.

Not without good reason does the Bible set so much store on hope. Hope is not a luxury. It is not something expendable, something we can just as well do without. It is a necessity. Hope is essential for the health of both mind and body.

GOOD FOR THE LITERAL HEART

That hope is as beneficial for the literal heart as for the figurative heart is reported on by Dr. Frances Dunbar, an authority on psychosomatic medicine. For patients suffering from angina pectoris, a heart affliction marked by sharp jabs of pain in the chest, "the reestablishment of a hopeful attitude is one of the chief therapeutic tasks." In fact, in no other group of patients is hope said to be so important as in these.

What hope, and in particular the Bible hope, is able to do for heart sufferers can be seen from the experience of a heart patient in Italy. She was bedridden, for her doctor had strictly forbidden her to exert herself in any way or even to get out of bed for any reason whatever. Then one day a Christian witness of Jehovah called on her and persuaded this heart patient to have a regular study.

As she made progress in understanding the Bible and its wonderful hope of everlasting life in a new system of things, her physical health also began to improve. Soon she was able to get out of bed and even do some of the housework. All this surprised her physician, who began to wonder whether she was taking some medicine unknown to him. When he learned the facts of the matter, that it was the Bible hope that was helping his patient in a physical way, he said: "Without a doubt the best medicine for the heart is the study of the Holy Bible." Today she is zealously preaching the good news of God's kingdom to her neighbors from house to house, her heart now being equal to such activity.

### WHY THE BIBLE GIVES HOPE

Why does the Bible give such strong hope? Because it is the Word of the one true God Jehovah, who cannot lie. As the apostle Paul shows, Christians rest their faith "upon the basis of a hope of the everlasting life which God, who cannot lie, promised before times long lasting."—Titus 1:2.

The Bible gives hope because everything that God has promised has come to pass, and that exactly on time. Thus, by his prophet Jeremiah God foretold that the land of Israel would lie desolate for seventy years while his people would serve the king of Babylon. And when those seventy years were fulfilled, those Israelites who were hoping in God were not disappointed. God had liberated them and, right on time, they had arrived back in their homeland.—Jer. 25:11; Dan. 9:2; Ezra 1:1-4.

God's promise also proved true as to the coming of the Messiah. At Daniel 9: 24-27, God caused his prophet to record that "from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks," or sixtynine weeks of years. And secular history verifies that from the command to rebuild the walls of Jerusalem in the time of Nehemiah (455 B.C.E.) until Jesus came as the Messiah (29 C.E.) exactly sixty-nine weeks of years, or 483 years, passed. Yes, Jesus the Messiah appeared exactly on time to fulfill the hopes of his people. -Luke 3:15.

The fact that these prophecies and others like them have been fulfilled gives strong assurance that the rest of the prophetic promises of God will be fulfilled. It is even as Joshua recorded regarding the experience of his people Israel: "Not a promise failed out of all the good promise that Jehovah had made to the house of Israel; it all came true." Because of this, Christians today can echo the sentiments of King Solomon at the time of the dedication of Jehovah's temple: "Blessed be Jehovah, who has given a resting place

to his people Israel according to all that he has promised. There has not failed one word of all his good promise that he has promised by means of Moses his servant."

—Josh. 21:45; 1 Ki. 8:56.

### BIBLE HOPE NEARS FULFILLMENT

A careful study of God's Word reveals that it is having fulfillment also in our day, giving us hope of early deliverance from the terrible conditions of today. Jesus Christ foretold that the end of this system of things would be marked by international wars, widespread food shortages, earthquakes and increasing lawlessness. More than that, he said that the generation that saw all these things would also see an end to this wicked system. Can you appreciate what that means for you?

—Matt. 24:3-34.

Do you grieve and fear because of the constant wars between nations, bringing untold hardship and loss of loved ones? Then do not despair, but be comforted with the hope that God will cause all wars to cease, even as he promised: "Come, you people, behold the activities of Jehovah, . . . He is making wars to cease to the extremity of the earth." Of the Kingdom reign of his Son, Jesus Christ, the "Prince of Peace," we are assured that there will be an "abundance of peace until the moon is no more," and that of the abundance of its peace "there will be no end." Just think what that will mean! No more high taxes to pay for costly war budgets, no more wanton destruction of life and property!—Pss. 46:8, 9: 72:7; Isa. 9:6, 7.

Are you inclined to become discouraged because of bodily aches and pains? Then take hope, for these also will be done away with by Jehovah's Kingdom rule, even as he has promised: "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former

things have passed away." What a prospect! No further need for doctors and nurses to treat ailments and undertakers to bury the dead! They will all have to find something else to do!—Rev. 21:4.

Have you lost a loved one in death? Then take hope in God's promise "that there is going to be a resurrection of both the righteous and the unrighteous." As Jesus himself promised: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." Then instead of people growing old and dying, people will be returning from the graves and be restored to the health and vigor of youth.—Acts 24:15; John 5:28, 29.

What can all this mean for you? It will mean that if you survive the end of this old system of things that Jesus spoke about, you will never need to go down into death.—Isa. 25:8.

But what if you should die before God's kingdom brings in that new system of things? Then Jesus' comforting words to Martha at the time of her brother's death will apply to you: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life."

—John 11:25, 26.

### STRENGTHEN YOUR HOPE

While by means of his inspired Word Jehovah God has furnished ample reason and basis for hope, it is up to you to strengthen your own hope. How can you do so?

First of all by feeding regularly on the Book of hope, the Holy Bible. Read a portion of it every day. To get the most benefit from its pages, however, you will do well to take advantage of the aids God has provided to assist you to understand the Bible. These aids are published by the Watch Tower Society and are brought to you by the Christian witnesses of Jehovah. The magazine you are reading is one of these.

To strengthen your hope you should also want to associate with others who have this strong, sure hope, thereby heeding the apostolic command 'not to forsake the assembling of yourselves together.' This you can do at the Kingdom Halls and other meeting places of Jehovah's witnesses. Important also is bringing your personal life in line with the righteous principles set forth in the Bible, for you cannot have strong hope unless you are living in line with those principles. That means to heed the prophetic command: "Seek Jehovah, all you meek ones of the earth . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Heb. 10:25; Zeph. 2:3.

God's Word, the Holy Bible, is indeed the Book of hope. The evidence leaves no doubt about it. God simply cannot lie. What he foretold would take place in the past always has come to pass. Therefore you can have strong hope that all his promises regarding the future of this earth and mankind he also will fulfill. He has both the desire, the ability and the means to do so. What a blessed assurance!

### nert Tantag bits series villBible Truth Makes Changes it its to two belles series up

At the close of their second home Bible study with Jehovah's witnesses, a couple accepted the invitation to attend the Bible meetings of the Witnesses. They came to the Sunday meeting and have come for eight consecutive Sundays. The wife of the interested man took the Witness aside and said to her: "I cannot get over my husband. I could never get him to church before. He would always sleep in on Sunday mornings and now he is the first one ready to come to the Kingdom Hall."

## SALA SENIO COURTE UNHAPPY DROP "Now we are not the sort that

shrink back to destruction, but the sort that have faith to the preserving alive of the soul."-Heb. 10:39.

IN THESE fast-changing times it is hard for a person to endure in any chosen line of endeavor. He has to face much competition and opposition along with a great deal of hard work and many heartbreaks. Some do not have the strength to stay in the race or the source of strength on which to draw to keep up their courage. Others decide that the end or objective does not justify the effort and the endurance of hardship. These become dropouts.

2 It is an inherent desire in man to accomplish something. There is nothing that can take the place of the exhilarating joy of accomplishment. And it is natural for one to want his life to be in some way a contribution to society. Those who endure, finally reaching their objective, are the happy ones. Dropouts may get some temporary relief by avoiding the responsibilities and pressures that the enduring ones face, yet they create an atmosphere of unhappiness for themselves by dropping out-loss of confidence, a conscience that torments them and lack of self-respect. This is especially true if the endeavor in which a person was engaged was a right and worthy cause and his life turns out to be a failure.

3 Anyone who wants to make his life one of accomplishment and does not want to be a dropout must plan ahead, considering four major things. First, he must determine whether the objective at which he is aiming is the right one, one that will bring him and those around him lasting happiness. Second, he must carefully examine and ascertain whether the means that he will use to obtain his sought-for objective is honest, just and righteous. Third, he must get the right view of endurance. Fourth, being sure of all these things, he must firmly make up his mind to go ahead.—Compare Luke 14:28-33.

4 Having set his course, he has to realize that he will need to call on all available resources that are able to supply him the strength required to face obstacles successfully and to finish the course that he has chosen. (Phil. 3:12-16) He must continually check up on himself to be sure that he is pursuing the direct course toward his objective, watching closely that he does not drift to one side or the other. He will keep correcting his course from time to time, pulling himself back into line. As he goes straight ahead, on course, his endurance will be perfected.-2 Cor. 13:5.

<sup>1.</sup> Why do so many persons fail to endure in a chosen line of endeavor?

<sup>2.</sup> Why are those who become "dropouts" unhappy?

<sup>3.</sup> In starting out on a chosen course, what things must one consider so that he may endure?

<sup>4.</sup> Having started toward his objective, what must he then do?

THE MOST IMPORTANT ACTIVITY

<sup>5</sup> There are many activities in which a person can engage that are beneficial in a lesser or greater degree to mankind and to one's own self. But the state of affairs that exists in the world makes these lead to disappointment and frustration. In fact. these efforts are at best only a temporary aid, for all mankind is dying. If there is a way by which one can gain everlasting life, not only for himself, but also for others, this would be the best course to take. It would be the only one worthy of devoting one's entire life to, because without life no other activities, beneficial or pleasurable, can be pursued. There is such a way, with the most worthwhile objective, in fact, the only fully worthwhile one in our time, and the only course in which a person can endure successfully. That way is the service of Jehovah God and his kingdom through Christ Jesus. As the Creator and the Maker of all good things for mankind, he promises through his kingdom to bring a righteous, lasting new order upon this earth in which man can have the fullest expression of the qualities that God implanted in him, under righteous conditions and with endless life.-Isa. 9:6, 7: 25:7, 8.

### CHRISTIAN ENDURANCE

As to the proper view of endurance: In the world the word "endurance" has a

distasteful sound. The world's view of endurance can well be illustrated by the experience of a man on a life raft. Such a

The world's view of endurance is that

5. What is the only worthwhile objective, and why?

Describe the world's view of endurance. it is like the experience of a man on a life raft.

A Christian's endurance is different; he starts on
his course voluntarily and keeps getting stronger

man is thrown into the situation against his will. He is at the mercy of the elements. He may endure because of a stubborn desire to live. He may survive a long ordeal of scarcity of food and water and may be rescued from the raft in time, but he is so weak that he must be fed and taken care of by others, perhaps for some time. He himself can help no one else. It is a joyless experience, a mere undergoing of sufferings with determination, waiting for the end of the ordeal to come.

7 One who is serving God as a Christian is different. True, he must endure. That endurance includes facing up to the things of everyday life as well as much opposition, suffering and persecution. Where, then, is a Christian's endurance different? Well. differently from the man on the raft, he starts on his course voluntarily, knowing where he is aiming and why he must endure. He also knows that he has Jehovah God at his side. He does not despair: he is not starved as he goes along, because he is spiritually fed. Instead of getting weaker like the man on the raft, he keeps getting stronger because he knows that he is pleasing God. He is helping others to endure. His interest in others occupies him so that he thinks little of any hardships he may undergo. He is spiritually built up. As he endures, he gets stronger instead of weaker. His destination is sure,

> not a matter of doubt, and he is happy. Knowing where he is going and why, he is able to endure with joy because it is evidence that

<sup>7.</sup> Contrast the Christian's view of endurance with that of the

he is on the right course and is a token of God's approval of him. The apostle Paul encouraged the Thessalonian Christians with this very truth:

8 "We ourselves take pride in you among the congregations of God because of your endurance and faith in all your persecutions and the tribulations that you are bearing. This is a proof of the righteous judgment of God, leading to your being counted worthy of the kingdom of God, for which you are indeed suffering." (2 Thess. 1:4, 5) Such endurance works out benefits for the endurer and for those who observe his conduct. Having God's approval he cannot help but be happy. He sees matters working out just as he expected them to-just as God's Word foretold they would-so he has no cause nor inclination to complain. He will not have a sad countenance, as though his endurance is a burden.

The Scriptures place a high value on endurance and show that it is one of the qualities that a Christian must have. As Jesus himself pointed out, by endurance on their part Christians would acquire their souls (lives). (Luke 21:19) The apostle Paul commended the Christians at Thessalonica for their endurance due to their hope in the Lord Jesus Christ. (1 Thess. 1:3) Peter admonished Christians to add to the other Christian qualities the important one of endurance. (2 Pet. 1:6) Constant are the warnings in the Scriptures against falling away or forsaking the Christian course, dropping out of the race.-Heb. 10:38, 39; 2 Tim. 4:10; Matt. 24:13; Heb. 6:4-6; Rev. 2:10.

### THE SITUATION TODAY

10 What have we observed as to endur-

ance among those who have professed to take up the course of being followers of Christ? In Christendom there are millions of dropouts, wholesale increase in disrespect of law and order, and the churches in Christendom have been most alarmed of all by the tremendously growing dropout rate among the clergy. Jesus foresaw this very thing, saying: "Because of the increasing of lawlessness the love of the greater number will cool off." (Matt. 24: 12) These things, therefore, are no surprising facts to the student of the Bible, for God's Word tells us that Christendom is a part of Babylon the Great, the world empire of false religion, which is against God, and therefore these clergymen are not men truly dedicated to Jehovah God through Jesus Christ. They do not have his spirit and his assistance, without which it is impossible to endure. No wonder they drop out.-Rev. 18:2, 21; Jer. 51:58; Isa. 40:30, 31.

### NEGATIVE ATTITUDE WEAKENS ENDURANCE

11 But what is the situation among those who have come to a knowledge of Jehovah and his purpose through his kingdom and who have made a true dedication to Jehovah through Jesus Christ? While by far the majority are enduring, some, sad to say, have to a greater or lesser extent lost their first love and joy in serving God and have begun to look upon the Kingdom service as a work that is burdensome. Although we might not have that attitude, our joy in endurance is weakening if, when we are in the field service, we are just waiting for the time to quit and go home. It is a sign that we need to think seriously about refreshing our endurance.

<sup>12</sup> Also, when someone speaks of taking up full-time pioneer service, another may say, "That's not for me. I'm just not made

<sup>8.</sup> Of what did Paul say endurance of persecutions and tribulations was a proof? Why would such an endurer not have a sad countenance?

<sup>9.</sup> What is the Scriptural evaluation of endurance?
10. What is the situation in Christendom as regards endurance?

<sup>11, 12. (</sup>a) What is the situation with most of Jehovah's witnesses? (b) What evidences would show that the endurance of some is weakening?

to keep up that kind of work day after day." Again, when someone expresses a desire to become a missionary or move to another land to serve in a wider field, have you heard others make remarks like these: "What do you want to do that for? You've got a good life here." "How are you going to support yourself?" "What if you get sick? You won't have the hospitals they have here." Such remarks are evidences that the endurance of these persons is weakening. Worse, such an attitude works toward breaking down the endurance of others.

<sup>13</sup> Jehovah has given his people work to do, and he wants them to enjoy it. (Eccl. 3:12, 13) Jesus, even while undergoing heavy trials, was joyful. He knew when he entered his ministry at the age of thirty years that he would suffer much at the hands of the Jews and would finally be put to death. He told his disciples this in advance. But did he let this dampen his joy in serving God? No. The apostle Paul says: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." (Heb. 12:2) He joyfully recommended his course to others and showed that they would not be alone in it when he extended the invitation: "Get under my yoke with me." (Matt. 11:29, ftn., NW, 1950 edition) Even on the last days of his life on earth, when he knew an ignominious death on the torture stake was imminent, he did not lose his joy and make those around him sad; rather, he strengthened his disciples, giving them courage to bear up. In fact, on the very night before his death he gave his warmest, most encouraging and heart-strengthening talk to his disciples.—John, chapters 14 to 17.

14 Now Jesus Christ, glorified in heaven, is in command of the holy angels and in charge of the preaching work that must be done. He has assigned the angels under him to responsible duties, overseeing the proclamation of "this good news of the kingdom." (Matt. 24:14; Rev. 14:6, 7) They are "sent forth to minister for those who are going to inherit salvation." (Heb. 1:14) These angels are not sent to search out the faults of those in the preaching work and to condemn them, but to help them. They are concerned most deeply with the work that God's servants are doing, because they see clearly that it has to do with the vindication of Jehovah's name. They want to see integrity maintained and Satan proved by Jehovah's Christian witnesses to be a liar in his claim that man on earth will not keep integrity to God, but will, because of selfishness or fear, fail to endure under test. The angels observe the attitude and actions of Jehovah's servants, and they are happy when God's people carry on his work in peace, unity and endurance. (1 Cor. 4:9; 11:10) They are disappointed when some show a lack of obedience and a failure to endure. They stand fully equipped and ready to give all necessary help to Christians who call upon God for their services. With Jehovah's spirit upon his Christian witnesses and with angels backing them up, Christians have full assurance that they can endure.—Ps. 34:7; 2 Ki. 6:15-17.

JEREMIAH AN EXAMPLE OF ENDURANCE

<sup>15</sup> The Bible tells us that "all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom.

<sup>13.</sup> With what should our endurance be accompanied, and how did Jesus illustrate this?

<sup>14.</sup> What part do the angels play in the matter of our endurance?

<sup>15, 16.</sup> Whose life provides an example of endurance for us, and what was the situation when he started his course of endurance?

15:4) One of these whose recorded life course provides much to strengthen our endurance is Jeremiah. It will be profitable for us to give attention to him so that we may build up the quality of endurance in our lives.

16 The kingdom of Judah was in a bad condition in the time of Jeremiah's ministry. The ten-tribe kingdom of Israel had been taken away by the nation of Assyria nearly one hundred years before Jeremiah's prophesying began. The kingdom of Judah had followed the course of unfaithfulness that her sister, the ten-tribe kingdom, had pursued, eventually becoming even worse. Before Jeremiah came upon the scene King Manasseh had produced so much wickedness by promoting Baal worship that, even though he later repented, Judah continued saturated in such wickedness that Jehovah declared that he would in time wipe out Jerusalem and would let the inhabitants of Judah be carried away. -2 Chron. 33:18, 19; 2 Ki. 21:13, 14.

17 Amon the son of Manasseh was like his father. After a wicked reign of two years he was succeeded by Josiah, in 659 B.C.E. It was in the thirteenth year of Josiah that Jeremiah was called by Jehovah to prophesy to Judah, forty years before Jerusalem's destruction. King Josiah was doing what he could to restore true worship in Israel. He brought about great reforms, but still there was much wickedness in the land. When Jeremiah was called to the office of prophet he knew that it would be a test of endurance for him. Jehovah warned him that the Jews would fight against him and that there was a danger that he might be struck with terror because of them. Jehovah pointed out that there was no reason for fear because He would back Jeremiah up and would be with him to deliver him. Jeremiah, therefore, should speak everything that God told him to speak.—Jer. 1:7, 8, 17-19.

18 Jehovah told Jeremiah what the nature of his work would be, revealing that it was the delivering of a message that would bring great opposition. Jeremiah was required to tell Judah, particularly the priests, prophets and princes thereof, to their very faces, that they had turned away from Jehovah. There were blood marks of the souls of the innocent ones on Judah's skirts. (Jer. 2:26, 34) The nation of Judah was like a prostitute. (Jer. 3:1) She had broken the covenant she had made with Jehovah. (Jer. 11:3-8) And finally, Jeremiah had to tell the people that to save their lives they should submit to the king of Babylon—speech that to the Jewish leaders was treason and subversive action, worthy of death. (Jer. 27:12, 17) Furthermore, he informed the Jews that Babylon would conquer them, taking them into exile for seventy years-a strong message indeed.—Jer. 25:7-11; 32:24, 36.

### SIMILARITY TO JEHOVAH'S WITNESSES

<sup>19</sup> A study of the actions of Jeremiah is appropriate for Jehovah's witnesses today, to which they should pay more than the usual attention. The similarity of Jeremiah's experience to that of Jehovah's witnesses can be readily noted: First, the commission, an urgent declaration of judgment from Jehovah; second, a spiritual rebuilding of those who could become zealous servants of Jehovah; third, the demonstration of the operation of God's spirit upon Jeremiah. God's word was as a fire in Jeremiah's bones that did not die out but grew in intensity as he endured. (Jer. 20:9) Fourth, the negative attitude of

<sup>17.</sup> How did Jeremiah know that his being a prophet would mean a test of endurance for him?

<sup>18.</sup> Why was Jeremiah's message one that would require endurance, for him to deliver it?

<sup>19.</sup> What are five outstanding similarities of Jeremiah's experience to that of Jehovah's witnesses today?

COMING IN THE NEXT ISSUE

herd of His People.

gregation. Why Look into the Bible?

Time.

Jehovah, the Great Overseer and Shep-

Jehovah Shepherds the Christian Con-

Return to Jehovah While There Is Yet

Jehovah's dedicated servants the Jews. which was like that of the religions of Christendom and like a few among God's people today. These Jews could have and should have supported Jeremiah in his work, but they had undermined one another's faith, losing joy in Jehovah, zeal and spirituality to a death-dealing degree. And, fifth, the need for endurance.

20 James, the half brother of Jesus and one of his faithful disciples, said: "Look! We pronounce happy those who have endured." (Jas. 5:11) Jeremiah, after having endured, was happy. He endured

through the destruction of Jerusalem and the captivity of its king of the line of David, as he had prophesied. He was taken down into Egypt by the few

Jews who were left in the land by the Babylonians, to continue his work of prophesying—a total of more than forty years of endurance in Jehovah's service, in a territory assignment that grew progressively worse. He was not happy to see Jerusalem destroyed or its temple pillaged; in fact, he wrote the book of Lamentations, an expression of deep sorrow at the reproach it brought on Jehovah's name. But he was happy to see God's word carried out, vindicating him as Jehovah's true prophet. So powerful was his prophesying that a lamenting and denunciatory complaint is today called a "jeremiad." Furthermore, Jeremiah saw his preaching bear fruitage,

other praisers of Jehovah who were also spared due to the upbuilding feature of his message. Notable among these were Baruch and Ebed-melech.

<sup>21</sup> Jeremiah had opportunity many times to drop out during his more than forty years of prophesying, but he was not of that sort, Rather, he was of the faithful, enduring sort of worshipers by whom God is not ashamed to be "called upon as their God, for he has made a city ready for them."—Heb. 11:16; 1 John 2:19.

22 Jeremiah was a prophet called by Jehovah and inspired to declare his word.

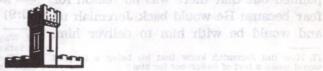
> He was also a priest. but he does have witnesses on the

(Jer. 1:1) Today Jehovah's Word is complete and he no longer inspires persons to prophesy for him,

and he has sent them in a priestly capacity, teaching God's laws, and has also commissioned them to preach. In a sense his faithful anointed ones are prophets, in that they declare the prophecies written, along with their application. (Acts 2:17) Their companions, the "great crowd" of "other sheep," have undertaken to assist them in the worldwide proclamation of the good news of the Kingdom and to declare the prophecies as announced by the faithful anointed remnant. Can they maintain the faith and endurance of Jeremiah? We will consider how this can be done in the following article.—Mark 13:10.

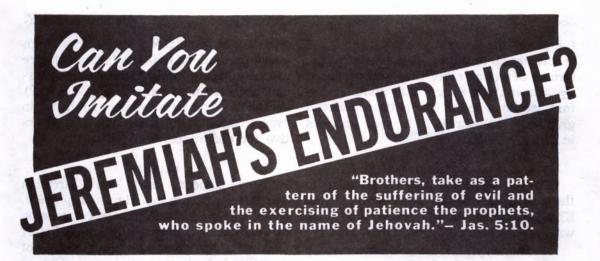
earth upon whom he has put his spirit

<sup>22. (</sup>a) Does Jehovah have inspired prophets today? (b) What kind of prophets does he have, if any?



<sup>20.</sup> Why was Jeremiah happy, although he endured so much? h for plb Jaco

<sup>21.</sup> What sort of person was Jeremiah?



OW do you want your life to turn out? Certainly you hope it will have a happy outcome. You want your conduct to merit commendation and to be such that it is of value and results in real benefit to others. But life has many facets and vicissitudes. How can one be sure that one's life will turn out right? Is there a formula for this that is sure and clear to follow?

<sup>2</sup> The unnamed writer of the letter to the Hebrews, generally understood to be the apostle Paul, gives advice in this respect, saying: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith."—Heb. 13:7.

<sup>3</sup> It is as simple as that. Paul speaks here primarily of the apostles, who were taking the lead among the Christians at that time. Today we have men of like faith who have taken the lead among God's people. So we can observe the faithful men today who take the lead among us, particularly those of the governing body of the "faithful and discreet slave." (Matt. 24:45-47) In chapter eleven of Hebrews Paul had described the faith of the ser-

vants of God in Hebrew times and earlier as examples. We have, additionally, a complete written record of the pattern made by the faithful men of olden times by which to direct our conduct. Therefore, if our conduct does not turn out well it is certainly our own fault. We can make it turn out well if we really want it to.

'Among those who have spoken the word of God to us is the prophet Jeremiah, not by direct speech, but as written in God's Word "that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) We have quite a complete record of Jeremiah's life and conduct, which is one of outstanding endurance. If we take our course of conduct and check it against Jeremiah's under the various circumstances that he faced, we can imitate his faith and achieve the endurance of Jeremiah, which is so much needed in our day.

<sup>5</sup> We will clearly see, by considering the matter, that Jehovah is the One who gives the qualities and strength to endure. We cannot endure by the guidance of our own wisdom or in our own strength. Neither could Jeremiah. (Jer. 17:9; Prov. 3:5, 6) So to follow Jeremiah's pattern of faith-

<sup>1, 2.</sup> Is there a formula by which one can be sure his life will turn out well? Explain.

<sup>3.</sup> Whose conduct can we contemplate with benefit?

<sup>4.</sup> How can we imitate Jeremiah's faith?

<sup>5.</sup> Is following Jeremiah's pattern of endurance following a man? Explain.

ful endurance is not to follow a man, but is actually an imitation of the faithful pattern of Jeremiah's life that was produced by Jehovah's dealings with him. Therefore, we must follow the pattern Jehovah gives and the sources of help he provides in order to endure.

### COURAGE

<sup>6</sup> Do you have the courage to take up the preaching of the good news of the Kingdom to the people? Jeremiah's task was very similar. And he did it. How?

<sup>7</sup> At the very start he got a clear grasp of his commission. He had to know just what he was to do. Jehovah told him at the start: "See, I have commissioned you this day to be over the nations and over the kingdoms, in order to uproot and to pull down and to destroy and to tear down, to build and to plant." Do all this! How? Not according to Jeremiah's own reasonings or words, nor by philosophy or psychology nor by being a social reformer. Neither did he get authorization from the prophets and priests. No, Jehovah said: "Here I have put my words in your mouth," and "everything that I shall command you, you should speak."-Jer. 1:7, 9, 10.

\*You may have said: "I like the message of Jehovah's witnesses, but me—a preacher—never!" Well, Jeremiah at first objected when Jehovah informed him that he was to be a prophet. (Jer. 1:5, 6) Appointed over the nations! What a commission! Jeremiah was a young man at that time, but he felt like a mere boy. He felt absolutely unqualified, and here God told him he must speak to everyone to whom God would send him and, from Jehovah's words, this evidently included kings. But now he knew he would be speaking God's

own words, and God, who sits so high above the nations that the inhabitants are as grasshoppers, could certainly make Jeremiah's utterances come true. (Isa. 40:22) Jeremiah could be absolutely confident in everything that he said. What an incentive for endurance!

### EXCUSES

Now, someone may say, "Jeremiah was different from me. He was a prophet, called by God himself." Is the commission of Jehovah's witnesses any less definite? God gave Jeremiah his commission, not directly, but through an angel. But to Christians God has spoken by One far greater than angels, giving them their clear-cut commission. Yes, it is "by means of a Son, whom he appointed heir of all things." "That is why it is necessary for us to pay more than the usual attention to the things heard by us." (Heb. 1:2; 2:1) It is none other than the Son of God, who has been given the rod of authority over the nations, to "dash them to pieces" like an earthenware vessel, who has said to us: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things," and "this good news of the kingdom will be preached." It is not our message, but God's.-Ps. 2:9; Matt. 28:19, 20; 24:14.

<sup>10</sup> Again, one may reply, "But Jeremiah was inspired." True. Note, however, that the spirit of inspiration was not on Jeremiah at all times; it was only when Jehovah gave him specific messages to deliver. (Jer. 36:1, 2; 42:7) Nevertheless, he was

<sup>6, 7.</sup> What, first, did Jeremiah do, to have courage to endure?

<sup>8.</sup> What was Jeremiah's first reaction on being called as a prophet, but what gave him courage to go ahead?

<sup>9.</sup> Why can we not excuse ourselves from preaching by saying that Jeremiah was different in that he was called as a *prophet* by Jehovah?

<sup>10.</sup> Would it be easier for Jehovah's witnesses to endure if they were inspired, as Jeremiah was?

a full-time prophet, going among the people all the time. (Jer. 37:4; 18:11; 7:2; 2:2; 11:2, 6) And besides being a prophet, Jeremiah had another job. He was a priest. (Jer. 1:1) With Jeremiah, as with us, he did not always have a spectacular assignment to perform, but it was an everyday matter of serving God, continuing throughout the daily routine of life. He could have turned away from his commission, becoming a dropout because of the attraction of a life of comfort or materialistic things. It would have been easy for Jeremiah to become weary in well-doing. He had to get up in the morning and be busy about his prophetic duties. He had to perform his priestly services, when on duty at the temple, under an overseer, perhaps one who did not like him. He had to put up with the corruption of his associate priests, their perversion of judgment through bribe-taking, their immorality, and their hatred of Jeremiah for condemning their ways.—Jer. 6:13.

<sup>11</sup> Jeremiah's endurance was lifelong. We must remember that he started prophesying as a young man in the thirteenth year of King Josiah, who began to reign in 659 B.C.E. From 647 B.C.E., then, until the fall of Jerusalem in 607 B.C.E., he continued without letup. (Jer. 25:3; 39:1) How many of us have spent more than forty years in the ministry? Also he devoted considerable time and energy to writing. Besides his scrolls of Jeremiah and Lamentations, Jeremiah is credited with writing the books of First and Second Kings. This required painstaking research, but how valuable it is to us!

<sup>12</sup> How did Jeremiah maintain a strong heart to perform his work daily, doing it well and without growing weary? Jehovah's words and spirit sustained him, ac-

cording to Jehovah's promise: "I have made you today a fortified city and an iron pillar and copper walls against all the land, toward the kings of Judah, toward her princes, toward her priests and toward the people of the land." That is why Jeremiah could "gird up [his] hips" and keep busy. Jeremiah knew that he was facing a life-or-death fight, but he also knew that he had the backing of the greatest power in the universe: "Do not be afraid because of their faces," encouraged Jehovah, "do not be struck with any terror . . . they will be certain to fight against you, but they will not prevail against you, for 'I am with you . . . to deliver you.'" -Jer. 1:8, 17-19.

### ATTITUDE TOWARD COMMISSION

13 It was not altogether courage by which Jeremiah endured, nor was it sheer determination, "gritting his teeth," as it were. By a thorough understanding of his commission, he realized that his work was not solely destructive, declaring calamity to the nations. It was also to plant and to build up. That part was a joy and a pleasure to him. Determination by itself would not sustain him. He did his work with love and compassion for the people. Jeremiah knew that the people were like sheep with false shepherds. Prophets whom Jehovah had not sent nor spoken to claimed to represent Him and haughtily assumed authority over the people, causing them to misunderstand God and his ways and commands. On these prophets and on the priests a mountainous weight of blame rested, for Jehovah told Jeremiah: "If they had stood in my intimate group, then they would have made my people hear my own words, and they would have caused them to turn back from their bad way and from the badness of their

<sup>11.</sup> How long did Jeremiah prophesy, and what other valuable contribution did he make?

<sup>12.</sup> What enabled Jeremiah to do his work wholeheartedly, and what empowered him to face his opponents without fear?

<sup>13. (</sup>a) Did sheer determination uphold Jeremiah's endurance, or what? (b) Why did Jeremiah have compassion for the people?

dealings." (Jer. 23:22) These men were actually the cause of all the trouble on the people. Instead of endurance in God's way they had instilled in the people an "enduring unfaithfulness." It became the "popular course." (Jer. 8:5, 6) Do you see a parallel today?

14 Jeremiah wanted the people to hear God's words and live, not die in Jerusalem's impending destruction. God had not given him superior understanding merely for his own salvation. It was in order that he could help other sincere ones. Jeremiah's attitude was reflected in his preaching. Likewise today, people sense our attitude, whether it is just to get the preaching done or is out of love and a desire to help. It is the sincere, loving attitude that draws the "sheep" and that is the real core of our endurance, for, love "endures all things," and "love never fails."-1 Cor. 13:7, 8; Matt. 9:36; John 10:2-5.

15 Is your love as strong as Jeremiah's? His concern for the people was so great that he actually wept over the calamity that was to come upon them. (Jer. 8:21 to 9:1; Luke 19:41-44) He did not let opposition embitter him. Even toward corrupt, cowardly King Zedekiah he was kind as well as respectful. In fact, after Zedekiah had treacherously turned him over to the princes who intended to put him to death, Jeremiah showed real concern for Zedekiah's welfare, pleading with him to obey the voice of Jehovah in order to continue living.—Jer. 38:4, 5, 19-23.

### THE ISSUE

<sup>16</sup> Does your endurance weaken a little

14. What was it about Jeremiah's preaching that appealed to sincere ones, and what was the core of Jeremiah's endurance?

15. Describe Jeremiah's concern for the welfare of those to whom he preached.

when sometimes you call on those who do not want to hear, house after house? Then think, please, of Jeremiah standing, perhaps, on the Mount of Olives, looking across the Kidron Valley over Jerusalem, contemplating its high walls and the still higher situation of the magnificent temple, knowing that he, a puny man, had to cross the valley into the city. Then he had to call the priests and influential men of the city together at the gateway to the Valley of Hinnom and break an earthenware flask, telling them to their faces that that was the way Jehovah would smash Jerusalem, including their beautiful, imposing temple! Moreover, if Jehovah spared him to escape their wrath there, he was to go on up into the courtyard of the temple itself and declare the coming calamity to the priests, prophets and people.—Jer. 19:1, 2, 10, 11, 14, 15.

<sup>17</sup> The common people might listen to Jeremiah. But those priests and leaders little doubt but that they would only oppose his work more fiercely. What emboldened him to speak to those haughty men? Jeremiah saw the issue. He never lost sight of the fact that more was involved than his personal safety, even more than the lives of the people and the city of Jerusalem. He knew that the name of Jehovah was involved. The judgment against the nation was grievous. He felt sorrow over the degradation to which the Israelites had gone in false worship. Jerusalem was the city of the great King Jehovah God, and the kings of the line of David sat on "Jehovah's throne" there. (Matt. 5:35; 1 Chron. 29:23) The people had gone so far from the true God that they had set up carved images to insult Him by burning their sons and daughters in sacrifice.—Jer. 7:31.

18 Jeremiah could see, as he looked down

<sup>16, 17. (</sup>a) If we weaken from meeting indifference, what can we consider to encourage us? (b) What emboldened Jeremiah to speak freely to the priests and leaders of the people who he knew would very likely oppose him all the more?

<sup>18.</sup> As Jeremiah looked down on the city of Jerusalem, what deplorable sight did he behold, and did he adopt a superior or self-righteous attitude because of this?

on the rooftops of the city, columns of sacrificial smoke going up and the people. particularly the women, offering up sacrificial cakes and drink offerings to the "queen of the heavens." This was the detestable sight that Jehovah had to look upon every day. The city that stood for His name, insulting him to the limit! Jeremiah marveled at Jehovah's long-suffering. He was forced to say, "Surely they are of low class." (Jer. 5:4; 19:13; 44:15-19; 18: 13) Even then, Jeremiah took on himself a share of the displeasure of Jehovah on the nation, saying: "We do acknowledge, O Jehovah, our wickedness, the error of our forefathers, for we have sinned against you. Do not disrespect us for the sake of your name; do not despise your glorious throne." (Jer. 14:20, 21) He did not have a "holier-than-thou" attitude, but was grateful for Jehovah's undeserved kindness in using him to help others.

<sup>19</sup> The understanding of the issue should be a powerful motivating force to Christians today, at a time when clergymen are saying "God is dead," and turning the people to the idol gods of evolution, nationalism, science and philosophy. For just such a reason Jeremiah wrote, and it strengthens our endurance today:

O Jehovah. You are great, and your name is great in mightiness. Who should not fear you, O King of the nations, for to you it is fitting; because among all the wise ones of the nations and among all their kingships there is in no way anyone like you. And at one and the same time they prove to be unreasoning and stupid.

. . . But Jehovah is in truth God. He is the living God and the King to time indefinite. Because of his indignation the earth will rock, and no nations will hold

up under his denunciation. This is what you men will say to them: "The gods that did not make the very heavens and the earth are the ones who will perish from the earth and from under these heavens.' He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by his understanding stretched out the heavens."—Jer. 10:6-8, 10-13.

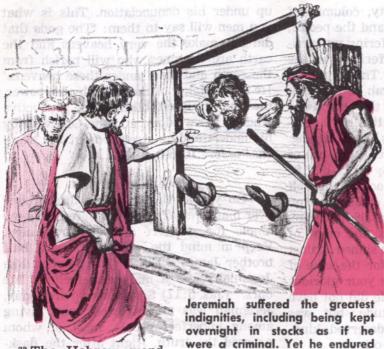
### ENCOURAGEMENT

<sup>21</sup> Do you at times become discouraged over many rebuffs? Follow Jeremiah's example for comfort and encouragement. Keep in mind the words of Jesus' half brother James: "Elijah [the prophet, like Jeremiah] was a man with feelings like ours." (Jas. 5:17) So just as we are today, Jeremiah was an imperfect man, living among imperfect people, most of whom opposed the truth. Right after the flaskbreaking incident Jeremiah suffered the greatest indignities. Not only was his message as delivered in the name of Jehovah ignored, but, symbolic of the greatest disrespect, he was struck by the temple commissioner! This striking may have been a beating with rods, administered at the temple commissioner's orders. With such a high official taking the lead, the people no doubt felt free to heap jeers, ridicule and abuse on him to their satisfaction. They too may have struck him and spit on him, egged on by the prophets and priests who hated Jeremiah. Then, as if he, Jehovah's representative, were a criminal, he was put into the stocks. (Jer. 20: 1-3) These were probably inside a room or cell at the gate.—Compare 2 Chronicles 16:10; Acts 16:24.

<sup>19, 20.</sup> How is an understanding of the issue of the sanctification of Jehovah's name important for us today, and what did Jeremiah say on the subject that encourages us?

<sup>21, 22. (</sup>a) Was Jeremiah a "superman," so that ridicule and persecution did not disturb him? (b) What happened to him after he had carried out his mission to break the flask before the priests and older men? (c) What was Jeremiah's reaction after this, but what did he then do, and what impelled him to continue preaching?

all the reproach



22 The Hebrew word for "stocks" means

"twisted, distorted." They forced a person into a cramped, unnatural posture. After such a night Jeremiah would be bruised and terribly cramped and exhausted, and his spirits were low. He even went so far as to say: "I am not going to make mention of him, and I shall speak no more in his name." But he did not forsake calling to God for help. In prayer to Jehovah he recounted that he knew that he had been a cause for reproach and jeering because of Jehovah's name and word and that everywhere there were people talking bad about him, looking for him to make a mistake so that they could get rid of him. In fact, he might easily have died at the people's hands on that very day. But he saw how Jehovah had been with him as a righteous Judge and Deliverer, and with contentment he rested his case in Jehovah's hands. And he found it much easier to endure the reproach and suffering than to endure the pressure of

Jehovah's word within him, which impelled him to speak: "In my heart it proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it." Has not Jehovah likewise delivered his people in modern times and infused them with zeal by means of his Word and spirit? The history of Jehovah's witnesses as well as our own personal experiences so testify. (Jer. 20:9-12) Is one not happier enduring reproach than suffering the chastisement of a good conscience trained in Jehovah's Word?

<sup>23</sup> At one time Jeremiah asked: "Why is it that the way of wicked ones is what has succeeded, that all those who are committing treachery are the unworried ones? . . . They keep going ahead; they have also produced fruit. You are near in their mouth, but far away from their kidneys [seat of emotion or feeling]." Jeremiah got his answer. Jehovah revealed that he was not with such ones and that he would uproot them from off their ground. Likewise, our endurance rests on the appreciation that Jehovah is also enduring and long-suffering, but that he is watching and he will execute his judgments against those who continue a bad course. Consequently, we should not lose our equilibrium because of others who seem to prosper in a wicked way of life, even if they should make showy claims

<sup>23. (</sup>a) When Jeremiah asked why the wicked prosper, what answer did he get? (b) What lesson should we learn from this, and what truth about God should we keep in mind?

373

of serving God. One who wants to please God must realize that God not only is, but that "he becomes the rewarder of those earnestly seeking him." Endure, and you will be *rewarded*.—Jer. 12:1, 2, 12-14; Ps. 37:7-9; Heb. 11:6; Gal. 6:9.

24 We should keep in mind the long time period during which Jeremiah served. Then we can understand why he made later statements, such as, "Cursed be the day on which I was born!" If one of us was arrested, beaten, thrown into stocks, arrested again and again, spent several terms in prison, heard ridicule and threats continually, well, we might, over a period of years, utter some fairly bitter complaints. But Jeremiah never charged God with wrongdoing. He realized his insignificance and knew that Jehovah understood his heart in union with Him and had empathy for him. (Jer. 20:14-18; 12:3) It should strengthen us when really discouraging circumstances seem to engulf us. For it was not Jeremiah, but Jehovah who was using Jeremiah, who held him up and invigorated him. It shows that if Jehovah chooses to let us come into adversity he has a purpose in it and, while we may suffer some and wonder why, Jehovah takes the responsibility to give us the added strength to come through with greater happiness afterward.

<sup>25</sup> At times our willing, quick obedience may be tested. Are we willing to take the time and expend the energy to do something that seems to be a relatively insignificant thing? Perhaps it is calling on scattered addresses of persons who were not home on previous calls. Or it may be making a return visit on those who merely took a magazine. It may be a matter

of exerting ourselves regularly to hold a Bible study, or to call on persons needing help. Jeremiah might have complained at the long trip and the seeming insignificance of the matter when he was commanded to take a linen belt to the Euphrates River, a trip of about 300 miles one way, and to hide the belt in the cleft of a crag. Then, after some time he was directed to go back and get it. It was, of course, ruined. 'Why all this for a mere belt?' he might have asked. But, instead, he obeyed, and it provided strong testimony and a living picture of Jehovah's long-suffering with Israel and Judah. It impressed the observers with Jehovah's determination at last to bring to ruin his nation that he had worn about his hips like a belt for a praise and something beautiful to him, but which had become stubborn and idolatrous.—Jer. 13:1-11.

### MARRIAGE

26 Some dedicated witnesses of Jehovah have sought close companionship with those not dedicated and have even become married to unbelievers. The usual excuse for thus ignoring Jehovah's Word on the matter has been, 'There's nobody of my age in the congregation who is eligible.' Knowing as we do the danger of this course, we recognize in such reasoning a weakening of endurance. Jeremiah's example helps us also in this respect. In ancient Israel the motivation to marry was in some respects stronger than it is in our present time. Not only was there the same natural desire, but land inheritance and family name were very highly regarded, and the failure to bring forth heirs was considered a calamity. (Deut. 25:5, 6; 1 Sam. 1:5-11) Nevertheless, Jeremiah was given the following command by Jehovah: "You must not take for yourself

<sup>24. (</sup>a) What should we take into consideration when we read some of the things Jeremiah said when temporarily discouraged? (b) What should we realize when we come into adversity?

<sup>25.</sup> How does Jeremiah's example help us to see the need of obedience in seemingly insignificant things?

<sup>26, 27. (</sup>a) How do some display a weakening of endurance? (b) How does Jeremiah set a pattern for us on this important matter, and how should we view it?

a wife, and you must not come to have sons and daughters in this place." Not only, 'Do not marry an unbeliever,' but, 'Do not marry at all!"—Jer. 16:1, 2.

<sup>27</sup> Jehovah had his reasons for the command, and he explained them to Jeremiah. Those who would be born at that critical time in Jerusalem's history would be brought forth only for calamity. Soon Jerusalem would be destroyed and their children would die. Jeremiah obeyed, counting Jehovah's service and his word of greater importance than even the matter of marriage. He believed Jehovah. In turn, Jehovah strengthened him to endure with a happy outcome. (Jer. 16:3, 4) Living in a much more urgent time than Jeremiah's, should we not show endurance by obeying Jehovah's Word, if marrying, to marry "only in the Lord"? Is it not better to wait, if necessary, for Jehovah to provide the things that he knows we individually need for endurance rather than displease him? Consider what Jehovah said to David at 2 Samuel 12:7-9.

### ASSOCIATIONS

28 In the matter of associations, Jeremiah watched himself. Primarily, he valued Jehovah's word. It was his delight and exultation, and it kept him in close association with Jehovah. (Jer. 15:16) To maintain that close relationship with God he avoided association with those who had no interest in Jehovah's worship and who did not listen to his word so as to appreciate the seriousness of the time in which they were living. (Jer. 15:17) Nevertheless, in spite of the many haters of Jehovah, Jeremiah found good human associates. He had his faithful secretary Baruch. He had some who listened to him, including Ebed-melech the Ethiopian, who saved Jeremiah from the miry cistern. For this Jeremiah had the happy privilege of giving Ebed-melech Jehovah's promise of safety through Jerusalem's destruction. Jeremiah found the Rechabites faithful under test, putting to shame the inhabitants of Jerusalem. (Jer. 35:1-19) So while Jeremiah did not have what the Israelites living a "normal life" would consider pleasure, yet he had that most valuable and pleasurable thing, insight and the knowledge of Jehovah, which is actually the greatest joy possible. (Jer. 9:23, 24; 1 Cor. 1:31) And for his faithfulness Jehovah associates him with that great "cloud of witnesses" for whom He has prepared a "city," his Kingdom government. Jehovah places him among those whose faith we can imitate.—Jer. 36:4-8; 38: 7-13; 39:15-18; Heb. 12:1; 11:16.

### PHYSICAL SUFFERING

29 Not all of Jehovah's witnesses have undergone physical suffering for the truth, but many have, some going as far as death. Jeremiah was one that James referred to when he said: "Take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah." (Jas. 5: 10) Jeremiah was threatened with death by the men in his hometown Anathoth (Jer. 11:21), struck and put in stocks overnight by Pashhur the temple commissioner (Jer. 20:2, 3), seized by the mob of priests, false prophets and the people in the temple and threatened with death. (Jer. 26:8-11) He was held in restraint in the Courtyard of the Guard (Jer. 32:2; 33:1), arrested on the charge of falling away to the Chaldeans when he left Jerusalem to go to his home in the territory of Benjamin; on this occasion the princes struck him and put him into the house of

<sup>28. (</sup>a) What associations did Jeremiah value and find?
(b) What association was most pleasurable of all, and with what fine company does Jehovah associate Jeremiah?

<sup>29.</sup> What things did Jeremiah experience that make him a "pattern of the suffering of evil"?

fetters for many days; he had to appeal to the king to avoid dying there; even then he was put in custody in the Courtyard of the Guard. (Jer. 37:11-16, 20, 21) Later he was turned over by King Zedekiah to the princes, who sought to put Jeremiah to death by lowering him into a miry cistern.—Jer. 38:4-13.

30 Besides all this, Jeremiah endured the hardships of the Babylonian siege as did the other inhabitants of Jerusalem, good and bad. Finally he was released and his handcuffs removed by the captain of Nebuchadnezzar's bodyguard at the order of the high Babylonian officials now in charge of the city. Jeremiah loved those people who were now being so miserably mistreated and, more than that, he was so ashamed at the reproach on Jehovah's name. To think that God's own house, the temple, and God's own throne and his name people were besmirched and trampled under the unclean feet of God's ancient enemy Babylon and the worshipers of the demon god Merodach! He seemed to feel that he ought to go on into exile and suffer with the whole nation, so great was the reproach and disgrace.—Jer. 40:1-5.

<sup>31</sup> Where did Jeremiah get such love? From Jehovah his God. For Jehovah was full of undeserved kindness in not turning completely away from his people, revealing through Jeremiah that he had not forgotten his covenant nor diminished in his love for his faithful servants Abraham, Isaac, Jacob and David. In this dark day of Israel's history Jeremiah had a happy hope, for God had inspired him to prophesy a restoration of Israel to Jehovah's favor after seventy years and, farther into the future than he may have realized, to

foretell the making of a new covenant with spiritual Israel.—Jer. 31:31-34.

### PROTECTION

32 Consider now Jehovah's marvelous maneuverings in protecting Jeremiah. The odds were great against him, especially so as Jerusalem got sicker and sicker until finally the city was desperate due to the siege conditions brought by Nebuchadnezzar. The priests and prophets were Jeremiah's deadly enemies. The princes, nationalistic in spirit, for the most part hated him, looking on him as unpatriotic and seditious. And one of the most dangerous things that Jeremiah did was to affect the riches of the wealthy and influential ones when he told them to let their Hebrew servants go free, according to God's law. They at first obeyed, even concluding a covenant in the temple of Jehovah, hypocritically, of course, for when the danger to their city seemed past and they did not think they needed to appeal to Jehovah for help, they broke their covenant and took their Hebrew brothers back into bondage. For this Jeremiah told them that they would be given liberty to the sword, the pestilence and the famine.—Jer. 34: 8-22.

<sup>33</sup> Now, as you consider each of Jeremiah's deliverances, remember that Jehovah is the living God with the same power and care over his people today. In Jeremiah's trials Jehovah was so close to him that when Jeremiah held to his integrity, Jehovah did not forsake him. Never did he abandon Jeremiah to suffer trials or temptations by himself so that he was not able to bear them. (1 Cor. 10:13) Never did Jeremiah have cause to feel aloneness. Just at the time when Jeremiah needed

<sup>30.</sup> How did Jeremiah feel at the time when Nebuchadnezzar's bodyguard led the captives out of Jerusalem?

<sup>31. (</sup>a) How did Jehovah show his love even when giving Israel into exile? (b) What happy hope did Jeremiah have at this time?

<sup>32.</sup> For what reasons was Jeremiah more and more in need of protection as Jerusalem approached her end? 33. Why did Jeremiah never feel aloneness, and how did Jehovah show himself close to Jeremiah in everything?

it most, Jehovah put some fear into Jeremiah's enemies, some qualm of conscience in those who still had respect for God's law, or brought forth some right-minded individual, besides using direct angelic protection, as during Jerusalem's destruction. And now, note in the following enumerated instances, that the margin often seemed to be very narrow, testing Jeremiah's endurance severely, but the full security of Jehovah was there, nonetheless.

34 (1) The soulful desire of Jeremiah's priestly enemies was to kill him, to get him out of the way. But they knew that he spoke Jehovah's word (in itself a great protection), so they said "Peace!" to him but were watching for him to make the least slip so that they would have a way that they could take revenge on him, still making it look legal. But Jehovah guided him carefully and skillfully, like a "terrible mighty one." (Jer. 20:10, 11) It makes us think of Jehovah's guidance of his people by means of his "faithful and discreet slave" in our time. Jehovah's witnesses' speaking the truth at all times has disarmed their enemies, keeping them at their wits' end to find some way to stop the work without violating the laws they use to hold their own society together.

Jeremiah was about to be killed by the priests and prophets and their followers, but Jehovah turned the fearful situation into an opportunity for Jeremiah to defend and legally establish his preaching. On this occasion it was the mature reasoning of certain older men of Judah that Jehovah provided to come to his defense. They cited past examples of Jehovah's dealings, with the result that powerful

prince Ahikam stepped in to shield Jeremiah.—Jer. 26:7-24.

<sup>36</sup> (3) Jeremiah was imprisoned many days in the house of fetters and would not have lived much longer, but he appealed to King Zedekiah, who, contrary to his unscrupulous, cowardly personality, commanded that Jeremiah be brought into the Courtyard of the Guard, where bread was given him daily. Why would Zedekiah do this? Jehovah's care for Jeremiah is the only answer.—Jer. 37:18-21.

<sup>37</sup> (4) When Jeremiah and his secretary Baruch were in danger of death from King Jehoiakim after the king had burned Jeremiah's scroll, Jehoiakim's men searched for them fruitlessly. The princes had warned them to hide before the scroll was read. But whether the friendly princes continued to help them to hide or not, it was actually Jehovah's protection, for the record reads: "Jehovah kept them concealed."—Jer. 36:19-26.

38 (5) It was Ebed-melech the Ethiopian, a man of right heart, whom Jehovah prompted to action to deliver Jeremiah from death in the miry cistern. Ebed-melech took thirty men with him because it was a dangerous thing to come to Jeremiah's assistance. Ebed-melech needed them to block Jeremiah's enemies from preventing his rescue. And it was none other than Zedekiah who authorized it. Again, was it through Zedekiah's love for Jeremiah? We can confidently answer, No.—Jer. 38:7-13.

39 (6) Nebuchadnezzar, world ruler, worshiper of the god Merodach, king of Babylon the longtime enemy of Jerusalem, was moved to command Nebuzar-adan,

<sup>34.</sup> What did Jeremiah's enemies know that held them back, and how have Jehovah's witnesses been similarly protected?

<sup>35.</sup> What instrument did Jehovah use to protect Jeremiah when he was about to be killed in the temple by the priests and people?

<sup>36.</sup> How did Jehovah rescue him from death in the house of fetters?

<sup>37.</sup> Who became his protection when King Jeholakim sought to kill him?

<sup>38.</sup> What means did Jehovah employ when Jeremiah would have died in the cistern?

<sup>39.</sup> How was Jehovah's hand clearly evident in Jeremiah's release by the captain of Nebuchadnezzar's guard?

the captain of his guard, to see that no harm came to Jeremiah! Why? Because Jeremiah had been true in speaking Jehovah's word, and Jehovah, who can maneuver kings and who does "according to his own will among the army of the heavens and the inhabitants of the earth," was by his side.—Jer. 39:11-14; 40:1-5; Dan. 4:35.

40 (7) Through the terrible destruction of Jerusalem, with no food left in the city. some reduced to the piteous state of eating their own children, the walls finally breached. Jerusalem's inhabitants slaughtered. King Zedekiah's own sons killed before his eyes, which were then put out. and the captives led out in chains, Jeremiah survived. (Jer. 19:9; 39:6-9; 52:10, 11) Jehovah's angels had protected him. Outside the burning city, with the screams of those whom the Babylonians had impaled ringing in his ears, Jeremiah could thank Jehovah for doing what would have been impossible for men to do. He was alive; Baruch had been spared; Ebedmelech was a survivor; honest-hearted Rechabites too were among the living captives. (Jer. 39:16-18; 35:17-19; 45:2,

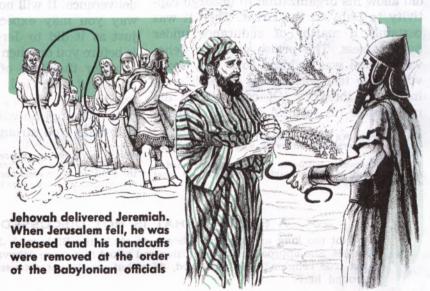
5) God remembered his covenants with Abraham and David, so that he allowed Jeconiah the son of Jehoiakim (taken to Babylon ten years earlier) to live and become an ancestor of the foster father of Jesus Christ, thereby providing him with

the legal inheritance of the throne of David, and he preserved Jehozadak of the high-priestly line of Eleazar and Phinehas.—Jer. 52:31-34; Matt. 1:11, 16; 1 Chron. 6:1-15.

<sup>41</sup> Furthermore, after all this, Jeremiah's prophecies were still not heeded by the few Israelites left in the land by Nebuchadnezzar. Jeremiah was forcibly taken to Egypt. Here he continued to endure, not giving up his prophesying. It still took courage, because he had to declare that they would suffer calamity for trusting in the king of Egypt rather than Jehovah.—Jer. 43: 8-10; 44:1, 28, 29.

<sup>42</sup> A thing outstanding about Jeremiah's endurance was that he experienced Jehovah's displeasure on Jehovah's earthly organization. That organization was taken away into exile, its members to become slaves. No longer did Jehovah have a free, independent earthly organization representing him. The city and kingdom that had long been a praise to his name were

41. After the fall of Jerusalem, why did Jeremiah still need the quality of endurance?
42. What was one of the very hardest of all the things Jeremiah endured?



<sup>40. (</sup>a) By what means did Jeremiah escape with his life through the siege, fall and destruction of Jerusalem? (b) How did Jehovah show then that he remembered his covenants?

no more. The kings of the line of David were deposed. (Ezek. 21:25-27) No longer was Mount Zion "the exultation of the whole earth" and a praise to Jehovah's name, but it was now actually a reproach. (Ps. 48:2; Lam. 1:1, 8) Jeremiah knew that restoration was seventy years away, and that would be long past his life-span. Even this did not ruin Jeremiah's endurance.—Jer. 25:11, 12.

<sup>43</sup> Today we do not have to endure such a crushing thing. Jehovah's organization of his people is unified, enjoying Jehovah's favor and expressions of his pleasure, and never will it be defeated, nor cast off as displeasing to God. (Isa. 54:7-15) No matter whether we are able to associate regularly with members of the organization and have direct contact with headquarters, or are completely isolated geographically or by reason of persecution, yes, even imprisoned in solitary confinement, we know that God's organization is still functioning, still praising his name. This makes it much easier to endure.

<sup>44</sup> Some of the brothers living today did indeed pass through a time, during 1914-1918, when Jehovah was displeased and did allow his organization to undergo captivity to Babylon the Great. Then it was certainly a matter of endurance under heavy stress. The praise given to Jehovah's name was reduced to a very small voice. The test was strong on each one's individual integrity. Of course, God did not forsake his faithful ones. He empow-

ered them to endure, and they came out stronger. He restored them in his love and since that time nothing, not even World War II, national revolutions, dictatorships, official bans, mobbing, imprisonings and death to some of its members has slowed down the growth of God's organization either in quantity or quality. It is this that we have to back up our endurance.

<sup>45</sup> So, brothers, it is Jehovah who wants us to endure, and he is so concerned that he speaks to us through his Son. (Heb. 1:2) The throne of Jehovah is in the hands of a righteous King forever, and the King Jesus Christ is ruling actively to see that justice is done. All that we have to do is carry out the commission given to us, just as Jeremiah did, and leave the rest to the King. This does not make it a life of ease. Each one has to prove his integrity. It takes dedication and endurance. But happiness will not come by dropping out.

46 If you endure, you will be happy while doing so, and O how joyful when you reach your ultimate goal! In times of temptation or trial, pray and look for Jehovah's deliverance. It will not always come in the way you may expect, but it will come, just as it did to Jeremiah. When a task is before you or when you feel discouraged, consider the faith of men like Jeremiah, imitate it, and God, "after you have suffered a little while, . . . will himself finish your training, he will make you firm, he will make you strong."—1 Pet. 5:10.

### A SUBJECT THAT IS NOT DISCUSSED

<sup>43.</sup> Will Jehovah's witnesses be faced with the breaking up of God's organization as it was with Jeremiah? Explain.

<sup>44.</sup> Have Jehovah's witnesses of modern times undergone a period of similar captivity? Why? And what about the future?

<sup>45. (</sup>a) Is Jehovah interested in our endurance? (b) What must we do, and what must we realize is the result of losing endurance?

<sup>46.</sup> Of what can we be sure if we endure?

<sup>•</sup> Not too long ago a woman began to study the Bible with Jehovah's witnesses. She approached her minister and asked him, "Are Jehovah's witnesses the true religion?" He answered, "Yes, but we do not discuss those things around here."

## AT HEADQUARTERS OF JEHOVAH'S WITNESSES

THE preaching of the Kingdom message by Jehovah's witnesses is expanding in all the earth, in 200 lands. In 1968 there were 1,155,826 active Witnesses, or more than five times the number there were just twenty years before!

To keep pace with this expansion, the international headquarters from which this gigantic preaching work is directed is also rapidly growing. May 2, 1969, saw the dedication of yet another addition to its complex of buildings in Brooklyn, New York. This seven-story home will be used to accommodate a portion of the growing headquarters staff of Jehovah's witnesses.

### FIRST OF ITS KIND

The new structure has the distinction of being the first one built in the United States in an officially designated historic landmarks district. In 1965 the area known as Brooklyn Heights was named as New York City's first "Historic District." This gave the Landmarks Preservation Commission powers to block demolition of old buildings and to regulate the type of new construction.

Thus, the plans of Jehovah's witnesses to build a twelve-story home were altered to fit the requirements of the landmarks commission. Regarding this the New York Times of October 4, 1967, commented editorially: "The [Watchtower] society has made extensive changes in the building as originally planned to insure that it will conform to the character of the area. This kind of cooperative concern on the part of

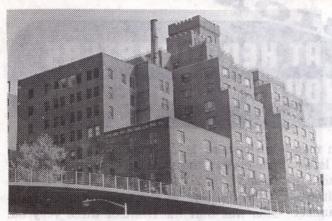
landowners is as important as laws in preserving the quality of any neighborhood."

One request of the landmarks commission was that the front of three very old buildings be preserved. Therefore, the new home, located on the corner of Columbia Heights and Pineapple Streets, was designed to wrap around behind these three buildings. The rear of these buildings was torn down and the new structure is tied right into the front of them. Also, the large apartment building next to the new home, at 129 Columbia Heights, is owned by Jehovah's witnesses. Already over 100 members of the headquarters family live there and, in time, this building will be linked with the new structure.

### SPECIAL TOUR

After a special dedication program, the 1,042 regular members of the headquarters family and more than sixty recently graduated missionary students enjoyed the first official tour of the new premises. How pleased they were!

Traveling through the long underground connecting tunnel, they came into the basement of the new building where the laundry will be located. Up on the first floor they saw where the garage, lobby, library and living quarters will be. The second floor has additional living quarters, two classrooms, and a four-foot-deep, sixteen-by-twenty-eight-foot pool for baptisms. The remaining four floors are exclusively for living quarters.



Headquarters facilities of Watchtower Society, including enlargements in 1911, 1927 and 1949

All together, there are rooming accommodations in the new structure for 104 persons. However, the adjoining apartment building eventually will provide living quarters for an additional 250 or so members of the headquarters family.

### EXPANSION OF THE HOME

During the dedication program the president of the Watchtower Society, Nathan H. Knorr, described the expansion of the headquarters of Jehovah's witnesses since its move to Brooklyn in 1909. In 1908 the

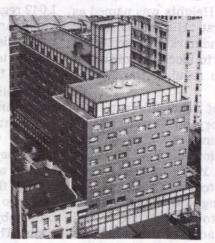
old four-story brownstone parsonage of Henry Ward Beecher at 124 Columbia Heights and a similar building adjoining it had been purchased. These were converted into a home for the Society's headquarters staff of thirty persons.

But due to rapid expansion, in 1911 spacious new housing accommodations adjoining the rear of the home on Columbia Heights were completed. Then in 1927, N. H. Knorr explained, further expansion at headquarters necessitated tearing down the buildings on Columbia Heights and putting up a new ninestory structure there, providing, in all, approximately 120 rooms. At that time there were about 180 members of the headquarters family.

By 1949 this number had increased to 284. Also, New York city planned a superhighway and for this purpose condemned a fifty-foot-wide portion of the Furman Street building. Thus, in 1949, a new twelve-story home was constructed on Columbia Heights and it was tied in to the 1927 structure. This made room for 450 persons.

However, in just ten years, the headquarters family had nearly doubled in number, and so construction was begun on another building directly across the street on Columbia Heights. In 1960 this huge structure, containing some 12,658 tons of concrete, 472 tons of steel and 230,-000 bricks, was completed. This structure has a large auditorium, lecture hall, four classrooms and spacious office, and it more than doubled the living quarters of the home to about 950 persons.

> Thus the brandnew 1969 sevenstory building is only the latest expansion of the headquarters facilities of Jehovah's witnesses. By means of underground tunnels these buildings, erected over the years, are joined together.



Addition to Bethel Home It is the demand completed in 1960 world wide for

EXPANSION OF PRINTING FACILITIES It is the demand world wide for Bibles and Bible literature that necessitates this head-quarters expansion. Back in 1919 Jehovah's witnesses secured factory space at nearby 35 Myrtle Avenue and began in 1920 its printing of the Watchtower magazine and other Bible literature.

Soon this place was too small, and in 1922 the move was made into a six-story building at 18 Concord Street just a few blocks away. Practically overnight there was

need for further expansion! So in 1927 a new eight-story factory was erected at 117 Adams Street, only about a ten-minute walk from the home on Columbia Heights.

Then, in 1949, factory space was almost doubled when a new nine-story addition was tied in to the Adams Street factory. This filled out the entire present city block! But demand for Bible literature did not let up, and just seven years later, in 1956, another block-large, thirteenstory factory was completed. Then in 1958

the nine-story factory on an adjoining city block was purchased and has been used almost exclusively for paper storage.

This provided a total of 436,000 square feet of factory floor space. But from 1957 to 1964 the number of Kingdom publishers placing Bible literature leaped from about 650,000 to over a million, and factory space was again cramped.



Newest addition to Bethel Home in foreground. Alongside it, apartment building houses some members of growing headquarters staff

Thus, in 1966, on an adjoining city block, construction was begun on the largest and newest factory of Jehovah's witnesses. It is an eleven-story building with 226,000 square feet of floor space. Even though occupied less than two years, this factory, too, is rapidly being filled to capacity!

Since the fall of 1967 a total of seventy-one large, brand-new motor-operated machines for printing and binding books and Bibles have been installed here, and twenty-seven more of such machines are due for delivery soon. Four of the installed machines are mammoth forty-ton printing presses, raising the total of these in the factories to twenty-two. And seven more will

be added by the end of next year! Also, three complete new lines for binding books and Bibles have been installed and two more will be installed this year.

### KINGDOM MESSAGE SPREADING WORLD WIDE

This expansion at the headquarters of Jehovah's witnesses is an indication of the spread of the Kingdom message world wide. For just the first eight months of this production year—September through April—17,718,518 books and Bibles were bound to meet the demand world wide,

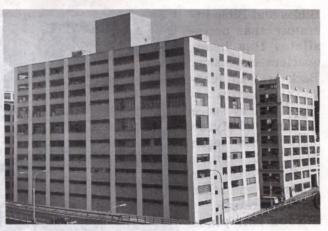


Watchtower factories cover four city blocks. From those in the foreground, over 16 million Bible magazines are sent out each month

compared to 6,548,791 for the same time the previous year. So great has been the demand for Bible literature in all languages that it was necessary, not only to purchase more printing presses and bookbinding equipment, but also to arrange for a second shift of workers. Also, more than 132 million Watchtower and Awake! magazines were printed during these months, which is about 21 million over last year's record production for the same period. The magazines printed in the Society's plant at Brooklyn alone are in thirty-one languages; sixtynine different magazines being produced here every month. In

such quantity are they sent out that several trailer truckloads of magazines move out of the factory every day.

However, it is not only in Brooklyn that factories of Jehovah's witnesses are expanding because of the demand for Bible literature. In Wiesbaden, Germany, for instance, the production of books leaped from 469,719 for the first seven months of last year to 1,911,981 during the same



Newest and largest factory of Jehovah's witnesses, in foreground. 17,718,518 books bound here in past eight months

period this year! Also, the production of magazines went up from less than 17.5 million to over 24.5 million during the same period.

Truly it is thrilling to see such wonderful evidence of the fulfillment of Jesus' prophecy regarding the worldwide spread of the Kingdom message! It is additional proof that we are living in the last days of this system of things.—Matt. 24:3. 14.

### Be There Right from the Start

HE start of what? The start of the 1969 "Peace on Earth" International Assembly of Jehovah's Witnesses! Why? Because its program, from beginning to end, will be the finest yet. It is filled with vital information that everyone needs to prepare for what lies ahead in the final years of this old system.

All who are keenly interested in what God is doing now and will do in the future will want to be present right from the first day of the program. Doing so will bring rich rewards. To appreciate why, let us consider the early part of the program.

The keynote address on the opening day is "Acquaint Yourself with God and Keep Peace." How well do you really know God? You may well find that new avenues of thought are

opened up to you if you are present to hear this keynote speech.

Also, a full afternoon early in the assembly will be devoted to a discussion of the evidence that the Bible really is the Word of God. In these "last days" the Bible is being subjected to increasing attack. But when you hear people say that parts of the Bible are "myth," or that it is unscientific and unhistoric, can you produce facts to prove that they are wrong? How many solid arguments do you know that prove the Bible is not merely the writings of men, but that it really is the Word of God? An entire session will be devoted to this vital subject! It will surely fortify your faith.

Among the many other fine features of the assembly are the much-appreciated Bible dra-

mas. Almost every day will include one of these. Some will have modern-day settings; others will be put on in the dress of Bible times. One drama will feature King Saul and his son Jonathan, David the son of Jesse, and lovely Abigail. As you watch, you will come to appreciate more fully its meaning for us today.

An audio presentation will let us relive the unusual experiences of the prophet Jonah. Another will take us to the court of King Belshazzar just before the collapse of the ancient Babylonian Empire. Here we will be able to review the experiences of the prophet Daniel, who was God's spokesman at that significant time in history, and see how they should affect us.

### PARENTS AND CHILDREN

In connection with parents and children, many families today have problems that cry out for solutions. A series of discussions will be presented to help families overcome difficulties. Practical suggestions and demonstrations will rivet your attention to the platform. And these suggestions really work, for thousands of families throughout the world are enjoying the benefits of them right now, building a happy family life.

Too, an entire day of the assembly has been set aside for young people. It is a day filled with frank talks, dramas and engrossing discussions and demonstrations on how to deal with the many problems that youths have to face these days.

### LEARNING ABOUT THE FUTURE

What about the future? The Bible book of Revelation is a prophetic book that tells us about the future. But so many people have difficulty understanding it. This assembly can help you to appreciate the meaning of this wonderful prophetic book.

There is also a session designed to help God's people to stand firm against all types of persecution. Servants of God expect Satan's final all-out assault soon. Now is the time to prepare for it. How can we do so? The assembly will help us to answer that question.

The public talk on the final day also concerns the future. It is entitled: "The Approaching Peace of a Thousand Years." Every person who longs for peace to come to this earth will want to hear it. It will bring comfort, encouragement and great hope in these critical times.

### BE THERE FROM THE START!

How can you enjoy and benefit from all these outstanding features of this international assembly? By being there right from the start! And speaking of being there from the start, make it a point to be in your seat from the start of each session. At the opening of almost all sessions there will be enlightening and encouraging reports from branch servants and missionaries who are serving in all parts of the world. You will not want to miss them.

You are invited, yes, urged to come to this great gathering from start to finish. How important is it? It is Jehovah God who had this command recorded in his Word: "Congregate the people, the men and the women and the little ones . . . in order that they may listen and in order that they may learn, as they must fear Jehovah your God."—Deut. 31:12; Heb. 10:24, 25.



• Did Jesus tell the apostle Peter to forgive seventy-seven (77) times, or seventy times seven (490)?—A. L., U.S.A.

This question is based on Matthew 18:21, 22. In the New World Translation those verses read: "Peter came up and said to [Jesus]: 'Lord, how many times is my brother to sin

against me and am I to forgive him? Up to seven times?' Jesus said to him: 'I say to you, not, Up to seven times, but, Up to seventy-seven times.'"

As can be seen, in this modern and careful translation, Jesus tells Peter to forgive seventy-seven (77) times. And there are good reasons for this rendering. However, there is no need to be dogmatic as to Jesus' answer. A noted professor of Greek, A. T. Robertson, observed: "It is not clear whether this idiom means seventy-seven or as the Revised Version has it (490 times)."

By taking note of Jesus' answer as found in Greek manuscripts we can appreciate the prob-

set aside for young p

lem. Christ's reply was hebdomekontakis hepta, which is literally translated "seventy times seven." The difficulty arises with the suffix kis added to the word for seventy, hebdomekonta. In Greek this suffix is used in two ways. It can be used as a multiple meaning 'times.' So 'seven times seven' (7 x 7) would be heptakis hepta. But kis can also be added as a suffix to indicate 'times' in the sense of occurrences or instances. For example, 'How many times did the boy fall?' 'He fell seven times (heptakis).' Hence, the problem is whether Jesus' answer, "seventy times seven," should be understood as 'seventy times (multiplied by) seven' or 'seventy and seven times (occurrences).'

One reason for preferring the latter, and rendering it as in the New World Translation, is the form of Peter's question. He did not use posas, meaning 'how many?' Rather, he asked posakis—'how many times?' Then he continued, 'Up to heptakis?' that is, 'Up to seven times?' Logically Jesus would respond in accord with Peter's phraseology. He would answer, 'Up to seventy-seven times.'

Lending additional weight to the rendering "seventy-seven times" is the account in Genesis 4:24. Jehovah had stated that he would avenge seven times any who harmed Cain. (Gen. 4:15) Later Cain's descendant Lamech boastfully said: "If seven times Cain is to be avenged, then Lamech seventy times and seven." (Gen. 4:24) The Hebrew text is exact in showing this as 70 times and 7, or 77 times. But what is an equivalent in Greek? The Greek Septuagint uses hebdomekontakis hepta. Since this is the precise expression found in Matthew 18:22, it suggests that "seventy-seven times" is the way Jesus' reply to Peter should be rendered.

It might be added that it is quite possible that Christ had Lamech's threat in mind. What a fine contrast Jesus' words would be! Instead of being a braggart threatening vengeance seventy-seven times, a Christian should be the opposite, forgiving seventy-seven times. Jesus emphasized that we should not be hesitant to forgive, but liberal and ready to forgive. He said earlier: "Happy are the merciful, since they will be shown mercy."—Matt. 5:7.

### **ANNOUNCEMENTS**

### FIELD MINISTRY

Farmers know that to get a bumper crop of good grain it is necessary to sow good seed. This is true in everything we do, is it not? We reap what we sow. The Bible says: "He who is sowing with a view to his flesh will reap corruption from his flesh." The converse is also true: "He who is sowing with a view to the spirit will reap everlasting life from the spirit." (Gal. 6:8) To know how to sow with a view to the spirit and to reap spiritually, it is necessary to know what God's Word says and to apply its principles. Jehovah's witnesses are interested in providing people with a Bible, as well as an understanding of it. Hence in their house-to-house ministry in June, they will be offering a copy of the New World Translation of the Holy Scriptures, for \$1; or they may combine the Bible and a copy of the book The Truth That Leads to Eternal Life, for \$1.25.

### "WATCHTOWER" STUDIES FOR THE WEEKS

June 29: Joyful Endurer or Unhappy Dropout
—Which? Page 361. Songs to Be Used: 39,
23.

July 6: Can You Imitate Jeremiah's Endurance? ¶1-23. Page 367. Songs to Be Used: 29.58.

## Announcing JEHOVAH'S KINGDOM JULY 1, 1969 Semimonthly JEHOVAH, THE GREAT OVERSEER AND SHEPHERD OF HIS PEOPLE JEHOVAH SHEPHERDS THE CHRISTIAN CONGREGATION WHY LOOK INTO THE BIBLE? RETURN TO JEHOVAH WHILE THERE IS YET TIME

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

### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President GRANT SUITER, Secretary "They will all be taught by Jehovah."-John 6:45; Isaiah 54:13

CONTENTS		Average printing each issue: 5,800,000 Five cents a copy
Generosity Inspires Generosity	387	"The Watchtower" Is Published in the Following 72 Languages Semimonthly Monthly
Why Look into the Bible?	389	Afrikaans Finnish Norwegian Ewe Melanesian-Siamese Arabic French Portuguese Fijian Pidgin Silozi
Return to Jehovah While There Is Yet Time	393	Cebuano German Sesotho Ga Motu Sinhalese Chinese Greek Spanish Gun Pampango Slovenian Chishona Hiligaynon Swedish Hebrew Pangasinan Swahili
	-	Cibemba Iloko Tagalog Hindi Papiamento Tamil Cinyanja Italian Xhosa Hungarian Polish Tswana
Jehovah, the Great Overseer and Shepherd of His People	397	Danish Japanese Yoruba Icelandic Russian Tumbuka Dutch Korean Zulu Kanarese Samar-Leyte Turkish English Malagasy Kikongo Samoan Twi
Jehovah Shepherds the Christian Congregation	403	Monthly Armenian Bengali Burmese  Lingala Malayalam Sepedi Urdu Marathi Serbian
Are You a Spiritual Person?	409	Watch Tower Society offices  Yearly subscription rates for semimonthly editions
Your Decision to Serve God	412	America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 \$1 Australia, 11 Beresford Rd., Strathfield. N.S.W. 2135 \$1
Happy Because of Being Jehovah's People	415	Canada, 150 Bridgeland Ave., Toronto 390, Ontario \$1 England, Watch Tower House, The Ridgeway, London N.W. 7 Jamalea, W.I., 41 Trafalgar Rd., Kingston 10 New Zealand, 621 New North Rd., Auckland 3
Questions from Readers	416	South Africa, Private Bag 2, P.O. Elandsfontein, Transval 70c Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain \$2
The Bible translation used in "The Watchtower" is the New Translation of the Holy Scriptures, 1961 edition. When other translated used the following symbols will appear behind the citations:	nslations	Monthly editions cost half the above rates.  Remittances for subscriptions should be sent to the office in your country.  Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

Le – Isaac Leeser's version Mo – James Moffatt's version Ro – J. B. Rotherham's version RS – Revised Standard Version Yg – Robert Young's version

American Standard Version An American Translation Authorized Version (1611) Catholic Dousy version Jewish Publication Soc.

	Semimont		a in the Police	Monthly	luages
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo	Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan	Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi
Armenian Bengali	Monthly Bicol Burmese	Croatian Efik	Lingala Malayalam Marathi	Sango Sepedi Serbian	Ukrainian Urdu
America, Laustralia, Canada, 11 England, Jamaica, New Zealai South Afri Trinidad, Remittance Otherwise	11 Beresford 50 Bridgeland Watch Tower W.I., 41 Trand, 621 New ca, Private I W.I., 21 Ta Monthly ss for subscri	ams St., Bro l Rd., Strath l Ave., Toron House, The falgar Rd., North Rd., lag 2, P.O. l ylor St., Wo editions cos ptions should mittance to	oklyn, N.Y. 1 field. N.S.W. to 390, Ontar. Ridgeway, Lo Kingston 10 Auckland 3 Elandsfontein, oodbrook, Port t half the abe be sent to the Brooklyn. Noti	2135 to ndon N.W. 7 Transvaal of Spain ove rates.	ly editions \$1 \$1 \$1 9/- 7/- 90c 70c \$2
date. Give	us your old a	nd new addre	h us thirty day ss (if possible ., Brooklyn, Ne	, your old add	ress la-

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

July 1, 1969

Number 13

TE THAT sows sparingly will also I reap sparingly; and he that sows bountifully will also reap bountifully." Those words of the Christian apostle Paul are good advice, not only for gardeners and farmers, but for all who would have good relations with their Creator and their fellows .- 2 Cor. 9:6.

True, there are those who abuse generosity, but in the main the words of Jesus apply: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."-Luke 6:38.

Jesus Christ himself experienced the working out of this principle in his earthly ministry. He was the personification of generosity. Zealously and unselfishly he

preached the good news of God's kingdom to the poor. He comforted the mourning ones, cured the sick, healed the blind and crippled and even raised the dead. He neither charged for his services nor expected a certain salary to be paid him; he did not even take up collections, things that are common practice on the part of ever so many who claim to be following in his footsteps. Yet Jesus never wanted for anything in the way of food, clothing or shelter, even if he did not have a home that he could call his own. People generously, voluntarily supported him in his ministry. -Luke 7:22; 8:1-3; 9:58.

Not only did his generosity inspire others to give him the material necessities of life, but it also inspired others to show like generosity in leaving all things to share in his ministry. Thus on one occasion he was able to send out twelve apostles to preach and perform miraculous works and on another occasion to send out seventy others of his disciples to do the same work. And what an example of generosity those early Christians showed right after Pentecost! Those among them who had property sold it and brought the proceeds to the apostles so that none among them would be in need.-Luke 9: 1-6: 10:1-7: Acts 4:32-35.

That generosity inspires generosity is just as true today as it was in the days of early Christianity. The Christian witnesses of Jehovah generously give of their time, energy and means to let others hear the good news of God's kingdom. Why? Because they have become acquainted with the generous God Jehovah. Concerning him we read, "God is love." From him comes down "every good gift and every perfect present," including that of his only-begotten Son, the costliest gift of all. -1 John 4:8; Jas. 1:17; John 3:16.

In turn, as they manifest generosity by preaching the good news of God's kingdom still others are inspired to express generosity by sharing with them in preaching the good news. Likewise in their local congregations the presiding minister and his ministerial assistants generously serve without pay, take no collections, and so it is not surprising that the necessary means for the renting or building of Kingdom Halls is voluntarily, generously contributed by the individual members of these congregations. To all such the inspired words apply: "The righteous is generous and gives."-Ps. 37:21, RS.

That generosity inspires generosity was strikingly illustrated at the worldwide "Good News for All Nations" District Assemblies held during the summer of 1968. For example, two women had freely turned over their home to a group of Witnesses attending the Spokane, Washington, assembly. The Witnesses, not wishing to accept the accommodations altogether free, used a glass jar for each one to contribute something for the use of the rooms. At the end of the assembly the two women brought the money to the auditing department of the assembly as a contribution to the cause of the Witnesses. The total amount was \$50.81.

At one assembly in Denmark, Witness painters assisted the painter employed by the new sports stadium so that he could get his job done before his vacation and also before the Witnesses used the stadium for their assembly. This generous gesture so pleased the stadium manager that he did not charge the assembly for the use of lights and telephone during the assembly. Truly generosity inspires generosity.

Today many accuse youths of being selfish, and not without some good reason. But could not at least part of the reason be the fact that adults are not setting them an example of unselfishness? That this could well be the case can be seen by the cooperation Witness youths gave their elders at these District Assemblies. Commenting on this fact, the Montreal, Canada, La Presse, Canada's largest French-language daily, August 7, 1968, stated:

"Another useful contribution of Jehovah's witnesses is the accent this group places on family unity, respect for the authority of the family head and participation by adolescents in common endeavors. In these three spheres we get the impression that certain of their methods might be studied and profitably used by other religious denominations . . . It is interesting to observe that instruction based on Bible principles . . . produces in general a youth better protected from delinquency." Yes, these young folks are inspired to unselfish activity by reason of the generous example of their parents and elders.

Does generosity inspire generosity? No question about it! The principle Jesus Christ stated, that generosity influences others to be generous, is true. That principle is also implied in the words of wise King Solomon: "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered."-Prov. 11:25.



### Why look into the Bible?

CAN you imagine a world of mankind in which the Asiatic, the Negro and the "white man" all delight to call one another "brother"? Can you imagine a world with just one religion? A world with all men united in a loving bond of worship of the one God who created heaven and earth? The most widely distributed and most widely read book of all history tells of this glorious prospect. It is a very ancient book, and at the same time the most up-to-date.

This book of practical wisdom was compiled entirely by Orientals. However, its message is not just for Asiatics of the Near or Far East, but also for Africans, for Europeans, for Americans—for all mankind! As stated in this book: "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."\* This book is the Holy Bible.

A young man of Hiroshima tells how the religion of the Bible influenced his life:

"In 1963 I was preparing to go to Nara to receive training as a missionary of Tenrikyo [the Religion of Heavenly Wisdom], when one day a missionary of Jehovah's witnesses called on me, and I accepted a book called 'From Paradise Lost to Paradise Regained.' I had had some interest in the Bible, and this visit prompted me to read again the book of Proverbs. The missionary called again, and invited me to attend a public talk, which

training, which was to commence August 26.

"The Program at the Kyoto Assembly was educational and proved most interesting to me. One after another, the various speakers gave logical, realistic and upbuilding talks -all based on the Bible. Moreover, all in attendance called one another 'brother' and 'sister' and mingled in a most friendly way. There was none of the gloom and coldness that I had been accustomed to at religious gatherings. Everyone was so kind, and the atmosphere was so bright. Also, overseas visitors of many races and nationalities were in attendance, but without any sign of racial prejudice. Toward the end of the assembly a 'brother' invited me to return to Hiroshima with him and study the Bible. . . . I never did make it to Nara and Tenrikyo missionary training. . . . After devoting a full month to Bible study, I began to be trained in the ministry by Jehovah's witnesses, and after four months I symbolized my dedication to Jehovah by water baptism, being accepted fully into the New World society of Jehovah's witnesses."

This young man had wanted to be a missionary. But a missionary of what? This, he did not know—until study of the Bible revealed to him the "one faith" based on the promises of Jehovah God, Creator of heaven and earth.—Eph. 4:5, 6.

### CHRISTENDOM'S RECORD

This "one faith" should not be confused with the religions of Christendom. Christendom's sects have long since apostatized from the teachings of the Bible. That is why Christendom's history is so cruel and

was followed by a study of the Watchtower magazine article, 'Inner Harmony—Proof of the Bible's Divine Authorship,' and announcements concerning the International Assembly of Jehovah's Witnesses, to be held in Kyoto, August 21-25. So I arranged to attend this assembly before going on to Nara for my Tenrikyo missionary

<sup>\*</sup> The apostle Peter, at Acts 10:34, 35.

violent, with a long record of prosecuting inquisitions, crusades, world wars and vest-pocket wars. During World War II, it was Christendom's Nazis, bound by concordat to the Vatican, that threw some ten thousand of the Christian witnesses of Jehovah into concentration camps. Hundreds of these true Christians were executed because they refused to support Hitler's war. They chose death rather than violate the Bible principle stated at Isaiah 2:4: "And they will have to beat their swords into plowshares and their spears into pruning shears. . . . neither will they learn war any more."

Christendom today is plagued by increasing crime, racial and other violence, and immorality. Its churches are filled with doubts and strife. The Bible foretold the development of this apostate system that substitutes the superstition and ritual of ancient Babylon for pure Bible teaching. The fruits of its lawlessness toward God are seen everywhere today. They are not the fruits of Christian love.-Matt. 13:37-43; 7:21-23.

### CHRISTIANITY IS DIFFERENT

What, then, is true Christianity? It is the unsectarian religion of the Bible. It centers around the worship of the one Almighty God-the living God, Jehovah. When Jesus Christ was here on earth, he made manifest the name and purposes of his Father, Jehovah, and he also gave his own life in sacrifice, so that mankind might be ransomed from the power of death and enter into an eternity of perfect life on a paradise earth.—John 17:3, 6.

Jehovah's grand purposes include removing wickedness from this earth, and making it a glorious place for man's habitation. Even now, though selfish men abuse it, earth is beautiful to behold. As one of the astronauts of the Apollo-8 moon flight commented: "In the whole universe, wherever we looked, the only bit of color was back on the earth. There we could see the royal blue of the seas, the tans and browns of the land, and the whites of the clouds. . . . It was the most beautiful thing to see, in all the heavens. People down here don't realize what they have."\* The miracle of the earth and its life are indeed something for which we should thank Jehovah God!

But true Christians go farther than this. They study God's Word, the Bible, to find out what God's purpose is toward this earth. They rejoice in his promise that this earth will soon become a paradise, teeming with a united mankind that enjoys the fullness of life in perfection. They show gratitude by sharing in the urgent work of proclaiming the way of salvation to all nations of mankind before this wicked system ends.—2 Tim. 4:2.

### THE RELIGION OF LIFE

The religion of the Bible provides education for joyful, meaningful living, both now and in the future paradise earth. (Eccl. 2:24, 25; Phil. 4:8, 9) But most religious sects today are more concerned with rites for the dead than with care of the living. In this connection, the book Religions in Japan, published in 1959 by the Ministry of Education, Government of Japan, states on page 104:

"Since this time [the Meiji Era, commencing 1868], Buddhism has become a religion which mainly holds funeral rites and memorial services for the dead. These memorial services are held at each Danka (believer's home), and the 'Higan Hoyo' or equinoctial services in the spring and the autumn are observed in grand ceremonies in each temple. This is the main work of Buddhism."

We might add that funeral rites are also one of the main functions of the religious sects of Christendom.

<sup>\*</sup> Time, Inc., Radiopress to The Yomiuri, Tokyo, January 17, 1969.

However, the Bible gives no instructions on rites for the dead. One reason is that the dead are not in *gokuraku* (the Buddhist "heaven"), nor in *jigoku* (the Buddhist "hell"), nor in any intermediate place, as many have taught since the days of ancient Babylon. The Bible says plainly concerning the dead: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all." (Eccl. 9:5, 10) So, of what benefit are rites for the dead?

However, the Bible tells Christians not to "sorrow just as the rest also do who have no hope." (1 Thess. 4:13) Why is this? It is because of the hope for the dead. All of "the dead, the great and the small," who are in the common grave of mankind, are to come forth on this earth again by a resurrection. (Rev. 20:11-15) If they exercise faith in Jesus' sacrifice on their behalf and meet God's other requirements for living in the paradise earth, they may attain to human perfection and everlasting life. Do you find this hard to believe? Anticipating the wonderment of his hearers, Jesus said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear [the Son of God's] voice and come out."-John 5: 28, 29.

The Bible describes also a "great crowd" out of all nations and peoples. These separate from false religion. These do not get involved in demonstrations, in student riots or in tearing down established authority. Instead, they learn to live by Bible principles, leaving it to God to remedy earth's problems in his own due time. Peaceably and zealously they proclaim God's kingdom by Christ as the hope for mankind. This "great crowd" expects, by Jehovah's undeserved kindness, to survive the destruction of the present wicked system and to enter into the abundance

of real life in the paradise earth.—Rev. 7:9-17; 21:3-5; John 11:25, 26.

### WHY SO MUCH CONFUSION IN RELIGION?

With mankind facing so glorious a future, the wonder is that so few have accepted the Bible hope. Why is this so? The Bible itself answers, at 2 Corinthians 4: 3, 4: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." The "god of this system of things" is a very real invisible person. The Bible describes him also as "the one called Devil and Satan, who is misleading the entire inhabited earth." (Rev. 12:9) And what a confused mess has resulted from his misruling this earth!

More than four thousand years ago in ancient Babylon God first scattered mankind because of their apostatizing to false religion. To this day, Satan uses sectarian religion as a principal means of confusing mankind. He makes it appear desirable to settle down in the religion inherited from one's parents.

But what assurance can a person have that the religion of his parents is the right one? In Japan, for example, Government statistics published in 1957 showed this country to have 379 religious sects, of which 38 belonged to Christendom. With Japan's population standing at 90,000,000 at that time, the various sects claimed 123,000,000 adherents, indicating that many belonged to more than one religion.\* However, since all these sects conflict with one another, this would give each adherent only one or two chances in 379 of be-

<sup>\*</sup> Religions in Japan, Ministry of Education, Japan, page 82.

longing to the true religion—if any of them were true.

Adding to modern-day sectarian confusion are the many new religions that have mushroomed since World War II. In Japan, at least 171 of these new sects are listed. However, most of them draw on the superstitions of the older sects. For example, Japan's Nichiren Buddhism is the forerunner of Reiyukai, Rissho Kosai Kai and Soka Gakkai, all of which subscribe to the sutra of the "Lotus of Truth." To illustrate the kind of teaching in Lotus Sutra, the following is quoted from its concluding chapter 28:

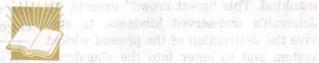
"The man who brings out the faults and criticizes the devotees of this sutra shall contract leprosy in this existence. He who scoffs at the devotee of this sutra shall in every existence have his teeth broken and separated, his lips shall be ugly, his nose flat, his feet and hands contorted, his eyes squinting, his body disgusting; he shall have ulcers, pus, and blood shall come from his body, his belly shall swell up with water, he shall be short of breath and suffer from all kinds of malignant and serious diseases. Therefore, if one should see-even from afar -a man who is keeping this sutra, one should rise and show him the same reverence as the Buddha."\*

By way of contrast, it is suggested that you read the Psalms of the Bible or Jesus' Sermon on the Mount, at Matthew chapters five through seven. Which kind of teaching do you prefer? Happy are those who separate themselves from childish superstitions. Of far greater benefit is the "wisdom from above," Jehovah's teaching, which is "reasonable, . . . full of mercy and good fruits, . . . not hypocritical."—Jas. 3:17.

WHICH RELIGION IS GOOD?

It clearly cannot be said that "all religion is good." There is much that is confusing, much that is misleading, much that is demoralizing in the modern-day world empire of Babylonish religion. The Bible foretold this vast system of sectarian religion as "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." Religion's spiritual harlotry in forming political parties and indulging in politics for selfish ends does not have God's blessing! The urgent call now goes out to all of those still in "Babylon," but who seek after true religion and life: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." For the fast-deteriorating world situation today shows that God's execution of judgment on false religion is close at hand!—Rev. 17:5, 15-17; 18:4.

But more is required than abandoning false religion. Jehovah God requires of those who will gain everlasting life that they learn and practice true religion. This means studying the Bible and cultivating love for Jehovah God, for his Son, Christ Jesus, and for his kingdom whereby he causes his will to take place upon earth. (Matt. 6:9, 10) The Bible contains more wisdom than in all the encyclopedias and textbooks ever written by men. It provides education for life. Its wise counsel and instruction are essential, if you wish to plan a bright future for yourself and your family. Jehovah's witnesses will be glad to help you, free of charge, to study the Bible, so that you may find pure religion and the truth that leads to eternal



<sup>\*</sup> The New Religions of Japan, Harry Thomsen, page 114.

# RETURN/JEHOVAH while there is yet time

As WE read the history of the nation of Israel in the Bible we cannot fail to be impressed by the frequency of their falling away from the pure worship of Jehovah in violation of their covenant with him. Not once, not twice, but dozens of times they broke his commandments and turned aside to the impure worship of idol gods. This displeased Jehovah intensely. We might expect that after several experiences of this kind he would have cast aside the whole nation as irretrievably wicked. But more than a thousand years after giving them his commandments, what do we find?

The nation was still turning aside into unfaithful ways, but Jehovah was still calling upon them to return to him. "'For I am Jehovah; I have not changed. And you are sons of Jacob; you have not come to your finish. From the days of your forefathers you have turned aside from my regulations and have not kept them. Return to me, and I will return to you,' Jehovah of armies has said." (Mal. 3:6, 7) What a wonderful record Jehovah sets for us in the qualities of long-suffering and mercy. Can we learn anything from this today?

### NEED TO RETURN TODAY

Unhappily there are many today who have followed the same course as Israel. They have learned of Jehovah through a study of his Word and by associating with his people and have shared in the work of making public declaration of the good news of God's kingdom, even in some cases dedicating their lives to Jehovah and serving him happily for a number of years. Then something has occurred in their lives that has caused their love to cool off. They have quit associating with other Christians in meetings and service to Jehovah. This has proved to be due to a variety of causes.

Some were evidently stumbled from the Christian path because they had mistakenly looked upon it as a short sprint rather than a long race of endurance. Weariness overtook them because the road seemed long and the way hard. Perhaps they might have been encouraged by Paul's words: "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out."—Gal. 6:9.

Others were overcome by opposition and even outright persecution from members of their own family, relatives, friends. They might have been helped to endure by perfecting the love of God, for John says: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love."—1 John 4:18.

Many young people in particular have been turned aside by what the apostle Paul calls "the desires incidental to youth." Instead of fleeing from them, as Paul admonishes, they have sought after them, very often in companionship with unbelieving young people, forgetting that bad associations spoil useful habits. (2 Tim. 2:22; 1 Cor. 15:33) Other young ones, despairing of finding a suitable marriage mate in the congregation of Jehovah's people, have looked outside, in violation of the apostle's instruction to marry "only in the Lord," and many have suffered shipwreck of their faith.—1 Cor. 7:39.

Some were making good progress in serving Jehovah when they took offense over something another Christian brother or sister said or did. Because they failed to handle this matter as outlined in God's Word, it eventually assumed gigantic proportions in their minds and stumbled them out of the way of the truth.—Matt. 18: 15-17; Eph. 4:26.

Additionally, not a few have been ensured by Satan in serious sin, often in some form of sexual immorality. This has produced a bad conscience and a consequent loss of holy spirit. Being overtaken by shame, they have cut themselves off from association with Jehovah's people and have slipped back into the world.

Another powerful force that has turned many back from serving Jehovah has been the strong current trend for love of ease and comfort, making life as easy as possible. It often leads to excessive love of pleasure and seeking after material possessions.

Many have looked forward eagerly to having children and training them up in Jehovah's service, only to be overcome by their inability to cope with the attendant difficulties and to maintain spirituality at the same time. Even a seemingly simple operation, such as moving to another town or another country, has been a cause of turning many aside from the active Christian life to which they dedicated themselves. Failing to get in touch immediately with fellow Christians in their new location, and thinking they would wait until they were thoroughly settled down and had everything shipshape in the home, they discovered that through their long absence they lost the desire to share in spiritual activities and studies. These problems were surely encompassed by Jesus when he said: "But pay attention to vourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare."—Luke 21:34, 35.

Do you perhaps recognize yourself as one who formerly served Jehovah but who for some reason turned aside? If so, have you ever felt that you would love to return to Jehovah if you could? Have you perhaps felt, as some have, that you have strayed from Jehovah so long and so far that you cannot return? If you feel that way, then please be assured that Jehovah God does not feel the same way. Be assured that he is as keenly interested in you today as he was in those Israelites in Malachi's day to whom he said: "Return to me, and I will return to you."

### WHY SHOULD YOU RETURN?

The simple answer, which we are sure you know very well, is that this means your life, your eternal life. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) To keep on taking in this life-giving knowledge you must reassociate with Jehovah's congregation.

You have known the hope of life. You have had the joy of looking forward to eternal life in the new order, free from sickness, pain, fear, anxiety and worry, and surrounded by your loved ones. Do you have anything now that can really compare with this hope? Will this system of things really allow you to enjoy life to the full today? All around you people are slaving night and day for riches, cheating and lying for power and possessions, plunging into the mad pursuit of sensual pleasure to shut out the frightening facts of a world facing disintegration. You really want something better than that for yourself and your family, do you not?

And what of God's promise of the resurrection of the dead in his new order so close at hand? Doubtless you have loved ones whom you sorely miss. Do you not want to be there to welcome them back when Jehovah raises them to the prospect of eternal life in a paradise earth? Of course you do! These are powerful reasons why you should now return to Jehovah while there is yet time.

### TIME TO RETURN RUNNING OUT

If you are one who formerly studied God's Word with Jehovah's witnesses, you well know the abundance of Bible evidence proving that since the year 1914 this whole system of things has been in its "time of the end" and is facing complete destruction soon at the universal war of Armageddon. You have read Jesus' words in Matthew 24, Luke 21 and Mark 13 describing the world wars we have seen, accompanied by famine, pestilence and great earthquakes. You have read his description of the lawlessness and the violence that are now sweeping the entire earth,

threatening to plunge even the greatest nations into anarchy. You have also read the apostle Paul's description in Second Timothy 3:1-5 of the moral degeneracy in public and private life that certainly marks this generation as being in its last critical days.

Do you not recall that Jesus, in prophesying of this period of the last days which commenced in 1914, also said: "Truly I say to you, This generation will by no means pass away until all things occur"? (Luke 21:32) People who were only just old enough to understand what was happening to the world in 1914 are now approaching seventy years of age. Yes, the numbers of that generation are dwindling fast, but before they all pass away this system must meet its end in the war of Armageddon. Surely this highlights what a very short time now remains to return to Jehovah.

### THE WAY OF RETURN

"He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Do you believe this? Are you earnestly seeking Jehovah? Do you believe that he will reward your search? If you do, then you must return to Jehovah with your whole heart. You must approach him in humble, earnest prayer, entreating him to direct your steps in the future, while you resolve that you will put forth a consistent effort backed by his holy spirit to follow his direction. "Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. Humble yourselves in the eyes of Jehovah, and he will exalt you."—Jas. 4:8, 10.

Yes, it calls for humility to turn back to Jehovah. "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (Jas. 4:6) In a cold COMING IN THE NEXT ISSUE

Sacrifices That Are Acceptable to God.

Development of Trinity in the Creeds.

Reviving the Spirit of Self-Sacrifice.

world, do you not want to feel the warmth of God's kindness, even though you may feel you do not deserve it? Then, "humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

Resolve that right away, this week, you will start once again to attend the meet-

ings at your local Kingdom Hall of Jehovah's Witnesses. If you do not know the address, write to the branch office of the Watch Tower Society in your country and

they will be glad to put you in touch. Your Christian brothers will welcome you. They will be happy to see you and to help you in your study of the Bible.

If you feel that you need to be reestablished in an accurate knowledge of the truth, they will be glad to conduct you through a comprehensive six-month study of the essential truths of the Bible with the aid of the Watch Tower Society's 192-page Bible-study aid The Truth That Leads to Eternal Life. And that is what you really want, is it not? They will really give you all the practical assistance you may need to get your feet firmly fixed once more on the way to life. They feel as Jesus felt when he gave the illustration in Matthew 18:12-14:

"What do you think? If a certain man comes to have a hundred sheep and one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying? And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed. Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish."

### JEHOVAH WILL WELCOME YOUR RETURN

Never forget that Jehovah is a God of infinite mercy to those who are of a humble and contrite heart. (Isa. 57:15) Do not feel that you have sinned too deeply to return. "Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they

should be red like crimson cloth, they will become even like wool." (Isa. 1:18) Do not feel that you have separated yourself from Jehovah over too long a peri-

od of time to be able to close the gap. Some have returned to Jehovah after straying away for many years. In this year 1969 an aged man in Britain is again studying the Bible with Jehovah's witnesses and attending their meetings. His previous contact with them was fifty-five years ago during World War I when he studied with one of Jehovah's witnesses for two years and then fell away. Now he is returning to Jehovah.

If you feel that you have strayed from Jehovah, be assured that he wants you to return, and so do your brothers. It is not difficult to find Jehovah, for, "in fact, he is not far off from each one of us." (Acts 17:27) Humbly call upon him today in prayer, begging him to forgive your past sins and mistakes. Open your heart to him and ask him to help you bear your load. (1 Pet. 5:7) Earnestly entreat him to give you liberally of his holy spirit to enable you henceforth to do his will. (1 John 5: 14) Then act! Do not delay! Do not put it off! Time is rapidly running out. Get back into association with Jehovah and with his people. Yes, return to Jehovah now. while there is yet time.

#### **JEHOVAH**

### The Great Overseer and Shepherd

of His People

"You were like sheep, going astray; but now you have returned to the shepherd and overseer of your souls."—1 Pet. 2:25.

RE you aware that there is someone vitally interested in mankind's welfare and that this someone is no ordinary person, but is, in fact, the Creator of the universe, the all-wise and omnipotent one whose name is Jehovah? Yes, as a Great Shepherd of his people, Jehovah the Creator is interested in the welfare of mankind, and this in spite of the fact that his lofty throne in heaven is apparently countless millions of light-years away from this earth. Mankind concerns Jehovah even though he is a God of dynamic energy, one who is ever using that energy in a constructive way throughout a universe so vast that to him all the nations of this earthly globe are as the film of dust on the scales. (Isa. 40:15) In spite of the fact that mankind is born in sin and shaped in iniquity, still Jehovah God, Creator of the universe, truly does care for mankind.

<sup>2</sup> This interest on Jehovah's part is more than just a passing or casual thing. Rather, it is an intense interest. Isaiah, speaking of Jehovah, says: "Like a shepherd he will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them. Those giving suck he will conduct with care." (Isa. 40: 11) We can well understand why King David so confidently could say: "Jehovah

is my Shepherd. I shall lack nothing."
—Ps. 23:1.

<sup>3</sup> How very true it is that mankind truly lacks nothing when the First Person of the universe cares for him. And, to ensure that mankind is properly cared for, Jehovah has appointed a fine shepherd to give close supervision for mankind's protection and guidance. Jesus himself said: "I am the fine shepherd; the fine shepherd surrenders his soul in behalf of the sheep. I am the fine shepherd, and I know my sheep and my sheep know me." (John 10: 11, 14) With such care from on high mankind is, indeed, favored. Just imagine! It is possible to know Jehovah God and his Son Christ Jesus and to be known by them.

<sup>4</sup> However, a problem arises with mankind in that the great majority have turned their hearts and minds away from Jehovah and his Son, Christ Jesus. This great majority has concluded that it can live as it desires without any need of direction and care on the part of Jehovah God. This turning away from the care and concern of Jehovah began very early in man's history. Adam and Eve by their course of action showed that they did not want Jehovah to care for them, but, rather, that they wanted to act independently and not have to answer to anyone concerning their conduct. From Adam and Eve

Who in the universe is very interested in man's welfare, and this in spite of what condition of man?
 How great is the interest that God has in man, and to what is Jehovah likened by Isalah?

<sup>3.</sup> How has Jehovah shown that he means to give close attention to the supervision of man?

<sup>4.</sup> What have the majority of mankind done to show they are not interested in Jehovah's caring for them?

has sprung the entire human race; and, because of being endowed with free moral agency, that is, freedom to choose to do right or to do wrong, mankind during his existence of almost six thousand years on earth has been choosing whether he will come under the direction and care of the Great Shepherd or will direct his life independently without the oversight of the Creator of the universe.

5 Though the great majority of mankind has turned its back on Jehovah and his loving interest in man's welfare, still Jehovah, as a Great Shepherd, has patiently put up with man and has seen fit to continue to give care and love to those from among mankind who turn to him for help and who desire to have him as their Shepherd. The Bible record shows that, while Adam and Eve were desirous of acting independently of Jehovah, one of their first offspring, Abel, desired to know Jehovah and serve him and be directed by him. The Bible book of Hebrews speaks of him as a "righteous" man. (Heb. 11:4) However, the early history of man from the days of Adam and Eve until the days just prior to the flood in Noah's time shows that there were not many who desired to come under the protective care of Jehovah.

<sup>6</sup>By the time that the flooding of our earth in a global inundation took place (about 2370 B.C.E., or some 1,656 years from the placing of man and woman in the Garden of Eden), there were only eight persons (Noah's family) living on earth who desired to come under the loving care of the Great Shepherd, Jehovah God. In fact, the Bible record tells us: "Jehovah saw that the badness of man was abundant in the earth and every in-

clination of the thoughts of his heart was only bad all the time."—Gen. 6:5.

7 Because Noah and his family loved Jehovah they were preserved through the flood that God brought upon this earth. destroying wickedness. From these flood survivors mankind once again got a start as they multiplied and began filling the earth. It was only after some one hundred years following the flood when Nimrod, a mighty hunter in opposition to Jehovah, founded the city of Babel. Nimrod and his followers wanted nothing to do with the leadership and care offered mankind by Jehovah. They wanted to exist independently of the Creator, Jehovah God. Nimrod founded his own religion and formed ideas separate from the right worship of Jehovah. As history shows, the great majority of mankind have preferred the religion of Babylon to the right worship of Jehovah.

8 About two thousand years after man's creation in Eden there was a child born in the Mesopotamian valley, in what is today known as Iraq. His name was Abram (Abraham). As this child grew to manhood he showed that he wanted to come under the guidance of the Great Shepherd Jehovah God. Because of his showing the right heart attitude toward Jehovah this is what Jehovah said to Abram: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you; and I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing." (Gen. 12:1, 2) It was with this pronouncement that Jehovah began building up what would in time amount to a nation that would be under his leadership

<sup>5.</sup> Though the majority of mankind have left Jehovah's loving care, how has Jehovah reacted?

<sup>6.</sup> What were conditions like just prior to the flood of Noah's day?

<sup>7.</sup> What began to develop shortly after the flood of Noah's day?

<sup>8, 9.</sup> How did Jehovah make a start toward eventually having a nation of people he would shepherd in righteousness?

and care. Isaac, the offspring of Abraham, and Jacob, the offspring of Isaac, were also men who willingly put themselves under the direction of Jehovah. In time the offspring of the twelve sons of Jacob

came to constitute the twelve tribes mak-

ing up the nation of Israel.

These tribes had their beginning as an independent nation when delivered from Egypt under the leadership of Moses in 1513 B.C.E. Under God's direction Moses led them out of Egypt and to Mount Sinai in Arabia. It was at Mount Sinai that Jehovah gave to this nation his rules and regulations which were to guide this nation as it came under his protective care as the Great Shepherd.

10 Moses took seriously his responsibilities of dealing with the people of Israel, and acting as the spokesman for Jehovah. It was no small task for him to give attention to this great crowd of people that constituted the nation of Israel, However, Moses assumed his responsibilities, striving to carry them out according to Jehovah's direction. It was during the time that he was handling the problems for the people of Israel in the wilderness that Moses' father-in-law, Jethro, visited him. The Bible account relates some of the responsibilities of Moses in these words: "And it came about on the next day that Moses sat down as usual to serve as judge for the people, and the people kept standing before Moses from the morning till the evening." (Ex. 18:13) As the representative earthly shepherd of Jehovah for the people Moses indeed was doing the best he possibly could to care for the needs of the people whom he was governing, or shepherding. However, it was noticed by Jethro that this responsibility on Moses' shoulders was indeed greater than he could possibly continue to bear by himself.

Therefore, the Bible account tells us this: "And Moses' father-in-law got to see all that he was doing for the people. So he said: 'What kind of business is this that you are doing for the people? Why do you alone continue sitting and all the people continue taking their stand before you from morning till evening?' Then Moses said to his father-in-law: 'Because the people keep coming to me to inquire of God. In the event that they have a case arise, it must come to me and I must judge between the one party and the other, and I must make known the decisions of the true God and his laws.'"—Ex. 18:14-16.

11 It was readily apparent that Moses was indeed concerned for the welfare of the people of Israel and realized that they needed help, direction and loving care. Moses wanted to do God's will for the people. This was no small task, for as the Bible record shows, the people were standing before Moses from morning till evening to have him hear their problems and make decisions that would aid them. Ask yourself, How long would it be possible for one man alone to sit day after day hearing and deciding every problem that hundreds of thousands of people may have had? Evidently this is how Jethro saw the matter, too, for he said to his son-in-law, Moses: "It is not good the way you are doing. You will surely wear out, both you and this people who are with you, because this business is too big a load for you. You are unable to do it by yourself." (Ex. 18: 17, 18) This advice from Jethro was timely and wise. The load of responsibility for each problem of each Israelite was truly too big a load for one man to care for in a right way. Therefore, Jethro continued: "Now listen to my voice. I shall advise you, and God will prove to be with

<sup>10. (</sup>a) Who became like a visible shepherd for Jehovah over the nation of Israel? (b) How did Moses show his deep concern for the people of Israel?

<sup>11, 12. (</sup>a) Due to Moses' heavy work load, what advice did Jethro give him? (b) What kind of men did Jethro recommend that Moses choose, and so who, really, would such men be like?

you. You yourself serve as representative for the people before the true God, and you yourself must bring the cases to the true God. And you must warn them of what the regulations and the laws are, and you must make known to them the way in which they should walk and the work that they should do. But you yourself should select out of all the people capable men, fearing God, trustworthy men, hating unjust profit; and you must set these over them as chiefs

over thousands, chiefs over hundreds, chiefs over fifties and chiefs over tens."

—Ex. 18:19-21.

12 Undoubtedly this was good advice that would aid Moses in governing the people. It is noted that Jethro called upon Moses to select men who were capable, men that feared God. They had to be trustworthy men, not the type who would look for unjust profit. This would mean their qualifications must be the same as Moses' qualifications. As assistant shepherds to Moses they would have qualities like the Great Shepherd so as to deal justly with the people.—Ps. 19:7-9.

must judge the people on every proper occasion; and it must occur that every big case they will bring to you, but every small case they themselves will handle as judges. So make it lighter for yourself, and they must carry the load with you. If you do this very thing, and God has



Moses listened to the advice of his father-in-law and chose capable men to act as undershepherds with him in hearing problems and making decisions

commanded you, you will then certainly be able to stand it and, besides, this people will all come to their own place in peace."

—Ex. 18:22, 23.

<sup>14</sup> Moses listened to the advice of his father-in-law, and he went about choosing capable men to act as undershepherds with him in governing the nation of Israel. He followed the instructions to appoint some as chiefs over thousands, chiefs over hundreds and over fifties and over tens. The Bible account shows that, whenever difficult cases came to the attention of these assistant shepherds, cases that they could not handle, they would bring these to Moses, and Moses, in turn, would handle them in a righteous way.—Ex. 18:24-26.

#### THE PATTERN CONTINUED

<sup>15</sup> Thus, early in the history of the Jewish nation, long before they ever entered into the land promised to their forefather Abraham, Jehovah as the Shepherd of his people set a pattern for the shepherding

<sup>13, 14.</sup> How did Jethro suggest Moses divide the work, and did Moses do as Jethro suggested?

<sup>15, 16.</sup> How do we know the pattern suggested by Jethro was followed after Moses' death?

of his sheep that would be followed even down to our time.

16 After the death of Moses, Joshua became Israel's visible shepherd under the direction of Jehovah, and it was under the leadership of Jehovah through Joshua that the nation of Israel began their march into the Promised Land and proceeded to take possession of that which Jehovah had given them as an inheritance. The arrangement for capable, God-fearing, honest men to continue in positions of responsibility aided the nation in conducting its war campaign and settling the land of promise. Just before the death of Joshua we are told this: "And Joshua proceeded to assemble all the tribes of Israel together at Shechem and to call the older men of Israel and its heads and its judges and its officers, and they went taking their stand before the true God." (Josh. 24:1) At this time Joshua himself reminded these capable men of the responsibilities resting upon their shoulders and upon the entire nation so that they might continue to walk under the leadership of the Great Shepherd, Jehovah God. By doing so they would receive a grand blessing and great

<sup>17</sup> Following the death of Joshua the nation of Israel in its tribal inheritances continued some 300 years under the direction of judges who acted in many ways as shepherds to the people. The Bible book bearing the name Judges relates some of the acts of such judges and the conduct of the people during this time in the history of the Israelite nation. As their First Shepherd, Jehovah patiently led them and blessed them. It was a difficult period for Israel because in many instances they did not drive out the worshipers of false gods in the land, but allowed them to remain, and these came to be a snare to Israel.

<sup>18</sup> Following the turbulent period of the judges Jehovah, at the request of the people of Israel, in time granted them a human king as ruler. The king was to represent Jehovah before the people and was to walk in uprightness as Jehovah's representative, even as Moses, Joshua, and the upright judges in Israel had done. Such kings were to follow Jehovah's written word carefully. (Deut. 17:14-20) The Word of God relates in detail how the conduct of the kings, as shepherds or leaders of Israel, resulted either in Jehovah's favor or in his disfavor. The kings were

The false religious practices of these pagan inhabitants influenced the Israelites, and many times, instead of staying under the watchful care of Jehovah as their Shepherd, they would stray into the enemy camp and participate in religious idolatries that angered Jehovah. The Bible record shows that, when a righteous judge would die, the people would be like sheep without a shepherd and, instead of looking to Jehovah, they would be led into wrong paths. One such instance is recorded for us in Judges 2:19-22: "And it occurred that when the judge died they would turn around and act more ruinously than their fathers by walking after other gods to serve them and bow down to them. They did not refrain from their practices and their stubborn behavior. Finally Jehovah's anger blazed against Israel and he said: 'For the reason that this nation have overstepped my covenant that I commanded their forefathers and have not listened to my voice, I too, for my part, shall not drive out again from before them a single one of the nations that Joshua left behind when he died, in order by them to test Israel, whether they will be keepers of Jehovah's way by walking in it just as their fathers kept it, or not."

<sup>17. (</sup>a) Why was the period of the judges a trying time for Israel? (b) What does Judges 2:19-22 tell regarding Jehovah's disappointment with Israel?

<sup>18. (</sup>a) How were Israel's kings to conduct themselves as leaders and shepherds of the Israelites? (b) What did many kings not prove to be in Israel?

often influenced by the people. Many kings proved they were not capable men, fearers of God, trustworthy and haters of unjust profit. Their selfish inclinations at times led them and the entire nation into great difficulty and oppression. Instead of shepherding the people as Jehovah's earthly representatives, they became unjust, unkind and led Israel in false paths.—Isa. 1:4.

19 For many hundreds of years Jehovah showed patience and long-suffering with Israel's visible shepherds and with the people he had chosen to shepherd as his representative nation on earth. Jehovah's forbearance and love continued even though Israel turned from him to follow the false religious practices of the nations roundabout. Finally, however, the longsuffering and endurance on the part of Jehovah came to an end. In the days of Jeremiah, Jehovah spoke to the appointed shepherds who had become exceedingly lax, saying: "'Woe to the shepherds who are destroying and scattering the sheep of my pasturage!' . . . Therefore this is what Jehovah the God of Israel has said against the shepherds who are shepherding my people: 'You yourselves have scattered my sheep; and you kept dispersing them, and you have not turned your attention to them. Here I am turning my attention upon you for the badness of your dealings,' is the utterance of Jehovah."—Jer. 23:1, 2.

<sup>20</sup> Due to their not imitating the fine qualities of the Great Shepherd Jehovah, in caring for those in whom he showed great interest, Jehovah was indeed against such ones and warned of their coming destruction. However, Jehovah well realized that even among his people there were

those who wanted to do the proper thing and who wanted to continue under his watchful care and serve him with a pure heart. These he did not forget. His words were: "'And I myself shall collect together the remnant of my sheep out of all the lands to which I had dispersed them, and I will bring them back to their pasture ground, and they will certainly be fruitful and become many. And I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more, neither will they be struck with any terror, and none will be missing,' is the utterance of Jehovah." (Jer. 23:3, 4) Then, looking forward to a time in the distant future, Jehovah said: "And I will raise up to David a righteous sprout. And a king will certainly reign and act with discretion and execute justice and righteousness in the land."—Jer. 23:5.

<sup>21</sup> While Jehovah's chosen nation of Israel came to a disastrous end in 607 B.C.E., for not following the Great Shepherd's advice, still Jehovah remembered the righteous ones among the people. He made the promise that they would one day have over them a righteous shepherd, one who would deal with them even as he himself dealt with them in righteousness.

<sup>22</sup> The Bible clearly shows that with the coming of the Lord Jesus as Messiah, Jehovah had his appointed shepherd of the sheep for the benefit of his people. Jesus said of himself, "I am the fine shepherd." During the three and a half years of Jesus' earthly ministry he set about to show how well qualified he was as the fine shepherd of Jehovah, and how, in turn, he was able to select from among mankind those who had proved to be capable men, fearers of God, trustworthy, not seeking unjust profit. The first of these were the apostles

<sup>19. (</sup>a) What did Jehovah continue to do even though Israel was unfaithful? (b) How did Jehovah condemn the shepherds of Israel through his servant Jeremiah? 20, 21. Even though so many in Israel turned from Jehovah, why did Jehovah continue to show loving-kindness and mercy, and what did he promise?

<sup>22, 23.</sup> Whom did Jehovah select as his fine shepherd, and how did the fine shepherd make sure Jehovah's sheep would be properly cared for?

whom Jesus selected from among his disciples to be the foundation stones of the Christian congregation. Truly those whom Jesus chose proved to be fine undershepherds, working in close harmony with the Lord Jesus, the fine shepherd, and his Fa-

ther, Jehovah, the First or Great Shepherd of the sheep.

<sup>23</sup> To appreciate the great responsibility that these apostles knew fell upon their shoulders, as shepherds of the sheep, we will leave to the next article to relate.

## JEHOVAH Shepherds the Christian Congregation

JESUS CHRIST gave a fine example to his followers of what a shepherd should be like in caring for the sheeplike people of the earth. Jesus one time said that those who had seen him had seen the Father, because Jesus bore such an outstanding resemblance of the Father in all he said and did. Not only did the early congregation of the Lord's people have qualified men who were indeed interested in them, but some of these men had had the unique privilege of close association with Jesus in his earthly ministry.

<sup>2</sup> One illustration that Jesus gave of the type of shepherd he was, as a representative of his Father, and that his followers should be, is shown in Matthew 18:12-14. There Jesus gave this illustration: "What do you think? If a certain man comes to have a hundred sheep and one of them gets strayed, will he not leave the ninetynine upon the mountains and set out on a search for the one that is straying? And if he happens to find it, I certainly tell

you, he rejoices more over it than over the ninety-nine that have not strayed. Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish." How forcefully Jesus made the point that a shepherd truly cares for each sheep, especially for one that might stray from the fold and be endangered.

<sup>3</sup> One of the twelve chosen by the Lord Jesus, and who became a shepherd of the flock of God, was a man named Peter. In his writings we are told that Peter was an apostle of Jesus Christ and his first letter was penned to the "temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia." In this letter Peter gives many words of encouragement concerning the activity and conduct of Christians. When coming to the close of this letter Peter says: "Therefore, to the older men among you I give this exhortation, for I too am an older man like them and a witness of the sufferings of the

<sup>1.</sup> Like whom was Jesus and thus like whom would those he chose as qualified men be?

<sup>2.</sup> Cite the example Jesus gave of a concerned and loving shepherd.

<sup>3, 4. (</sup>a) How did Peter admonish shepherds to be like Jesus and his Father, Jehovah? (b) How would such care by these earthly shepherds be strengthening to the congregation?

Christ, a sharer even of the glory that is to be revealed: Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock. And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory."—1 Pet. 5:1-4.

4 These words of admonition by Peter were to the older men, the "capable men" in the congregation. They were to be taking tender care of the congregation, because it belonged to God. They were to do this, not because they were compelled to do so, but because they willingly wanted to serve the interests of the flock of God. They were not to be doing this work for any love of dishonest gain, but they were to be eager to imitate the Lord Jesus as well as Jehovah the Great Shepherd. They were to have the interests of the brothers at heart, setting a fine lead for them. This, indeed, was asking much of these shepherds. On the other hand, had not Jehovah the Great Shepherd shown such qualities by his interest in those who wanted to love and serve him? It was by Jehovah's undeserved kindness that Peter and the other apostles, and now these older men, were being used in the capacity of shepherds. These words of counsel reached many of the early congregations and indeed must have strengthened such congregations.

<sup>5</sup> The apostle Paul, also one of the apostles chosen to shepherd the congregations, especially being used to go to the non-Jewish peoples, had in mind the need for a proper view of this shepherding activity. In speaking to the older men of the congregation in Ephesus, Paul said: "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." (Acts 20:28) Paul. as Peter, realized the need for proper shepherding by the older men. And the apostles knew that when they were not there to give the fine shepherding lead to the congregation, difficulties would enter in among the people, even as Israel itself had drifted from pure worship. In fact, it was Paul who said: "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."-Acts 20:29, 30,

<sup>6</sup> It was shortly after the death of the apostles, the last of whom died around the year 100 C.E., that these "oppressive wolves" began to enter in among the flock and ceased following the fine instructions for shepherds as given by the apostles and other older men in the first-century congregation. Within not too many years the congregation of God came under the oppressive rule of false shepherds, and great darkness came upon the Christian congregation. The book History of the Christian Church, by Henry C. Sheldon (copyright 1894, page 239), says this concerning the early church: "While the Church had its special officers from the outset, these were not at first, with the exception of the apostles, widely distinguished from the general body of believers. A priesthood in the more emphatic sense was not congenial to the thought of the first generations of Christians. . . . 'The distinction,' says Ritschl, 'between the active and the passive members of the congregation—in other words, the Catholic conception of priesthood,—is foreign to the first two

<sup>5.</sup> Who did Paul say appointed the shepherds in the congregation, and what did he say would happen in time?

<sup>6.</sup> How did "oppressive wolves" enter in among the flock of God, and with what results?

centuries." The development of the episcopacy, or the government of the church by a hierarchy of bishops was gradual, but it brought with it "oppressive wolves" from among the flock of God who rose and who spoke twisted things to draw away disciples after themselves, even as the apostle Paul by holy spirit had warned would happen. History shows that as apostate Christianity came into favor with the political government it became more and more a part of this wicked system and drifted farther and farther from the teachings of Jesus Christ.

It was the Lord Jesus who said in prayer to his heavenly Father that his followers were no part of the world just as he was no part of the world and that his kingdom was no part of this world. (John 17:16; 18:36) But by the fourth century the union of church and state shows that the apostles' warning came true. Those left as shepherds of the flock turned to the world and became part of it. Writing of this union, the above-mentioned publication continues: "Church and State felt the uniting bond of common interests. The emperor saw that a measure of influence and agency in the affairs of the State might profitably be conceded to the Church. The Church felt that so useful an ally as the emperor ought to be allowed considerable prerogatives in her domain, that he might the more perfectly forward her interests. The extent to which imperial interference might properly go was not stated or understood; but in an age of despotic rule the concession to the temporal prince to interfere at all, in a sovereign capacity, would naturally enable him in a short time to become a most powerful factor in the affairs of the Church." —Pages 379, 380.

8 Under Constantine this union of church and state indeed did prove to be to Constantine's advantage and to the weakening of the true Christian principles laid down by Jesus for his followers. It was Constantine who is reported to have said to a company of bishops: "You are bishops whose jurisdiction is within the Church; I, also, am a bishop, ordained by God to overlook whatever is external to the Church." We are told: "He [Constantine] published decrees confirming the decisions of the bishops on questions of doctrine and worship, banished ecclesiastics who refused to subscribe the standard creed, ordered the restoration of excommunicated persons in the face of episcopal opposition, and prohibited the assemblies of various heretical and schismatic parties."-History of the Christian Church, Sheldon, pages 380, 381.

9 It was not long before all types of persons wanted to become "Christians" because of the favor being shown them by the political state. These persons had no intention of living lives in harmony with the example set by Christ Jesus, but were only interested in personal gain. The false shepherds who crept into the congregation had indeed spoken twisted things and had led astray many who wanted to follow the fine shepherd, Jesus Christ, and be under the watchful care of the Great Shepherd, Jehovah God. This was to last for many centuries. In fact, it was not until the latter part of the nineteenth century in the midst of great religious confusion that Jehovah again would have a faithful shepherd organization among mankind to guide and direct the efforts of his people in the time of the end of this wicked system of things. Jehovah through the apostle Paul gave inspired information that is part of the Holy Scriptures, so that in the time

<sup>7.</sup> What advice of the fine shepherd, Jesus, did the now false shepherds not heed, and what was the result to the Christian congregation?

S. To what extent did Constantine the Roman emperor come to speak for the apostate Christian congregation? 9. What now happened to the flocklike organization of God's people, and how long was it to last?

of the end man would know there would be a reestablishment of right worship under the watchful care of loving earthly shepherds imitating Jehovah and his fine shepherd Jesus Christ.—Eph. 1:8-10.

10 After literally hundreds of years of activity by false shepherds, who fleeced the sheep and ruined the flock, Jehovah again has faithful shepherds to care for those of mankind who want to come under his loving care. Christendom's shepherds can well be likened to the false shepherds in ancient Israel, and Jehovah's word equally applies to them as spoken by the mouth of Ezekiel: "Woe to the shepherds of Israel, who have become feeders of themselves! Is it not the flock that the shepherds ought to feed? The fat is what you eat, and with the wool you clothe your own selves. The plump animal is what you slaughter. The flock itself you do not feed. The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the lost one you have not sought to find, but with harshness you have had them in subjection, even with tyranny. And they were gradually scattered because of there being no shepherd, so that they became food for every wild beast of the field, and they continued to be scattered. My sheep kept straying on all the mountains and on every high hill; and on all the surface of the earth my sheep were scattered, with no one making a search and with no one seeking to find."—Ezek. 34:2-6.

<sup>11</sup> Then, telling what he would do, Jehovah through Ezekiel continues: "And I will raise up over them [his sheep] one shepherd, and he must feed them, even my servant David. He himself will feed

them, and he himself will become their shepherd. And I myself, Jehovah, will become their God, and my servant David a chieftain in the midst of them. I myself, Jehovah, have spoken." (Ezek. 34:23-25) Jehovah's Greater David, his Son, Christ Jesus, has indeed become in these days a fine shepherd for the sheep of Jehovah, and working closely with him are undershepherds, faithful men, capable men, fearers of God, and haters of unjust profit. In this twentieth century Jehovah has again raised up shepherds to care for his sheep.

<sup>12</sup> Those whom Jehovah has chosen through Christ Jesus have proved themselves to be capable men. Because Jehovah has chosen such kind of men, he once again is having his sheep gathered together into his fold, and they, in turn, are aiding many others to walk on the roadway to life.

#### WHERE TO LOOK NOW

13 You may now ask, Where should one look to find such faithful earthly shepherds, and among what organization of people will one find persons truly interested in caring for the spiritual needs of the Lord's sheep? Recognizing the way the religious organizations of Christendom have turned their backs on God's Word and have watered down God's commandments and teachings, many have become disgusted with apostate religion, and feel that it is not being used by God to help the people. Knowing of the responsibilities resting upon those who would be shepherds, and those who would be sheep, we call upon you to investigate the organization of Jehovah's witnesses to see what it is doing to help people come under the loving care of the Great Shepherd, Jehovah God.

<sup>10.</sup> How does Ezekiel 34:2-6 describe false shepherds, and what happened to the Great Shepherd's sheep? 11, 12. But what would Jehovah eventually do for his sheep?

<sup>13.</sup> Why have many lost confidence in any apostate religious movement, but what are we asked to do?

<sup>14</sup> Incorporated in 1884 the Watch Tower Society has been carrying on a shepherding work for over eighty years. This Society is today organized theocratically, with Jehovah the Great Shepherd, operating through his fine shepherd and by holy spirit making appointments of qualified men on this earth to act as shepherds of God's flock. Those appointed as shepherds of the flock must be, as were those chosen in the days of Moses, capable men, fearers of God, trustworthy and not looking for unjust profit. They must meet the requirements set out by holy spirit through the apostle Paul in his letter to Timothy. Such qualifications are these: "If any man is reaching out for an office of overseer, he is desirous of a fine work. The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a fine manner, having children in subjection with all seriousness." -1 Tim. 3:1-4.

15 The shepherds are a part of the congregation and not separate from it. This means these shepherds share in all of the activity of the congregation and take the lead for the benefit of the sheep, so that they will have a fine example to follow. One sharing as a shepherd of the Lord's sheep must show by his conduct and by his love for Jehovah and the sheep that his concern is for those whom Jehovah loves and is leading, namely, his sheeplike people. Paul shows the shepherd should set the lead in upright conduct. Those charged with shepherding the Lord's flock do not simply tell others what they must do, but they take the lead in doing the same work, including preaching the good news of God's kingdom, as did the fine shepherd Jesus Christ, when on earth. There exists no clergy-laity distinction, but all together are brothers and servants of Jehovah and one another. The appointment of all overseers, or shepherds, in the congregation conforms with the standard of instruction given by holy spirit as outlined in God's Word.

16 As overseer, or shepherd of God's sheeplike people, he has great responsibility in a congregation and is charged with looking after the welfare of those associated with the congregation. He must remember that in dealing with the sheeplike ones he cannot be harsh or oppressive. Rather. he must imitate the qualities that Jesus showed and that made him such an outstanding representative of his Father, Jehovah. An overseer who recalls the tender way in which the Lord Jehovah dealt with the people of Israel for many hundreds of years, in spite of their wayward course of action and their failing to keep His commandments, will recognize the necessity of being long-suffering and patient in dealing with those who belong to the Lord. While the overseer will want the congregation of sheeplike persons to operate efficiently, and he will make every effort to see that things in the congregation are done in a right way, he will never sacrifice love, understanding and compassion, for efficiency. In the congregation the overseer will find that he must spend time visiting those who are sick physically and spiritually. He wants to be upbuilding and helpful to them. He has to realize that, while something may not appear to be a problem to him, it may well be a problem for someone else. Not everyone sees everything in exactly the same way. Therefore, the overseer has

<sup>14.</sup> How is the Watch Tower Society organized, and what qualifications must shepherds today meet?

15. How are the shepherds or overseers today no different from the rest of the sheep in the congregation?

<sup>16. (</sup>a) Whom must the shepherds today imitate? (b) By his remembering God's tender care for Israel of ancient times, what will the overseer or shepherd today seek to do?

to be understanding, knowing that each servant of Jehovah is a different person and has to be dealt with oftentimes in a different way in order to get a right and loving response from such individual.

<sup>17</sup> Because of the serious problems that do arise in life that require the attention of mature older men, the organization has by holy spirit been made aware of the need of distributing the load of responsibility in the congregation. Even as Moses had to have help, so in modern times those serving the interests of their fellow Christians need assistance. So while there is a gov-

erning body of Christians charged with the oversight of the work, they alone could not handle all of the problems that arise in the lives of the Great Shepherd's people around the earth. Therefore, by holy spirit some are appointed as supervisors, or shepherds in countries and islands throughout the earth. In modern times we refer to such shepherds as branch servants. Within countries appointments of older men are made to fill other positions, such as district and circuit servants. They have certain responsibilities to fulfill toward groups or congregations of God's people in a particular area. Still others are appointed as congregation shepherds or overseers of perhaps 10 to 100 or 150 persons, and, in turn, there are some appointed as assistants to these congregation shepherds to help with the needs of the people in the congregations. All of this is done with the end in view of aiding the sheep belonging to the fine shepherd Jesus Christ and his Father Jehovah God.



A loving overseer of God's people finds time to help those with problems; he never sacrifices love, understanding and compassion for efficiency

18 All of these older men serving the interests of the Lord's sheep seek the direction of the Great Shepherd and his Son in dealing with the problems that arise. These shepherds carefully consider all problems of a serious nature that arise in congregations and they search the Word of God for direction and help, so as to make proper decisions. They are shepherds of God's people and therefore need to have a sound knowledge of God's Word. They need to be able to handle that Word in a right and worthy manner. (2 Tim. 2:15) Those serving as shepherds need to be the type of men who are swift about hearing, slow about speaking and slow about wrath. (Jas. 1:19) They should prove to be like those spoken of by Isaiah: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself. And each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water

<sup>17.</sup> Outline how responsibility for the Lord's sheep today has been distributed to many.

<sup>18. (</sup>a) How do today's shepherds in congregations show they are dependent upon Jehovah for help? (b) What do faithful shepherds prove to be, according to Isaiah 32:1, 2?

in a waterless country, like the shadow of a heavy crag in an exhausted land." (Isa. 32:1, 2) Such men are themselves greatly respected and dearly loved by those associated with them in the congregations.

19 It was the Lord Jesus who said: "I know my sheep and my sheep know me,"

19. How can we be confident now that Jehovah the Great Shepherd cares for us?

and so it must be that the shepherds of God's sheep, which in turn are Christ's sheep, must know those in the congregation and be known by them. In that way we will know that it is Jehovah, God of the universe, who cares for us and feeds us through faithful undershepherds even today in the time for the conclusion of the present wicked system of things.

# **ARE YOU**

RE you a spiritual-minded person or are you a physical-minded person? This is a question that all who claim to be servants of Jehovah God would do well to ask themselves. Why? Because of the words of the apostle Paul found at 1 Corinthians 2:14, 15. These show that "a physical man does not receive the things of the spirit of God, for they are foolishness to him . . . However, the spiritual man examines indeed all things."

While the "spiritual man" mentioned at 1 Corinthians 2:15 primarily refers to those footstep followers of Christ who have heavenly hopes, in a sense all who truly serve God can be said to be spiritual persons. Such faithful men of old as Abel, Noah, Abraham and the long line of faithful Hebrew prophets and kings can be said to have been spiritual men even though they entertained earthly hopes. CHARACTERISTICS OF THE "SPIRITUAL MAN"

The "spiritual man" referred to by the apostle Paul is not one who all day long wears a sanctimonious or religious expression on his face. Not at all! He does not wear his spirituality on his sleeve, so to speak. He knows that the scribes and Pharisees who opposed Jesus Christ were not spiritual men. They might have had the reputation of being such because of their repeating long prayers in public and wearing conspicuous religious paraphernalia. But those very things stamped them as actually being physical men and hypocrites at that, for they did it solely to be seen of men.-Matt. 6:5; 23:5.

In contrast to all such is the "spiritual man." He sincerely worships Jehovah God "with spirit and truth," the only acceptable way. He has faith, he knows that God is, that God lives, for all visible creation testifies eloquently to His existence. (John 4:24: Rom. 1:20) Knowing that God

is "the rewarder of those earnestly seeking him," the spiritual man has dedicated himself to serve God and to follow in the footsteps of God's Son, Jesus Christ.—Heb. 11:6; Matt. 16:24.

The Creator is very real to the "spiritual man." Like Moses of old, he walks through life as though seeing Him that is invisible, (Heb. 11:23-28) Because God is so real to him he trusts in Jehovah with all his heart and does not lean upon his own understanding, but in all his ways he takes notice of God. He therefore delights to commune with God in prayer. He appreciates what a precious privilege talking with God is and how much at all times he needs God's help. So he takes time to begin and end each day with praise, thanksgiving and petitions to his heavenly Father. Nor is he ever in such haste to eat that he cannot take time to thank God for each meal and to pray God's blessing upon it.—Prov. 3:5, 6; Phil. 4:6, 7.

Yes, the spiritual man is 'conscious of his spiritual need.' He appreciates that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Instead of making food, clothing, shelter and worldly pleasures his chief interests, he 'keeps on seeking first the kingdom of God and His righteousness.' He feels like the psalmist who said: "How I do love your law! All day long it is my concern." He is drawn to associate with others who are spiritual persons.—Matt. 5:3; 4:4; 6:25, 33; Ps. 119:97; Rom. 1:9-12.

That is why the spiritual man 'buys out time' from his daily affairs to study the Word of God. He not only reads God's Word, the Holy Bible, daily, but he also wants to understand what he reads. He is open-minded to offers of help and finds that the Bible-study aids published by the Watch Tower Society and distributed by the Christian witnesses of Jehovah are of

the greatest value in getting to understand God's Word and purposes. That is why he also wisely takes advantage of the opportunities afforded by the congregation meetings of the Witnesses to increase his understanding of God's Word.—Acts 8:30-35; Heb. 10:23-25.

Another basic characteristic of the spiritual man is his hope. It is no blind hope. No, he has a solid hope, strong, as an anchor to his soul, based on God's promises and performances in times past as recorded in His Word. He knows God cannot lie. Because of his hope the spiritual man is not unduly disturbed because of the increase of wickedness and violence and because the future looks so dark. He knows that very soon 'God's kingdom will come and his will then will be done upon earth as it is in heaven.'—Matt. 6:10; Heb. 6:18, 19.

Since "out of the abundance of the heart the mouth speaks," the spiritual man delights in discussing things relating to God's Word and purposes. When enjoying the company of others at social gatherings or when together in such activities as building or cleaning a Kingdom Hall or in preconvention work, the spiritual man tactfully causes the conversation to center around upbuilding, spiritual things.—Matt. 12:34.

#### THE SPIRITUAL MAN IS GOD-ORIENTED

A person may be idealistic and nobleminded and yet not be a spiritual person. How so? Because being a spiritual person involves more than merely having the welfare of man at heart as does the humanist.

The spiritual man knows that to love his neighbor as himself is only the second commandment and that the first and chief commandment is to "love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength."—Mark 12:29-31; Luke 6:31.

Yes, the spiritual man is God-oriented. He looks to God's Word rather than to mere human reasoning for guidance. He works at his job, 'not with acts of eyeservice, as a man pleaser,' but "with fear of Jehovah," "as to Jehovah." So he not only pays back Caesar's things to Caesar but is even more concerned with paying back God's things to God. He therefore gives God exclusive devotion.—Col. 3:22, 23; Matt. 22:21; Ex. 20:5.

#### THE SPIRITUAL MAN AS OVERSEER

The spiritual man does not lose sight of Christian principles in his relations with fellow Christians. In particular will the spiritual man be careful to be governed by Christian principles if he has oversight of other Christians. For example, an overseer in God's organization may also have a responsible position in the business world. Dealing all day with persons who not only are driven by purely selfish considerations but also are quick to take advantage of any mildness or kindness shown, a Christian may find himself becoming hard and abrupt.

Unless he is careful he may find himself dealing in that way with his fellow Christians who are unselfishly serving God. How unwise, how ill-advised, how unloving such an attitude would be! Are you avoiding such a mistake? Consider how much work Jesus had to accomplish in just a few short years. Had he been so efficiency-minded, would he have chosen nearly all humble Galileans to be his apostles? And what patience he showed in dealing with them!

The overseer today, whether of a congregation, a convention or a convention department, will do well to follow Jesus' example in this respect. While concerned with getting things done, you would not

want to handle your brothers in a harsh and brusque manner as though you were a ruthlessly efficient executive of a business enterprise, would you? So, even though you may have many things crowding in on your mind, as the apostle Paul did, do not overlook the need to manifest empathy. (2 Cor. 11:29) Instead of giving terse, abrupt commands, why not rather speak to your brothers in a kind tone and ask, "Would you please do this? Would you like to do that?" Why, of course, they would! They want to do all they can to further Jehovah's work, for they are doing it all out of love. And would it not be better to begin the morning with considering the day's Bible text and comment than being solely concerned that each one reports for work on time?

Should your Christian brothers be slow in "catching on" or show poor judgment, do not impatiently take the attitude that they should have known better. No, while being exemplary in zeal and efficiency yourself, do not drive others or expect as much of others as you do of yourself. Rather, remember in dealing with your brothers to manifest the fruitage of God's holy spirit. In particular give thought to love, kindness and mildness.—Gal. 5:22, 23.

Could Christians who are spiritual persons be more fully spiritual than they are at times? There is a tendency on the part of some when engaged in God's work to let the thinking of a physical man govern their relations with their Christian brothers, especially if they have some serving under them. Pertinent here are the apostle Paul's words: "Brothers, we request you and exhort you by the Lord Jesus, just as you received the instruction from us on how you ought to walk and please God, just as you are in fact walking, that

you would keep on doing it more fully."

—1 Thess. 4:1.

In view of all the foregoing, Are you a spiritual person? It is well if you can answer "Yes" to that question. Then the question remains, Could you be doing it more fully? If so, you and no doubt others will be happier if you do so!

## Your Decision TO SERVE GOD

THERE is so much for which to thank and praise Jehovah God. He has mercifully made provision for us to enjoy eternal life. Already he has arranged to erase the death-dealing effects of sin by providing his own Son as a ransom sacrifice for obedient humans. God's original purpose to have his earthly children enjoy a paradise home forever will soon be realized! Does not this loving provision of God cause your heart to overflow with thankfulness to Him?—John 3:16; 1 John 4:9-11.

True, none of us know everything about Jehovah and his ways. He is so great that humans will always be learning new things concerning him. (Rom. 11:33) But on the basis of what you already know, have you not come to appreciate that everything he does is right and that there is every reason to put full confidence in him? Are you not convinced that he truly loves his creatures, that he is merciful and gracious, yet, at the same time, perfect in justice and limitless in power and wisdom? Truly he is beyond compare! (Ps. 86:5, 10, 15) If this is the way you feel about Jehovah God, you will be moved to serve Him, and nothing will hold you back.

Two courses are open to all humans. One leads to death and the other to eternal life. God's Word says: "I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive."—Deut. 30:19, 20.

Which course will you choose? Making the choice to serve Jehovah will lead to your greatest possible happiness, both now and forever. As the psalmist said: "Happy is the man in fear of Jehovah, in whose commandments he has taken very much delight."—Ps. 112:1.

#### DEDICATION AND BAPTISM

When love for God moves you so that you want to do his will, then it is proper that you go to him in prayer through Jesus Christ and express your desire to be one of his servants, walking in the footsteps of his Son. It is appropriate that you tell Jehovah that you want to belong to him and that you want to do his will both now and for all time to come. (Ps. 104:33) In this way you dedicate yourself to God. This is a personal, private matter. Each person must decide for himself whether

he will serve Jehovah. No one else can do it for you.

After you have made your dedication to Jehovah to do his will, he will expect you to keep it. It is no light matter even though expressed privately to him. You should prove that you are a person of your word by faithfully sticking to this decision or dedication as long as you live.—Ps. 50:14.

You can be sure that the Devil will use every possible means to make you break faith with Jehovah. The Bible describes the Devil as "a roaring lion, seeking to devour someone." But Jehovah himself will be with you. You can always turn to him in prayer, and he will support you. Also, God has an organization here on earth, and here you will find mature Christians who will gladly give you loving encouragement and support.—1 Pet. 5:8, 9; 3:12; 1 Thess. 5:11.

Deciding personally to serve Jehovah and expressing this determination in prayer is important. But there is something more. This was shown by Jesus Christ, who provided a pattern for us to follow. Remember, Jesus did more than just tell his Father that he had come to do His will. (Heb. 10:7; Ps. 40:8) When he began his service as a preacher of God's kingdom Jesus went to John the Baptist, at the Jordan River, and was baptized in water.—Matt. 3:13-15.

The Bible reveals that Jehovah God approved of Jesus' baptism. It says that, on that important occasion, "the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: 'You are my Son, the beloved; I have approved you.' Furthermore, Jesus himself, when he commenced his work, was about thirty years old."—Luke 3:21-23.

Since Jesus set the pattern, dedicated Christians today also should be baptized. In fact, Jesus commanded his followers to make disciples of people of all nations and then to baptize these new disciples. This is no baptizing of infants. It is baptism of persons who have become believers, having made up their minds to serve Jehovah.—Matt. 28:19; Acts 8:12.

What, then, does Christian baptism signify? It is not a washing away of one's sins, because cleansing from sin comes only through faith in Jesus Christ. The Bible explains: "By means of him [Jesus] we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses."—Eph. 1:7.

So rather than being a cleansing from sin, Christian baptism is a public demonstration, testifying that one has made a solemn dedication to Jehovah God and is presenting himself to do His will. Thus, baptism is not to be viewed as of little importance. It is a requirement for all who obediently walk in the footsteps of Jesus Christ.

The Bible says that, after his baptism, Jesus "came up from the water." He had been actually down in the water so that John could completely immerse him. The Bible also says that at a later time John "was baptizing in Aenon near Salim, because there was a great quantity of water there." (Matt. 3:16; John 3:23) So, baptism was no mere sprinkling with water.

Proper Christian baptism is accomplished by having a devoted servant of God—a male, as John the Baptist was—completely immerse the person in water and then raise him up again. If you have made up your mind to serve Jehovah and want to be baptized, then make this known to the overseer of the congregation of Jehovah's witnesses with which you are as-

sociated. He will gladly assist you, without any charge for the baptism.

#### THE CHRISTIAN MINISTRY

Of course, dedication and baptism are not the end of one's doing God's will. They are only the beginning. They mark the start of a happy life of serving Jehovah, with the prospect of continuing alive forever, doing his will. A dedicated Christian should always have the attitude of Jesus Christ, who said: "I seek, not my own will, but the will of him that sent me." "My food is for me to do the will of him that sent me and to finish his work." —John 5:30; 4:34.

A principal part of God's work for Jesus on earth was to preach the kingdom of God, and to lay the foundation for a preaching organization to carry on this activity after his death. Jesus said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." That was God's will for him, and Jesus faithfully did it.—Luke 4:43; John 17:4.

What is God's will for Christians today? It is for them to do a similar preaching work, and one of great urgency. Bible prophecy reveals unmistakably that we are living now during "the conclusion of the system of things." And Jesus foretold regarding this time: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."

—Matt. 24:3, 14.

It is God's will that this preaching work be done now. The warning concerning the end of this wicked system must be sounded. Meek ones need to be shown the place of safety. Will you share in this work?

—Zeph. 2:2, 3; Prov. 24:11, 12.

Jesus Christ set the example in performing the ministry. He preached everywhere, in the cities and villages, in homes and in public places—even to a woman at a wellside. (John 4:7, 21-24) A true Christian today will follow Jesus' example. He will preach at every opportunity. He will not simply wait for people to come to him, but he will endeavor to seek out persons with a listening ear.

"Go," Jesus commanded, "make disciples of people of all the nations." (Matt. 28:19; see also 10:11-13) This command applies to all Christians—laborers and housewives, elderly persons and youths—even as it did in the first century. The Bible says that the apostles Peter and John were "unlettered and ordinary," and it also speaks of "Phoebe our sister, who is a minister." Christians from all walks of life shared in the ministry.—Acts 4:13; Rom. 16:1.

Early Christians followed Jesus' instruction and example, making a special effort to call on people in their homes. (Luke 8:1; 10:1-6; Acts 5:42) The apostle Paul said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20) This is still the principal way that true Christians carry on their ministry in our day.

Those who share in this grand work do not do so in their own strength. Jehovah God backs them up. By his spirit he qualifies and empowers them for the ministry. (2 Cor. 3:5, 6; 2 Tim. 4:17) Through his visible organization he provides training and assistance, at no financial cost, for all his witnesses. You, too, can enjoy the benefits of this provision, at your local Kingdom Hall.

When you make your wholehearted decision to serve Jehovah God, you will experience rich blessings. The happiness that you have had in learning the truth about Jehovah and his purpose will be greatly enlarged as you share it with others and

see the fine changes that it brings in their lives.—Acts 20:35; John 13:17.

As you more fully apply God's Word in your own life you will be drawn closer to your Creator. You will enjoy his loving care in ways that you have never experienced before. (Rev. 7:9-17) Indeed, your wise course will make God's own heart rejoice. (Prov. 27:11) And what joy will be yours as you experience fulfillment of the psalmist's words: "Happy is the people whose God is Jehovah!"—Ps. 144:15.

#### Happy Because of Being Jehovah's People

What blessings did ancient Israel enjoy due to having Jehovah as their God?

Among these blessings was the miraculous deliverance at the Red Sea in 1513 B.C.E. (Ex. 12:1-15:21) Two months later they were blessed by entering into a covenant with Jehovah and receiving a perfect set of laws from him. (Ex. 19:1-20:18) Forty years later they experienced the blessings of entering the land flowing with milk and honey. (Deut. 6:3) Under King David's reign they enjoyed many victories over their enemies, and under King Solomon that nation's happiness reached its peak.—1 Ki. 4:20-25.

As long as that nation worshiped Jehovah as their God its people were a happy people.

—Ps. 33:12.\*

Since Pentecost of 33 C.E. who have been Jehovah's happy people and nation?

Since that Pentecost it has been spiritual Israel that has been Jehovah's happy nation and people. On that day Jehovah poured out his holy spirit upon them, and they all began to speak in foreign tongues.—Acts 2:1-41.

These were not only anointed with God's holy spirit to proclaim everywhere the good news of God's kingdom but also begotten of God's spirit to be God's spiritual sons with the grand hope and promise of membership in God's heavenly kingdom with Jesus Christ.

What dramatic rebirth did this nation experience in 1919?

Even as ancient Israel was released from Babylonian captivity in keeping with God's promise, so also was spiritual Israel in modern times. It was taken captive and brought into a state of deathlike inactivity during World War I and then was reborn at "one time" in 1919. At the same time its religious position and relationship to God, its "land," was brought forth as "in one day." Suddenly the dynamic leading representatives of the Watch Tower Society were released from imprisonment. The international organization was reconstructed. Yes, dramatically, as if arising from the dead, the persecuted remnant of anointed Christians strode fearlessly upon the world stage of action. Fully alive, they began producing and bearing the fruits of the Kingdom; they thenceforth proclaimed God's kingdom as having come into power at the close of the Gentile times in 1914.—Isa. 66:5-8; Luke 21:24.

Who are increasingly now sharing happiness with Jehovah's spiritual nation?

Since the rebirth of Jehovah's nation in 1919 its membership has increased to the full number of its citizen body, namely, 144,000. (Rev. 14:1, 3) Each year the remaining earthly members of that nation grow fewer and fewer, as one by one they complete their earthly course and are united with their Lord in heaven. Those continuing on earth lovingly endeavor to share their happiness with others.

As a result their happiness is spreading to a "great crowd" of "other sheep" who are like 'alien residents' dwelling within the "gates" of spiritual Israel and having become "one flock" with the remnant under "one shepherd," Jesus Christ.—Rev. 7:9; John 10:16; Ex. 20:10.

These share with the remnant the happiness of having Jehovah, "the happy God," as their God, and are privileged to worship him "with spirit and truth." In turn, these endeavor to share their happiness with still others by proclaiming the good news of God's kingdom.

—1 Tim. 1:11: John 4:24: Matt. 24:14.

<sup>\*</sup> For details see The Watchtower, November 15, 1968.



• Why does the *New World Translation* read "epileptic" at Matthew 4:24, whereas some translations say "lunatic"?—P. K., U.S.A.

In the New World Translation of the Holy Scriptures this verse reads: "And the report about him went out into all Syria; and they brought him all those faring badly, distressed with various diseases and torments, demonpossessed and epileptic and paralyzed persons, and he cured them."—Matt. 4:24.

The Greek word translated "epileptic" at Matthew 4:24 and 17:15 is *seleniazomai*, meaning literally "to be moon struck." Many older Bible translations have used the corresponding word "lunatic," from the Latin *luna*, meaning "moon." Does "lunatic" adequately convey the correct meaning though? No, it does not, for

scholars generally agree that the malady intended is not mental derangement or insanity, but rather the chronic disease of the central nervous system now termed epilepsy. And this understanding is borne out by the use of this Greek word in ancient non-Biblical literature.

At one time people believed that "the epileptic seizures supposedly followed the phases of the moon." (Word Pictures in the New Testament, by A. T. Robertson, Vol. 1, p. 37) Whether that thought was current when Matthew wrote his Gospel is not known. However, his use of this common Greek term does not mean that he felt that the moon caused or aggravated epilepsy, any more than people today, when they use the words "lunacy" and "lunatic," think that the moon causes madness.

In view of the significance of the Greek word involved, many modern translations use "epileptic" at Matthew 4:24 or in a footnote. (Note The Jerusalem Bible in French, Spanish and English.) Thus, the rendering of Matthew 4:24 in the New World Translation reflects an interest in conveying in modern speech the exact meaning of the Bible.

#### **ANNOUNCEMENTS**

#### FIELD MINISTRY

True happiness comes, not from the mere possession of material things, but rather from the worship of the true God, Jehovah. Jehovah is "the happy God," and happy are those who worship him! Said the inspired psalmist: "Happy is the nation whose God is Jehovah, the people whom he has chosen as his inheritance." (1 Tim. 1:11; Ps. 33:12) Happy people like to share their happiness with others. And this is especially true of Jehovah's people! Since the basis for happiness is spirituality, Jehovah's witnesses will be sharing spiritual good things with their neighbors during July by offering them the fine Bible-study aid *The Truth That Leads to Eternal Life*, for only 25c.

proclaiming the good news of God's Hingdom.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 20: Jehovah, the Great Overseer and Shepherd of His People. Page 397. Songs to Be Used: 60, 41.

July 27: Jehovah Shepherds the Christian Congregation. Page 403. Songs to Be Used: 37, 118.

\* For details see The Parchlower, November 15, 1968,

## Announcing JEHOVAH'S KINGDOM JULY 15, 1969 Semimonthly **REVIVING THE SPIRIT** OF SELF-SACRIFICE SACRIFICES THAT ARE ACCEPTABLE TO GOD DEVELOPMENT OF TRINITY IN THE CREEDS HAVE YOU STUMBLED AT WHAT OTHERS HAVE DONE?

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
"They will all be taught by Jehovah."—John 6: 45; Isalah 54: 13

#### CONTENTS

A Confused Concept of God	419
Development of Trinity in the Creeds	421
Reviving the Spirit of Self-Sacrifice	425
Sacrifices That Are Acceptable to God	431
Have You Stumbled at What Others Have Done?	438
From Deathlike State to a New Life	443
"I Quit Smoking!"	446
Questions from Readers	447

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

#### Average printing each issue: 5,800,000 Five cents a copy "The Watchtower" Is Published In the Following 72 Languages

Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja	Semimonti Finnish French German Greek Hiligaynon Iloko Italian	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa	Ewe Fijian Ga Gun Hebrew Hindi Hungarian	Monthly Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana
Danish Dutch English	Japanese Korean Malagasy Monthly Bicol	Yoruba Zulu Croatian	Icelandic Kanarese Kikongo Lingala Malayalam Marathi	Russian Samar-Leyte Samoan Sango Sepedi Serbian	Tumbuka Turkish Twi Ukrainian Urdu
Armenian	BICOL	Croatian			

Bengali	Burmese	Efik				
				Yearly 8	subscripti	on rates
Wate	h Tower Soel	ety offices		for semi	monthly	editions
America,	U.S., 117 Ac	dams St., Broo	klyn, N.Y.	11201		\$1 \$1
Australia,	11 Beresford	Rd., Strathfle	ld, N.S.W.	2135		\$1
Canada.	150 Bridgelan	d Ave., Toront	o 390, Ont	ario		\$1
England.	Watch Tower	House, The Ri	idgeway, Lo	ndon N.W.	7	9/-
Jamalea,	W.I., 41 Tra	falgar Rd., Ki	ngston 10			9/-
		North Rd., A				90e
South Afr	lea, Private B	ag 2, P.O. Ela	ndsfontein,	Transvaal		70e
Trinidad,	W.I., 21 Ta	ylor St., Wood	brook, Port	of Spain		\$2
	Month	ly aditions east	half the o	have rates		

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn, Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A



### Confused Concept of God



THERE is much confusion today about God. Most persons will say that they believe in his existence, but generally their concept of him is vague. The teaching of the churches is largely responsible.

Theologian G. H. Boobyer frankly admitted this, saying: "Do we not find the orthodox doctrine of the person of Christ a source of much perplexity to enquiring non-christians and to many a christian believer under instruction? "True God from true God, begotten not made, of one substance with the Father' and 'the selfsame perfect in Godhead, the selfsame perfect in manhood, truly God and truly man'—thus runs the familiar language . . . Must it not be conceded that to many intelligent lay folk it seems sheer mystification?"—Bulletin of the John Rylands Library, Spring 1968, page 248.

Lutheran seminary professor N. Leroy Norquist, writing in *The Lutheran*, made a similar observation: "If a man who had never before heard what Christians believe found himself suddenly among a Lutheran congregation at the Sunday morning service he'd be thoroughly confused."

How do you feel? Are you, too, confused by the churches' teaching about God? What is your concept of God? Is it the same as what your religious organization teaches?

#### THE CHURCHES' CONCEPT OF GOD

The fact is, a large number of persons today do not really know what their church teaches about God. It has been observed that in many churches little is said about Him. Thus the *Ladies' Home Journal* of March this year carried the feature on its cover: "1,000 WOMEN REPORT: 'YOU CAN'T FIND GOD IN CHURCH ANYMORE.'" One member of the Congregational Church in Claremont, California, even said: "GOD IS DEAD posters are displayed in our Senior Married Group's meeting lounge."

Obviously the churches have not been doing a very good job of instructing their people about God. A major reason for this is their admittedly confusing concept of Him. What is this concept?

It is that God is 'three persons in one.'
All major churches of Christendom teach

this. The Roman Catholic Church does. And the basis for membership in the 237-member World Council of Churches declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

420

Thus the religious organizations to which the vast majority of persons in Christendom belong hold that the "Father, Son and Holy Spirit," although being three, are but "one God." Is this your concept of God? Do you really understand it?

#### EXPLAINING YOUR BELIEF TO OTHERS

If someone asked you to explain this concept of God to him, could you do so? According to Professor Norquist, this is what a visitor to church might say to a church member:

"You proclaim that the Father is God, the Son is God and the Holy Spirit is God and yet you're trying to tell me that you don't believe in three Gods but one. Do you mean that your God is two-, or perhaps three-faced, that he's the same God but acts differently with different kinds of people, shows different faces according to different situations?"

If you are a church member, how would you reply? Could you give a satisfactory answer?

People desire explanations. In order to have a basis for faith an individual requires answers that satisfy his mind. Christians are urged in God's Word always to be "ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) But

is there an explanation for how God can be three persons and yet one? Can you explain it?

Note what theologian Norquist finally concludes: "Well, we'd have to concede, we can't explain it. The doctrine of the Trinity cannot be 'puzzled out.' . . . The men who framed it designed it as a tool to be used against heretics.

"In fighting heresy, they experimented with words, sharpened phrases, until they had defined the relation of the three 'persons' of the Trinity in such a way that they could finally say, 'Unless you believe this you're not a true believer.' "—The Lutheran, June 15, 1960, pages 11 and 12.

Does it not seem that there is something wrong with a concept of God that cannot be explained? Is it any wonder that religion is in such a decline when its teaching about God is so confusing?

#### FORMULATION OF CREEDS

What does it mean that "men who framed it . . . experimented with words, sharpened phrases, until they had defined the relation of the three 'persons' of the Trinity"? What men framed this concept of God?

Actually it was churchmen who lived after the death of Jesus. These men formularized statements of belief or confessions that began with the words "I believe." This expression "I believe" in Latin is "credo," and from it comes the English word "creed." It was in these "creeds," or statements of belief, that the concept of the Trinity developed.

Are you familiar with these creeds? What do they contain? Is what is expounded in them a firm basis for faith?

## DEVELOPMENT OF

Trinity in the Creeds

ROBABLY most churchgoers today believe that Jesus Christ and his apostles developed the doctrine of the Trinity. However, Professor E. Washburn Hopkins explains in his book *Origin and Evolution of Religion*, page 336: "To Jesus and Paul the doctrine of the trinity was apparently unknown; at any rate, they say nothing about it." They formulated no creed defining a Trinity.

The fact is, the word "trinity" does not even once occur in the Holy Bible. Nor are such expressions as "one God, Father, Son and Holy Spirit," or "one substance with the Father," found in the Bible. To the contrary, the Bible speaks of Christ as "the beginning of the creation by God," and says that "the head of the Christ is God." (Rev. 3:14; 1 Cor. 11:3) Thus, the New Catholic Encyclopedia says of the Trinity: "It is not, as already seen, directly and immediately the word of God." —Volume 14, page 304.

#### UNKNOWN TO EARLY CHURCHMEN

Nor was the 'three persons in one God' concept developed immediately after the death of Jesus and his apostles. This is noted by Episcopal professor of church history James Arthur Muller, who writes: "This lack of a formulated doctrine of the Trinity reflects the theological thought of the second century. In the works of Justin Martyr, who wrote in about 150 A.D., the preexistence of the Son is stressed, yet in relation to the Father He is spoken of as 'in the second place.' "—Creeds and Loyalty, page 9.

Even toward the end of the second century the prominent churchman Irenaeus spoke of Christ as being subordinate to God, not equal to him.—See *Irenaeus Against Heresies*, Book 2, chapter 28, section 8.

Thus the Trinity was unknown to early churchmen. Actually it was some 400 years or more after the death of Christ that the concept of 'three persons in one God' was finally formulated by men and introduced into the church.

#### THE APOSTLES' CREED

"But," someone may object, "did not the apostles themselves compose the Apostles' Creed? And does not this creed teach the Trinity?"

That the twelve apostles wrote this creed was taught for centuries, and it was piously believed. But this claim has been proved untrue. Actually, the evidence reveals that the "Apostles' Creed" was framed by men living hundreds of years later!

The Faith of Christendom, a source book of creeds and confessions, edited by B. A. Gerrish, observes: "So far, then, from being composed by the Apostles in person, we have no reason to assume that the Creed which bears their title appeared less than five hundred years after their time." Examine the Apostles' Creed set forth below:

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the

dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."\*

You can see that nothing is said here about God, Jesus Christ and the Holy Ghost as being "one God." However, during the years in which the Apostles' Creed was being formulated great controversy developed over the nature of Christ. What exactly was his relationship to God? Was he lesser than and distinct from God, or was Jesus God himself?

#### THE NICENE CREED

By the fourth century some churchmen, including the young archdeacon Athanasius, were arguing that Jesus and God were one and the same person. On the other hand, men such as the presbyter Arius held to the position of the Bible, that Jesus was created by God and was subordinate to his Father. In 325 C.E. a church council, called by Roman Emperor Constantine, met in Nice, Asia Minor, to decide on such issues. At this council pagan Emperor Constantine favored the side of Athanasius. Therefore, the views expressed by Arius, although based solidly on the Bible, were declared heretical.

Hence there followed an 'experimenting with words and sharpening of phrases' to design a creedal tool to use against those who held that Christ had a beginning and was not the same substance as the Father. In its original form, the Nicene Creed was clearly designed to combat the position of Arius. It concluded with this pronouncement, which was later dropped from the creed:

"But those who say there was a time when he was not; or that he was not before he was begotten; or that he was made from that which had no being; or who affirm the Son of God to be of any other

substance or essence, or created, or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize [cursel."

Noteworthy, too, is the fact that the original creed drawn up at Nice did not give personality to the Holy Ghost. However, later additions, believed to have



The pagan Roman Emperor Constantine called a church council in Nice in 325 C.E. He influenced the adoption there of the Nicene Creed with its Trinity teaching

been made at the Council of Constantinople in 381 C.E., did. The creed drawn up at Nice in 325 C.E., with its later alterations, passed into history as the Nicene Creed. It reads as follows:

"I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead whose kingdom shall have no end. And I believe in the Holy Ghost the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who

<sup>\*</sup> The creeds, as they appear in this article, are quoted from M'Clintock & Strong's Cyclopædia, Volume 2, pages 559-563.

spake by the prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

After carefully reading the Nicene Creed, it is interesting to note that in it the Trinity is not yet completely defined. The Father and Son are asserted to be of the same substance, and the Holy Ghost is called "Lord and Giver of Life," but these three are not said to be "one God." There was to be yet further 'experimenting with words and sharpening of phrases.'

#### THE ATHANASIAN CREED

It is in the Athanasian Creed that the Trinity was finally defined. As you recall, Athanasius was the young archdeacon who prominently supported the views set forth in the Nicene Creed. Did he also compose this creed bearing his name?

This is what was believed for centuries, but this has definitely been proved untrue. The Faith of Christendom observes on page 61: "The attribution of the Creed to Athanasius was exposed in the seventeenth century by the Dutch scholar G. J. Voss. It has been argued on internal evidence that the document may be dated to the period between A.D. 381 and 428."

However, there is no certain evidence for such an early date for the creed. In fact, there is no reference to it in completed form until hundreds of years later! Thus, John J. Moment, in his book on the creeds, states flatly: "Athanasius had been dead for five hundred years when it appeared." (We Believe, page 118) Observe how the Athanasian Creed defines the Trinity:

"... we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory

equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

"So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet there are not three almightys, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods and three Lords.

"The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity .... "

So, many hundreds of years after the death of Jesus Christ, the Trinity doctrine was finally formulated. Men had, in the words of theologian N. Leroy Norquist, "experimented with words, sharpened phrases, until they had defined the relation of the three 'persons' of the Trinity in such a way that they could finally say, 'Unless you believe this you're not a true believer.'"

In this way, therefore, the concept of God now held in most churches was formularized.

#### WIDE ACCEPTANCE

Perhaps, though, you may not believe that your church really approves these creeds. It is true that the trend has been not even to attempt to teach parishioners the perplexing concept of God that they propound. But this does not mean that the creeds have been rejected by the churches. To the contrary, almost all churches still hold to their confusing concept of God.

That the Roman Catholic Church does is clearly stated in *The Catholic Encyclo*pedia under its heading "Trinity." After citing a portion of the Athanasian Creed, it declares: "This, the Church teaches."

The Church of England also endorses the Apostles', Nicene and Athanasian creeds. The Protestant Episcopal Church does too, explaining that from the Church of England it "is far from intending to depart . . . in any essential point of doctrine."

Lutheran bodies also embrace these creeds. The constitution of the Lutheran Church in America, Article II, section 4, says: "This church accepts the Apostles', the Nicene, and the Athanasian creeds as true declarations of the faith of the Church." Similarly, the constitution of the United Church of Christ states: "It claims as its own the faith of the historic Church expressed in the ancient creeds . . . "

Presbyterians endorse the Nicene Creed, and so do major Methodist bodies. These religions officially hold the Trinitarian concept. Although Baptist bodies generally do not subscribe to creeds, the Associate General Secretary of the American Baptist Convention observes regarding the Athanasian Creed: "I am confident that most

American Baptists would be in substantial agreement with its contents."

It is true that certain churches of Christendom may not officially endorse any creeds, yet almost all do uphold the Trinitarian dogma that they developed. Thus John J. Moment wrote regarding the Athanasian Creed in his book We Believe: "Its stereotyped definitions have continued to be accepted in Protestantism, more or less consciously, as the norm of orthodoxy."

#### AN UNSCRIPTURAL CONCEPT

God's Word, however, is in direct opposition to this 'three persons in one God' concept. The Bible says that God is the "King of eternity," and is without beginning or end. (1 Tim. 1:17; Ps. 90:2) But the Bible says that, unlike his eternal Father, Jesus is "the beginning of the creation by God." (Rev. 3:14) Further proof that Jesus and God are not one and the same or equal is seen in the fact that upon Jesus' resurrection from the dead, "God exalted him to a superior position." (Phil. 2:9) If, before his exaltation, Jesus had been equal to God, he could not have been exalted any further, for that would have made him superior to God. How evident that the Trinity doctrine was not taught by the first-century Christians!

The Bible teaching is clear. Jehovah is the Almighty God who "created all things." (Rev. 4:11) Jesus Christ is "God's Son," not Almighty God himself. (Luke 1:35) And the holy spirit is not a person but is God's active force with which persons can be filled. (Acts 2:4) Since the churches obviously have not been teaching these Bible truths, it is vital, if you desire to please your Creator, to separate completely from such religious or-

ganizations.—Rev. 18:4.

# Reviews The Spirit of SELF-SACRIFICE

"If anyone wishes to be a follower of mine, he must leave self behind."

—Luke 9:23.\*

THE Founder of Christianity at one time said: "If anyone wants to come after me,

let him disown himself and pick up his torture stake day after day and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for my sake is the one that will save it. Really, what does a man benefit himself if he gains the whole world but loses his own self or suffers damage? For whoever becomes ashamed of me and of my words, the Son of man will be ashamed of this one when he arrives in his glory and that of the Father and of the holy angels." Obviously, Jesus Christ was inviting others to a course of self-sacrifice when he said the above words, which are recorded in the Holy Bible at Luke 9:23-26.

<sup>2</sup> But is not that invitation a little outdated? Why be interested in a course of self-sacrifice today when no one cares much about those who do and there is so much that this modern world has to offer and work for? Why should one "disown himself" when everywhere people are doing just the opposite, asserting themselves, and demanding more and more free-

dom? They want more of the good things this world has and feel they have the right to take these by force if not by other means. Why should not one seek to 'gain the whole world' or at least a good portion of it? Is it really true that following a course of self-sacrifice 'for his sake' could benefit such one to the extent of saving his life? The Bible and the recent history of true Christians provide some very encouraging answers. Even a person only mildly interested in spiritual things cannot help but be interested in the answers to these questions in view of the lack of honor, integrity and self-sacrifice in the world today.

<sup>3</sup> But is this world that bad? Is its course so bad that steering clear of it is so necessary? Yes, and it should not come as a surprise to anyone that the world as a whole is becoming more and more self-indulgent and materialistic. This state of affairs was foretold by one of the most reliable of prophets, the apostle Paul, and his prophecy is recorded at 2 Timothy 3:1-5: "But know this, that in the last days critical times hard to deal with will

<sup>\*</sup> New English Bible, 1961.

What did Jesus Christ say that indicated he was inviting others to enter into a life of self-sacrifice?
 What questions might one ask concerning that invitation?

<sup>3.</sup> What kind of world does one who takes up a course of self-sacrifice leave?

be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, 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." All around us we see clearly now the fulfillment of this prophecy. In fact, to say simply that people are becoming more self-indulgent and materialistic is putting it mildly. It is actually the spirit of rebellion and anarchy that one sees everywhere.

<sup>4</sup> But are there some who are concerned with developing the spirit of self-sacrifice? Yes, Jehovah's true servants are. This, too, was foretold. Psalm 110:3 says: "Your people will offer themselves willingly on the day of your military force. In the splendors of holiness, from the womb of the dawn, you have your company of young men just like dewdrops."

<sup>5</sup> There must be something that these Christians have in mind that is worth while sacrificing for today. There is. True Christians know that God's kingdom has been established in the heavens and has been reigning for some time. In fact, we are a long way into the time of the end, and not too much time remains for this old system of things. When God, through his king, Jesus Christ, takes action to rid this earth of those who have no interest in doing things His way it will be too late for any more to come out into God's place of safety. World events in fulfillment of Bible prophecy give sure indication that only a few years remain for this wicked arrangement of things. How could one, <sup>6</sup> There is, then, a real need for reviving the spirit of self-sacrifice. The good news concerning that kingdom must be preached, and it takes faithful, zealous servants of God to do this. Appreciating what is involved in self-sacrifice will help one to continue in a faithful course. Self-sacrifice is by no means a mere formalism. We want to enter into the true spirit of it.

#### SACRIFICING WHAT?

The sacrificing that we are talking about does not have to do with sacrificing someone else or something that belongs to someone else. We are talking about self-sacrifice. A mad dictator is willing to sacrifice the lives of thousands in order to gain his own selfish ends, often convinced that his cause is just. Rioters in so-called "free" countries who destroy property and life are guilty of the same thing. So are anarchists and revolutionaries. But the true Christian sacrifice is one of self, not improperly implicating or obligating others.

<sup>8</sup> Sacrificing has to do with giving up things. To quite some extent it has to do with giving up things of a material nature that constitute an attraction to the flesh and that stand in the way of complete and unhindered service to Jehovah. Some of these material attractions or fleshly desires may lead to overindulging the sinful or fallen flesh, something either outrightly condemned in God's Word or strongly counseled against. Eating and drinking excessively would fall into this

then, find something more worth while to make sacrifices for than God's kingdom by Christ, encouraging those who have a love of righteousness to take a firm stand for that kingdom now? No better cause could be found!

<sup>4.</sup> Who are interested in self-sacrifice, and how was this foretold?

<sup>5.</sup> What do they have that is worth sacrificing for?

<sup>6.</sup> Why be interested in learning the Bible viewpoint?
7. What is included and what is not included in self-sacrifice?

<sup>8. (</sup>a) What are some things that one ought to see clearly the need for giving up? (b) Why should they not be difficult to give up?

category. Gambling, or becoming closely associated with gambling arrangements, would be another. Closely associating with those of the opposite sex when one is not free to do so or doing so in an improper way is still another. Giving up things not within our right is something that we can quite easily see the need of. Besides, they are usually harmful to physical or mental health. Abstaining from such things usually is not too difficult and is really basic to becoming a Christian.

9 But what of those pleasures that simply constitute "normal" living? Is it not all right to live like other decent people in the neighborhood or country are living? After all, the Bible promises us an earthly paradise in which we can enjoy doing things that normal humans would naturally like to do. What is wrong with having a home that is large enough to be comfortable in, devoting some time to an educational hobby, watching the better television programs and keeping vigorous and healthy through things like swimming, boating, skiing and traveling? We will undoubtedly enjoy these things in God's new order after Armageddon, so why not enjoy these clean and wholesome things now?

10 In themselves, these things are not wrong. It has to do with what is best, rather than what is permissible. Enjoyed properly, they can be very beneficial. It is simply a matter of having perspective. It is a matter of making the best possible use of the remaining time. One must be able to evaluate or appraise things so as to judge or decide what is truly worth while and most beneficial, and especially what is worthwhile activity in this day. What was it that was worth while in Noah's day? Matthew 24:38, 39 says: "For as they were in those days before

the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away." Jesus did not say that all of their activity was wrong in itself. It was just that they should have been listening to what God had to say to them through Noah, His "preacher of righteousness." These "normal" things of life should not have filled their lives to the exclusion of God's will for that day. Likewise, Jehovah has something much more important for us today to do than get involved excessively in normal pursuits of the world. Giving up such things probably constitutes one of the greater tests in self-sacrifice.—1 Cor. 7:29-31.

<sup>11</sup> One must be able to see in its true light what is being given up now as compared with the reward that is to be won. It reminds us of Esau. He was not a good judge of values. He was willing to give up his priceless birthright for some stew. (Gen. 25:29-34) Jesus did not have a place to lay his head but he adhered to a course of integrity and self-sacrifice in order to get the reward that had been promised him. He had perspective and a good sense of values. The apostle Paul also had good perspective. At Philippians 3:8 he wrote: "Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ."

<sup>12</sup> There is another reason why the Christian life is one of self-sacrifice. It has to do with the view that those in the world will have of us when we become

<sup>9.</sup> What are some things that might not be so easy to give up or give less time to?

<sup>10.</sup> If these things are not wrong in themselves, then what might be the danger in them?

<sup>11.</sup> What is needed in order to maintain a balance in these matters?

<sup>12. (</sup>a) What is another thing that one taking up Christianity will have to give up? (b) How does the apostle Paul prepare us so that we can have the right view?

identified with Jehovah's people. Everyone likes to be well thought of. Who likes to be looked down on, and especially when this is done in an unjust way? But one who makes himself prominent as a servant of God will not in this way enhance his prominence in this world. This is something he will have to sacrifice. It is not easy to bear, being looked down on; as described at 1 Corinthians 4:13, "we have become as the refuse of the world, the offscouring of all things, until now." Note Paul's description of the kind of person that will normally accept the truth and the view that the world as a whole has of those who are Jehovah's servants: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; 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, in order that no flesh might boast in the sight of God. But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; that it may be just as it is written: 'He that boasts, let him boast in Jehovah." "-1 Cor. 1:26-31.

#### NOT EASY TO BE SELF-SACRIFICING

<sup>13</sup> Some find it difficult to make the change that will cause them to stand out as different from the world. They feel it is too much of a sacrifice. This should not be. Rather, seize the opportunity to show clearly just why you are different. These

are opportunities, not obstacles! Those who are young and still in school will have many fine opportunities to stand up for what they know to be right and to provide an effective witness while doing so. Maybe you will have to abstain from styles, fads, parties, popularity or college. In doing so you will provide a refreshing example to some who might have a leaning toward righteousness. Mothers and housewives might not be fully accepted in a neighborhood, but that is not the important thing. The important thing is to stand uncompromisingly for the truth no matter what others may think or say. The same is true of fathers and husbands at their places of secular employment.

14 Some, in fact, find it not only difficult but impossible to make the change. They will study with one of Jehovah's witnesses for quite some time and then stop. They recognize that this is undoubtedly the truth, but they see what self-denial they will have to make and they feel that they cannot do this. Others have even taken the steps of dedication and baptism, served faithfully for some time and then have fallen away. It takes faithfulness in this course of self-sacrifice if one is to push on to maturity. The apostle Paul lost one of his traveling companions in this way. "For Demas has forsaken me because he loved the present system of things." (2 Tim. 4:10) What a shame for this to happen when such fine progress was being made!

<sup>15</sup> But whose fault really is it when one falls from the Christian course of self-sacrifice back into the worldly course of self-indulgence? Certainly not God's. He has not allowed the temptations to become too great so that a fall was inevitable. To the contrary, 1 Corinthians 10:13

<sup>13. (</sup>a) Do some find it difficult to change? (b) What is a better view?

<sup>14.</sup> What happens to some in connection with self-denial?

<sup>15.</sup> Is it excusable when one falls from the course of self-sacrifice?

points out: "No temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." Jehovah helps, he does not hinder. There is no doubt that there are many things to tempt one from a course of self-sacrifice back into the materialistic world. But it is not God's fault when it happens.

of self-denial? The sooner one starts, the better. Childhood is the best time. Parents who keep their children busy at worthwhile tasks in and around the home get the best results. It should be meaningful work that contributes to the family arrangement, and thus shouldering responsibility is learned. Some parents feel that because they had to work hard and had very little during their childhood they are going to see to it that it will be different for their children. They say that their children are not going to be deprived of things as they were. In their own child-

hood they wore shabby clothing, had poor or no equipment for recreation and play, and had very simple food along with long hours of hard work. But remember, it is not necessary to change all of this in order to benefit your child. Provide him with the needed clothing, be reasonable in recreation, give him wholesome food, but why eliminate the work? Too much leisure time is not at all good for a child. It provides poor training and background for a vigorous life of self-sacrifice and productive activity as a servant of Jehovah when he grows to manhood. It is not easy to overcome a habit that is deeply ingrained, and laziness certainly can become a habit. And the result? "The very craving of the lazy will put him to death, for his hands have refused to work."—Prov. 21:25.

<sup>17</sup> Actually many parents that had to work hard and had to do without some things when they were growing up are usually quite eager to tell about it now. That is because they now know that much of it was good for them and they are glad that they had that kind of training and conditioning. Proverbs 22:6 encourages: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." Disciplining your sons and daughters in a course of self-denial could well be one of the most valuable things they will inherit from you. And remember, your example will drive home

17. (a) Many parents that lived frugal lives in child-hood feel how concerning it now? (b) What might well be the best thing a parent passes on to his child?



Childhood is the best time to begin a course of self-denial. Children should be given worthwhile tasks around the home

<sup>16. (</sup>a) When should training in self-denial begin? (b) How do some parents feel about this, but what is the best view?

the point of the verbal instructions you give.

18 It is not difficult to become selfindulgent again. God knew that the natural bent of imperfect man was downward. So, for the protection of his people, the Israelites, he forewarned them of what having material abundance in "the land flowing with milk and honey" might do for them. After the hardships of the fortyyear trek in the wilderness they were told: "When you have eaten and satisfied yourself, vou must also bless Jehovah vour God for the good land that he has given you. Watch out for yourself that you may not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; for fear that you may eat and indeed satisfy yourself, and you may build good houses and indeed dwell in them, and your herd and your flock may increase, and silver and gold may increase for you, and all that is yours may increase; and your heart may indeed be lifted up and you may indeed forget Jehovah your God, who brought you out of the land of Egypt, out of the house of slaves." (Deut. 8:10-14) Yes, those who become materially rich can easily forget God. They can begin to rely on themselves instead of Jehovah and begin a downward slide that finds them out of the truth. That is one thing that Jesus had in mind when he said: "Truly I say to you that it will be a difficult thing for a rich man to get into the kingdom of the heavens. Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." (Matt. 19:23, 24) It is necessary to be extremely careful with respect to acquiring material wealth if one is to continue faithfully serving Jehovah. Possessing much material wealth is not generally conducive to developing a good Christian spirit of self-sacrifice, just as God told the Israelites.

<sup>19</sup> One has only so much time and so much energy. Using these two valuable commodities in accumulating or managing material possessions just crowds out spiritual matters. Not only is time used up and energy spent on material things, but the mind, during that time, is being occupied unprofitably. Spirituality is being built up only when the mind is busy with spiritual matters. Having less of this world's goods, while at the same time having what is needed, can be a blessing in many ways. (Prov. 30:8) It usually allows more of our time, energy and thoughts to be occupied with Kingdom interests.

20 But has not the Society in recent years recommended greater flexibility in our congregational service schedules and other service matters, saving that the congregations need not seek to make rigid rules and arrangements for publishers, but, rather, the brothers can engage in service when they personally decide it is best for them? Has it not been made clear that it is all right, for example, to make backcalls or conduct home Bible studies on Sunday mornings rather than adhere firmly to a schedule of house-to-house work the first thing Sunday morning? Does not all of this indicate that we do not have to push ourselves into the service when we do not feel like it and that the preaching and teaching work will get done somehow and we do not have to exert ourselves so strenuously?

<sup>21</sup> When it is examined carefully, we will see that what has been suggested is not a slackening of the hand, but, rather, that

<sup>18. (</sup>a) Of what did God warn the Israelites? (b) What can we learn from this?

<sup>19.</sup> What is a good balance with respect to material possessions?

<sup>20, 21.</sup> If greater flexibility in service arrangements has been suggested, what does this indicate and what does it not?

things can be arranged to suit the individual publisher so that he can actually accomplish more, if he personally wants to. It allows for greater initiative in service to Jehovah, and Paul says: "For you know that it is from Jehovah you will receive the due reward of the inheritance." (Col. 3:23, 24) Many servants of God, getting the spirit of the suggestions, have greatly increased both their time in the field service and also their effectiveness. Thus, we see that the need for exerting ourselves as dedicated Christians in a course of self-

sacrifice is still with us; in fact, the need is actually greater.

<sup>22</sup> The course of self-sacrifice is not an easy one. It requires hard work and vigilance. But appreciating who it is that invites us to this course and the rewards that lie ahead, we agree that it is truly worth while. Their having the right view of it and appreciating the need for it will add to the blessings of those who shun the path of self-indulgence today.

22. What do we conclude with respect to the matter of self-sacrifice?

## SACRIFICES That Are ACCEPTABLE TO GOD

HEN God's servants of old sacrificed to him in the proper manner it was a pleasing thing to him. When the global flood had wiped out all wicked ones and Noah built an altar to Jehovah and offered burnt sacrifices thereon, the account says, "And Jehovah began to smell a restful odor." (Gen. 8:21) It apparently was a very satisfying thing to Him. The same was true with the sacrifices offered by his people in the land of Israel when they were offered according to his instructions.

<sup>2</sup> On the other hand, the record is clear that not all sacrifices were received by Jehovah in that favorable way. When Saul, Israel's first king, disobeyed Jehovah in the matter involving the nation of Amalek,

saving their king, Agag, and the best of the Amalekites' herds and flocks, making the excuse that these would provide a fine sacrifice, Samuel said: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power and teraphim. Since you have rejected the word of Jehovah, he accordingly rejects you from being king."

—1 Sam. 15:21-23.

<sup>3</sup> After the return of the Israelite exiles from Babylonian captivity, in Malachi's day, God found both the people and the priests guilty with respect to the sacri-

How did Jehovah feel when his servants of old offered sacrifices to him?

<sup>2.</sup> Were all sacrifices received by God in a favorable way, and why?

<sup>3.</sup> How did Jehovah regard the sacrifices offered in Malachi's day?

fices presented on the altar at his temple. When the priests asked, "In what way have we polluted you?" God answered, "By your saying: "The table of Jehovah is something to be despised.' And when you present a blind animal for sacrificing: 'It is nothing bad.' And when you present a lame animal or a sick one: 'It is nothing bad.' Bring it near, please, to your governor. Will he find pleasure in you, or will he receive you kindly?" (Mal. 1:7, 8) Jehovah was not hesitant in setting things straight in matters involving his temple and altar. Hypocrisy or dishonesty in the matter of sacrifices was not tolerated.

4 Jehovah made it very clear what he desired from his people. The animals themselves were to be the very best they had. Also, these were to be offered with a good motive issuing from a pure heart. Note Micah 6:6-8: "With what shall I confront Jehovah? With what shall I bow myself to God on high? Shall I confront him with whole burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my first-born son for my revolt, the fruitage of my belly for the sin of my soul? He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" It is obvious that Jehovah was interested in the spirit behind the offering.

<sup>5</sup> Although the need for animal sacrifices was done away with when the Law covenant was abolished, yet God is still interested in sacrifices today. He also has the same interest in the right kind of sacrifices. The apostle Paul makes that

clear in what is recorded at Hebrews 13: 15: "Through him [Christ] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." Offering to God a sacrifice of praise includes telling the good news of the Kingdom to others and doing so in the right way. But besides preaching and teaching the truth, which Paul here had in mind, the Christian offers sacrifices to God in a number of ways. Why, his entire dedicated life course was to be one of sacrifice as indicated by Peter, when he said: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) That the dedicated, baptized Christian's conduct in general has to be acceptable, note what Peter further says: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection." (1 Pet. 2:12) The apostle Paul also emphasizes these points when he says: "Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." And to make it clear that this course has nothing to do with the course followed by those in this old wicked system of things he continues: "And 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 perfect will of God." (Rom. 12:1, 2) Yes, while God is no longer interested in animal sacrifices, he is interested in the sacrifices his servants make on earth today in behalf of pure worship, and those sacrifices include their entire way of life. God has made clear

<sup>4.</sup> What does Micah 6:6-8 help us to appreciate concerning Jehovah and sacrifices?

<sup>5. (</sup>a) Is Jehovah still interested in sacrifices, and how do we know? (b) Is only preaching and teaching included in sacrifices today, or what?

to his people today what he requires, just as he did in behalf of the Israelites.

6 Has God done other things for his people in these "last days" so that they can be sure they are in his favor? Yes he has. He delivered his anointed remnant of spiritual Israelites from captivity to Babylon the Great in 1919 and set them to work in his service. When it was apparent that the gathering in of all his anointed remnant was completed about 1935, he set them to gathering in those who would make up the "great crowd," those who themselves would aid in this great gathering work. Today, over one million one hundred thousand strong, these sheeplike people are being carefully and lovingly shepherded within over twenty-five thousand congregations all over the earth. He is feeding them rich spiritual food at the proper time and they are constantly growing in spiritual strength. This "one flock" he has given a tremendous task to perform. They are to preach the "good news of the kingdom" in all the inhabited earth for a witness before the end comes. (Matt. 24:14) The favored position that they enjoy and the protective arrangements that God has made for them are described at Isaiah 32:1, 2: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself. And each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land." Jehovah's people know where they stand and are happy and content.

<sup>7</sup> All of this being true, why should we be so concerned for the kind of sacrifices that are acceptable to God? We have said

6. What else has God done for his people that shows he has favored them?

that it has been made clear today what God requires! Also, he has shown his approval on his organization! Should we not have confidence that God has accepted our dedication and is pleased with our work? What more is necessary?

8 While it may be true that Jehovah has shown his approval upon his people and has blessed them and prospered their activity, yet it is always necessary for Christians to examine themselves and what they are doing so as to be sure they continue in that favored position and thus offer sacrifices acceptable to God. Note Paul's warning to Christians already established in the truth in his day: "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; but keep on exhorting one another each day, as long as it may be called 'Today,' for fear any one of you should become hardened by the deceptive power of sin."-Heb. 3:12.

<sup>9</sup> Apparently, then, it is possible for one to begin to develop within oneself a wicked heart before one knows it, and thus we must keep on the watch. So Jeremiah says: "The heart is more treacherous than anything else and is desperate. Who can know it?" (Jer. 17:9) Thus Paul advises: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5) Also, he said: "Consequently let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) Yes, we need to examine ourselves continually.

#### NEED TO KNOW THE TRUTH

<sup>10</sup> How can this be done? For one thing, we need to keep up-to-date with the truth.

<sup>7.</sup> If God has shown his favor on his people in so many ways, what questions might we well ask?

<sup>8.</sup> What is it always necessary for Christians to do, and why?

<sup>9.</sup> What do other Bible writers say about the need for self-examination?

<sup>10.</sup> What are some things that will help us to examine ourselves and help us to offer sacrifices God will accept?

If Jehovah has lovingly made the truth available to us today, and keeps adding to it, then we must show appreciation to him for this by studying it and learning it. In the world today it is said that technical and scientific knowledge is developing so fast in so many directions that it is difficult even to record it. It is the same with the truth. There is much to learn and limited time in which to learn it. Yet how can we be sure about what God specifically requires of us right now if we are not interested in keeping up-to-date?

11 Accurate, up-to-date knowledge is important, not only for our own benefit, but also because we are required to be teachers of others. A teacher needs to know. Interested persons will be able to recognize the truth when it is presented if we really know it and understand it. This was true with respect to Jesus Christ and those who heard him. Matthew 7:28, 29 says: "Now when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes." We should not think that it was simply Jesus' powerful delivery and impressive appearance that astounded the people. Undoubtedly this was involved. But we can be sure that it was what he said that was more convincing. Delivery is important, but material, or what you say, is even more important. This was true in the apostle Paul's case. Apparently he was not impressive personally, nor, apparently, was his delivery. But what he said was, and he persuaded many people to take up the way of Christianity.

<sup>12</sup> The importance of really knowing is illustrated in the care people take of their money. When they buy something, they do not like to get cheated but like to get

a quality product at the best possible price. But before making that final selection, they appreciate talking to one who is an authority on the subject. If, by reason of his training and experience, he is an expert in this field, then his knowledge is invaluable. Especially is this true if he is a close friend and thus you can really trust him. Generally speaking, there is no substitute for such a source of information.

<sup>13</sup> The same is true when our health is involved. Then we want to know our true condition. We want the simple truth presented to us in a way that we understand. Only then can we begin to arrange for the treatment that will bring about recovery or improvement. Here we want to talk to one who is an authority in this field. We want someone who knows and whom we can trust.

14 Much more is this so with respect to the truth of God's Word. There are some still out in the world today who are concerned for their everlasting lives. Our really knowing the truth and being able to answer their questions and explain simply and clearly what God has done and will yet do will be convincing. There are still people today who are astounded at the informed Christian's way of teaching because they recognize it as the truth and are convinced. But we should appreciate the need to study and know in order to teach and convince. One who diligently applies himself to the taking in of knowledge for this unselfish reason can be confident he will have God's spirit to help him and can have assurance that his sacrifices of public declaration to God are acceptable.

<sup>15</sup> In taking in such knowledge it is important to be concerned about where it

<sup>11.</sup> Why is it so necessary really to know the truth?
12, 13. What illustrates the value and importance of accurate and full knowledge?

<sup>14.</sup> Why is this even more important with regard to the truth?

<sup>15. (</sup>a) How far should knowledge reach within the individual? (b) When the truth touches one's heart, what is the result?

goes. It should go not only into the head but also down into the heart. Why is it that one person might have a good knowledge of the truth but not be zealous in the ministry, whereas another not as well endowed

mentally does not have a fine knowledge of the deeper things of the truth but yet is zealous to engage in the service and anxious to tell others what he has learned? There are undoubtedly a number of things involved that we probably will never know, but without a doubt the matter has much to do with the truth's touching his heart. What the latter one has learned has affected him in the right way. Because of its having reached down into his heart he wants to do good with it, making the best possible use of it. This is vital if we are going to continue in Jehovah's favor and be able to offer up sacrifices to him that are acceptable.

<sup>16</sup> When the truth touches one's heart one becomes more interested in others. Your being interested in people will make it more certain that your sacrifices will be those God approves. Remember that God is more interested in *people* than in *things*. Apparently, that is why he created man last, after the material universe and the animal creation. Genesis 1:26 quotes

God as saying, "Let us make man in our image," meaning that man would have attributes like Jehovah. John 3:16 says: "God loved the world so much that he gave his only-begotten Son, in order that every-

one exercising faith in him might not be destroyed but have everlasting life." That means that God has a love for people who are in a redeemable condition even though not presently acquainted with the "good news" nor as yet dedicated to him. So does Jesus Christ. Matthew 9:36 says concerning him: "On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." Many of these for whom he felt pity never did take a stand for the truth and become followers of him. Yet, he had a natural concern for them and a desire to help.



When Bible truth touches one's heart, one becomes more interested in others and seeks regularly to offer sacrifices of public declaration to God

<sup>17</sup> This warm, personal concern for others is something that we will never want to lose. It is a quality that God approves of very highly. Our having this Godlike quality means that we are interested in lives, not merely from a humanitarian standpoint, but from God's standpoint. We will have in mind his higher purposes as they relate to man. It is not good to allow

<sup>16. (</sup>a) How do Jehovah and Jesus feel about people? (b) How should this set an example for us?

<sup>17.</sup> What do other Bible writers say about personal interest in others, and how does this apply today?

oneself to become indifferent to the problems of our brothers, and others, or distant in our relationship to them. Jesus said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) The psalmist appreciated this need and said: "A partner I am of all those who do fear you, and of those keeping your orders." (Ps. 119:63) The apostle Paul says: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." (Heb. 13:16) The apostle Peter appreciated the need to be lovingly concerned for others, especially our brothers. But he also warned against letting a wrong motive creep into the matter when he said, "Be hospitable to one another without grumbling." (1 Pet. 4:9) Yes, cultivating a personal interest in others is something God approves.

18 Keeping your sacrifices such that they will be acceptable to God obviously requires constant attention. It means endurance. Do you want to know what has helped many faithful servants of God to maintain this position over a long period of time? They committed themselves to a life course of service to God that kept them fully immersed or involved in Kingdom interests. Individual acts of selfsacrifice from day to day are fine. But obligating oneself to serve Jehovah full time, if that be his will, is much better. In fact, it is much easier. Ask any fulltime preacher. There is no longer any question in the minds of most of these persons as to what they are going to do. Theirs is a life course of self-sacrifice. Not

that continued application and determination are not still necessary. They are. But the schedule or routine that they have intelligently and willingly obligated them-

selves to follow means that the decision has been made and the work is now there ahead for them to do, outlined in advance for them to accomplish. When Isaiah said: "Here I am! Send me," we can be sure that he was volunteering to commit himself to a life course of service to do as God would direct. We can be sure, also, that thereafter it was easier for him to follow this course that God approved.

19 Sacrifices that please God are, in a sense, like no sacrifices at all. Why? Because the sacrificer finds joy in it even though some deprivation or hardship is involved. Anything, after all, that is accomplished that is worth while, takes work. We are not to think that King David's life was all smooth sailing. In his earlier years he was on the battlefield with his soldiers and at all times he bore the heavy responsibilities of his office as king. Yet, when he had gotten old he looked back on his life in Jehovah's service with satisfaction and contentment. It was with reference not only to his own life of dedication but to that of others of God's servants that he said: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps. 37:25) There was no evidence of regret on David's part for the sacrifices that he had made in his lifetime in God's service. Having done what was right, he was happy, just as the proverb says: "It is a rejoicing for the righteous one to do justice."—Prov. 21:15.

<sup>20</sup> The same is true today. It is the one that has spent his lifetime in God's service that has contentment. This is true of those who have spent twenty, thirty, forty

<sup>18. (</sup>a) What has helped some to serve God acceptably for many years? (b) Why has this been a help? (c) What of those who follow the course that God approves?

<sup>19. (</sup>a) Why do the right kind of sacrifices make one happy? (b) How is this shown in the case of David and others?

<sup>20.</sup> Among which people will happiness and contentment be found today?

or more years at Brooklyn Bethel. Has it all been easy? Not really. Here at the Watch Tower Society's headquarters you are tested as you become just one of about a thousand others, each one of them with an assignment that sometimes does not constitute the easiest nor the most pleasant work. But here is an opportunity to devote yourself unselfishly all of your waking hours for the highest good of others. You will be furnished with the necessities of life so that you can apply yourself wholly to the Kingdom interests. You will associate with mature Christians who know where they are going and have known it for many years. One who had spent many years in that service and still rejoices in it put it this way: "Even if there were no new order after Armageddon I wouldn't have wanted to miss serving God here because just being here now is a sufficient reward in itself." That does not sound like making a sacrifice, does it?

21 Does that sound like the conclusion that some of Christendom's clergy have come to today after having been trained many years in their religious schools and then having served for a time in their churches? No, it does not. Many of these are now shedding all pretense of being believers of God and his Bible. They are changing course and becoming instigators in protest marches and even in riots. Their conclusion is that simply teaching the Bible is not enough. They feel that in order to accomplish something in behalf of deprived people they cannot wait for God to act but have to be out where the action is, even if that means violence that God condemns and the "Caesar" governments condemn. Surely we will not here find examples of those who are offering sacrifices that Jehovah delights in.

#### THINGS TO GUARD AGAINST

22 Something to guard against in all of this is resentment. One could allow the feeling to develop that too much is required. It can happen to anyone. It happened to Moses, 'the meekest of men.' The Israelites had just gotten started on their trek through the wilderness toward the land of Canaan when the people began to complain because of lack of meat. Moses said to Jehovah: "I am not able, I by myself, to carry all this people, because they are too heavy for me. So if this is the way you are doing to me, please kill me off altogether, if I have found favor in your eyes, and let me not look upon my calamity." (Num. 11:14, 15) Jehovah has not required too much of us. There is, indeed, plenty of work to do, but the right view will straighten us out, just as Moses was aided to get the right view and was straightened out.

23 We also have to guard against jealousy. This, too, can happen to anyone. It happened to Aaron and Miriam, Moses' brother and sister. They apparently felt that Moses had too much power and authority and so said to him: "Is it just by Moses alone that Jehovah has spoken? Is it not by us also that he has spoken?" (Num. 12:2) Miriam was stricken with leprosy by Jehovah, and it was only by Moses' intercession that she was healed. Do we feel that some others are more highly favored with responsibilities and privileges than we are? Do we sometimes allow the desire for a little more prominence in the congregation to build up in us unknowingly? It is something to watch, is it not? It is much better to rejoice when others of our brothers are rewarded for good work done, and, in fact, encourage

<sup>21.</sup> Where will one not find examples of sacrifices that God delights in, and why?

<sup>22. (</sup>a) What must one guard against in order to keep one's sacrifices acceptable? (b) Give an example. 23. (a) What else must one guard against to keep one's sacrifices acceptable? (b) Give an example.

them to greater works in behalf of pure worship.

24 We will also want to guard against misplaced sacrifices. Have you been thinking of working overtime, or allowing your wife to work so that your son can go to college? This will be a 'sacrifice,' but is it really worth it? Too often these sons have come out of college with little or no faith in God nor love and respect for their parents who worked so hard to make the higher education possible. This experience has been a bitter disappointment to some. It is the wrong kind of sacrifice. By contrast, parents who concern themselves

24. What about misplaced sacrifices?

primarily with Christian training for their children and provide a Christian example for them to follow will find this a sacrifice that is pleasing to God.

<sup>25</sup> It is good to be living in the time when the kind of sacrifices that Jehovah enjoys most can be offered up to him. We are glad that these are to be offered in the form of praise by Christians who are intelligent and enlightened, not in a formalistic, sectarian way. It has been made clear just what God delights in. What a privilege to know of sacrifices that are acceptable to him and to offer them!

25. What makes us happy concerning sacrifices to Jehovah?

Have you slumbled

Christian minister for many years. Also he had seen to it that his children were reared "in the discipline and authoritative advice of Jehovah." Then one day he quit associating with his fellow Christians and wrote to the Watch Tower Society giving his reasons. What had caused him to stumble? He felt he had been wronged by certain ones in his congregation.—Eph. 6:4.

Then again, there was a ministerial assistant in a large congregation who suddenly lost all interest in Jehovah's work and severed his connections with Jeho-

vah's people. He stumbled at the course of his own father, who had been his overseer, the father being disfellowshiped because of adultery.

at

what

others have

done?

Among those stumbling and losing all interest in Jehovah's work was also an elderly couple. Why?

Because a business transaction with a fellow Christian seemed to them to be "sharp."

And too, there was a young Christian woman who had dedicated her life to Jehovah God but who

now hesitated to get baptized. What caused her to be in danger of stumbling? The unwise conduct of a servant in her congregation.

What do these experiences and others

that might be given have in common? They all show persons making the mistake of letting the more or less unwise or wrong course of another stumble them to the point of losing out on the hope for everlasting life.

True, we all have feelings. When someone wrongs us or keenly disappoints us, it is but human to feel hurt, even as we feel pain when we stub our toe or hit a finger with a hammer. But is it wise to lose our temper and kick or smash something just because our feelings have been hurt? So we may well ask, Is it wise to let ourselves be stumbled out of the way of life just because of the unwise or wrong course of others, even though it brought us keen disappointment or suffering?

Rather than stumble out of God's truth due to a deep hurt, it would be better to remind ourselves that none of God's earthly servants today are perfect. Because of imperfection they will at times act illadvisedly. (Gen. 8:21) Pressuring them to act in such ways are the world and its ruler, Satan the Devil. In view of these facts, should we not view our Christian brothers realistically and with mercy?

—John 12:31; 1 John 2:15-17.

#### SCRIPTURAL EXAMPLES

That the mistakes and sins of fellow servants of God are no valid grounds for being stumbled out of God's service the Scriptures make clear. The Israelites during their wilderness journey complained, rebelled and at times even engaged in false worship. But would their deflections have been a valid reason for any Israelite to stumble and sever his association with Jehovah's people? Not if he wanted eventually to reach the "land flowing with milk and honey."—Ex. 3:8.

Even King David, whom Jehovah termed "a man agreeable to his heart," made serious mistakes. His grossest one was in regard to the wife of Uriah, for which God severely punished him. But would any or all of these shortcomings on the part of King David have justified any Israelite's becoming stumbled and separating himself from Jehovah's nation? Would God hear his prayers if he did? Could he offer sacrifices for his sins apart from the Levitical priesthood?

And then there are the examples of Jesus' apostles and other disciples. The ten apostles were deeply hurt when they learned that James and John, together with their mother, had asked Jesus for the chief seats in his kingdom. But were they stumbled? Did they bear against James and John a grudge and quit associating with Jesus? Or did Jesus himself become stumbled and quit serving his heavenly Father because one of his apostles became a traitor, another denied him three times and all of them fled at the time of his arrest? Their course did not spoil his relationship with God.-Matt. 20:20-28; 26:20-75.

The inspired Record also tells us that Paul and Barnabas had a serious disagreement over taking John Mark along with them, and because of this they came to the parting of their ways. But did either of them quit serving God on account of it? By no means! Rather, we read that years later the apostle Paul asked that John Mark come to him because of his usefulness.—Acts 15:36-41; 2 Tim. 4:11.

O yes, there were some of Jesus' disciples that did stumble. When he told them about their needing to eat his flesh and drink his blood, they exclaimed: "This speech is shocking; who can listen to it?" and as a result they no longer walked with Jesus. But how unwise their course! As Peter said on that occasion, there was no one else to whom to go: "Lord, whom shall we go away to? You have sayings of everlasting life."—John 6:53-69.

And so it is today. Jehovah God and Jesus Christ make allowances for the imperfections of their human servants and representatives. God is using 'Christ's brothers,' also termed collectively "the faithful and discreet slave," to do His work in the earth. The ones comprising this group are imperfect, make mistakes, and yet are being used and blessed by God. And Jesus said that whatever was done to them he counted as done to him, and that in spite of their imperfections.—Matt. 24:45-47; 25:31-46.

#### NO GROUNDS FOR STUMBLING

When we begin to reason on the subject we find that to let oneself be stumbled out of God's service by what others do is unwise, unjust and, above all, it is unloving. The Word of God tells us that joy is the lot of God's servants. (Isa. 65:14) Why let what someone else has done rob you of your joy? Well does God's Word counsel us: "Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." If it is unwise to let another rob you of your joy of serving Jehovah, and it is, then it is downright folly to let another rob you of your prospects of everlasting life in God's new order of things. Is not allowing oneself to be stumbled like that tantamount to committing suicide?-Eccl. 7:9.

To take such a course is also unjust. How so? In that one is taking a course of action contrary to Jesus' instruction. He commanded that we first go to the one who has offended us personally, all alone, in an effort to straighten out matters. If that fails, he commanded that we take one or two more along with us. And if that fails, he commanded that it become a congregation matter. And if that fails? Then the offender, not the one who was

wronged, was to be separated from the congregation.—Matt. 18:15-17.

When you have stumbled at the course of another you proclaim that you are not forgiving that one. But can you afford not to forgive? Jesus said that God would judge us with the same severity that we judge others, that he would not forgive us if we did not forgive those who transgressed against us. And we are to forgive, not only once or twice, but as Jesus told Peter, "Up to seventy-seven times."—Matt. 6:14, 15; 18:21-35.

Not only that, but for you to become stumbled and refuse to forgive another would be presumption on your part. How so? In that you presume to take the role of God in judging your brother. As Joseph, the son of the patriarch Jacob, noted when his brothers feared what his course would be upon the death of their father: "Do not be afraid, for am I in the place of God?" Yes, though they had sold him as a slave and he had suffered many years as such, he did not hold it against them. He did not harbor a spirit of revenge but freely forgave them.—Gen. 50:19-21.

Nor is that all. If you withdraw from association with Jehovah's people because of what one or several have done, are you not showing a lack of love for all the rest? What you are, in effect, saying to them is that all their loving association is not worth as much as your personal feelings. But is that really so? More than that, if you let what another does stumble you out of Jehovah's service, where is your love of neighbor? Where is your love for those hungering and thirsting for righteousness, those sighing and crying for all the disgusting things they see taking place, particularly in Christendom? The only way you can show love to them is by persevering in the Christian ministry regardless of what another may have done.

Moreover, when you stumble at what

others do you also betray a lack of love for Jehovah God. How so? In that he has permitted it. Jehovah God is long-suffering. He permits many things that he does not approve of as a test upon his servants. Look what he permitted Job and His own Son, Jesus Christ, to suffer. However, He has promised that we will not be asked to endure more than we can. (1 Cor. 10:13) If you let anything that He has permitted stumble you out of his service you are in effect finding fault with Jehovah God and betraying a lack of love for him. What it amounts to is that you dictate the terms under which you are willing to serve God. Does that make sense? Can you dictate to him? Can you set terms for him to meet? Does he need you, or do you need him? What does the psalmist say? "Abundant peace belongs to those loving your law, and for them there is no stumbling block."-Ps. 119:165.

#### WHY HAVE YOU STUMBLED?

If you have been stumbled it would be well for you to ask yourself, Why have I been stumbled? Superficially you may feel that it is because your sense of justice has been outraged, or you have been wronged or have been disappointed in another. But God's Word makes provision for serious transgressors to be dealt with and for personal wrongs to be righted. Could it be that you tend to be governed by emotion rather than by reason? Emotion often leans to self-interest. Or could it be that you tend to be introverted and so are more likely to take too seriously what others say and do?

Remember, the human heart is treacherous and desperate. (Jer. 17:9) Could it be that unconsciously you were seeking an excuse to quit? So when one has stumbled at what another has said or done one may well ask oneself: What was the real reason for my having stumbled? Is the

wrong or grievance so great, or is there some hidden motive or reason in back of my being stumbled? God knows the answer.

#### COUNT YOUR BLESSINGS

The answer of the apostle Peter that there was no other place to go, that Jesus alone had the words of everlasting life, is one to keep in mind when you tend to stumble because of what another says or does. Where else is there to go? Is not the privilege of serving Jehovah God second to none? Is it not the most honorable activity in which anyone could engage, to be an ambassador or an envoy of the heavenly government, in Christ's place to be asking people to be reconciled to God?

—2 Cor. 5:20.

And in what more rewarding work could one engage? It brings honor to Jehovah God and works to the vindication of his name. By means of this work you offer to people the prospect of everlasting life in God's new system of things after Armageddon. And because his is an unselfish work you reap great happiness from it, because "there is more happiness in giving than there is in receiving."—Acts 20: 35.

Since God's Word assures us that God is not unmindful of our faithful service and that our work for him is not in vain, you may be assured of a future reward. What? Either that of ruling with Christ for a thousand years or gaining entry into the post-Armageddon "new earth" in which God will wipe out every tear from human eyes and there will be no more death, neither sorrow nor crying nor pain. Why let what someone else did rob you of all this?—1 Cor. 15:58; Heb. 6:10; 2 Pet. 3:13; Rev. 21:4.

Let us face the facts. The dedicated Christian witnesses of Jehovah have a wellearned record or reputation of being outstanding for their honesty, their peace and unity, their joy. They are people who love Jehovah with all their heart, mind, soul and strength and who love their neighbors as themselves. (Mark 12:29-31) Were you to separate from them, could you expect to find another group of people trying harder to live by Bible principles than they do? As already noted, they do not tolerate those practicing wickedness but remove these from their midst.—1 Cor. 5:13; 6:9-11.

#### WARNING NOT TO STUMBLE OTHERS

However, the fact that the Scriptures do not justify anyone's being stumbled at what another does is not to be taken to mean that a Christian can be indifferent or view lightly the causing of another to stumble. Not at all! Stumbling another is a most serious offense. Jesus Christ left no doubt about that matter, for on one occasion he said: "Whoever stumbles one of these little ones who put faith in me, it is more beneficial for him to have hung around his neck a millstone . . . and to be sunk in the wide, open sea."—Matt. 18:6.

The apostle Paul also appreciated the seriousness of stumbling a fellow Christian and so repeatedly warned against it. He showed that even if a thing is perfectly right in itself, if it would cause another to stumble we should not do it: "It is well not to eat flesh or to drink wine or do anything over which your brother stumbles." And Paul not only preached this but he also practiced it: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble."—Rom. 14:21; 1 Cor. 8:13.

If we are not even to do things perfectly right in themselves if they would stumble others, how much more careful we should be lest some wrongdoing on our part stumble others! With this in mind Paul prayed for his brothers in Philippi: "That your love may abound yet more and more with accurate knowledge and full discernment;

that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ." In admonishing them in this manner he was but asking them to imitate him, for as he wrote to his brothers at Corinth: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with."—Phil. 1: 9, 10; 2 Cor. 6:3.

The work that Jehovah God is having done at the present time is a cooperative affair. Like the members of the human body, each contributes to the welfare of the rest and each has need of the rest. Can a hand or toe keep on living apart from the body? Can it serve any useful function if severed? Even as each member of the body is concerned for the welfare of the rest, so should Christians be. (1 Cor. 12:12-26) Each Christian should be careful therefore not to stumble a fellow Christian. When having to do with fellow Christians of a different race or nationality, take into consideration their sensitive areas and avoid giving offense. Are you a mature minister? Exercise care that you do not stumble the young and new ones who are likely to expect much from you.

At the same time each one must recognize that no one is perfect, and that when others transgress, whether against Bible principles or against oneself, such is no valid reason for being stumbled. To allow oneself to be stumbled by others is neither wise, nor just, nor loving, even as we have seen. Is the transgression a serious one? Then it is for the congregation to take action. Is it against you personally? Then proceed according to Jesus' instructions found at Matthew 18:15-17. Is it some other matter? Then dismiss it from your mind, exercising the love that covers a multitude of transgressions.—1 Pet. 4:8.

When you let others stumble you out of God's service you displease Jehovah God. You make others unhappy as well as yourself. The only one you make happy is Satan the Devil, because he delights in seeing discord and unhappiness among God's people. Surely that is not what you want!—Prov. 6:16-19.

Yes, let no one rob you of your joy. Hold firmly to your hope of eternal life. Count the many blessings that come to you as an active sharer in preaching this good news of God's kingdom to all who will hear. See the good in your fellow servants and realize with them the greater happiness that comes from giving!

From deathlike state to a

As told by Inez Wiese

IFFICULT years those were, from 1939 to 1945! We had been living in Hamburg, Germany, for over twenty years, my husband and I, and during those war years there got to be a scarcity of food. The situation could not get much worse-so we thought. But then late one night we were all awakened by a strange penetrating odor. We went out to the garden to investigate, and what a sight met our eyes! Everything in the garden-vegetables, flowers, fruit and the trees themselves-were destroyed by the powerful gases of a bomb. Night after night the bombers were at work. Hamburg was a shambles.

What a contrast from my youth in Colombia, South America! My British parents moved to Bogotá when I was very young. When I grew up I married a German citizen, and we moved to Hamburg to live. We had no children of our own, but there were three children who had

lost their mother and

whom we took to raise, and they became like our very own.

But now our girl was married and away from home. Our two boys died while serving in the war. Soon my husband took sick from a nervous ailment and died of a heart attack. I was all alone, without means, and unable to communicate with my relatives in Colombia. The German government took possession of the house, filled it with displaced persons, allowing me but one room.

Winter was the worst time of all. There was nothing to heat the house with—no electricity, no gas, no coal or wood. I would often go down to the Elbe River, not far from my home, to search along the banks for boards from the wreckage of ships and barges. With this material we could make a fire and thaw out ice for water, since all the piping in the house was frozen hard.

Over and over again I used to ask myself, What is the purpose of all this? The war was now over, but Germany was on the losing side, so I was interned in a displaced-persons' camp for a year. The future looked very dark. However, I determined to make my escape. I fled with five other persons, penniless and hungry. We made it to Belgium, and there the Colombian consul helped me to get back to the land of my youth.

But it seemed as if there was nothing to live for. My nearest and dearest ones were gone forever, for all I knew at the time. It was as though I were going through a living death. I had very little interest in anything going on around me.

#### A NEW LIFE DAWNS

Then came the turning point. It was during 1947 in Barranquilla, where I was staying with some relatives in the better section of the city. One day a man called bringing the *Watchtower* magazine. He explained that he was a missionary, one of Jehovah's witnesses. The magazine, he said, was about the Bible. I, for my part, had heard nothing about Jehovah's witnesses and knew very little about the Bible. However, I decided to subscribe on account of his kind, considerate attitude.

The Witness came back the following week. When I admitted that I understood very little of the contents, he began to explain some things to me. In fact, the upshot was that I consented to have a regular weekly Bible study. I began to awaken from my deathlike state. Questions began arising. Oh, how I wanted to know all about the paradise earth that was to come under the Kingdom rule, according to the Bible promises! My earlier travels had convinced me that the earth was indeed a place of beauty in spite of its pollution by selfish humans.

The more I advanced in the knowledge of the Bible's message the more I was filled with hope and the desire to live. Once again my eyes shone, this time because of genuine interest in God's kingdom. True, I had lost my family, but now I found another family, a larger and growing family, all of them children of faith. How exciting!

Soon after this spiritual awakening, I determined to dedicate my life entirely to Jehovah God through Christ Jesus. It was the least I could do to show my appreciation for God's love in rescuing me from the deathlike state of despair and offering me the opportunity to fill my life with activities in support of his kingdom. I symbolized my dedication by water baptism on July 4, 1948.

Strength and health came back to me, and, with these, much joy in aiding others to gain Bible knowledge. I kept on increasing the hours I devoted to spreading the message from house to house. Still it never occurred to me that I could serve as a full-time minister representing the Watch Tower Society, until one day my companion in the ministry, herself a full-time minister, suggested the thought. Right away I filled out and submitted an application to be a full-time or "pioneer" minister.

#### A HAPPIFYING CAREER

My assignment as a "pioneer" minister was dated March 10, 1949. Happily, I managed to get out early that morning with my handbag filled with literature. But then a strange thing happened when I arrived at the section of the town where I was to work. My vision clouded up, I felt suddenly weak and fell to the ground! Just then my relatives passed in a car, recognized me—imagine their surprise!—and took me home. I had to stay quietly at home for a few days.

COMING IN THE NEXT ISSUE

"Supply to Your . . . Knowledge Self-Control."

How the Bible Can Improve Your Family Life.

The Value and Need of Self-Control.

Do Not Turn to Divination!

When reviewing matters later, it almost seemed to me that I was supposed to be thoroughly discouraged from keeping on with pioneer activities. But to the contrary, I soon recuperated and resolved to make up for lost time. My relatives, who were Catholic, could not understand my zeal for Jehovah. Still, they did not try to hinder me. And it has been my joy to continue in the full-time preaching work to this day. To Jehovah goes the credit, for from him has come the measure of physical and spiritual strength that I have needed during these wonderful twenty years.

It was in Barranquilla that I spent the

first seven of those years. What a joy it was to see the theocratic growth from just ten publishers of the Kingdom to four congregations of Jehovah's witnesses!

And today the city has twenty congregations. From this city, too, forty of us Colombian delegates were thrilled to attend the big international convention at Yankee Stadium, New York city, in 1953. Words fail to express our reaction to the sight of those thousands upon thousands of Witnesses, and the large banners announcing the greetings from our Christian brothers in Brazil, Ecuador, China, Colombia, and so forth. How apropos the words of the apostle John at Revelation 7:9: "I saw, and, look! a great crowd, which no man was able to number, out of all nations."

At the close of the assembly I could not get back to Colombia quickly enough so I could tell those with whom I was conducting Bible studies all about it. They needed to learn that Jehovah's witnesses are not just a few people calling from house to house in their own town or village. Indeed, Colombians have since then

learned this from experience. Circuit, district and national assemblies have grown ever larger. And our international assembly (1966-1967) in Barranguilla had almost 6,000 in attendance. That truly was a treat to us, for we had the very pleasurable association with Witnesses from a number of countries.

#### PREACHING FROM CITY TO CITY

Cali was the next Colombian city to which I was assigned. It is wonderful to think that there are now five congregations there. And it was here that I had the joyous privilege of living with missionaries in the missionary home. How secure

> and content I could learn Spanish. But I

feel, under the spiritual oversight of mature brothers in the faith! It was grand, too, that I could aid new missionaries to

could see that the major factor that enabled them to make good progress and soon start giving sermons in Spanish was Jehovah's spirit.

In 1960 the need arose for more fulltime workers in Bogotá. It happened that I was in position to go, and soon I was at work there with five other "pioneers." In the years that followed, our service there was truly blessed, for now there are ten congregations in Bogotá.

It was in Bogotá that I realized the need to persevere in laying a strong groundwork for the faith of those whom we teach. I was studying with a young woman, her three children and her parents. The husband was opposed, threatening to take the children away from her. One night after a drinking spree with his cronies, he came home brandishing a revolver and, in the presence of the children, threatened to shoot her if she refused to give up Bible studies. The children, thoroughly alarmed, tearfully pleaded in their mother's behalf. But she quietly and courageously stood up to him, saying: "You can kill me, but I will not quit studying the Word of God. First, you should know that our children are going to be witnesses of your act, and above all you will have to answer to Almighty God for the blood you are about to spill." With that he strode out of the house. In time she was baptized, and is now busy preaching and attending meetings at the Kingdom Hall with her children. Her husband never again forbade her to study.

Three years ago I came to Medellín. This second city in the country is located high in the Andes. Here, too, I am privileged to live with missionaries who graduated from the Watchtower Bible School of Gilead. That is a great comfort, for I am now over seventy-nine years of age and no longer have the physical strength that I long enjoyed. We have no car and must walk a great deal to accomplish our ministry. However, several of the people with

whom I study the Bible are so appreciative that they come to "my home" for each weekly session. That way I can conserve energy and fulfill my 100-hour goal each month. And Jehovah's blessing is surely on our labors, for the congregation here grew so much that it became necessary to divide it into three separate congregations. At every meeting we see new faces.

In retrospect these twenty years as a "pioneer" minister have been happy ones. filled with hard work, but bringing also deep satisfactions. How marvelous to me that Jehovah drew me out of a deathlike state and granted me a new lease on life! Even now as my physical strength is reduced, he keeps the way open for me to serve in some small way the grand interests of his kingdom. He 'does not throw me away in the time of old age,' neither does he 'leave me because my power is failing me.' (Ps. 71:9) Always underneath are the everlasting arms! For my part, I am determined to be "steadfast, unmovable, always having plenty to do in the work of the Lord."-1 Cor. 15:58.

### held beginned in allowed in "I OUIT SMOKING!"

N THE first century James the half brother of Jesus wrote an inspired letter to those scattered about who wanted to serve Jehovah. Among other points, he counseled: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning."—Jas. 1:22.

Just as in that century, persons today who learn about God's will are becoming "doers of the word, and not hearers only." Two experiences related at assemblies of Jehovah's witnesses last summer illustrate this.

A Witness in Mississippi received a letter from a friend requesting that a call be made on a woman living in the area. The Witness made the visit and she was able to arrange to hold a Bible study with the family. The minister reports: "After the first study on the true God and idols, she discarded a large

religious picture which had held a place of prominence in the room. Over a period of time I helped them to appreciate the importance of coming to the Kingdom Hall. But, alas, within a week they moved twenty miles into the country, and they refused to let me come so far to pick them up. Finally they obtained an automobile. The same week they attended the Sunday meeting at the Kingdom Hall.

"What was the result? A changed family. They were firmly convinced that this was the truth from the Bible and were amazed by everyone's friendliness. It so impressed the forty-year-old daughter that she began to feel guilty about her bad habits. After her first meeting she said: 'I quit smoking!' She later commented: 'After Jehovah gave me so much, how could I come home and do some-

thing he disapproves of? I was afraid to wait. We never know what will happen tomorrow, and if I waited I might never have the chance to quit and prove my love for Jehovah."

The Witness added: "The remarkable thing—this woman is crippled. Cigarettes have been like a crutch to her all these years, but from what she learned at the Kingdom Hall in one meeting she received the incentive to give up the bad habit. At the second meeting she held out her hand and said: 'Isn't it pretty? It's not brown and stained anymore from tobacco.' She is now a regular attender."

At a convention at Rochester, New York, a couple explained about a Bible study they had held, saying: "The couple smoked heavily, and when coming home from the study we smelled like smoked herring. Gradually they started to attend meetings at the Kingdom Hall. Later they began to share in the field ministry and expressed the desire to be baptized. But their problem was that they were both heavy smokers.

"They thought that they could be baptized and then quit smoking. We told them that the fact that they had not broken the habit would not exclude them from baptism, but they might be sneaking smokes for a long time.

"They made up their minds to quit smoking in December, but then they procrastinated. Each time they tried to quit they got nervous and irritable. Finally one of the Witnesses showed them some articles in The Watchtower and Awake! dealing with smoking. When they realized the Scriptural aspects of the matter, they decided to quit smoking at the time of the coming circuit assembly. They stuck to their decision, but reported that it was trying for both of them as they were very irritable and nervous for the first two weeks. But as time passed the craving for tobacco subsided. At the last district assembly they were baptized in symbol of their dedication to God. And they did so with a clean conscience. having put away this filthy habit. Since then the wife has enjoyed the privilege of vacation pioneering twice, making her very happy."



As one who is studying the Bible with Jehovah's witnesses, I am interested in pleasing God. Seventeen years ago my husband left me, and I have not heard from him since. He may be deceased by now. Am I free to remarry?

 A. S., U.S.A.

We are happy when those studying God's Word express genuine interest in pleasing Jehovah. In order for one to do this it is important to acknowledge and live by his inspired Word.

The Bible says that death dissolves a marriage. Speaking about a Christian wife, the apostle Paul commented: "If her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord." (1 Cor. 7:39; Rom. 7:2) The same would apply if the wife died; the husband would be free to remarry.

In the case in question, apparently there is no concrete evidence that the husband is dead. Thus the legal marriage still stands. It would be both illegal and immoral for the wife to go ahead and remarry just because she *felt* her husband was dead.

However, in many lands there are laws to the effect that if an adult has been absent and not heard from for a period of years he may be legally declared dead. Volume 17 of the legal work Corpus Juris states: "At common law the rule was that a presumption of death arose from an unexplained absence of seven years, ... although in a few jurisdictions a shorter period has been prescribed by statute." (Pages 1167, 1168) But one cannot simply assume that, since the specified time has passed, he or she is free to remarry. Legal steps must be taken. This lawbook continues: "No presumption of death of a person arises from the mere fact of his unexplained absence unless diligent efforts have been made to find him."-Page 1171.

Just what legal action is required would have to be determined locally. The "diligent efforts" might include contacting all relatives and friends who could be expected to have heard from or about the absentee, checking at his former residences and places of employment and posting a public notice in a newspaper. If an exhaustive search produces nothing to indicate that the absentee is alive, the court might pronounce him dead. Before that takes place the wife would not legally be free to remarry.

If all reasonably possible efforts to find the husband have failed and legally he has been declared dead, the wife must decide what to do. If she honestly believes him dead and wants to remarry, she must be willing to bear the responsibility before God, who knows all the facts and motives involved.—Gal. 6:5; Heb. 4:13.

This is a serious decision because the missing mate, who has been ruled as dead, might make an appearance again. What then? Corpus Juris indicates what is true in many places: "Where the presumption [of death] is rebutted by facts showing that the absentee is alive, the intended marriage is rendered void ab initio [from the beginning]." (Volume 38, page 1296) The woman would have to separate from the second man and get the matter straightened out.

While such a reappearance might seem unlikely, these things do occur. One woman in the state of New Jersey was deserted by her husband in 1924. In 1943 a court declared him dead.

Two years later she remarried. In time she became a Christian. Then thirty-six years after her husband deserted her she learned that he recently had been living in a town some thirty-five miles from her home. Thus her second marriage was null and she had to separate from the second man, to whom she thought she was married, and get the entire matter straightened out legally.

So in regard to the case under consideration. we can say: The lack of information about the husband would not hinder the wife's becoming a Witness. If in time she could show to the satisfaction of the representatives of the Christian congregation that all efforts to prove that he is alive had been unsuccessful and that there was good reason to believe him dead, and he is legally declared dead, they would allow her to assume the responsibility for the decision to remarry, "only in the Lord." (1 Cor. 7:39) She should remember that this is a very serious matter, not one to be rushed or taken lightly. A Christian marrying under these circumstances must shoulder the responsibility before Jehovah, who "judges impartially according to each one's work."-1 Pet. 1:17; Heb. 13:4.

### **ANNOUNCEMENTS**

#### FIELD MINISTRY

True happiness comes, not from the mere possession of material things, but rather from the worship of the true God Jehovah. Jehovah is "the happy God," and happy are those who worship him! Said the inspired psalmist: "Happy is the nation whose God is Jehovah, the people whom he has chosen as his inheritance." (1 Tim. 1:11; Ps. 33:12) Happy people like to share their happiness with others. And this is especially true with Jehovah's people! Since the basis for happiness is spirituality, Jehovah's witnesses will be sharing spiritual good things with their neighbors during July by offering them the fine Bible-study aid The Truth That Leads to Eternal Life, for only 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 3: Reviving the Spirit of Self-Sacrifice.
Page 425. Songs to Be Used: 45, 80.

August 10: Sacrifices That Are Acceptable to God. Page 431. Songs to Be Used: 5, 92.

# Announcing JEHOVAH'S KINGDOM **AUGUST 1, 1969** Semimonthly THE VALUE AND NEED OF SELF-CONTROL "SUPPLY TO YOUR . . . KNOWLEDGE SELF-CONTROL" HOW THE BIBLE CAN IMPROVE YOUR FAMILY LIFE DO NOT TURN TO DIVINATIONI

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA Brooklyn, N.Y. 11201, U.S.A. 117 Adams Street N. H. KNORR, President GRANT SUITER, Secretary "They will all be taught by Jehovah."-John 6: 45; Isaiah 54: 13

	133.7			
CONTENTS	7			
Do You Beg Off?	451			
How the Bible Can Improve				
Your Family Life	453			
Adam's Rib	456			
The Value and Need of Self-Control				
"Supply to Your Knowledge				
Self-Control"	464			
Stimulating Our Brothers				
by Our Own Zeal	470			
Bible Truth Brought Me Freedom				
from Fear of Hell	471			
Do Not Turn to Divination!				
True Worship—A Way of Life	477			
Assemblies in Mexico	479			
Questions from Readers	479			
The Bible translation used in "The Watchtower" is the Translation of the Holy Scriptures, 1961 edition. When other are used the following symbols will appear behind the cital AS—American Standard Version AT—An American Translation MO—James Mofrat AV—Authorized Version (1611) Ro—J. B. Rotherh Dy—Catholic Dousy version TRS—Revised Standard PP—Jewish Publication Soc. Yg Robert Young	translations tions: s version tt's version am's version dard Version			

	Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Semimonti Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Monthly Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan Sango	Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka
The state of the s	America, I Australia, Canada, 1 England, 1 Jamaica, 1 New Zeala South Afri Trinidad, Remittance	11 Beresford 50 Bridgelan Watch Tower W.I., 41 Tra mea, Private B W.I., 21 Ta Monthles for subscri	Croatian Efik  ety offices  fams St., Brr  Rd., Strathf  d Ave., Toron  House, The I  falgar Rd., E  v North Rd.,  ag 2, P.O. El  ylor St., Woo  y editions cos  ptions should	ooklyn, N.Y. 1 deld, N.S.W. 2 to 390, Ontari Ridgeway, Lond Lingston 10	Serbian Yearly subscrifor semimonth 1201 135 10 on N.W. 7 ransvaal of Spain for rates.	st st st st st st st st st st st st st s

Second-class postage paid at Brooklyn, N.Y.



ANY are the ways in which people keep begging off from accepting responsibility. For example, the New York Times, February 3, 1969, report-

ed that upward of 15,000 husbands and fathers were declared

delinquent by New York City's Welfare Department. In the past few years these men have failed to pay for the support of their wives and children as ordered by the Family Court. Together they were in arrears to the extent of \$26 million. They begged off from fulfilling their obligations.

And there are many other examples. Abandoning of infants at the doors of hospitals or church buildings by unwed mothers is a common instance of begging off from accepting the responsibility for having brought a child into the world. The numberless unwed teen-age fathers, by and large, have begged off from accepting any responsibility for having sired a human creature.

Today there is even a movement afoot. that would make begging off from obligations legal. Some insurance associations wish to abandon what is known as the "fault concept" in the case of auto accidents. However, as Trial magazine of February-March. 1969, reported, American Bar Association went on record at a recent convention as condemning this tendency. It upheld the fault concept: that to the extent an automobile driver is at

fault in an accident he can be held liable for the harm caused by it.

We all need

to be on guard against the tendency to beg off. Why? Because fallen human nature is prone to go according to the lines of least resistance, one of which is begging off from fulfilling one's obligations or from accepting responsibility. At times this begging off may be known only to ourselves-and to God. It may well be that the Hebrew prophet Jonah alone knew of his begging off from the commission to warn the great city of Nineveh of its impending doom as commanded by his God Jehovah. But God did not let him get away with it!-Jonah 1:1-3:10.

The Creator purposed that humans shoulder responsibility. That is why he endowed us with a mind, with the ability to reason, and with a conscience, able to distinguish between right and wrong. It might be said that we are responsible for all the good we are able to do.

Marriage is filled with challenges in regard to duty. A marriage may have more tribulation by far than either mate bar-

gained for. What will one do? Take the line of least resistance by begging off, suing for a separation or a divorce? More often than not the right and loving thing to do would be to heed the advice of the apostle Paul: "Are you bound to a wife? Stop seeking a release." (1 Cor. 7:27) Those who remain true to their word in this or any other relationship are commended by the psalmist David: "O Jehovah, who will be a guest in your tent? . . . He [who] has sworn to what is bad for himself, and yet he does not alter." Yes, God approves of those who stand by their word regardless of the cost, those who do not readily beg off.—Ps. 15:1, 4.

Are you a parent? Then you have a twofold obligation in this regard. On the one hand, you have the obligation to instill in your children right principles and habits, such as honesty and orderliness. Do not let them beg off; do not let them get away with things by pleading, "Do I have to do that?" And on the other hand, you have the obligation of setting a good example. Perhaps more than anything else, failure of parents to implement their instruction by right example accounts for the generation gap.

In particular should the Christian minister be on guard against begging off, either by failing to fulfill his obligations or by refusing to accept responsibility. He has the obligation to study God's Word, to associate with fellow Christians at congregational assemblies and to share in the field ministry. He may not beg off from these basic obligations because of love of pleasure, love of ease or fear of man. He is a steward of his capacities, powers and opportunities and must be faithful to his stewardship.—1 Cor. 4:1, 2.

Then again, there are calls for full-time preaching at home and abroad. There are

opportunities for serving where the need for Christian ministers is greater. There is also the call to serve one's Christian brothers in some capacity. Many are responding, but still there are those who, apparently, beg off for no good reason. Could you heed the call to serve more fully? Have you begged off from accepting responsibility for little or no good reason? These are soul-searching questions that many Christian ministers would do well to ask themselves. Of today, even more than of Jesus' day, it can be said: "The harvest is great, but the workers are few." (Matt. 9:37) Do not be like those who begged off from attending a "grand evening meal" that Jesus spoke about in a parable.—Luke 14:16-24.

Yielding to the tendency to beg off can have serious consequences, such as loss of happiness, if not also loss of life. That is why the apostle Paul warned: "See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. Wherefore . . . let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe."—Heb. 12:25, 28.

What will help you not to beg off from obligations? Love of God, with all one's heart, mind, soul and strength, and loving one's neighbor as oneself will prove to be of the greatest help. Appreciation of the urgency of the times in which we are living will also help. And so will appreciating the immediate and eventual rewards from not begging off. And what are they? Peace of mind, satisfaction, contentment and God's approval resulting in everlasting life.—Mark 12:29-31.

# How the Bible can improve your family life

AVE you ever visited a small African village? Since this is quite unlikely would you join us as we make a visit to such a village in Rhodesia? We would like you to see how one's life can be affected by true Bible knowledge.

As we leave the capital, Salisbury, we see cozy clumps of grass-roofed houses quite near the highway. Some miles farther we reach what is called Tribal Trust Land, where only African people live.

We are going to visit the home of the local overseer of the congregation of Jehovah's witnesses. What a warm reception we are given! As is the custom in Africa, everyone who is able to walk would like to greet us personally by shaking our hand. The overseer's name is Samuel and his wife is Sarah, both Bible names.

We tell Samuel that we have come especially to find out from him just how the Bible has affected his life and that of his family. He says he will be pleased to give what information he can.

Knowing that Africa is much in the news in connection with newly emerging nations becoming independent, we ask Samuel: "Do these national changes affect your life as a Christian?"

"Very little," he replies. "But I must say that in many of the newly independent nations persecutions have flared up against true Christians because they will not share in political activities. Such a nationalistic spirit, however, is not really something new, because prior to my learning about God's kingdom my family was very much affected by tribalism. This tribalism was always a source of division and friction, and there did not seem to be any remedy.

"Nevertheless, there was a remedy, and it came from the Bible. Yes, when we commenced learning about God's kingdom as the one government over all the earth we were able to look beyond the barriers of tribe and nation. Now it does not really matter to us from which tribe we come, or in which country we live. We know that God's kingdom soon will unite everyone left remaining on earth into one happy family. We look forward to that occurring in the very near future."

"This Bible hope must certainly bring you much peace of mind, Samuel. But there's something we would like to ask you. In books on Africa, there is always much said about belief in spirits, both good and bad. And superstition is said to be a strong force in the African way of life. Is this correct?"

BELIEF IN SPIRITS OF ANCESTORS

"Much of what you have read is true. It is the same with African people as with people from every other country. They feel the need to worship something or someone. Because of not knowing the truth about the condition of the dead, African people have quite easily become ensnared with the false doctrine of the immortality of the soul.

"Of course, we now know from our study of the Bible that it is the demons, wicked spirit creatures, who work through men and women in the form of witch doctors, medicine men, and others. But until one receives Bible knowledge these demons very much affect the life of an African person. For instance, it is believed that if the spirit of a dead ancestor is not appeased it can cause sickness and eventual death to those alive. I actually know of cases of healthy, young people who became ill and died as a result of witchcraft. Now I realize that it is not the dead who have power to cause this, but it is the demons who are responsible."

"What Bible texts convince you that it is not the dead that cause such trouble?"

"Oh, there are many. One that always comes to my mind is at Ezekiel 18:4, where it specifically says that the soul dies. Then in Ecclesiastes chapter 9 it says that the dead are not conscious, that they do not do any work and have no knowledge. So I am completely convinced that my ancestors who have died are not now existing in the spirit world. And if I did have troubles from the spirit world, then it must be from the wicked spirits, the demons. Since we have accepted the truth about God's kingdom, my family has cast off all belief in superstitions and the spirits of our ancestors."

"What are some superstitions believed by the African people?"

#### FORMER BELIEFS IN SUPERSTITION

Samuel, putting his hands up in the air, says: "There are many of these. One very

common superstition is that women and children must wear a string around the waist in order to prevent sickness, and, in the case of the women, to prevent sterility. Some believe that if a woman with a newborn baby who is not wearing this special string meets another woman with a newborn baby wearing this string, the child of the first woman will die.

"Other persons will take a stick and knock leaves from a certain plant or bush. They will then collect only the leaves that fall bottom side up, boil them, make a tea and drink it. It is a medicine for blackouts or fainting, and it is believed that this drink has unusual power. Another belief is that a pregnant woman should never walk across a freshly plowed field since this will cause her expected child to die. But, thanks to God's Word the Bible, these superstitions now have no effect on me or my family."

"By the way, Samuel, were you a member of a church of Christendom before you became one of Jehovah's witnesses?"

"Yes, I was. But at that time we did not appreciate what God's kingdom would do and how important it is, so we continued to look to our tribe and to our nation as being something special, superior to others. The religion we had did not unite us as Bible truth has done. And our old pagan beliefs in superstition and the spirits of our ancestors—well, we didn't have to change, we still believed in these although we called ourselves Christians. So when I learned the truth about God's kingdom and God's purpose for the earth I had many changes to make. Now I'm glad that I made them."

"In what ways did you find that the Bible improved your own family life?"

#### UNITY AND WARMTH IN FAMILY LIVING

"I can say that it is entirely different now. You see, before I became one of COMING IN THE NEXT ISSUE

Christ's Return-What Does It Mean for

on Guard Against "Excesses with Wine."

· God Rewards the Earnest Seekers.

You?

Jehovah God, the Hearer of Prayer.

Jehovah's witnesses, I viewed Sarah, my wife, as a necessity in the home, but I did not really appreciate the wonderful role she plays. I must admit that I viewed her more as a hired worker and one who would give me children. Now it makes me sad to think of the little consideration that I used to show her and the little appreciation

I expressed to her for the hard work she did and her care for the children. The Bible's counsel at Colossians chapter 3. verse 19, has helped me very much. There

husbands are told to 'keep on loving their wives."

"Samuel, you say that your family life is entirely different now. Can you tell us what it used to be like?"

"Well, since I obtained my wife by giving lobola (bride-price) to her father, I thought that she was now to be my worker for my benefit. Since we men considered ourselves superior to our wives. we did not favor sitting with them to eat, nor did we generally sit with them when discussing anything. It was our custom for our wives to give us our food first and then they and the children would eat their food in another place. Giving of correction to our children was also my wife's job."

"Well, it certainly is fine to see you, Sarah, and the children here together this morning. Sarah, we haven't heard from you. How do you feel the Bible has improved your family life?"

Speaking slowly, deliberately, she replies: "It has improved our family life in so many ways. We work just as hard, but we have so much more for which to work. We now have real love for one another, and this has produced a strong bond of unity in the family, even as the apostle Paul said it would, at Colossians 3:14. We are all so much happier now."

"Samuel, you mentioned earlier that you used to leave to your wife the responsibility of giving correction to the children. What moved you to make a change here in your family life?"

"You see, previously I did not think

that the training of old she had much of the responsibility of

our children was an important part of family life. When our firstborn, Mary, was less than ten years

caring for and correcting her younger brothers and sisters. In those days I didn't really see much of the children. I wasn't concerned with how they were getting along. As long as they were not sick, I thought they were all right. I never found the time, or I guess I never wanted to associate with our children in relaxation. Rather, when I wasn't working I would be visiting with men who lived nearby, and we used to drink quite a lot of homemade African beer. My wife, Sarah, would join our drinking parties sometimes, and then the children would be by themselves at home. At times there would be guarrels at these parties as the evening wore on, and this would cause much unpleasantness."

"Excuse me, Samuel. We are sorry if our question has caused you unhappiness in recalling former activities. But what we would like to hear more about is what it was that moved you to make these changes."

"Well, without any hesitation I can say that it has been due to the clear understanding of Bible truths I now have. We are all so thankful to Jehovah for making it possible for us to learn of his ways and purposes. That which made a greater

change in our family life than anything else was the Bible truth concerning family headship. The Bible principles at Ephesians chapter 5, verse 28, and chapter 6, verse 4, were made plain to me, and I came to see that I was responsible for much more in my family than I had been accepting. It was clear that I must take more interest in my wife and my children. After commencing to do this, I found that my family life became so much more interesting. We now have so much in common. How the children responded to the care and interest that I showed them! Really, this was God's blessing for my willingness to make adjustments to comply with his Word.

"Also, my wife gave me full support as I accepted my God-given responsibility of guiding and correcting the children. As I mentioned a few minutes ago, I used to spend much time with the men of the neighborhood, talking and joining them in their parties. Well, that's all in the past now, and I don't feel I am missing out on anything. This improvement in my family life has given me time to enjoy my family in relaxation too, and now I appreciate just how much I was missing!"

"We have certainly enjoyed hearing you tell us about these changes that have come about in your life, Samuel. But I have another question I would like to ask you. As we passed through the village and its surrounding fields, we noticed very few men of working age, either around the houses or out in the fields. Where are all the men?"

"Most of the men from this village are away working in the towns and cities. You see, work in the towns brings much more money than work here in the country. But after a man comes to appreciate the importance of the family circle through understanding Bible principles he becomes more balanced spiritually. Several of the men in our congregation used to work away from home. However, since giving up that work and returning to live here they have become much stronger spiritually, and their family life has greatly improved. This has taken real effort on their part and trust in Jehovah, but they are glad they made these changes. We are too, because we now have them with us regularly at all our meetings in the congregation."

The time of our visit has passed quickly, and we must now depart. On our return journey to Salisbury we reflect on the tremendous amount of good that would result to families throughout Africa, and in every part of the earth, if they would only stop long enough to learn how the Bible can improve their life together.

### Adam's Rib

The Bible says: "Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man."—Gen. 2:21, 22.

Some persons have wondered whether this meant that Adam was short a rib, thus being incomplete. No, it does not mean necessarily that Adam lived his life with one less rib than he had when he was created by God. The rib bones, unlike others, can replace themselves. In a reply from the University of Berne, Professor K. Lenggenhager commented in this connection, saying:

"I can inform you that a rib, that has been removed, but whose periosteum has been left, forms itself again [or grows again]. If, however, the periosteum is removed along with the rib, the bone then does not renew itself. Usually, when ribs are removed in surgery, the periosteum is preserved, except in the case of malignant rib tumor."

# The Value and Need of

# SELF-CONTROL

"The fruitage of the spirit is ... self-control."

-Gal. 5:22, 23.

THE need for Christians to exercise self-control is how important? So important that the need could hardly be overemphasized. In fact, we might fittingly paraphrase the words of the apostle Paul about love and say: 'If I speak in the tongues of men and of angels, if I have the gift of prophesying and have all the faith, and if I give all my belongings to feed others, but I do not have self-control, I am not profited at all.'—1 Cor. 13:1-3.

<sup>2</sup> Does this seem to be an exaggeration? Then note the testimony of the apostle Paul. Surely no follower of Jesus Christ manifested more zeal and endured more for the sake of the good news than did Paul, even as he himself testifies at 2 Corinthians 11:22-33. And yet, in spite of such an outstanding record of zeal and endurance, yes, and fruitful ministry, what does Paul say about his need for self-control? "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." Could there have been any greater tragedy than to

have labored so mightily and endured so much and yet have it all be in vain? Yet "somehow" it would have been in vain had Paul failed to exercise self-control!

—1 Cor. 9:27.

<sup>8</sup> Truly, self-control is very important. And what is self-control? It is defined as "restraint exercised over one's own impulses, emotions or desires"; "the act, power or habit of having one's faculties or energies, especially the inclinations and emotions under control." Of course, the very term implies exercising it in times of temptation or pressure when there is the greatest danger of acting in an unwise or selfish manner.

<sup>4</sup>The value and need of self-control might be illustrated by a motorcar. Its engine may have as little as 35 or as much as 400 horsepower. But important as is the production of power by this engine, equally important is its being controlled, for of what value would a motorcar be if you could not control the speed or the direction in which it traveled? It would be an instrument of death!

<sup>5</sup> The problem of self-control arises because we are capable of using wrongly as

<sup>1, 2. (</sup>a) How might the importance of self-control be expressed? (b) How is this borne out by what the apostle Paul says about it?

<sup>3, 4. (</sup>a) How is self-control defined? (b) How might it be illustrated?

<sup>5.</sup> What accounts for the need of self-control?

well as rightly, wisely and lovingly, the various gifts and faculties with which Jehovah God has endowed us, since we are not bound by instincts as is the brute creation but are free moral agents created in the image and likeness of God. Even as the forces of inanimate creation, if not restrained, can cause much harm—witness thereto tornadoes, hurricanes, tidal waves and lightning—so also with the mental, emotional and physical powers with which

our Creator has endowed us; if not controlled, they can cause much harm.—Prov. 25: 28.

#### HARM DONE BY LACK OF SELF-CONTROL

<sup>6</sup> Look where we will, about us or in the pages of history, and we see the harmful results from a failure to exercise self-control on the part of men, women, and youths in particular. The shocking multiple murders reported in the newspapers and on the radio and TV are instances of persons failing to control a strong impulse to express hatred or frustration by murder. Fail-

ure to exercise self-control accounts for the spread of venereal disease, for the many illegitimate births, not to say anything about the widespread marital unhappiness, which results in separations, desertions and divorce. It is said that during World War I more soldiers were incapacitated because of venereal disease than by enemy bullets, and one recent report regarding the present Vietnam war stated that more than 25 percent of the troops had become infected in the same way. And what is drunkenness but the result of a failure to exercise control

of one's craving for alcoholic beverages? How often does a lack of self-control account for an auto accident as when a driver becomes irritated or lets his attention be diverted? Time and again, medical research has established, accidents are caused by imprudent behavior on the part of "impulse-dominated personalities"—those lacking self-control.

<sup>7</sup> Many are the warning examples that the Bible gives of the harm that results

from a failure to exercise selfcontrol. Eve might be said to be among the first. She "saw that the tree's fruit was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon"; and so, instead of exercising self-control, she yielded to the temptation and partook of the fruit. (Gen. 2:16, 17; 3:2-6) Cain was warned not to let his anger dominate him but to get the mastery of it: but he failed to exercise self-control and so slaughtered his brother, lost out on the hope of everlasting life and became the first of a long line of human murderers,

all due to a lack of self-control.—Gen. 4: 5-7; 1 John 3:12.

<sup>8</sup> Then again, obedience to the command upon Lot and his family not to look back as they fled the doomed city of Sodom required self-control. Lot's wife failed to exercise it, to her destruction. Jesus gave her as a warning example to his followers. (Gen. 19:17, 26; Luke 17:32) Jacob on his deathbed gave a sharp rebuke to Reuben his firstborn son, because of his failure to exercise self-control, Reuben apparently allowing himself to be tempted by



Our need for self-control can be illustrated by a motorcar: It needs not only engine power but control of its direction and speed

<sup>6.</sup> What are some of the harmful results from a lack of self-control?

<sup>7,8. (</sup>a) What examples did Eve and Cain give of a lack of self-control? (b) What other examples of a lack of self-control are recorded in the Scriptures?

one of his father's concubines. "With reckless license like [flood] waters," he defiled his father's couch. (Gen. 49:3, 4) King Saul forfeited the kingdom of Israel because of his impatient lack of self-control, not being able to wait until the prophet Samuel came to offer up a sacrifice at a time of national emergency. (1 Sam. 13: 8-14) And there have been incidents in the lives of some of Jehovah's most faithful servants in which they failed to exercise self-control, to their great and lasting regret! How all such warning examples underscore for us the need of our exercising self-control!—Gen. 9:20, 21; Num. 20:7-13; 2 Sam. 11:1-12:15.

#### EXAMPLES OF SELF-CONTROL

On the other hand, to strengthen our resolve to exercise self-control God's Word gives us many fine examples, chief of which is none other than Jehovah God himself. Jehovah God exercises selfcontrol? Yes, he himself tells us this very thing: "I have kept quiet for a long time. I continued silent. I kept exercising selfcontrol." (Isa. 42:14) Unfaithful Israel deserved to be punished at once, but Jehovah restrained himself. Many people, ignorant of Jehovah's attributes and purposes, complain because he permits wickedness and suffering; failing to appreciate that his permitting these-for wise and loving reasons-represents great self-control on his part. How so?

Jehovah God has unlimited powers at his command. He can use them in any way and at any time he sees fit. But he exercises his powers only in just, wise and loving ways. He is long-suffering, slow to anger, even as his Word tells us, and what is slowness to anger but the exercising of self-control over his righteous indignation?



The Flood was really an example of God's exercise of self-control: He waited 120 years before destroying that wicked generation

(Ps. 103:8; 145: 8; Jer. 15:15; Joel 2:13; Jonah 4:2; Nah. 1:3) He waited 120 years before destroying the wicked generation of Noah's day, and waited for centuries before finally executing judgments upon unfaith-

ful Israel in 607 B.C.E. (Gen. 6:3; 2 Chron. 36:15, 16) Satan and his demons, as well as their human tools and dupes, continually outrage Jehovah's justice, they flout his authority, they affront him by blasphemy, slander and rebellion. He has feelings, even as the Bible shows. Does he not feel strongly about these things? He most certainly does! Yet he has endured it for millenniums; he has exercised self-control because of his wisdom and love.

11 And without a doubt Jesus Christ, the Son of God, gave the greatest example of a human exercising self-control. At no time throughout his earthly ministry did he ever lose control of his faculties, powers or emotions, never did he speak or act rashly or ill-advisedly. "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening." (1 Pet. 2:23) That took self-control! Thus we read at Matthew 27: 13, 14: "Then Pilate said to him: 'Do you not hear how many things they are testifying against you?' Yet he did not answer him, no, not a word, so that the governor wondered very much." This was most unusual. But Jehovah's prophet had foretold that, when brought to trial, "he would not open his mouth," and so Jesus restrained himself, not saying a word in

<sup>9, 10.</sup> Who has given us the greatest example of self-control, and in what ways has he shown it?

<sup>11.</sup> In what ways did Jesus give us a fine example of self-control?

spite of all the false accusations hurled against him. Truly, Jesus gave us a marvelous, yes, a perfect example of self-control to try to copy, and especially when under stress, as when before rulers!—Isa. 53:7.

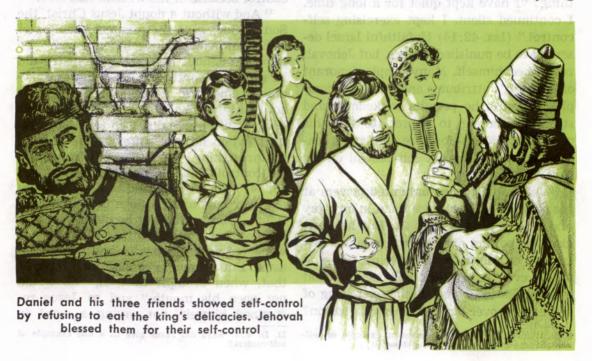
12 Encouraging us to try to imitate Jesus Christ are also the fine examples of self-control that imperfect, frail servants of Jehovah like ourselves have given, even as God's Word repeatedly shows. What a fine example of self-control Joseph gave when importuned by Potiphar's wife! (Gen. 39:7-20) Another fine example in olden times of exercising self-control was given by Judge Gideon. After gaining the victory over the Midianites, he was faced with the envious men of Ephraim who tried to pick a quarrel with him by bringing false charges against him. Gideon, in the flush of victory, could easily have lost his temper and given them 'a piece of his

12-14. What example of self-control did Joseph give? Gideon? King Saul? Daniel and his three companions?

mind,' which might well have resulted in bloody fighting among the Israelites. But no, he exercised self-control and tactfully paid them a compliment, causing them to depart in peace. He let reason, not emotion, dictate his words.—Judg. 8:1-3.

13 King Saul, although later losing his kingship because of his lack of self-control. as already noted, at first did show this fine quality. When he had just been made king some "good-for-nothing men" despised him, sneering: "How will this one save us?" and failed to bring him a gift in acknowledgment of his having been made king over them by Jehovah God himself. Saul could have taken umbrage. scolded, stormed or even taken action against them, but no, he refused to make an issue of it but exercised self-control: "He continued like one grown speechless." How wise to remain silent under provocation!-1 Sam. 10:27.

<sup>14</sup> Among others that might be mentioned were Daniel and his three young



friends. When taken captive to Babylon they were offered the finest food and drink at the emperor's directions. But though all the rest of the captives as well as all the Babylonians were feasting on such fare, Daniel and his three friends exercised self-control, refusing to eat these viands because they were unclean according to the law of Moses. For thus exercising self-control Jehovah greatly blessed them, they proving themselves wiser than all the rest of the king's wise men. And without a doubt, this exercise of self-control helped to strengthen them so that when severer tests came, all four were able to stand, able to keep integrity.—Dan. 1:8-20; 3: 16-30; 6:4-28.

#### NEED FOR SELF-CONTROL IN FOOD AND DRINK

15 Self-control for Christians is indicated for ever so many compelling and forceful reasons, one of which is their stewardship. By reason of their dedication to Jehovah God they are stewards not only of privileges and skills but also of their time, their means and their strength. To discharge their stewardship properly requires selfcontrol, as in food and drink. Obviously the drunkard and the glutton, who are lacking in self-control, are wasting not only their money but also their time and their strength. (Prov. 23:20, 21) But it would be a mistake to conclude that so long as we are avoiding those extremes we are exercising adequate self-control in eating and drinking. We might not be. A person may not be drunk, but still he may have imbibed too much if he becomes talkative or sleepy. Likewise one may not have eaten to the point of gluttony and yet have eaten too much if it makes him sluggish or drowsy. It may depend upon the occasion.

16 Self-control in food and drink is implied in the counsel: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) The Christian does not live to eat, as though the pleasures of the table were the best things in life! They are not! Christians should be willing to slight the table for the sake of the good news. Simple, plain food, taken in moderation is the best for the body. And it is also economical. For Christians this is not to be minimized, for modest eating habits can spell the difference between remaining in the full-time service and not being able to do so. Wisely the counsel is given: "When you sit down to eat with a ruler, observe carefully what is before you; and put a knife to your throat if you are a man given to appetite."-Prov. 23:1, 2, RS.

17 Christians should be willing to exercise self-control at the table for the sake of the Kingdom interests and blessings. How much benefit can we derive from a Bible lecture if we are drowsy because of having first eaten a big meal? We do not want to be among those whose "god is their belly," or who are slaves "of their own bellies," do we? How appropriate are Jesus' words: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare." Exercising self-control in eating and drinking is part of godly devotion, which is beneficial for all things, both for the present life-some medical authorities blame over-nutrition for practically all the modern degenerative diseases—and for the life that is to come.—Phil. 3:19; Rom. 16: 18; Luke 21:34, 35; 1 Tim. 4:8.

<sup>15-17. (</sup>a) What fact regarding Christians obligates them to exercise self-control? (b) Self-control in food and drink is indicated by what facts, reasons and scriptures?

18 Besides, self-control at the table helps us to exercise self-control as regards our emotions, and that in two ways. First, in that the exercise of self-control in one respect helps us to exercise self-control in other matters. Thus a leading Christian minister who was very fond of peanuts said that he carried them in his pocket but did not eat them, for the purpose of developing self-control. By controlling his fondness for peanuts he was being helped to exercise self-control in other matters. And secondly, the more abstemious a man's eating habits are the less frequently he is likely to be plagued with strong sexual passion, another area for exercising self-control. As has well been observed, 'the more robust the lusty man is, the more prone he is to evil.'

### NEED FOR SELF-CONTROL IN RELATIONS BETWEEN THE SEXES

<sup>19</sup> The need of exercising self-control in one's relations with those of the opposite sex is, if anything, even greater and at the same time more difficult than exercising control in food and drink, with far more serious consequences involved. It might be said to represent the biggest challenge of all. Each year literally thousands of dedicated Christians are disfellowshiped throughout the world because their conduct toward those of the opposite sex had been unbecoming to Christians. And the reason why is easily understood when we give thought to what is involved. Jehovah God not only commanded the first human pair to be fruitful and become many, but at the same time put in each of the sexes such a strong attraction for the other that there would never be any danger of the human race committing suicide by failing to exercise its procreative powers because of the burdens that went with family life. This at the same time was another evidence of the love of Jehovah God, for he made the attraction of the sexes for each other extremely pleasurable. Thus he made it possible for everyone, regardless of how humble his circumstances might be, to enjoy one of the greatest blessings of life, being dependent neither upon genius nor great wealth.—Gen. 1:26-28; 2:18-24.

20 But with this gift the Creator wisely, justly, yes, and logically, gave restrictions, not arbitrarily, but for man's own benefit, and in particular for the benefit of womankind, the weaker vessel, and for the benefit of the offspring resulting from this blessing; for which reasons he ruled out fornication and adultery. Even as man's need for food and drink entitles him neither to steal nor to make a glutton or a drunkard out of himself, so the power of sexual expression is not to be exercised in any way that pleases man without regard for God's laws or the consequences to oneself or to others. So we are required to exercise self-control in regard to how we give expression to this instinct by thought, word and action. That is why God's Word counsels husbands: "Drink water out of your own cistern, and tricklings out of the midst of your own well."-Prov. 5:15-23.

<sup>21</sup> Yes, the arousal and satisfying of the mating instinct is an extremely pleasant sensation, and therefore the fallen human heart has a strong inclination to indulge therein. But unless this is exercised within the bounds of marriage it is stigmatized in the Scriptures as "the works of the flesh . . . fornication, uncleanness, loose conduct," things that debar one from the blessings of God's kingdom, even as we read: "Let fornication and uncleanness of

<sup>18.</sup> In what two ways does self-control in food and drink aid us in exercising control of our emotions?

<sup>19. (</sup>a) What might be said to represent the greatest challenge to self-control, as seen by what facts? (b) Why is this so, and yet how is this seen to be an expression of Jehovah's love?

<sup>20, 21. (</sup>a) Why has Jehovah God given laws governing the gift of sex? (b) What does God's Word say about those who violate his laws in this regard?

every kind or greediness not even be mentioned among you, just as it befits holy people . . . For . . . no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God."—Gal. 5:19-21; Eph. 5:3, 5.

22 Christian men in particular should be careful to exercise self-control as to their speech and actions, so as not to arouse uncleanness in the opposite sex, as it seems to be the tendency of fallen man to delight in seduction. Christian women, on the other hand, must be careful so that they "adorn themselves in well-arranged dress, with modesty and soundness of mind." Just as masculinity brings pleasure to women, so femininity brings pleasure to men, but unless it is coupled with modesty it is an unclean pleasure. Miniskirts can hardly be said to be modest. The words of Jesus recorded at Matthew 5:28 have implications for women. How so? In that Christian women have the obligation not to dress provocatively, not to tempt men to keep looking at them and so reap a prideful pleasure in noting how they are able to play upon the emotions of men. And when men violate that scripture they not only become guilty themselves but may well arouse the woman so that she also becomes guilty. Clearly, both men and women in the Christian congregation must do their part if the older women are to be treated "as mothers, younger women as sisters with all chasteness."-1 Tim. 2:9; 5:1, 2.

#### SELF-CONTROL IN OTHER AREAS

<sup>23</sup> The Creator did not put upon the lower animals the obligation to exercise selfcontrol. By merely following their instincts they remain well, live out their appointed life-span and serve the purpose God meant for them. But with man it is different. Jehovah God endowed man with reason and with conscience and with willpower, which, however, have been impaired by the fall. Therefore imperfect man must continually discipline himself so as not to go to extremes in whatever may give him pleasure. Thus there is nothing wrong with recreation in itself, with sports, hobbies and suchlike, IF they are kept under control, in their proper place; IF moderation is exercised in their enjoyment. But if one has difficulty in being moderate in the enjoyment of such good things, be it a hobby or watching TV, it would be better to do entirely without than to have it become a snare to one.-Mark

<sup>24</sup> The same even applies to one's daily secular occupation. It may be quite interesting or challenging, or one may find it greatly rewarding because of the money earned or other benefits. These factors may well cause one to become a compulsive worker, lacking in self-control. Such men often become victims of high blood pressure and suffer heart attacks. Then again, many persons are unable to exercise self-control in the acquiring of material things. Easily influenced by the flattering talk of salespeople, they make unwise purchases and thus become beholden to creditors.

<sup>25</sup> Truly the value and need of self-control can hardly be overemphasized. Unless we exercise it, all our Christian labors may prove to have been in vain "somehow." Lack of self-control started the human race on the road to sin and death and has caused the fall of many of Jehovah's servants and misery to them. But it is possible to exercise it, as many

<sup>22.</sup> What Scriptural counsel is given to men and women in regard to careful conduct between the sexes, with what implications?

<sup>23, 24.</sup> In what other areas must Christians be careful to exercise self-control, and for what reasons?

<sup>25.</sup> What has been brought to our attention in the foregoing regarding the value and need of self-control?

faithful Bible characters have shown. In particular, when it comes to pleasures, to the things we enjoy of themselves, such as food and drink, sex and recreation, do we need self-control if we would do the wise, the loving and the right thing.

## "Supply to your ... knowledge self-control"

"For this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to your virtue knowledge, to your knowledge self-control."—2 Pet. 1:5, 6.

OD'S Word places great stress on our I acquiring the knowledge it contains. Such knowledge is indispensable to our gaining everlasting life, even as Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) But as we have just seen, knowledge without self-control will not gain us life, and therefore most fittingly the apostle Peter counsels us: "For this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to your virtue knowledge, to your knowledge self-control."-2 Pet. 1: 5, 6. to partitions and its loutron-lies said

<sup>2</sup> Great as are the value and the need for exercising self-control, so great might be said to be the effort required to do so. Why? Why must even mature Christians be ever on guard to "go on walking worthily of God," although admittedly it takes a greater effort on the part of some than on the part of others? (1 Thess. 2:12) Because, under present conditions, adhering to the course of rectitude is the very opposite of following the lines of least resistance, which, in turn, is due to the three foes that we as Christians have pitted

against us, the flesh, the world and the Devil.

3 First of all there are the inherited fallen tendencies of the flesh. Yes, just as we have inherited various physical infirmities from our forebears so we have also inherited moral weaknesses or flaws in personality. We cannot escape it, "The fathers were the ones that ate the unripe grape, but it was the teeth of the sons that got set on edge." As Jehovah himself said about humankind right after the Flood: "The inclination of the heart of man is bad from his youth up." And it seems that the more gifted or forceful the personality is, the more difficulty its owner has in exercising self-control; a fact borne out innumerable times not only by secular history but also by Scriptural examples. In particular is the problem that all servants of Jehovah have in exercising self-control well stated by the apostle Paul: "For I know that in me, that is, in my flesh, there dwells nothing good; for ability to wish is present with me, but ability to work out what is fine is not present. For the good that I wish I do not do, but the bad that I do not wish is what I practice." No question about it, Paul

<sup>1, 2. (</sup>a) Why is Peter's admonition to supply to our knowledge self-control so fitting? (b) Why does exercising self-control not come easy?

What foe within us makes self-control difficult, as seen by what Scriptural testimony?

recognized he had a fight on his hands to exercise self-control. But it is clear from both his own words and his record that he never gave up warring against the weaknesses of the flesh and that they did not gain mastery over him, or he could never have written: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with." He browbeat his body, keeping it under control. It might be said that by keeping up our warfare against selfishness, against a lack of self-control in little things, we will not so likely cause stumbling by yielding to gross sins.—Jer. 31:29; Gen. 8:21; Rom. 7:18, 19; 2 Cor. 6:3; 1 Cor. 9:27; Ps. 51:5: Mark 14:72.

4 And secondly, we have lined up against our efforts to exercise self-control this wicked system of things composed of Godless, selfish men. They endeavor to exploit us by appealing to our weaknesses for their personal gain. (1 John 2:15, 16) It is to their interest that we give way to our passions, overindulge in food and drink, engage in loose unclean conduct, read lascivious literature, attend immoral movies, become fanatics in sports, or needlessly burden ourselves down with debts because of buying things we could ill afford. And then there is the example of those about us who yield to such temptations.

the ones exercising invisible control of this present wicked system of things, Satan its god, together with his demons. (2 Cor. 4:4; Eph. 6:12) He succeeded in causing Eve to act without self-control and tried his worst to cause Jesus to act in a similar manner. (Matt. 4:1-10) We may never forget that we have not only visible foes to deal with but, most of all, invisible ones, the chief of which "walks

4, 5. (a) What visible foes do we have to face in our efforts at self-control? (b) What invisible foes?

about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

#### GOD'S SPIRIT AND WORD OUR HELPERS

<sup>6</sup> But even as we have powerful forces working against our exercising selfcontrol, we have still more powerful aids to help us to exercise it, chief of which are God's holy spirit and his Word. As we read: "Not by a military force, nor by power, but by my spirit," Jehovah says. (Zech. 4:6) What a great help God's holy spirit is in exercising self-control Paul makes clear: "Keep walking by spirit and you will carry out no fleshly desire at all." That IS self-control! More than in any other way, that holy spirit can be acquired by regularly and earnestly feeding on God's spirit-filled Word. From Genesis to Revelation it is filled with direct and indirect admonition to exercise self-control. As we have seen, it gives us many warning examples of the harm that results from a lack of self-control and many fine examples showing the wisdom of exercising self-control and the rewards for it. -Gal. 5:16.

directly counsels us is to control our thoughts. Due to inherited weaknesses and the imperfect and wicked conditions all about us, it is very easy to think wrong thoughts, proud, bitter, resentful, impure and self-pitying thoughts. Because of this we are counseled to 'make our minds over' and to train them to 'keep considering the things that are true, righteous, chaste, lovable, virtuous and praiseworthy.' The goal we are to strive for in our thinking is to bring "every thought into captivity to make it obedient to the

<sup>6. (</sup>a) What powerful force has Jehovah provided to aid us in acquiring self-control? (b) How in particular can that force be obtained?

<sup>7-9. (</sup>a) What counsel does God's Word give us as to controlling our thoughts? (b) Our spirit or emotions? (c) Our affections, longings or desires?

Christ." What a high standard that sets for us!—Rom. 12:2; Phil. 4:8; 2 Cor. 10:5.

<sup>8</sup> By regularly reading God's Word we also get much direct counsel on controlling our spirit, our temper, our emotions. "He that is slow to anger is better than a mighty man" who is not slow to anger, and therefore without self-control, "and he that is controlling his spirit than the one capturing a city," but who has not made captive his spirit. Yes, "as a city broken through, without a wall," and so without any defenses, "is the man that has no restraint for his spirit."—Prov. 16:32; 25:28.

9 Then again, God's Word directly counsels us to control our affections, our longings and desires-the things we set our hearts on-so important because that is where all the trouble starts. Who would ever be guilty of a sin meriting disfellowshiping by the Christian congregation if he always controlled these? As Jesus so well warned: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies," all of which defile a man and bring forth bad fruit. (Matt. 15:19, 20) Wisely we are counseled: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." Yes, the first step in the wrong direction is taken when one permits the heart to dwell on things that are pleasurable but bad in God's sight, even as the disciple James shows: "Each one is tried by being drawn out and enticed by his own desire," dwelling on things forbidden by God. "Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." Truly by perusing God's Word we get much fine counsel on controlling our thoughts, our spirit and our desires!-Prov. 4:23; Jas. 1:14, 15.

10 In God's Word we also find much counsel on the need to control our tongues. Repeatedly wise King Solomon counsels us in this regard, as at Proverbs 10:19: "In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly." Inspired Christian writers counsel us likewise: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:3, 4) In particular does the disciple James have much to say about the need to control the tongue and even states that unless we control our tongues our form of worship is futile. What forceful counsel for us to control our tongues!-Jas. 1:26; 3:1-12.

11 Thoughts, words—and actions. Yes, by feeding on God's Word we will also be helped to exercise control of our actions by reason of the fine counsel it gives. Among the ways it gives us this is by counseling us on how we should walk, how we should conduct ourselves. The apostle Paul considered this so important that he had something to say about it to every congregation to which he wrote. Thus he counseled the Christians at Rome: "As in the daytime let us walk decently." The Christians at Ephesus he admonished: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." For the Colossians he prayed that "you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment. in order to walk worthily of Jehovah to the end of fully pleasing him as you go on

<sup>10.</sup> What does God's Word have to say about controlling our tongues?

<sup>11.</sup> What counsel do the Scriptures give as to how we should walk?

bearing fruit in every good work." To the newly formed congregation at Thessalonica he wrote: "We kept exhorting each one of you . . . that you should go on walking worthily of God"; "that you may be walking decently." To walk decently, to walk worthily of God, to keep strict watch how we walk, all take self-control!—Rom. 13:13; Eph. 5:15, 16; Col. 1:9, 10; 1 Thess. 2:11, 12; 4:12; 1 Cor. 3:3; Gal. 5:16, 25; Phil. 3:16.

#### OTHER ACTIVITIES CONDUCIVE TO SELF-CONTROL

<sup>12</sup> Among other activities, in addition to studying God's Word, that are conducive to self-control is associating with fellow Christians, as in obedience to the counsel found at Hebrews 10:23-25. By associating with our Christian brothers who also appreciate the need of self-control, we will be aided in exercising it ourselves. They are not so likely to tempt us to indulge in loose conduct. Especially is this true when it comes to vacations. Vacations spent at the Kingdom Ministry School, at assemblies and conventions or in serving where the need is greater, as in isolated territory, are a safeguard to us. But whether on vacation or at any other time, if we choose to associate with those who do not have the same high standard as we have regarding self-control, we may well find ourselves imitating them, thus spoiling our useful habits. Wisely we are warned: "Do not have companionship with anyone given to anger; and with a man having fits of rage you must not enter in, that you may not get familiar with his paths and certainly take a snare for your soul." Voluntarily associating with such is a mistake!—Prov. 22:24, 25; 1 Cor. 15:33.

<sup>13</sup> Then again, faithful, consistent, diligent activity in the Christian ministry is

conducive to self-control. It takes selfcontrol to go to bed on time on Saturday night to get a good night's rest so as to be in fine fettle for Sunday's theocratic activities. It takes self-control to get up early Sunday morning so as to be able to meet with other Christians for field service. It takes self-control to continue in the ministry as long as one knows one should when the weather is inclement and little interest is found at the doors of the people. And as one goes from door to door one meets up with many a trying situation which may challenge one's selfcontrol. He may be insulted, slapped on the cheek as it were; but for the sake of the good news one will turn the other cheek-that takes self-control! And so it does, to answer with mildness and deep respect when one in authority demands a reason for the hope one has; even as it does to answer with mildness when one meets up with a raging householder. -Matt. 5:39; 1 Pet. 3:15; Prov. 15:1.

14 Still another activity conducive to cultivating self-control is prayer. Frequently drawing close to God is a real help. Look to him for help in time of need or stress or temptation. Never neglect prayer, but make it a habit, not a mechanical one, but an earnest, sincere and heartfelt habit. Ask God for help, keep asking him, beg his forgiveness when you have failed to exercise self-control. Each time earnestly tell him you will strive to do better the next time. Yes, keep praying, 'do not bring me into temptation'; "pray incessantly," "persevere in prayer," in regard to your acquiring self-control.—Matt. 6: 13; 1 Thess. 5:17; Rom. 12:12.

#### QUALITIES AIDING IN CULTIVATING SELF-CONTROL

15 Of great help in cultivating self-

<sup>12.</sup> How does guarding our association aid us in having self-control?

<sup>13.</sup> How does faithful field service help us to cultivate self-control?

<sup>14.</sup> Of what help is prayer toward gaining self-control?

15. What can be said about the fear of Jehovah as aiding self-control?

control are also such fine Christian mental attitudes or qualities as fear of Jehovah, humility, faith and love. No question about the fear of Jehovah aiding us in cultivating self-control. Rightly we fear Jehovah because of his position and attributes. To him as the universal Sovereign we are accountable and "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Rightly we fear to displease him, for he is perfect in justice whereas we are imperfect, sinful, prone to go the wrong way. Rightly we fear him also because of his unlimited power: "It is a fearful thing to fall into the hands of the living God." This fear of God is "the beginning," "the start of wisdom," for it "means the hating of bad." Yes, it is not enough that we love truth and righteousness, but, like Jesus Christ, we must hate, abhor, have a strong aversion to all lawlessness, no matter how pleasant, desirable or appealing it may be to the fallen flesh. That means our 'replacing the old personality with its practices with the new personality.'—Heb. 4:13; 10:31; Ps. 111:10; Prov. 9:10; 8:13; Col. 3:9, 10.

<sup>16</sup> Another quality that is of great help in our exercising self-control is humility. And no wonder, since one of the greatest obstacles to self-control is pride. The humble person, for one thing, is not easily offended and so not so likely to be tempted to act without self-control. The humble person is more likely to have patience in dealing with others and therefore to be long-suffering, which makes for selfcontrol. In seeking to cultivate self-control we need Jehovah's help, his undeserved kindness, and that is available, not to the proud but to the humble: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." The wicked ones mentioned by Jude who turn "the undeserved kindness of our God into an excuse for loose conduct," and so are lacking in self-control, are also proud, "disregarding lordship and speaking abusively of glorious ones."—Jas. 4:6; Jude 4, 8; 1 Pet. 5:5.

<sup>17</sup> Also able to aid us in the cultivating of self-control is faith in Jehovah God and in his promises. How often we become disturbed because of a lack of faith in God, making it difficult for us to exercise selfcontrol! Job was able to endure because of his faith. It took real self-control not to "curse God and die," and he was able to exercise it because of his faith, which enabled him to say, "Even if he would slay me, would I not wait?" Faith will enable us not to get heated up because of evildoers but to exercise self-control, waiting on Jehovah, knowing that vengeance belongs to him and that he will repay. Faith will enable us to exercise self-control and not succumb to the temptations of materialism, knowing that this world and its desires will soon pass away. Faith will enable us to exercise self-control when being persecuted, knowing that the worst that man can do is only to kill the body. —Job 2:9; 13:15; Ps. 37:1; Rom. 12:19; 1 John 2:15-17; Matt. 10:28.

18 And, above all, love will help us to cultivate self-control. If we love Jehovah with all our heart, soul, mind and strength, then we will certainly seek to please him by exercising self-control. It will make us careful that we do not bring reproach upon his name by bad conduct. And loving our neighbor as ourselves will also call for our exercising self-control, so as not to cause him any pain or harm, and especially so that we do not stumble him. Showing the connection between love and self-control are the words of Paul: "For this is what

<sup>16.</sup> In what ways is humility conducive to self-control?

<sup>17, 18. (</sup>a) How can the spirit's fruit of faith assist us in self-control? (b) How can love?

God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor [that takes self-control], not in covetous sexual appetite such as also those nations have which do not know God: that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things." Love for our brothers will keep us from erring in such matters by a lack of selfcontrol, even as it will enable us to obey the counsel: "Keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." Paul set us a fine example in this: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." -1 Thess. 4:3-8: Heb. 12:13: 1 Cor. 8:13.

# BENEFITS AND REWARDS OF SELF-CONTROL

19 The benefits and rewards for exercising self-control are truly great. This is as it should be, since Jehovah the righteous God is the universal Sovereign. Even as failure to exercise self-control results in harm all out of proportion to the immediate advantages or pleasures experienced, so it might be said that exercising selfcontrol results in benefits all out of proportion to the efforts involved. For one thing, self-control makes for health of body and mind. Thus one of America's leading nutritionists stated that "health is the reward of temperance" or self-control, and that "to be lean with a settled temper means long life," and recent research has shown that psychiatric patients are far more numerous among college girls who

are promiscuous than among those who hold on to their virtue.

20 Even more important, self-control helps us to have self-respect. We all know what God requires of us individually and, to the extent that we earnestly and honestly try to measure up to that standard. we will enjoy a clear conscience and have self-respect. (1 Pet. 3:16) It will also keep us from following "after the crowd for evil ends." (Ex. 23:2) Moreover, exercising self-control will greatly aid us in cultivating the other fruits of the spirit. We cannot have joy unless we discipline our minds, hearts and bodies, for Christian joy is not mere feeling but is based on principle. The same is true of peace. How can we have peace if we keep getting into trouble because of a failure to exercise selfcontrol? And as has already been noted, long-suffering goes hand in hand with selfcontrol. Likewise, to be kind and mild when it really counts, as under trying situations, requires great self-control, even as it does to hold on to goodness in the face of temptations to yield to selfishness. —Gal. 5:22, 23.

<sup>21</sup> Self-control results in blessings, not only to ourselves, but also to others. For one thing, it will keep us from stumbling others. (Phil. 1:9, 10) It will help us to become good examples to them. It makes for good relations within our own families. where so often the need to exercise selfcontrol is overlooked, even as it makes for good relations in the Christian congregation, at one's place of employment, and at school. To the extent that we have responsible positions or aspire to such, to that extent we must strive even harder to exercise self-control, for such positions demand more of it. Thus a key question by which symphony orchestra musicians judge conductors is: "Does he maintain

<sup>19.</sup> What benefits accrue to body and mind from self-control?

<sup>20.</sup> Exercising self-control gives what spiritual benefits?
21. How does our exercising self-control benefit others?

self-control under pressure?" Yes, the Christian overseer must be "moderate in habits, . . . orderly, . . . reasonable," all of which means that he must be "selfcontrolled."—1 Tim. 3:1-7; Titus 1:6-9.

22 But above all, self-control makes for

22. Above all else, in what does our exercising selfcontrol result?

good relations with Jehovah God and contributes to the vindication of his name. Only by exercising self-control can we prove ourselves wise and make his heart glad, so that he can answer the one taunting him. Truly the need for self-control can hardly be overemphasized!-Prov. 27:11.

# Stimulating Our Brothers by Our Own Zeal

What are some fine examples of godly zeal?

The greatest example of godly zeal is that given by Jehovah God himself. His zeal makes it certain that all that he has promised he will also perform.—Isa. 9:7.

Jesus Christ manifested godly zeal for his Father's house, as when driving those out of it who had made it a cave of robbers. (John 2:13-17) His apostles after Pentecost displayed such fiery zeal that they were charged with overturning the inhabited earth. (Acts 17:6) And to the Corinthian Christians Paul was able to write: "Your zeal has stirred up the majority of them."-2 Cor. 9:2.\*

To stimulate our brothers we must have what kind of zeal?

Zeal is variously defined as a passionate ardor for a cause or person; as an intense eagerness in promoting some end. It is also referred to as earnestness, enthusiasm, devotion and fervor. To stimulate our Christian brothers to be zealous for Jehovah, we should have such kind of zeal. This is a genuine zeal, which is a sincere, warm concern for the glory of God and the spiritual welfare of mankind. Without such zeal there can be no triumph, nor perfected Christian personalities, no lasting rewards or deeds of Christian faith. It is to zealous activity in connection with the Lord that Christians have been called. This kind of zeal imbues Christians with the desire to transform their minds and personalities to those of Christ. Having such kind of zeal, we will stimulate our brothers to

Helpful also in our stimulating our brothers to zeal is our being careful to see spiritual

zealous service.

values as they really are without confusing them with specious substitutes. We need to recognize what is genuinely important and not confuse it with what is plausible but of secondary importance. Not to be overlooked, either, is the fine example of full-time service, as a general or special pioneer, as a missionary or member of the Bethel family, as an aid to stimulating our brothers to zealous service.-Matt. 6:33; Mark 10:28-30.

What will help us to sustain our Christian

Genuine zeal requires much energy. This vital energy or force is sustained by taking in the truth from God's Word, for it is alive and exerts power. (Heb. 4:12) The need therefore is to study God's Word daily and meditate on it so that, even as with Jeremiah, it will become "like a burning fire shut up in [our] bones."-Jer. 20:9; Rom. 15:4.

To sustain our Christian zeal we must also be careful not to associate with those whose bad habits can dampen our zeal and rob it of its fire. Associating with doubters not only may cause our zeal to flicker but may even extinguish it. Fair-weather Christians can easily discourage us from zealous service because of hot, cold or wet days .- 1 Cor. 15:33.

Keep on cultivating good spiritual insight, the perception that is always able to distinguish between truth and error, between right and wrong. To sustain our zeal we must also keep in mind the presence of the day of Jehovah. Yes, the awareness of Armageddon's nearness will also serve us as a warning and help us sustain our burning Christian zeal, as we stimulate our brothers.

<sup>\*</sup> For details see The Watchtower, August 1, 1968.

# BIBLE TRUTH TO

BROUGHT ME FREEDOM

IFE began
for me in
Trondheim, Norway, on May 3,
1879. As my parents
were members of the
state church of Norway,
I was raised a Lutheran.

state church of Norway, As told by Paul Hammer

From early childhood the doctrine of a burning hell was deeply embedded in my mind. I was taught that I had an immortal soul and at death would go either to heaven or to a fiery hell. Since I did not feel that I was good enough to go to heaven, I worried a great deal about going to a place of hellfire. I was truly held in bondage by this teaching.

In my search for freedom and peace of mind I decided to emigrate to the United States, which I did in 1901. I felt that by selling my property and leaving Norway I would no longer be in bondage. But in America I found myself still in bondage to fear of a burning hell even as I had been in Norway. So I continued my search for the truth and freedom, although with little hope of finding it.

I took out a homestead in North Dakota, and, in my search for Bible truth, for years on and off I attended a Lutheran religious school. In want of something better, I kept attending, although often finding the instruction disappointing. I stopped attending this school in 1918 when I came in touch with the International Bible Students, as Jehovah's witnesses were known. I obtained the seven volumes of the Studies in the Scriptures and also subscribed for The Watch Tower.

On November 11, 1918, I received my questionnaire from the United States

Army and now had something else to worry about, for I was wholly opposed to killing my fellowman. Happily for me, the war ended that very day. Then something

happened that helped me to break free from religious bondage. The League of Nations was formed, and the churches hailed this as the hope of the world. When the pastor of the local Lutheran church began preaching in favor of the League and praying for it, I quit his church.

I now looked up the Bible Students, and we talked until two o'clock in the morning. I kept insisting that they had to do something to help change world conditions. However, they showed me from the Bible that men cannot remedy these conditions but that we must wait upon Jehovah God. After much studying and praying, I took my stand for Jehovah and his kingdom as one of his sons of freedom. Now I was free and had something to live for. Now there was something I could do. In March 1919, at Fargo, North Dakota, I symbolized my dedication to do Jehovah's will by baptism and with the heavenly hope in view.

Among the promises especially precious to me from that time on were those found at Ephesians 2:4-7: "But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus,

that in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus."

With this hope in view I now felt I could heed the counsel given at Zephaniah 3:8: "'Keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty.'" I was now willing to wait upon Jehovah until he would straighten out earth's affairs. What a privilege and joy it was to understand Jehovah's purposes! At last I was free from bondage to Satan and his false religious teachings!

As I continued studying and associating with the Bible Students I felt that I should be doing more to help others enjoy the freedom that now was mine. In 1925 a notice appeared in *The Watch Tower* asking for more workers at the Watch Tower Society's Brooklyn headquarters, known also as Bethel. I thanked Jehovah for answering my prayers and applied for service there. I was called in the summer of 1925.

# ENJOYING INCREASED FREEDOM

Service at Bethel marked a new era of freedom for me. No longer did I need to give concern about food and lodging but could devote my whole time and attention to Jehovah's service. My first assignment was that of being a janitor. I felt about this privilege as did the psalmist who wrote: "I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness." What a joy was mine to be serving at the headquarters of Jehovah's organization on earth!—Ps. 84:10.

In 1929 Brother Rutherford, the president of the Watch Tower Society, asked me to serve on a farm of thirty-six acres on Staten Island. This was also the home

of the Society's radio station WBBR. After working there a few years, I again served as janitor at Bethel until 1936, when I was assigned to the Kingdom Farm at South Lansing, New York, near Ithaca, to care for the hogs and chickens. The Society had bought it the year before, and it consisted of many hundreds of acres. As the Brooklyn Bethel family grew, I was kept busy just looking after the hogs. I took a course in animal breeding so as to be able to care for my job better. Weekends we shared in the field ministry the same as other Christian witnesses of Jehovah, helping to set others free from bondage to false religious teachings.

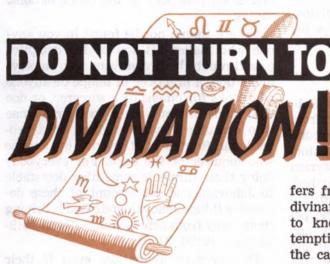
It was an exciting day for us farmers when the president of the Watch Tower Society, now N. H. Knorr, announced that, beginning February 1943, Kingdom Farm would be the location of the Gilead missionary school and that we would be privileged to work with the students and they with us. This proved to be a real blessing to both the farm family and the students. In 1949 I interrupted my farm duties for some weeks to visit my friends and relatives in Trondheim, Norway, and to whom I gave a thorough witness about God's kingdom; the trip was made possible through an unexpected inheritance. In 1955 it was my privilege to attend the European assemblies, at which time I again visited my friends and relatives in Trondheim, Norway, giving them a witness and leaving Bible literature with them.

About five years later the Gilead School was transferred to the Brooklyn head-quarters. For a number of years we then had the Kingdom Ministry School with us, a school that trained overseers of congregations. A year ago part of the Kingdom Farm was sold and so most of the farmers were transferred to the Watchtower Farm, about ninety miles out of

New York city. And a few of us were transferred to the Brooklyn headquarters. Thus, after thirty years at Kingdom Farm, I am back at Brooklyn Bethel. In 1965 I suffered a heart attack but recently my health has greatly improved so that at ninety years of age I am still able to spend two hours each forenoon and two

hours each afternoon doing clerical work.

Now as I look back over forty-four years of Bethel service, I daily thank Jehovah for his goodness and feel like the psalmist David, that goodness and mercy have followed me all the days of my life, and I will dwell in Jehovah's house to the length of days.—Ps. 23:6.



EVERYONE wants to know what will happen in the future. It may only concern the weather. "Can I plant my corn tomorrow?" "Will I be able to cut the hay next week?" "What will the weather be like a month from now during our festival?"

Nor is curiosity about the future limited to mere weather forecasts. People everywhere are concerned about coming events in national and international affairs, in commerce and trade, and especially about matters that personally affect them and their loved ones. It is this strong natural desire that urges so many people to turn to divination for answers to their questions about the future.

The word "divination" comes from the Latin divus ("pertaining to god"), and information received by divination is believed to be from the gods. The subject of divination embraces the whole scope of gaining secret knowledge, especially about the future, through the aid of spiritistic occult powers. It dif-

fers from magic-working sorcery in that divination generally involves seeking only to know future events rather than attempting to alter and control them as is the case with magic.

Practitioners of divination claim that superhuman gods are capable of revealing the future to those trained to read and interpret certain signs and omens that they say are communicated in various ways: By celestial phenomena (the position and movement of stars and planets, eclipses, meteors); by terrestrial physical forces (wind, storms, fire); by behavior of creatures (howling of dogs, flight of birds, movement of snakes); by patterns of tea leaves in cups or oil configurations on water or the direction falling arrows take: by the appearance of the liver, lungs and entrails of sacrificed animals; by the lines in the palm of the hand and by the "spirits" of the dead.

So broad is the field of divination that it has been broken down, and the individual aspects of the subject have been given specific names. For example, augury, popular among the Romans, is a study of birds in flight; palmistry predicts the future from lines on the inside of a person's hand; hepatoscopy inspects the liver; haruspication inspects entrails; axinomancy divines with ax heads; belomancy with arrows; rhabdomancy uses the divining rod; oneiromancy is divination by dreams; necromancy is a claimed inquiring of the dead. Crystal gazing and oracular divination are still other forms, and perhaps the most common today is astrology.

# HISTORY OF DIVINATION SHOWS IT IS NOT GOOD

The birthplace of divination was Babvlonia, the land of the Chaldeans, and from there these occult practices spread around the earth with the migration of mankind. (Gen. 11:8, 9) Of that portion of Assyrian King Ashurbanipal's library unearthed, one-fourth, it is said, contained omen tablets that purport to interpret all the peculiarities observed in the heavens and on earth, as well as all the incidental and accidental occurrences of everyday life. King Nebuchadnezzar's decision to attack Jerusalem was made only after resorting to divination, concerning which it is written: "He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem." -Ezek. 21:21, 22.

Looking into the liver in quest of omens was based on the belief that all vitality, emotion and affection were centered in this organ. One-sixth of man's blood is in the liver. The variations in its lobes, ducts, appendages, veins, ridges and markings were interpreted as signs or omens from the gods. A large number of clay models of livers have been found, the oldest being from Babylon, containing omens and texts

in cuneiform used by diviners. Ancient Assyrian priests were called *baru*, meaning "inspector" or "he who sees" because of the prominence that liver inspecting had in their fortune-telling religion.

All the various forms of divination, regardless of their specialized nature, stand in sharp contrast with the Holy Bible. Jehovah through Moses sternly and repeatedly warned Israel not to take up these divination practices of the other nations, saying:

"There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you."—Deut. 18:9-13; Lev. 19:26, 31.

Dreamers of divination, even if their prophetic signs and portents came true, were not exempted from condemnation. (Deut. 13:1-5; Jer. 23:32; Zech. 10:2) The Bible's extreme hostility toward diviners is shown in its decree that all such were to be put to death without fail.—Lev. 20:27.

But despite these repeated commandments, apostates arose to flout Jehovah, not just commoners like the woman of En-dor, but mighty kings like Saul and Manasseh, and Queen Jezebel. (1 Sam. 28:7, 8; 2 Ki. 9:22; 21:1-6; 2 Chron. 33:1-6) Though good King Josiah cleaned out the divination practitioners in his day, it was not enough to save Judah from destruction the same as her sister kingdom Israel had been destroyed. (2 Ki. 17:12-18; 23:24-27) Jehovah, however, in his loving-

kindness, first sent his prophets to warn them of their abominations, the same as his prophets warned the mother of all divination, Babylon.—Isa. 3:1-3; 8:19, 20; 47:9-15; Jer. 27:9; 29:8; Ezek. 13:6-9; Mic. 3:6-11.

Divination was also very prevalent during the earthly ministry of Jesus and the apostles. When on the island of Cyprus the apostle Paul was confronted by a sorcerer named Bar-Jesus, whom the apostle struck with blindness. And in Macedonia Paul cast a demon of divination out of a bothersome girl, much to the consternation of her masters who made much gain by her occult power of prediction. (Acts 13: 6-11: 16:16-19) However, others, like Simon of Samaria, voluntarily gave up their practice of magical arts, and at Ephesus there were so many who burned their books of divination that their value was said to be fifty thousand pieces of silver (perhaps \$8,000).—Acts 8:9-13; 19:19.

# DIVINATION VERSUS DIVINE REVELATION

A sharp distinction exists between revealed truth from God and information obtained by divination. Those who as practitioners turn to the latter source of prediction are often seized in violent convulsions by invisible demonic powers. They sometimes work themselves into a frenzy by weird music and certain drugs. The Greek word for "soothsaying" comes from the verb mai'ne-sthai, meaning "to rave," and is used to describe one who foams at the mouth and whose hair is wild and snarled.

Origen (third century C.E.), in answering the attack of the pagan philosopher Celsus that "[Christians] set no value on the oracles of the Pythian priestess," declared:

"It is said of the Pythian priestess, whose oracle seems to have been the most celebrated, that when she sat down at the mouth of the Castalian cave, the prophetic

spirit of Apollo entered her private parts.... Moreover, it is not the part of a divine spirit to drive the prophetess into such a state of ecstasy and madness that she loses control of herself.... If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons which many Christians cast out?"—Origen Against Celsus, Book VIII, chaps. iii, iv.

No such physical or mental distortions were experienced by true servants of Jehovah when moved by holy spirit to speak. (Acts 6:15; 2 Pet. 1:21) God's prophets in a sense of duty spoke freely without payment. In contrast, the pagan diviners plied their trade for selfish personal gain.

Nowhere in the Bible is any form of divination given a good connotation. Many times in the same condemnatory texts spiritistic practices of divination are spoken of together with adultery and fornication. (2 Ki. 9:22; Nah. 3:4; Mal. 3:5; Gal. 5:19, 20; Rev. 9:21; 21:8; 22:15) In God's eyes divination is comparable to the sin of rebellion. (1 Sam. 15:23) It is therefore unscriptural to speak of Jehovah's communication with his servants as a manifestation of "good" divination.

Dreams of divination were solicited by the dreamer. Not so when dreams originated with Jehovah. Either these were so plain and explicit that there was no doubt they were from Jehovah (Gen. 20:3-7; Judg. 7:13-15; 1 Ki. 3:5; Matt. 1:20; 2:12, 13, 19, 22), or, when they were cryptic and hidden, no practicer of divination could understand them, and only dedicated servants of Jehovah could interpret them.—Gen. 40:5-19; 41:1-32, 39; Dan. 2:1-47; 4:1-28.

Casting lots was authorized when Jehovah's will in a matter had to be determined. "Into the lap the lot is cast down, but every decision by it is from Jehovah." (Prov. 16:33; 18:18; Lev. 16:7-10; Num.

26:55, 56; Josh. 14:2; Acts 1:26) The exposing of criminal Achan, and the choice of Saul as king were perhaps indicated by lot. (Josh. 7:13-19; 1 Sam. 10:20, 21) The Urim and Thummim worn by the High Priest and used in judgment cases (Ex. 28:30; Num. 27:21), the presence of the ephod (1 Sam. 23:9; 30:7), and Gideon's water test with the fleece of wool (Judg. 6:36-40), are other examples of how Jehovah revealed his purposes to man free of demon divination.

# DIVINERS REBUFFED BY JEHOVAH

Jehovah's unlimited power compared to the very restricted power of the magic-working priests is dramatized in the case of Moses and Aaron before Pharaoh. When Aaron's rod became a snake, the Egyptian magicians duplicated the feat by means of their secret arts. But what a rebuff the latter suffered when Aaron's rod swallowed up those of the sorcerers! Seemingly Egypt's priests turned water to blood and caused frogs to come up over the land. But when Jehovah caused the dust to become gnats, the sorcerers had to admit it was by "the finger of God."—Ex. 7:8-12, 19-22; 8:5-11, 16-19; 9:11.

Wicked Haman had "someone [evidently an astrologer] cast Pur, that is, the Lot . . . from day to day and from month to month," in order to determine the most favorable time to have Jehovah's people exterminated. (Esther 3:7-9) Concerning this method of divination we read:

"In resorting to this method of ascertaining the most auspicious day for putting his atrocious scheme into execution, Haman acted as the kings and nobles of Persia have always done, never engaging in any enterprise without consulting the astrologers, and being satisfied as to the lucky hour."—Jamieson's Commentary, Vol. II, p. 639.

Following his demonic advisers, Haman immediately set in motion his wicked

scheme. However, Jehovah's power to deliver his people was again demonstrated, and Haman, who trusted in divination, was hanged on the very stake he had prepared for Mordecai.—Esther 9:24, 25.

Another example of Jehovah's superior power over the occult forces is the instance when the Moabites came "with the payments for divination in their hands" to hire Balaam the Mesopotamian diviner to curse Israel. (Num. 22:7) Even though Balaam sought "to come upon any unlucky omens," yet Jehovah caused him to utter only blessings. In one of his proverbial utterances Balaam, under the compelling power of Jehovah, admitted: "There is no unlucky spell against Jacob, nor any divination against Israel."—Numbers, chapters 23, 24.

In view of divination's bad history, how foolish it is in this "time of the end" to turn to it for advice on the future. Man naturally desires to know the future, and his desire can best be satisfied when he worships and serves his Grand Creator. After all, Jehovah is the only source of dependable information on the future. He alone knows the end from the beginning. (Isa. 46:9, 10) More than that, through his channel of communication and his Word the Bible he lovingly reveals ahead of time what is good for man to know.—Amos 3:7.

However, when men turn away from Jehovah and become alienated from the only One who knows the future, they easily fall victim to spiritistic demon influence. Saul is such a striking example, one who at first looked to Jehovah for knowledge of coming events, but who, after being cut off from communication because of unfaithfulness, turned to the demons as a substitute for Divine guidance. (1 Sam. 28:6, 7; 1 Chron. 10:13, 14) Make sure you never make the same mistake!

# So, the only right course is to press on courageously in God's T. c. trusting in Him. God's Wall' Three your out den upon Jehr all three god's Wall' Three your out of the courage of the

OU have before you the prospect of life eternal under the kingdom of God. This prospect is solidly based in the truth of God's own Word, which says: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) The realization of this grand prospect is within your reach if you truly love God and worship him by "walking in the truth."—2 John 1-4.

True worship means more than just knowing the truth. It means even more than speaking and proclaiming the truth to others. It means believing and acting on the truth, "walking in the truth" by putting it to work in our daily lives. (Jas. 1:22-25) True worship so influenced the daily lives of early Christians that it became known as "The Way" and "the way of the truth." (Acts 9:2; 2 Pet. 2:2) It is the "way" marked out by God for all true worshipers to live their lives as they strive for the goal of eternal life.

So, our worship of Jehovah God cannot be something separate from the rest of our life. Rather, we must apply the truth of his Word in every activity of life. As the Bible explains: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10: 31; see also Colossians 3:17.

Our every action should harmonize with the truth of God's Word, and so bring glory to God. This will be for our lasting happiness. The righteous principles of his Word do not change according to place of dwelling or personal circumstance. They are always true, always right.—Ps. 119: 142.

If you really do practice true worship, what will it mean for you now? It will bring your whole life into harmony with God's way. His Word tells us: "Put away the old personality which conforms to your former course of conduct . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:22-24.

Putting on the new personality means putting away obscene, lying speech in favor of clean, truthful language. It means replacing drunkenness and sexual immorality with upright, honorable conduct. It means cultivating, not greediness, but unselfishness and generosity.—Col. 3:5-10.

How refreshing it is when godly qualities are displayed in one's everyday contacts with people—with family members, business associates, close acquaintances and strangers! Just think of the grand effect when this counsel of God's Word is applied: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."—Col. 3:12-14.

But, do you think it difficult to make this change, and maintain it every day? With the help of God's spirit you can do it. Through true worship you can produce the wonderful fruitage of God's spirit in your life. That "fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." -Gal. 5:22, 23.

When true worship becomes your way of life it will be your constant guide. In making decisions, large or small, you will learn to ask yourself: "What will be pleasing to Jehovah God? What do the principles in his Word show to be the right and wise course?"-Ps. 119:105: Prov. 3:1-6.

For example, a true Christian will be concerned that his secular employment does not interfere with his service to Jehovah God, or involve work or practices that the Bible condemns. (Heb. 13:5, 18: Isa. 2:3, 4; Rev. 18:4) Even when it comes to recreation, God's Word should guide in selecting something upbuilding, wholesome. (Phil. 4:8) There is nothing in your life that will not be influenced in a beneficial way by true worship.

## HAPPY REWARD FOR ENDURANCE

However, because of the pressures that the world brings upon genuine Christians. it may not be easy to continue walking faithfully in the "way of the truth." Jesus warned that true worshipers would be hated and persecuted, just as he was. (John 15:18-20; 2 Tim. 3:12) Circumstances may arise that threaten to interfere with your regular study of the Bible or your association with fellow Christians at congregational meetings. Opposition may cause the preaching work to become difficult, even dangerous. What will you do?

The Bible counsels: "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." (Heb. 10:36)

So, the only right course is to press on courageously in God's service, trusting in Him. God's Word says: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter."-Ps. 55:22: Heb. 6:11, 12.

To early Christians, the disciple James wrote: "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance." (Jas. 1: 2. 3) Yes, we can have real joy if, under opposition, we face up to the test of our faith. Why?

It is because by enduring we uphold the side of our heavenly Father in the great issue before all the universe. Furthermore, God's Son assures us: "By endurance on your part you will acquire your souls." Yes, by endurance you will gain the reward of life eternal.-Luke 21:16-19; 1 Pet. 2:21-23; 2 Thess. 1:4, 5.

We live in the most blessed time of all human history. Soon now Jehovah and his Son, Christ Jesus, will rid the universe of all enemies of God's kingdom. What a joy it will be, after that war, to live under righteous conditions in the paradise earth. free of suffering, sorrow and death!

You can have full confidence in that hope. Why? Because we are assured, "God . . . cannot lie." (Titus 1:2) Look ahead to that blessed prospect, then, and never forsake the worship of Jehovah the true God. Keep on in the way of the truth, for "the world is passing away and so is its desire, but he that does the will of God remains forever."-1 John 2:17.

# Black Obelisk of Shalmaneser

• About the middle of the nineteenth century the archaeologist A. H. Layard found a monument called "The Black Obelisk of Shalmaneser" south of Nineveh. One of its panels shows the Israelite king Jehu or his envoy bowing before King Shalmaneser III. This archaeological find is in the British Museum.

# ASSEMBLIES IN MEXICO

After the "Peace on Earth" International Assemblies have been held in the United States and Canada, Europe and the Far East, they will come to a close for 1969 in Mexico. Since the facilities in Mexico City are not sufficient for all that are expected to attend, arrangements have been made for ten assemblies to be held in Mexico, most of them on the same dates.

Each of the Mexican assemblies will be held for five days, from Wednesday, December 24, through Sunday, December 28, with the exception of the one in Acapulco. That assembly, though also for five days, will begin on Thursday, December 25, and conclude on Monday, December 29.

Those who are planning to travel to Mexico for any of these assemblies should make their own transportation arrangements and write for their own rooms. None of these arrangements will be handled by the Society's office in Brooklyn.

When writing for rooms, your correspondence should be addressed to "Convención de la Torre del Vigia de México," in care of the name of the person and to the address listed here for rooming in the assembly city where you plan to attend. The assembly sites and the rooming addresses are as follows:

Ciudad Juárez, Chihuahua: Plaza de Toros Alberto Balderas, Abraham González y Ferrocarril. Rooming: Convención de la Torre del Vigía de México, c/o Rito Carrera, María Martínez 4401, Col. Consumidor, Cd. Juárez, Chih.

Juárez, Chih.

Ciudad Obregón, Sonora: Arena Coliseo, Calle Zaragoza y Avenida Sufragio Efectivo. Rooming: Convención de la Torre del Vigía de México, c/o Heliodoro Barrera, Cjón. Cárdenas 539 Sur. Cd. Obregón, Son. Guadalajara, Jalisco: Casino Agua Azul, Avenida González Gallo y Doctor Roberto Michel. Rooming: Convención de la Torre del Vigía de México, c/o Luis Mancilla Sandoval, Av. Obregón 619, Guadalajara, Jal. Mérida, Yucatán: Círculo Social de Amigos, Calle 58 Núm. 551. Rooming: Convención de la Torre del Vigía de México, c/o Antonio Aguilar, Calle 61 Núm. 268, Col. Esperanza, Mérida, Yuc.

México, Distrito Federal: Arena México, Doctor Lavista y Doctor Lucio. Rooming: Convención de la Torre del Vigía de México, Calzada Melchor Ocampo 71, México 4, D.F.

Monterrey, Nuevo León: Arena Coliseo, Avenida Colón Poniente Núm. 1050. Rooming: Convención de la Torre del Vigía de México, c/o Juan Elizondo, Jiménez 618 Nte., Monterrey, N.L.

Jimenez 618 Nte., Monterrey, N.L.

Tampico, Tamaulipas: Auditorio Municipal, Avenida
Hidalgo y Pedro J. Méndez. Rooming: Convención de
la Torre del Vigía de México, c/o Luis Hernández,
Paseo 218, Col. Alijadores, Tampico, Tamps.

Tuxtla Gutiérrez, Chiapas: Plaza de Toros San
Roque, Loma del Venado. Rooming: Convención de
la Torre del Vigía de México, c/o Jaime Hernández,
4a. Av. Norte #11, Tuxtla Gutiérrez, Chis.

Veracruz, Veracruz: Arena Veracruz, Netzahual-cóyotl y Arista. Rooming: Convención de la Torre del Vigía de México, c/o Joel Saunier, Benito Juárez 712, Veracruz, Ver.

Acapulco, Guerrero: Arena Coliseo, Terraplén 7. Rooming: Convención de la Torre del Vigía de México, c/o Javier Martell, 18 de Marzo Núm. 11, Col. Progreso, Acapulco, Gro.



 I have heard that Moses received the Law on the day of Pentecost. How could that be, since Exodus 19:1 says the Israelites got to Sinai in the third month after leaving Egypt? -D. S., U.S.A.

Jewish tradition is quite plain in identifying the festival day of Pentecost or Shabuóth with Moses' receipt of the Ten Commandments. For instance, we read: "In the cycle of Jewish historical memory, Shabuoth is the day of the encounter at Sinai, when God revealed Himself to Moses and the Jewish people. The Voice was heard speaking the Ten Commandments." (Judaism, Rabbi A. Hertzberg, ed., page 118, 1961; see also The New Jewish Encuclopedia of 1962, page 442.) The Bible does not specifically state that this is so. However, by examining what the Bible does say, we can see that the information it presents allows for this possibility.

The Jewish Passover was on Nisan 14. According to the Jewish festivals, Nisan 15 was a sabbath, and on Nisan 16 the firstfruits of the barley harvest were presented. Fifty days later, on Sivan 6, the Jews celebrated the festival of weeks, also called Pentecost. Since the Jewish months were of twenty-nine and thirty days, the third month after leaving Egypt might appear to be beyond the time of Pentecost.—Lev. 23:4-17.

But let us examine Exodus 19:1. It reads: "In the third month after the sons of Israel came out of the land of Egypt, on the same day, they came into the wilderness of Sinai." Note that it does not say, 'three months after' the Israelites came out of Egypt, which would be three complete months or about ninety days. Rather, partial months would be included. Passover falls in the Jewish month of Nisan (30 days). The next month is Iyar (29 days), followed by Sivan (30 days). The Jews left Egypt in Nisan, so Sivan would be "the third month after" they departed. But just when did Moses begin to receive the Law? Could that time correspond with the date later established for the celebration of the festival of weeks, or Pentecost?

Though scholars are not unanimous on the point, it is widely believed that Sivan 1 is meant by the comment, "In the third month . . . on the same day." For instance, the famous Jewish commentator Rashi wrote: "THE SAME (lit., this) DAY—on the day of the New Moon," which would be the first of the month. Professor James G. Murphy wrote: "As the term here employed denotes the new month, and a precise day, 'on this day,' is indicated, we may safely conclude that the first day of the month is intended."

Earlier God had told Moses that he would worship on Mt. Sinai; so after the people encamped, "Moses went up to the true God." (Ex. 3:12; 19:2, 3) If the above-stated view of Exodus 19:1 is correct, this could have taken place on Sivan 2 or 3. Moses received a message from Jehovah. Next he took this to the people and they agreed to do all that God had said. Finally, Moses took the words of the people back to Jehovah, possibly on Sivan 4. God told Moses to sanctify the people "today and tomorrow" and "they must prove ready for the third day," which could be Sivan 6.—Ex. 19:10, 11.

Consequently, when on the "third day" God gave the Ten Commandments, the fundamental laws of the Law covenant, that could very well match the date on which Pentecost was later celebrated.

We might add that certain Jewish customs involve the belief that the giving of the Law corresponds with the date for Pentecost. Some Jews adorn their houses with flowers on Pentecost, with the declared purpose of testifying their joy at possessing the Law. And, according to The Jewish Encyclopedia, "a popular custom on Pentecost is to eat dairy foods and cheese-cakes in honor of the Law, which is likened to honey and milk."

# 3

# **ANNOUNCEMENTS**



### FIELD MINISTRY

Zeal for a cause is contagious. Those who possess such zeal stimulate others to action. The apostle Paul was such a zealous one that, when he spoke or wrote, others were stirred up to preach more actively the good news of the Kingdom. (1 Cor. 11:1) Moved by the words of Paul to imitate him even as he imitated the Lord Jesus Christ, Jehovah's witnesses zealously preach the Kingdom good news from house to house. As they do this during the month of August, they will be presenting the fine Bible-study aid The Truth That Leads to Eternal Life, for just 25c.

Note that if does not say, times or with a lent

## "WATCHTOWER" STUDIES FOR THE WEEKS

a I have heard that Moses received the Law

August 17: The Value and Need of Self-Control. Page 457. Songs to Be Used: 12, 94.

August 24: "Supply to Your . . . Knowledge Self-Control." Page 464. Songs to Be Used: 6, 75.

# Announcing JEHOVAH'S KINGDOM **AUGUST 15, 1969** Semimonthly **GOD REWARDS THE EARNEST SEEKERS** JEHOVAH GOD, THE HEARER OF PRAYER CHRIST'S RETURN—WHAT DOES IT MEAN FOR YOU?

"EXCESSES WITH WINE"

BE ON GUARD AGAINST

@WTB&TS

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

# THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

3

### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

### Christ's Return-What Does 483 It Mean for You? 487 Peace in God's Way Firmly Upheld God Rewards the Earnest Seekers 488 Jehovah God, the Hearer of Prayer 495 Assyrian Conquest of Israel 502 Be on Guard Against "Excesses with Wine" 503 Over Half a Century of Satisfying Service 507 She Preached to Her Minister 510

CONTENTS

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version Le – Is AT – An American Translation Mo – Js AV – Authorized Version (1611) Ro – J. Dy – Catholic Dousy version RS – R. JP – Jewish Publication Soc. Yg – Re

Questions from Readers

Le - Isaac Leeser's version
Mo - James Moffatt's version
Ro - J. B. Rotherham's version
RS - Revised Standard Version
Yg - Bobert Young's version

511

Average printing each issue: 5,800,000 Five cents a copy "The Watchtower" is Published in the Following 72 Languages

Semimonthly			Monthly		
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi Ukrainian
Armonian	Monthly	Crastian	Malayalam Marathi	Sango Sepedi Serbian	Urdu

Bengali Burmese Efik	Wards absorbed	
Watch Tower Society offices	Yearly subscripts	
America, U.S., 117 Adams St., Brooklyn, N.Y.	11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	2135	\$1
Canada, 150 Bridgeland Ave., Toronto 390, Ont	tario	\$1
England, Watch Tower House, The Ridgeway, Lo		9/-
Jamalea, W.I., 41 Trafalgar Rd., Kingston 10		9/-
New Zealand, 621 New North Rd., Auckland 3		90c
South Africa, Private Bag 2, P.O. Elandsfontein,	Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Por		\$2

Remittances for subscriptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address label). Write Watehtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

# CHRIST'S RETURN

# -What does it mean for you?

When and how does he come?

Why should you be interested?

TODAY professed Christians generally give little thought to Christ's return. The Bible's teaching on such related subjects as the end of this system of things and Christ's second presence, also termed the parousía or second advent, is largely neglected. Those who really believe these Bible teachings frequently are considered fanatics or extremists. However, such is a serious mistake, for the truth about Christ's return is of the utmost importance to you and all others living on earth today.

Jesus Christ repeatedly stated that he would return. (Luke 18:8; John 14:2, 3) This he did, not only by direct statements but also by means of parables. (Matt. 25: 1-30; Luke 19:11-27) The hope of Christ's return was strong and loomed large in the minds of Christ's early followers. In fact, according to R. A. Torrey's book What the Bible Teaches, Christ's return is referred to 318 times in the Christian Greek Scriptures. In particular did the apostle Paul repeatedly mention Christ's coming again, as at Hebrews 9:28. There he wrote: "The Christ was offered once for all time to

bear the sins of many; and the second time that he appears it will be apart from sin."

Number

More than that, when we once understand the purposes of Jesus' first and second coming or presence, we see that the second has to follow the first as clearly as night follows day. At his first presence he might be said to have purchased a valuable property. By reason of his faithful course and sacrificial death, Jesus purchased the life rights of the human family, as well as his right to head God's kingdom. At his second presence he takes possession of God's kingdom and will bestow upon purchased mankind life and Kingdom blessings.—Matt. 13:44-46; John 6:51; 1 Cor. 7:23.

# THE TIME OF HIS COMING

Many modern theologians state that they are not concerned with the time of Christ's coming. However, his apostles were. They asked him: "What will be the sign of your presence and of the conclusion of the system of things?" Jesus listed a number of events, as recorded at Matthew 24, 25; Mark 13 and Luke 21. Among these were: "Nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another... and because of the increasing of lawlessness the love of the greater number will cool off.... And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:7-14.

As we contemplate what has taken place during the past fifty years or so, we must conclude that the words of Jesus have had a striking fulfillment particularly since 1914.\* Thus also the apostle Paul wrote that "in the last days critical times hard to deal with will be here," because of extreme selfishness, violence and godlessness.—2 Tim. 3:1-5.

No question about Paul's words finding their fulfillment in our day. And concerning these "last days" the apostle Peter wrote: "For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his?' "Thus we see that Christ's presence and the "last days" coincide.—2 Pet. 3:3, 4.

But you may well ask, If Christ has returned, where is he? Has anyone seen him? To whom has he returned?

# HOW HAS CHRIST RETURNED?

The fact that people who look for Christ to return generally expect to see him in the skies with their natural eyes no doubt helps explain why so many today fail to take seriously Christ's return. However, could it be that Christ has returned but is invisibly present? That is exactly what the Scriptures teach.

Jesus said of himself: "The bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) Having laid down his fleshly life for the life of the world, he could not take it back. And so we read: "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." As a mighty invisible spirit creature, the resurrected Jesus "dwells in an unapproachable light," and "not one of men has seen or can see" him.—1 Pet. 3:18; 1 Tim. 6:16.

Knowing that he would shortly become a spirit creature, Jesus told his apostles on the night of his betrayal: "A little longer and the world will behold me no more, but you will behold me." (John 14:19) Only his intimate followers thereafter saw him, even as Peter told Cornelius: "God raised this One up on the third day and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead." So you cannot expect to see the returned Jesus with your natural eyes.—Acts 10:40, 41.

But you may ask, Did not the apostle Thomas see and feel the wounds in Jesus' side and hands, indicating that Jesus rose in the same body in which he died? How can this fact be explained?—John 20: 26-28.

The Bible shows that invisible spirit creatures at times have assumed human bodies. This, many angels did in times past and this is what Jesus did upon his resurrection. That is why, upon his resurrection, Jesus repeatedly was not recognized. That is also why he was able to come into the room where his eleven apostles were gathered, even though the door

<sup>\*</sup> For a comprehensive review of this subject see Awake!, October 8, 1968.

was securely bolted.—Luke 24:15-35; John 20:11-20; 21:1-4.

But perhaps you are now asking, Then how are we to understand the words of Revelation 1:7: "Look! He is coming with the clouds, and every eye will see him"? The Bible speaks of two kinds of sight. Thus Jesus on one occasion said that his religious opposers were 'blind guides leading the blind and that both would fall into a pit.' (Matt. 15:14) Obviously Jesus did not mean that they were literally or physically blind, but that they were blind as to their understanding.

So when you read that every eye will see Jesus you may be certain that, since the Word of God cannot contradict itself, what is referred to is figurative sight. Yes, there will come a time when all the earth will be made aware of Christ's presence when he begins to execute the wicked.

—2 Thess. 1:6-10.

That this is the reasonable and logical explanation of Revelation 1:7 you can further appreciate when you consider the magnitude of the problem of having every eye at one time over all the earth see a human body in the sky. Consider also the fact that one-half of the earth is always bathed in darkness. That figurative language is used here is also indicated by its being found in the book of Revelation, which is largely filled with figurative language.—Rev. 1:1.

# WHERE IS HE?

Then should you think of Jesus as invisibly present in the earth's atmosphere? When the Bible speaks of Jesus' return, it does not at all follow that for him to be present he has to leave his abode in the heavens.

As a mighty spirit person, 'the exact representation of God's very being,' all that would be necessary is for Christ to direct his attention to the earth. (Heb.

1:3) For example, the Scriptures frequently speak of God's coming down to earth to make inspection, as at the building of the tower of Babel and to take note of what the people of Sodom and Gomorrah were doing. Also we read of his 'visiting' his people Israel and noting their plight while they were in bondage in Egypt.—Gen. 11:5-7; 18:21; Ex. 2:25; 3:8, 16; 4:31.

But do you think it was necessary for Jehovah God actually to leave his heavenly throne to make inspection or take action? Hardly! Rather, he took note, he turned his attention to the things of earth. So when we read that "God visited the Gentiles, to take out of them a people for his name," (AS) it simply means that he turned his attention to the Gentiles. That is why we read, according to An American Translation, "God first showed an interest." Other translations use "concern" (Mo): "looked with favour" (Knox) or, as the New World Translation reads: "God for the first time turned his attention to the nations to take out of them a people for his name."—Acts 15:14.

So in this sense it can be said that Christ's second advent or presence has taken place even though he actually resides in heaven. He has returned in that he has turned his attention to the affairs of the earth at God's due time, even as Jehovah indicated to him in the prophecy that says: "Sit at my right hand until I place your enemies as a stool for your feet."—Ps. 110:1.

## TO WHOM HAS HE COME?

You may now be wondering, to whom or to what did Jesus direct his attention upon his return? He directed his attention to earthly things, for it was from the earth that he had departed about nineteen centuries previously, leaving his disciples here below.

So he turned his attention to his faithful followers for a harvesting work on earth. As Jesus showed in his parable of the sower, he himself is the sower, and he began to sow this seed at his first presence in the first century C.E. Then at the conclusion of this system of things he would do a harvesting work by means of his angels. (Matt. 13:36-43) This is in keeping with his promise that he would return and receive his followers to himself.—John 14:2. 3.

There is reason to believe, from Biblical parallels, such as Jesus' cleansing the temple three and a half years after his being anointed as King, that it was three and a half years after Jesus was installed as King, or in 1918, that Jesus in heaven turned his attention to the judging of his faithful followers who make up the spiritual temple. At that time he rewarded those sleeping in death with a resurrection to heavenly glory. As the apostle Paul foretold, when Christ returned then "those who are dead in union with Christ will rise first."—1 Thess. 4:16; Matt. 21:12-17.

He comes to judge also the rest of the living: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matt. 25:31, 32) After that he will call forth all those in the memorial tombs, the righteous and the unrighteous, and judge them during his thousand-year reign.—John 5: 28, 29; Acts 24:15; Rev. 20:1-6.

# ITS MEANING FOR YOU

It is particularly in regard to Christ's present judging work that his return is full of meaning for you and all others living at this time. As Jesus went on to show, all mankind today is being judged by their

attitude and course of action toward Christ's brothers, the anointed footstep followers of Jesus Christ, of whom a "remnant" are still upon earth. These and their dedicated companions are sharing in the fulfillment of the prophecy of Jesus: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

Jesus' anointed followers are serving in his stead. (2 Cor. 5:20) He therefore counts what is done to them as done to him. (Acts 9:5) So, those who treat with kindness Christ's followers, who take their stand with them, are counted as doing these things to Jesus himself, even as he said in his parable: "Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me."—Matt. 25:40.

Since this work of dividing the "sheep" and "goats" is going on under the direction of Jesus Christ, his return by directing his attention to the affairs of earth is of the greatest importance and meaning to all upon earth. Your destiny, as well as that of all persons now living, is fixed by the course of action taken toward Christ's followers. There is no middle ground. As Jesus said: "He that is not on my side is against me, and he that does not gather with me scatters."—Matt. 12: 30.

To help you and all other lovers of God to take the course that merits the approval of Jesus Christ the Judge is one of the main purposes of the Christian witnesses of Jehovah and of the magazine you are reading. If you take your stand for Jesus Christ and with his followers, you too can hope to hear the blessed words: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world."—Matt. 25:34.

# Peace in God's Way Firmly Upheld

URING the week prior to the opening of the "Peace on Earth" International Assembly of Jehovah's Witnesses in North America tens of thousands of persons poured into the assembly cities. From Europe, Central and South America, Africa, the Orient and the islands of the sea they came for a week-long spiritual feast.

Special interest was focused on the final day of the assembly. Thousands of placards, tens of thousands of lapel cards and hundreds of thousands of handbills all were used to invite the public to be present for the discourse "The Approaching Peace of a Thousand Years." On July 13 this faith-building talk was heard simultaneously by a combined audience of 234,546 gathered in large stadiums in New York city, Atlanta and Buffalo. At the same time assemblies were getting under way in Pomona, California, and Vancouver, British Columbia. On just that one day the grand total of 298,589 were gathered at these five cities for the "Peace on Earth" International Assembly, and this was only the beginning of a series of assemblies that would reach into all parts of the earth.

In full harmony with the Bible, the officers of the Watchtower Society who delivered the discourse on "The Approaching Peace of a Thousand Years" declared: "No lasting world peace can be hoped for from the nations, either in a united organization or singly. No political ruler or nation will yet step forward and be the one that divine history will greatly honor with the title of Peacemaker." For that we must look to the one anointed by Jehovah God, namely, his own Son Jesus Christ. He will clear away all obstructors to peace in the "war of the great day of God the Almighty" at Armageddon. This will be followed by a time of rest from the violence that has torn apart human society for the past six thousand years. Earth will become a paradise. The dead will be restored to life. Satisfying activity will fill the lives of all mankind, it was explained. Jehovah's Christian witnesses of today are joyfully preparing for this approaching peace of a thousand years.

On the day preceding this public discourse, a powerful Declaration was enthusiastically adopted by the conventioners. It exposed Christendom and her clergy for fomenting war. It made clear that "peace and prosperity will never be brought by radical political governments of men who are not at peace with God." And it expressed the determination of Jehovah's witnesses to continue to point men everywhere to God's Messianic kingdom as the only hope for enduring peace.

As this "Peace on Earth" assembly made plain, Jehovah's witnesses are not interested in peace with those who are enemies of God. They do not endorse the misguided efforts of men who seek to bring peace in their own way. They advocate only the enduring peace that Jehovah God will bring in his way for the blessing of all who love righteousness.



122,011 Packed Out Yankee Stadium and Nearby Tents to Hear "The Approaching Peace of a Thousand Years"

RE you a father, or a mother, or perhaps a member of a family living at home with your parents? In either case, do you not agree that a vital necessity for happy family life is in being able to express yourself freely just as you feel the need or the desire? It often happens under present conditions that such needs and desires cannot find a normal and proper outlet and are repressed. But they are still there and are not easily stifled, finding an outlet maybe through channels that are harmful. They are plainly evident from earliest childhood. The little one cries for sympathy and attention over the smallest thing. If something delights him, he wants to show it to someone who will respond with understanding. Who has not seen a small child suffer some slight accident while playing outdoors, then silently bottle up his grief, rushing in to find his mother, and only then does he feel he can give vent to his feelings?

2 Yes, man has the ability and strong desire to communicate, to share with others the things that concern and interest him. He earnestly seeks to express himself, either for the sheer pleasure of it, or to get help when in need, or for the joy of helping someone else in need. Can we trace the cause of this strong desire? Indeed we can. Man has a reasoning and enquiring mind. He can explore, invent and organize. He has a keen sense of right and wrong. He can choose and form judgments. He can search out the understanding of things and can build up a deep appreciation of things and of people. It logically follows that he himself desires to

# God Rewards the Earnest Seekers

"Moreover, without
faith it is impossible to please him
well, for he that approaches God must believe
that he is and that he becomes the rewarder
of those earnestly seeking him."

-Heb. 11:6.

be understood and appreciated by others. He has the capacity to love and has an intense longing for that love to be reciprocated, resulting in feelings of the greatest satisfaction and encouragement when a reciprocation of love is fulfilled. Is this not your experience? These wonderful abilities and qualities are there to be exercised and naturally call for expression, prompting the desire to communicate.

<sup>3</sup> This desire, however, brings another important factor into consideration, namely, that of *relationship*. The two are closely linked, each depending on the other. You cannot enjoy full and free communication unless a good relationship is maintained. On the other hand, you cannot build up a good relationship without learning how to

<sup>1.</sup> What is essential to happy family life, and how is this manifested?

<sup>2.</sup> What qualities and abilities give rise to man's strong desire to communicate?

<sup>3. (</sup>a) What other factor is involved? (b) How are both factors seen to be important from childhood onward?

communicate. Both need to be carefully developed, and for proof we again refer to children. They have a natural desire to express themselves and do so spontaneously, taking the loving attention bestowed on them, the good relationship, for granted. But quite early, if properly trained, they are taught to realize that even their mother is not going to answer immediately their every cry. They learn that there are times when they must keep quiet. They are trained to appreciate that a good relationship can be spoiled by bad behavior. As they grow they learn that in every aspect of life the two factors of communication and relationship play a vital part, whether it is at school, or is in forming friendships, especially with those of the opposite sex, or when going out into the world for business or pleasure. Yes, these two factors contribute a great deal to one's happiness and success in life. We need never stop learning how to improve on these two factors and thus promote and safeguard our best interests in life.

# A HIGHER LEVEL

<sup>4</sup> Can we raise this discussion to a higher level? Many are satisfied to limit consideration of these factors to human contacts. but is it right or reasonable to do so? May we not thereby be missing out on a still deeper sense of satisfaction, with benefits more lasting and secure? Surely the possession of such fine qualities and abilities as already mentioned are self-evident proof that man is not the result of some blind and impersonal force, but is the product of a supreme Mastermind, an intelligent Designer and Creator, who himself possesses these same qualities in a superlative degree. Furthermore, man is not a robot, governed by instinct, but is free to use or abuse these gifts as he may choose. There is much talk these days, both by individuals and by nations, about living their own life and working out their own destiny. In effect, they choose to ignore the existence of a Creator who has a definite purpose for this earth and man upon it. But is it right or reasonable to view things that way and pursue such a course?

<sup>5</sup> We trust we already have given sufficient grounds to show the wisdom of not going the way of the world or of being affected by its spirit. If this is agreed to and the existence of a Creator is granted, is it not reasonable as a next step to enquire if this One has not given man a revelation of himself and his purpose? The possession of a reasoning and enquiring mind, with the capacity of exercising faith and love and devotion—surely these fine gifts would argue that the Giver would afford man the highest form of expressing these qualities and would reward those earnestly seeking him. Having seen how important these things are in human contacts, let us see if the same aspects involved are true when we are raising the discussion to a higher level, with far more rewarding conclusions.

<sup>6</sup> Since communication and relationship play a vital part among us humans, surely they are even more vital between the Creator and ourselves. If even children are conscious of their needs in this respect, is it not only natural that we should feel the need and desire to enjoy a good relationship and communication with our Creator as his offspring, his progeny? The gratification of such desires depends, of course, entirely on the Creator. He alone can make it possible, and what a joy it is to be able to say that he has indeed done this very thing! Yes, he has certainly revealed himself and opened the way for us

<sup>4.</sup> Is it wise to limit the exercise of these factors to human contacts?

<sup>5.</sup> The possession of fine qualities gives rise to what questions?

<sup>6.</sup> How only can our needs and desires be truly satisfied, and how has this been made possible?

to get in touch with him through prayer. How so? Primarily through his written Word, the Bible, and, as the Bible itself explains, also through a living Word, his beloved Son, Jesus Christ, who is given the title, "The Word of God."—Rev. 19: 13; John 1:1.

<sup>7</sup> In the written Word we find good support for the foregoing argument. When talking to the men of Athens, who were "given to the fear of the deities" and whose "city was full of idols," the apostle Paul took the opportunity to explain about the Creator. He said he was the "God that made the world and all the things in it." He confirmed that it was the Creator's pleasure for men to "seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' "-Acts 17:16, 22-28,

\*With this encouragement, we go on to enquire if the Bible gives specific information for our guidance respecting communication and relationship so that we might really find God and learn how to pray to him acceptably. Though, like children, we are often more conscious of the need to keep open the lines of communication, yet really the question of relationship is far more important. So we will consider that first. Does the Bible tell us what are the necessary initial steps so that we might find favor with God and please him?

### THREE PRIMARY REQUIREMENTS

<sup>9</sup> The first requirement is that of faith. Paul makes this plain when he says to

the Hebrews that "without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) To the honest, enquiring mind, it should not be difficult to believe in God's existence, even though he, along with his qualities, is invisible to man. This is so because, as Paul elsewhere argues, "what may be known about God is manifest . . . For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they [men who want to ignore God and suppress the truth | are inexcusable." In view of our increasing knowledge of the boundless energy pervading space, operating under laws pointing to a central source and control, we can readily agree with this. However, what assurance have we that God is the "rewarder of those earnestly seeking him," and how does this help us in the matter of relationship?—Rom. 1: 18-20.

<sup>10</sup> Here again the Bible record helps us. Early on, in Genesis, chapter 15, it tells about a man who earnestly sought God, who exercised faith in him, and who was promised a great reward. (Gen. 15:1, 6) His name was Abram, later changed to Abraham. How did he come to have faith in Jehovah as the true God in the first place? This is important, as it points to a second requirement. Abraham was familiar with the written record handed down through his forefathers, Noah and Shem, later forming the first part of the Pentateuch, now comprising the opening chapters of Genesis. This reliable information gave Abraham accurate knowledge, this providing the essential basis for true faith. For our own benefit, as well as helping us

<sup>7.</sup> To those seeking God, what encouragement is given?
8. To approach God acceptably, what kind of information do we need?

<sup>9. (</sup>a) How does God's Word highlight the first requirement? (b) Why is it reasonable to believe in the existence of a personal Creator, this leading to what questions?

<sup>10.</sup> What was Abraham's basis for faith, pointing to what further requirement?

to put ourselves in Abraham's place and to appreciate better his fine example, we will take a look at some of those things first recorded.

<sup>11</sup> In support of our earlier argument, it is plainly stated that man was created in God's image, and was endowed with qualities and abilities enabling him to subdue the earth and have all things in subjection. He was in close communion with his Creator and had His blessing, enjoying a good relationship with Him. He not only knew of his Creator's "power and Godship," but had abundant evidence of his many loving provisions, the crowning gift being an ideal mate and helper, completing his happiness and opening up still further avenues of delightful communion and relationship.—Gen. 1:26-31; 2:18-23.

12 However, first the woman and then the man, not being robots, used their freedom of choice in a course of willful disobedience to Jehovah's expressed command. They wanted to live their own life and work out their own destiny. With what result? Among other things, their relationship and communion with their Creator, also with each other, were badly damaged. They "went into hiding from the face of Jehovah God," and, when questioned, the man tried to push the blame onto God and the woman, saying: "The woman whom you gave to be with me, she gave me fruit from the tree and so I ate it." (Gen. 3:8, 12) Here we can learn a most important lesson, as doubtless Abraham did. Adam and Eve knew they were indebted to Jehovah for life and every good thing they enjoyed. During the time they appreciated this and remained subject to their Creator in a spirit of devotion and dedication, they enjoyed the blessings of a good relationship and communion with him. But as soon as they lost that spirit and took things into their own hands, they immediately forfeited those blessings. That was true then and is true now. Thus we can appreciate a third vital requirement, which must accompany faith and accurate knowledge, namely, that of whole-souled devotion to Jehovah.

18 These three requirements are closely related. Faith is not just a mental assent or belief in something unseen, not something spoken of as a blind faith. Rather, it is the assured conviction of things, though unseen, yet having the stamp of truth and reality. This implies the need for accurate knowledge as a basis for such faith. Paul defined faith as "the evident demonstration of realities though not beheld." The greatest unseen reality is Jehovah. His "invisible qualities are clearly seen" and demonstrated by the things made. His Word, the Bible, has the stamp of truth, as Jesus said: "Your word is truth." Such a faith, or assured conviction, is a forceful, living thing, and of necessity bears fruit in accord with its basis of accurate knowledge and of understanding gained from God's Word. The possessor of such faith is convinced that God is the "rewarder of those earnestly seeking him." That is what dedication means, a desire and determination continually to seek Jehovah, to find a delight in doing his will as recorded in his Word. This was Jesus' own attitude, as prophetically recorded of him: "To do your will, O my God, I have delighted, and your law [your word] is within my inward parts."—Heb. 11:1, 6; Rom. 1:20; John 17:17; Ps. 40:8.

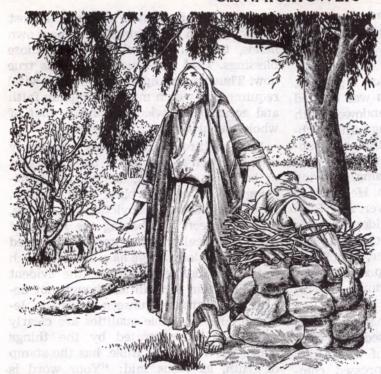
<sup>14</sup> There is something else, however, that Abraham learned from that early record that greatly increased his faith in the

<sup>11.</sup> How does the record of man's creation give worthwhile information?

<sup>12.</sup> What resulted from man's disobedience, and how is a third requirement thus emphasized?

<sup>13.</sup> In what way are the foregoing requirements seen to be closely related?

<sup>14.</sup> How did Jehovah in Eden give a strong basis for faith and hope?



Abraham showed his faith by being willing to offer up his son. "Now I do know," said Jehovah, "that you are God-fearing," and He gave Abraham a very special reward

promise of a reward, also his loving devotion toward the One who gave that promise. Your own faith and devotion can be increased too. When pronouncing judgment in Eden after the outbreak of willful disobedience, Jehovah, in the very same breath, as we might say, uttered a remarkable prophecy. In cryptic form, it embodied a promise that held out a sure hope of a reward. It foretold enmity between the seed of the serpent and that of the woman, though not identifying her. God then said: "He [the seed of the woman] will bruise you [the serpent] in the head," this implying the crushing in defeat and death of the one using the serpent, that is, Satan the Devil.—Gen. 3:15; see also John 8:44.

15 That would be understood as a great reward for the faithful seed of the woman. It would also give hope of deliverance from bondage to sin and death, that resulted from that original rebellion, to those who exercised faith and devotion toward Jehovah. The first such one was Abel, the first of a long line of men and women of faith listed in Hebrews, chapter 11. Abraham is there mentioned, where the reward for him and the others is described as being a permanent place in God's city-like arrangement, enjoying the blessings of fully restored relationship and communion with him in perfection. In fact, because of their faith, those blessings were enjoyed to a large degree by those men and women in

their own day, while they were still imperfect. As will be shown later, Paul shows in that same letter that similar blessings can be enjoyed by men and women of today to an even greater degree.—Heb. 11:8-10, 16.

<sup>16</sup> Speaking of Abraham, the record at Genesis 22:1-18 shows that Jehovah was pleased to give him a very special reward. After passing a severe test of his faith and devotion, even to the point of proving willing, if necessary, to offer his beloved son Isaac in sacrifice, then Jehovah revealed that the seed, promised in Eden, would come through his line, and that "by means of your seed all nations of the earth

<sup>15.</sup> Faith and devotion toward Jehovah open the way for what blessings and reward?

<sup>16.</sup> What special reward was given to Abraham due to his faith and devotion?

will certainly bless themselves due to the fact that you have listened to my voice." As Jehovah had said earlier to Abraham: "Your reward will be very great."—Gen. 22:18: 15:1.

# EARNESTLY SEEKING JEHOVAH

17 Though we have examined the preliminary steps leading to a good relationship with Jehovah, there is still the guestion of how to establish and keep open the lines of communication with him. This can be quite a problem, even though the desire proves to be almost instinctive within us. Hard-bitten men, avowed atheists, have been known to call on God when in desperate need or danger. Even Cain, the first murderer, cried out to Jehovah: "My punishment for error is too great to carry," because, for one reason, as he said, "from your face I shall be concealed." Likewise Eve, though condemned, was anxious to bring Jehovah into the picture at the birth of her children, saying: "I have acquired a man with the aid of Jehovah," and again later: "God has appointed another seed in place of Abel."-Gen. 4:1, 13, 14, 25.

18 As further evidence as to how widespread is this deep-rooted desire, is it not true that in most religions, if not all, prayer occupies a prominent place in some form or other in their services? But is it not also generally true that, whether claiming to be Christian or otherwise, the emphasis is on routine and formalism, varying only for special occasions and religious seasons, as at Christmas and Easter? This includes their prayers, often being either chanted or recited in a monotone from a prayer book. To a great many, especially in Christendom, who from childhood have never known any other kind of religious service, this may go unquestioned. To those accustomed to it, it gives an emotional satisfaction. Everything is designed to that end, including the building and the music and the vestments, with often a certain mysticism added, all together creating an atmosphere of exaltation and serenity. They feel they have been in touch with sacred things, another world.

<sup>19</sup> When it comes to individual prayers, are not these often marked by the same characteristics, the ones praying having been taught that way from childhood? The little one is taught a set form of words as a prayer at mealtime, or when it is going to bed. The same method is often adopted by adults, reading from a book, or memorizing, together perhaps with counting beads or some other formalism, such as a prayer wheel.

<sup>20</sup> This, especially as carried out by the individual, is often done in all sincerity, but is it really prayer in the true sense of the word? It may give a sense of satisfaction to the individual, but does it please God? Does he say he will hear and answer any form of prayer, as long as it is sincere? Does he leave it to us to decide what is acceptable in this respect? Collectively, has any religious organization, however large and ancient, the right to decide such matters on its own authority, relying heavily on tradition, as is often the case?

<sup>21</sup> We said just now that forms and expressions of worship often go unquestioned. But is it not a marked feature of our day for one to leave nothing unquestioned, adopting instead a very critical attitude? The younger generation are not inclined to take anything for granted. Many are not ready to pay respect to anything, except in material things, such as progress in human achievements, or to some politi-

<sup>17.</sup> Is there evidence of a general desire to be able to call on God when in great need?

<sup>18.</sup> What characteristics mark the part that prayer plays in most religious services?

<sup>19, 20.</sup> Is the same often true of individual prayers, this leading to what pertinent questions?

<sup>21.</sup> How do the younger generation often view tradition and custom, and what conclusion can be reached?

cal or military hero. As a result, both inside and outside religious circles, it can undoubtedly be said that most people have forgotten how to pray, except those who go through a formalism and think they are praying by the use of beads or chants.

22 All the same, we believe there are countless numbers who, if aided in the right way, would be very glad to learn how to pray with the assurance that their prayers were acceptable to the great Creator. As mentioned, neither can this be determined on the basis of human authority, nor can it be left to one's feelings or emotions. Learning how to pray is not a matter of learning words. Instead, following the line already taken, we will go to God's Word, the Bible, in confident expectation. We have found that it gives helpful information as to the necessary steps in order to approach God acceptably. In particular, we found that the book of Hebrews gives practical counsel and advice on this question. You will recall that in chapter eleven it records a long list of men of faith who enjoyed God's favor and blessing. They all believed that God "becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

<sup>23</sup> However, Paul shows in that same letter, not only regarding those men of faith, but for all of us who are dedicated to God, that we must earnestly seek something else in addition. Indeed, it is indispensable if we are to prove successful in finding favor with God. What is that?

### EARNESTLY SEEKING GOD'S CITY

<sup>24</sup> At Hebrews 13:14 Paul reminds those to whom he is writing that "we do not have here a city that continues, but we are earnestly seeking the one to come."

22, 23. (a) Where can we confidently look for guidance respecting prayer? (b) In seeking God, what question is raised?

What is this city that we must earnestly seek? First, regarding Abraham, Paul says that "by faith he resided as an alien in the land of the promise as in a foreign land . . . For he was awaiting the city having real foundations, the builder and creator of which city is God." Respecting Abraham and his son Isaac and his grandson Jacob, Paul likewise says that "they . . . publicly declared that they were strangers and temporary residents in the land," that is, they forsook their place in the old system of things, in the land of the Chaldeans, and held no land in Canaan. Instead, Paul says, "they are reaching out for a better place, that is, one belonging to heaven [though, please note, not a place in heaven]. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them." Later, Paul plainly identifies this city. After mentioning how fleshly Israel approached Mount Sinai under Moses' leadership, he then, in contrast, says to the true Christians making up spiritual Israel: "But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem."-Heb. 11:9, 10, 13-16; 12:18-22.

<sup>25</sup> A city is used in the Scriptures as a fitting symbol of a community of people living as a closely knit organization under a central control. John was given a vision of this "holy city, New Jerusalem," and the composition of it is made clear in the book of Revelation. John sees and describes it as being "prepared as a bride adorned for her husband," and then he hears an angel identify the participants as "the bride, the Lamb's wife," referring to Christ Jesus and his bride class, the true church, or Christian congregation.—Rev. 21:2, 9; see also Revelation 14:1, 4.

<sup>24.</sup> How does Paul speak of and identify the city that we must earnestly seek?

<sup>25.</sup> Of what is a city a fitting symbol, and how is God's city further identified?

26 Do you see the force of this picture of God's city? In the picture, or type, the literal, earthly city of Jerusalem, situated on Mount Zion, was the beloved capital city over the whole land of ancient fleshly Israel. In actual fact, only a few Israelites could claim citizenship in Jerusalem itself. Likewise in the fulfillment, Christ Jesus and the true church with him in heaven. form the capital organization ruling over all of God's earthly realm, this arrangement producing "new heavens and a new earth." (2 Pet. 3:13) In these days of the conclusion of the old system of things, truly dedicated Christians with the heavenly hope and citizenship have already been restored to a closely knit unity. (Phil. 3:20) Closely associated with these is a

26, 27. (a) How does the picture of God's city find fulfillment today? (b) Who are closely associated with those who have hope of heavenly citizenship? (c) What question do we look forward to answering?

"great crowd" of dedicated men and women with the hope of life on earth as subjects of God's kingdom. They are "rendering him [God] sacred service day and night in his temple," in association with the remnant of those who make up God's spiritual house or temple. (Rev. 7:15; Eph. 2:19-22) In the same spirit as that of Abraham, Isaac and Jacob, these dedicated men and women of today must forsake the old system of things. Especially must they flee from that wicked symbolic city. Babylon the Great, the world empire of false religion. Instead, in proof of a living faith, they must earnestly seek God's city, his city-like arrangement, as is plainly manifest among Jehovah's witnesses.

<sup>27</sup> Still, you may ask, how will finding God's city help me in my prayers? We look forward to discussing this question in the following article.

# The Hearer of Prayer

AVID was a man of faith who earnestly sought God. He was richly rewarded in his search. In his youth he was anointed by Samuel, under God's direction, to be Israel's future king, being the one that Jehovah found "agreeable to his heart." Not long after, in the well-known encounter with the Philistine giant, Goliath, David proved his strong faith and devotion to Jehovah in action. Even earlier, as a shepherd boy, he had shown that

same spirit in slaying a lion and a bear when rescuing his father's sheep from the very mouths of those fierce creatures. David had a good background, and we can learn much from him.—1 Sam. 13:14; 16: 11-13; 17:34-36, 45-47.

<sup>2</sup> When David eventually came to the throne and captured Jerusalem from the Jebusites, particularly the "stronghold of Zion," he established his throne in that city. At the first opportunity, David

<sup>1.</sup> How did David when young prove his faith and devotion toward Jehovah?

<sup>2.</sup> When enthroned in Zion, what action did David take, and why?

brought the sacred Ark with great rejoicing up to Zion. He appreciated that it represented Jehovah's presence, that it was the "ark of the true God, where a name is called on, the name of Jehovah of armies, sitting on the cherubs."—2 Sam. 5:5-7; 6:2.

3 David was not satisfied with that however. As he later said on one occasion: "It was close to my heart to build a resting house for the ark of the covenant of Jehovah and as the footstool of our God." Though not permitted to build this house, or temple, himself, having spilled much blood in war, yet Jehovah allowed David to go a long way toward fulfilling his heart's desire. In preparation, he gathered a vast quantity of the required building materials, some of it at great cost to himself. As he said: "According to all my power I have prepared for the house of my God . . . [and] there is yet a special property of mine, gold and silver: I do give it to the house of my God over and above all that I have prepared for the holy house."—1 Chron. 28:2, 3; 29:2, 3.

4 Finally, David blessed Jehovah before all the congregation in prayer, in language of the utmost dignity and reverence. It is very interesting to note how closely his thoughts run parallel with the main points contained in what is known as the Lord's prayer. (Matt. 6:9-13) Foremost in mind, David exalts and sanctifies God's name, ascribing to him "the greatness and the mightiness and the beauty and the excellency and the dignity . . . we are thanking you and praising your beauteous name." Stressing the importance of God's kingdom and of God's will being done in heaven and earth, he prays: "For everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah,

the One also lifting yourself up as head over all. . . . you are dominating everything." As in the Lord's prayer there follows the petition for personal needs to be supplied and request for forgiveness of sins, so likewise David goes on to acknowledge for himself and all the people their complete dependence on Jehovah's provisions and their own personal unworthiness. Lastly, David expresses the essence of the spirit of dedication and whole-souled devotion in these words: "O Jehovah our God, all this abundance that we have prepared to build for you a house for your holy name, from your hand it is, and to you it all belongs."—1 Chron, 29:10-16.

5 God's house and God's city, these were manifestly the two things uppermost in David's mind and dear to his heart. His close identification therewith greatly aided and guided him in his prayers. A fine example of this is seen in Psalm 122, which we recommend that you read. Every line tells of his keen desire, in company with others, to worship and "give thanks to the name of Jehovah" at Jehovah's house, situated "within your gates, O Jerusalem . . . a city that has been joined together in oneness." He specially asks his people to pray "for the peace of Jerusalem." Why? Partly, as he says, "for the sake of my brothers and my companions I will now speak: 'May there be peace within you.' "But more important: "For the sake of the house of Jehovah our God I will keep seeking good for you."

<sup>6</sup> In line with our theme, note also David's words recorded in Psalm 65. Showing that worship can be expressed by way of contrast, he prays: "For you there is praise—silence—, O God, in Zion; and to you the vow will be paid." He then says: "O Hearer of prayer, even to you people

<sup>3.</sup> What next step did David desire to take, and with what outcome?

<sup>4.</sup> How does David's prayer compare with the Lord's prayer?

<sup>5.</sup> In what way does Psalm 122 show keen appreciation of God's house and city?

<sup>6.</sup> Regarding the approach to God in prayer, what does Psalm 65 indicate?

of all flesh will come." Does this mean an unconditional approach, that we can find God everywhere, anywhere, as some believe? By no means. Notice what David was next inspired to say: "Happy is the one you choose and cause to approach, that he may reside in your courtyards. He will certainly be satisfied with the goodness of your house, the holy place of your temple."—Ps. 65:1-4.

However, we note that David did not say that only his own people, the Israelites, could approach God. He definitely said that to Jehovah, the "Hearer of prayer, even to you people of all flesh will come." What a gracious invitation is implied in these words! In close harmony with this, how appealing and definite are the words recorded by Isaiah: "And the foreigners that have joined themselves to Jehovah to minister to him and to love the name of Jehovah, in order to become servants to him . . . I will also bring them to my holy mountain [Zion] and make them rejoice inside my house of prayer . . . For my own house will be called even a house of prayer for all the peoples."-Isa, 56:6, 7; see also 2 Chronicles 6:32, 33.

Bo you see yourself as one of these "foreigners," that is, not as a spiritual Israelite with the heavenly hope, yet rejoicing in coming to know Jehovah and to love and serve him? Have you responded to the invitation to join with other sincere worshipers and come to Jehovah's house of prayer? Even those of spiritual Israel needed to be gathered in this way, for during the World War I period they incurred Jehovah's anger and fell into a sick, dispersed condition. But Jehovah, in his great mercy, restored them to his favor, besides opening the way for a great crowd of sheeplike people to be gathered in close

union with the remnant of spiritual Israel. Isaiah's prophecy goes on to confirm this very clearly, saying: "The utterance of the Lord Jehovah, who is collecting together the dispersed ones of Israel, is: 'I shall collect together to him *others* besides those already collected together of his.'"—Isa. 56:8; see also Isaiah 12:1; Revelation 7:13-15.

9 That David knew how to pray is abundantly evident from his many psalms. But who taught him? He must have responded well to his parents' instruction and training. They carried out the commandment given through Moses, to "love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son" at all times. (Deut. 6:4-7) Thus David learned to appreciate and to fulfill the primary requirements of first imbibing accurate knowledge from a reliable source, God's written Word. He being teachable and having the right heart condition, this knowledge and understanding strengthened his faith, which, as we have seen, he was not slow to demonstrate from his early youth onward. Along with his faith, there was built up in him a great love and loyalty toward Jehovah, which nothing could break, even though once or twice he grievously erred.

10 You may not have the same advantages as David enjoyed from early infancy, but there is no other way. There is no shortcut. You can start by taking in accurate knowledge and gain a proper understanding of God's will and purpose as revealed in his Word. This course must be maintained. You must keep searching and digging as for hid treasure, building a foundation that grows ever broader and

<sup>7.</sup> How widespread is the appeal in God's Word to come near to him?

<sup>8.</sup> How has Jehovah shown great mercy, first to spiritual Israel, then also to many "foreigners"?

<sup>9.</sup> Who first taught David the true knowledge of God, and with what results?

<sup>10.</sup> Is a course similar to David's possible and necessary today, this leading to what question?

deeper. (Prov. 2:1-9) This intake of knowledge and understanding must be responded to and acted on, allowing it to produce a strong faith in Jehovah and love for him, leading to dedication. It can be done. It has been done from earliest times, commencing with Abel. It is being done today by men and women and young folk of varying temperaments and from all walks of life, some with a poor and adverse background. Granted, we all need much help and encouragement, and this includes learning how to pray. However, like David, we can be greatly aided by maintaining close association with God's city and God's house. But where are these to be found today? Is it a literal city and a literal house?

# GOD'S MODERN CITY AND HOUSE

11 God's Word gives a clear and encouraging answer to these questions. The Bible shows that these things that God used in his dealings with ancient Israel were pictures, foreshadowing far better things, commencing with Christ Jesus, the Greater David. Paul says that the entire arrangement of the Law, given through Moses, was "a shadow of the good things to come." When Christ Jesus came, he brought an end to that typical arrangement, figuratively "nailing it to the torture stake." Through him, God established a better arrangement and made him a "mediator of a new covenant," for the purpose of producing a new people, a spiritual Israel, the Christian congregation. There is still a remnant of this people on earth today, forming the nucleus of Jehovah's witnesses. It is this people, anointed with God's holy spirit and with the heavenly hope, who fulfill the prophetic picture of God's city and house, or temple. Using both illustrations, Paul, when writing to

the Christians at Ephesus, says: "You are fellow citizens of the holy ones and are members of the household of God." After mentioning the apostles and Christ Jesus, "the foundation cornerstone," he continues: "In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." What a lofty, yet intimate, conception of the close relationship between Jehovah and the entire Christian congregation, the temple class.—Heb. 9:15; 10:1; Col. 2:14; Eph. 2:19-22.

12 However, this is not the first time such a thought had been expressed. When Paul wrote those words he likely had in mind what the psalmist was inspired to record in fine poetic form in Psalm 132, entitled "A Song of the Ascents." He first tells of his avowed determination to give himself no rest "until I find a place for Jehovah, a grand tabernacle for the Powerful One of Jacob." He describes the bringing of the ark in triumphal procession up to Zion, and says: "Do arise, O Jehovah, to your resting place, you and the ark of your strength." He then tells how Jehovah himself feels toward this house and this city that he has chosen: "For Jehovah has chosen Zion; he has longed for it as a dwelling for himself: 'This is my resting place forever: here I shall dwell, for I have longed for it." (Ps. 132:1-5, 8, 13, 14) Can we not say that since Jehovah feels that way about it. then surely prayer and communion with him is not going to be difficult for anyone who sincerely identifies himself with that dwelling place?

<sup>13</sup> That temple class was clearly seen in Paul's day in the various Christian con-

<sup>11. (</sup>a) In what way was the Law 'a shadow of good things to come'? (b) How does Paul speak of and identify God's spiritual house?

<sup>12.</sup> According to Psalm 132, where does Jehovah find delight in dwelling, and with what encouragement to us?
13. How does Paul liken the Christian congregation to a full-grown man?

gregations. Still more clearly is it seen in our day, especially since 1919, when many of Jesus' prophetic parables are being fulfilled, such as 'gathering the wheat into the storehouse,' and 'collecting the fine fish into vessels.' (Matt. 13:30, 48; 24:31) Paul looked forward to this time when the Christian congregation would come to its maturity as a "full-grown man, to the measure of growth that belongs to the fullness of the Christ." He explains how this growth and fine relationship are maintained, first "through every joint that gives what is needed," also "according to the functioning of each respective member in due measure," and thus this "makes for the growth of the body for the building up of itself in love."—Eph. 4:13-16.

<sup>14</sup> This happy and healthy condition is to be found today in the fine large family of Jehovah's witnesses. All are dedicated to Jehovah, as Scripturally evidenced by water immersion and their subsequent course of action. They meet the primary requirements of taking in accurate knowledge by continual study of the Bible, building up their faith and spirit of devotion to Jehovah. Though only a minority, a remnant, have the heavenly hope, yet all of them world wide are 'harmoniously joined together and made to co-operate' through the major joints, or links, seen in those appointed to positions of oversight. However, as Paul said, the growth is also maintained by "each respective member in due measure," each one taking his part, whether young or old, male or female, some in a small measure to begin with, others in a greater measure of responsibility. As Paul said earlier in that same letter, it was God's good pleasure "at the full limit of the appointed times . . . to gather all things together again in the Christ, the things in the heavens and the things on

14. In what respects do Jehovah's witnesses today meet the requirements referred to by Paul?

the earth." This gathering of Christians into a close unity is according to God's will, and to him all the credit is due. It is "God who makes it grow."—Eph. 4:16; 1: 9, 10; 1 Cor. 3:7.

# TEACH US TO PRAY

15 In view of this, is it not reasonable to conclude that for ourselves, individually, we will be greatly helped in maintaining personal relationship with Jehovah and communion with him in prayer by a close association with this body of dedicated worshipers of Jehovah, among whom he dwells? They would consider it a real privilege and a pleasure to encourage and aid you in this precious and vital aspect of your Christian life. When one of the disciples said to Jesus: "Lord, teach us how to pray," he readily responded with a model prayer. He followed this up with an illustration stressing the need for persistence in prayer. This did not imply that the heavenly Father was slow to listen or respond, for Jesus concluded by saying that as imperfect, sinful parents 'know how to give good gifts to their children, how much more so will the Father in heaven give holy spirit to those asking him!' —Luke 11:1-13.

<sup>16</sup> Similarly, Jehovah's witnesses, as disciples of Jesus, will gladly do all they can in this regard, by direct guidance, based on God's Word, also by example. When contacting someone who shows interest, they seek to arrange for a regular home Bible study with that person, which study is opened and concluded with a brief prayer whenever possible. All their meetings and sessions, except public meetings, include this same feature, prayer, in which all present sincerely join. By attending and

<sup>15. (</sup>a) What association should we seek, and why? (b) When asked to be taught how to pray, how dld Jesus respond?

<sup>16.</sup> How do Jehovah's witnesses follow Jesus' example in this regard, and on what is their unity based?

sharing in the spirit of these meetings, you will find an atmosphere conducive to prayer. We do not mean this in the way of an emotional appeal or excitement, but it is because all assembled are united in feeding at Jehovah's table on the upbuilding spiritual food from his Word. They are united, too, in their devotion to Jehovah and in the service of his Kingdom interests, also in their genuine, warm, unselfish love for one another. Naturally, your feelings may be deeply stirred on such occasions, but feelings in themselves are not the criterion or the chief aim in view.—Matt. 18:20.

<sup>17</sup> Additionally, you will be helped in the more personal aspects of prayer, such as the proper things to include in your petitions and expressions of praise and thanksgiving. Problems may arise in your life, as they do in the lives of all seeking to be true Christians; and, in all these things, however complex, you will find you will be helped to get God's viewpoint on the matter. You will learn how to put into practice the apostle's fine exhortation: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."-Phil. 4:6, 7.

18 We could, of course, enlarge on many more details, but in this review on the subject of prayer our main purpose has been to show sincere seekers from the Scriptures where to find God and how to approach him through the one and only channel, Christ Jesus. Regarding him, Paul said: "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without

sin. Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time."—Heb. 4:15, 16; John 14:13,

# TWO PICTURES OF CLOSE ASSOCIATION

<sup>19</sup> The Scriptures emphasize the importance of close association in a remarkable way. For your encouragement, we will consider two pictures of this, from the two viewpoints, collective and personal.

<sup>20</sup> As already mentioned, there is still a remnant of the anointed temple class on earth, built up "into a place for God to inhabit by spirit," making it possible for a "great crowd" of "other sheep" to enjoy close fellowship with such. (Eph. 2: 22; Rev. 7:9, 15; John 10:16) Some will ask, Will that blessing be lost when all of the temple class are eventually united with Christ Jesus on his heavenly throne, after Armageddon? Not according to what John saw in vision. He saw and described the "holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband." It defies imagination! Not only are the city's measurements far beyond our experience, being 375 miles (3,000 furlongs) in each direction, in length, breadth and height, but the entire city is seen to descend out of heaven. No, not by a literal descent of the heavenly government, but by a turning of its attention and activities toward this earth. Nevertheless, with what effect as regards those on earth? It is as John hears announced: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them." (Rev. 21: 2, 3, 16) A closer association could not be

<sup>17.</sup> How is help given in meeting personal problems?
18. How can sincere seekers be aided in approaching God, and with what Scriptural support?

<sup>19, 20. (</sup>a) Collectively, what fine association is now enjoyed, giving rise to what question? (b) What remarkable thing did John see in vision, and with what effect? (c) How is this closeness emphasized?

COMING IN THE NEXT ISSUE

Faith and Determination Needed to Please

Christians Should Lead Honest Lives.

A World Without Faith.

The Beauty of Compassion.

Jehovah.

expressed in words. If you reside with someone, you live in the same house with that one, do you not? That is the picture. What a joy and a comfort to all those in harmony with that heavenly government, giving them a sense of its immediate nearness! Also note that every time John refers to this city he is inspired to mention

its descent. He mentions it three times for emphasis. The first instance is when he records the promise given to "the one that conquers" in the congregation at

Philadelphia: "I will write upon him . . . the name of the city of my God, the new Jerusalem which descends out of heaven from my God." (Rev. 3:12; 21:2, 10) This precedes the message to the congregation in Laodicea, where we find our other illustration. It is a personal one and has reference, not to God's house, but to your own house.

21 What a sorry condition that lastnamed congregation was in! Lukewarm and ready to be vomited out of the Lord's mouth. Yet we find given to any individuals in that congregation ready to listen, this friendly word of warning and counsel: "All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." Now notice what Jesus next says: "Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his house and take the evening meal with him and he with me." (Rev. 3:19, 20) No, he does not tell you to come and knock on the door of his house, wondering what the summons thither might mean. Instead, he pictures himself as standing and knocking at your door. What an amaz-

21. (a) What counsel and illustration did Jesus give at Revelation 3:19, 20? (b) How would we benefit by responding to the knocking that Jesus mentioned?

ing picture! Imagine it is your house and you are on your own, about to have the usual evening meal. Then suddenly you hear a knocking and a voice announcing who it is. The Lord himself! Why, of course, you would immediately invite him in. No need to worry about what is in the larder, for you would know he had not

> come to eat you out benefit of a rich, up-

of house and home, as we sometimes say. Rather, you would know that the real purpose of his call was to give you the

building, spiritual feast and to enjoy precious communion with him in the homely atmosphere of personal friendship. Is that not what Jesus did when on earth and invited in for an evening meal, such as with Lazarus and his sisters?—Luke 10:38-42.

22 For one thing, this illustration shows that our dedication involves a two-way invitation. First, Jehovah, through Christ Jesus, invites you to give yourself in full and unreserved dedication to him. Secondly, Christ Jesus, speaking for his Father and himself, asks you to invite him into your house, into your mind and heart and your whole life. For what purpose? He wants you to let him talk to you in the quietness of your own mind and heart. How so? Through his Father's Word and also his organization, that is, at the meetings and in fellowship with his people. That means, as you eagerly listen, there will be a free flow of Jehovah's spirit. In such an atmosphere there would surely be no difficulty or barrier in the matter of prayer, no more than there is in fellowship with your brothers and sisters at the meetings.

23 Furthermore, what a striking lesson 22. How does dedication involve a two-way invitation, resulting in what blessings? 23. What fine lesson of humility is here seen regarding

the shepherding work?

we have here of true humility. Even the risen Lord does not demand entrance, saying, Come on, open up! Instead, he pictures himself as standing out there, patiently knocking and waiting to see if you will be good enough to hear and respond. When on earth, Jesus said he was "mildtempered and lowly in heart." He still is, and in this he sets a fine example for us. Much emphasis is placed in these days on the shepherding work being done mainly by the appointed servants and overseers in the congregations of Jehovah's witnesses. These have a duty to call on all of Jehovah's little ones, paying special attention to any who have become like sick or straying sheep. When making such calls, how careful these servants must be to have the same motive and show the same friendly and humble spirit as Jesus portrayed in his illustration.—Matt. 11:29; 18:12-14; Heb. 13:8.

<sup>24</sup> However, all of Jehovah's witnesses can take the same lesson to heart. All of our work in calling on the people, from

24. How does this same lesson apply to all of Jehovah's witnesses?

the first call onward, includes the aspect of shepherding. We are looking for sheeplike people. In a literal way, we keep "standing at the door and knocking." Yes, we feel it is an obligation to keep on calling, but though many may fail to respond or show a sheeplike attitude, we must never, either literally or figuratively, put our foot in the door, insisting on delivering our message at all costs. We cannot demand either a hearing or an entrance, but we should let the people know we are there and by a sincere, friendly manner, "together with a mild temper and deep respect," show that our motive is good. —Rev. 3:20; 1 Pet. 3:15.

<sup>25</sup> Finally, this lesson of humility is going to be a great help to us with regard to our prayers to the "Hearer of prayer." A truly humble mind and heart will go a long way in enabling us at all times to "approach with freeness of speech to the throne of undeserved kindness," assured of being heard and finding mercy and help at just the right time.—Heb. 4:16.

25. In what further way will true humility be an invaluable help to us?

# ASSYRIAN CONQUEST OF ISRAEL

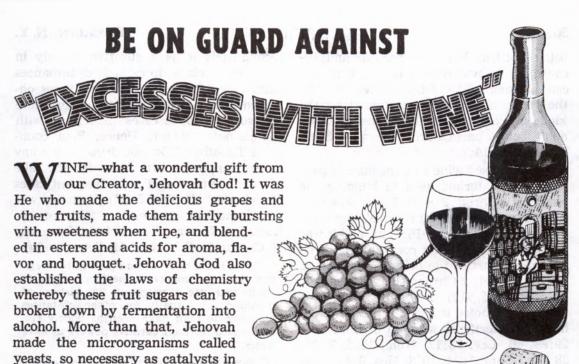
HE Bible records the conquest of Israel by Assyria. Assyrian king Pul, more commonly called by the name Tiglath-pileser, came against Israel at least twice some years before Israel was finally conquered completely by Assyria in 740 B.C.E. The Bible tells of the first of these invasions:

"Pul [Tiglath-pileser] the king of Assyria came into the land. Consequently Menahem [king of Israel] gave Pul a thousand talents of silver . . . At that the king of Assyria turned back, and he did not stay there in the land."—2 Ki. 15:19, 20.

A few years later Pekah killed Menahem's son who had succeeded him on the throne, and Pekah became king of Israel. The Bible goes on to tell about a second invasion by this same Assyrian king, this time in the days of King Pekah: "Tiglath-pileser the king of Assyria came in and proceeded to

take Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and to carry them into exile in Assyria. Finally Hoshea the son of Elah formed a conspiracy against Pekah the son of Remaliah and struck him and put him to death; and he began to reign in place of him."—2 Ki. 15:29, 30.

It is of interest that in writings of Assyrian king Tiglath-pileser, which have been uncovered in archaeological discoveries, he speaks about these very events recorded in the Bible. For example, in one document he wrote: "I received tribute from Kushtashpi of Commagene, Rezon of Damascus, Menahem of Samaria . . ." And in another document he said: "They overthrew their king Pekah and I placed Hoshea as king over them."



the fermentation process, and even coated the skins of ripe grapes with a delicate dusting of these yeast cells. Truly the whole cycle, from the fruit to an aged wine, reflects the wisdom and goodness of our grand Creator!

However, if we in turn show similar wisdom we will listen to Jehovah's instructions on how this choice beverage should be used, not abused. This means we will be on guard against excessive and abusive use of wine. (1 Pet. 4:3) Our appreciation for this unique product of the vine will also be enhanced by a little background information on the history and uses of wine.

# BIBLICAL HISTORY OF THIS USEFUL BEVERAGE

The recorded history of wine making is more than forty-three hundred years old, the oldest account telling how Noah planted a vineyard after the Flood and made wine from its grapes. (Gen. 9:20, 21) From earliest times this beverage has been used at mealtime. (Gen. 27:25; Eccl. 9:7)

Wine, bread and other foods are often associated together. (1 Sam. 16:20; Song of Sol. 5:1; Isa. 22:13; 55:1) Melchizedek set "bread and wine" before Abraham. (Gen. 14:18-20) Jesus drank wine with his meals when it was available.—Matt. 11:19; Luke 7:34.

Wine was very much a part of special celebrations—banquets (Esther 1:7; 5:6; 7:2, 7, 8; Dan. 5:1, 2, 4), wedding feasts (John 2:3, 9, 10; 4:46), and other festivals. (1 Chron. 12:39, 40; Job 1:13, 18) The royal commissaries were stocked with wines (1 Chron. 27:27; 2 Chron. 11:11); King Solomon had his "house of wine" (Song of Sol. 2:4); it was the customary beverage of kings and governors. (Neh. 2:1; 5:15, 18; Dan. 1:5, 8, 16) Travelers often included it in their provisions for the journey.—Josh. 9:4, 13; Judg. 19:19.

Here is a beverage that can be kept for years, even improving in smoothness, mellowness and quality with age. In fact, it is the only beverage that improves after being bottled. For this reason, and because of its widespread usage, wine became a commodity of trade (Neh. 13:15), the "wine of Helbon" (preferred by the kings of Persia) and the "wine of Lebanon" being particularly famous.—Ezek. 27:18; Hos. 14:7.

Solomon used wine as a medium of payment for materials used in building the temple. (2 Chron. 2:8-10, 15) It was considered an excellent gift for one's superiors (1 Sam. 25:18; 2 Sam. 16:1, 2), and it was included in the tithing contribution given for the support of the priests and Levites. (Deut. 18:3, 4; 2 Chron. 31:4, 5; Neh. 10: 37, 39; 13:5, 12) Fittingly, wine was among the choice things offered up to Jehovah in sacrificial worship of him. (Ex. 29:38, 40; Lev. 23:13; Num. 15:5, 7, 10; 28:14; 1 Sam. 1:24; 10:3; Hos. 9:4) However, this was not in imitation of pagan worship of Dionysus (Bacchus) and the pouring out of drink offerings to other gods.—Deut. 32:37, 38; Isa. 57:6; 65:11; Jer. 7:18; 19:13.

Wine was not at first a part of the Passover meal, but was added later, perhaps after the return from Babylonian exile. It was therefore on the table when Jesus celebrated the Passover the last time with the twelve apostles, and was conveniently used by him in instituting the memorial of his death. The red "blood of grapes" was a fitting representation of Jesus' own sacrificial blood poured out on behalf of mankind. On that occasion Jesus spoke of it as "this product of the vine," and since it was perhaps seven months after the grape harvest, there can be no question but that it was fermented juice of the vine. -Gen. 49:11; Matt. 26:18, 27-29.

As reported by the physician Luke, wine had certain medicinal value as an antiseptic and mild disinfectant. (Luke 10:34) So here is a beverage that has medicinal value as well as pleasing taste. The Bible

recommends it as a curative remedy in cases of certain intestinal disturbances caused by drinking bad water. It was observed that people who drank wine were not subject to diseases associated with contaminated water. Hence, Paul counseled Timothy: "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." (1 Tim. 5:23) That this was sound medical advice, Dr. Salvatore P. Lucia, professor of medicine, University of California School of Medicine, writes:

"Wine is the most ancient dietary beverage and the most important medicinal agent in continuous use throughout the history of mankind. . . . Actually, few other substances available to man have been as widely recommended for their curative powers as have wines."

Concerning its effectiveness in combating various intestinal ailments this same authority says:

"Wine is widely used in the treatment of diseases of the digestive system. It is found to be particularly beneficial in anorexia, hypochlorhydria without gastritis and hyposthenic dyspepsia. Minor hepatic insufficiency responds not unfavorably to unadulterated dry white table wine. The tannin content and the mild antiseptic properties of wine make it valuable in the treatment of intestinal colic, mucous colitis, spastic constipation, diarrhea and many infectious diseases of the gastrointestinal tract."—Wine as Food and Medicine, pp. 5, 58.

From the above it is apparent that wine is indeed one of the wonderful gifts included among Jehovah's other earthly blessings to mankind. Wine "makes God and men rejoice"; it "makes the heart of mortal man rejoice"; it puts the heart in "a merry mood." (Judg. 9:13; Ps. 104:15; Esther 1:10; 2 Sam. 13:28; Eccl. 2:3; 10: 19; Zech. 10:7) Hence, Daniel when in mourning drank no wine. (Dan. 10:2, 3) An abundant supply of wine, symbolized by the "vine" in the oft repeated expression 'sitting under one's own vine and fig

tree,' denotes prosperity and security under Jehovah's righteous administration. (1 Ki. 4:25; 2 Ki. 18:31; Isa. 36:16; Mic. 4:4; Zech. 3:10) Wine is also included in the 'restoration blessings' promised by Jehovah. (Joel 3:18; Amos 9:13, 14; Zech. 9:17) Such blessings, however, depend on faithfulness to Jehovah and strict obedience to his righteous requirements. Disobedience means the converse: calamity and desolation with little or no wine. —Deut. 28:39; Isa. 24:7-11; Amos 5:11; Mic. 6:15; Zeph. 1:13; Hag. 1:11.

#### GUARD AGAINST DRUNKENNESS

Moderation in all things is a Bible principle. Even honey is no exception—in moderation it is good; overeating of it is injurious. (Prov. 25:27) So also with Jehovah's gifts of wine and strong drink. They too must be used as he directs. Overindulgence and disregard for Bible principles in the use of these provisions brings Jehovah's disapproval and leads to debauchery and death. The Bible is very emphatic on this matter, both in its precepts and examples.—Prov. 23:29-31.

Wine and its proper use are not censured, but drunkenness and lack of selfcontrol are Scripturally prohibited and condemned. "Woe to those who are getting up early in the morning that they may seek just intoxicating liquor, who are lingering till late in the evening darkness so that wine itself inflames them!" (Isa. 5: 11) "Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine." (Prov. 23:29, 30) "Do not come to be among heavy drinkers of wine," for an excess of alcohol causes "poverty," "drowsiness," 'takes away good motive,' causes "rage," "loafing about," or makes one "boisterous."—Prov. 23:20, 21; Hos. 4:11; 7:5, 14; Zech. 9:15.

Whereas moderate quantities of wine are beneficial as a food and medicine, excessive amounts cause a state of drunkenness in which one is overpowered and loses control of mind and body. (Ps. 60:3; 78: 65; Jer. 23:9; Joel 1:5) Excesses, the wise man wrote, are 'just like a serpent's bite, just like a viper's poison,' causing cirrhosis of the liver and mental delirium tremens, even to the point of killing a drunkard. (Prov. 23:32) The one with an insatiable love of wine is also bound to come to poverty, unable to work, unreliable.—Prov. 21:17.

The Bible also furnishes us with warning examples of misuse of wine and strong drink. Noah, it appears, inadvertently became intoxicated, which in turn led to serious improprieties. (Gen. 9:20-27) Made drunk on wine, Lot did not know at the time that he fathered the sons of his two daughters. (Gen. 19:32-38) Of the "drunkards of Ephraim" it is said, "they have gone astray in their seeing, they have reeled as to decision." (Isa. 28: 1, 7) Nabal was an example of a "goodfor-nothing" drunkard with little or no self-control.—1 Sam. 25:25, 36.

#### CHRISTIANS TO BE ESPECIALLY ON GUARD

The drunkard is prone to be boisterous, unrestrained, noisy and ridiculous in his actions. (Ps. 107:27; Prov. 20:1; Isa. 19: 14) Consequently, the practice of drunkenness cannot be tolerated in the Christian congregation. Individuals, therefore, coming into the Christian congregation lay aside the "works of the flesh," including "drunken bouts, revelries, and things like these," knowing full well that 'drunkards will not inherit God's kingdom.' (Gal. 5:19-21; 1 Cor. 6:10) "For the time that has passed by," the apostle Peter writes Christians, "is sufficient for you to have

worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches." (1 Pet. 4:3) "Do not be getting drunk with wine, in which there is debauchery," is the command. (Eph. 5:18) Moderation and soundness of mind are required of all in the congregation—of overseers, ministerial servants, aged men and women as well as the younger ones.—1 Tim. 3:1-3, 8; Titus 1:6, 7; 2: 2-4, 6.

Contrary to the erroneous opinions of some, alcoholic liquors are not mental stimulants, but are in reality sedatives and depressants of the central nervous system. "Give intoxicating liquor, you people, to the one about to perish and wine to those who are bitter of soul," not as a mental stimulant to make them more conscious of their pain, but rather, that they might forget their troubles. (Prov. 31:6, 7) The ancient custom of giving criminals drugged wine to blunt the pain of execution may explain why Roman soldiers offered Jesus drugged wine when impaling him.—Mark 15:23.

Because alcoholic beverages are depressants Jehovah forbade the priests and Levites, when on duty at the tabernacle or temple, to indulge even in small amounts, under penalty of death. (Lev. 10:9; Ezek. 44:21) Off duty they were free to drink in moderation. (1 Chron. 9:29) It was also a divine regulation that Nazirites under vow were not to drink alcohol. (Num. 6:2-4, 13-20; Amos 2:12) Because Samson was to be a Nazirite from birth, his mother was not even allowed to touch wine or liquor during her pregnancy. (Judg. 13:4, 5, 7, 14) When officiating, "it is not for kings to drink wine or for high officials to say: 'Where is intoxicating liquor?" lest they "forget what is decreed and pervert the cause of any of the sons of affliction." (Prov. 31:4, 5) Similarly, as already mentioned, ministerial servants in the Christian congregation "should likewise be serious, . . . not giving themselves to a lot of wine."—1 Tim. 3: 8, 9.

#### IS TOTAL ABSTINENCE NECESSARY?

Yes, sometimes. Alcoholism is said to be a disease in which the victim has a constant compulsion to drink alcoholic beverages and which is stronger than his willpower to desist. Persons thus afflicted should abstain altogether lest the urge to excesses overpower them. There are other cases in which drinking alcohol, even in small quantities, is ill-advised and detrimental to one's health. Then there are occasions when one should refrain from drinking intoxicating liquors in order to avoid stumbling others, out of love and consideration for the consciences of others, even as the apostle Paul declared. (Rom. 14:21) Remember, "expressions of endearment are better than wine." (Song of Sol. 1:2, 4; 4:10) After all, alcoholic beverages are not a necessity. For forty years the Israelites drank no wine or strong drink. (Deut. 29:5, 6) After refraining from drinking wine for nearly 300 years the Rechabites were commended for their faithfulness. (Jer. 35:2-19) Abstinence while living the life of a Nazirite did not impair the health and strength of either strong man Samson or rugged John the Baptist .- Num. 6:1-4; Judg. 16:17; Matt. 11:18; Luke 1:15; 7:33.

So if you are better off abstaining, well and good. But if you are free to enjoy this good gift from Jehovah, do so at appropriate times and places and in compliance with God's laws of moderation.



ROM her perch on a chair, as she engaged in closet cleaning, Mother threw down an old magazine, wrinkled and colored with age. "There! Perhaps that will help clear up some of those Bible questions you have been asking. But don't forget, your grandfather Killion always said the Bible would never be understood. And his opinion was always sought after."

I was just a youngster at the time. At our home in Washington, Indiana, there were no real Bible scholars, but I was keenly interested in getting to understand the Bible. This old paper that Mother had dug out from the accumulations of the years was like a dim light that was due to grow brighter and brighter in my life. It was an early issue of Zion's Watch Tower and Herald of Christ's Presence.

In 1911 there came to me through a man named Fred Parker a copy of the People's Pulpit and a copy of The Bible Students Monthly, both published by the Bible Students, as Jehovah's witnesses were then known. One told about the condition of the dead and the other intimated that the second coming of Christ Jesus was due.

When a man in our neighborhood got killed accidentally the day after he had turned down an invitation to join the Methodist Church, the preacher took it for granted that he had gone to a fiery hell, and used the funeral as an opportunity to remind everyone about how hot it was in hell. In a later discussion the assistant minister quoted from Dante's Inferno to back up this doctrine. That disgusted me, and from then on I had no confidence in the church. At home I kept raising the question about the state of the dead, until my sister hunted out that old mag-

azine again as well as the other Bible Student papers. Here we found advertised six volumes of *Studies in the Scriptures* and the *Watch Tower* magazine. We sent for them right away.

I was working on the farm by day and studying the Bible late into the night for some time. What a thrill it was to find that God's purposes were beautifully in harmony with truth and justice, just as his visible creations are a source of pleasure to humble men and women! At the same time I was realizing what a blasphemy, what a dishonor to God's name, were the ridiculous traditional teachings of superstitious religion. Of course, I kept talking about the things I was learning. and the neighbors suggested I was losing my mind. My view was that anyone who loses his own mind and gets the Lord's mind on any subject is well ahead.

Meanwhile I met up with Fred Parker again, and with him I attended the showing of the "Photo-Drama of Creation," an explanation of God's purposes by means of slides and movies. Then we started putting out Bible tracts. Especially at any large gathering of people we would drop tracts in cars and horse-drawn carriages. In 1915 I attended a small convention and had the privilege of meeting and hearing Pastor Russell, the Watch Tower Society's first president. It was truly impressive how boldly he came out with exposure of religious errors, advocating the clearing away of all the traditional rubbish from atop God's own Book.

#### GETTING INTO HARNESS

The year 1916 was an eventful one for me. Early that year Pastor Russell gave a lecture in our hometown and later invited me to enter the colporteur service, the full-time service of distributing Bibles and Bible literature, later known as "pioneer service." On June 10 of that year I symbolized my dedication to God by being baptized. I took up colporteuring with a more experienced man, first around the home county, then into the copper region of northern Michigan.

The following year my companion and I were arrested at Princeton, Indiana. Roman Catholic authorities were out to stop the distribution of the book The Finished Mystery. After five days and four nights the sheriff released us from jail, there being no evidence against us and no orders for our arrest. Then, with my companion, we had the job of distributing issue No. 3 of Kingdom News on the topic "Two Great Battles Raging," in the Harrisburg, Illinois, area. That caused quite a commotion. In fact, we later heard that the police were waiting to seize two men at the railroad station. It so happened that we were late, and my companion told me to jump on the back of the train while he bought our tickets. So the police did not see two men together.

On one occasion we went to Evansville to hear a lecture by Hugo Riemer, one of the Society's traveling representatives. He told us that the Society had had some 300 colporteurs, but that all but 56 of them had quit. "So keep right ahead and the Lord will give you a blessing," he told us. And that is what we did. We traveled far and into many states, including Indiana, Illinois, Kentucky, Arkansas, Texas, Louisiana, Arizona and New Mexico. We even tried, unsuccessfully, to get into old Mexico.

#### IN THE THICK OF THE FIGHT

Few people today realize what a fight had to be put up in those days to maintain the right to preach the Bible's message. J. F. Rutherford's famous lecture "The World Has Ended, Millions Now Living Will Never Die," seemed like the prelude to very exciting times, especially for colporteurs. My companion and I had the joy of being able to work right up to the end of World War I. Imagine the joy we got, too, out of the marvelous, hopeinspiring conventions at Cedar Point, Ohio, in 1919 and 1922. Never will I forget the call to advertise the Kingdom and the zeal of the assembled throng!

Many were the instrumentalities that we used to get the Kingdom preaching done. Often we would walk; we used bicycles up till about 1922, and after that we started using cars. I can recall an old house-car we used; it got its name from the fact that we had fixed the seats so we could convert them into beds. We used the phonograph to play Bible sermons to the people, and then came the transcription

machine that used sixteen-inch records to be played over a sound system.

Once, when working in Harrisburg, Arkansas, as I was going down the street offering literature to the householders a man asked me if I was a Bible Student. On my affirmative reply he seemed to get quite excited, and inquired if I had the book *Enemies*. I told him I had one in the car, and as we walked along he burst out: "See that tall spire over there! That is the Baptist Church, and I preach there. I am an officer of the law. When I was in Louisiana, we of the American Legion destroyed the homes of forty of Jehovah's witnesses."

With that he took me to jail and placed me in a cell with just a piece of metal for a bunk and two blankets. I was tired out and soon was sound asleep anyway. It happened to be Christmas Eve, and along about 10 p.m. they filled up the jail with drunks. During the night I was awakened by one man screaming and crying. He was suffering from delirium tremens. To my relief, in the morning I was brought before the sheriff and released after questioning.

While serving in the hot, humid regions of Arkansas, I became ill. The doctor said I had a case of arrested tuberculosis and recommended that I move out to western Texas. There I had many exciting times, for the flag-salute issue had the people all stirred up into a kind of frenzy. At Menard, Texas, I recall that a couple of frenzied men had me jailed and sentenced to a fine of \$200 and costs. It was arranged for one of my friends to go to San Angelo and obtain a bond for me. However, when he brought it back the officials said they would honor it only after my fine was paid. I told them I would stay there before I would pay an unjust fine. However, my well-meaning friend made an arrangement with them to dismiss the \$200 fine if I would just pay the costs.

My health was deteriorating at this time, so friends persuaded me to go to a sanitarium for an examination. Upon examination it turned out I was too chronic a case for them. They claimed they would not take anyone over sixty years of age. When I pointed out that I was only fiftynine it made no difference. Anyway, I decided to go and live out in the open that winter.

In the fall of 1944, the Watch Tower Society assigned me to Pecos, Texas. The local preachers did not like my preaching about God's kingdom and stirred up the authorities. All together I must have been arrested six times in the Pecos area. They tried to get me to admit that I was selling literature. I refused, since it was a matter of accepting small contributions that in no way reflected the full value of the Bible literature we left with the people. At the second arrest one old lady, herself also a Witness, got out of a sickbed and drove thirty-seven miles to bail us out.

Throughout all of these experiences it is truly wonderful the sense of satisfaction we experienced. We knew that we were putting forth our very best endeavors to serve Jehovah God and promote study of the Bible with its message of hope. We rejoiced to be counted worthy to suffer for righteousness' sake.—1 Pet. 2:19, 20.

High-handed officers showed their prejudice and their hatred of any who claimed their ordinary rights as citizens. When we went to preach at Tombstone, Arizona, for example, we were told that if we would just pay a \$3 license fee everything would be all right. Of course, we refused, since our work was in no sense commercial. The third time we appeared before a certain judge, he told us that we were worse than any criminals and murderers. Strange language, is it not, to direct at

people whose only offense was to preach the good news of God's kingdom?

I remember in one town that they arrested me simply because I inquired for the address of a Witness living there. The marshal told me that he would arrest me every time I showed up in their town. He expected that as soon as I was released I would leave the district. But he was disappointed. He had me fined, and when I refused to pay the fine, then I was thrown into a filthy cell. A few days later the sheriff came in and said that if I would leave the county they would turn me loose. I reminded him that I had been illegally jailed and would never leave on any such conditions. He finally let me out, no strings attached.

#### CAUSE FOR SATISFACTION, JOY

All of those experiences were sources of deep satisfaction, yes, even joy, at the time, for were not Jesus' followers warned that if they followed the lead of their Master they would receive the same treatment that he received? (John 17:14) And, of course, all of the bad treatment that we received was as nothing compared to the joy we had when humble people responded to the message that we brought them and showed their appreciation by extending to us 'the cup of cold water' spoken of by the Lord Jesus. (Matt. 10:42) And it was

always thrilling to note the evidences that the enthroned King of God's choice was already accomplishing his grand separating work, and to reflect on the fact that we were humble instruments in his hand.

—Matt. 25:31-33.

It is true that age has greatly reduced my physical ability. I am now over eightysix. And if I permit my mind to dwell on this it can be quite discouraging. But I take comfort in the knowledge that our Father in heaven knows us better than we do ourselves. He knows our infirmities, and he knows our longing to be able to serve in some small way the interests of his Kingdom; perhaps to be able to encourage someone who is physically better able to preach and teach today. And Jehovah is good to his servants. See how he has raised a multitude of Kingdom proclaimers to intensify the witness among the nations in these "last days"! How satisfying to know that we are in the days of the fulfillment of the prophecy: "The little one himself will become a thousand, and the small one a mighty nation. I myself, Jehovah, shall speed it up in its own time"!- Isa. 60:22.

(Since writing this account, Seth Keith finished his earthly course with confidence that 'the things he did would go right with him,' because he had the hope of sharing with Christ in the heavenly kingdom.—Rev. 14:13.)

#### She Preached to Her Minister

A woman who began studying the Bible with Jehovah's witnesses became so enthusiastic over what she was learning that she was moved to tell everyone about it. Among the ones to whom she spoke was her Lutheran minister. She talked with him for three hours about what she had learned from the Bible. During the conversation she reminded him of a sermon he once gave about the Trinity. He had said: "We know the Father; we know the Son, but who knows who the Holy Ghost is? I do not. Do you?" The woman told him that she now knew the answer. She said that it is right in the Bible! It is God's active force, which is the holy spirit. She then left him some Watch Tower publications to read. This time it was not the minister who was doing the preaching.



What is the unforgivable sin?—E. M., U.S.A.

The type of sin mentioned in the Bible as being unforgivable is not simply a category such as stealing, lying or sexual immorality. These things are serious, however, and may involve unforgivable sin. (Rev. 21:8) But the unforgivable sin is deliberate sin against the manifest operation of God's spirit. It springs from a heart that is thoroughly and forever alienated from God.

Jewish religious leaders who came to Galilee to see and hear Jesus Christ on one occasion had already taken counsel as to how they might destroy him. (Matt. 12:14) In Galilee they saw Jesus cure a man who was unable to speak, was blind and demon-possessed. Instead of admitting the obvious fact, that Jesus was performing miracles by means of God's holy spirit, the Pharisees maliciously accused him of doing it by means of the power of Satan. After showing how wrong they were, Jesus said:

"Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come."—Matt. 12:31, 32; Mark 3:28, 29; Luke 12:10.

With these religious leaders it was not just a case of failing to be convinced by Christ's teachings and works. The people of Chorazin and Bethsaida had been so preoccupied with their way of life that they did not accept Jesus and repent; yet they evidently will benefit from God's mercy and have a resurrection and a future opportunity to learn the way of righteousness. (Matt. 11:20-24) Nor with the Pharisees was it a matter of blaspheming and opposing true worshipers because of ignorance of God's will. Saul of Tarsus had been such a man, but he was shown mercy and forgiven. (1 Tim. 1:13-16) Rather, these religious leaders were rotten in their hearts right to their core, and Jesus knew it. Unlike the common people, they had a considerable knowledge of God's Word. Now they had seen an evident demonstration of God's spirit. Nevertheless, they completely rejected what was accomplished by Jehovah's spirit and blasphemously credited Jesus' miracles to Satan's power. How bad could one get?

Was their sin serious? Jesus, "knowing their thoughts," realized that they were deliberately -with their eyes wide open to the facts-sinning against knowledge of the operation of the holy spirit. He indicated that they were "guilty of everlasting sin." (Matt. 12:25; Mark 3:29) Because of the context of those words, and in view of the fact that Jesus later said that many religious leaders of that time were headed for eternal destruction in Gehenna, it seems that they had committed the unforgivable sin. (Matt. 23:15, 33) Their sin was unforgivable, not because Jehovah is not a forgiving God, but because they were past repentance and beyond being retrieved. Their sin left them in total infidelity as to the real worship of Jehovah. Even in the system of things to come, one guilty of such sin could not be forgiven.

Could one sin against the holy spirit today, and thus be beyond forgiveness? Yes, that is possible. A person could become so hopelessly corrupt in mind and heart as to carry sin to the point of sinning against the spirit. And one need not be a spirit-anointed Christian to do so. Remember that those Pharisees were not anointed Christians and yet they committed unforgivable sin.

How would one know if the unforgivable sin had been committed?

This type of sin is related to what we read in Hebrews 10:26: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left." So there is a deliberateness or willfulness about this kind of sin. One callously sins, fully aware of the fact that he is going directly contrary to the operation of God's spirit and His righteous laws. Furthermore, we all are sinful and need Christ's ransom sacrifice to obtain forgiveness. But "there is no longer any sacrifice for sins left" for one who knows that and "who has trampled upon the Son of God and who has esteemed as of ordinary value the blood" he shed. That one "has outraged the spirit of undeserved kindness with contempt." (Heb. 10:29) He will never repent and humbly seek God's forgiveness for his sin and rejection of Christ's ransom. He is beyond repentance.

But one important point needs to be remembered: In Jesus' case, he knew the innermost thoughts and heart condition of the Jews and could thus be certain that they had sinned against the holy spirit. Imperfect humans today cannot read hearts as can Jehovah and Jesus, so we cannot determine when someone has carried sin to the point of having sinned against the spirit. (Matt. 12:25; Heb. 4:13) That is for God to determine.

Even the fact that a person has been disfellowshiped from the Christian congregation does not necessarily mean that he has committed the unforgivable sin. He may later repent. In the early Corinthian congregation an anointed Christian had to be disfellowshiped because of his immorality and lack of evidence of repentance. Yet, apparently, that man was later reinstated into the congregation, showing

that he had not sinned against the holy spirit. -1 Cor. 5:1-5: 2 Cor. 2:6-8.

Nevertheless, the mere fact that it is possible to sin against the holy spirit should put us on the alert. Being imperfect creatures, we unconsciously sin daily. If one is cut to the heart and truly repentant over his sins, then that is evidence that he has not committed the unforgivable sin. How important it is, then, to maintain a humble spirit, admitting our errors and seeking God's forgiveness. (1 John 1:9; Mic. 7:18) And recognizing that eternal destruction will be the lot of those who are "guilty of everlasting sin," the sin against the holy spirit, we should strive to avoid making sin a habit or denying the evident operation of God's spirit.

#### destroy life. (Matt. 15 4th termina VALUE STATES STATE OF THE PROPERTY OF THE PROP

#### FIELD MINISTRY

Comess? Yes, that is

Zeal for a cause is contagious. Those who possess such zeal stimulate others to action. The apostle Paul was such a zealous one that when he spoke or wrote, others were stirred up to preach more actively the good news of the Kingdom. (1 Cor. 11:1) Moved by the words of Paul to imitate him even as he imitated the Lord Jesus Christ, Jehovah's witnesses zealously preach the Kingdom good news from house to house. As they do this during the month of August, they will be presenting the fine Bible-study aid The Truth That Leads to Eternal Life, for just 25c.

#### ANNUAL MEETING OCTOBER FIRST

was blind and demonstrated

October 1, 1969, this year falls on Wednesday, on which day at 10 o'clock in the forenoon the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members of the corporation should be certain that the Secretary's office has their present addresses so that the letters of notice will reach them shortly after September 1.

Proxies will be sent to the members along with the notice of the annual meeting. The proxies are to be returned so as to reach the office of the Secretary of the Society not later than September 15. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. a doug med bed spens to best fliw

#### "WATCHTOWER" STUDIES FOR THE WEEKS

August 31: God Rewards the Earnest Seekers. Page 488. Songs to Be Used: 117, 35.

September 7: Jehovah God, the Hearer of Prayer. Page 495. Songs to Be Used: 42, 87.

### Announcing JEHOVAH'S KINGDOM SEPTEMBER 1, 1969 Semimonthly A WORLD WITHOUT FAITH FAITH AND DETERMINATION NEEDED TO PLEASE JEHOVAH RICH BLESSINGS POURED OUT AT "PEACE ON EARTH" INTERNATIONAL ASSEMBLIES CHRISTIANS SHOULD LEAD HONEST LIVES @WTB&TS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
GRANT SUITER, Secretary

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

#### CONTENTS

The Beauty of Compassion	515
Rich Blessings Poured Out at "Peace on Earth"	
International Assemblies	517
A World Without Faith	525
Faith and Determination Needed	
to Please Jehovah	531
Christians Should Lead Honest Lives	537
Time to Watch Oneself and One's Teaching	541
Do You Remember?	541
Branch Servants Attend Special Program	542
Questions from Readers	543

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

#### Average printing each issue: 5,800,000 Five cents a copy "The Watchtower" is Published in the Following 72 Languages

- I ne	Semimonth		d in the Follo	Monthly	laudes
Afrikaans Arabie Cebuano Chinese Chishona Cibemba Cinyanja Danish Duteh Eoglish	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijlan Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish Russian Samar-Leyte Samoan Sango	Slamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi Ukrainian
Armenian	Monthly Bicol	Crostian	Malayalam Marathi	Sepedi Serbian	Urdu

Bengali	Burmese	Efik				
				Yearly s	ubscripti	on rates
Wate	h Tower So	ciety offices	1811			editions
America,	U.S., 117	Adams St.,	Brooklyn, N.	Y. 11201		\$1
Australia,	11 Beresfo	rd Rd., Str	athfield, N.S.	W. 2135		\$1
Canada,	150 Bridgela	nd Ave., T	oronto 390.	Ontario		\$1
England.	Watch Towe	r House, T	he Ridgeway.	London N.W.	7	9/-
Jamaica,	W.I., 41 T	rafalgar Rd	., Kingston 1	.0		9/-
New Zeal	and, 621 No	w North B	d., Auckland	3		90c
South Afr	ica, Private	Bag 2, P.0	. Elandsfonte	in, Transvaal		70c
Trinidad,			Woodbrook, P			\$2
	Mont	bly editions	nort half the	above poter		

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn, Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

September 1, 1969

Number 17

MONG things that contribute to the joy of living is beauty. And there are various kinds of beauty. There is beauty that appeals to the senses, such as beautiful sights and sounds. There is also beauty that appeals to

the intellect, such as beautiful literature. But among the most beautiful things in life are those having a moral beauty.

A moral beauty? Yes, the beauty that appeals to the best in us, to our consciences, to our ideals. Deeds that are unselfish, that are self-sacrificing, are truly beautiful. And in particular is the showing of compassion a beautiful thing.

What is this beautiful quality of compassion? According to the Oxford Dictionary, compassion is "the feeling or emotion, when a person is moved by the suffering or distress of another, and by the desire to relieve it." In other words, compassion comes to the aid of those needing help, either physically or spiritually, or those wanting forgiveness.

How far removed some people are today from showing compassion! For example, the New York Times, March 18, 1969, reported on page one, "Bound Youth Burned to Death: 19 Seized." This was the

way one motorcycle gang wreaked vengeance on the leader of a rival gang. The same newspaper, April 2, told of a man stringing up an eighteenmonth-old baby in a bathroom and lashing her with a buckled belt, the child being

the baby of the woman with whom he was living. Cut loose, she was allowed to fall to the floor, where she was allowed to lie with a broken arm for two days. People far removed from compassion are also far removed from God. How so?

Because compassion is one of God's qualities, even as the Bible repeatedly shows. It was "in the compassion of Jehovah" that angelic messengers hurried Lot and his family out of the doomed cities of Sodom and Gomorrah. (Gen. 19: 16, 17) Throughout its history Jehovah God showed the nation of Israel compassion, even as we read: "Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling." And regarding those who faithfully serve him today he says: "I will show compassion upon them, just as a man shows compassion upon his son who is serving him."-2 Chron. 36:15; Mal. 3:17.

Jesus Christ, the Son of Jehovah God, appreciated the value and need of showing compassion, as can be seen by both his words and his actions. He contrasted the compassionate father of the prodigal son with the older brother, who failed to show compassion. He also contrasted the good Samaritan who showed compassion for the man beaten, robbed and left half dead on the highway, with the priest and Levite who ignored the victim, showing no compassion.—Luke 10:30-33; 15:20, 27-32. RS.

And Jesus practiced what he preached. In fact, it might be said that his entire earthly ministry was devoted to showing compassion to the spiritually and physically needy and suffering. Thus we read that, "when he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." They needed spiritual help and he gave it to them by teaching them. And how often he showed compassion for their physical needs, curing the sick, feeding the multitudes and even raising the dead, restoring loved ones.-Matt. 9:36; 11:28-30; 14:14; 15:32; 20:34; Mark 1:41; Luke 7:13, RS.

How can you show compassion? One way is by coming to the help of those who may have had some mishap. For example, a young woman slipped and fell on a busy sidewalk in Brooklyn not long ago. She was struggling to get up but was ignored until a Christian couple came along who asked, "Would you want us to help you?" She replied, "I'd appreciate it very much if you would." As they helped her up the couple noticed that her one arm was in a cast. She had previously broken her wrist. No wonder she had difficulty in getting back on her feet!

Another way you can show compassion is by being forgiving. Jesus highlighted

this in his parable about the slave who had been forgiven a large debt but who refused to forgive a small debt that another slave owed him. The unforgiving slave was thrown into prison until he should pay back all he owed. Applying this principle, Jesus said: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts." In keeping with this parable is the counsel of the apostle Paul: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."-Matt. 18: 23-35; Eph. 4:32.

Christian ministers have a unique privilege of showing compassion by bringing to those hungering and thirsting for righteousness the good news of God's kingdom. Just as it was during the time of Jesus' earthly ministry, there are many today who are like sheep without a shepherd. —Matt. 24:14.

What will help you to show compassion? A number of qualities. One is humility. As a result of exercising this quality you will not feel above those needing help. Another quality is contentment. It keeps you from being too busy to help needy ones. Still another quality is empathy. To the extent that you are able to put yourself in another's shoes, you will be able to show compassion. And most important of all is love, unselfish love of neighbor, even as Jesus showed in his parable of the Good Samaritan. Fitting here are the words of the apostle John: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?"—1 John 3:17.

Yes, unselfish, principled love in particular will help you to manifest the beautiful quality of compassion.

### RICH BLESSINGS POURED OUT

FTER the grand dedication of Jehovah's glorious temple in 1027 B.C.E., the Israelites returned to their homes, "joyful and feeling good at heart over the goodness that Jehovah had performed" toward them. How well those words describe the way Jehovah's witnesses felt in the summer of 1969 as they returned home from their "Peace"

on Earth" International Assemblies! (2 Chron. 7:10) Hundreds of thousands of them, from over a hundred lands, had gathered for week-long Christian assemblies in eight key cities in North America, and the memories of what took place warmed their hearts.

"This assembly marks a milestone in the history of Jehovah's witnesses!" declared one conventioner. "It was outstanding for the way it built a wall of defense against encroachment by the world's

# Peace on Earth International Assemblies

worsening immorality!" said another. "Greatly exceeded expectations!" "Jehovah has truly opened the windows of heaven and poured out an overflowing blessing," said yet others.

Those blessings did not end with the close of the North American assemblies, however. Two days after the assembly concluded in Chicago, another "Peace on Earth" assembly opened in London, England, to be followed by assemblies in Denmark, France, Germany, Italy and lands around the Pacific.

#### SIX PRINTED RELEASES

Foremost among the rich blessings received at the assemblies held in the United States and Canada were six printed releases in the English language. There was, first of all, the 192-page pocket-size, beautifully bound book Is the Bible Really the Word of God? In a masterful way it presents proof that the Bible is indeed God's Word. This is something that all of Jehovah's witnesses strongly believe, and they were delighted to get this new book to use in aiding others to have such faith.



Delegates from India examine new publication with Brother Knorr at Buffalo assembly



F. W. Franz speaking about "The Approaching Peace" to 56,703 in Atlanta Stadium

Then came a 32-page brochure that gave a report on each portion of the program of the assembly for the first two days.

The following day, Aid to Bible Understanding was released. Consisting of 544 large pages, it covers Biblical subjects from "Aaron" to "Exodus" in a way loyal to the Bible's divine inspiration. What a help it will be in Bible research!

Toward the end of the assembly week, announcement of the publication of The Kingdom Interlinear Translation of the Greek Scriptures came as a most pleasant surprise to the delegates. This volume enables Christians to determine the accuracy of any translation of the Greek Scriptures and to get the real sense of the Greek text, even though they may not be familiar with Greek. How so? In that it shows in its left-hand column the actual Greek Bible text, and then under each Greek word the basic English equivalent. In the right-hand column appears a revision of the New World Translation.

Greatly delighting all conventioners also was the new study book "Then Is Finished the Mystery of God." Beautifully bound in a vermilion red, 384 pages in

length, it explains the first thirteen chapters of Revelation. Among the many subjects it covers are the apostle John's vision of God, the blowing of the seven trumpets and the birth of the Messianic kingdom of God. One reader, describing it, said: "Gripping! Moves quickly; is clear and to the point!"

On the final day, after the public lecture, "The Approaching

Peace of a Thousand Years," the last convention brochure was released, containing the complete public talk, the Declaration adopted the day before, as well as summaries of the remaining portions of the assembly program.

In New York the assembly included sessions in seventeen languages for the convenience of delegates from many parts of the globe, and in several other cities both Spanish and English programs were arranged. In connection with the Spanish assemblies a new songbook and the publication Is the Bible Really the Word of God? were released in Spanish. At New York before the convention began at Yankee Stadium there were also released songbooks in the Danish, Dutch, German, Italian and Swedish languages, and one in French was released during the assembly week.

What a rich blessing it is to have all these new publications to build up our faith and to equip us to preach God's Word to others!

MUCH PRACTICAL INSTRUCTION

The program itself, from beginning to end, was filled with blessings from Jehovah. Many of the discourses had heightened interest by reason of demonstrations that illustrated and drove home the points being made. Fine practical instruction was given Christians as to their conduct and family life. Discussed at length also were proper Christian worship and how Christians can improve their ministry.

Almost daily some of this counsel was presented in the form of dramas, both Biblical and modern. These brought the Bible to life and showed how its lessons apply to our day. A Buffalo woman, who enjoyed the dramas from her own front porch, said: "I had always heard the story about Jonah . . . but this is the first time the Bible story meant anything to me."

COUNSEL ON CHRISTIAN WORSHIP
That they might enjoy to the full the

rich blessings of the convention program, the opening talks called upon all to make the best possible use of their time by paying close attention. Stressed also was the need to come before Jehovah with the right mental attitude, with thanksgiving. The speaker invited all to read aloud the first few verses of Psalm 95, and in conclusion voiced their appreciation by saying: "We thank you, Jehovah, with all our heart"!

Counsel on Christian worship included many of the reasons why Christians should attend meetings regularly. Stressed also were the need of fully preparing for congregation meetings and of entering into them wholeheartedly.

To hear about the role music plays in Christian worship was also a rich blessing. As the program showed, music looms up



492,310 in North America heard the public talk "The Approaching Peace of a Thousand Years"; crowd at Yankee Stadium shown here

prominently in the Bible; God's ancient people excelled in music. Music is truly a gift, and the best way to use it is to praise Jehovah. We want to sing from the heart and pay close attention to the words, for Jehovah listens to our singing even as he listens to our prayers.

All conventioners also greatly enjoyed the fine counsel given on prayer. Christians should never be too busy to pray. For that to occur would be to neglect, yes, to offend God. Christians should "in connection with everything give thanks." That includes the little things, they

were admonished. (1 Thess. 5:17, 18) Doing this will help us to appreciate how many blessings we really do have. In conclusion the speaker at Yankee Stadium urged: "Be too busy for immorality. Be too busy for the world. Be too busy for Satan the Devil. But never, no never, be too busy to pray to Jehovah God."

#### THE BLESSING OF A PEACEFUL ORGANIZATION

There is no doubt about peace being a blessing, and especially conducive to peace was the counsel given at these assemblies to show respect to all duly constituted authority. "Satan is the real cause for the disrespect for authority today. Is that the view we want?" conventioners were asked. Certainly not! In God's arrangement all are in subjection except Jehovah himself. (1 Cor. 11:3) This is a beneficial arrangement. The Bible drama "Show Respect for Jehovah's Appointments," based on the Bible accounts of David and King Saul, Nabal and Abigail, stressed this point. Showing respect to all proper authority has brought peace, happiness and prosperity to God's people.



Bible dramas were prominent on the program; this one depicts Jesus' parable of the prodigal son

Equally conducive to peace was the counsel given to those in authority in the Christian organization. The traveling representatives of the Watch Tower Society were counseled in particular to show consideration, kindness and empathy in dealing with appointed servants in the congregations: congregation servants were counseled not to lean on their own understanding but to make sure of all things by going to God's Word. And ministerial servants were counseled to work harmoniously as a team, to serve as complements to their overseers and to take the lead in the ministry, at all times maintaining a high level of spirituality.

#### THE BRIGHT LIGHT SHINES BRIGHTER

Included in the rich blessings poured out at these assemblies was the shining of increased light upon God's Word. (Prov. 4:18) The keynote address, "Acquaint Yourself with God and Keep Peace," gave all attentive listeners a better appreciation of Jehovah's awesome majesty as seen from the visions of Jehovah as had by Moses, Isaiah, Ezekiel and others.

Similarly enlightening was the talk

"With All That You Acquire, Acquire Understanding." It showed that to get understanding we must have the right attitude, certainly not that of a mule. (Ps. 32:8, 9) Knowledge is basic and means, simply, familiarity with facts, but wisdom makes us put knowledge to work in a way that produces good results. Understanding gives insight, considers the why's and wherefore's. Early in this talk the speaker announced the release of *Aid to Bible Understanding*.

The discourse "Peace with God amid the 'Great Tribulation'" shed light on Bible prophecy and led to much discussion among the conventioners. It showed how completely Matthew 24:3-22 had a miniature application in apostolic times. Reasons were given showing why the now-approaching "great tribulation" first begins with the destruction of Babylon the Great and ends with Armageddon. It will be "cut short," the speaker showed, in that it will take place in a comparatively short period of time.

Clearer understanding of Bible truths and principles was furnished by the talk "The Writing of Correct Words of Truth."



Despite rain, conventioners remained to hear the program

Appropriately, it was in the middle of this talk that the *Kingdom Interlinear Translation*, which puts emphasis on the meaning of the words in the Bible text, was introduced.

The discourse "Final Woes to Enemies of Peace with God" was a meaty one, based on Revelation chapters 8 through 11. It discussed the significance of the blowing of each of the seven symbolic trumpets there spoken of. Among other things it showed that the 200 million symbolic horses mentioned at Revelation 9:16 refer to the printed literature used in pouring out figurative plagues upon Christendom and the world's radical elements. This serves to plague them by telling them of the fiery destruction sure to come upon them.

At the conclusion of this lecture came one of the highlights of the entire assembly when a powerful Declaration was read and adopted by all present. "Peace with the Creator of heaven and earth, by means of his long-promised kingdom of his Messiah—this is what we hold to be the key to an enduring peace for all the world of mankind," it was declared. "When

we keep our peace with God, we can never be at war with our neighbors who are fellow creatures of God." In this Declaration Jehovah's witnesses made it plain that they have no connection of any kind with the religions of Christendom, which have repeatedly fomented war, and that the judgments of God are against Christendom and will soon be executed upon her. Furthermore, the Witnesses proclaimed their total neutrality regarding all political controversies and made it known that they put their trust wholly in God's kingdom, to which they



N. H. Knorr displaying newly released book "Then Is Finished the Mystery of God"

loyally give their unqualified allegiance, and that they will never let up preaching it for a witness to all the nations until their end comes.

#### IMPROVING ONE'S CHRISTIAN MINISTRY

All true Christians are greatly concerned about performing their ministry in the best possible manner. It therefore was another rich blessing for them to receive much fine counsel on how they can improve their ministry. For those about to become ordained ministers of Jehovah God there was the discourse on baptism. What a thrill it was to see 12,894 at these assemblies in North America stand up and present themselves for water immersion! The candidates for baptism were told that it was a happy time to be living in spite of worsening world conditions. Why? Because it is still not too late to gain God's goodwill and the resultant everlasting life by becoming a whole-souled servant of Jehovah God.—Prov. 8:35.

Doing God's will, conventioners were told, includes 'ministering in a fine manner.' Paramount is having the right motive, loving gratitude to Jehovah and love for our neighbor. Important also are right conduct, not attracting attention by loud or immodest dress, and use of neat, businesslike equipment. 'Does your Bible appear desirable to the householder or is it a discredit to the ministry?' asked the speaker. He urged them to be fine representatives of Jehovah God.

The full-time pioneer ministry was also greatly encouraged. Fathers of families are serving as pioneers and so are some who are as old as eighty-two years. Highschool students were advised to learn a practical trade or craft, such as stenography, painting or carpentry, so they will be able to support themselves as pioneers. As one young pioneer put it: "Pioneering makes it possible to work at something you can put your heart into." Any who could pioneer but were not were counseled to consider Jesus' words: "Stop storing up for yourselves treasures upon the earth . . . Keep on, then, seeking first the kingdom."-Matt. 6:19, 33.

Those in the full-time ministry were en-



F. W. Franz releasing "The Kingdom Interlinear Translation" in New York

couraged to endure in it. But what about secular work to support oneself? As a speaker at Atlanta put it: "Don't be choosy about the kind of secular work you accept. Paul did not consider sewing tents beneath his dignity despite his legal abilities."

And those not able to enter the fulltime pioneer ministry were urged to en-

large their privileges of service. How? By serving where the need is greater; by vacation pioneering; by devoting a full day to field service at least once a month; by making good use of evening hours. Admonished one speaker: "Do not put modern conveniences and personal comfort ahead of preaching God's kingdom. We don't need all those modern gadgets to serve Jehovah, do we? Reanalyze your schedule . . . If you have \$3,000 in the bank and you aim for \$6,000, you may make it. But in

doing so you may loosen your grip on eternal life."

Deeply impressed upon all ministers also was that "there is work yet to be done," and that the time in which to do it is reduced. All should, therefore, want to take full advantage of the remaining time, and work hard, also skillfully, as a result of having attended this assembly.

#### THE ASSEMBLY HIGHLIGHT

The principal highlight of the "Peace on Earth" International Assemblies was the public lecture, "The Approaching Peace of a Thousand Years." Not only Jehovah's witnesses, but tens of thousands of the public flocked to the assembly sites

to hear this important discourse. A total of 492,310 in the eight assembly cities packed out the available facilities, and most of them were on hand well before the appointed hour. They heard a forceful presentation of the Scriptural hope of peace for the earth. How greatly the audience appreciated it was apparent from their interrupting time and again to applaud.

After describing present threats to world peace, the speaker noted that in spite of these threats world peace is certain because God, who cannot lie, has promised it. It will not come through human instrumentalities but through God's promised Prince of Peace.—Isa. 9: 6, 7.

That this peace is near is indicated, not only by world conditions, which fulfill Bible prophecy, but also by the fact that six thousand years of mankind's history is soon to end. It was pointed out

that, in ancient Israel, a sabbath day was enjoyed after six days of toil; also that the thousand-year reign of Christ is merely a day from God's viewpoint. "In order for the Lord Jesus Christ to be 'Lord even of the sabbath day,'" the speaker declared, "his thousand-year reign would have to be the seventh in a series of thousand-year periods or millenniums." (Matt. 12:8, AV) That time is near at hand!

In conclusion he told his listeners: "Jehovah's Christian witnesses are joyfully preparing for the approaching peace of a thousand years. All who yearn to enjoy that foretold 'peace on earth for men whom [God] favours' are heartily invited



12,894 were baptized at the assemblies in North America

to join them in getting ready for the blessed millennium of peace."

#### "CONTINUE TO LIVE PEACEABLY"

This was the theme of the closing remarks, taken from 2 Corinthians 13:11. "This assembly has caused us to think on

many subjects; it should have a peaceful effect upon us. Jehovah, the God of love and peace, is certainly in our midst. As a result of this assembly we can all do

a little 'readjusting' in our lives," N. H. Knorr, president of the Watch Tower Society, said.

Then after a review of the highlights of the assembly he told of the great progress being made. The number of Kingdom publishers reached 1,322,001 in April, including 132,121 in full-time service; 1,218,315 home Bible studies were being conducted; 2,714,810 attended the Memorial. He reported on the vast quantities of Bible literature being produced and distributed, and on new branch offices and homes built last year and projected for construction this year. He also gave information regarding the location of next year's district assemblies.

"What an opportunity all of us have to show our heartfelt love. We have work to do; let us get at it together as we openly declare God's kingdom by Jesus Christ and live together in peace," he urged. With an appropriate song and prayer the assembly came to a close.

#### "PEOPLE ON THE OUTSIDE" ALSO GET BLESSINGS

Many "people on the outside" had opportunity to enjoy assembly blessings by reason of the fact that the delegates to these "Peace on Earth" assemblies endeavored to conduct themselves in harmony with Bible principles. In some places the press took note of this. (1 Tim. 3:7) Thus the *Rockland County Journal-News*, July 12, 1969, stated: "In a time when violence and civil disorder are openly practiced, . . . the 'Peace on Earth' assembly theme

will help impress upon the minds of people that true Christianity does exist and that persons of all nations, colors . . . can live and work peacefully with a

COMING IN THE NEXT ISSUE

Return Evil for Evil to No One.

 Conquering the Evil with the Good in Modern Times.

The Place of God's Name in True Worship.

 Overcoming the Pressures That Tend to Discourage.

common objective."

And the Atlanta, Georgia, Constitution, July 14, 1969, quoted an official of the city's hotel and motel association as saying: "Our association said that this is the finest group of people it has ever had in town because they are free from problems. These people are well behaved, satisfied, pleasant and happy." And an Atlanta transportation official stated: "In all the 25 years I have spent in this business, I have never had anything like this group of people to work with . . . patient and courteous, and they are always smiling."

At these assemblies the crowds were far beyond what was anticipated. Some of the stadiums were crowded beyond capacity, but the delegates were grateful to be present. From 114 different lands they came, more than 6,000 from Europe alone, and thousands more from Central and South America, from Africa and Asia. These assemblies provided many opportunities for Christians to meet old friends and make new ones, as well as to join with thousands from all lands, in song and prayer. They were, indeed, a living example of the peace that men of all nations can enjoy right here on earth when they draw close to Jehovah God!

## A WORLD anges a ceng gen-

Faith is not

HAT changes in half a century! The young generation may think conditions have al-

ways been as they are today, a world without faith in God, but senior citizens know better. Older members of society are well aware of the stupendous changes that have occurred in their lifetimes; and, whether their children's children believe them or not, the historical facts prove that conditions have progressively gone from bad to worse. Turn the

pages of history back half a century, if you will, and compare world conditions then with current times, and you will see why so many persons today have little or no faith in God or his Word the Bible.

<sup>2</sup> Fifty years ago World War I had just concluded. History books call it World War One, for it was the first time in man's history that there had been a global war. All the major nations at that time engaged in the most horrible war ever fought until then. Hundreds of thousands died on the battlefields, and millions of others were wounded. In the aftermath of that wholesale slaughter, millions starved to death. Tens of millions more died of pestilence and disease. All told, it was a terrible experience, and the world has never been the same since.

<sup>3</sup> As the survivors staggered to their feet still reeling from the combined effects

a possession of all people."

—2 Thess. 3:2.

of war, famine and pestilence, they had a different outlook on life. The monarchies of Eu-

rope were practically all gone. A 'red bear' called "Communism" had raised itself up in eastern Europe to capture the imagination of many, and as it gained strength, it threatened to overrun the rest of the world. A "League of Nations" came into being in the West, and with leading clergymen hailing the birth of it as the "political expression of the Kingdom of God on earth," millions began putting faith in it as man's only hope for peace.

<sup>4</sup> The prospects for true peace and prosperity, however, soon faded in the minds of thinking people, for dictators began regimenting the people and nationalism again became the battle cry of strong nations. Armament factories around the world were soon pressed into full production, stocking arsenals with new and more lethal weapons; all too soon mankind found itself embroiled in another global conflict. World War II, the cold statistics prove, was nearly four times greater in mobilization, in costs and in consequences

<sup>1.</sup> Who think world conditions have changed, and how can they prove it?

<sup>2.</sup> What were some things that occurred in the wake of World War I?

<sup>3.</sup> Describe political developments in both the East and the West following the first world war.

<sup>4.</sup> How were hopes for peace soon shattered, leading to what conflict?

than World War I! With two such carnages befalling the same generation within a twenty-five year period, is it any surprise that many persons' faith grew weak?

5 In addition to these faith-weakening political and military developments following World War I, there was also an economic revolution that had a tremendous impact on man's former way of life. As the nations started to rebuild industrially and technologically around new discoveries, the masses of mankind found themselves being bombarded with the high-pressure salesmanship of materialism, designed to sell them on the idea that man can create for himself a leisure world of carefree comfort and pleasure. Millions bought this philosophy and began worshiping the god of materialism. Even those people who tried to hold on to their former godly values and ideals found themselves being swept along with the great tide of commercialism. Cities took on new growth. and as more and more people moved in off the farms to fill jobs in commerce and

5. Describe the economic revolution ushered in by

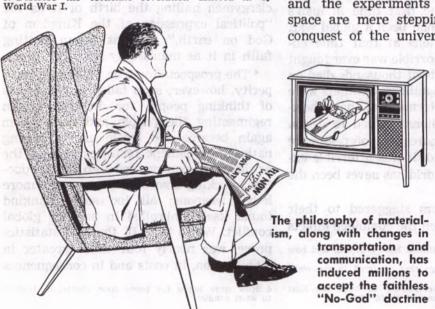
industry, the difficult problems that city life creates were multiplied. Instead of building up hope and faith, many times these factors produced economic friction, agitation and even open warfare between labor and management, along with discontent, unrest, distrust, and other painful consequences.

6 Changes in two other fields have also been responsible for bringing people into closer contact with one another-transportation and communication-which in themselves can be a blessing to mankind, but which are so often contributing factors toward atheism. Someone proved that the Atlantic Ocean could be spanned nonstop on a solo flight, and soon commercial airlines were expanding travel in all directions. Conventional propeller-driven planes were replaced by jet-powered types, which, with their higher speeds, had the effect timewise of shrinking the size of the globe. Many boastful, high-minded persons look upon these developments in smug arrogance. To them the promised supersonic commercial liners of the future and the experiments in probing outer space are mere stepping-stones in man's conquest of the universe-proof to them

that there is no

God.

<sup>7</sup>Startling changes also have occurred in the realm of communication. Radio grew from infancy to full stature in a matter of decades,



<sup>6.</sup> What developments in the field of transportation caused some to lose faith?

<sup>7.</sup> Ironically, how have improvements in communication systems been used to destroy faith in God?

only to take a secondary place to the more powerful medium of television. Both radio and television have been deadly weapons in the hands of the propagandists and specialists in mass psychology, who have molded the minds of millions in their faithless "No-God" doctrine.

#### CHANGES IN RELIGIOUS STANDARDS

\*The past fifty years have also seen great changes in morals, virtues and religious thinking. During the furious '20's and the depressive '30's of this century, many long-standing religious standards suffered revolutionary changes, leaving indelible and permanent marks on society in general. The moral norms prevailing before World War I became a thing of the past. A new crop of babies arrived, many of whom were born out of wedlock to parents who had thrown off prewar moral restraints. During the formative years these postwar children were trained and schooled by parents and educators who themselves were cultivating new, and indeed, strange concepts, concepts that were watered and fed by the philosophic preachments of a hypocritical clergy who openly denied belief in God and the Bible.

<sup>9</sup> As soon as these children began reaching the draft age for military service they were thrown into the flames of World War II. Alas! these young adults found themselves in the midst of another global struggle, one which Christendom's "messianic" child, the League of Nations, proved helpless to prevent in spite of all its religio-political backers. Emerging from this second world conflict, they witnessed the old League of Nations being revived and rechristened the "United Nations," and many of them felt this new

instrument would bring eternal peace to the troubled world. At the same time this young generation of active adults furnished the technologists and manpower for perfecting and stockpiling hydrogen bombs of such terrifying power as to make the atom bombs dropped on Hiroshima and Nagasaki seem by comparison like homemade firecrackers.

<sup>10</sup> Such then was the image of the young generation of a quarter of a century ago. Many were devoid of all faith, if not because of indoctrination by their parents and educators, then by their own shocking experiences before and during World War II. Here was a generation of young adults with little moral fiber, for the most part, who in the wake of the war began cohabiting, often illicitly, and bringing forth still another generation of babies. And it is these youngsters who, today in 1969, are reaching young adulthood.

<sup>11</sup> Among these youths are found the explosive elements on the college campuses, the provocative protesters, the experimenting addicts, sex maniacs and young thugs of the 1960's. This delinquent element lives only for "kicks" and thrills, takes no notice of what is coming, and cares less toward where this system of things is headed. Pity mankind when this godless breed attempts to seize the reins of government!

<sup>12</sup> Ask them and their parents, please, what they think of religion. "God is dead," they say. To them the old conservative way of life is dead. They have new ideas. "Heaven" to them is the fleeting moment of sensual pleasure, which, perhaps, they enjoy under the hallucinatory influence of marijuana, LSD, or something worse. This

<sup>8.</sup> Were children born after World War I given the same training as their parents, and what moral changes did this produce?

<sup>(</sup>a) When the League of Nations failed to keep the peace, what was the result? (b) Tell what soon followed after World War II.

<sup>10, 11. (</sup>a) Describe the image of the young generation of a quarter of a century ago. (b) As for the youth today, what kind of image do many of them create? 12. (a) What strange ideas do many of this young generation have about religion and morality? (b) In turn, how has this affected their cultural sense of taste?

is the age of violence! The age of rebellion, rebellion against anything and everything that has a semblance of law and order. This is a time when more and more people are cultivating a distorted and warped sense of what is decent, clean, upright, just, pure and true. This is the "beat" generation that throws restraint to the wind, and in its place cultivates a love for filth—a social group that is infiltrating society, that despises everything that is godly and beautiful in art and music, and in life itself.

#### WHY THE CHANGES?

<sup>13</sup> Many reasons are advanced for these drastic changes in the matter of faith during the last fifty years: technical advances that have created a materialistic world; industrial changes that have moved large segments of the population into cities; radical changes in the educational systems; corruption in governments; breakdown in law-enforcement and judicial establishments; social changes in family circles, home environment and neighborhoods; plus many other changes that have occurred since grandfather got out of his World War I uniform.

<sup>14</sup> However, it should be recognized that these environmental changes in themselves are only contributing factors, not primary causes. Many people today still have strong faith in God, even though changing their way of life (few persons in countries like the United States still ride in the horse-drawn buggy). This fact is proof that the industrial, technological, educational, social and environmental changes are not in themselves the prime causes for the lack of faith.

15 If an accusing finger is to be leveled

at the greatest single cause for the breakdown in faith, it would point directly and unmistakably at "the god of this system of things," Satan the Devil, and his world empire of false religion, in which the official clergy class of Christendom play the leading role. (2 Cor. 4:4; John 12:31; 14: 30; 16:11; 1 John 5:19) No other single group of men bear such a heavy responsibility for this world's sad state of affairs.

<sup>16</sup> Such a forthright statement as this is bound to raise a quick protest from those who jump to conclusions before calmly considering the evidence. A protester may query: "How can the pious clergy be held responsible for the attitudes and misconduct of Godless nonchurchgoers, atheistic scientists and agnostic politicians, or for the immorality of the 'hippies,' all of whom are beyond the voice and reach of the pulpit?" In reply, let the historical facts answer. The forefathers of the Bolsheviks were members of the Russian Orthodox Church, even as the foreparents of Communist party members in France and Italy were children of Roman Catholicism. Similarly, the majority of parents and grandparents of the current Godless teenagers and young adults were churchgoing members of Christendom's flocks in their day, and still are in many instances. It is an old adage: adult delinquency breeds juvenile delinquency, and not the other way around. The child's course is greatly influenced by what he sees and hears in the home and school, even as the vine's direction of growth depends on its bent and training when young.

<sup>17</sup> How can the clergy of Christendom expect their parishioners to have faith in God when they themselves in their sermons display such a lack of faith? It is no secret, the pulpits of Christendom dur-

<sup>13.</sup> Name some reasons sometimes advanced for these drastic changes in the matter of faith.

<sup>14.</sup> How do we know these developments are not the real causes for there being a world without faith?

15. Who, then, is chiefly responsible for this world's lack of faith?

<sup>16. (</sup>a) But what objection is raised in this regard? (b) How may the objection be answered?

<sup>17.</sup> What kind of a record did Christendom's clergy make for themselves during World War I, and with what consequences?

ing World War I were used as recruiting stations for that bloodletting orgy.\* What would the returning soldiery of that struggle think of God after observing the battlefield conduct of their chaplains, men who claimed to be God's servants and ministers? What would those disillusioned people tell their children about the God Christendom claimed to worship? Their children were bound to have less faith in God than their parents had when they were young.

18 Then came World War II, a war that could not have been fought without the cooperation of Christendom's leading clergymen. If Hitler, Mussolini and Franco had not been greatly assisted by the concordats and secret deals made with the Vatican, and if the Catholic bishops of Germany had excommunicated Hitler and his Catholic henchmen instead of supporting their war machine, there would have been no global war at the time.† Clergy support of that war was not one-sided either: Christendom's pulpits on all sides joined the struggle and urged their parishioners to do the same.

\* After World War I, the Rev. George Willis Cooke, in an article published in the Chicago Unity, declared: "The attitude of the churches in this country, and in even greater degree in the other countries, been such as to inspire faith in their sincerity. To a very large extent they have abandoned Christianity for patriotism. They have been committed to a brutal, revengeful, and savage lust for war and all the worst that war demands. . . The most cruel, heartless, and revengeful demands made in behalf of war have come from Christian pulpits on both sides."-See The Watch Tower, 1919, page 356.

The Detroit Free Press, August 6, 1919, in speaking of the responsibility of the clergy for World War I, said: "They joined the most rampageous of our jingoist and war-at-any-price patriots in arousing the belligerent passions of the people . . . Nearly all of them could be brevetted for distinguished service in boosting the human slaughtering game . . . Indeed the ministers in all the belligerent countries engendered so much

was bombed by the Japanese axis partner of Hitler and Mussolini, the New York *Times*, under headline "'War Prayer' for Reich" and subhead "Catholic Bishops at Fulda Ask Blessing and Victory," lished the following:

"FULDA, Germany, Dec. 6-The Conference of Ger-

passion and violence that it might be called their war. † On December 7, 1941, the same day Pearl Harbor

19 And what about the past twenty-four years since World War II ended? Have we seen any reversal in the faith-destroying sermons from Christendom's pulpits? To the contrary! Openly and freely the clergy deny belief in the Bible's inspiration. The Garden of Eden and the events of the Noachian flood, they say, are folklore, The virgin birth of Jesus and the ransom sacrifice of Christ to them are mere myths. Many clergymen, like the proverbial fool, parrot that "there is no God" for 'he is dead.' (Ps. 14:1, AV) What hypocrisy on their part, then, even to claim to be ministers of religion!

20 How true the words of Jesus: "Blind guides is what they are." "If, then," Jesus continued, "a blind man guides a blind man, both will fall into a pit." (Matt. 15: 14) And what a miserable pit of darkness and despair all those are in who have followed these blind religious leaders! It is understandable how great masses of the common, often illiterate, people are led into the wrong way by following their leaders in blind trust. But how could such educated, intellectual leaders themselves be so blind as to stumble into the quagmire of darkness in which they find themselves? Certainly it would take a power far superior to theirs. Explaining how this comes about, and why both the clergy and their followers are in such mental darkness, the

man Catholic Bishops assembled in Fulda has recommended the introduction of a special 'war prayer' which is to be read at the beginning and end of all divine services.

<sup>&</sup>quot;The prayer implores Providence to bless German arms with victory and grant protection to the lives and health of all soldiers. The Bishops further in-structed Catholic clergy to keep and remember in a special Sunday sermon at least once a month German soldiers 'on land, on sea and in the air.

<sup>&</sup>quot;The German Catholic clergy, while strongly objecting to certain aspects of Nazi racial policy, has always taken care to emphasize the duty of every Catholic to his country as loyal Germans in the present war.

<sup>19.</sup> Have the clergy inspired faith in Jehovah since World War II?

<sup>20. (</sup>a) According to Jesus, what miserable condition does the world of mankind find itself in? Why? (b) But what caused the highly educated clergy to become so

<sup>18.</sup> How could the clergy have prevented a global war thirty years ago?

apostle Paul says: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through."—2 Cor. 4:4.

21 It is, then, Satan the Devil, "the god of this system of things," who has blinded Christendom's religious leaders, and he has accomplished this by and through his hordes of invisible demonic forces who are leading this wicked system toward Armageddon, the battle of God Almighty. Given a vision of this in advance, the apostle John describes this state of affairs, saying: "And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they 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 they gathered them together to the place that is called in Hebrew Har-Magedon."-Rev. 16:13, 14, 16.

#### LAST DAYS OF A FAITHLESS WORLD

<sup>22</sup> The prime reason for this great increase in Godlessness and lack of faith during this Twentieth Century is due to the very special time in which we are living. It is the "time of the end." It is the time when the Devil and his demons have been cast out of heaven down to the vicinity of the earth, a time when this wicked one is bent on doing everything possible to destroy all belief in Jehovah and his precious promises. Bible chronology and the historical facts combine to show beyond a ques-

tion of doubt that since the outbreak of World War I in 1914 this world has been in its time of the end. The book of Revelation, chapter twelve, verses seven to twelve, describes what took place in the invisible heavens, which event resulted in the conditions so manifest in the earth since 1914 as follows:

<sup>23</sup> "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7-9.

24 With Satan's ouster it would, of course, mean a time of great rejoicing in the heavenly realm, even as the vision foretold: "And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! . . . On this account be glad, you heavens and you who reside in them!" " But what about the world of mankind living here on the earth, down to which the Devil and his demons were hurled? For them, the prophecy says, it would be an altogether different matter: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."-Rev. 12:10-12.

<sup>25</sup> The Bible, therefore, gives sound reasons why the world today is without faith in Jehovah God. However, when the Scripture says "faith is not a possession of *all* people," it implies that some people

<sup>21.</sup> What unseen forces are leading this faithless world, and where are they headed?

<sup>22, 23. (</sup>a) What evidence is there that we are living in the "time of the end"? (b) Describe what occurred in heaven that had a direct bearing on earth-wide conditions today.

<sup>24.</sup> In contrast with the rejoicing in the heavens, what conditions prevail on the earth, and why?

<sup>25.</sup> How do we know not all people lack faith in God?

would possess faith. Furthermore, the apostle continues, saying: "But the Lord is faithful, and he will make you firm and keep you from the wicked one." (2 Thess.

3:2, 3) How the Lord does this, and what is required on your part to be made strong in faith, are some of the important matters discussed in the following article.

## Foith and Determination NEEDED TO PLEASE JEHOVAH

"Without faith it is impossible to please . . . God."-Heb. 11:6.

HEN it comes to faith, all babies are born equal. All are without faith. Equal too are all newborn infants in their state of complete faithlessness, in that all have the same mental capacity, if normal, for developing faith later in life. The seed of faith must first be planted, then watered, nourished and cultivated, if it is to grow and flourish. This explains why some acquire faith at an early age, others later in life, while still others die of old age as faithless as the day they were born.

<sup>2</sup> In certain respects faith may be likened to a treasure, for indeed it is of precious value. It is not, however, a hand-me-down inheritance from one's parents, but is a treasure one individually accumulates throughout his lifetime, and is in proportion to the effort one puts forth to increase it. And as with other treasures, it can easily be lost or destroyed if not carefully guarded and protected.

<sup>3</sup> How then would you define or describe faith? What is this mental quality that all

normal persons have an equal ability of acquiring, this substance that must be cultivated, this treasure that is precious beyond monetary comparison, this sacred possession that can be lost or destroyed, this spiritual condition of the heart that is required of all who will receive everlasting life?

4 Dictionaries define faith as the mental acceptance of a proposition as true, based on the authority of another, rather than upon one's own knowledge, reasoning or experience. Thus one may be said to have faith in Jehovah God, faith in his Son Jesus Christ, and faith in God's Holy Word the Bible. The child that has faith at first rests such on what its parents and others teach it. Later, the child learns that its parents and teachers are not always right, and so it seeks higher authority upon which to base its faith. Indeed, if anyone is to have a strong unshakable faith it must be founded on that which is higher than human authority.

<sup>5</sup> The apostle Paul defined faith as "the assured expectation [Gr., hy-po'sta-sis] of

In what respect are all normal babies born equal?
 What resemblance does faith have with other treasures?

<sup>3, 4. (</sup>a) How do the dictionaries define faith? (b) Upon what authority should your faith be based?

<sup>5. (</sup>a) What is the apostle Paul's definition of faith? (b) Explain how the Greek word hy-po'sta-sis fittingly describes faith.

things hoped for, the evident demonstration [Gr., e'leg·khos] of realities though not beheld." (Heb. 11:1) Jehovah has made many promises of things yet to occur. One may hope that such things will come to pass, but such expression may only be a whimsical wish, not real faith. Faith is more than just an expectation. It is expectation that is assured to such a degree that it is able to support, uphold and guarantee that what is hoped for will become a reality. This is the meaning of hy-po'sta-sis, a word common in ancient papyrus business documents in reference to guarantees placed on the transactions.

6 Or stated in another way, faith is "the evident demonstration of realities though not beheld." The human eye at present sees no evidence of global paradisaic conditions here on earth. However, those with faith that such will shortly be a reality, have proof or evidence that can be demonstrated (e'leg khos) to back up their belief in such a promised global paradise soon to come. So with them it is not just a childish wish, a hypothetical or philosophical dream. The evidence these with faith have is so powerful that it is able to refute what appears to be to the contrary. It brings to light and makes evident what is not openly discerned. It is able to stand the pressure of antagonists and the test of skeptical cross-examination, for it cannot successfully be overthrown or proved wrong.

<sup>7</sup> Commenting on this first verse, chapter eleven, of Hebrews, Marcus Dods says: "Substantially the words [hy-po'sta-sis and e'leg-khos] mean that faith gives to things future, which as yet are only hoped for, all the reality of actual present existence; and irresistibly convinces us of the reality of things unseen and brings us into their

presence."—The Expositor's Greek Testament, Vol. IV, page 352.

<sup>8</sup> But "faith is not a possession of all people," as the facts presented in the previous article amply prove. (2 Thess. 3:2) Especially is this so since the historic year 1914. The prime reason, the last book of the Bible says, is because Satan and his demons have been cast out of heaven down to the vicinity of the earth. (Rev. 12:10-12) However, in this "time of the end" Jehovah does not abandon mankind to these Satanic forces without providing divine direction for the right course to follow. Two chapters farther on in this series of visions in Revelation, John says:

<sup>9</sup> "And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters.'"—Rev. 14:6, 7.

10 The book of Revelation also assures us there would be a "great crowd" out of all these national groups who would respond to this proclamation of good news. These would prove they had faith in God by fearing and worshiping him, even amid a world without faith. We read: "And, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb . . . And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' "—Rev. 7:9, 10.

Show how faith may also be defined by the Greek word e'leg khos.

<sup>7.</sup> How does one commentator view the apostle's definition of faith?

<sup>8, 9. (</sup>a) For what special reason is there a lack of faith on the part of many today? (b) Nevertheless, what divine direction is given for mankind?

<sup>10.</sup> How does a great crowd, in response to this angelic proclamation, demonstrate their faith?

<sup>11</sup> The historical facts of this Twentieth Century show that especially since the proclamation of the good news of God's kingdom from and after the year 1919 the number of faithful praisers of Jehovah has multiplied many times over. This phenomenal increase is graphically portrayed in the following tabulation.

1918	3,868
1928	23,988
1938	47,143
1948	230,532
1958	717,088
1968	1,155,826

12 These are not the cold statistical figures of a lifeless computer. To the contrary, this growth from a few thousand Kingdom publishers in 1918 to a monthly average well over one million in 1968 is a historic drama throbbing with great emotion and action. Just think of the faith and determination displayed by each one of this great crowd as they separated themselves from this old world, dedicated their lives to Jehovah, and then joined in publishing the Kingdom message in spite of the violence and persecution that came upon them as a consequence!

#### WHERE ARE THE 200,000?

<sup>13</sup> Notwithstanding these impressive figures, there are other sobering facts that must not be overlooked. The increase of Kingdom publishers for the past twenty service years (1949 to 1968) was over 925,000, from 230,532 to 1,155,826. But in the same period there were 1,262,187 new ones baptized in symbol of their dedication to Jehovah. This difference between the number of those baptized and the total of those regularly reporting as publishers is 336,893. If we allow a generous 1 percent as replacements each year, based on the annual number reporting, there would be

<sup>14</sup> It should not surprise us, however, bombarded as we are by a worldwide barrage of demon-inspired propaganda, to find the faith of some destroyed. That such casualties would occur, the Scripture warns: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."—1 Tim. 4:1.

<sup>15</sup> To "fall away from the faith" means that such ones once had the faith. And for what reason did they fall away? Because of listening to, giving heed to, "paying attention to" the misleading inspired utterances and teachings of the demons. These casualties may be divided into two general classes.

<sup>16</sup> First, there are those who were comparatively new in the truth. These may have made a hasty dedication, based upon a rather limited amount of knowledge, and then, for any one of a number of reasons, quickly fell away. As Jesus' illustration shows, the seeds of faith were gulped down by birds because the heart was too hard for them to take root. Or the faith of some may have wilted when the first hot breeze of opposition hit them. Or, perhaps, thorns of anxiety and deceptive materialism sprang up in their lives and choked out what little faith they had.—Matt. 13:3-9, 18-23.

a total of more than 137,000 during those twenty years who faithfully finished their course in death. (Rev. 2:10) This then leaves an enormous figure of over 199,000 unaccounted for, nearly 200,000 who professed to have had enough faith in God that they dedicated their lives to his service, but who somewhere along the line lost their faith and quit preaching.

<sup>11, 12.</sup> Rather than cold statistics, what does the increase in those demonstrating faith during the past fifty years show?

<sup>13.</sup> But what other figures are of special concern to us?

<sup>14, 15. (</sup>a) Though we are concerned, why are we not surprised that many would fall away from the faith? (b) Why do such ones fall away?

Cite some of the reasons, as illustrated in Jesus' parable, why some lost their faith.

<sup>17</sup> The second class of casualties, the records show, were not newborn babes as it were, but were fully mature in the truth with an active record of five, ten or twenty and more years. These also fell away for a number of reasons. Some were disfellowshiped for moral wrongdoing, while others became high-minded, self-opinionated, and, joining forces with the "evil slave" class or the "man of lawlessness" class, they rebelled against the Lord and his organization and began smiting their brothers.—1 Cor. 5:1, 11-13; Matt. 24:45-51; 2 Thess. 2:3, 4.

18 Regardless of the causes for the falling away. Jehovah is not pleased with those who make vows and then break them. It does not matter whether they break their vows in the first or the twentieth year. Better, Jehovah says, not to make vows of dedication than to make such solemn commitments and then prove unfaithful. "This is the word that Jehovah has commanded: In case a man makes a vow to Jehovah . . . he must not violate his word. According to all that has gone out of his mouth he should do." "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay. . . . Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake. . . . Fear the true God." (Num. 30:1, 2; Eccl. 5:4-7) The apostle Paul in Romans 1:31, 32 goes so far as to say that those who willfully, deliberately play false to their commitments to Jehovah are deserving of death. Of a truth, it is not the quitters but those that have faith and determination to stick to their vow of dedication who are pleasing to Jehovah!

HOW TO BUILD FAITH AND DETERMINATION

addition to doctrinal knowledge of salvation, which, of course, is very important, you need knowledge of the snares and pitfalls that cause one to break faith in Jehovah and turn away from the truth.

20 Know this, your adversary is the Devil, and he has a mighty organization bent on destroying all faith in God. The whole world lies under the power of the Devil. He is the god of this system of things. (1 John 5:19; 2 Cor. 4:4; John 14: 30: Eph. 2:2) "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone," Peter says. That "someone" is someone like you, someone devoted to Jehovah, someone in relationship with Jehovah. So listen closely to what Peter says in the next verse: "But take your stand against him [the Devil], solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." (1 Pet. 5:8, 9) You are therefore not alone in your stand against the Devil and his demons. Remember, for every 200,000 that may guit there are a million of your faithful brothers that are standing solid in the faith, determined that nothing the Devil and his world organization do will cause them to turn tail and run! "This is the conquest that has conquered the world, our faith."-1 John 5:4.

<sup>21</sup> Know your adversary's tactics too. One of the most seductive devices used by the Devil and his demons to draw the Lord's dedicated people away from the faith has been and is to play upon their sex impulses by tempting them to have illicit relations. Recall how once 24,000 Israelites fell in one day because of wrong sex conduct. (Num. 25:9) So also in modern times,

<sup>17.</sup> For what reasons did another class abandon their faith?

<sup>18.</sup> How does Jehovah view those who are unfaithful to their vows?

<sup>19.</sup> Upon what must faith be built?
20. Who is our greatest opponent, yet how may we protect ourselves against him?

<sup>21.</sup> As in times of old, what has continued to lure many to break faith with Jehovah?

loose conduct, fornication and adultery have caused many thousands to fall away from the faith. How true Peter's vivid description of these persons is: "The saying of the true proverb [26:11] has happened to them: 'The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire.'"—2 Pet. 2:22.

<sup>22</sup> Another demon-inspired tactic is materialism. This has led many of the 200,000 to fall away from the faith. If only they had heeded the divine warning there in the Scriptures: "Having sustenance and covering, we shall be content with these things. However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:8-10.

<sup>23</sup> Yes, indeed, you are in a real fight and, as Jude says, you must "put up a hard fight for the faith." (Jude 3) Do not think you can win in your own strength, for your opponents are chiefly superhuman forces. Therefore, "go on acquiring power in the Lord and in the mightiness of his strength. Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil . . . Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles."—Eph. 6:10-16.

<sup>24</sup> Remember this too: Bad association will destroy your faith. It was bad association in the first place on the part of the 24,000 Israelites that started them down the road toward immorality and death. Similar association can also mean your

death. And, if you associate with the "Godis-dead" crowd, not only will your faith soon be as dead as theirs, but you may shortly share with them an everlasting physical cutting-off.

<sup>25</sup> On the other hand, good association will build up your faith. It is faithstrengthening to study the Bible in your home with Jehovah's faithful witnesses. It is faith-strengthening to go regularly to their Kingdom Halls, for at these meeting places you hear faith-building talks based on the solid truth of the Bible. This is good association. It is also the Scriptural thing to do, especially in this "time of the end," as Paul counseled: 'Let us not forsake the gathering of ourselves together, and all the more so as you behold the day drawing near.' (Heb. 10:25) It is a most excellent way to upbuild yourself, as Jude recommends, "on your most holy faith." —Jude 20.

<sup>26</sup> Faith is more than just a belief. "The demons believe and shudder," but they certainly have no faith. (Jas. 2:19) Activity in harmony with faith is necessary to demonstrate one's faith. Walking is a form of activity, but one must be "walking by faith, not by sight." (2 Cor. 5:7) Walking simply by sight would mean stumbling along in gross darkness with the rest of this world.

<sup>27</sup> The Bible writer James emphasized that it is by our activity that we prove our faith, by our "works" he says, for without works faith is as worthless as it is lifeless. (Jas. 2:18-26) If we have faith in Jehovah's promised kingdom then we must prove it by bearing thorough witness concerning it, by preaching and teaching the good news of that kingdom to others. If we keep silent, Jehovah will make the very stones cry out. (Luke 19:40) To trade

<sup>22.</sup> By heeding what Scriptural counsel could many others avoid falling away from the faith?
23. How can we protect ourselves in this fight for the

faith?

24. What association should be avoided, and why?

<sup>25.</sup> Why is association with Jehovah's witnesses good?
26, 27. (a) Is faith more than belief? (b) How does one show one has faith in God and His promised kingdom?

places with the stones means they will break their silence to become praising, preaching ministers, while we, because we are stonehearted and stoneheaded, will eventually become stone dead!

#### ALONG WITH FAITH, HAVE DETERMINATION!

28 Firm decision on a certain course of action to be taken, is one definition of determination. It also means resoluteness, being persistent against opposition or attempts to dissuade or discourage one in his pursuit. (See Webster's Third International Dictionary.) Certainly this is a necessary quality that those pleasing Jehovah must have. Persons lacking determination, who are indecisive, wishy-washy, and who are carried about like wandering clouds by every windy idea that blows their way, are repeatedly condemned in the Scriptures. (Eph. 4:14; Jas. 1:8; 4:8) Lacking conviction and determination causes one to hold back instead of moving ahead in

the face of opposition. "Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."—Heb. 10:39.

<sup>29</sup> If your faith is to continue strong and unshakable you must be fully con-

28. Explain what determination is, and why it is a necessary quality. 29, 30. Why do all those in the race for the Kingdom need to have determination?

Just as a runner needs determination and endurance to win, so does the Christian. Otherwise one is bound to drop out of the race sooner or later vinced you have the truth, and you must be fully resolved and determined that, come what may, you will faithfully serve Jehovah. Without such a strong determination you are bound to drop out of the race sooner or later. "Do you not know that the runners in a race all run, but only one receives the prize?" The obvious answer being in the affirmative, the apostle's conclusion is, "Run in such a way that you may attain it."—1 Cor. 9:24-26.

<sup>30</sup> In a race it takes determination and endurance to win. The victor is not the one who starts off with a burst of speed only to turn aside and quit before the finish line is reached. Rather, the winner is the one that has determination to stick to the course to the end. The swift do not always win the race, King Solomon observed. (Eccl. 9:11) Jesus too declared: "He that has endured to the end [not the quitter] is the one that will be saved."—Matt. 24:13.

31 We cannot ignore the present world conditions. We must be realistic and face up to them. As great as the present dangers and pressures are, we may confidently expect they will become even greater in the future. Our faith will be tested to the very limit before this dying devilish system finally breathes its last. As first-century Christians, you too may suffer much and be "grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." —1 Pet. 1:6, 7.

<sup>32</sup> Some may even be killed by the Devil and his demons. But do not let this frighten you, or cause you to quit. That would be cowardly, even suicidal, for cowards will never live in God's kingdom. (Rev. 21:8)

<sup>31.</sup> Why may we confidently expect that our faith will be tested to the limit?

<sup>32.</sup> Yet, why should we never slow down or quit?

The wise course is to press forward with full faith and determination, and with complete confidence and reliance on Jehovah, even if it means a violent death. For your encouragement it is written: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test . . . [Therefore] prove yourself faithful even to death, and I will give you the crown of life."—Rev. 2:10.

33 Faith, strong uncompromising faith 33. What rewards, now and in the future. are received by those faithful to Jehovah?

proven by works, and, with it, resolute determination to obey his commands, are the things that make Jehovah's heart rejoice. (Prov. 27:11) In turn, this Great Rewarder richly blesses such faithful ones with many grand privileges in this "time of the end." Their cup of joy overflows. And what a glorious prize yet awaits them, when the highest, the crowning reward of endless life becomes their everlasting possession! As it is written: "The righteous one will live by reason of faith."—Gal. 3:11; Rom. 1:17.

# CHRISTIANS SHOULD LEAD HONEST LIVES

Is it possible to be honest today? How can a Christian maintain a good conscience?

O YOU recall the days when you could leave home with your family for a few days without double-locking the door? Do you remember when you could make a purchase and put the change in your pocket without feeling you ought to count it first? If these things are still in your memory, then no doubt you are at least approaching middle age, for in most places those days disappeared some time ago.

Thievery, lying and cheating have become almost as commonplace as eating and sleeping. The thief is now taken for granted. In many places he no longer confines his 'work' to the hours of darkness. Rather, he often relieves his victim of his belongings in broad daylight at knife point, confident that no one will interfere. In fact, he has almost become a hero. If he gets caught it is viewed by some as a sad ending.

But you must have noticed that this indulgent attitude extends beyond the field of the common thief. By far, the vast majority of dishonest acts originate with socalled respectable people; people who go to church on Sunday, who live and work in respectable neighborhoods, who dress well and hold their heads up like fine citizens.

For example, take the international traveler who returns from a business or vacation trip, bringing with him items on which he should pay duty. He would be insulted if you called him a thief, but if he can 'pull a few strings' or in some way talk himself through customs inspection without paying, he will proudly tell his friends about it. The more he can get away with the better they will like it. Cheating the government is common.

But if you are a true Christian, how are you to view such practices? Can you share these common sentiments and indulge in dishonest practices? No, the Christian is commanded to turn away from people and practices that dishonor God. He is told plainly: "Let the stealer steal no more." There are no loopholes that allow for subtleties or make excuses for environment.—Eph. 4:28.

#### HONESTY IN BUSINESS

It is becoming increasingly difficult to run a business on honest principles. Importation taxes may be excessive, and other businessmen may resort to contraband or deal with unscrupulous manufacturers who make false declarations as to the quality and value of their products. But may a Christian businessman resort to these practices?

No, because, above all else, a Christian desires to please Jehovah God. And the Bible says that "the devious person is a detestable thing to Jehovah, but His intimacy is with the upright ones." (Prov. 3:32) True, it may be difficult to deal honestly and at the same time compete for business with dishonest businessmen. But even though profits may be reduced, hon-

esty will win a Christian the confidence of others, self-respect and, above all, a good standing before God. This is of much greater value than material prosperity.

Dishonesty in business often stems from dishonest practices in government. Inspectors and auditors will hold a 'big stick' in one hand and stretch the other out waiting for a bribe. But bribery is not for servants of God. "You are not to accept [nor pay] a bribe," the Bible says, "for the bribe blinds clear-sighted men and can distort the words of righteous men." (Ex. 23:8) Paying governmental officials to close their eyes to illegal activities is breaking the law. It also contributes to the moral decay of others.

The Christian businessman has a moral responsibility to both the government authorities and his customers. It may be a common practice to have a double set of books so as to cheat the government, and a double set of scales so as to cheat the public. However, both practices meet with the disapproval of Jehovah God. His Word says: "Two sorts of weights are something detestable to Jehovah, and a cheating pair of scales is not good."—Prov. 20:23.

Dealing honestly with employees is another obligation to be met by the Christian. The employer may be under obligation to make regular deductions from his employee's salary for payments to health, social security or unemployment funds. However, sometimes employers fail to make these payments in certain countries, so that when the employee needs these benefits they are not available. But this is dishonest on the part of the employer! "The worker is worthy of his wages," Jesus taught. And today these wages would include the proper disposal of deductions from the employee's paycheck.-Luke 10: 7; Lev. 19:13.

There is nothing to be gained by arguing that a particular employee is *not* worthy of his wages because he is lazy or steals in other ways from his employer. If he is being kept on the payroll, the employer obligates himself. The Christian is to "return evil for evil to no one."—Rom. 12:17.

Good relations between employer and employee usually begin with the employer. If he deals with his workers on the basis of uprightness and generosity, it is likely that in time he will receive in kind from them. Jesus said: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."—Luke 6:38.

#### EMPLOYEES SHOULD BE HONEST

At the same time, employees should deal honestly with their employer. But frequently today they do not. In fact, many companies calculate that they stand to lose 10 percent of their entire profits through theft from employees! Have you heard fellow employees argue that they really deserve the money they steal because of the meager wages they are paid? Of course, they fail to realize that they are merely widening the gap between their earnings and the cost of living. The employer will not be the loser; he merely raises prices to compensate for the loss.

Stealing is foolish no matter how one looks at it. And the size and amount of what is stolen is not what determines whether it is morally right or wrong. The Bible principle applies: "The person unrighteous in what is least is unrighteous also in much."—Luke 16:10.

Does your company operate a commissary where you can make purchases at a very low rate? These benefits are usually limited to the employee and his immediate family. Therefore, would it not be dishonest to abuse the privilege by making purchases for others, or reselling items at a higher price? Some may reason that the company is not losing money on items sold there, and that it really would not mind. But have they checked with the owner of the company about this to see what the policy is? One's own opinion or that of another employee may be distorted by personal interests.

In some places it is a common practice for employees to enter into an arrangement with their employers to include members of their families on the payroll although these family members are not actually workers. There is no financial loss to the employer, because the salary of the employee is merely divided up into smaller amounts among two, three or more members of the family. So there is no robbing of the employer. But is there a cheating of the government?

This fractioning of salaries makes it possible for each "worker" to find himself within an income bracket that does not require the paying of taxes, something that would not be the case if the entire salary were assigned only to one person. Also, each member of the family included in the payroll can now receive social security benefits. But if one is not really entitled to these benefits, is it honest for him to take advantage of them? Is it not living a lie?

#### THE MATTER OF CONSCIENCE

You may now be thinking of a matter in your own life that gives rise to questions. You may feel impelled to ask, 'Is it wrong to do this or is it wrong to do that?' Laws and regulations have so many intricacies and interpretations that you may be genuinely confused. You may not know of a Bible principle that bears directly on what you have in mind. But there are

ways to find out what is right and what is wrong.

For instance, are you in doubt as to what you can take with you when traveling from one country to another? Then ask the customs authorities. Or, does the problem have to do with common practices at your place of work? Approach the owner or manager and get his viewpoint. Be straightforward. You can usually determine whether a certain practice is considered right or wrong by asking the proper authorities about the matter.

It may be, however, that the person you approach will not give you a direct answer. It is then up to you to decide what you will do. There are certain matters that simply have to be left to the conscience of the individual, and each one has to bear his own load of responsibility before God.—Gal. 6:5.

If in doubt, do not try to salve your conscience by ferreting out a favorable opinion from someone else who is not involved. It is not within the realm of one Christian's responsibility to tell another how to run his business or settle his financial affairs with others. On one occasion a certain man wanted Jesus to use his influence in this way, but Jesus refused to become involved. His reply was: "Man, who appointed me judge or apportioner over you persons?"—Luke 12:13, 14.

Let it be remembered that the matter of holding a good conscience before God and man is not something to be treated lightly. The Bible says that because of not holding a good conscience some persons "experienced shipwreck concerning their faith." The Bible also notes that an excessive attachment to material things is a factor that can lead to one's 'stabbing himself all over with many pains.' So, the Christian course is to keep a good conscience even at the cost of material possessions.—1 Tim. 1:19; 6:10; 4:2.

BUILDING A GOOD CONSCIENCE

The Christian conscience is built up by study of God's Word and appreciation of the principles found therein. God has not left humans in ignorance as to what practices are right and what ones are wrong. No, but he has provided his Word the Bible so that through use of it mature Christians can "have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:13, 14.

There are millions of persons, however, who have lived most of their lives following the norms of this present system of things, never even realizing that they were being dishonest. They have not been properly trained to distinguish right from wrong. Perhaps you are one of these persons. Recently, however, you may have begun to study God's Word, and you are beginning to see that certain practices are disapproved by God. What will you do?

The wise decision is to act in harmony with your conscience trained by a study of God's Word. True, in some instances, it may mean conforming to a lower material standard of living to pattern your life in harmony with Scriptural principles. But it is worth it! The pleasure of a clean conscience before both God and men is of far greater value than any material possessions.

What is required to live honest lives is genuine faith and a true love for God. Do you really believe in God's promises to bless his servants with eternal life in his new system of things? (2 Pet. 3:13; Ps. 37:29) If you do, and you really love God, you will sincerely endeavor to be honest and do what is right in his eyes. "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception, but let him turn away from what is bad and do what is good."—1 Pet. 3:10, 11.

### TIME TO WATCH ONESELF AND ONE'S TEACHING

What does it mean for one who is a Christian to watch oneself?

To watch oneself means to see to it that one's conduct is in line with Christian principles. Paul asked: "Do you, however, the one teaching someone else, not teach yourself?" (Rom. 2:21) One must be a doer of the Word as well as a teacher of it.—1 Tim. 4:16.\*

Being a doer of the Word is more difficult today than ever before because of the extent to which the days are wicked. (Eph. 5:16) Never before have so many hurtful desires been so assiduously encouraged by the world. (1 John 2:16) The Christian must be on guard that he does not pass hurriedly by Jehovah's unlimited provisions for man's pleasure and drop down to the product of low-grade thinking of selfish men.

One must also watch oneself so that one at all times displays the wisdom from above, which, among other things, is reasonable. Reasonableness dictates that one does not deprive others of the freedom to which they are entitled. But at the same time one may not slight opportunities to give helpful Scrip-

\* For details see The Watchtower, December 1, 1968.

tural counsel and comfort if these present themselves.—Rom. 14:13; Gal. 6:1; 1 Thess. 5:11.

How should one watch one's teaching?

One must watch it so that it is always in line with accurate knowledge, in harmony with the Bible and what the "faithful and discreet slave" is bringing forth from Jehovah's storehouse. (Matt. 24:45-47) To this end one must do one's utmost to present oneself approved to God, handling the word of truth aright. One will be greatly aided in this by keeping up-to-date with the publications of the Watch Tower Society.—2 Tim. 2:15.

One must also watch one's teaching so that one makes oneself clear and understood to those whom one would teach. He must communicate! To this end he should see to it that he has an adequate vocabulary, and, as opportunity affords, he should endeavor to increase it. No matter how old one becomes one should keep putting forth efforts to improve one's accurate knowledge and one's teaching ability as well as to keep up with the increasing light.—Prov. 4:18.

### DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points.

• What did Paul mean when he wrote, at 1 Corinthians 13:8, that 'knowledge will be done away with'?

He spoke of supernatural knowledge that was a miraculous gift of the holy spirit. It is not knowledge that is obtainable through experience, observation or study of books, even the Bible.—P. 287.\*

• Who is the "god of fortresses" to whom the "king of the north" gives glory as spoken of at Daniel 11:38?

It is modern, scientific militarism.—P. 306.

• Why is the Bible a book that gives hope? Because it is the word of One who cannot lie, and the things that he has promised have come to pass exactly on time. This gives us strong assurance that he will fulfill the rest of his promises and prophecies.—Pp. 358, 359.

• When did the "oppressive wolves" that Paul warned about at Acts 20:29 begin to enter the Christian flock of God?

\* All references are to The Watchtower of 1969.

Shortly after the death of the apostles, the last of whom died around the year 100 C.E.—P. 404.

• The Christian who has oversight of other Christians needs to guard against what attitude?

He needs to guard against becoming hard and abrupt with his fellow Christians; not driving them or expecting as much of them as he does of himself in his quest for efficiency.—P. 411.

• Why can having less of this world's goods be a blessing?

It usually allows more of a Christian's time, energy and thoughts to be occupied with Kingdom interests.—P. 430.

- What sacrifices is God interested in today?
   The Christian's sacrifice of praise; also his entire dedicated life course.—P. 432.
- Why do Christians need to guard against drunkenness?

Because it brings Jehovah's disapproval and leads to debauchery and death.—P. 505.

### **Branch Servants Attend Special Program**

ROM around the world 133 of the Watch sentatives and their assistants came to New York in early June! On June 6 alone, more than fifty of them landed at Kennedy International Airport. They had come to the Society's headquarters in Brooklyn, New York, for a four-week program of special instruction and also to work out arrangements for further expansion of the preaching of God's kingdom.

Of those present for the special course ninetyone were branch servants. Their average age was 43.6. They had been ordained ministers, on the average, for 25.8 years, serving full time in the ministry an average of 20.7 years. Those at the Society's headquarters often remarked about the spiritual maturity of these branch representatives, their exemplary humil-

ity and kindness.

On June 9 the program of special instruction began with the Watch Tower Society's president, N. H. Knorr, speaking on "Qualifications and Responsibilities of Branch Servants." During the four weeks almost every aspect of the work involved in preaching God's kingdom world wide was covered.

Besides classroom instruction, the branch representatives also received practical training. Don Steele of Korea remarked that "the practical briefings in small groups in the various departments" were much appreciated. And Lamar Bingham of Lebanon observed: "The practical view of matters was not neglected. We now have the Society's viewpoint in much clearer focus."

During the course the Society's president stressed that the Bible is the basic book of instruction for Jehovah's witnesses. Remarks from the branch representatives indicated their

appreciation of this fact.

For example, Denton Hopkinson of the Philippine Islands said: "We felt the principles of God's Word were elevated in our minds, perhaps greater than ever before." And C. F. Muller of South Africa stated: "The point that stuck out in my mind was the strong faith, the complete dependence of Jehovah's organization on Jehovah and Christ Jesus and their complete reliance on the Word of Je-

Another point strongly stressed by the Society's president was that the main work of Jehovah's witnesses is to preach this "good news of the kingdom" and that they should not get sidetracked from this objective. (Matt. 24:14) Explained Willi Diehl of Switzerland: "I was very much impressed when Brother Knorr time and again made expressions such as this, 'Our main purpose in life is to preach the good news of the Kingdom." And Theodore Darko of Ghana said: "Our objective, that of preaching the good news of the Kingdom and overseeing that work, has been forcefully brought to our attention."

On July 4 the special course for the branch representatives came to a close with a talk by the Society's president on "What Lies Ahead?" and some warmly motivating closing remarks. N. H. Knorr emphasized the tremendous work that lies ahead and the need to build up Jehovah's people spiritually to accomplish the work. It was on this day also that ten branch representatives made comments of appreciation with regard to the spe-

cial course.

Fervent were the expressions. Said Edwin Skinner of India: "We have enjoyed wonderful fellowship together, received extremely valuable information and instruction." Remarked Clyde Canty of New Zealand: "There is a sense of eagerness to get back to our assignments, a desire to implement the counsel we have received. Our thinking ability has been thoroughly stimulated." William Simpkins of Mexico believed that, of all the branch meetings held over the years, "these four weeks were the most beneficial." And Charles Eisenhower of Argentina well expressed the feelings of all the branch representatives: "We are much more equipped to continue on with our work in our assigned countries. Our determination is greater than ever to go back to our field and continue on in the preaching of the good news and of helping our brothers to appreciate what we have learned here."

In many ways it was an unforgettable event for those privileged to attend these branch meetings. It was refreshing to observe the unity of thought that prevailed at these meetings. Said all the branch servants and their assistants in a letter to the Society's president and all the Bethel family: "Thank you for the grand privilege that has been ours in coming here from the branches around the earth. . . . The genuine hospitality shown by yourself and all the family has moved us greatly, so that our hearts overflow with grat-

itude."



 Some animals have characteristics that seem especially suited to killing, such as lions and poisonous snakes. How can this be, if they were all vegetarians at one time?—L. K., Netherlands.

It is understandable that this question might arise, for as things stand now many animals do kill one another for food. But please note that this is as things stand now. Is there anyone on the earth who can say from personal observation how these animals acted six thousand years ago?

Throughout the earth humans kill animals and eat their flesh. But does man's ability to chew and digest meat prove that all men eat meat or that men have always eaten meat? No, for God's Word, the oldest and most reliable history of mankind, shows that originally Jehovah gave man "all vegetation bearing seed" and "every tree on which there is the fruit of a tree bearing seed" as food. It was not until over sixteen hundred years later that God permitted a change of diet for man, allowing him to hunt animals for food.—Gen. 1:29; 9:2, 3.

True, those who believe that man and animals evolved over a period of millions of years might not accept this, but it is what the Word of God says, and Jesus Christ said, "Your word is truth." (John 17:17) If the present diet and mode of life of humans does not represent what it originally was, is it not possible that the same is true of animals?

We must keep in mind that scientists are limited in their knowledge. Even if a man is an authority in some field of animal life, he does not know all there is to know about an animal as it now lives, to say nothing about how it lived thousands of years in the past. Those who are humble and sincere admit this. The very fact that scientists have different opinions proves the point.

For instance, the question came up as to whether cobras can hear sounds. On November 27, 1968, an Associate Curator of Reptiles at one of the large zoological gardens in the United States wrote: "All snakes are unable to hear sounds; this also includes the Cobra."

That seems quite final. However, on the very same day the Curator and Chairman of the Department of Herpetology at the American Museum of Natural History explained: "It has been generally assumed . . . that snakes are deaf to air-borne sounds. Recent evidence has it, though, that some snakes can hear low-pitched sounds. How this relates to the cobra problem is uncertain. The weight of evidence is still in favor of the theory that it is movement rather than sound that influences the cobras, but the matter certainly is not closed."

The Bible long ago indicated that the cobra hears the "voice of charmers," but could refuse to listen just as a human can refuse to hear. (Ps. 58:4, 5) Would it be wise to reject what the Bible says just because some scientists think the facts to be otherwise? The above quotations show that the answer is, No. Similarly, that certain current evidence does not seem to support what the Bible says about animal life in the past should not cause one to reject God's inspired Word.

Another thing, is one justified in concluding that the way an animal uses its body today is the only possible way? As an example, a tiger uses its fangs and claws to catch, kill and tear apart other animals. Yet, could not these same fangs and claws be used in tearing apart heavy vegetation and ripping off husks and shells?

'But what about poisonous snakes?' someone may ask. Animal poisons might appear to be just for killing or protection, but are they? In "Animal Poisoners" H. Munro Fox wrote: "In some cases we know that poisons play a role in the functioning of the body of the animal which manufactures them. In many instances this may be the real raison d'être [reason for existence] of the venoms, quite apart from any protective value. The poisonous spittle of snakes, for example, has work to do in the digestion of the snake's food." Another illustration is a certain green marine worm that is partly covered with a poisonous slime. Is this poison to protect it from being eaten? It might seem so. Yet if the young of this worm settle on this slime, the poison changes them into microscopic males instead of the large females they would have developed into if they settled on the sea floor.

It is true that hundreds or even thousands of problem cases might be brought up, ones that *apparently* indicate that animals always killed one another, that this is necessary for the "balance of nature." But should our lack of

complete knowledge of God's creation cause us to lose faith in him and his Word? Should we let questions about preying animals prey on us?

The Bible explains that in the paradise in Eden God gave to "every wild beast of the earth and to every flying creature of the heavens . . . all green vegetation for food." (Gen. 1:30) Later all of the basic kinds of land animals lived in Noah's ark for a whole year without devouring one another. And evidently drawing on the conditions that existed in Eden and that will be restored in the future, God's Word says: "The cow and the bear themselves will feed: together their young ones will lie

down. And even the lion will eat straw just like the bull. And the sucking child will certainly play upon the hole of the cobra . . . They will not do any harm or cause any ruin in all my holy mountain."-Isa. 11:7-9.

Surely the grand Creator who made the heavens and all that is in them, who arranged the perfect balance and order of the stars and who knows how harmony and peace existed in Eden, can restore paradise conditions. Bringing about a "balance of nature" wherein animals do not kill one another is not beyond His ability. is it? So, let us look forward to that time with confidence and trust.



### **ANNOUNCEMENTS**



### FIELD MINISTRY

It was the Lord Jesus Christ who put it into the hearts of his followers to expand, to spread world wide the teachings that he had heard from God. So the disciples of Jesus went out beyond the Jewish realm, and there was wonderful expansion, the good news being preached "in all creation that is under heaven." (Col. 1:23) Today the good news of God's kingdom is going to all corners of the earth, and Jehovah's witnesses feel great urgency because of Jesus' words at Matthew 24:14. They know this is the time to watch oneself and one's teaching. (1 Tim. 4:16) They fully realize that they will not save themselves by being interested only in themselves; so they work in the interest of others, preaching and teaching them God's truths. As they accomplish their ministry during September, they will be offering the book The Truth That Leads to Eternal Life, for only 25c.

### ANNUAL MEETING OCTOBER FIRST

October 1, 1969, this year falls on Wednesday, on which day at 10 o'clock in the forenoon the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members of the corporation should be certain that the Secretary's office has their present addresses so that the letters of notice will reach them shortly after September 1.

Proxies will be sent to the members along with the notice of the annual meeting. The proxies are to be returned so as to reach the office of the Secretary of the Society not later than September 15. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

### "WATCHTOWER" STUDIES FOR THE WEEKS

September 14: A World Without Faith. Page 525. Songs to Be Used: 71, 91.

September 21: Faith and Determination Needed to Please Jehovah. Page 531. Songs to Be Used: 32, 88.

# Announcing JEHOVAH'S KINGDOM **SEPTEMBER 15, 1969** Semimonthly RETURN EVIL FOR EVIL TO NO ONE CONQUERING THE EVIL WITH THE GOOD IN MODERN TIMES THE PLACE OF GOD'S NAME IN TRUE WORSHIP OVERCOMING THE PRESSURES THAT TEND TO DISCOURAGE

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

### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

0

### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

### CONTENTS

How Well Do You Know Your Child?	547
The Place of God's Name in True Worship	549
Return Evil for Evil to No One	553
Conquering the Evil with the Good	
in Modern Times	558
Who Is Really Poor?	564
Overcoming the Pressures That Tend	
to Discourage	565
No Evidence Against Special Creation	568
Do You Associate or Merely Attend?	569
Enjoying Peace on Earth	571
Questions from Readers	575
"Peace on Earth" Assemblies Come	
to Europe	576

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV - Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Dousy version	RS - Revised Standard Version
D _ Jaurich Publication Sec	Va - Robert Voung's version

### Average printing each issue: 5,800,000 Five cents a copy

"The	Watchtower" Semimonth		In the Follo	wing 72 Lang Monthly	uages
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo	Melanesian-Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan Sango	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi
	Monthly	E Stan	Lingala Malayalam Marathi	Sepedi Serbian	Urdu

Armenian Bengali	Bicol Burmese	Croatian Efik	maraum	Sciolen	
- oreginen	2	-		Yearly subscrip	otion rates
Watch	Tower So	elety offices		for semimonth	ly editions
America,	J.S., 117	Adams St., Br	ooklyn, N.Y.	11201	\$1
		rd Rd., Strath			\$1 \$1
Canada, 1	50 Bridgela	nd Ave., Toro	nto 390, Ont	ario	\$1
England,	Watch Towe	r House, The	Ridgeway, Lo	ndon N.W. 7	9/-
Jamalca,	W.I., 41 T	rafalgar Rd.,	Kingston 10		9/-
New Zeala	nd, 621 N	ew North Rd.,	Auckland 3		90c
South Afri	ca, Private	Bag 2, P.O. E	Clandsfontein,	Transvaal	70c
Trinidad,		Caylor St., Wo			\$2

Remittances for subscriptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower. 117 Adams St., Brocklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A



### HOW WELL DO YOU KNOW YOUR CHILD?

IVING with a child every day from the time that he is a baby until he becomes

a teen-ager usually makes a parent feel that he knows him. But, as many parents have discovered, just living with the child does not mean that a parent knows how he thinks.

Some parents have been so wrapped up in personal interests that their child, as far as his thinking is concerned, is a stranger to them. They are shocked if he gets into trouble or runs off to live as a hippie. They cannot see where they have failed him.

Do you know what your child is thinking? Are you ever alone with him so that he can feel free to unburden himself? Do you take walks together, just the two of you, through a city park, along a beach or out in the country? Do you work at things together around the house? These are opportunities to draw him out and learn how he is thinking. But you need to do more than just listen to him.

Communication must be two-way, with a parent listening to what is on a child's mind and also giving the child information that will help to shape his thinking in the way that is best for him. For example, he needs a realistic moral code that he can rely on as a dependable guide. Without it he may become like a boat that is cut adrift and swept onto the rocks. A great many young people have wrecked their lives and saddened their parents by trying to live without moral standards.

September 15, 1969

By helping your child learn to respect the high moral standards of the Bible you give him a realistic moral code. As the two of you communicate he benefits from your maturity and experience. This is what God counseled Israelite fathers to do with their sons back in the days of Moses. He said: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you ... lie down and when you get up." (Deut. 6:6, 7) In this arrangement, a parent spends time with his child, carrying on an upbuilding two-way conversation with him. He inculcates in the child the wisdom and fine moral standards of God's Word.

As you do things together you can learn much by asking questions of your child. If, for example, you are a dedicated Christian, you can, by asking questions, learn if your child really believes we are living in the "last days" of this present system of things, as is indicated by Bible prophecy. (Matt. 24:3-14; 2 Tim. 3:1-5) You can learn if he believes that God's kingdom is real. You can find out if he understands the ransom sacrifice of Jesus Christ

COMING IN THE NEXT ISSUE

A Prophetic Pattern for Our Day.

Pay Attention to "The Prophetic Word."

The Blessing of Having Much to Do.

Do You Continue to Make Progress?

and why it is necessary to preach the good news of God's kingdom. You can learn how much he actually understands God's Word of truth.

If you are a dedicated Christian, very likely you take your child regularly to congregation meetings, but does he under-

stand why attendance at them is so necessary? Are you sure that he appreciates them sufficiently so that he will continue to attend when he gets older?

If he engages in telling others about the good news of the Kingdom, does he really appreciate why he should do so? Does he do it out of love for God and out of a desire to help others learn about the Kingdom?

By establishing two-way communication with your child you can learn what he thinks about things that are important to you and that ought to be important to him. You can give him loving encouragement and counsel. He, in turn, will feel free to approach you with his personal problems because he knows you will listen.

The time to begin establishing good communications is when the child is young. Then when he is older it will be more natural for him to express his feelings and thoughts to you. But if a communications barrier has become established, it is difficult to break it down. The child is likely to feel that there is an unbridgeable gulf between himself and his parents.

When children become teen-agers there are pronounced changes that begin to take place in their bodies as they begin to bridge the gap between childhood and adulthood. These changes affect their thinking and their emotions. It is a time when they need mature and balanced counsel from their parents. It is a time when they need a solid code of morals to enable them to steer a straight course.

If the groundwork laid by the parents in training a child has been good, he will be able to avoid moral shipwreck. It is, therefore, with good reason that the Bible says:

"Train up a boy according to the way for him; even when he grows old he will not turn aside from

When talking with a child, probably lit-

it."-Prov. 22:6.

tle will be accomplished if the father sits down and says: "Now, son, I want to have a talk with you. I want to know what you are thinking." It would be more effective for the two of them to converse when they are doing something that is pleasant, such as taking a walk together in the country or working on a hobby. By an occasional question the father can gradually get the boy to express himself. Under these relaxed and friendly conditions he is more likely to reveal his pattern of thinking than if he were sternly crossexamined with distressing persistency. A mother can do the same with a daughter while both are doing something together, such as making a dress or cooking. An occasional leading question can shift the conversation so that the daughter will reveal her way of thinking.

Even though children grow up with their parents, they have minds of their own. They are individuals with free will. Their parents cannot control them like puppets, but they can help to shape the thinking of the children so that it follows a good pattern. This requires not only early training but also free and open twoway conversations. How else can parents really get to know their children?

HEN visited by one of Jehovah's witnesses at her home in Tel Aviv, Israel, a middle-aged Jewish lady exclaimed: "You must be a part of Christendom, for it is forbidden for Jews to pronounce God's name." Jewish ears generally are totally unfamiliar with the personal name of God.

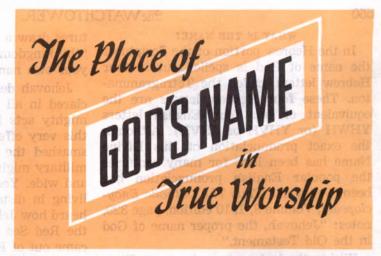
Practically without exception Jews have accepted the view expressed in their *Mishnah*, which proclaims: "And these are they that have no share in the world

to come: he that says there is no resurrection of the dead . . . and that the Law is not from heaven . . . Also he that pronounces the Name in its proper letters." —Sanhedrin 10:1, translation by Herbert Danby, Oxford University Press, 1933.

But why are Jews strictly forbidden to pronounce God's name? *The Texas Catholic Herald* of October 18, 1968, observes: "Although the Jews commonly considered 'Yahweh' the personal name of the God of Israel, a kind of superstitious fear prevented them from pronouncing it, and so, when it appeared in their sacred books, it was read as 'Adonai.'"

### INFLUENCE UPON CHRISTENDOM

This superstitious fear, which prevented the Jews from pronouncing the Divine Name, has also had an influence upon Christendom. Seldom, if ever, will one hear the name of God extolled in Christendom's churches. In fact, many Bible translators in Christendom have even left the Divine Name out of their Bible translations, substituting the titles "Lord" and "God" in its place.



What does it mean to take God's name in a worthless way? How can we use it properly?

A noteworthy exception, however, is the American Standard Version of 1901, which explains in its preface: "The change first proposed in the Appendix [of the English Revised Version - that which substitutes 'Jehovah' for 'LORD' and 'GOD' (printed in small capitals)—is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered. ought no longer to dominate in the English or any other version of the Old Testament . . . This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim."

Thus, the American Standard Version refused to be influenced by the Jewish superstition that regarded the Divine Name as too sacred to be uttered. Other modern translations also now use the Divine Name in the many thousands of occurrences where it appears in the Holy Bible.

### WHAT IS THE NAME?

In the Hebrew portion of the Scriptures the name of God is spelled out in four Hebrew letters, called the Tetragrammaton. These four Hebrew letters are the equivalent of our four English letters YHWH (or YHVH or JHVH). Although the exact pronunciation of this Divine Name has been lost, for many centuries the popular English pronunciation has been "Jehovah." Thus The Catholic Encyclopedia, Volume 8, 1910 edition, page 329, notes: "Jehovah, the proper name of God in the Old Testament."

Within the last century, however, Bible scholars have preferred the pronunciation "Yahweh," generally agreeing that this is more nearly the way the Name was pronounced in the original Hebrew. But most people do not speak Hebrew today. They speak other languages. Therefore, when we speak English, for example, it is appropriate to use the English pronunciation of the Divine Name, which is "Jehovah." This form faithfully preserves the sounds of the four letters of the Tetragrammaton. In other languages the Divine Name is pronounced differently, although quite similarly most of the time.

### PLACE IN WORSHIP OF ANCIENT ISRAEL

Among God's people of ancient Israel the Divine Name indeed held an honored place. The people expressed God's name in their worship and Scripture readings, in their daily conversations, as well as in their contacts with other nations. Thus they became known far and wide as the people who worshiped Jehovah.

This pleased the true God. He expressed his approval, describing Israel as "my people upon whom my name has been called." (2 Chron. 7:14) The Israelites were not referred to as the people who worshiped 'the Lord,' but were associated always with the name Jehovah. In fact, the Scrip-

tures draw a contrast between Israel and "the kingdoms that have not called upon your own name."—Ps. 79:6; Jer. 10:25.

Jehovah desired to have his "name declared in all the earth." (Ex. 9:16) His mighty acts in behalf of his people had this very effect. For instance, when God smashed the proud Egyptians and their military might, the news of it spread far and wide. Years later, the woman Rahab living in distant Jericho said: "We have heard how Jehovah dried up the waters of the Red Sea from before you when you came out of Egypt . . . Jehovah your God is God in the heavens above and on the earth beneath." Note that Rahab did not merely use a title such as 'God,' but also used God's distinctive name.-Josh. 2:10, 11.

The nation of Israel was to have a prominent part in the proclamation of God's name. Jehovah said to them: "You are my witnesses . . . and I am God." (Isa. 43:12) Yes, they were to serve as Jehovah's witnesses. And God meant that his name Jehovah should always have a prominent place in true worship, saying: "This is my name to time indefinite, and this is the memorial of me to generation after generation."—Ex. 3:15.

### AVOIDING USE OF GOD'S NAME

Why, then, did the Jewish nation later desist from pronouncing this grand name Jehovah, substituting various general expressions and titles? When did this practice originate?

It began at the time of Israel's exile in Babylon in 607 B.C.E. Also, the later influence of Babylon-inspired Hellenism in the third and second centuries B.C.E. contributed to this practice among the Jews. Avoidance of personal names for deities is certainly a custom that sharply contrasts with the Bible's exhortations to worshipers of Jehovah to "call upon his name,"

to 'love his name' and to 'think upon his name.'—Isa. 12:4; Ps. 69:36; Mal. 3:16.

Especially were the Jewish religious sect of the Sadducees influenced by 'international thinking' and 'progressive attitudes,' and they pressed for the use of universally accepted general titles. Thus the nation of Israel stopped using the grand name of their God, Jehovah.

Note to what extent the name is avoided. Outside the Scriptures themselves. Hebrew letters are sometimes used as numbers. For example, the fifth letter of the alphabet (he') carries the numerical value 5, the tenth letter (yohdh) represents 10, and so forth. Now, in order to write the number 15, does the Hebrew writer express it as yohdh-he?? No, not even in numbering the chapters and verses in the Holy Bible! For this would involve writing down the first two letters of the Divine Name. So instead, the number 15 is always written as tehth-waw or 9 plus 6. Yes, even to this extent the Jew imagines that he must avoid God's personal name!

### USING GOD'S NAME WORTHLESSLY

Efforts have been made to justify the avoidance of God's name on the ground that it is too holy to pronounce, and that such avoidance would guarantee that God's name would not be taken "in vain," that is, "in a worthless way." (Ex. 20:7, AV, NW) Is this a valid ground for not using God's name? What does it mean to take God's name in a worthless way?

A glaring example of taking God's name in a worthless way is that of the mighty Egyptian Pharaoh. Sneeringly he replied to Moses and Aaron, who appeared before him in God's name: "Who is Jehovah, so that I should obey his voice . . . ? I do not know Jehovah at all." His words and actions declared his utter disrespect for Jehovah God and his glorious name.—Ex. 5:2.

Another example is that of Rabshakeh, spokesman for Sennacherib the Assyrian monarch. He took up the name Jehovah in a worthless way by belittling Jehovah in the presence of the Jews in an effort to demoralize them. He said: "Do not listen to Hezekiah [king of the Jews], for he allures you, saying, 'Jehovah himself will deliver us.' Who are there among all the gods of the lands that have delivered their land out of my hand, so that Jehovah should deliver Jerusalem out of my hand?"—2 Ki. 18:32, 35.

So, then, any expressing of God's name in a derogatory or profane way, any blaspheming, cursing or belittling remarks involving God's name, would be using it in a worthless way. It is the blasphemous use of God's name that was a punishable offense under Israelite law. The Bible says: "The son of the Israelite woman began to abuse the Name and to call down evil upon it. . . . So the abuser of Jehovah's name should be put to death without fail." (Lev. 24:11-16) The sin, "taking God's name in a worthless way," was not simply pronouncing the Name, but abusing it.

However, it is possible to take up God's name in a worthless way other than by uttering verbal abuse upon it. How so?

This can be done if one who is identified with Jehovah's name participates in acts that dishonor the God whom he represents. The nation of Israel thus took up the name of God in a worthless way, engaging in activity that brought great reproach on Jehovah. For this reason Jehovah said: "I shall have compassion on my holy name, which the house of Israel have profaned among the nations where they have come in." (Ezek. 36:21) Thus one who bears the great name of Jehovah has a heavy responsibility to behave in a way that does not dishonor or bring reproach on it.

USING GOD'S NAME IN A WORTHY WAY

If "Jehovah will not leave the one unpunished who takes up his name in a worthless way," it follows that he will bless those who use his name in a worthy way. (Ex. 20:7) How can we use God's name in a worthy way?

One way to do so would be lovingly to express Jehovah's name in personal prayer to Him. How much closer becomes the relationship when a worshiper of Jehovah does this! Servants of God in the past have so used God's name. Read, for example, the prayer of Solomon at the temple dedication. (1 Ki. 8:23-25) Consider the petition of Elijah during the showdown with the Baal worshipers on Mount Carmel. (1 Ki. 18:36, 37) Note the wording of Hezekiah's call to Jehovah as Jerusalem faced an Assyrian assault. (2 Ki. 19:15-19) Give attention to Jehoshaphat's similar request for divine aid. (2 Chron. 20:6-12) How fully and frequently these servants of Jehovah expressed His name in their prayers, prayers that were accepted and acted upon by God! It is just as vital that we use God's name in our prayers today.

We can also use God's name worthily when reading the Holy Scriptures and related material in which the Divine Name appears. Reading the name of Jehovah aloud in such a context is not 'taking up God's name in a worthless way.' Rather, it dishonors God's name not to pronounce it.

As has been noted, Bible translators in various tongues have deleted God's holy name from their versions in favor of the titles "God" and "Lord." One who loves God's name will prefer reading from a translation of the Holy Scriptures that

faithfully preserves the Divine Name in its text, either as "Jehovah" or "Yahweh," or another local equivalent of the original four Hebrew letters.

Not only in reading, but also in conversation with others, God's name can be used in a worthy way. Among fellow believers constant use of Jehovah's name is natural and proper, for all present respect and love that Name and all that it stands for. However, in addition, the Christian witness for Jehovah takes up God's name before the world of mankind, explaining Jehovah's purposes as revealed through his Word. Extolling God's name and purposes in the ears of others is indeed a most God-honoring way of taking up his name.

In contrast to the punishment meted out to those who despise God's name, grand assurances are given regarding those who give the name of Jehovah its proper place in their worship. Such ones will receive divine protection through God's war of Armageddon, which will rid the earth of all blasphemers and profaners of His name. Jehovah declares: "Because on me he has set his affection, I shall also provide him with escape. I shall protect him because he has come to know my name."—Ps. 91:14.

What incentive, therefore, for us to laud and serve "Jehovah, . . . the Most High over all the earth"! With the prospects of being ushered soon into God's new system of righteousness, prospective Armageddon survivors can today affirm their determination: "I will exalt you, O my God the King, and I will bless your name to time indefinite, even forever."—Ps. 83:18; 145:1, 2.



# The state of the persons of the state of the

**7HEN** we are reading reports in the daily newspapers these days it is not difficult to reach the conclusion that men are lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betravers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power. There appear to be many wicked men going from bad to worse. In making such a realistic appraisal of world conditions you are not being negative in your thinking but, rather, are facing up to the facts of our day. You may be surprised to know that you are not the first to make such an appraisal. A man who lived nearly 2,000 years before this time was inspired by Jehovah God to write prophetically about the days in which we live. This man, the apostle Paul, called these the last days and said: "But know this, that in the last days critical times hard to deal with will be here," and then went on to describe the attitudes and actions of people of this

day using the words mentioned before. —2 Tim. 3:1-5, 13.

<sup>2</sup> Was there ever another time in history when the badness of man was so abundant in the earth? Yes, the history of man, Genesis 6:5, 11 and 12, reports: "Consequently Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. And the earth came to be ruined in the sight of the true God and the earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth." It is comforting to note that the Almighty God Jehovah did not let all this badness go unnoticed but stepped in to take action and rid the earth of such evildoing. This and other statements in the Bible comfort those who hate evildoing because they prove that God takes action in such evil times. For us living now, these critical times are one of the evidences of the presence of Christ Jesus as a heavenly king ruling in the midst of his enemies. When on earth, Jesus prophesied, in Matthew 24:37-39: "For just as the days of Noah

<sup>1.</sup> Why are these "critical times hard to deal with"?

<sup>2.</sup> What conditions in the days of Noah were similar to today's, and what did Jesus have to say about them?

were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." In the same chapter (vs. 34) Jesus also said: "Truly I say to you that this generation will by no means pass away until all these things occur." So since the end of this wicked system of things is near at hand, we can see why the apostle Paul called these the last days.—Ps. 110:1, 2.

3 With the conditions mentioned by the apostle Paul prevailing and advancing from bad to worse, there are many evil influences abroad in the earth, with much suffering among the people. Many injustices are carried on and great injury or harm has been done to many people. In this troubled age of violence people react in different ways according to their feelings and their knowledge. There continue to be warring, strikes, protests, riots, demonstrations and efforts at retaliation for actual or supposed mistreatment. Nationalism causes many difficulties too. Some men band together for the purpose of violence. Others try to organize ways to reform this system of things. Each individual is faced with a decision as to how he will react and what course he will take.

<sup>4</sup>There is no doubt that the events we may hear about or even personally experience can cause indignation, but one who is really a Christian has to take into consideration the fact that true Christians are in the world but no part of it and are not like it is. (John 15:17–16:4) The Christian reaction is to give even more serious consideration to the Scriptures, watching the unfolding of world events

in harmony with the Bible prophecies recorded centuries ago and at the same time not getting sidetracked from following the course of action and work that true Christians were destined to perform in this particular time. It helps us to keep our balance when we remember the example of Christ Jesus, who saw many wrongs and much evil in the system of things, even including the unjust beheading of the good man John the Baptist, but he did not try to reform the world in his day. He did the work God sent him to do. He kept on preaching the Kingdom message.—John 9:4.

<sup>5</sup> Jesus practiced what he preached. One of the early teachings as recorded in the sermon on the mountain showed good reasons why sons of God will show love even for their enemies. "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you: that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:43-48) Obviously, doing this requires a great amount of mature thinking and self-control, plus being long-suffering, but it can be accomplished with the help of God's spirit; in fact, as the apostle Paul stated in Galatians chapter 5, self-control and longsuffering are fruitage of the spirit of God.

<sup>3.</sup> How do world events now affect some people?

<sup>4.</sup> What is the Christian reaction to present world conditions?

<sup>5.</sup> What is the basis for loving one's enemies?

6 Christ Jesus had the ability to think calmly and dominate his actions: even when he was personally abused and persecuted he did not retaliate. When he was going to be unjustly arrested and one of those with Jesus cut off the ear of a slave of the high priest, "then Jesus said to him: 'Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?"" (Matt. 26:52, 53) Thus, although he had the opportunity to call for the aid of at least 60,000 angels, he continued to exercise self-control.

<sup>7</sup> Later, after having experienced much humiliation and pain, when dying on the torture stake Jesus did not show hatred. "But Jesus was saying: 'Father, forgive them, for they do not know what they are doing.' Furthermore, to distribute his garments, they cast lots. And the people stood looking on. But the rulers were sneering, saying: 'Others he saved; let him save himself, if this one is the Christ of God, the Chosen One.' Even the soldiers made fun of him, coming close and offering him sour wine and saying: 'If you are the king of the Jews, save yourself.' There was also an inscription over him: 'This is the king of the Jews.' But one of the hung evildoers began to say abusively to him: 'You are the Christ, are you not? Save yourself and us.' In reply the other rebuked him and said: 'Do you not fear God at all, now that you are in the same judgment? And we, indeed, justly so, for we are receiving in full what we deserve for things we did: but this man did nothing out of the way.' And he went on to say: 'Jesus, remember me when you get into your kingdom.' And he said to him:

'Truly I tell you today, You will be with me in Paradise.' "—Luke 23:34-43.

8 In the same chapter where Paul wrote about the last days he said concerning Christians: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) So it is part of the life of a real Christian to have some personal experience with reproach and persecution or suffering, and that is why it is so important for us to take into account the example of good understanding and selfcontrol of Jesus. Peter tells us: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." -1 Pet. 2:21-23.

9 Those who followed Christ as God's servants in the first century of our Common Era experienced considerable illtreatment as a result of the activities of evildoers. The Roman Empire was notorious for its persecution of Christians. Christians living in those days became quite numerous, but, when they were persecuted, they did not follow the course that sinful men think is "natural," namely, to retaliate. They had to overcome such reaction, making their minds over, as the often-persecuted apostle Paul explained to them: "Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over,

<sup>6, 7.</sup> What are some examples of Jesus in his exercising of self-control under suffering?

<sup>8.</sup> What may followers of Jesus Christ expect?
9. What is the counsel in Romans chapter 12 for those living in an evil time?

that you may prove to yourselves the good and acceptable and perfect will of God. Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer. Keep on blessing those who persecute; be blessing and do not be cursing. Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good." —Rom. 12:1, 2, 12, 14, 17-21.

Jesus had is the only way to avoid committing the serious sin of retaliation. It is a kind of armor that serves as a protection. Peter advised: "Therefore since Christ suffered in the flesh, you too arm yourselves with the same mental disposition; because the person that has suffered in the flesh has desisted from sins."—1 Pet. 4:1.

reasons why this is good counsel for evil days. For example, there is the case of Dinah recorded at Genesis chapter 34. Very unwisely this daughter of Jacob set out to have association with those who were not worshipers of Jehovah God or keepers of God's law. This led to her being sexually assaulted by a young man named Shechem. Thus evil was done to Dinah. Her father Jacob did not show the spirit of retaliation, but his sons became very angry and made a plan to take vengeance

red fat ing name in the correct of set of se

<sup>12</sup> On the other hand, Joseph showed a different spirit and received a blessing from his father: "The blessings of your father will indeed be superior to the blessings of the eternal mountains, to the ornament of the indefinitely lasting hills. They will continue upon the head of Joseph, even upon the crown of the head of the one singled out from his brothers." (Gen. 49:26) Prior thereto Joseph had been done great evil by his brothers who sold him into slavery that brought him down to Egypt. Because of Jehovah's blessing, Joseph gained great prominence and power in the land of Egypt. When famine came, his brothers traveled to Egypt in search of food. Powerful Joseph did not show a spirit of vengeance against them. He did not return evil upon them, but

on the people of Shechem, Simeon and Levi killed all the men of the city where their sister Dinah had been violated and were joined by their brothers in plundering the city. Simeon and Levi in particular brought bloodguilt upon themselves, which displeased their father. Later, when Jacob was dying and the time came for him to give his sons blessings, Jacob said this about them: "Simeon and Levi are brothers. Instruments of violence are their slaughter weapons. Into their intimate group do not come, O my soul. With their congregation do not become united, O my disposition, because in their anger they killed men, and in their arbitrariness they hamstrung bulls. Cursed be their anger, because it is cruel, and their fury, because it acts harshly. Let me give them a portion in Jacob, but let me scatter them in Israel." (Gen. 49:5-7) In the case of Simeon and Levi, returning evil for evil was a sin that brought no good.

<sup>10.</sup> How can we avoid committing the sin of retailation?

11. (a) What happened to Dinah, and why did she get into this trouble? (b) What sin did Simeon and Levi commit in reacting to the abuse of their sister? (c) What resulted to Simeon and Levi because of this retailation?

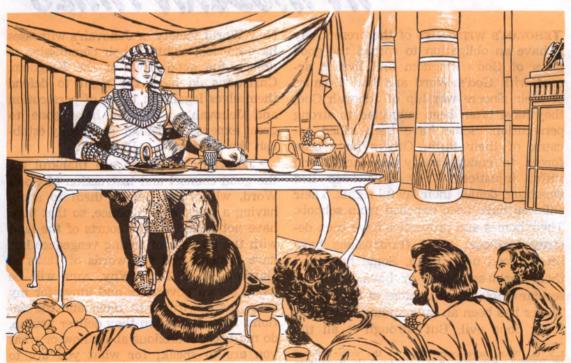
<sup>12. (</sup>a) While Jacob did not speak well of Simeon and Levi, what blessing did Joseph receive from him? (b) What course of life did Joseph pursue to merit such a blessing?

showed love and a spirit of forgiveness. "Then he fell upon the neck of Benjamin his brother and gave way to weeping, and Benjamin wept upon his neck. And he proceeded to kiss all his brothers and to weep over them, and after that his brothers spoke with him." (Gen. 45:14, 15) The results of this course of action were very good. The entire family were reunited and with the help of Joseph were able to survive the famine period.

<sup>13</sup> Descendants of Jacob did not all take the same course when it came to evil. Some caused evil, but others suffered evil. Among those who suffered the most evil were the prophets of Jehovah who spoke in his name. Their suffering originated mainly from those of their own nation

13. (a) In ancient Israel, what class of people suffered much evil? (b) What experiences of David well illustrate this? (c) In the light of those experiences, what is the counsel of James?

who had lost the spirit of Jehovah and vielded to the inclinations of the flesh. Highly honored among men of the nation was Saul, who became the first king. He had opportunities to do much good, but instead acted foolishly, did not keep God's commandments and so did not enjoy the favor of Jehovah. His contemporary David proved to be blessed by Jehovah with victory over Goliath. So Saul was afraid of David, came to hate him and schemed to have David die. Personally, Saul tried to spear David, but David escaped. Time and again Saul endeavored to do evil to David. Nevertheless, David showed the spirit of God and would not let himself be provoked into returning evil upon Saul. David felt sorry for Saul and determined to leave the settling of matters in the hands of Jehovah God. (1 Sam. 18:15, 25: 19:10, 11; 24:4-15) David was but one of



Joseph's brothers had done evil to him;
yet after becoming lord of all Egypt he did not return evil for evil

the prophets who suffered evil; there were many others who have also left a good example for us to copy. It is evident that those who were patient with evildoers are the ones who gained the favor of God. Let us do likewise: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful."—Jas. 5:10, 11.

# COMPANIE SILVERY SILVE

TEHOVAH'S WITNESSES of the present day have an obligation to spread the good news of God's kingdom and live in accord with God's Word and law. Because of their sincere worship of Jehovah God, they have often been subjected to strong persecution. Some have been killed because of their faith. Others have been forced to endure many reproaches and suffer injustices. They have been lied about and denied their lawful rights. Their children have been expelled from schools. Their homes and properties have been destroyed. Illegal blood transfusions have been forced upon them. Some have had their business ruined or have lost their secular employment because of their faith. Theirs has been an outstanding history of being done evil. But through it all the New World society of Jehovah's witnesses have not lost sight of their commission to preach the good news of the Kingdom. Christians do have the right to defend themselves legally in times of persecution and Jehovah's witnesses have gone to great expense to defend and legally establish the good news.—Phil. 1:7.

<sup>2</sup> Jehovah's witnesses are thankful for the good counsel and instruction of God's Word, which has helped them to avoid having a spirit of vengeance, so that they have not gone into the courts of the land with the purpose of taking vengeance but have remembered the words of Jesus in Matthew 10:18-28: "Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. However, when they deliver you up, do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour; for the ones speaking are not just you, but it

<sup>1, 2. (</sup>a) What have been some of the evils suffered by Jehovah's witnesses in this century? (b) Have these things drawn them away from doing their work? (c) Why have Jehovah's witnesses gone into the courts? (d) What words of Jesus have comforted them?

is the spirit of your Father that speaks by you. Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death. And you will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved. When they persecute you in one city, flee to another; for truly I say to you. You will by no means complete the circuit of the cities of Israel until the Son of man arrives. A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple to become as his teacher, and the slave as his master. If people have called the householder Beelzebub, how much more will they call those of his household so? Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. And do not become fearful of those who kill the body but cannot kill the soul: but rather be in fear of him that can destroy both soul and body in Gehenna." They appear before rulers and courts to give a witness even as Jesus himself did.

<sup>3</sup> While Christians rely entirely upon Jehovah God and are not fearful of those who kill the body, they never become so fleshly minded as to organize assaults against their persecutors. One of the outstanding persecutors of the early Christians was Saul the Pharisee of the tribe of Benjamin. While the Christians knew Saul as an enemy and persecutor, never did they try to kill him. If the Christians had struck the persecutor Saul and killed him in retaliation, it would indeed have been evil. As long as men are alive, even

though they may be persecutors, the Christian can live in hope that the persecutor may someday learn the facts about the ones he is persecuting and, if he has a good heart, he may become like Saul, who, when he saw the light, took up pure worship as a Christian. We can always hope there will be many more like him who may turn around and worship the true God, Jehovah.—Acts chap. 9.

4 As for those who do not have the kind of sincere heart that Saul had and are really wicked men, incorrigible evildoers, even in the case of these men it is important for a Christian to keep the right position of faith, waiting on Jehovah, who says: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Let anger alone and leave rage: do not show yourself heated up only to do evil. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth." (Ps. 37:1, 2, 8. 9) There is no doubt that Jehovah will take action. Jehovah knows what is in the hearts of all men and will deal with the evildoers in his good way. We can be certain about it. Jesus encouraged us to think this way: "Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?"-Luke 18: 7, 8.

### ADVANTAGES OF SELF-CONTROL

<sup>5</sup> Jehovah's being long-suffering with evildoers has been outstanding and is the

<sup>3.</sup> Give an example showing why it is practical not to assault persecutors.

<sup>4.</sup> What is the proper viewpoint of God's servants toward evildoers?

<sup>5.</sup> Why is self-control desirable?

example for us, his creatures on the earth. Jehovah knows man's frame, that he is weak and imperfect, but he judges each one according to what is in his heart. If Jehovah can be long-suffering toward imperfect men, then this is something we must also try to learn. It is part of the fruitage of the spirit that goes along with self-control. There are definite advantages in our learning to put up with the offenses of others and to have self-control. Even Christians are imperfect men and have the possibility of committing an offense against others. A little self-examination may help to illustrate the point. Is there anyone who can say he has never lost his temper with someone in his own family? Do you recall such a time when you may have lost your temper? Think about it and ask yourself, What good did it do? Did any benefit result from losing control of myself? Did it result in shouting or argument? Did I take a mature point of view on what had occurred?

6 As a matter of fact, it is really bad for the health to have a loss of temper. Beyond one's doing some personal damage to oneself and one's health, if parents are accustomed to losing their tempers with their families, it can cause children to become very nervous, perhaps introverted, or even very seriously ill. This is not to say that parents always must excuse their children of any offense committed. That would be contrary to the Scriptures. Discipline is needed at times and it is Scripturally proper to use it. However, the wise parent will be calm as he disciplines his children. Some who have lost their temper have injured children and even killed children when administering discipline. But the undisciplined child will be a failure all his life and a disappointment to his parent as he grows older;

so discipline is valuable and a spanking to small children is necessary at times. Let us take into consideration the advice of the Scriptures: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Eph. 6:4; 4:31, 32.

What Paul said in Ephesians 4:31, 32 is also applicable in the congregation. As we draw nearer to the end of this evil system of things, we must learn to be very close together in the congregation, to love one another and be glad to see others. The Devil is angry and knows his time is short, so he is causing many difficulties for God's people, but in the congregation there is a place to get love and comfort and to be built up to face the next day's tests or problems. Peter put it this way: "But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:7, 8) Peter very maturely took into account the fact that there will be some sins or offenses, but this is where Christian love comes in. Some people make errors, others are inconsiderate, but as we grow to maturity and have Jehovah's spirit, we certainly learn how to forgive one another. All the benefits of this forgiveness may go immediately to the offender or wrongdoer, but then it is also reflected back on us. By having rendered evil for evil or like for like instead of giving forgiveness, we can become of-

<sup>6.</sup> How should disciplining of misbehaving children be handled?

<sup>7.</sup> What is the proper way to view offenses of others in the congregation?

fenders before our heavenly Father. That is why Jesus counseled: "For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15.

8 Even when it comes to some serious offense where someone in the congregation has done something that one may consider extremely offensive or evil. Jesus gave the formula for settling these problems when he said: "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation." (Matt. 18:15-17) This is very good counsel for the Christian family as well as the congregation. In both congregation and family, talking over difficulties is the best way to overcome an offense. Retaliation or doing injury for injury can break up the unity of the congregation and it can also break up a family. So when an offense is committed, if it cannot be forgiven (which also means forgetting) then it is best to talk about it and have the matter settled and not let it take away joy, which should be found in every dedicated family and congregation. One can pray to Jehovah for courage and strength to follow his advice; then on this basis proceed toward a settlement of a problem, and the end result will be good.

### OVERSEERS

<sup>9</sup> Sometimes overseers in the congregation have to contend with a person who

is erring in doctrine. There are those who very foolishly or ignorantly question the truth or disagree with the Bible and cause some real problems in the congregation. But here again Jehovah's direction would be to exercise self-control and handle matters calmly. There is no need to cause a battle. No good would be accomplished by it. Under inspiration of God's spirit, Paul counseled Timothy: "Further, turn down foolish and ignorant questionings, knowing they produce fights. But a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed: as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one." (2 Tim. 2:23-26) By following this counsel the overseer shows his Christian maturity.

10 Even in the case of those who may go so far as to lose their faith and try to cause injury it is necessary to be restrained and mild. The apostle Paul had experience with such individuals and the evidence is that he dealt with the matter calmly, as he says in 1 Timothy 1:19, 20 and 2 Timothy 4:14: "Holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith. Hymenaeus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme." "Alexander the coppersmith did me many injuries-Jehovah will repay him according to his deeds." So Paul discharged his duties as overseer correctly without personally injuring the evildoer.

<sup>8.</sup> What is the right way to settle a problem with a brother or sister?

<sup>9.</sup> Even if an overseer may come under much pressure in connection with his work, how is he counseled to deal with his problems?

<sup>10.</sup> How is Paul an example in dealing with those causing injury?

<sup>11</sup> Sometimes an overseer does not receive the support he might expect from others in the congregation. This can put quite a test on his self-control and spirit of long-suffering. Here again Paul is an example. When Paul was suffering the evil of persecution, other dedicated ones failed to give him any help or support. Did he then wish evil for them? Not at all, but again he demonstrated Christian maturity and gained his comfort and help from a heavenly source. About this experience he says: "In my first defense no one came to my side, but they all proceeded to forsake me-may it not be put to their account—but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth." (2 Tim. 4:16, 17) He showed a spirit of forgiveness and did not want this thing to be on their account before Jehovah.

12 Not only must the overseer have this spirit of calm, mature thinking and nonretaliation, but he must also try to show others in the congregation how to so conduct themselves. The cooperation of the congregation in all spiritual things is very much appreciated by the overseer. Paul as an overseer encouraged the right spirit, saying: "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. Be peaceable with one another. On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all. See that no

one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others."

—1 Thess. 5:12-15.

13 If the overseers and all in the congregation show the fruitage of the spirit, the congregation will be strong, united and at peace. Note the things Paul says are the fruitage of the spirit: "On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. If we are living by spirit, let us go on walking orderly also by spirit." (Gal. 5:22-25) All of these things are for the good of the Christian and benefit those around him. An orderly congregation is a blessing to all.

<sup>14</sup> In contrast, every one of the works of the flesh results in injury to one's self and others and so should be avoided. "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) For anyone to introduce any of these evil things into the ranks of the congregation would be an offense not only against the congregation but also against Jehovah. Then the congregation would have to step in to administer discipline, not in a spirit of vengeance or paying back evil for evil, but, rather, carrying out God's justice and

<sup>11.</sup> If an overseer does not receive support in what he is doing, how should he react toward his brothers? 12. What spirit should the overseer continue to cultivate in the congregation?

<sup>13.</sup> How is the fruitage of the spirit beneficial to all in a congregation?

<sup>14. (</sup>a) How are works of the flesh injurious to others?(b) How are such practices dealt with if found among those in a congregation?

preserving the righteousness and cleanness of the congregation. And, indeed, if one does have self-control, one will not practice these things.

### THE RIGHT VIEWPOINT

15 It may seem very difficult to learn this self-control about which the Scriptures tell us, but it can be done and has been done by God's servants for many centuries. (Jas. 5:10, 11) None of us like to see anyone practice evil of any kind. In a way we feel sorry for the multitude of people who are practicing evil throughout the world in these "last days." They are really to be pitied. No doubt many who abuse God's people and do evil to them do so because of wrong information. Some have had bad education or very wrong training. Some are only following the inclinations of the flesh without any thought to whether something is good or bad, right or wrong. Jesus said about the persecutors: "Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me." (John 16:2, 3) By this we can see how Jesus looked upon the persecutors. They lacked knowledge of the Father and Christ, and it was on that basis that they would become killers. In these circumstances it is always wise for a Christian to pray to Jehovah and ask for help and guidance and for God's spirit to be with him. This is what early Christians did when persecuted. (Acts 4:24-31) And because they understood the issues, they were able to endure evil and still rejoice without being sidetracked from their commission. The persecutors "summoned the apostles, flogged them, and ordered

16 To retaliate in some way or engage in abusive speech can complicate one's problems and bring hurt to one sometimes. So it is good to remember the counsel at Proverbs 15:1: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." This will be true whether one is dealing with persecution or problems in the family or congregation. Feuding benefits no one; whole families have been wiped out sometimes because of feuding, fighting and the spirit of retaliation. There are others who have fallen into a spirit of not wanting to speak to each other. But failure to communicate also works for disunity in family and congregation. Remember what happened at the Tower of Babel? As soon as the people could not communicate, everything they were trying to do came to a stop. So we can learn from this. It is beneficial to communicate when we are trying to do something together and deal with each other in a spirit of mildness.—Gen. 11:7, 8: Mal. 3:16.

17 Let God's Word and spirit be our guide. As we go through life, we must keep in mind that the truth can change persecutors into worshipers of God, criminals can become law-abiding, fighters can become peaceable, but first the truth must penetrate into their minds and hearts. Always be ready to do good to all. This can result in many blessings, in harmony with Prov-

them to stop speaking upon the basis of Jesus' name, and let them go. These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:40-42.

<sup>15.</sup> How must Christians view their persecutors and the persecution?

<sup>16.</sup> Explain the use of right speech under difficulties. 17, 18. How may the truth and Christian patience affect our enemies?

erbs 25:21, 22. The 1967 Yearbook of Jehovah's Witnesses presented this good illustration:

"By showing hospitality Jehovah's witnesses sometimes have the opportunity of helping persons to come to a knowledge of the truth. (Heb. 13:2) The following example is proof of this: Returning to her home after conducting a home Bible study, a sister met the mother of a young woman with whom she conducted a study. Seeing that this woman was pale and trembling, and thinking that she was ill, the sister invited her into her home and showed her as much kindness as possible, even though this woman was opposed to the truth.

"Suddenly this lady burst into tears and said to the sister: 'Why do you treat me like this? . . . If only you knew . . . . ' The sister replied that as one of Jehovah's witnesses she was trying to show love to her neighbor, and believing her to be sick, she was trying to give her some care. Then this woman cried out: 'I am not sick. I came here to kill you because you have stolen the love of my daughter who prefers God.' The sister explained to this woman that the Bible exhorts children to honor their parents and, rather than separate mother and daughter, the Bible only draws them nearer to each other. After a moment of reflection, the woman replied: 'You deprive me of my daughter's presence one afternoon each week, because you go to see her.' The sister then suggested that this lady attend the study, made an appointment for the following week and then took her home.

"The sister had some trouble at the beginning, but she did get some results. This woman is now a Witness and so is her husband. Being elderly, this sister cannot move around as she would like, but she makes herself use-

ful taking care of her daughter's children, thus allowing her daughter often to take up the vacation pioneer service. And what is more, her love of the truth has enabled her to help one of her neighbors who has also become a Kingdom publisher."

<sup>18</sup> Had the sister failed to do good even though the woman in the case was opposed to the truth she would not have been in harmony with the counsel of Jesus in Matthew chapter 5. But by her not returning evil, but showing love to even an enemy, she was blessed with good results. There are good reasons why Jehovah wants us to prove that we are his children by loving our enemies.

19 Surrounded though Christians may be with all sorts of evil in these closing days of Satan's rule over this system of things, let us keep conquering the evil with the good. Let us not be sidetracked by evil from doing our assigned benevolent work as Christians, telling about the good news of God's kingdom. Think about Paul's words: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." According to this, the only way one would be conquered by the evil is if one lets oneself be so conquered. So it is something that we can control with the help of Jehovah, and we should continue praying for his help. Therefore, do not be conquered by evil. Return evil for evil to no one.—Rom. 12:17-21.

### WHO IS REALLY POOR?

That materialism had not warped the thinking of the early post-apostolic Christians can be seen from what one of them wrote: "That many of us are called poor, this is not our disgrace, but our glory; for as our mind is relaxed [weakened] by luxury, so it is strengthened by frugality. Yet who can be poor if he does not want, if he does not crave for the possessions of others, if he is rich towards God? He rather is poor, who, although he has much, desires more."

—The Octavius of Minucius Felix, chap. 36, The Ante-Nicene Fathers, Vol. 4, p. 195.

<sup>19.</sup> How do we show that we have not been conquered by the evil of these "last days"?

## Overcoming

# The Pressures That Tend to Discourage

O YOU ever feel discouraged? That is nothing strange! Many other people, too, sometimes feel pressures that tend to discourage in one way or another. Moreover, such feelings of dejection are not new.

Perhaps you have started out on some project that you feel is quite worth while, possibly studying a new language. Or, maybe you have started on a new and better way of life, in the Christian ministry. At first you thought that nothing could make you feel like giving up. But, then, something happened. From somewhere there is pressure that tends to discourage.

Sometimes, of course, the cause may be within us. Possibly, one has been ill or is physically or mentally exhausted. It is easy for one to become discouraged then. On the other hand, a healthy, rested person can view problems optimistically.

Though the pressures that tend to discourage are felt inside us, more often than not there are external factors involved. This is true when we experience personal trials or a sense of personal failure, or bitter disappointment about something. When one is discouraged one suffers temporary loss of optimism, courage

and hope; one feels in "low spirits." How can we overcome the pressures that tend to discourage?

### PRESSURE FROM WORKMATES, RELATIVES, FORMER FRIENDS

A very common source of pressure is constant derogatory remarks about one's religion on the part of workmates. Why do they say such things? Before coming to an accurate knowledge of God's righteous principles one might

have joined such workmates "in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." They had nothing derogatory to say about one's religion then. But now, "because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:3, 4) If such derogatory remarks can be used as occasions to tell one's workmates of the reason for one's Christian conduct, fine! But sometimes these remarks just have to be ignored. In any case it takes courage to continue in the face of this sort of pressure.

Another type of pressure to be overcome is belittling of one's religion and one's efforts to serve Jehovah on the part of the members of one's immediate family. Or there may be criticism of one's belief by other relatives. This can be quite a severe test of one's devotion to God and Christ. Jesus warned: "I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Matt. 10:35, 36.

If this is what is occurring in your case then you are under test to show which is the stronger tie, the controlling one in your life. Is it your attitude toward your relatives or your love of God and Christ? To yield to this pressure could benefit neither you nor your relatives but, rather, would deprive them of the fine influence in the home that your being a servant of Jehovah can be. (1 Cor. 7:16) You can overcome this pressure by manifesting the fruits of God's spirit in this difficult situation and remembering what Jesus said to his disciples: "By endurance on your part you will acquire your souls."-Luke 21: 19; Ps. 27:10; Mark 10:29, 30.

Have you recently started association with Jehovah's witnesses at their Kingdom Hall? Be prepared to hear and bear derogatory comments from relatives and former friends about your new associates. Do not be discouraged if they seem shocked and protest: "No! not one of Jehovah's witnesses! Anything else but that!" Why be discouraged when people make such remarks? In a similar way, nineteen hundred years ago people tried to discourage those who listened to Jesus, saying: "You have not been misled also, have you? Not one of the rulers or of the Pharisees [nobody of any consequence!] has put faith in him, has he?" Take courage; speak up as Nicodemus did.—John 7:47-51; 1 Cor. 1:26-29.

### INDIFFERENCE

The indifferent attitude of persons encountered in the house-to-house ministry also exerts pressure tending to cause discouragement to some Christian ministers. In some localities a minister may go for hours from house to house and find very little response, getting to speak only very briefly at some doors, meeting cold indifference at many doors and experiencing insults at a few. But despite all this, is his ministry fruitless? He is pleasing the Creator by obeying His command to preach; he is giving a witness whether people accept or reject; he is working for the salvation of those who listen, and some will; and he is making sure of his own salvation. Not a fruitless ministry by any means!-Matt. 24:14; Ezek. 2:5; 1 Tim. 4:16.

Not everyone listened to Jesus. The people in his hometown did not accept him. The Christian minister is not greater than Jesus is and thus should not be discouraged if people treat him as they did the Son of God. (Matt. 10:24, 25) After Noah preached for forty to fifty years no one but his own household entered the ark. Moses kept going back to Pharaoh not because he thought Pharaoh would join in true worship, but in obedience to Jehovah. Jeremiah was told by Jehovah, not, 'I have some good territory for you as a preaching assignment,' but, rather, 'When you preach they are certain to fight against you.' Do not be discouraged; if you rely on Jehovah, he will be with you as he was with Jeremiah.-Jer. 1:19.

### SPEAKING ABILITY

Sometimes a person can get discouraged because he compares his speaking ability with that of another who is more adept at speaking. Or a Christian minister might feel inadequate to meet the better educated people in his preaching territory. But he should remember that no matter how poor his speaking ability is, in a sense it is better than that of those he calls on, because they can speak nothing about the Creator's purpose for our day.

It happened not long ago in Taiwan (Republic of China) that an older Christian minister who had recently learned to read felt extremely discouraged because in his door-to-door ministry he was asked

a question on a basic doctrinal matter and was unable to answer it. How did he overcome his discouragement? He acted on a suggestion from a helpful Christian associate that he should study more thoroughly and practice the art of teaching at home with the help of a new Bible-study aid in the Amis language. Some time afterward he had a most enjoyable and encouraging experience. He met a seminary student of his own tribe who took issue on the Trinity doctrine. This time the minister was able to use the things he had learned from teaching his family to overcome the objections on this and other doctrinal matters.

It is good to realize in advance that many will show interest at the start but will fall away later. As Jesus' parable at Matthew 13:3-9 foretold, not all seeds would develop to the mature, fruit-bearing stage. Some are quickly lost through persecution, others come to the point where they accept God's truth but, because of their relatives or associates, give in to fear of man. Others are choked off, being "too busy" with entertainment and materialistic pursuits. Jehovah's ministers should not be discouraged. They have heard the Word of God. Jehovah's blessings will be on them if, now, they "retain it and bear fruit with endurance."-Luke 8:15.

### DO YOU DISCOURAGE OTHERS?

Realizing how our loved ones and our Christian brothers react when discouraged, true Christians will endeavor to refrain from saying or doing anything that would tend to cause discouragement. When due praise is withheld, the person to whom it is denied may feel pressure leading to discouragement. For example, a dinner guest commented to his friend, "Your wife is a good cook." The host said, "Sure, but I wouldn't tell her about it." The guest

noted that relations in that home were not as pleasant as where appreciative expressions of praise were given by members of the family.—Prov. 31:28.

Husbands and children also thrive on well-deserved praise, like oil that will make the machinery of life run more smoothly. One mother who often had to discipline her child relates that one day she was especially good. That night the mother heard her sobbing. The little girl asked between sobs, "Haven't I been a pretty good girl today?" The mother admitted that the question went through her like a knife. Though her child had tried hard to obey, she had put her to bed without a word of appreciation. It caused discouragement.

Pressure tending toward discouragement may come even from well-meaning though misguided friends or Christian brothers. When Jesus informed his disciples of the suffering he must undergo in God's service, sincere Peter "took him aside and commenced raising strong objections," but Jesus resisted this pressure, administering a strong rebuke to sentimental Peter.—Matt. 16:21-23.

In a certain African country there was recently a great need for a mature, experienced missionary to travel as a district overseer, visiting congregations of Christian ministers. A qualified minister was seriously considering taking up the assignment, which involved some dangers and many hardships and trials. Some companions emphasized these difficulties, and their remarks were a source of pressure that certainly was not encouraging. Would he accept the privilege of service or would he be influenced by expressions that were "not God's thoughts, but those of men"? Prayerfully he considered the matter, accepted the service assignment and is experiencing numerous joys and blessings in this field of service.

If you are faced with similar circumstances, when you perceive what Jehovah's will is for you, then give your answer to those who try to discourage, just as the apostle Paul did: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:12-14.

Do not, therefore, be a source of discouragement-producing pressure. "On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all."—1 Thess. 5:14.

### YOU CAN OVERCOME THE PRESSURES

You can overcome the pressures that tend to cause discouragement. Jesus Christ did. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously."—1 Pet. 2:21-23.

Yes, you can overcome the pressures. Jeremiah did. How? He kept focusing his thoughts on Jehovah through prayer and bestirred himself to more zealous activity in Jehovah's service.—Jer. 20:11, 13.

You can overcome the pressures just as Paul did. Though "pressed in every way . . . perplexed . . . persecuted . . . thrown

down . . . brought face to face with death," "afflicted in every manner," he relied on "God, who comforts those laid low." (2 Cor. 4:8-11; 7:5, 6) Be encouraged in the right course by these and other faithful examples.

What if workmates, relatives and acquaintances continue to oppose or remain indifferent? Keep in mind what Jesus foretold: "I tell you, In that night two men will be in one bed; the one will be taken along, but the other will be abandoned. There will be two women grinding at the same mill; the one will be taken along, but the other will be abandoned." (Luke 17:34, 35) You do not want to be among those "abandoned" by God! You want to be among those who are "taken along"; that is, among those who receive a favorable standing with God and who are brought into the way of salvation.

So maintain the right outlook; it will help you to persevere under difficult circumstances. Associate with fellow believers: enjoy an interchange of encouragement at meetings of the Christian congregation. Their good reports and experiences will encourage you. Read the Bible; in it you will find the "word of encouragement." (Heb. 13:22) Try never to let a day go by without taking in some spiritual food. (Josh. 1:8) Turn to Jehovah, the God of all comfort; lean upon Him. Seek greater happiness by giving to others. Do not give up. Be determined to overcome the pressures that tend to discourage. With Jehovah's help you can and will overcome.

### No Evidence Against Special Creation

It is significant that the <code>Encyclopædia Britannica</code>, a staunch upholder of the evolution theory, should observe: "There is, however, nothing in the study of living forms alone definitely to exclude the possibility that (as indicated by a strict interpretation of the Book of Genesis) we are part of a special, direct creation, and that, although modification of the animals thus created may occur, these modifications have been only of a minor nature, not meriting the designation of a major evolutionary process."—1965 Edition, Volume 17, page 108.



# DO YOU ASSOCIATE



### ERELY ATTEND?

ERHAPS you have thought that there is little difference between attending meetings of Jehovah's witnesses and associating with Jehovah's witnesses. Actually there is quite a difference. Not all those who attend these meetings really associate.

To help appreciate how one can attend meetings and yet not be associating, consider the Bible account at Job 1:6. Here it shows that not only human servants of God attend meetings, but even the spirit sons of God have appointed times to come before Jehovah God. The account says: "Now it came to be the day when the sons of the true God entered to take their station before Jehovah, and even Satan proceeded to enter right among them." Satan attended that meeting, but was he truly associating with Jehovah God and the faithful spirit sons of God gathered there? Not really.

To attend means "to be present." This was the case with Satan in this particular instance. But the word associate means more. It means to "join as a friend, companion, partner or confederate," or "to unite in company; to be or go together as companions; also, to unite in action; join for a common purpose."

Now certainly these terms did not apply to Satan in his attendance at this meeting. He certainly was not joining with Jehovah God. He proved to be no friend of Jehovah. Nor did Satan view the faithful sons of God as his friends or companions. In fact, he called into question their motives for serving God.

We can appreciate, then, that whether we really associate with others is determined not by our mere presence, but, rather, by our attitude or feeling toward the ones who are present there with us.

### GENUINE BROTHERS

Jehovah's witnesses refer to one another as "brother" and "sister." This denotes the close relationship that should exist among all servants of Jehovah God. The term "brother" literally means son of the same parents. But do we really feel such a close relationship with those who are dedicated servants of our Father, Jehovah God? Or do we merely use the term "brother" because we 'picked it up,' because that is what Jehovah's witnesses call one another?

It is of interest to observe that the fleshly brothers Cain and Abel claimed to be worshipers of Jehovah, which would make them spiritual brothers as well. On one occasion, the Bible says: "Jehovah said to Cain: 'Where is Abel your brother?' and he said: 'I do not know. Am I my brother's guardian?" (Gen. 4:9) Cain had recently murdered his brother, but did you notice that he did not hesitate to use the term "brother"?

This shows that more is required than merely to call another person "brother" or "sister." Rather, we need to cultivate the close love that really proves us to be When you come to meetings of Jebovain and

a brother or sister to our Christian associates. It is necessary that we love "neither in word nor with the tongue, but in deed and truth." The Christian command is "that the one who loves God should be loving his brother also."—1 John 3:18; 4:21.

### REAL FRIENDS

As already noted, one of the definitions of the word associate is "to join as a friend." Jehovah's witnesses frequently use the term "friends" when they refer to their Christian brothers and sisters. But to be a real friend involves more than attending meetings with another, or even being acquainted with another's name. It means that we have cultivated an affection for the person.

What is the basis for cultivating real friends? Jesus indicated this when he said: "You are my friends if you do what I am commanding you." (John 15:14) This shows that true Christian friendships are established upon mutual interest in doing what Christ commands. Jesus' friends are those who obey him—it makes no difference to him what their age, national background or race is. So it is among true Christians. Yes, mutual interest in serving God draws them closer together than can even family ties.

Jesus Christ indicated that this is the way it should be. For on one occasion, when it was reported to him that his mother and fleshly brothers wanted to see him, Jesus said: "My mother and my brothers are these who hear the word of God and do it."—Luke 8:21.

### COMPANIONSHIP

To associate also involves 'joining as a companion.' And what is a companion? He is one who goes along with another, one who shares what another is doing. When you come to meetings of Jehovah's

witnesses, do you really feel that you are a companion of those present, or do you still feel somewhat out of place?

If you feel awkward, or that you do not 'fit in,' could it be that you are not yet fully sharing, or going along with, what Jehovah's people are doing? Jehovah's witnesses are devoted completely to 'preaching the good news of the kingdom in all the inhabited earth before the end comes.' (Matt. 24:14) Thus, really to associate as companions with them you need to become involved wholeheartedly in this preaching activity. You need to pursue a course of life that is in complete harmony with Christian principles.

### PARTNERSHIP

Another definition of the verb associate is 'to join as a partner.' A partner is defined as 'a player on the same side,' 'one who shares.' Do you really feel as a partner to those at the meetings? Do you really feel that you are all on the same side? The Bible psalmist wrote: "A partner I am of all those who do fear you [Jehovah], and of those keeping your orders." (Ps. 119:63) If you are determined to take an uncompromising stand on the side of Jehovah God and his kingdom, you should feel close partnership with those at the meetings.

The psalmist David expressed the feeling of ones who really associate with God's people when he exclaimed: "I rejoiced when they were saying to me: "To the house of Jehovah let us go." (Ps. 122:1) Yes, David rejoiced for the opportunity to associate with the people of God. And notice the expression "let us go." Not only was he concerned with his own attendance, but he felt close to all those expressing interest in Jehovah's worship. May you have this same feeling as you share in the meetings of Jehovah's witnesses.



Is THERE any place on earth where peace truly exists? Perhaps as you consider the widespread unrest, turmoil and war you may be hard pressed to name even one peaceful place. Would it surprise you, then, to learn that genuine peace really does exist, and that in many places throughout the earth?

The existence of genuine peace was powerfully demonstrated this summer when hundreds of thousands of Jehovah's witnesses from more than a hundred lands met at thirteen assembly locations in Europe and North America. The conduct of the delegates showed that peaceableness is part of their everyday lives. Furthermore, delegates to the "Peace on Earth" International Assembly were cheered by reports that peace was being enjoyed and promoted earth wide.

### IN THE NEAR EAST

Almost daily there are reports in the public press about the violence in the Near East, and the deep-seated hatreds that the Arabs and the Jews have for one another. Yet, is this always the case?

An assembly delegate reported that in Israel some from among both Jews and

Arabs have accepted Bible truths and have become Christian "brothers." "There is complete harmony among them," he explained. "This was manifest in a special way during the critical days of the 'six-day war' in 1967, when tension and distrust between racial groups reached a peak." As is always true of Jehovah's witnesses, they were completely neutral in regard to the war.

Of the situation during the war, he observed: "We maintained a full program of meetings, even though we had to black out the Kingdom Hall, and the Jewish and Arabic brothers came together right through the war days without a

trace of the suspicion and distrust that affected everyone else."

The genuine love these Christian brothers hold for one another is noted by this report: "During the fighting Israel occupied areas formerly under Jordan and we knew that there were some brothers in that section, so one day, a few days after the war, we set out to search for them. A brother knew of one family and thought that he could find their home. I shall never forget the experience of driving across the former barbed-wire barriers and heading north from Jerusalem to the town of Ramallah, with signs of war damage and deserted houses all along the way.

"We found the house eventually and as we approached naturally we wondered: ... 'Are any of the brothers here?' We tapped at the outside door and the door was cautiously opened ... can you imagine how we felt when we found that there were twenty Witnesses there, holding their weekly Watchtower study? What a welcome they gave us!"

Bordering Israel on the north is the Arab country of Lebanon. There, too, Je-

hovah's witnesses stand for peace. However, their experience in Lebanon is similar to that realized by the Bible psalmist, who wrote: "I stand for peace; but when I speak, they are for war."-Ps. 120:7.

Both the Moslems and nominal Christians in Lebanon oppose Jehovah's witnesses, although they also violently fight each other. In small towns, for example, priests are able to influence schoolchildren to stone the Witnesses as they go about their ministry. However, Jehovah's witnesses continue to pursue peace. For example, in one town two missionaries peacefully endured such harassment for two years before moving to another area. An assembly delegate reported this interesting result:

"Several years later, while attending a district assembly, a young Witness introduced himself to the two missionaries and said: 'You don't know me, but I remember you. You used to serve in our town and I was one of those young children who used to throw stones at you. I wish I had known the truth then so I could have served with you instead of persecuting you.' "

The peaceful course of the missionaries had greatly impressed him. He is now a special pioneer minister of Jehovah's witnesses.

Not far away, on the Mediterranean island of Cyprus, Turks and Greeks are in an almost constant state of war. The divisions among them are considered irreparable by some worldly authorities. Nevertheless, Greeks and Turks who become Jehovah's witnesses live in peace with one another. "Because of this peace and unity," the delegate from Cyprus reported, "Jehovah God has blessed us with fine growth." He then went on to cite an experience that illustrates the effect the Bible's peaceful message can have.

"In a village," he explained, "there was

a prominent revolutionary. Everybody was scared of him because he was a real troublemaker. At night he would often go to the coffee shops and after having had some strong drink he would pull out his guns and shoot out the lights. But Bible truth changed this man. A Bible study was started and he began coming to meetings of the Christian congregation. He stopped quarreling with his fellow villagers and became a peaceful man. This impressed the villagers very much so that they began to talk favorably about Jehovah's witnesses."

### PEACE IN AFRICA

People generally think of Africa as one of the most strife-torn places on earth. Revolution is the order of the day. Yet genuine peace is being enjoyed by an everincreasing number of persons there, yes, by literally tens of thousands of them. Illustrating this was the report at the "Peace on Earth" International Assembly by a delegate representing the Congo (Kinshasa). He explained:

"There has been a state of war here for a long time. But the peaceful Christian message can change warlike dispositions to peaceful ones. For example, a man entered the Congo as a freedom fighter. In his home country he was viewed as a dangerous rebel, one engaged in guerrilla warfare. A missionary started a study with him. Six months later he started attending meetings. A year later he was baptized, and eventually he was appointed as a servant in the Christian congregation.

"Despite the fact that he expected to face a jail sentence if he returned to his home, he did return, together with his Christian wife, to preach the Bible message of peace to his own people. What a surprise he received on his return! Instead of being imprisoned, government officials received him kindly and gave him back his former secular job. They had heard that he had become one of Jehovah's witnesses, and knew that he presented no further danger to the government but that he was now a man of peace."

### THE BASIS FOR ENJOYING PEACE

Why are Jehovah's witnesses able to live together at peace, while other peoples so often hate and fight one another? An experience in the Congo Republic (Brazzaville) points to the answer. An assembly delegate explained:

"When one of Jehovah's witnesses recently took a Bible to his fleshly brother in prison, the prison warden asked: 'What is your brother's religion?'

"'Protestant,' the Witness replied.

"'Why was he imprisoned?' inquired the warden.

"'For concealing weapons,' replied the Witness.

"'What was the religion of the former president of the Republic?' the warden further inquired.

"The Witness knew and replied that he, too, was a Protestant. Without knowing that the person to whom he was speaking was one of Jehovah's witnesses, the warden then said: "The Bible does not belong to the Protestants. If it did, then the former president would not have killed so many people, and your brother would not have had weapons in his possession. This book is only for Jehovah's witnesses."

Yes, it is clear to many people that the Bible is the book most prominently used by Jehovah's witnesses. And it is the putting into practice of the teachings of this book, the Word of God, that enables Jehovah's witnesses to live such peaceful lives.

PROCLAIMING GOD'S MESSAGE OF PEACE
Realizing that the Bible provides the basis for enjoying true peace and content-

ment, Jehovah's witnesses zealously share in proclaiming its message. To do this frequently involves significant adjustments in their lives. At the "Peace on Earth" International Assembly in New York, a delegate from Japan noted such an example.

"In April of 1969," he reported, "the Asahi golf magazine described in three pages of pictures the new occupation of a well-known professional golfer. This young man had sacrificed a brilliant career in sport in order to become a humble full-time minister of Jehovah's witnesses." He recognized the urgency of proclaiming God's message of peace that he had accepted.

In Guatemala a seventeen-year-old Witness, who lives with her mother and stepfather, also recognized the importance of sharing in the full-time ministry. But where would she receive the financial assistance, since wages are so low in that country? An assembly delegate representing Guatemala explained:

"She got to know her real father for the first time. And he was glad to see her and generously offered her a small allowance each month to support her, and with this she is able to share in the full-time ministry."

Is this such an unusual experience, you may wonder? Yes, it is, for, as the assembly delegate explained: "Few young girls in the full-time ministry of Jehovah's witnesses receive help from their father who is also a Catholic priest."

As evidence of the increase in the number of persons proclaiming God's message of peace, consider the situation in the Philippines. A peak of 48,251 ministers was recently reached. Reported the delegate from there: "In the first eight months of the 1969 service year (from September to April), there were 4,361 new ministers who symbolized their dedi-

cation by water baptism. This is an average of 545 each month for that period, or eighteen a day!"

An assembly delegate from the Congo (Kinshasa) reported that Jehovah's witnesses there had increased from 1,000 in 1960 to 11,518 this year. "We recently had a series of eight district assemblies," he added, "with an attendance of 26,000, and at the memorial of Christ's death we had over 39,000 in attendance." Throughout the world in April, there were 1,322,001 proclaimers of God's message of peace!

### PART PLAYED BY "TRUTH" BOOK

In the summer of 1968 Jehovah's witnesses published the small Bible-study help *The Truth That Leads to Eternal Life*. It presents in easy-to-grasp language the principal teachings of God's beautiful Word of Truth, the Bible. Already over sixteen million copies of the *Truth* book in many languages have been printed! One delegate after another at the "Peace on Earth" assembly reported on the marvelous results this publication is having in gathering together those who truly love God and the peace he promises to bring to earth. For example, a delegate from Canada said:

"One interested person in Canada read the *Truth* book three times in rapid succession as soon as he received it. Even before the Witness made the first return visit on him, he had resigned from his church of Christendom, demanded that his children be taken out of a religious school system, and made other changes in his life. When the Witness did return, this sheeplike person's first question was, "What do I have to do to get baptized?" And he was serious about it!"

A delegate from Britain reported: "One of our full-time preachers placed the *Truth* book with a young Catholic woman. When she called back the next week she

learned that the woman had read the entire book on the day she received it. The woman said to the full-time minister: 'You know we are living in the last days, don't you?' And then she continued telling all she had read in the book, just as if she were witnessing to the Witness.

"A study was arranged and within two weeks the woman was attending meetings. She quickly started in the ministry and was baptized at the next circuit assembly. Her husband also started to study, attended meetings, shared in the ministry, and planned baptism at London's 'Peace on Earth' assembly."

A similar experience was described by a representative from New Zealand. He said: "At the end of 1968 a Bible study was started in the *Truth* book with a young couple. By the time they had studied the third chapter they began to attend meetings. By the fifth chapter they started out in the field ministry. As they came to chapter ten, the husband began to conduct a Bible study of his own with another young couple.

"After this second study had been conducted for three months the man of this household also began to share regularly in the preaching work. Thus, within six months of starting the original study, two families were spreading God's message of peace. The first couple were baptized in May, and the second planned baptism at one of the 'Peace on Earth' International Assemblies this year!"

On the average, some 8,000 persons each month have been joining themselves to Jehovah's witnesses and symbolizing their dedication to God by water baptism. As a result, even now they are enjoying peace in association with fellow believers from all races and nationalities, and they look forward to God's new system of things when permanent peace will be established earth wide.



• What is meant, at John 7:39, when it says, "for as yet there was no spirit"?—A. A., U.S.A.

Essentially it means that none of Christ's disciples had yet been anointed with holy spirit and called to heavenly life.

About a half year before his death Jesus said: "If anyone is thirsty, let him come to me and drink. He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'" Then the inspired account goes on to say: "However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit, because Jesus had not yet been glorified."—John 7:37-39.

Clearly Jesus did not mean that God's active force or holy spirit had not been in existence up till then, the time of the festival of tabernacles in 32 C.E. He and his hearers knew that God had long used his holy spirit. (Gen. 1:2; 2 Sam. 23:2; Acts 28:25) God's spirit rested upon faithful servants such as Othniel, Jephthah and Samson. (Judg. 3:9, 10; 11:29; 15:14) But there was a way in which the spirit had not yet been used in connection with imperfect humans. None of those faithful servants had, by means of the spirit, been called to heavenly life.

During the festival of tabernacles a Jewish priest would go down to the pool of Siloam in Jerusalem and bring a golden vessel of water up to the temple. Likely drawing on this practice, Jesus said that something more refreshing and important was to come. And that future "living water" would somehow be linked with his followers' receiving God's spirit.

On the night before he died Jesus told his apostles that he would send to them the holy spirit of truth, which would bring back to their minds all the things he had told them. (John 14:16, 17, 26) Does that mean that they did not have any of the spirit then? No, for by means of the spirit they had been able to perform miraculous cures in connection with their teaching. (Matt. 10:5-8) And because of that spirit they understood many spiritual things Jesus taught. But because they had not yet received the anointing with spirit that Jesus

spoke of in John 7:39, a whole segment of his teachings was still beyond their grasp. For instance, they did not discern that Christ would be raised from the dead to spirit life on the third day, or that his kingdom was to be in heaven. (John 20:9; Acts 1:6) This is understandable, since the idea of humans becoming spirit creatures and living in heaven was foreign to them. Once they themselves were anointed with spirit and given the heavenly hope, they could grasp the meaning of what Christ had said on such things.

Even when Jesus was appearing to his apostles after his resurrection "there was no spirit" in the sense that he meant at John 7:39. The resurrected Christ promised them: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me." (Acts 1:8) They had already been witnesses about Jesus as the Messiah, but they had not borne witness about his ruling in heaven as a spirit creature together with spirit associates who had formerly been humans.

Finally, on Pentecost 33 C.E. Jesus poured out upon his followers the holy spirit that he, as a glorified spirit, had received from Jehovah. (Acts 2:4, 33) This was the first time that imperfect humans had been given the hope of spirit life in heaven. Having this anointing, the Christians were able to understand the meaning of the many things that Jesus had told them. Also, they had a work to do.

Those anointed Christians were to be "witnesses" about Jesus in a new sense. They now had the 'holy spirit, which was a token in advance of their inheritance' in heaven. (Eph. 1: 13, 14) With their preaching about the heavenly kingdom, they had flowing 'out from their inmost parts streams of living water,' for the life-giving waters of truth they were sharing could lead to eternal life. And the assurance of that was not far off; the calling to heavenly life was available right then. On that very day three thousand souls took advantage of that "living water," were baptized and received the "free gift of the holy spirit."—Acts 2:38-42.

And Jehovah has continued to use such anointed Christians. Through them he has provided understanding of his purposes, including the prospect for humans of this generation who exercise faith in Christ to survive the end of this wicked system and live forever on a paradise earth. How true have been Jesus' words at John 7:38, 39 regarding the anointing with holy spirit and the "living water" flowing through Christians called to life in heaven!

## "Peace on Earth" Assemblies Come to Europe

OLLOWING eight international gatherings of Jehovah's witnesses in the United States and Canada, the first of six in Europe began in London, July 29. What a thrill to see 55,390 present on the opening day, despite an all-day rain!

Where did so many come from and where did they stay? Besides delegates from Britain over one hundred planes brought more than 4,000 from many other lands. Residents of London, in turn, opened their homes to thousands. One householder, already accommodating eight Witnesses, thought they were such 'nice people,' she asked if it were possible to send her five more.

During the assembly 2,215 were baptized in symbol of their dedication to Jehovah. Excellent! This figure is not far from some recent yearly totals for all of Britain.

The climax came on Sunday, August 3. Wembley Stadium was overflowing, tier upon tier, and even the cinder racetrack with its extra

seats was filled. Present in and about the Stadium, 82,416! They had come to hear the Watch Tower Society's president, N. H. Knorr, deliver the talk "The Approaching Peace of a Thousand Years."

If all the Witnesses in Britain (some 58,000) were in attendance, plus the 4,000 overseas delegates, still there were at least 20,000 of the public also present!

With only a one-day interval following this London assembly, thousands gathered simultaneously at Copenhagen and Paris. By cable it was reported that 42,073 attended the public talk in Copenhagen, with 1,407 being baptized. In Paris, where 47,480 attended the public talk, there was an unprecedented percentage baptized, 3,619!

So, while tens of thousands were converging on Nuremberg and Rome for similar assemblies, already at these three European gatherings 171,969 had learned how they can enjoy the approaching peace of a thousand years.



### **ANNOUNCEMENTS**



### FIELD MINISTRY

It was the Lord Jesus Christ who put it into the hearts of his followers to expand, to spread world wide the teachings that he had heard from God. So the disciples of Jesus went out beyond the Jewish realm, and there was wonderful expansion, the good news being preached "in all creation that is under heaven." (Col. 1:23) Today the good news of God's kingdom is going to all corners of the earth, and Jehovah's witnesses feel great urgency because of Jesus' words at Matthew 24:14. They know this is the time to watch oneself and one's teaching. (1 Tim. 4:16) They fully realize that they will not save themselves by being interested only in themselves; so they work in the interest of others, preaching and teaching them God's truths. As they accomplish their ministry during September, they will be offering the book The Truth That Leads to Eternal Life, for only 25c.

### "WATCHTOWER" STUDIES FOR THE WEEKS

of mould to down to the pool of bluew reeing

September 28: Return Evil for Evil to No One, ¶1-13, and Conquering the Evil with the Good in Modern Times, ¶1-3. Page 553. Songs to Be Used: 15, 34.

October 5: Conquering the Evil with the Good in Modern Times, ¶4-19. Page 559. Songs to Be Used: 37, 52.

# Announcing JEHOVAH'S KINGDOM **OCTOBER 1, 1969** Semimonthly **PAY ATTENTION TO** "THE PROPHETIC WORD" ROPHETIC PATTERN FOR OUR DAY DO YOU CONTINUE TO MAKE PROGRESS? EUROPEAN "PEACE ON EARTH" ASSEMBLIES BUILD FAITH

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

0

#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

#### CONTENTS

The Blessing of Having Much to Do	579
Do You Continue to Make Progress?	581
Pay Attention to "The Prophetic Word"	585
A Prophetic Pattern for Our Day	592
Christians Maintain the Assault on False Religion	599
European "Peace on Earth" Assemblies Build Faith	600
Questions from Readers	607

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

tio asen the tollowill shipping will	appear neurita rua estations.
AS - American Standard Version	Le - Isaac Leeser's version
AT-An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version JP - Jewish Publication Soc.	RS - Revised Standard Version
JP - Jewish Publication Soc.	Ya - Robert Young's version

#### Average printing each issue: 5,800,000 Five cents a copy

	Watchtower" Semimonth		in the Follo	wing 72 Lang Monthly	uages
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Melanesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Samoan Sango	Siamese Silozi Sinhalese Sloveniar Swahili Tamil Tswans Tumbuka Turkish Twi
Armenian Bengali	Monthly Bicol Burmese	Croatian Efik	Malayalam Marathi	Sepedi Serbian Yearly subscri	Urdu

Bengali	Burmese	Efik					
					Yearly st	abscripti	on rates
Wateh	Tower Son	lety offices			for semin	nonthly	editions
	U.S., 117 A			N.Y.	11201		\$1
	11 Beresfor						\$1 \$1
	50 Bridgela						\$1
	Watch Tower					7	9/-
	W.I., 41 Tr						9/-
New Zeala	nd, 621 Ne	w North R	d. Aucklas	nd 3			90c
	ca, Private				Transvaal		70c
	W.I., 21 T						\$2
		ly editions					-

Remittances for subcriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old andress label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A

# The Blessing of HAVING MUCH TO DO

Is Having much to do a blessing? How can that be? some may ask. Does not the Bible tell us that work is a curse that God placed upon man? Unfortunately that is one of the popular misconceptions about the Bible that is held by some who profess to understand it.

Thus Professor W. R. Bowie, in commenting on Genesis 3:17-19, states: "Work is represented as the curse laid upon Adam and his descendants. To have to work . . . seemed to the human instinct to be the mark of punishment. . . . The men who shaped the traditions which have come down in Genesis were here trying to interpret experience and the good and bad they found in it. The necessity of labor was something they did not like; so they regarded it as evil. It felt like punishment, so they concluded that it was punishment."—The Interpreter's Bible, Vol. 1, p. 511.

After Adam had disobeyed, God said to him: "Cursed is the ground on your account... In the sweat of your face you will eat bread until you return to the

ground, for out of it you were taken." The ground was cursed, but is work itself a curse?—Gen. 3:17-19.

Number 19

Man, when

first created and perfect, was given work to do. "Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it." This garden of Eden was a vast park, large enough to accommodate some of all the species of land animals that God created, for Adam named them all without leaving Eden. To take care of such a large park and cultivate it meant work. But it was not grievous, backbreaking labor. It was a joy. Such work was not a curse.—Gen. 2:15.

October 1, 1969

That this is the right conclusion can be seen from the rest of the Holy Scriptures. They tell us to do with our very power what our hands find to do, for in the grave we can no longer work. (Eccl. 9:10) The lazy one "will be of little means," the Bible says, "but the hand of the diligent one is what will make one rich." (Prov. 10:4) We are warned that the lazy one "is a brother to the one causing ruin," chief of whom is none other than Satan himself! (Prov. 18:9) Well did King Solomon say: "I have come to know that there

is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God."—Eccl. 3:12, 13.

Jesus Christ, when upon earth, stated that his Father kept on working and that he also worked. (John 5:17) And repeatedly the apostle Paul counseled others to work as well as telling of his own labors: "Do not loiter at your business. Be aglow with the spirit." "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."—Rom. 12:11; Eph. 4:28; 2 Cor. 11:27.

Among the blessings of having much to do is that it helps to keep us out of trouble. This principle is supported by the words of the apostle Paul that young widows should marry and rear children because having much to do would be a safeguard to them.—1 Tim. 2:15; 5:14.

Having much to do is also a blessing in that it helps to make time fly by fast. This is a fact especially appreciated by those retired because of their age. Without having anything to do or having too little to do they are apt to become frustrated, bored.

And it should especially be observed that having much to do is also a blessing in that with it goes the satisfaction of having accomplished much. But, of course, it is taken for granted that the work here being considered is honorable, honest toil. Those who work at robbing, cheating or otherwise selfishly exploiting others cannot expect any blessings from having much of such things to do, however much they may at the time benefit materially from it!

It may well be said that no group today is busier than the Christian witnesses of Jehovah. They do much private Bible study, attend five weekly congregation meetings and spend much time each month preaching the good news of God's kingdom and making disciples of people, in addition to making honest provision of material things for themselves and their families. (Matt. 24:14; 28:19, 20) Having plenty to do in the Lord's work serves as a protection from many of the snares of the world, the flesh and the Devil. They also have the joy and satisfaction of bringing honor to Jehovah's name and bringing comfort to mourning truth-seekers. And they have the promise of the reward of eternal life.-1 Cor. 15:58; 2 Cor. 8: 21: 1 Tim. 5:8.

Should you visit an average congregation of these Witnesses and get acquainted with them you would find that they are truly a happy people. You would also likely discover that the happiest among them are those having the most to do in preaching and teaching God's Word to others. This is bound to bring many blessings, for there is more happiness in giving than there is in receiving.—Acts 20:35.

Not that the Witnesses are fanatics or extremists. They are reasonable. In particular, family men with positions of responsibility in the congregation are careful to be balanced in these matters. They recognize their responsibility to spend time with their families. They let their families share in their activities as much as possible, and especially do they make certain to study the Bible together. They also see to it that recreation is a family affair.

Can the Bible be charged with terming work a curse? Absolutely not! Is there blessing in having much to do? Yes, there is, if we are doing the right kind of work and balancing it with our other needs and the needs of our loved ones.



IN ALL levels of society there is interest in progress. Governments institute programs for the cultural, educational and economic progress of their citizens. Business corporations are always on the lookout for progressive-minded men to serve in administrative positions. And what parent is not joyful in noting commendation on the "Progress Report" his child brings home from school?

So it matters not where we look today, we observe that people are interested in progress. However, a brief reflection reveals that the progress the majority are interested in is of an economic or materialistic nature. Little or no emphasis is placed on moral or spiritual values. As a result, we are witnessing on a worldwide scale what happened to the ancient nation of Israel when too much emphasis was placed on the material side of life.

Appreciating the fact that materially prosperous persons may readily forget God and become self-confident, God's prophet Moses warned that nation as it stood ready to take possession of the rich land that God had promised it:

"Watch out for yourself that you may not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; for fear that you may eat and indeed satisfy yourself, and you may build good houses and indeed dwell in them, and your herd and your flock may increase, and silver and gold may increase for you, and all that is yours may increase; and your heart may indeed be lifted up and you may indeed forget Jehovah your God."—Deut. 8:11-14.

Later Bible history tells us that this is exactly what happened: "Israel began forgetting his Maker." (Hos. 8:14) Why, they even began worshiping a materialistic false god named Baal, attributing their material prosperity to him! So, instead of growing in favor with the true God, Jehovah, the nation retrogressed. Or, as Jehovah himself expressed it, "they became backward in direction and not forward." (Jer. 7:24) For failing to make spiritual progress due to lack of faith the nation was finally rejected by God.—Heb. 3:19.

Concerning the judgments executed by God on that nation of Israel the Christian apostle Paul wrote: "Now these things went on befalling them as examples, and they were written for a warning to us." (1 Cor. 10:11) Now what warning should we learn from that nation that "became backward in direction and not forward"? It is the lesson that if we do not continue to grow in faith toward God, to make spiritual progress, we will merit God's disapproval.

So, are you making spiritual progress? Are you growing in faith?

#### FAITH ESSENTIAL TO PROGRESS

At the mention of faith many are prone to respond: "Oh, I have faith in God!" Yet many of these have not even read the Bible, the Word of God. Therefore, what they may know about God is simply what others have told them. And in this day and age when so many are misrepresenting God we are justified in asking, "Do such ones really have an accurate knowledge of God?" Usually they do not. If we desire accurate knowledge it is vital that we study the Bible personally.

True faith is firm conviction based on an accurate knowledge of God's Word, which is the truth. (Rom. 10:17: John 17:17) The Bible defines true faith as "the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Real faith is founded on "realities," not hearsay.-Heb. 11:1.

Thus, without an accurate knowledge of God's Word it is impossible to have the faith with which to please God. Whether you continue to make spiritual progress or not really depends upon the depth of your appreciation of God and of his provisions for life. Such appreciation grows in relation to the knowledge you gain of him. Hence, what are you doing to increase your knowledge of God so as to deepen your appreciation, so as to build your faith?

#### NEED TO INCREASE IN ACCURATE KNOWLEDGE

You may have some knowledge of the Bible because you have read it. Or you may even have studied the Bible with those who distribute this journal, the Christian witnesses of Jehovah. And perhaps you have attended some of their meetings at the local Kingdom Hall. When you reflect on your present knowledge of the Bible as compared with the knowledge you possessed at the time of your first contact with Jehovah's witnesses, very likely you will find that you have increased in accurate Bible knowledge. But are you continuing to make spiritual advancement? Do you as yet "have faith to the preserving alive of the soul"? (Heb. 10:39) Or have you allowed the anxieties of life to interfere with your spiritual progress?

Jesus, in his illustration of the sower, showed that there would be those who would hear the word of truth, but who would allow "the anxiety of this system of things and the deceptive power of riches" to interfere with their spiritual progress. (Matt. 13:22) While it is true that in most parts of the earth it is becoming more difficult to provide the necessities of life, is this reason to allow a 'choking of the word'? Jesus showed that those who are overly concerned with daily necessities, such as what they will wear and what they will eat, are really lacking faith. (Matt. 6:30) If we have the same desire as Jesus' apostles, who said, "Give us more faith," then we will not neglect our spiritual needs because of anxiety over material things.—Luke 17:5.

Also, there are many persons who love God's Word but who are allowing relatives or friends to discourage them from taking the study of God's Word seriously. It may be said that such persons are hindered from making spiritual progress because they are caught in a snare, for "trembling at men is what lays a snare." (Prov. 29:25) Are you caught in that snare? If so, then you need to be reminded that it is not man, but Jehovah God who "should be the object of your fear, and he should be the One causing you to tremble."-Isa. 8:13.

NEXT ISSUE

The Approaching Peace

of a Thousand Years

We should have a reverent fear of God. a fear to displease him. "Jehovah is finding pleasure in those fearing him," but of the one who "shrinks back" he says, "my soul has no pleasure in him." (Ps. 147: 11: Heb. 10:38) So obviously there cannot be a shrinking back or compromising if we are going to receive the approval of the One who can reward us with everlasting life.

Those who are meeting successfully the challenges to their faith appreciate the

need to develop their faith through regular study of the Bible and through regular association with God's name people. They recognize the need to be "nour-

ished with the words of the faith" in order to grow firm in faith. (1 Tim. 4:6) In their desire to "grow to salvation" they have formed "a longing for the unadulterated milk belonging to the word." (1 Pet. 2:2) They are not satisfied with infrequent study of the Bible or with occasional feeding at God's spiritual table in the congregational meetings. If you are going to "go on . . . increasing in the accurate knowledge of God," you must follow their fine example of faith.-Col. 1:10.

#### MAKING PUBLIC DECLARATION OF YOUR FAITH

As you continue to grow in knowledge and understanding of the truth of God's Word, you will find your faith in God growing. The assured expectation of the fulfillment of God's promises respecting a new order of righteousness will become your expectation. When you read in the Bible the prophetic foregleams of God's new system of things, there will be cultivated within you the hope of living then to enjoy its blessings. (2 Pet. 3:13; Rev. 21:3, 4) And quite naturally you will have the urge to tell others of your Bible-based hope, to speak out of your heart's abundance.-Matt. 12:34.

The Christian apostle Paul felt the urge to make public declaration of his faith. (Rom. 10:10) He knew that God's "will is that all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Due to the accurate knowledge he had of the truth, he considered himself a debtor to all. In connec-

> tion with declaring the good news he said: "There is eagerness on my part to declare the good news . . . For I am not ashamed of the good news; it is, in

fact, God's power for salvation to everyone having faith." (Rom. 1:14-17) Will you manifest the eagerness of Paul in sharing the good news? Or will you be ashamed of the good news and thus remain silent?

The apostle Paul was not one to accept the undeserved kindness of God and miss its purpose. (2 Cor. 6:1) He realized that he was really in a race, the prize of which was life, and he was determined to run in such a way that he might attain it. "Therefore," he said, "the way I am running is not uncertainly." (1 Cor. 9:24-27) Rather, he was "stretching forward to the things ahead, . . . pursuing down toward the goal for the prize." He was making progress along the way that leads to life and encouraged us to do the same, saying: "To what extent we have made progress, let us go on walking orderly in this same routine."—Phil. 3:13-16.

To what extent have you made progress? Does attaining the prize of life mean as much to you as it did to Paul? Or are you running uncertainly, limping upon

two different opinions, so to speak? If you are not yet serving God with a complete heart, then do not the following words of the Christian apostle Peter apply in your case: "The time that has passed by is sufficient for you to have worked out the will of the nations"? (1 Pet. 4:3) Knowing that the will of the nations cannot prevail over the will of God, should you not respond affirmatively to the question, "Who is on Jehovah's side?" (Ex. 32:26) But perhaps you ask: "How can I declare myself on God's side?"

DECLARING YOURSELF ON GOD'S SIDE

You can declare yourself on God's side by humbly acknowledging that he is 'worthy to receive the glory and the honor because he created all things,' that "by him we have life and move and exist." (Rev. 4:11; Acts 17:28) This acknowledgment must be backed up by a decision on your part to do the will of God. This should be a decision based upon knowledge you have gained of God and his purposes, and a heartfelt desire to do his will. And how should this humble acknowledgment and decision to serve God be made known to him?

It is properly made known to God in prayer, even as Jesus did when presenting himself to do the will of his Father. At that time he said: "Look! I am come to do your will." (Heb. 10:9) Your decision or dedication to do God's will is a very important step forward in your life of praise to God. After taking it, you should then demonstrate to others that you have chosen to be found on Jehovah's side by submitting to water baptism, after the example of Jesus.—Matt. 3:13-17.

As seen in the light of Bible prophecy, present world events signify that the time left in which you can identify yourself on God's side is greatly reduced. Very shortly now God will put it in the minds of the rulers of the earth to destroy completely what remains of the world empire of false religion, "Babylon the Great." That day of the execution of God's judgment upon false religion will come suddenly, swiftly. Then it will be too late to make an escape from that harlot-like system that holds in bondage all those not enjoying the freedom that only true worship brings. Therefore, it is urgent to take the positive step of declaring yourself on Jehovah's side without delay.—Rev. 17:5, 16, 17; 18:21.

There is great joy that comes as a result of making spiritual advancement. And, because one's everlasting destiny is involved, indeed there is no advancement that is more urgent. Do not be discouraged by the progressive steps involved in attaining Christian maturity. As your faith grows through your receiving the Word of God into a right and good heart, it will motivate you to take each logical forward step.

Just as a child progresses toward adulthood little by little, in the same way you may expect to become full grown in a spiritual sense. And just as loving parents are ready to help their child advance toward physical, mental and emotional maturity, so the Christian witnesses of Jehovah are anxious to help you make progress toward spiritual maturity. They experience a unique joy in seeing persons with whom they study the Bible advance in knowledge and understanding of God's purposes to the point of also becoming active servants of God. Therefore, accept their assistance with the full assurance that it is being offered without ulterior motive, but rather out of genuine "love" that "does not look for its own interests."—1 Cor. 13:4, 5.

# PAY ATTENTION TO "THE PROPHETIC WORD" "You are doing well in paying attention to it as to a lamp shining in a dark place."—2 Pet. 1:19.

DARK gloom is settling down on mankind. Oh, there have been many predictions of better times, of 'a world made safe for democracy' and of 'four freedoms,' and glowing prophecies have been made concerning what the League of Nations, and later the United Nations, would accomplish. But somehow, all of these prophecies have gone unfulfilled. The situation is like that which caused God to declare, in another day of crisis: "And they try to heal the breakdown of my people lightly, saying, 'There is peace! There is peace!' when there is no peace." (Jer. 6:14) How true of this world today!

<sup>2</sup> Why is it that human forecasts of better times and of peace are all failing? For one thing, they are usually based on wishful thinking, rather than fact. Many of them are made for propaganda purposes. And most importantly, these human predictions run counter to God's inspired Word, the Bible. They are not in harmo-

ny with God's declared purposes for this earth. Jehovah God's utterance to these would-be prophets is: "For the thoughts of you people are not my thoughts, nor are my ways your ways." Concerning his own prophetic Word, he adds: "It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." (Isa. 55:8, 11) You, too, can have certain success by urgently heeding that Word!

#### A "SEED" OF VINDICATION

<sup>3</sup> Let us turn back the pages of the Bible to the first prophecy inspired by God, almost six thousand years ago. Listen to his judgment pronounced in Eden. It is against the renegade Satan, seducer of our first parents. Jehovah declares: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) A

How does God's prophetic Word well describe modern-day predictions by men?

<sup>2.</sup> Why do so many human forecasts fall? How do they contrast with Jehovah's prophetic utterances?

<sup>3. (</sup>a) Against whom was God's first prophecy spoken, and what does it foretell? (b) What basis is there for believing that peace and freedom will be restored to earth?

bruising of Satan's head is foretold. And note how the apostle Paul applies this scripture in writing to true lovers of God and righteousness: "For his part, the God who gives peace will crush Satan under your feet shortly." (Rom. 16:20) It is by the crushing of Satan and his "seed" that Jehovah brings real peace to this earth, restoring the groaning creation to "the glorious freedom of the children of God." Jehovah's prophecy in Eden provides the basis for this hope.—Rom. 8:20, 21.

But who is the woman's "seed"—the "seed" of vindication that upholds Jehovah's side of the issue against Satan? It was two thousand years after Eden that Jehovah shed much light on this question through his dealings with his "friend" Abraham—the first man called "prophet" in the Bible record. (Jas. 2:23; Gen. 20:7) Jehovah performed two noteworthy miracles in connection with faithful Abraham. The first of these was to empower Abraham and his wife, the long-barren Sarah, to produce their only son, Isaac, in their old age. (Gen. 21:1-7) Years later, when Isaac had grown to young manhood, Jehovah commanded Abraham to slay Isaac in sacrifice on Mount Moriah. Abraham obeyed. But as he was about to apply the knife to Isaac, another miracle! An angel called to Abraham to desist. And look! a ram was at hand to replace Isaac as the burnt sacrifice. Isaac was restored to Abraham, as though by a resurrection.

<sup>5</sup> How Abraham must have been stirred by what he next heard!—Jehovah's sworn utterance of prophecy, as conveyed through the angel: "That by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." That oath-bound promise has had remarkable fulfillment already. By cultivating faith like Abraham's you may have the joy of sharing in its further fulfillments.—Gen. 22:1-18; Heb. 11:8-19.

<sup>6</sup> During the next two thousand years, Jehovah's prophets down to Malachi, and to John the Baptist, continued to focus attention on the promised "seed." Isaac's own son, Jacob, prophesied that the "seed" would be a ruler called Shiloh, or "The One to Whom It Belongs," out of Judah. (Gen. 49:10) Isaiah foretold his being born of a virgin, from David's house, his humiliation and rejection and his sacrificial death. (Isa. 7:14; 9:6, 7; 28:16; 50: 6: 53:5-12) Daniel described him as "Messiah the Leader," and foretold the exact dates of his appearing and of his being cut off in death. (Dan. 9:24-27) Other prophets added minute details about his life and ministry, and his death and resurrection. (Mic. 5:2; Hos. 11:1; Zech. 9:9; 11:12; Ps. 22:16-18; 34:20; 16:10; 110:1) Did these hundreds of prophecies serve to identify the "seed" when this One finally appeared? Certainly they did, as Messiah's faithful disciples repeatedly testified under inspiration!—Matt. 1:22, 23; 2:15, 17, 18; 12:40; 21:4, 5; 27:9; Luke 2:11; John 19:23, 24, 31-37; Acts 2:29-36.

<sup>7</sup> No wonder that Peter, when questioned, could say so positively to that One: "You are the Christ, the Son of the living

<sup>4. (</sup>a) Who was first called a "prophet" in the Bible?
(b) What two noteworthy miracles were performed in connection with Isaac?

<sup>5.</sup> What sworn promise did Jehovah make to Abraham, and how may you share in its fulfillment?

<sup>6. (</sup>a) What are some of the things prophesied concerning the "seed"? (b) What important purpose did these prophecies accomplish?

<sup>7. (</sup>a) How did Jesus' apostles positively identify the "seed"? (b) To what glorious fulfillment did four thousand years of prophesying come?

God"! (Matt. 16:16) To which Paul adds his testimony: "Now the promises were spoken to Abraham and to his seed. It says, not: 'And to seeds,' as in the case of many such, but as in the case of one: 'And to your seed,' who is Christ." (Gal. 3: 16) So, here was the "seed" of vindication promised in Eden—and Abraham's "seed." Surely, four thousand years of prophesying had not been in vain! How wonderfully had the Edenic and Abrahamic promises blended in their fulfillment! For the miraculous birth of Isaac, in Abraham's and Sarah's old age, had well represented God sending forth the promised "seed" from his heavenly, wifelike organization of holy angels, after four millenniums of waiting. And the circumstances surrounding the sacrifice of Isaac tied in with the Edenic 'seed's' receiving a 'heel bruise' from which he could be recovered, for here was pictured Jesus' great sacrifice on earth, and his restoration to his Father's heavenly presence by a resurrection. Here, then, is grand assurance that all of Jehovah's prophecies will come to glorious fulfillment.

\*The apostle Paul was inspired, also, to explain the multiplying of Abraham's "seed"—"like the stars of the heavens and like the grains of the sand that are on the seashore." He described Jesus' anointed followers as becoming "all one person in union with Christ Jesus. . . . really Abraham's seed, heirs with reference to a promise." They are to inherit the heavenly kingdom with Christ. But not for always did their number remain indeterminate 'like the stars and grains of sand,' for God later revealed that this spiritual Israel is made up of 144,000 redeemed from the earth.—Gal. 3:28, 29; Rev. 7:4; 14:1, 3.

9 In marvelous portrayal of the glorious

service to be performed by the promised "seed," Jehovah used Abraham's fleshly seed, ancient Israel, in making prophetic patterns. Following the inspired "blueprint" from Jehovah, skilled workmen, filled with "the spirit of God," built the tabernacle, with its tent and furnishings. (Ex. 35:30-36:3) Here for about five hundred years, and for a further four hundred years at the temple built by Solomon, Israel's priesthood was obliged to make the sacrifices commanded by Jehovah. Probably millions of sacrifices were offered over the centuries, and all of these 'bore witness to Jesus,' pointing to his perfect human sacrifice and his work as resurrected High Priest in ministering to those of mankind "earnestly looking for him for their salvation."—Heb. 7:26-28; 9:23-28; Rev. 19:10.

10 Jesus proved to be a "seed" of vindication, in that he kept flawless integrity to Jehovah and magnified Jehovah, even while receiving the painful 'heel wound' on the torture stake. In this, Jehovah God was blessed, as the One typified by Abraham. (Gen. 22:17) But further blessing was to come! In showing the fulfillment of Psalm 110, Paul states of Jesus: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13) Ah, "his enemies." This expression takes us right back to Genesis 3:15, where we read of "enmity" between the two 'seeds.' It reminds, too, of God's sworn promise to Abraham, that his "seed will take possession of the gate of his enemies." Who is this enemy "seed," and how does the "seed" of God's woman humiliate it?

<sup>8.</sup> How was Abraham's "seed" multiplied, and what about its number?

<sup>9.</sup> How did Jehovah use Israel, and to what did the tabernacle pattern point?

<sup>10. (</sup>a) In what way did Jesus prove to be a "seed" of vindication, and how was he rewarded? (b) Of what prophecies does Hebrews 10:12, 13 remind us?

THE SERPENT AND HIS BROOD

<sup>11</sup> Concerning the "seed" of the archenemy Satan, the apostle John writes: "The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous."—1 John 3:10-12.

<sup>12</sup> It was a mistaken way of worship, coupled with hatred for his brother, that made Cain a child of the Devil. (Gen. 4: 3-8) And to this day, the 'seed of the serpent' has been identified with false worship, and has persecuted and slain true worshipers of God. Following the flood of

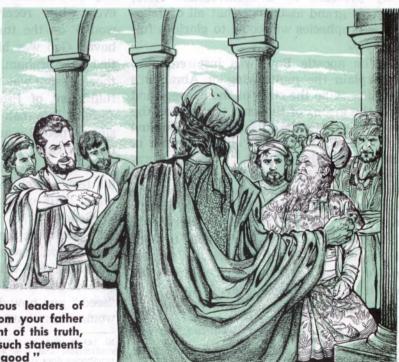
Noah's day, a worldwide empire of false religion developed, based on the mysteries of Babylon. (Gen. 10: 9) So reprehensible is this empire of false religion in God's sight, that the concluding prophecy of the Bible describes it as "Babylon the Great, the mother of the harlots and of the disgusting things of the earth."—Rev. 17:5.

13 We need to be on guard against this religious "seed" of Satan, and also against the Satanic "heavens," which are also part of his "seed." (Eph. 6:12) Satan organized this spirit "seed" from the angels who proved disobedient in Noah's day, and over whom he became "Beelzebub, the ruler of the demons." (Matt. 12:24; 2 Pet. 2:4) Satan also brought "all the kingdoms of the world" under his control, using his demons as 'princes' over them. (Matt. 4: 8, 9; Dan. 10:13, 20) Satan's "seed" thus came to be a powerful organization in heaven and on earth. It is his instrument whereby he seeks to devour lovers of righteousness, and we should be careful never to become enslaved by it.—1 Pet. 5:8, 9.

<sup>14</sup> The religious clergy of Jesus' day were part of Satan's "seed." They taught tra-

14. What did Jesus call the religious clergy of his day, and why?

11. How does John describe the "children of the Devil"? 12, 13. (a) With what has the seed of the serpent always been identified? (b) What various parts are there to Satan's "seed"?



Jesus told the religious leaders of his day: "You are from your father the Devil." In the light of this truth, we should beware of such statements as, "All religions are good"

ditions instead of God's Word, and they spilled the righteous blood of God's prophets. Jesus called them to their face "serpents, offspring of vipers." (Matt. 23:33-36: 15:6) They claimed to be Abraham's "seed," but Jesus told them: "If you are Abraham's children, do the works of Abraham. But now you are seeking to kill me, a man that has told you the truth that I heard from God. Abraham did not do this. You do the works of your father. ... You are from your father the Devil. and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him."-John 8:39-41, 44.

15 To which "seed" do modern-day religions of this world belong? We should beware of such statements as, "All religions are good." Not all religions are good, and especially those that are deeply involved in worldly politics. Paul warned first-century Christians of a corrupting of true religion, saying: "But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." (2 Cor. 11:3) Did this corrupting take place? History proves that it did, exactly as the apostles foretold. (Acts 20:29, 30: 2 Thess. 2:3-12; 1 John 2:18, 19) Jesus also prophesied of this, when he said: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them."-Matt. 7:15, 16.

<sup>16</sup> What fruits, for example, has Christendom produced? Due to having replaced pure Bible teaching with Babylonian traditions, both Catholicism and Protestantism today are in a state of doctrinal confusion. Look, too, at her "fruits" in the

form of the inquisitions, the crusades, the "holy wars" and the two world wars that were launched from within Christendom, and which received willing support from the clergy and chaplains on both sides. Can Christendom lay any claim to being identified with the "seed" described in Jehovah's Word of prophecy as the "Prince of Peace"?—Isa. 9:6, 7; 2:4.

#### CLIMAX OF THE ISSUE

<sup>17</sup> As explained in detail in the book The Time Is at Hand, published by the Watch Tower Society in 1889, Bible prophecy, including that at Daniel chapter 4, pointed to the year 1914 as a marked date.\* This was to be the end of "seven times," or 2,520 years, of uninterrupted domination of the earth by the nations under Satan. It would be the time for the promised "seed" to take kingdom power in heaven. And indeed, the world war that came in 1914 as a start of the "pangs of distress" was a clear proof that Satan's system of things was now entering its last days. Distress on earth has continued to mount, in remarkable fulfillment of Jesus' prophecy at Matthew chapters 24 and 25 concerning "the conclusion of the system of things." Enmity between the two 'seeds' has also moved toward a peak, as Jesus forewarned his followers: "Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name. . . . And many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the end is the one that will be saved." (Matt. 24:3, 9-13) True to the prophecy, Christendom is plagued by lawlessness. And where in

<sup>15, 16. (</sup>a) Are all religions good? Why do you so answer? (b) How does Christendom stand, with regard to Matthew 7:15, 16?

<sup>\*</sup> Study IV, "The Times of the Gentiles," pp. 73-102.

<sup>17.</sup> How has the issue moved toward a climax since 1914, and why?

Christendom can you find genuine love for Jehovah God and his righteousness? But happy are those who have come out of Christendom's Babylonish religious system, and who are enduring in the hope of salvation through Christ, the "seed." —Heb. 9:28; Luke 21:34-36.

18 Bible-based Christians are busy in obeying Jesus' prophetic command for this day: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) For this, the enemy "seed" has persecuted them ruthlessly at times. For example, during World War II, Catholic Hitler of Germany declared concerning these Christian witnesses of Jehovah: "This brood will be exterminated in Germany!" To the concentration camps with them! But finally it was Hitler that perished, while Jehovah's witnesses were freed to continue their organized preaching. Here is one fine example of Jehovah's preserving his people through those troublous times:

<sup>19</sup> In April 1945, the approach of the Russian army compelled the Nazis to evacuate the Sachsenhausen Concentration Camp. A group of Jehovah's witnesses had to march out with the rest. Looting, panic and shootings surrounded them, and the thunderous bombardments of war drew ever nearer. What did they do? They kept together. They stayed close to Jehovah in prayer. They maintained theocratic order in their camp. They witnessed concerning God's kingdom to those whom they met along the way. The people heard them gladly and provided them food and shelter for the night, whereas other thousands were dying all around them. Jehovah was with his people of integrity, as the following account by one of the group shows:

"From our troop of about 230 brothers and sisters none, not even the weakest, was lying on the road; in spite of the fact that we had some brothers from 65 to 72 years of age. They were all standing faithfully. You could again see the Theocratic spirit and arrangement and how the Lord's angel protected us. How wonderfully on this day the promises were fulfilled by Jehovah from Isaiah 40: 29-31."

Jehovah does indeed 'make full might abound' among those who loyally support his side of the issue between the two 'seeds.'

20 And in more recent days, how wonderfully has Jehovah strengthened his loyal servants to hold fast to true worship in the face of demonic opposition in Cuba, in Spain and Portugal, and in Malawi, Zambia and the United Arab Republic! In his wrath against God's womanlike organization, Satan is determined, to the bitter end, "to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." Satan musters his entire "seed" organization in heaven and on earth for the final all-out assault on the apparently defenseless Witnesses who proclaim Jehovah's Kingdom purposes by Christ.—Rev. 12:17; Ezekiel chap. 38.

21 The final showdown draws near! Satan tries to befuddle the people with propaganda, as "inspired expressions of demons" gather the nations "together to the war of the great day of God the Almighty . . . Har-Magedon." It is now the time of all times for God's own people to 'stay awake'! (Rev. 16:13-16) Lawlessness, violence and distress are increasing in the earth. But sometime before liberty is proclaimed in all the earth for all mankind, Satan's "seed," including "Babylon the

vival depend?

<sup>18, 19. (</sup>a) Why does the enemy "seed" attack true Christians? (b) What examples are given of God's protecting his people, and what can we learn therefrom?

<sup>20. (</sup>a) What recent examples show Jehovah's strength on behalf of his people? (b) What is Satan's determination, and what may be expected? 21. (a) Why is it high time to 'stay awake'? (b) What awaits "Babylon the Great," and on what does sur-

Jehovah's sworn utterance to Abraham

591

Great," must be put out of business. Religious Babylon's fate is well deserved, for she is described as being "drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." This desolating of false religion's world empire comes with surprising suddenness, in just "one hour," as Revelation emphasizes three times. It is now vitally urgent for all who wish to be identified with the true "seed" of promise to heed the angel's command: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." Your very survival depends on getting free from all entanglement with false religion!

-Rev. 17:6; 18:4, 10, 17, 19. <sup>22</sup> In many places, the prophetic Word warns of God's executing judgment on Satan and his "seed." For example, there is Jeremiah 25:31-38, which tells us that "those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth." To the forefront are the political and religious "shepherds," who will 'howl' and 'cry out,' and wallowing with them are the "majestic ones of the flock," including the favored prominent followers, who follow them into destruction. Finally, the original Serpent himself, together with his demons, will be shut up for a thousand years. Revelation 19:11 to 20:3 describes how Christ Jesus and the holy angels of heaven will fight for just such a victory, in vindication of Jehovah's name. The triumph over the Serpent and his "seed" will be complete!

#### BLESSING THROUGH THE "SEED"

23 Thus the "seed" possesses the "gate

of his enemies." But more is to follow. For

concludes with the words: "And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:18) To "bless themselves," these "nations" must obey, just as Abraham did. Whether they are those of mankind that pass alive through Har-Magedon, or whether they are "the dead, the great and the small," who stand on this earth again by a resurrection, all must exercise faith in the priestly "seed" and his ransom sacrifice, and all must come under the kingly rule of the "new heaven," comprised of Christ and his 144,000 associates. And what grand blessings are in store for all who thus "bless themselves" in obedience! For they will become a "new earth"—a happy, peaceful, loving society of men of all races. They will be restored to radiant health and youthfulness, with the prospect of life everlasting in "the glorious freedom of the children of God." After the apostle John had a magnificent vision of God's grand arrangement for that time, Jehovah himself added his seal to the description of these blessings in store for mankind, saying, "Write, because these words are faithful and true."-Rev. 21: 1-5; 20:11-13; Rom. 5:12, 18; 8:21.

<sup>24</sup> Again, in Revelation 22:6 we read: "These words are faithful and true; yes, Jehovah the God of the inspired expressions of the prophets sent his angel forth to show his slaves the things that must shortly take place." And with a note of urgency the prophecy adds: "Look! I am coming quickly. Happy is anyone observing the words of the prophecy of this scroll." "Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is." May we strive for that reward, by working in loyal support of the "seed" that vindicates Jehovah's holy name!-Rev. 22:7, 12.

<sup>22.</sup> How does the prophetic Word describe the victory over Satan and his "seed"?

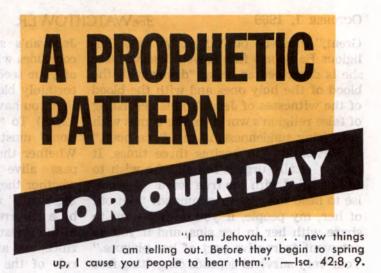
<sup>23, 24. (</sup>a) How will the final part of the promise to Abraham be fulfilled? (b) Why may we be assured of this, and so how should we act?

**TEHOVAH** is the God of true prophecy. In fulfilling his own prophecies, he moves irresistibly forward with his grand purpose to rid the universe of all rebels. However, it was stated of him in ancient times that "the Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets." (Amos 3:7) In modern times, too, God's servants can be assured that he will give them advance notice of what is about to happen, so that they may

act for the salvation of themselves and others.—1 Tim. 4:16.

2 "All Scripture is inspired of God and beneficial for teaching." (2 Tim. 3:16) This includes, not only the prophecies bearing directly on the settlement of the agelong issue between the two 'seeds,' but also many dramatic events directed by Jehovah in the history of his people. Many of these events were for a warning to us today. "Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) Some of these ancient dramas show how God will gain the victory over his foes, and the work we are privileged to do as we share in the victory procession.

<sup>3</sup> One such drama is that enacted by Joshua and the nation of Israel in entering the Promised Land. You can read the thrilling account at Joshua chapters one through six. It is suggested that you open your Bible and do this, so as to be better able to appreciate the drama's impact.



ZEALOUS FOR JEHOVAH'S CAUSE

\*Let's consider something of Joshua's background. Some forty years earlier, as shown in the Bible account, he joined Caleb in urging the disgruntled Israelites to go up and take possession of the "very, very good land" promised them by Jehovah. Because of their lack of faith, those Israelites perished in the wilderness, but Jehovah preserved Joshua to lead a new generation of Israelites into the land "flowing with milk and honey"-and that at the good old age of about eighty! In this, Joshua was just like many faithful pioneers of advanced years today, who are still leading out in God's service—a sterling example to others.—Num. 14:6-9; Deut. 31:7, 8.

<sup>5</sup> Joshua was a fighter, and that is what we should be—theocratic warriors trained to wield the "sword of the spirit," the Word of God. (Eph. 6:11-18) Joshua was alert, fearless and thorough in carrying out his assignments, and we can be that way too. For we can draw strength from the same source as did Joshua. We should pay close

<sup>1.</sup> What consideration does Jehovah show in bringing his prophecies to fulfillment?

<sup>2, 3. (</sup>a) What assures us that events of ancient times have a prophetic meaning? (b) What were your strongest impressions on reading Joshua chapters one through six?

<sup>4.</sup> What in Joshua's background is of interest to us today?

<sup>5. (</sup>a) What were some of Joshua's attributes? (b) How may we become strong, like Joshua?

attention to Jehovah's words at Joshua 1: 7-9, even as Joshua did:

"Only be courageous and very strong to take care to do according to all the law that Moses my servant commanded you. Do not turn aside from it to the right or to the left, in order that you may act wisely everywhere you go. This book of the law should not depart from your mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely. Have I not commanded you? Be courageous and strong. Do not suffer shock or be terrified, for Jehovah your God is with you wherever you go."

\*Joshua had God's law in the form of the first five books of our modern-day Bible and possibly the book of Job. Today, we have some sixty more inspired books—all the prophets, the psalms and the writings of Jesus' Jewish disciples. As we now peer "into the perfect law that belongs to freedom," we may become equipped to do works far greater than did Joshua. (Jas. 1:25; John 14:12) Our zeal should even exceed that of Joshua. And certainly we will always be zealous for Jehovah's cause if we meditate day and night on his Word, diligent in the reading and studying of the inspired Scriptures.

#### ORGANIZING FOR THEOCRATIC WARFARE

<sup>7</sup> Jehovah had commanded the conquest of Canaan. Joshua's faith in Jehovah was immovable, and likewise the Israelites put faith in Joshua, saying to him: "All that you have commanded us we shall do, and wherever you may send us we shall go." (Josh. 1:16) Following World War I, the remnant of spiritual Israel, in getting reorganized to witness to God's kingdom,

expressed a similar loyalty and willingness, and Jehovah blessed them through the Greater than Joshua, Jesus Christ. How appropriate it is that "Jesus" is the Greeklanguage equivalent of the Hebrew word "Joshua," meaning "Jehovah is Salvation."

<sup>8</sup> Joshua now sent two men to spy out Canaan, telling them: "Go, take a look at the land and Jericho." (Josh. 2:1) "Canaan" means "humbled." It would appear to picture the land of Satan's organization, his accursed "seed" on earth. As the firstfruits of conquest, the idolatrous city of Jericho appears to picture "Babylon the Great," of which Christendom is a principal part, and which is to be 'completely burned with fire' when God begins to execute judgment on the present system of things.—Rev. 17:5, 16, 18.

<sup>9</sup> Secretly, the two spies entered Jericho and went straight to the house of Rahab, where they took up lodging. En route, they were well able to size up the situation in Canaan and in Jericho. Likewise, as they entered upon their modern-day theocratic warfare, Jehovah's witnesses came to appreciate clearly, from God's Word of prophecy, that Satan had a great organization on this earth, of which false religion formed the most corrupt part, and that all of this visible "seed" of Satan was doomed to early destruction.

<sup>10</sup> But whom does Rahab picture? One meaning of her name, besides "wide; broad," is "at liberty," by implication, thus indicating that she was one who had broken free from the demonic religion of Canaan. She must also have broken free from her previous profession as a prostitute, else Jehovah would not have directed the spies to her house. (Deut. 23:17, 18) She well represents a class that come out

<sup>6.</sup> How may we cultivate zeal even greater than Joshua's?

<sup>7. (</sup>a) When does the drama start to be fulfilled, and why was the remnant of spiritual Israel blessed? (b) How does Joshua appropriately picture Jesus?

<sup>8.</sup> What are pictured by Canaan and Jericho, and in what way?

<sup>9.</sup> What fulfillment was there to the spying in Canaan?
10. (a) Who is pictured by Rahab? (b) What shows that Rahab had separated from false religion?

of, and that is scorned by Babylonian religion. This is the class of sheeplike ones that fulfills Jesus' prophecy at Matthew 25:34-40 in showing kindness to Christ's brothers. This is the "great crowd," which, like Rahab, comes to hear of Jehovah's mighty works and to acknowledge that he is "God in the heavens above and on the earth beneath."—Josh. 2:11; Rev. 7:9, 10.

11 We can be sure that the spies did not spend their time with Rahab in idle talk. What a grand opportunity they had for. instructing her concerning God's law! Jehovah's anointed witnesses today, also, have been happy to spend time teaching the despised ones of earth concerning God's way of salvation. In this, they follow Jesus' example. (Matt. 21:31; 11:19) Rahab was no doubt an industrious worker in flax, but now she was anxious to prove her faith by another kind of work, so that she sought a covenant with the Israelites. For this, God's Word commends her, saying: "You see that a man is to be declared righteous by works, and not by faith alone. In the same manner was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?"-Jas. 2:24, 25; Josh. 2:6, 12, 13.

12 In these dangerous "last days," the "great crowd" must act in cooperation with the anointed remnant of Christ's brothers and for the protection of them. Moreover, they have an urgent responsibility to teach still others. This is well pictured by Rahab's harboring the spies and sending them away to a safe hideout in the mountains, as well as in her subsequent zealous action on behalf of her family. But one thing more was required!

Rahab had let the spies down from her window by a rope. This "cord of scarlet thread" may have been the same cord that the spies instructed Rahab to tie in her window. Those gathered to her house must remain under the protection of that scarlet thread, not going out lest they incur death, their blood being on their own heads. This reminds of God's protecting the firstborn of Israel in blood-marked houses at the first Passover, and also of the cities of refuge whereby the unwitting manslayer was freed from execution for bloodguilt. The "scarlet cord" points to God's provision today for the salvation of the "great crowd," which provision centers in Jesus' sacrifice. (Heb. 9:19, 28) Those coming out of Babylon the Great must continue under that provision.

<sup>13</sup> After the departure of the spies, Rahab must have intensified her efforts in behalf of her household. As a non-Israelite, she would have to make a personal dedication to Jehovah, just like the "great crowd" who cooperate so zealously with the anointed remnant of spiritual Israel in today's earth-wide Bible education campaign. Probably you are one of these, and you may even have had the thrilling experience of leading some of your own family to safety, through a home Bible study. Or you may have studied with others who have become your "brothers and sisters and mothers and children" in a spiritual way, with the hope of everlasting life in the coming system of things. (Mark 10:30) All of you who have been gathered in dedication to Jehovah through Christ, keep exercising faith on the basis of Jesus' shed blood. It will mean your salvation, just as the "scarlet cord" spelled out salvation to Rahab and her household!-Josh. 2:17-21; 1 John 1:7.

<sup>11. (</sup>a) How would the spies spend their time with Rahab, and what does this picture? (b) For what does God's Word commend Rahab?

<sup>12. (</sup>a) How must the "great crowd" act today, as foreshadowed by Rahab? (b) What does the "scarlet cord" represent?

<sup>13.</sup> What dedicated service did Rahab perform, and how is this prophetic?

#### DIVIDING THE WATERS

14 Back, now, with the spies, to Joshua's camp! It was flood time in the Jordan. and the Canaanites must have thought Joshua crazy to attempt a crossing. But Joshua was exercising faith in Jehovah. whose presence with Israel was represented by the ark of the covenant in their midst. Like so many faithful pioneers today, "Joshua got up early in the morning"—to move the vast encampment of millions of Israelites down to the flooding river. Next day, the priests advanced to Jordan's brink. "carrying the ark of Jehovah, the Lord of the whole earth." And as the priests' feet dipped into the river, 'at that instant' an amazing thing happened! "Then the waters descending from above began to stand still," and those descending toward the Salt Sea "were exhausted."-Josh. 3: 1, 13, 15-17.

15 What miraculous proof of Jehovah's presence with his people! And there is similar proof today. As the peoples of the world reach flood stage, both in numbers and in wickedness, the Christian witnesses of Jehovah have stepped out boldly among them. The Kingdom message has not failed to cause a sharp and conclusive division between the "upper," righteously inclined people and those bent on hurtling their way with the crowd into Armageddon destruction. Even as the priests carrying the Ark "kept standing immovable on dry ground in the middle of the Jordan as all Israel were passing over," so Jehovah's anointed witnesses of modern times have continued "steadfast, unmovable, always having plenty to do in the work of the Lord," while many are thereby enabled to pass over to salvation.—Josh. 3:14-17; 1 Cor. 15:58.

16 So important did Joshua consider

Jehovah's miracle to be that he took twelve great stones out of Jordan to set up at Gilgal, as a witness to the future generations of Israel. Also, he set twelve other stones in the riverbed, where the Arkcarrying priests' feet had stood still. Jordan's swirling waters must ever thereafter pass by those stones of witness. In like manner, the plunging waters of mankind today cannot ignore the worldwide judgment proclamation that has increased to a crescendo since its start in 1919. Are you not glad that you may now share in that witness? It is given "in order that all the peoples of the earth may know Jehovah's hand, that it is strong; in order that you may indeed fear Jehovah your God always."—Josh. 4:14-24.

17 But did Jehovah's miracle result in a change of heart for the Canaanites? Far from it! If their "hearts began to melt," it was only to set in a harder mold. The description of the Canaanites and their practices at Leviticus 18:3, 21-27 and Deuteronomy 18:9-12 shows that they were too deeply submerged in depravity ever to be able to turn with repentant hearts to Jehovah. They were past knowing the power of Jehovah's spirit. The land could be cleansed only by exterminating them. Today, also, "the whole world is lying in the power of the wicked one," and is continually sinking to new lows of immorality. "The day of judgment and of destruction of the ungodly men" is at hand! Satan's entire organization must perish.—Josh. 5:1; 1 John 5:19; 2 Pet. 3:7.

<sup>18</sup> Warfare for possession of the Promised Land was near! But first God's own people must be cleansed. The new generation of Israel born in the wilderness had not been circumcised. Their condition remained as a reproach. Hence the males of

<sup>14, 15. (</sup>a) How did Joshua demonstrate his faith? (b) What miracle now occurred, and what did it picture?

<sup>16.</sup> What memorial did Joshua then make, and with what modern-day significance?

<sup>17.</sup> What is the condition of the world today, as pictured by Canaan?

<sup>18.</sup> What cleansing was necessary, in ancient and in modern times?

the entire nation were circumcised at Gilgal, to 'roll away the reproach of Egypt.' (Josh. 5:9) In modern times, too, Jehovah's people have had to undergo the 'circumcision that is of the heart by spirit,' which includes a complete cleansing from the filth of Satan's world and a giving of exclusive devotion to Jehovah in his service. Are you one of those now diligently serving Jehovah in dedication, out of a pure heart?—Rom. 2:29.

19 What joy must have marked the celebration of the first Passover in the Land of Promise! And now, as Israel began to eat the produce of the land, the miraculous manna, their food for forty years, ceased. In modern times, too, Jehovah's people, ever appreciative of the sacrifice of the "Lamb of God," have passed on to more solid spiritual food and to deeper understanding of Jehovah's grand Word of prophecy. They have been strengthened for spiritual warfare. Just as the "prince of the army of Jehovah," unquestionably the Logos or "Word" (John 1:1), appeared to strengthen Joshua at this point, so Jehovah's people today have strengthening assurance from God's Holy Scriptures that the glorified Christ is with them to lead them in theocratic warfare.—Josh. 5: 14, 15.

<sup>20</sup> But now we turn to Jericho, a city "tightly shut up" behind massive walls. Fire-scorched ruins that remain till this day tell of the city's well-nigh impregnable strength. No mere human army could take it by quick assault. But no mere human army ever followed strategy like that now commanded by Jehovah! Israel must march, all the men of war. Once each day, for six days, round the city they must march, with priests, trumpets and the ark of Jehovah going in their midst, and

the priests continually blowing on horns. How strange! And how those on Jericho's walls must have laughed and mocked!

—Josh. 6:6-9.

21 It took courage for those Israelites to march in theocratic order round that great city. And it takes courage for Jehovah's witnesses today to keep marching round Babylon the Great, with its principal stronghold of Christendom, trumpeting forth the message of doom. But round and round the territory we go, scorning the reproaches, and with strong reliance on Jehovah's presence with us. The judgment message is God's, and it proclaims in clear tones that Satan's organization of false religion is actually to "crash in ruins." Only a "holy seed" that carries forward the pure, true worship of Jehovah God is to remain.—Isa. 6:11-13.

<sup>22</sup> Joshua had commanded the people: "You must neither shout nor let your voices be heard, and no word should come out of your mouths until the day when I say to you, 'Shout!' Then you must shout." (Josh. 6:10) In modern times, too, Jehovah's witnesses zealously trumpet forth "this good news" of God's established kingdom, but without engaging in shouting matches or entering into angry debate with the hardened opposers in Christendom. A "great chasm" now divides these from the true worshipers of God. (Luke 16:26) However, honest-hearted individuals may still escape from Babylonish religion. But they must act, and act quickly, as did Rahab and her household.—Zeph. 2:3.

#### THE CLIMAX OF THE MARCH

23 It is now the seventh day for march-

<sup>19.</sup> What is the prophetic significance of the events leading up to the assault on Jericho?

<sup>20.</sup> What strange war strategy did Joshua follow, and

<sup>21.</sup> How does the courageous marching of Israel find fulfillment?

<sup>22.</sup> What does Israel's obedience to Joshua's command foreshadow?

<sup>23. (</sup>a) Why was the seventh day unusual? (b) How do Jehovah's witnesses react to the meaning of the times, and with what assurance?

ing. Could this be a day for "sleeping in," or for taking things easy due to the length of the march? Far from it! There had been no sabbath of rest during the six days, nor was this seventh day to be a sabbath. This day "they proceeded to get up early, as soon as the dawn ascended." Now they must march round the city seven times just on one day! Why, this final effort was to be more than that of all the previous days put together! (Josh. 6:15) And today, with less than seven years remaining to the end of six thousand years of human history, and with all the prophetic evidence that Christendom is about to be shaken from her proud foundations, are we not fired with zeal to get round our territory seven times and more? Time is short, and the message must be sounded! It is no time for drooping hands or wobbling knees. (Zeph. 3:16, 17; Isa. 35:3, 4) As we give our all in his service, we can be confident that Jehovah, the God who "does not tire out or grow weary," will be in our very midst to strengthen us, just as the ark of Jehovah's presence was in the midst of Joshua's marching army. He will continue to infuse power into us as the final march intensifies.—Isa. 40:28.

24 Grand instruments for 'horn-blowing' in this final march are the magazines The Watchtower and Awake!, which now have a combined circulation of over 11,400,000 copies each issue, being published twice a month in all major languages of the earth. Can you intensify your share in distributing these magazines as the end draws close? And can you be just as diligent as was Rahab in expanding your study work, making good use of the book The Truth That Leads to Eternal Life and other study literature, together with the Bible as key textbook? Rahab was no doubt quick to observe the stepped-up marching of the Israelites on the seventh day, so that she would redouble her efforts to bring in all

> her family. As we today read the signs of false religion's approaching destruction, we should likewise redouble efforts to gather in all our own family

> > 24. How may we now share in the stepped-up activity of the "seventh day"?

Jericho's walls crashed in ruins. Rahab and her household alone survived because of faith in the "scarlet cord." Do you show a similar lifesaving faith today?

members, as well as others who may yet become part of God's earthly family.

—Eph. 3:14-16.

25 Rahab's family had been gathered in. As the complete "seven times" of marching drew to its end, the horn-blowing rose to its final crescendo. Now Joshua commanded: "Shout; for Jehovah has given you the city." (Josh. 6:16) As the people began to shout "a great war cry," Jericho's walls were thrown crashing to the ground, and Israel rushed straight up to the city, to devote man and animal to destruction. Only Rahab and her family members survived the holocaust alive! What form, in fulfillment, the final victory shout will take, we do not yet know. Nor do we know its timing. (Matt. 24:36-39) But we can be sure that the work of proclaiming God's judgments, and of teaching Bible truth to the meek, will prosper and increase up to the final climax. What a privilege it will be then for God's people to share in that great cry of victory, and to see the modern citadel of false religion topple to its doom, never to rise again! Like Jericho, it will be cursed for all time.—Josh. 6:20, 26; 1 Ki. 16:34.

<sup>26</sup> But the survivors, like those who came out of Jericho's destruction through exercising faith in the "cord of scarlet thread," may look forward to rich blessings of everlasting life by virtue of Christ's ransom sacrifice. They will continue to 'dwell' as God's favored people, even as was pictured by Rahab and her household of old: "And Rahab the prostitute and the household of her father and all who belonged to her, Joshua preserved alive; and she dwells in the midst of Israel down to this day, because she hid the messengers whom Joshua sent out to spy on Jericho." All those of the "great crowd" who cooperate

with the remnant of Christ's brothers in the great preaching and teaching work of this modern-day judgment period can expect similar favor from Jehovah.—Josh. 6:25.

<sup>27</sup> Oh, may we ever display the same sterling quality of faith that characterized Joshua, all Israel and Rahab and her household in those momentous times! Strong faith, coupled with obedience, had its reward: "By faith the walls of Jericho fell down after they had been encircled for seven days. By faith Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way." (Heb. 11:30, 31) And Rahab had a further grand reward, in that Salmon-perhaps one of the two spies -took her as wife, so that she bore him Boaz, one of the fleshly line leading to the Promised Seed. Those who serve today with faith like that of Rahab also have grand privileges in spiritual companionship with those called to be part of the "seed" through "faith in Christ Jesus." -Gal. 3:26-29.

28 "So Jehovah proved to be with Joshua, and his fame came to be in all the earth." (Josh. 6:27) Jehovah will likewise be with the "Seed," Christ Jesus, as he fights to overthrow "Babylon the Great," including Christendom, and then the rest of the Canaan-like "seed" or organization of Satan, all to the vindication of Jehovah's holy name. True Christians on earth today may rejoice in their urgent privilege of proclaiming the certain doom of Satan's crowd, and of tenderly leading honesthearted persons in the way to protection and salvation. May Jehovah strengthen you for your own part in this grand work during the last "seven times" around modern Jericho!

<sup>25.</sup> What climaxed the victory march, and of what can we be sure today?

<sup>26.</sup> What prospect lies before the "great crowd" today, and how was this pictured?

<sup>27.</sup> What qualities should we now display, and what blessings like Rahab's may the "great crowd" enjoy? 28. What urgent privilege may true Christians now enjoy, and with what prospect?

## Christians Maintain the Assault on False Religion

What attacks on false religion have been unsuccessful?

The attacks on pagan religions made by the missionaries of Christendom throughout the years have been unsuccessful. In times past the Roman Catholic Church used force to gain converts in many lands, and today, both Catholic and Protestant missionaries are using secular education and material benefits to win converts. Not only have their efforts made little dent upon the nations steeped in demon worship and rank idolatry, but even where they have gained converts they have merely succeeded in changing people from one false religion to another.

Neither have the attacks of Communism against the false religions of Christendom been successful. After fifty years of bitter antireligious campaigning, backed up by the powerful State, a compromise has been effected, as Communism had nothing better to offer. Today many of the false religions of Christendom exist openly in Communist lands, but the pure worship of Jehovah must still be carried on underground.

What ancient successful assaults on false religion does God's Word record?

Jehovah God himself made a successful assault on false religion by confounding the language of the builders of the Tower of Babel. Later he ordered his people Israel to assault false religion in all its forms upon entering the Promised Land. (Deut. 7:23-26) When false religion made inroads in the nation of Israel, Jehovah God raised up righteous judges, and later used such rulers as Kings Hezekiah, Josiah and Jehu to make successful assaults on false religion. But when the rulers repeatedly failed to maintain the assault on false religion, Jehovah permitted the nation to go into captivity to Babylon in 607 B.C.E.

By what means did the apostles and others successfully assault false religion?

They did so not by being literal iconoclasts but by using the sword of the spirit, the Word of God. (2 Cor. 10:3-5)\* Clothed in spiritual armor and filled with holy spirit, Paul, Barnabas and others went from city to city preaching and teaching. They stayed at these various

cities over a period of time to assist their listeners to turn from their idols and slave for the living God.—Acts 14:14, 15; 1 Thess. 1:9, 10.

That they were successful in maintaining the assault against false religion can be seen from their establishing Christian congregations in one city after another. The opposition they aroused, both on the part of their religious enemies, the fanatical Jews, and on the part of those who made money by selling religious images, such as the silversmiths of Ephesus, was also indicative of their success.

How do Christians today heed the command to maintain the assault on false religion?

To maintain the assault on false religion it is necessary for Christians to be fully equipped with the spiritual armor of God. (Eph. 6:11-18; Heb. 4:12) Thus equipped, they go forth spreading the good news of the kingdom of God from house to house and on the street corners. Finding interested persons, they arrange to call back upon these and conduct Bible studies with them, making good use of the Bible-study aid The Truth That Leads to Eternal Life. Thus they aid them to come out of Babylon the Great and take their stand on the side of Jehovah and his kingdom.—Rev. 18:4.

The effectiveness of these methods can be seen in the results these have had. Today there are about a million who have come out of Babylon the Great, the world empire of false religion. These have joined the remnant of anointed Christians in maintaining the assault on false religion, carrying it on in 200 lands and islands of the seas and in more than 160 languages. Their official journal, The Watchtower, itself is published in seventy-two languages and in upward of 5,800,000 copies each issue. Last year more than 82,000 forsook false religion and took their stand for Jehovah and his kingdom.

The Christian witnesses of Jehovah will maintain their assault on false religion until Jehovah rises up to do his strange deed and his unusual work, destroying not only all false religion and its worshipers but also all others who are opposed to him and his kingdom, his enemies, invisible and visible. Then the pure religion alone will be carried on in the earth.—Isa. 28:21, 22; Hab. 2:14.

<sup>\*</sup> For details see The Watchtower, November 1, 1968.

# European "PEACE ON EARTH" Assemblies Build Faith

THIS is an age when the faith in God of many persons in Christendom is diminishing. Even the clergy now criticize God and the Bible. But this is just as Bible prophecy foretold for our time.—Matt. 24: 12; 2 Tim. 3:1-5; 4:3, 4.

However, Bible prophecy also foretold that while false religion would crumble, true worship would expand rapidly before this system of things came to its end. (Isa. 2:2-4; Matt. 24:14) Such building of true faith was certainly in evidence at the "Peace on Earth" International Assemblies of Jehovah's Witnesses held in Europe in late July and August.

Comments in the press showed the astonishment of Europeans at seeing hundreds of thousands of persons gathering to build up their faith in God and in his Word, the Bible. At five assembly cities, 348,262 persons attended the public lecture entitled "The Approaching Peace of a Thousand Years." The huge turnouts followed the pattern set by the eight assemblies held in North America during July.

LONDON SEES HUGE ASSEMBLY

The first assembly in Europe was held at Wembley Stadium in London from July 29 to August 3. Delegates came from 63 different countries. The main lecture Sunday afternoon was heard by 82,416 persons. The stadium was packed out. The cinder track of the stadium was filled with extra seats. Overflow facilities at Empire Pool, next door, were filled. People were also grouped around loudspeakers at tents outside the stadium.

During the entire assembly at Wembley, as at all the other assemblies, the program centered around increasing faith in God and his Word, the Bible. The depth of this faith was noted by a journalist who was impressed by the baptism of 2,215 new ministers. He stated: "No one shouting out 'Hallelujah, praise the Lord!' No one with glassy eyes or rolling on the ground—but everyone is so SURE and knows just what he is doing."

God's Word says that "faith, if it does not have works, is dead." (Jas. 2:17) So right conduct must accompany true faith in God. In this regard, the Wembley *News* reported: "How did the townspeople react to the Witnesses? Some were impressed by the good behaviour. One went so far as to suggest 'that if, through this belief,



Young delegate greets African arrivals, part of 82,416 at Wembley Stadium, London

the conduct of so many thousands can be so creditable, then perhaps their belief is worth a little more thought, and that futurely Jehovah's witnesses should be accepted with greater appreciation than in the past by those unassociated with their activities."

### DENMARK IMPRESSED BY COPENHAGEN ASSEMBLY

Denmark was impressed by the assembly held in Copenhagen, in the district of Østerbro, from August 5 to 10. The attendance was 42,073, with 1,407 being baptized. The Danish newspaper Øbrobladet carried this headline: "INTEREST IN WORLD PEACE ATTRACTS THE LARGEST CROWD OF TOURISTS EVER TO ØSTERBRO."

Also, a leading national newspaper, Berlingske Tidende, said: "Mass rallies are rare in Denmark . . . and particularly are mammoth religious arrangements nearly unknown. For that reason the international congress carried out by Jehovah's witnesses in Copenhagen has quite naturally aroused a certain attention. One is operating with impressive figures at this

assembly-an estimated forty to fifty thousand participants, of which between ten and twenty thousand have settled around the city as campers. . . . It causes many to open their eyes widely in surprise, . . . One might wish that the church would work just half as zealously to spread information on what Christianity is as the Witnesses." Delegates poured in from nearby Finland, Norway and Sweden. In all, thirty countries were represented. The program was presented simultaneously in Danish, Finnish, Norwegian and Swedish at four different sections. When speakers from the United States gave talks in English, they were translated immediately into the four languages. Parts of the program were also held in the English and Icelandic languages.

The penetrating talks, whether on Bible prophecy or Christian conduct, and the impressive Bible dramas portrayed on the four stages, made a lasting impression on all attending. It built up their faith in God and his purposes. Especially were the delegates thrilled to receive the new 192-page book Is the Bible Really the Word of God? in Danish, Finnish, Norwegian and Swedish. It had already been released in English and Spanish at the assemblies in North America and England. Those attending deeply appreciated it, knowing that it is designed to build solid faith in God and in his Word.

Faith in God expresses itself in obedience to His laws, including those of hon-



At Copenhagen, delegates from Denmark, Finland, Norway and Sweden heard program simultaneously in their four languages

esty. One of many experiences at the Copenhagen assembly shows how this honesty works, and also demonstrates how rare such genuine honesty is considered

by people of this world. One of Jehovah's witnesses went to a local store to buy an item for her baby. As she left, she noticed that the shopkeeper had given her ten crowns too much in change. She went back to the store and informed the shopkeeper. The shopkeeper was so astounded at this display of honesty that she gave the Witness two blouses for her twoyear-old daughter! This was a value of 17 crowns -for returning 10 crowns!

When people obey God's laws, it brings true peace, order and unity, even when there are large numbers of Christians work-

ing closely. A Copenhagen taxi driver remarked: "I have been to many different large affairs, including royal receptions, but I have never seen anything compared to this as regards organization. Everything works so smoothly." Another observer said: "It has been an enriching experience and very encouraging to see that there is a place on earth where people can be at unity and get along in peace. You usually see disunity everywhere, especially in connection with religion. But not here."

### PARIS ASSEMBLY GETS UNPRECEDENTED COVERAGE

At the same time that the assembly was in progress in Copenhagen, another

was being held in Paris. Delegates came from 78 lands. The 47,480 who attended the public talk quickly filled the 25,000 seats available at the Colombes Stadium.

Thousands more were seated in the bleachers and, by special permission, on the new Olympic running track. Many others listened by means of loud-speakers installed at a nearby campsite and also outside the stadium.

The tremendous impact of the assembly was seen in the unprecedented attention given by the press, radio and television. Reports of the assembly appeared on the first pages of the most widely read French newspapers. This coverage was not limited to special editions sold around the stadium, but was in the national editions sold all over France.

The popular Paris Sunday paper Le Journal du Dimanche said of others who noted the assembly: "Some will be tempted to shrug their shoulders. However, the greater number will be set thinking. The public discovered with astonishment that there are 30,000 'Witnesses' in France, a million [1,322,001] in the world and that during the past twenty years they have grown to an extraordinary extent: some 700 percent. . . . this phenomenon merits our attention."

In addition to French the program was held in other languages. At the Portuguese meeting 2,731 heard the public talk. This was more than triple the attendance when they gathered at Toulouse in 1968. At the Polish meeting 600 attended. There



Bible dramas highlighted points that built faith in God

were also special sessions for Englishspeaking delegates.

The number baptized at Paris was an amazing 3,619. When three entire sections of the stadium arose to answer the two questions put to baptism candidates, and when these thousands of candidates replied with a resounding "Oui!" the entire audience broke into hearty applause. Many a tear flowed down appreciative cheeks. It was an unforgettable sight.

The Catholic daily L'Aurore said of the baptism: "This has never happened before in any swimming pool in the Paris region, not even on the hottest of days . . . at 10 o'clock [3,619] persons were waiting under a burning sun in order to get into the Olympic Swimming Pool. . . . To have such patience the motive must be more powerful than the simple desire to plunge into the water. . . . However, one should not think that just anybody can get baptized in this way, . . . Before the baptism his knowledge of the Bible is checked by an examination where 80 questions are put to him. Obviously, a new-born child could not meet this requirement."

At the assembly, the delegates enthusiastically greeted the release of the new book Is the Bible Really the Word of God? in both French and Portuguese. The book is very much needed in Europe. For instance, although 80 percent of the French people are called Catholic, many are so in name only. Such ones have for the most part abandoned their religion. Since the Catholic Church has not instilled in them the need to study the Bible as God's Word, these have no spiritual life. Thus, the great need of the French people is to get an assurance that the Bible is really God's inspired guide for mankind.

#### A NEW "CITY" BUILT AT NUREMBERG

A city built to accommodate at least 120,000 persons—just for eight days—which would then be torn down! That describes the mammoth metropolis that was put up by Jehovah's witnesses for the gigantic assembly at Nuremberg, Western Germany, from August 10 to 17. It saw 150,645 persons from 78 countries in attendance to hear the lecture "The Approaching Peace of a Thousand Years."

When the residents of this new metropo-

lis moved in, they found everything ready for them—housing, feeding, sanitation. Within fourteen hours the great majority of the incomers were accommodated! There were 119,713 "residents" within her "walls" on the first day!

What were the requirements for building such a city? First, there would have to be an enormous area on which to build. Then there would also have to be huge parking grounds



European and African delegates at Paris enjoy release of book "Is the Bible Really the Word of God?" in French

for about 20,000 cars and 250 buses. There would also have to be a train station nearby that could handle a special train with 1,200 passengers every 21 minutes—40 such trains in all.

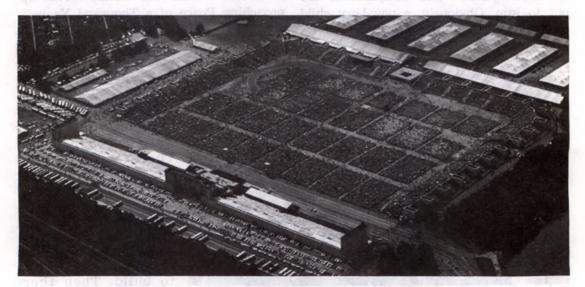
These requirements were all met by the vast parade grounds on the edge of Nuremberg. The spacious fields would be ideal for trailer camps, tenting grounds, cafeteria and other departmental facilities. A huge landing strip for helicopters, not in use at the time, would solve the problem of parking vehicles—it proved to be an enormous parking lot! And at the rear of the speaker's platform which overlooked the huge parade field there was a railway station equipped to handle 40 special trains a day!

Truly, this was an ideal location that would be difficult to duplicate elsewhere. Hitler had these grounds especially constructed for his Nazi parades. The Nazis had severely persecuted Jehovah's witnesses, throwing thousands into concentration camps, killing many. Now, Jeho-

vah's witnesses, many times stronger than in Hitler's day, would use the grounds.

The "city within a city" arose quickly. Tents were erected for the 26 departments taking care of the administration of this "city." There were washing facilities and toilets—1,200 of them—installed on the camping grounds. Seven refrigerator cars used to store perishable food made up a small train. The cafeteria tents could feed 65,000 people an hour. The electrical installations alone required 13,000 meters (8 miles) of cable. And 148,000 seats were made ready on the parade grounds so the delegates could listen to the program.

Under the caption "A New City Sprang Up on the Edge of the City," the Nuremberger Nachrichten reported a day before the assembly: "They will all find a place to live and it will be governed perfectly, right down to the minutest detail. Volunteer [workers] of the [Watch Tower] Society have done their job well." And the Fraenkische Tagespost wrote that the assembly was "an organizational accomplishment of the first degree that commands



Part of new "city" built by Jehovah's witnesses near Nuremberg to house, feed and seat 150,645 persons from 78 countries at "Peace on Earth" assembly

the undivided amazement of the scoffer and the outsider."

Arrangements were also made for sessions of the program to be held in languages other than German: in Croatian, Dutch, Greek, Slovenian and Turkish, The enthusiasm of these foreign delegates was tremendous, since many of them cannot meet freely at such assemblies in their own countries. One delegate from Turkey exclaimed: "I don't know whether this is a dream or reality. It is the greatest event in my life. Oh, if these wonderful days would just never end!" The attendance at the

special language sessions other than German reached peaks as follows: Croatian, 1,791; Dutch, 20,545; Greek, 5,093; Slovenian, 1,026; Turkish, 361.

When the Witnesses from Greece and Turkey heard that the Watch Tower Society had printed the book *The Truth That Leads to Eternal Life* in their languages, they expressed enormous delight. And among the many other new publications released was the book *Is the Bible Really the Word of God?* in Dutch and German.

News reporters were astonished at the mass baptism of 5,095 new ministers. The manager of the swimming pool where the immersion took place declared: "It is surprising how well everything works out and that everyone gets along so well without any disputes." He said that he would rather work with 5,000 Jehovah's witnesses than with 300 other persons!

How clearly the impression of Jehovah's witnesses has been formed in the minds of Nuremberg residents can be seen by the following experience. A young man



Section of huge kitchen at Nuremberg showing some of dozens of steam cookers used in preparing meals

wearing a lapel badge of Jehovah's witnesses was observed smoking in a street-car. A policeman noticed this and approached the young man, saying: "Since when do Jehovah's witnesses smoke?" The young man was so taken aback that he could think of no answer, whereupon the policeman then asked to see his identification papers and took him along to the police station. There they found several stolen bags and purses in his case. The identifying mark that had exposed him as not being one of Jehovah's witnesses was his smoking!

#### GRAND ASSEMBLY IN ROME

While the assembly was being enjoyed in Nuremberg, there was another being enjoyed in Rome. The assembly sites were the Palazzo dello Sport and also the Palazzo dei Congressi. These two huge buildings, located near each other, were used for programs in Italian and Spanish.

Here, too, there was a tremendous reaction from the press, unprecedented for Italy. It was the first time that such extensive coverage was experienced. Dozens of



Italian delegates inside Palazzo dello Sport in Rome enjoy program.

Assembly received unprecedented press coverage

favorable newspaper articles appeared, as well as good television and radio coverage. The most important news sources repeatedly requested information from the assembly's Public Relations Department.

Milan's *Il Giorno* noted the Biblically based faith of Jehovah's witnesses and said: "They are conscientious objectors, but they pay taxes as real model citizens, putting to practice the Biblical principle 'Give to Caesar what belongs to Caesar and to God what belongs to God.'... they make up an extremely united group with simple, severe and religious moral rules."

A representative of the Catholic Press said: "From the practical viewpoint I must recognize that you live Christianity much better than we Catholics do." And an editorial secretary of *France-Soir* stated: "Certainly, if all the world managed to live as you live, we would already be in Paradise."

On the first day of the assembly, the Palazzo dello Sport was, as one delegate expressed it, "full of police." There were police from the local police station, from police headquarters. and also from the political police. But the next day there were hardly any! One officer stated: "Yesterday, I stopped to hear some talks. I was really enthusiastic about the contents of these talks. particularly the one entitled 'How Do You View Authority?' Later I found one of the delegates who explained to me very clearly some Biblical points that I had never understood before." He, along with other

officers, marveled at the orderly behavior of the delegates.

On the final day, there was a total of 25,648 persons in attendance, 19,438 at the Italian program and 6,210 at the Spanish. Also, a very fine total of 2,212 persons was baptized. And all the Italian and Spanish delegates were delighted when they were presented with the new book *Is the Bible Really the Word of God?* in their own languages.

Thus, with the conclusion of the assemblies at Nuremberg and Rome, the European phase of the international "Peace on Earth" assemblies came to a close. So far, at thirteen North American and European cities, 840,572 had attended, with 27,442 being baptized.

Twelve more international assemblies are yet to be held in other parts of the world from October through December. Without a doubt those who will yet attend will feel just as did the delegates who have already attended—that their faith in God and his marvelous promises has been built up.



• What were the "goat-shaped demons" that are mentioned in the Bible?—T. W., U.S.A.

The Hebrew word sa'ir, literally meaning "hairy or shaggy one," usually refers to a goat or kid of the goats. (Gen. 37:31; Lev. 4:24) However, in four texts translators generally view the Hebrew word as having a meaning beyond its ordinary usage.—Lev. 17: 7; 2 Chron. 11:15; Isa. 13:21; 34:14.

At Leviticus 17:7 and 2 Chronicles 11:15 the term (se'irim, plural) is used in reference to things to which worship and sacrifice are given in connection with false religion. In the Greek Septuagint the word is rendered "the senseless things" and in the Latin Vulgate it is "the demons." Modern translators and lexicographers often adopt the same view, translating it "demons," "satyrs" (Ro, AT, RS, The Jerusalem Bible) or "goat-shaped demons." —NW, Lexicon in Veteris Testamenti Libros, Hebrew, German and English Lexicon of the Old Testament.

Evidently the Israelites had been affected to some extent by the false worship carried on in Egypt. (Josh. 24:14; Ezek. 23:8, 21) Hence, some scholars consider Leviticus 17:7 and 2 Chronicles 11:15 as indicating that there was some form of goat worship among the Israelites, as was prominent in Egypt. Herodotus claims that from such Egyptian worship the Greeks derived their belief in Pan and satyrs, lustful woodland gods that were depicted with horns, a goat's tail and goat's legs.

The Bible does not state just what such "hairy or shaggy" ones actually were. The term does not necessarily indicate idols in the form of goats, for the use of "goats" may merely be an expression of contempt even as the word for "idol" is drawn from a term originally meaning "dung pellets." Possibly "hairy ones" or "goats" simply indicated that in the minds of those worshiping them such false gods were conceived of as goatlike in shape or hairy in appearance.

The sense of se'irim at Isaiah 13:21 and 34:14 is not as clear cut since false worship

is not directly being condemned. In depicting the desolate ruin that Babylon would become, Isaiah wrote: "There the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and goat-shaped demons themselves will go skipping about there." (Isa. 13:21) Interestingly, the Septuagint uses "demons" in this instance; and in Revelation 18:2 the description of Babylon the Great mentions that it is the habitat of unclean birds and "demons."

Consequently, if se'irim is to be understood as referring in Isaiah 13:21 and 34:14 to something beyond the meaning "goat," the rendering "goat-shaped demons" would be appropriate, being consistent with the rendering in Leviticus 17:7 and 2 Chronicles 11:15.

Isaiah may have injected into his list of literal animals and birds a reference to demons, not meaning that they materialized in the form of goats, but that the pagans around Babylon and Edom would imagine such places to be inhabited by demons. History shows that the people of Syria and Arabia have long associated monstrous creatures with similar ruins. And if shaggy-haired animals were in the desolate ruins of Edom and Babylon, observers might be led to think of demons.

• Since the apostle Paul taught that Christians are not under the Mosaic law, why did he go through a ceremony at the temple in Jerusalem in connection with a vow to God?—M. G., U.S.A.

It is undeniable that the apostle Paul recognized that Christians are not bound by the Mosaic law. He wrote under inspiration: "We have been discharged from the Law, because we have died to that by which we were being held fast"; "You are not under law but under undeserved kindness," and, "If you are being led by spirit, you are not under law."—Rom. 7:6; 6:14; Gal. 5:18.

That fact, though, does not mean that he viewed the requirements of the Law as sinful. He wrote: "On its part, the law is holy, and the commandment is holy and righteous and good." (Rom. 7:12) The point is that God's servants are not required to keep the Law in order to please Jehovah and gain salvation. For instance, it is not a sin to be circumcised; it is not an unchristian act. But it would be wrong to believe that a Christian must be

Evidently the Ista-

to some extent by ><

on in Egypt (Jost

circumcised in order to be saved .- Acts 15:1, 2, 5, 22-29; 16:3.

It was not uncommon among the Jews for one who had escaped some danger or misfortune to make a vow to Jehovah, possibly vowing to abstain from alcoholic beverages for a period of time. This might be similar to a Nazirite vow. (Num. 6:1-21) When the set period was completed the Jew would cut off his hair and probably render up sacrifices at the temple in Jerusalem.

In Acts 18:18 we read that Paul "had the hair of his head clipped short in Cenchreae [near Corinth], for he had a vow." Whether he had made this vow before becoming a Christian is not stated, nor do we even know definitely whether this was the beginning or end of his vowed period. We cannot rule out the possibility that this is related to what later took place in Jerusalem.

When Paul was in Jerusalem after his third missionary trip the Christians making up the governing body mentioned that there was a great deal of resentment among the Jews toward Paul. Believing rumors, the Jews thought that Paul was rabidly preaching against the Mosaic law. In this they were incorrect, as we have seen. So as to demonstrate that to all publicly, James and the spiritually older men advised Paul: "We have four men with a vow upon themselves. Take these men along and cleanse yourself ceremonially with them and take care of their expenses, that they may have their heads shaved. And so everybody will know that there is nothing to the rumors they were told about you, but that you are walking orderly, you yourself also keeping the Law." -Acts 21:23, 24.

Paul and the four Christians who had a vow upon them did this. (Acts 21:26) Their course was not an apostate act or a compromise of Christianity, They demonstrated that the Jewish regulations regarding vows had not become wicked just because Christians need not follow them. It is not as if they had offered incense to a pagan deity-a thing that was definitely contrary to true Christian worship. What they did was not in itself improper, and it seemed that it would counteract Jewish prejudices and allow for many others to hear the good news of salvation that Paul was intensely interested in preaching.

#### **ANNOUNCEMENTS**

#### FIELD MINISTRY

Paul Jaught that Claristians

or caw, why did he go

comple in Jerusalem

Spiritual warfare! This is the warfare for true Christians: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." (2 Cor. 10:4) Among those strongly entrenched things against which Christians wage spiritual war are Babylonish teachings of false religion. Against these Babylonish ideas, Jehovah's witnesses wield the "sword of the spirit," the Word of God. Also helping in maintaining the assault on false religion are the publications of the Watch Tower Society. For example, Awake! magazine last April featured a special issue entitled "Are the Churches Nearing Their End?" Each issue of Awake!, in fact, helps Christians in their spiritual warfare. As they maintain the assault on false religion during October, Jehovah's witnesses will offer a year's subscription for the Awake! magazine, with three Bible-study-aid booklets, on a contribution of \$1.

in the minds of those worshiping them such false gods were conceived of as goatlike in "WATCHTOWER" STUDIES FOR THE WEEKS

The Bible does not state just what such

mently be an expression of contempt even as

October 12: Pay Attention to "The Prophetic Word." Page 585. Songs to Be Used: 69, 59. October 19: A Prophetic Pattern for Our Day. Page 592. Songs to Be Used: 113, 116.

**OCTOBER 15, 1969** Semimonthly

Announcing JEHOVAH'S KINGDOM

APPROACHI

A THOUSAN

@WTB&TS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

3

# PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A. N. H. KNORR, President Grant Suiter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isalah 54: 13

CONTENTS	
Do You Rely on God or on Men?	611
The Approaching Peace of a Thousand Years	612
Really, Who Is God?	625
'No Christians in Prisons'	628
Is There Life After Death?	629
When You First Go to a Kingdom Hall	631
Appreciating Jehovah's Mercy and Loving-Kindness	635
Comforting the Mourners at Funerals	639
Questions from Readers	639
The Bible translation used in "The Watchtower" is the N Translation of the Holy Scriptures, 1961 edition. When other tr are used the following symbols will appear behind the citation	ew World anslations

Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

AS - American Standard Version AT - An American Translation AV - Authorized Version (1611)

Dy - Catholic Douay version JP - Jewish Publication Soc.

"The	Watchtower"	Is Published	in the Follo	wing 72 Lang	uages
	Semimonth	ly		Monthly	
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish Russian Samar-Leyte Samoan Sango	Slamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi Ukrainian
Armenian Bengali	Monthly Bicol Burmese	Croatian Efik	Malayalam Marathl	Sepedi Serbian Yearly subscrip	Urdu ption rates
	Tower Socie			for semimonth	
America, L	J.S., 117 Ad	ams St., Bro	oklyn, N.Y. 1	1201	\$1 \$1
Australia,	11 Berestord	Rd., Strathn	eld, N.S.W. 2 to 390, Ontari	130	\$1
England T	Patch Towar	House The P	idgeway, Lond	on N TO P	9/-
lamaies V	W.1., 41 Trai	folgase, The R	ingeway, Lond	OH 14.14. 8	9/-
New Zeala	nd, 621 New	North Rd	Auckland 9		900
South Afri	ea. Private Re	g 2. P.O. El	andsfontein, Ti	ransvaal	70e
Trinidad,	W.I., 21 Ta:	lor St., Wood	dbrook, Port of half the above	f Spain	\$2
Otherwise	s for subscrip	otions should mittance to 1	be sent to the Brooklyn. Noti	e office in you	
ate. Give t	us your old a	nd new addres	s (if possible,	your old add	ress la-

Second-class postage paid at Brooklyn, N.Y.

Average printing each issue: 5,850,000 Five cents a copy

## Do You Rely on God or on Men?

F COURSE I believe in God. I am no atheist!" Perhaps that would be your reply if someone asked you whether you believed in God or not. However, how deep is your belief in God? To what extent does it influence your thinking and conduct? Does it cause you to rely fully on divine wisdom?—2 Sam. 22:31.

For a moment, think about what you do when you are faced with a problem. Where do you turn for counsel? Do you rely on the wise sayings of worldly philosophers to guide you? Do you seek advice from your friends? Or do you turn to God by opening your copy of his Word, the Bible, to see what godly principles can be applied in the matter? Persons who believe in God rely on him and diligently seek to know and apply his wisdom in their lives. Do you?—Ps. 118:8, 9.

Consider your family life. Does your family apply Bible principles in their speech and conduct? Are God's promises the topic of many of its conversations and discussions? Families that rely on God talk to him in prayer regularly. Does your family do these things?—Col. 4:2.

What about your employment? Does the prevalence of dishonesty cause you to follow suit? If you are in business for your-

self, how do you conduct it? Do you rely on God's principles? What about the temptations to cheat one's customers or the insurance company or to violate fire or health regulations to save money? One who truly believes in God, relying on His wisdom, seeks to please him by doing the honest thing.—Heb. 13:18.

Number 20

Analyze your outlook on the future. Has the fact that men have walked on the moon impressed you more than the heart-cheering promises of God to make this earth a lovely paradise? Do you feel that the evolutionary thinking of scientists is more reliable than God's Word, the Bible? Do you firmly believe God's promise to remove all wickedness from the earth?

But some may wonder how they can be sure that what the Bible says is really from God. If one truly believes in God, he should care enough to investigate. Have you personally read the entire Bible? Right in its pages you will find ample evidence that it truly is God's Word and that all the things it foretells will come to pass. This magazine that you are reading is an aid to help you learn the Bible's message. It will encourage you to rely fully on the only One who can bring everlasting peace to this earth, Jehovah God. Prove this to yourself by reading the articles that follow.

WHEN the three astronauts in their man-made spacecraft orbited around the moon ten times at Christmastime of the year 1968, they observed

that things were very peaceful at the moon just seventy miles away. When they returned safely to our earth, they reentered a world in which wars raged and where great fears were being expressed of the breaking out of a third world war, a nuclear war. Yet they were most happy to get back to our troubled earth. And why not? Who is it that wants to go to the moon in order to enjoy planetary peace? The thing that ordinary people want is world peace right here on earth, where we belong. This desire of their hearts is not misplaced, for right here on earth is where they will enjoy a peace of a thousand years, and this beginning right soon. What if you should live to see it begin? You would consider yourself to be most highly favored indeed.

will no doubt prompt you to ask, "Who will usher in and maintain this peace of a thousand years?" After all the display that men of world affairs have made of themselves as peacemakers and peace-keepers, you have properly lost confidence in the ability

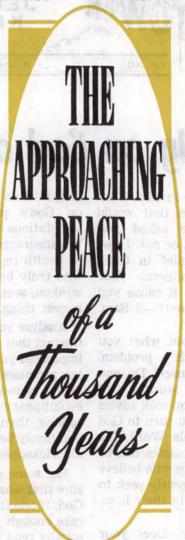
of men to do such a colossal thing. To you the obstacles in the way of establishing a lasting world peace seem insurmountable for men. You are aware of the ex-

plosive increase in the earth's human population, and you read the full-page advertisement in the newspaper, with the headline: "The Population Bomb Threatens the Peace of the World," ads of this sort being repeatedly published by the "Campaign to Check the Population Explosion." (New York Times, February 9, 1969) Also, under the shocking headline "Briton Foresees a Hell on Earth" you read the statement made at London, England, November 23, 1968, by Lord Ritchie-Calder, president of the Conservation Society, in which he said, in part:

3 "I am always appalled when I hear people complacently talking about the population explosion as though it belonged to the future, or world hunger as though it were threatening. when hundreds of millions can testify that it is already here—swear it with panting breath. . . . My concern is to conserve the human spirit not from the hell hereafter but from hell upon earth."-New York Times, as of No-

vember 24, 1968.

<sup>4</sup> This only serves to confirm what Julian Huxley, former director general of

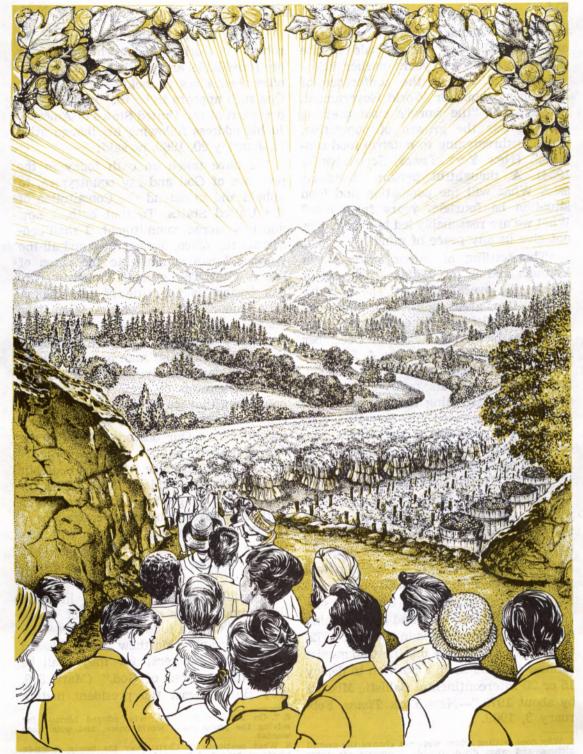


"They . . . will rule as kings with him for the thousand years."—Rev. 20: 6.

What did Huxley point out was the world's most pressing problem, and what question now takes away peace of mind?

Planetary peace on the moon or peace here on earth—which do the people prefer, and why?
 3. (a) Why have people lost confidence in the ability

<sup>2, 3. (</sup>a) Why have people lost confidence in the ability of world rulers to establish lasting world peace? (b) What about a population explosion, and how does it affect peace?



the United Nations Educational, Scientific and Cultural Organization, said in the same city fourteen years earlier (September 7, 1954) to the conference of Parliamentarians for World Government, namely, that "the world's most pressing problem was the growth of population, which is threatening to outstrip food supplies." (New York *Times*, September 8, 1954) A thoughtful person, therefore, asks, What will the population and food situation be fourteen years from now? What we are reasonably led to expect does not give us any peace of mind.

<sup>5</sup> The settling of minor wars, as in Vietnam and in the Middle East, cannot change the overall picture. The hostility of the two great political groups still remains. In discussing the "Nation's Business," the New York Times of December 6, 1968 (page 96, paragraphs 4, 5), said: "... the cold war, though vastly changed, is far from over. Its perils are not diminishing. If anything they're on the increase." It expressed the fear that continued disintegration of the Soviet bloc of nations may tempt the Russians into new and desperate measures. This reminds us that the Soviet Union's next-door neighbor, Communist China, is a big problem for her, yes, and for much of the rest of the world. Added to the awesomeness of her tremendous population is the disquieting fact that Communist China is now a nuclear power with the capacity of launching long-range missiles. By continued success in the missile field and by beginning to stockpile her weapons in the year 1972, and then keeping this up, the Communist Chinese "should be in a position to deploy 15 or 20 Intercontinental Ballistic Missiles by about 1975."-New York Times, February 3, 1969.

<sup>6</sup> Truly the problems that need to be solved for world peace by human means are formidable, and yet there are men who offer themselves to tackle such problems. One such appears to be the thirty-seventh president of the United States of America. In his address following his inauguration on January 20, 1969, he said:

""I have taken an oath today in the presence of God and my countrymen, to uphold and to defend the Constitution of the United States. To that oath, I now add this sacred commitment: I shall consecrate my office, my energies and all the wisdom I can summon to the cause of peace. . . . The greatest honor history can bestow is the title of peacemaker. This honor now beckons America—the chance to help lead the world at last out of the valley of turmoil and on to that high ground of peace that man has dreamed of since the dawn of civilization. If we succeed generations to come will say of us now living that we mastered our moment, that we helped make the world safe for mankind. . . . Our destiny offers not the cup of despair, but the chalice of opportunity. So let us seize it, not in fear, but in gladness-and 'riders on the earth together,' let us go forward, firm in our faith, steadfast in our purpose, cautious of the dangers, but sustained by our confidence in the will of God and the promise of man."-New York Times, January 21, 1969.

<sup>8</sup> Possibly the president had in mind the famous words of the Man of whom he claims to be a follower, as recorded by Jesus' biographer Matthew Levi: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9, AV) But at least the president had in

<sup>5.</sup> Why does settling minor wars not change the overall picture, and what disturbing developments are there in the Far East?

<sup>6, 7.</sup> On January 20, 1969, who offered himself for solving the problems of world peace, and with what words?

<sup>8.</sup> What beatitude of Christ may the newly sworn-in president have had in mind, but what Bible prophecy did he definitely have in mind?

The timely and heartwarming

message contained in this ar-

ticle was presented as a public

discourse to audiences with a

combined attendance of 840.572

in principal cities of North

America and Europe during July

and August of this year.

mind an ancient prophecy of the eighth century before our Common Era. How can we be sure of this? Because, when being sworn in with upraised right hand,

he had his left hand resting upon two family Bibles, held one on top of the other by his wife and opened at the prophecy of Isaiah, chapter two, verse four, which reads: "And he shall judge among the nations, and shall

rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (AV) (New York Times, January 20, 1969, front page, last column) Having his left hand at that Bible verse was, not accidental, but of design. In that Bible verse was expressed "the will of God" of more than two millenniums ago, and now the president was adding "the promise of man."

#### DEPENDENT UPON POLITICAL RULERS?

<sup>9</sup> Certainly if the prophetic words of Isaiah, chapter two, verse four, bespeak the will of Almighty God, they will without fail come to reality and there will one day be universal peace. But does the ultimate realization of those prophetic words require a condition? Is their realization conditional upon the "promise of man"? Does their realization depend upon the "promise" of the political rulers of the nations and people? If it were, well, then, would a warless world ever come to earth?

<sup>10</sup> Prominent, influential men of the world may see the final state of the world that God has willed. Moved with religious emotion, they may in all sincerity promise

to use their political office, their energies and all the wisdom that they can summon to work for realizing that world state as willed by God. But what if such men, when making their promise, have in mind working for it

in their own way according to the wisdom of this world, and not in God's way according to his wisdom as set forth in his written Word, the Holy Bible? Have we reason to believe that God will prosper their efforts to fulfill their "promise" in their own self-determined way? Or, may it be true that such men of "promise" will really be working against the "will of God"? Has man's way up till now for bringing in a lasting universal peace been God's way? The apparent lack of God's blessing upon man's way of doing it till now would answer No! But through the same prophet Isaiah God himself answers this vital question, saying:

11 "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:8-11, AV.

Is the realizing of that Bible prophecy dependent upon a condition, and what, then, about a warless world?

<sup>10, 11. (</sup>a) To bring in the world state as willed by God, how do men of the world think of bringing it in? (b) How does God compare their way and his way?

12 God's spoken and written word will never fail. But what about the word of "promise" made by men in political power? At the close of World War I in 1918 such men were bent on preventing the occurrence of another world conflict. What was the way that the political men who had to do with the peace treaty decided upon to prevent it? By embodying in the peace treaty the so-called Covenant of the League of Nations. When the peace treaty went into force, so did the League of Nations. Through that League of Nations the men supporting it promised much. Seemingly the League of Nations was according to the will of God, because the religious clergy of Christendom backed up the League. The Federal Council of the Churches of Christ in America said as if it were a spokesman for God:

<sup>13</sup> "Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth. . . . The Church can give a spirit of goodwill, without which no League of Nations can endure. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.' "—Federal Council Bulletin, Vol. II, No. 1, as of January 1919, pages 12-14.

<sup>14</sup> Evidently those churches of Christendom were wrong about this, for that League of Nations did not endure. The very thing that it was designed by man's wisdom to prevent was the thing that put it out of action, namely, World War II. The League turned over its effects to the United Nations, the world peace organization that came into existence on October

24, 1945. Once again this international organization for world peace and security would seem to be according to the "will of God," inasmuch as the clergy of Christendom piously support it. Even the popes of Vatican City have come out in support of it, Pope Paul VI personally addressing it on one occasion at its New York headquarters. Today one hundred and twentysix nations are members of it, including the nation that recently inaugurated its thirty-seventh president. The new president has indicated how he will fulfill the "promise of man," and that is by working with the United Nations, together with other but smaller international alliances. But the blessing of the clergy of Christendom gives no more guarantee that this United Nations will endure than it did for the League of Nations.

15 History cannot bestow upon the League of Nations the honor of bearing the title of Peacemaker. There is no basis for history to honor the United Nations with the title of Peacemaker. While the United Nations mouths great words of peace and carries on negotiations to restore or keep the peace in different areas of the earth, its member nations are preparing for war. The strongest members of its Security Council are the most mightily armed nations in all human history. World peace today, such as it is, is a peace of terror, a peace maintained only because of the terrorizing fear of nuclear, bacteriological and radiological war that spells the doom of modern civilization. Where, then, is the fulfillment of the words that are carved prominently on a wall at 42nd Street facing the plaza of the United Nations amidst New York city? What words? These: "They shall beat their swords into plowshares, and their spears

<sup>12, 13. (</sup>a) After World War I what was man's way for preventing another world war? (b) How did the Federal Council of the Churches of Christ in America endorse that way as being God's will?

<sup>14. (</sup>a) What proved the churches to be wrong as regards the League of Nations? (b) What attitude do religionists now take toward the United Nations, and is this any guarantee for its endurance?

<sup>15.</sup> Are there grounds for history to bestow the title of Peacemaker upon the League of Nations and the United Nations, and is the Bible prophecy carved on the plaza wall being fulfilled by the U.N.?

into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

NOT CONDITIONED ON "PROMISE OF MAN"

16 Regardless of what human history as written by uninspired men may do as to honoring men and nations with titles, God himself does not purpose to bestow the "greatest honor" of the title of Peacemaker upon any politician of this last half of the twentieth century. This honor at His hand is not now beckoning to any member of the United Nations or to any nation outside it. Not a single one of the nations and peoples of the world is accepting from God's mouth what the prophecy of Isaiah 2:4 says would precede the beating of swords into plowshares and spears into pruning hooks and the learning of war no more by the nations. Those opening words of this prophetic verse read: "And he shall judge among the nations, and shall rebuke many people."

<sup>17</sup> A prophecy of that same ancient time that corresponds with that of Isaiah 2:4, the prophecy in Micah 4:3, reads: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

<sup>18</sup> The nations are not letting themselves be judged by the Lord God. They submit their problems to the General Assembly or the Security Council of the United Nations or to its International Court of Justice at The Hague in the Netherlands. They do not go by the judgments that are set down in God's written Word, the Holy

Bible. The nations, even the "strong nations" that are "afar off" from where the prophets Isaiah and Micah lived, do not take any rebuke from the Lord God as set out in his written Word or as quoted by his mouthpieces from that written Word. If they did accept and heed his judgment and his rebuke, they would beat their swords into plowshares and their spears into pruning hooks and not lift up the sword of war against one another or even learn war anymore. But everybody knows that they are not doing so. Hence, regardless of the "promise of man," no lasting world peace can be hoped for from the nations, either in a united organization or singly. No political ruler or nation will yet step forward and be the one that divine history will greatly honor with the title of Peacemaker.

19 Nothing in the way of a disarmed. peace-learning world can be expected from the "promise of man" that pursues the way and wisdom of man, not God's way and wisdom, which are heaven-high above man's. The Almighty God. Creator of heaven and earth, is not dependent upon the "promise of man." His prediction of the future is not conditioned upon it. His word at Isaiah 2:4 is an unconditional prophecy. Even though the people and strong nations of today are planning and acting against it, that glorious prophecy will come true. God will see to that, for what man, what people, what strong nation can succeed against Him? From this sure fact let all persons who yearn for everlasting universal peace as foretold in God's Word take comfort.

<sup>20</sup> God does not change with regard to his stated purpose. For almost two millenniums now he has had the one whom he

<sup>16.</sup> What preliminary requirement foretold in Isaiah 2:4 are the nations that assume to be peacemakers not fulfilling?

<sup>17, 18. (</sup>a) What corresponding prophecy repeats that requirement? (b) How do the nations act toward that requirement, and what title will divine history not bestow upon them?

<sup>19.</sup> Is Isaiah 2:4 dependent upon the "promise of man," and from what fact can persons yearning for peace take comfort?

<sup>20, 21. (</sup>a) Why has God not changed with regard to his stated purpose? (b) With what words of Isalah 9:6. 7 did Jehovah foretell his Peacemaker?

has anointed or consecrated to serve as Peacemaker for all mankind. By the prophet Isaiah God foretold the disarming of earth's inhabitants and the learning of war no more. By the same prophet God foretold this Peacemaker. We have already considered Isaiah, chapter two, verse four. Turn now to chapter nine, verses six and seven, and read of the birth and work of this Peacemaker:

<sup>21</sup> "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."—AV.

22 Hear again those prophetic words: "Of the increase of his government and peace there shall be no end." In those words is given God's unbreakable promise of an unending government of endless peace. It is the government of a child born into the family line of King David, the son whose name was to be called "The Prince of Peace." His life will have to be as long as his peaceful government-endless, immortal. The fact that his name was also to be called "The everlasting Father" bears this out. This would result in his being the Permanent Heir of King David. inasmuch as the divine prophecy says that this peaceful endless government would be "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." It is to the reign of this Permanent Heir of King David as The Prince of Peace that we

22. How does this prophecy indicate the one to whom we must look for a peaceful reign of a thousand years?

must look for the approaching peace of a thousand years. He is the one whom the Lord God honors with the title of Peacemaker, and not some politician or some nation of this twentieth century.

23 It is true that more than two and a half millenniums have passed since that prophecy was uttered and written down by God's prophet Isaiah, and here we are in a time when nations are trying to stave off the world war that would be the greatest and worst of all human history. But we must not lose faith in the coming true of Isaiah's prophecy of the Peacemaker and of eternal peace on earth. The zeal of the Lord of hosts is behind this prophecy, which He himself inspired by his holy spirit. The prophecy closes by saying: "The zeal of the LORD of hosts will perform this." His zeal has not cooled off by now regarding the prophecy, for his own name and reputation are at stake in connection with it. He has never lied in anything else; he will not prove to be a liar as regards this prophecy either. He is the "God, that cannot lie."-Titus 1:2; Heb. 6:18. AV.

#### SOMEONE GREATER THAN KING SOLOMON

<sup>24</sup> God's mouthpiece, the prophet Isaiah, continued to prophesy on into the reign of King Hezekiah of Jerusalem, but Hezekiah did not prove to be the promised "child" or "son" who was to be honored with the title of Peacemaker, The Prince of Peace. Neither did the seven kings who followed Hezekiah upon the "throne of David" at Jerusalem, down to the last king, Zedekiah, prove to be the promised Prince of Peace. In fact, in the eleventh year of the reign of King Zedekiah the holy city of Jerusalem and its temple as built by the

<sup>23.</sup> Why should we not lose faith in the coming true of Isaiah's prophecy even though it was given so long ago?

<sup>24.</sup> What does history show as to whether any of the kings of Jerusalem from Isaiah's time on proved to be the promised Prince of Peace?

earlier King Solomon were destroyed by the armies of pagan Babylon, and the conquered people were deported as exiles to far-off Babylon. Only seventy years later did the city of Jerusalem and a temple for God's worship begin to be built by released exiles.

25 Well, then, was the "zeal of the Lord of hosts" frustrated and cooled down? Not at all! Despite this apparent failure of Isaiah's prophecy, God's zeal was as hot as ever for the performing of the prophecy. The "throne of David" was never again set up at Jerusalem, but that did not matter. The line of the royal family of King David was not blotted out but continued on. Then five hundred and thirtyfive years after Jerusalem began to be rebuilt Isaiah's prophecy began to be fulfilled by the birth of the promised "child," the "son" who was to be the Permanent Heir of King David. This occurred in the second year before the start of our Common Era; in other words, in the year 2 B.C.E. It occurred at the birthplace of King David, namely, Bethlehem-Judah, in fulfillment of Micah's prophecy (5:2).

<sup>26</sup> In order to prove that his ancient prophecy had come true, the zealous Lord of hosts would certainly have witnesses to the birth of the promised Prince of Peace. First of all he made angels witnesses to the child's birth. Then he made shepherds of Bethlehem witnesses of the event. By night in the early autumn of the year 2 B.C.E. the angel of the Lord God appeared to those shepherds watching over their sheep in the field near Bethlehem. An investigator of the facts of the birth, a medical doctor by the name of Luke, though not himself delivering the child, reports: "An angel of the Lord flashed

upon them, the glory of the Lord shone all round them. They were terribly afraid, but the angel said to them, 'Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the People. To-day you have a saviour born in the town of David, the Lord messiah. And here is a proof for you: you will find a baby wrapped up and lying in a stall for cattle.' Then a host of heaven's army suddenly appeared beside the angel, extolling God and saying, 'Glory to God in high heaven, and peace on earth for men whom he favours!' "—Luke 2:8-14, Mo.

<sup>27</sup> Doctor Luke tells us that the shepherds went and found the newborn baby, and thus they became eyewitnesses of the birth of "the Lord messiah," along with the heavenly angels. Doctor Luke closes, saying: "Then the shepherds went away back, glorifying and extolling God for all that they had heard and seen—as they had been told they would."—Luke 2:15-20, *Mo*.

<sup>28</sup> Forty days later the God-fearing man Simeon and then the prophetess Anna saw and identified the child when he was brought to the temple at Jerusalem. In this way they also became witnesses to the fulfillment of Isaiah's prophecy concerning the Prince of Peace.—Luke 2: 22-38.

<sup>29</sup> The angel spoke of the child as "the Lord messiah." Greek-speaking Jews of that day would say "the Lord Christ," for "messiah" and "Christ" mean the same thing, "anointed one." That is to say, God's anointed one. According to God's instruction to his virgin mother he was given the personal name Jeshua; but the Greek-speaking Jews like Doctor Luke called him Jesus. So with his title he was

<sup>25.</sup> When and where did Isaiah's prophecy begin to be fulfilled by the birth of the "child," the "son," David's Permanent Heir?

<sup>26, 27.</sup> According to Luke, whom did God make witnesses on the night of the child's birth?

<sup>28.</sup> Forty days later, who became witnesses to the child's birth?

<sup>29.</sup> By what name and titles was this one called, and what does his name mean?

called Jeshua Messiah or Jesus Christ. (Luke 1:26-33; Matt. 1:1, 20-25) Because he was a descendant of King David he was also called "the Son of David." Why was he given the personal name Jesus? The Dictionary of the Bible, by Dr. William Smith (page 1346), edition of 1894, says that the name Jeshua or Jesus means "Help of Jehovah," or "Saviour." This corresponds with what God's angel told his foster father, carpenter Joseph at Nazareth: "You must call his name Jesus, for he will save his people from their sins."—Matt. 1:18-25.

30 Among the royal forefathers was the wisest man of ancient times, King Solomon the son of David. His name means "Peaceful," or "Peace." Quite appropriately, he reigned at Jerusalem, the name of which means "Possession of Twofold Peace." Despite this combination of names Solomon's reign did not usher in a millennium of peace. At most it brought in a peace of forty years. Despite his wise start as king of Jerusalem, he turned out bad in his old age. He became oppressive to the people of Israel. He yielded to the pressure of his many foreign wives and joined them in worshiping other gods than Jehovah God. He thus lost his peace with the one living and true God, who expressed his indignation by ripping ten of the twelve tribes of Israel away from the kingdom of Solomon's successors. (1 Ki. 11:7-12:24; Neh. 13:26, 27) But during the more than half of his fortyyear reign that Solomon was faithful to Jehovah as God and wrote three books of the Holy Bible, Solomon was used as a prophetic figure of the true Messiah or Christ.

31 Unlike Solomon, Jesus Christ as a

perfect man on earth never proved unfaithful to God. He worthily bore the name Jeshua or Jesus, which means "Help of Jehovah," or "Salvation of Jehovah." Solomon his ancestor had been anointed with holy oil to be king over all Israel, but Jesus was anointed with holy spirit from heaven at the time of his water baptism in the Jordan River, God's voice being heard by John the Baptist, saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17, AV) Jesus thereby became God's Anointed One or Christ in a sense superior to Solomon. Without egotism or exaggeration Jesus could speak of himself as being "something more than Solomon." (Matt. 12:42) By his faithfulness he maintained his right to the "throne of David" or the kingly rulership over all Israel that such throne symbolized. But God never gave the anointed Jesus that "throne of David" on earth. (Luke 1: 32, 33) First, God tested Jesus' faithfulness to the limit, letting him die as a perfect human sacrifice on an execution stake, that thus Jesus might "save his people from their sins."—Matt. 1:21.

32 The anointed Jesus kept his peace with Jehovah God clear to the end of his earthly life. Shortly before he was betrayed and turned over to the executioners he said to the eleven faithful ones of his twelve apostles: "I leave you peace. I give you my peace. I do not give it to you the way that the world gives it." (John 14:27) Hours afterward, when standing before the trial judge, the Roman governor Pontius Pilate, the peaceful Jesus said to him: "My kingdom is no part of this world. . . . my kingdom is not from this source." It was not at Jesus' request that Pontius Pilate put over the head of Jesus on the execution stake the notice reading: "Jesus the Nazarene the

<sup>30. (</sup>a) Why was King Solomon not the one to usher in the reign of a millennium of peace? (b) Of whom was he, when faithful, a type?

<sup>31. (</sup>a) Why could Jesus speak of himself as "something more than Solomon"? (b) Why did he not get David's throne on earth?

<sup>32. (</sup>a) What indicates whether Jesus kept his peace with God down to the night of his betrayal? (b) Why did Jesus not accept kingship from Devil or man?

King of the Jews." (John 18:36; 19:16-22) Jesus refused to accept kingship at the hand of Devil or man. He died on the execution stake, waiting on his God Jehovah to give him the "throne of David his father" to which he was the Permanent Heir. (Matt. 4:8-11; Luke 1:32, 33; John 6:14, 15) He died true and loyal to what he had preached, namely, "The kingdom of God has drawn near."—Mark 1:14, 15; Matt. 4:12-17.

23 Today, after almost three millenniums, unfaithful Solomon still sleeps in death with his forefathers. (1 Ki. 11:41-43, AV) Today, after more than nineteen hundred years from his sacrificial death on the execution stake outside the walls of Jerusalem, Jesus Christ lives! On the third day of his death the Almighty God Jehovah raised him from the dead to life as his spiritual Son in heaven, clothing him with immortality and incorruption. As Jesus Christ manifested himself to his disciples after his resurrection from the dead. during forty days before his ascension to heaven, there came to be upward of five hundred eyewitnesses to the resurrected Jesus Christ. (Acts 1:1-5; 2:22-36; 1 Cor. 15:3-9) He now being alive forevermore, he can indeed become "The everlasting Father" to the dying world of mankind. Also, of his peaceful government over mankind there does not need to be any end and there "shall be no end." (Isa. 9: 6, 7, AV) He is the heavenly Ruler able to usher in upon war-torn mankind the peace of a thousand years. The United Nations cannot do so!

THE MILLENNIAL PEACE APPROACHING

34 When, though, does the Prince of
Peace start his government of an endless

peace? Righteously disposed people today are crying out for such a government. Does not the very world situation mark this as the epoch in which it would be most fitting for Jehovah God to bring in such a government according to his unbreakable promise of Isaiah 9:6, 7? Apparently so. But first the obstructors of peace must be cleared out of the way. The greatest obstructor is one over whom neither the United Nations nor any single nation or people have any control, for he is superhuman. He is the one who offered Jesus Christ all the kingdoms of this world if he would turn away from worshiping Jehovah as God, worshiping the great Tempter instead. This greatest peace obstructor is named Satan the Devil. He is the prince of legions of devils or demons. (Matt. 4:8-11; 12:24-28, AV) Jesus Christ called him also "the ruler of this world," whereas the Christian apostle Paul called him "the god of this system of things." The apostle John says: "The whole world is lying in the power of the wicked one."-John 12:31; 14:30; 2 Cor. 4:4; 1 John 5:19.

35 It will take more than all men together to put that greatest obstructor of peace out of power over mankind. This the heavenly Jesus Christ will do, for, according to the several names by which he was to be called, he is "The mighty God." This he will do after first doing away with the visible peace obstructors here on earth. (Rev. 19:11 to 20:3) This requires him to be first a Warrior King, reigning in the midst of his earthly enemies, finally subduing them completely, just as foretold by King David in Psalm 110:1-6. He has had to do this because, since the end of the "times of the Gentiles" in the year 1914, the nations and empires of this

<sup>33.</sup> Why, unlike Solomon, does Jesus Christ now live, and how can he usher in the peace of a thousand years? 34. (a) Why does this seem to be the most appropriate epoch for him to begin his peaceful government? (b) Who especially must first be removed, and why?

<sup>35. (</sup>a) According to what prophetic title can Christ put Satan out of power? (b) Who on earth show themselves peace obstructors, and when and how must Christ put them out of the way?

world have refused to yield over peaceably their earthly kingship to him, even Christendom refusing to do so. (Luke 21:24; Ps. 2:1-6) Till this year, after more than half a century, the nations have refused to do so. What will this mean shortly for all mankind? This: the outbreak of the "war of the great day of God the Almighty" at the world situation called Har-Magedon or Armageddon. (Rev. 16: 14, 16) That war will remove all human obstructors to peace.

36 After this taking away of all human and demon obstructors of world peace there will come the reign of the Prince of Peace over all the earth. God's fixed time for this is approaching, and along with it the peace of a thousand years. A thousand years equals a millennium. This reminds us of something said in the aforementioned inaugural speech of the American president on January 20, 1969. He remarked upon the approach of things of interest to Americans and to all Christendom. In the eighth paragraph of his speech the newly sworn-in president said: "Eight years from now America will celebrate its 200th anniversary as a nation. And within the lifetime of most people now living, mankind will celebrate that great new year which comes only once in a thousand years—the beginning of the third millennium." The president was referring to A.D. 2001.\*

<sup>37</sup> The next remarks of the president showed that he expected there to be an America in the first year of that third millennium. But for God-fearing students of the Holy Bible containing both the ancient Hebrew Scriptures and the Christian

Greek Scriptures, there is a more important millennium that compels their attention. That is the seventh millennium! No, not the seventh millennium measured from A.D. 1, but the seventh millennium of man's existence here on earth, the seventh millennium measured from God's creation of perfect man and woman in the garden of Eden. This is usually measured according to the Anno Mundi rule or "In the Year of the World" calendar, the world of mankind being here meant.

38 Does this fact have any bearing on the approach of the peace of a thousand years or of a millennium? Very apparently Yes! According to the calendar of the Orthodox Jews, the new American president delivered his inaugural speech at the beginning of the fifth lunar month of the year 5729 A.M., this date being based on the ancient Hebrew Scriptures alone. But according to chronologers or time checkers who take into account also the inspired Christian Greek Scriptures, the Jewish calendar is more than two hundred years behind time. In certain editions of the Holy Bible, Catholic and Protestant, there have appeared dates according to the chronology of the noted Irish Anglican prelate, Archbishop James Ussher (1581-1656 C.E.). Ussher's date for man's creation is 4004 B.C.E. By this reckoning six thousand years or six millenniums of man's existence would end in the autumn of the coming year of 1996 C.E. after which the seventh millennium of man's existence would start.

<sup>89</sup> More recently earnest researchers of the Holy Bible have made a recheck of its chronology. According to their calculations the six millenniums of mankind's life on earth would end in the mid-

Christendom measures time by the Anno Domini calendar, the Year of the Lord era, this starting with the year designated A.D. 1.

<sup>36.</sup> After removal of these peace obstructors, what time period begins, and how did the American president in his inaugural speech remind us of it?

<sup>37.</sup> In what millennium are God-fearing Bible students more interested, and from when does that millennium count?

<sup>38. (</sup>a) What does the Orthodox Jewish calendar reckon the time of the inauguration of the American president to be? (b) When, according to Ussher's chronology, do six millenniums of man's existence end?

<sup>39.</sup> According to more recent research into Bible chronology, when would the six millenniums end?

seventies. Thus the seventh millennium from man's creation by Jehovah God would begin within less than ten years.\*

40 Apart from the global change that present-day world conditions indicate is fast getting near, the arrival of the seventh millennium of man's existence on earth suggests a gladsome change for warstricken humankind. According to the first two chapters of the Holy Bible man and woman were created toward the close of the sixth creative day. We are now living in the seventh creative day, and on this seventh day Jehovah God has been resting from earthly creation. To run parallel with this resting of God on his seventh creative day, he gave the Ten Commandments to his prophet Moses, in the fourth one of which God commanded that his chosen people should rest on the seventh day of the week. (Ex. 20:8-11) That day was therefore the weekly sabbath day, the day of desistance from human toil.

<sup>41</sup> The Lord Jesus Christ, the prospective Prince of Peace, pointed forward to a greater Sabbath Day. Pointing forward to this, he said on a certain weekly sabbath day when he came under criticism: "Lord of the sabbath is what the Son of man is." (Matt. 12:1-8) He was referring to his peaceful reign of a thousand years. Jehovah God measures human affairs according to a thousand-year-length rule. He inspired the prophet Moses to write, in Psalm 90:4: "A thousand years are in your eyes but as yesterday when it is past." He also inspired the Christian apostle Peter to write: "One day is with the

Lord as a thousand years, and a thousand years as one day." (2 Pet. 3:8, AV) In prophetic vision the apostle John saw Satan the Devil and his demons bound and abyssed for a thousand years, during which thousand years Jesus Christ reigned with his victorious disciples over all mankind. (Rev. 5:9, 10; 20:1-7) So, according to God's viewpoint of time, that thousand years of his Son Jesus Christ would correspond with merely "one day."

12 In order for the Lord Jesus Christ to be "Lord even of the sabbath day," his thousand-year reign would have to be the seventh in a series of thousand-year periods or millenniums. (Matt. 12:8, AV) Thus it would be a sabbatic reign. Since early in the existence of mankind Satan the Devil has been on the loose, making the human family to toil in hard bondage, causing the earth to be filled with violence before the global flood of Noah's day and inducing the same old earth to be filled with even greater violence today. Soon now six millenniums of his wicked exploiting of mankind as his slaves will end, within the lifetime of the generation that has witnessed world events since the close of the Gentile Times in 1914 till now, according to the prophetic words of Jesus in Matthew 24:34. Would not, then, the end of six millenniums of mankind's laborious enslavement under Satan the Devil be the fitting time for Jehovah God to usher in a Sabbath millennium for all his human creatures? Yes, indeed! And his King Jesus Christ will be Lord of that Sabbath.

<sup>43</sup> In ancient times, when God's chosen people were under the Ten Commandments given through his prophet Moses,

<sup>\*</sup> See the book Aid to Bible Understanding, page 333, under "Chronology." Also, the book Life Everlasting—in Freedom of the Sons of God, pages 26-35, under the subheading "Six Thousand Years of Human Existence Closing," published in 1966.

<sup>40.</sup> In commemoration of his resting on the seventh creative day, what law concerning sabbath did God give to his chosen people?

<sup>41. (</sup>a) On a certain sabbath day, to what greater Sabbath did Jesus point forward? (b) According to God's way of measuring time, to what does Christ's millennium of rule correspond?

<sup>42. (</sup>a) In order for Jesus to be 'Lord of the sabbath,' his millennial relgn would have to be in what time period? (b) Why would the end of six thousand years of man's enslavement by Satan be the fitting time for a sabbath rest?

<sup>43. (</sup>a) What kind of day was the ancient weekly sabbath day as to activity? (b) During his sabbatic reign, will Christ or his subjects on earth be idle?

the weekly sabbath was a peaceful day. To agree with God's own desistance from earthly work on his seventh creative day, his people were under divine command to desist from the hard work of the preceding six days, likewise their domestic animals. (Ex. 20:1-11) In like manner Christ's sabbatic reign for a thousand years will be a peaceful time for this earth and its inhabitants. It will be a time of rest from all the warfare and violence of the previous six millenniums. Swords, symbolic of murderous warfare, will have been beaten into plowshares, and spears into pruning hooks for the grapevines. Life will not be dull in that restful millennial sabbath. It will not be a time of idleness. The Sabbath Lord, Jesus Christ the King, will not be idle, neither will he let his earthly subjects be idle.

44 Why was it that Jesus Christ, when on earth as a Jew under the Ten Commandments, did so many of his miraculous works on the weekly sabbath day, healing the sick and the crippled? Not only to show that it was right to do good on the sabbath. It was also to foreshadow how, during his sabbatic reign, he will deliver humankind from bondage to Satan the Devil and his demons and relieve them of the deadly effects of the sin and imperfection inherited from our first human parents, Adam and Eve. War and violence during the past six millenniums have brought millions of humans to untimely death and the grave; but the Lord of the Sabbath, Jesus Christ, will bring up the thousands of millions of dead humankind from the graves, exactly as he prophesied that he would do. (John 5:28, 29) It was no mere idle phrase when his truthful apostle Paul wrote that God's sabbath law had a "shadow of the good things to come."-Heb. 10:1; Col. 2:16, 17.

PLOWSHARES, PRUNING HOOKS FOR PARADISE 45 Already, even during this warendangered time, Jehovah's Christian witnesses have conformed to the prophecy of Isaiah 2:4 and beaten swords into plowshares and spears into pruning hooks. After the universal war of Har-Magedon and the binding and abyssing of Satan and his demons, this prophecy will continue to apply. Why? In order that the human survivors of the "war of the great day of God the Almighty" may use their plowshares and pruning hooks in transforming this war-scarred earth into the glorious Paradise that Jehovah God told man originally to make it. (Gen. 1:26-28; 2:8-14) God's word will not return to him void, unfulfilled. No, but under the thousand-year reign of his Son Jesus Christ this entire earth will be cultivated into an everlasting Paradise filled with liberated, perfected human creatures. Within that seventh

commandments among God's ancient chosen people all violators of the sabbath day were killed, so those not rendering obedience to the Lord of the coming sabbath millennium and disturbing the peace will be destroyed. (Num. 15:32-36; Ex. 31: 13-17) After Satan the Devil and his demons are let loose from the abyss and once again try to disturb the peace of our earth, they will be destroyed, and with them all those who try again to make this earth a battlefield, a war arena. (Rev. 20: 7-10, 15) Those who keep peace with God

sabbatic millennium the King and Lord

of the sabbath day will undo all the work

of that greatest of all peace disturbers,

Satan the Devil.—Luke 23:43.

<sup>44. (</sup>a) Why did Jesus on earth perform so many of his miraculous works on the weekly sabbath? (b) How does this agree with Paul's statement in Hebrews 10:1?

<sup>45. (</sup>a) How have Jehovah's witnesses already conformed to Isalah 2:4? (b) How will this feature of the prophecy continue to apply after Armageddon and Satan's abyssing?

<sup>46.</sup> What did treatment of violators of the ancient sabbath law foreshadow with respect to attempted disturbers during and at the end of the sabbath millennium?

will remain in the Paradise earth as its eternal caretakers.

<sup>47</sup> Then it will not be necessary to take a rocket to the moon to find a peaceful planet, for then the prayer in behalf of the Greater Solomon, Jesus Christ the King, will be fulfilled, as recorded in Psalm 72:7: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more." That peace will never end, any more than the moon. The earthly

47. According to Psalm 72:7 with reference to the Greater Solomon, how long will the earthly peace last?

peace thus established and maintained during the Messiah's sabbath of a thousand years will continue on forever.

<sup>48</sup> Jehovah's Christian witnesses of today are joyfully preparing for that approaching peace of a thousand years. All who yearn to enjoy that foretold "peace on earth for men whom [God] favours" are heartily invited to join them in getting ready for that blessed millennium of peace.

48. Who are now getting ready for that peaceful millennium, and who are invited to join them in doing so?

# Really, who is God?

To MANY children God is a very real, rather imposing figure, but not at all frightening. When children, under the age of ten, were asked to write to God, their letters revealed a directness, a charm and reverence. For example, one child wrote:

"Dear God, When you started the earth and put people there and all the animals and grass and the stars did you get very tired? I have a lot of other questions too." To this child, it is obvious that God is real. The child does not know much about God, but he is willing to learn, for he has "a lot of other questions."

Another child expressed a similar attitude, writing: "Dear God, What is it like when you die? Nobody will tell me. I just want to know, I don't want to do it."

Children generally have a sketchy, but warm concept of God. But, when grown up, persons frequently lose that confidence and trust in God. The education they later receive often undermines their faith.

#### A CHILDISH BELIEF?

Does this mean that it is childish to believe that God is a real person who is concerned with earth's affairs? Is such a God merely the figment of youthful imagination? Is he only fictional, much like Santa Claus?

Well, consider: Marvelous design and orderliness are everywhere evident in the universe. "It is enough for me," observed the late scientist Albert Einstein, "to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature." Of what is this superb orderliness and tremendous intelligence evidence?

From our own experience we know that intelligence is associated with the mind. And we know that the mind is associated with a brain in the body of an individual. Thus, this great mind responsible for the design and orderliness of the universe must be that of the Supreme Being, the great Person who is God, with a definite body and individuality and powers.

#### VAGUE CONCEPTS

Even though most people say they believe in God, who do they believe He is? Do they consider him to be a real person? Do they seek to learn more about him, and to serve him? Who do you believe God is?

Some religious leaders say that God is "the Ground of Being," "the Force of Life," "Ultimate Reality," and so forth. But what does this mean? Really, such descriptions of God are misleading, hiding the truth as to who He actually is. They have only confused people, and have undoubtedly contributed to the vague concept of God that so many persons have.

At the same time, most persons have done little to learn about God. They have not gone to his Word the Bible to see what he says about himself. As a result, they are not inclined to speak to God in prayer. This, no doubt, is due partly to uncertainty as to how to address God; for example, what name to use in speaking to Him.

They also have the problem of knowing what to speak to God about. Somehow such persons fail to see the marvelous provisions that God has made for mankind.

Actually many persons go through life giving less thought to God and what he has done than to their job or other matters of life. Only when they experience serious trouble do they think about Him. For example, should they become seriously sick, beyond the help of doctors, then they may turn to God with fervent pleas for help. The attitude seemingly is, when all else

fails, it is time for prayer. But does such an attitude manifest genuine appreciation for God?

The fact is, most persons apparently view God as a very distant, uninterested individual, rather than as a close, loving Father who is intimately concerned with his children. True, the majority undoubtedly will say that they believe that God created the universe and is responsible for the complex and intelligent life on earth. However, at the same time, they apparently feel that humankind is now on its own, that God has divorced himself from problems on earth, and that he will not take any action to correct matters.

Is this true? Is God more like an uninterested bystander than a loving, helpful Father? What are the facts about God? Just who is he? Properly, what conception should we form of him? What responsibilities do we have toward him?

#### A PERSONAL GOD

God is not some abstract force or power, but he is a real person. This does not mean that he has a body of flesh and blood as humans have. Rather, he is an invisible Personage. "God is a Spirit," the Holy Scriptures explain. (John 4:24) And as the Bible also says, God made "his angels spirits," like himself.—Ps. 104:4.

Just as angels have names, one of them being identified in the Bible by the name "Gabriel," so God is identified by a name that distinguishes him from all other persons. (Luke 1:26) Is that name Jesus? Many religious persons have been led to think so. However, the Bible clearly shows that Jesus is the name of God's Son. (Luke 1:31, 32) Jesus thus is not God, he is only the Son of God. At all times Jesus directed his followers to worship and serve his God and Father in heaven.

In fact, during his earthly ministry Jesus Christ taught his followers to pray in conCOMING IN THE NEXT ISSUE

Peace.

Peace.

How to Avoid Regrets.

Acquaint Yourself with God and Keep

Acquaintance with God Leads to Eternal

How to Break Free from Superstition.

nection with God's name: "Our Father which art in heaven, Hallowed [or sanctified] be thy name." (Matt. 6:9, AV) And later during his earthly ministry Jesus said in prayer regarding God's name: "I have made your name manifest to the men you gave me out of the world."—John 17:6.

Surely, therefore, it is of utmost importance that we know the name of God

and use it. Jesus used it, and all faithful servants of God have done so. In fact, God's personal name appears in the Bible some 7,000 times! It is found, for example,

in the King James Version Bible at Psalm 83:18, which reads: "That men may know that thou, whose *name* alone is JEHOVAH, art the most high over all the earth."

Yes, Jehovah is God's own self-chosen name. "I am Jehovah," God declares. "That is my name; and to no one else shall I give my own glory." (Isa. 42:8) In the original Hebrew language of the Bible God's name appears in Tetragrammaton form (יוֹלוֹהוֹה); the Tetragrammaton being defined as: "The Hebrew word written JHVH (or JHWH, YHVH, YHWH), representing, without vowels, the 'ineffable name' of God, . . . commonly transliterated in English as 'Jehovah.' "—The American College Dictionary, page 1252.

In imitation of God's faithful servants in the past, true Christians today use God's name. Does the religion with which you associate do so? If it does not, then it could not be the true religion, for God said: "My people will know my name." Not only would they know what the name is, but they would know it as a name glorified by reason of God's own acts. Also the Bible says: "Everyone who calls on the name of Jehovah will be saved." (Isa.

52:6; Rom. 10:13; Joel 2:32) How vital, therefore, that you associate with those who exalt God's name and treat it with respect!

#### A LOVING PROVIDER

As one comes to know who God really is, there are O so many things to speak to Him about. Just look around and observe his marvelous creations. "He is the Maker

of the earth," the Bible tells us, "the One firmly establishing the productive land... He has made even sluices for the rain, and he brings forth the wind from his

the wind from his storehouses." (Jer. 10:10-13) The appreciative person is moved to exclaim, as did the Bible psalmist: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24.

True, humans may labor hard to feed and clothe their families, perhaps working long hours to plant seed, and toiling beneath a hot sun to harvest the fruitage. Yet, who makes that seed develop into nutritious food that can give strength to their bodies and cause their children to grow? How is it that seed, plus a little water and soil, can produce such miraculous results? Is any human responsible? No, but it is God's doing! It is "God who makes it grow."—1 Cor. 3:7.

What the Bible says is true; God gives "rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer." (Acts 14:15-17) Thus, just as an infant is dependent upon its parents for necessities of life, so all humans are dependent upon Jehovah God. He truly is a loving provider. As the Bible says: "He himself gives to all persons life and breath and all things," and "by him we

have life and move and exist."—Acts 17: 25, 28.

We should, therefore, be appreciative and thankful. We should make known to God our gratitude for the food we eat, the air we breathe, the beautiful scenery that delights our eye, the melodious sounds that please our ear, and His many other blessings. Do you? Do you, for example, offer heartfelt thanks to Jehovah God for the food you eat? It was He that made it grow.

#### GENUINELY INTERESTED IN MAN

However, man needs more than just God's material provisions. While it is true that these can sustain him for a while, it is unavoidable that the deteriorating effects of sin eventually catch up with him and he dies. Man, even with his great advances in medical science, is unable to do anything to prevent this. How evident it is, therefore, that man also is in dire need of Jehovah's spiritual provisions! Has God made these available?

Yes, he has! Even though the original human pair rebelled against him and the majority of their offspring have chosen to ignore him, God has not left mankind without hope or guidance. Think of it! "God loved the world [of mankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him

might not be destroyed but have everlasting life." (John 3:16) How grateful we should be! Jehovah sent his beloved heavenly Son to earth as a ransom, thus opening the opportunity to all mankind to enjoy everlasting life in happiness in a new system of things.—Matt. 20:28.

Truly, what a wonderful God Jehovah is! He is, indeed, a loving Father who cares for man, not an uninterested bystander. He has not abandoned humankind, nor has he left them in ignorance concerning the present deplorable conditions. No, but God has made clear why humans die, how death will be eliminated, and why wickedness and human suffering have been tolerated for so long. All of this information he has made available in His Word the Bible.

This means that we have a responsibility toward the true God Jehovah. If we desire his blessing and eternal life we must avail ourselves of his provision to learn about Him. It is a life-or-death matter. Jesus Christ explained: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) How vital it is, therefore, to set aside time for regular Bible study! Do not put it off. Jehovah's witnesses will be happy to assist you to obtain this valuable knowledge concerning God and his purposes. Remember, it means your very life.

## No Christians in Phisons'

Early Christians led exemplary lives. So much so that Minucius Felix, at the beginning of the third century, could reply to a pagan: "If we Christians be compared with you . . . we shall be found much better than you. For you forbid, yet commit, adulteries; we are known as men only for our own wives: you punish crimes when committed; with us, even to think of crimes is to sin: you are afraid of those who are aware of what you do; we are even afraid of our own conscience alone, without which we cannot exist; finally, from your numbers the prison boils over; but there is no Christian there, unless he is accused on account of his religion."—The Ante-Nicene Fathers, Vol. 4, p. 195, The Octavius, chap. 35.

# IS THERE

TEOPLE normally desire to believe that there is life beyond death. For without life there is no consciousness, hence no enjoyment of any kind.

Nevertheless, an increasing number of persons who claim to be realists maintain that death ends all. There is no basis, they say, for believing that there is life after death.

But the majority of persons today have no strong convictions on the subject. They may feel that death does not end human existence, yet they are not certain about this. At the same time, they are curious and wonder about the matter. Perhaps this is how you feel.

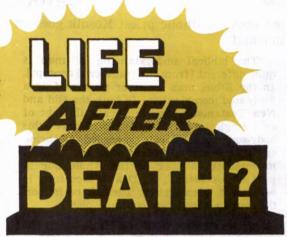
#### WHY PEOPLE DESIRE TO KNOW

Such interest is only natural, for death eventually affects everyone on earth. As one grows older and the human organism begins to deteriorate, one is conscious of death's approach. Even the young are impressed by its apparent inevitability. As the Bible says: "The living are conscious that they will die."—Eccl. 9:5.

So it is normal for you to wonder what happens when you or your loved ones die. Does death actually end all? Or is there a firm basis for believing that there is life after death? Can the person who dies really live again?

#### THE TRADITIONAL CONCEPT

It has long been a common belief that humans possess an immortal, invisible soul that survives death of the physical body. The ancient Egyptians believed this. However, the ancient Greeks are credited with developing this traditional concept. Catholic priest Anthony Kosnik, writing in



The Michigan Catholic of January 23, 1969, explains:

"They [the ancient Greeks] conceived man as consisting of two distinct parts—a material, mortal body and a spiritual, immortal soul. When united, these elements formed a living person. When separated, they produced the effect of death. At death, the body was known to decompose and the soul was thought to continue on in separate existence in another world."

In the centuries following the death of Christ, as church leaders became influenced by Greek thought, this view also was adopted by Christendom. Kosnik notes: "This philosophical explanation appealed to St. Thomas Aquinas [a prominent church father] who borrowed freely from these ancient philosophers." Thus, it eventually became a dominant belief in Christendom that 'the human soul does not perish with the body, but lives on to receive reward or condemnation.' Perhaps this has been your belief too.

#### IS THERE A FIRM BASIS FOR BELIEVING?

Is there a firm basis for believing this concept of life after death? Is it a realistic belief that is in full harmony with the Bible? Interestingly, although the Catholic church holds to the traditional concept set

out above, Catholic priest Kosnik goes on to admit:

"The biblical understanding of man is quite different [from the traditional concept]. In the Bible, man is never presented as a 'body-soul' combination. In both the Old and New Testament, man is always thought of as a single totality.... What is more—this body-soul totality was regarded as being essentially mortal. Man does not possess immortality—neither in the whole nor in part of his being ... Death, therefore, is equivalent to extinction. There is no immortal soul to survive or continue on."

Yes, in no place does the Bible teach that the soul is immortal. Rather, such a concept was adopted from non-Christian philosophers. Acknowledged a special commission of forty-three Protestant theologians appointed by the United Church of Canada: "The idea that man consists of two separable parts, soul and body, does not come from the Bible; it comes from the Greek philosophers."—Life and Death—A Study of the Christian Hope by the Committee on Christian Faith of the United Church of Canada.

Also, though Presbyterians in general believe in the immortality of the human soul, a Presbyterian minister reported, according to *The Age* of Melbourne, Australia, December 8, 1967:

"In our theological training it was pointed out fairly clearly, and to me conclusively, that the doctrine of the immortality of the soul was not one which is derived from the New Testament; that it was a concept which originated, it seems in Greek philosophy, particularly with Plato."

The belief that man has a soul that lives on after death has no foundation in the Bible. God's Word says: "The soul that is sinning—it itself will die." "As for the dead, they are conscious of nothing at all." (Ezek. 18:4, 20; Eccl. 9:5) It is an unchristian myth that the soul survives the death of the body. It is not Bible truth.

#### A REAL BASIS FOR HOPE

Does this mean, then, that life cannot be restored? Is there no hope for those who have died? Are they eternally extinct?

Happily this is not the case, for the Creator of man is a God of love. (1 John 4:8) And it simply is not reasonable for such a loving God to create man with an intense desire for life, and then not provide a prospect for fulfilling that desire.

In order to dramatize the fact that human life can be restored, Jesus Christ actually raised persons from the dead while he was on earth. The man Lazarus, for example, had been dead for four days, so that his sister said: "Lord, by now he must smell." Yet, Lazarus lived again. Through God's power Jesus brought him back to life again.—John 11:17-44.

Later, while hanging upon the torture stake, Jesus told the repentant evildoer: "Truly I tell you today, You will be with me in Paradise." (Luke 23:43) Jesus left no room for doubt. That man would live again. This promise of Jesus is in harmony with what he said earlier: "The hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29.

So there is hope indeed for a return to life after death! However, life does not come through the release of a so-called "immortal soul." Rather, it comes by means of a resurrection from the dead. This is the truth of the matter.

Now consider: Is God going to be pleased with persons who cling to untrue concepts that are in conflict with his Word the Bible? Is he pleased with those who openly acknowledge that church doctrines conflict with Bible teachings, but then choose to stay with the church? Would you yourself not rather enjoy associating with persons who really respect the Word of God? Your own life depends on doing so.



Have you considered attending one of the meetings of Jehovah's witnesses at their Kingdom Hall in your area?

No doubt you have noticed the Kingdom Hall of Jehovah's Witnesses. And, though you may not be one of Jehovah's witnesses yourself, you may have thought that you would like to visit to see what takes place at the meetings and what the inside of the building is like.

Or maybe you have been having a free home Bible study with a minister of Jehovah's witnesses and he has kindly invited you to attend meetings at the Kingdom Hall. Appreciating how much you have learned from your weekly Bible study, and with his assurance that the meetings at the Kingdom Hall are very beneficial and enjoyable, you may be planning to accompany him. We are certain that you will be made to feel most welcome.

But,' you may be thinking, 'just what will it be like? I do not really know what to expect.'

Such thoughts are understandable. Often a newcomer at a church in Christendom is startled, if not shocked, at what goes on in church. Yet, when you attend your first meeting at the Kingdom Hall you will realize immediately that it is quite different from services in such churches. We believe that you will find the differences are freshing and spiritual-

to be refreshing and spiritually upbuilding.

Let us describe a visit to a Kingdom Hall. This will probably answer many of the questions you have.

#### THE BUILDING ITSELF

That the meetings of Jehovah's witnesses at the Kingdom Hall differ from the religious services in the churches of Christendom may be suggested to you by the building itself. There is no required size or style for the Kingdom Halls. They vary from place to place depending on the number of persons attending, the facilities available locally and the financial circumstances of Jehovah's witnesses in the area. This is as it was in the first century. In ancient Rome a Christian congregation met in the home of Prisca and Aquila. In Ephesus Christian meetings were held in a school auditorium.-Rom. 16:3, 5; Acts 19:9.

Similarly, today some congregations meet in private homes, or rent space in an office building or public hall. Others have built their own halls. These are usually rather modest when compared with the ornate churches and cathedrals that are designed to awe people. But Jesus showed that such elaborate structures are

not necessary, for "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24) Accordingly, at the Kingdom Hall of Jehovah's Witnesses the people and the Biblical instruction provided are important, not the building itself.

When you enter the Kingdom Hall you will see further evidence of this emphasis on "worship with spirit and truth." For example, there are no images or crosses on display. God's Word says that true worship is not offered in connection with idols, not even of Jesus or so-called "saints." Rather, we are told: "Guard yourselves from idols." (1 John 5:21) As to the cross, the Bible indicates that Jesus was put to death on a simple upright stake or crux simplex. (Acts 5:30; 10:39) There is no Biblical command or precedent to revere the instrument of Jesus' death. Thus such religious appendages that are not in accord with Bible truth are not displayed at the Kingdom Hall, thus avoiding that which takes away from the worship "with spirit and truth."

In this vein, you will also observe that there are no stained-glass windows, as in many churches, to help create a hushed aura of artificial sanctity. Instead, the spiritual atmosphere at the Kingdom Hall is genuine, springing from a real interest in true worship and Biblical instruction. And the light, natural surroundings in the hall encourage those present to be outgoing and friendly, not inhibited by a mysterious imposed solemnity.

#### A PLACE OF BIBLE LEARNING

Other aspects of the Kingdom Hall also illustrate that it is a place for Biblical instruction. For instance, you will observe that the entire congregation assembles together, with no segregation according to age. There is no room set aside for

the children or for a "Sunday school." Why is that?

From both the Hebrew Scriptures and the Christian Greek Scriptures it is plain that parents themselves have the primary responsibility to provide personal Scriptural instruction for their children. (Deut. 6:6, 7; Eph. 6:4) The father and mother are not to shirk that God-given assignment by turning their youngsters over to a "Sunday school teacher." But what about meetings where deep spiritual matters are covered?

God told Israel that the Law, including its weighty parts, was to be read "in front of all Israel." Jehovah said: "Congregate the people, the men and the women and the little ones... in order that they may listen and in order that they may learn." (Deut. 31:11, 12) In this way the parents know what their children hear, and so can later assist them to understand the more difficult points. Unity develops when entire families sit together to consider God's Word. And youngsters learn to be quiet and attentive, as well as to use the Bible in looking up texts cited during the meeting. Yes, the benefits are many.

Jesus was happy to have young children present when the Word of God was being discussed, and so are Jehovah's witnesses today. (Matt. 19:13, 14) You will observe this at the Kingdom Hall.

#### MEETINGS ON SUNDAY

Usually each congregation of Jehovah's witnesses has meetings at several different times during the week. Each one is distinctive, covering different material, but we will describe what you will experience if you attend the meetings held on the weekend, usually on Sunday. The time is selected so that these important meetings are convenient for the majority locally.

together, with no segregation according There is a public Bible talk given first. to age. There is no room set aside for A chairman will introduce the subject and

the speaker. Then, during the talk, which lasts almost an hour, those in the audience can follow along in their own Bibles as the speaker discusses from the Scriptures the announced subject. It may be the application of Bible principles to family life, or a doctrine such as the resurrection or God's provision for paradise, or a verse-by-verse consideration of some chapters of the Bible.

Jesus gave public discourses similar to



this, and "the crowds were astounded at his way of teaching." (Matt. 5:1, 2; 7:28) The public speakers at the Kingdom Hall have studied Jesus' manner of teaching, and we believe you will find the talks to be much more beneficial than the customary church sermons of Christendom. The speaker might use a blackboard or chart. Sometimes review questions are posed, and ones in the audience who want to volunteer and answer may do so.

After the discourse there will be an hour-long study of Biblical material in *The Watchtower*, which is studied with the Bible. This segment of the program will open with a song. Then one of the ministers will offer prayer. During the study the questions printed at the bottom of each page of the magazine being considered will be read. If you want to make a brief com-

ment, you may. Of course, the one directing the study usually calls only on those who raise their hand to volunteer an answer, so no one is embarrassed. We find this manner of study to be most interesting and rewarding, and likely you will too.

At the close of the study another song is sung, just as Jesus concluded one of his meetings with song. (Matt. 26:30) We use the songbook "Singing and Accompanying Yourselves with Music in Your

Hearts." (Eph. 5:19) If you do not have a copy, one of the Witnesses at the Kingdom Hall will happily share his with you. We all enjoy very much these heartwarming songs. In conclusion a final prayer of thanks to God is offered.

One thing you may have noted in this description is that no mention was made of the passing of a collection plate. Though the practice is common in Christendom, it

is unscriptural and not followed by Jehovah's witnesses. In regard to contributions, God's Word says: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7) So at the Kingdom Hall there is a small, inconspicuous contribution box for those who would like to make a gift "in secret," as Jesus mentioned.—Matt. 6:3, 4.

#### THE PEOPLE YOU WILL MEET

In all likelihood you are curious about the people you will meet at the Kingdom Hall. Those who come to the Kingdom Hall do so, not because it is the socially proper thing to do or to impress their friends, but because they want to learn God's will from the Bible and to develop toward spiritual maturity as Christians. You can imagine how delightful it is to be among such people!

God's Word stresses the importance of 'gathering together, encouraging one another, and all the more so as we behold' the end of this wicked system of things drawing near. (Heb. 10:25) Hence, when Jehovah's witnesses meet together they seek to encourage one another spiritually. One way is by sharing in the program and making worthwhile comments during the meeting. But another way is by engaging in warm and upbuilding conversation before and after the meetings. You will experience this as various ones approach you and introduce themselves, genuinely pleased to welcome you to the Kingdom Hall.

Some you meet may be acquaintances from your neighborhood or persons who were brought up in the same church as you were. They once came to the Kingdom Hall for the first time too. Consequently they will understand just how you feel on your first visit, and they will be glad to answer any question you may have about the activity of Jehovah's witnesses. Many persons were so pleased with what they saw and heard on their first visit to the Kingdom Hall that they have kept on coming regularly. We hope that you will do the same.

None of the Witnesses you meet will have a title such as "Rabbi," "Father" or "Reverend." Even though such are commonly used by religious leaders, the Bible pointedly says that true worshipers should not assume high-sounding religious titles. Jesus counseled: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is

your Father, the heavenly One. . . . But the greatest one among you must be your minister." (Matt. 23:8-12) In harmony with this, there is no clergy-laity distinction among Jehovah's witnesses. All baptized Christians are spiritual brothers and sisters, just as Jesus indicated.

You may meet ministers who handle particular assignments in helping their fellow Christians. Such ones are referred to in the Bible as "overseers" and "servants" in the congregation. (1 Tim. 3:1, 8) How appropriate these terms are, for these men provide needed oversight and they truly serve their spiritual brothers and sisters! These "servants" will not be noticeable because of any special type of clothing, but probably you will see some of them helping others to obtain Bibles and other publications that are useful in aiding honest-hearted ones to learn Jehovah's will. Or they may be making arrangements for various ones in the congregation to prepare talks for the meetings. Yes, the Kingdom Hall will be filled with active, happy persons, and we believe that you will enjoy being there.

There are, naturally, other things we could discuss, such as the other scheduled meetings and the research library at the Kingdom Hall. But we will let some of the friendly ministers at the meeting tell you about these things.

As you can appreciate from this brief description, the activities at the Kingdom Hall center on the Bible. We invite you to bring along your copy.

We believe that your visit to the Kingdom Hall will be a rewarding and memorable occasion. Accept our invitation to enjoy that experience soon.





AS it ever occurred to you how patient and merciful the great God Jehovah has been with sinful humankind? how he has tolerated their ignoring of him and his will, while going their own selfish way? how even with individuals he offers opportunity after opportunity to come into peaceful relations with him, though they may treat it all quite lightly?—Ps. 145:8.

Looking back on my own experience, I recall returning to the city from my usual weekend trip to a small cottage in the woods north of Kristiania, Norway, my mind made up. Yes, I had decided to break from the whole pattern of life I was then living. It was the kind of life being led by most people with a fair income. Getting away from the scene of daily toil every weekend always seemed such a good idea—skiing and hiking in the wonderful woodlands of Nordmarken.

Some people make Nature their god, but I had always believed in a mighty, intelligent Creator of all. Being in the wild solitude could sometimes be truly aweinspiring. Yet there was something empty about my life, perhaps the selfishness of it all, just looking after myself. Exactly what was missing, I did not know.

#### THE EARLY YEARS

That particular weekend I had been on my own. Perhaps I got to thinking of my boyhood spent in the old town of Tönsberg, on the west side of Kristianiafjord. To there we had moved from a small place called Saltnes Raade a few years after I was born in 1896, and there I got my schooling, both public and commercial. And, of course, I enjoyed gymnastics and sports when it was time for them.

Perhaps, too, I got to thinking about my God-fearing parents—folk who had always reverenced God's Word, the Bible. We were a happy family, ten of us children, of whom I was number five. My father was engaged in the fishing business, and with such a family he always had to work hard to make ends meet. In summertime we children enjoyed vacationing with father aboard his fishing vessel, and he enjoyed having us along. Often he would kneel down and thank God for his blessings.

Looking back now, I can see that father wanted me to look forward to making my livelihood in some different line of work. The fishing business was too strenuous. So eventually I got into high school without paying any tuition, and at graduation started out in office work, particularly in the marine insurance business. For a short time, too, I gained experience in a shipowner's office.

Sometime about 1908 my parents began to think even more seriously about the Bible's message. In those days children might go with their parents to meetings, but it was not emphasized for young ones so much. Thus when my parents started attending the meetings of the Bible Students, as Jehovah's witnesses were then known, we tagged along. As far as I can recall, the main topic of discussion was the

"High Calling," of those who hoped one day to reign with Christ in heaven. Yet we children passed up many opportunities really to consider God's will for us. "Pilgrims" or traveling representatives of the Watch Tower Society used to come to our home often. In fact, just lately I received greetings from an eighty-two-yearold who lived at our place while witnessing in our town as a full-time, house-to-house minister. Such visits were always enjoyable, and one in particular I shall never forget, for one of those visitors made this remark relative to the interest in sports shared by my brother and myself: "I wish they were running for another prize." -Phil. 3:13, 14.

During the latter part of 1917 I was called up for military service, something I considered it my duty to perform. Evidently my employer thought the same, for he paid me full wages during the nine months I served with the Coastal Defense. Three of us were assigned to night watch. living in a small hut on an island in Kristianiafjord.

On one occasion we had a narrow escape when a mine was washed up on the stony beach. Trying to steady it, I pulled out of position a certain cylinderlike part. One of my companions, an engineer, slapped it down again immediately. Later on, when the mine was dismantled, we learned that another slight movement could have detonated it and killed us all.

Back in those days we did not have a clear-cut understanding of the Bible's teaching on neutrality. Once when mother asked me what I would do if the League of Nations asked me to go fight in some other part of the world, I told her that I would have to go. Not till later did I learn the significance of the Bible's words: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves. and ye shall be broken in pieces . . . Take counsel together, and it shall come to nought; speak the word, and it shall not stand," (Isa. 8:9, 10, AV) Yet there were those at that time who were refusing to render God's things to Caesar, and suffering for it.

#### A MOVE IN THE RIGHT DIRECTION

Later on, having now moved in to Kristiania, I subscribed for The Golden Age, now known as Awake! That resulted in a visit of the Watch Tower Society's representative, who already knew me from former visits to my parents' home. Strange though, I still made no real forward move in response to Jehovah's kindly beckoning. In fact, when special lecturer A. H. Macmillan was advertised to give the talk "Millions Now Living Will Never Die," I persuaded a good friend of mine to go and hear it while I took off for the country.

That friend gave such an interesting report about the lecture that I made sure I got to the next special lecture that was advertised. This did impress me very much, but apart from wishing I could tell others about God's mercy and kindness, and speaking casually to a few others in my circle of acquaintances about what I had learned, I did nothing. Would Jehovah continue to extend mercy?

Then came that weekend at Nordmarken. I decided to make some drastic changes in my life, still somewhat unclear as to what I must do in order to gain more satisfaction out of life.

#### THE BIG CHANGE

In 1923 I quit my job and laid my plans to sail for America. California was really my goal, but I learned that New York had more to offer in my line of business. My friends and even my parents thought it was all a joke. Others were sure I would be right back, claiming I could not stay away from Nordmarken and its wild woodlands. Finally the parting time arrived. Mother said, "Maybe you will get to Bethel," meaning, of course, the Watch Tower Society's Brooklyn headquarters. It was quite a trip: a week looking around London, and then across the Atlantic in the then fastest passenger ship, the Mauretania.

That was a big change. But a more important change came when I started to attend the meetings of Jehovah's people regularly in Bloomfield, New Jersey, With knowledge came a deeper sense of responsibility. Then, in the early part of 1924 my Christian brothers in Bloomfield took me along on a trip to the Brooklyn Bethel home, on which occasion I was baptized. What an impression that visit made on me! So much so that, soon after, when I read in the Watch Tower magazine that there were work opportunities for single, unencumbered men dedicated to God, I was interested enough to inquire and eventually fill out an application. "How long are you willing to stay?" the form inquired. "As long as it is the Lord's will," was my reply. Surely Jehovah had been undeservedly kind to me in opening up this privilege!

#### A NEW LIFE

So, on May 12, 1924, I reported for work and have ever since lived at 124 Columbia Heights, with never a desire to move away. My first job was in the Circulation Department at 18 Concord Street, cutting address stencils, some of them for a four-page, second-class publication, *The Broadcaster*, that it was hoped would reach hundreds of thousands of persons through the mails. Later, this publication was discontinued, because so many failed to reach their destination. Witnesses everywhere were then called upon to put their efforts into distribution of *The Golden Age*, a magazine the circulation of which today is not mere-

ly in the hundreds of thousands, but in the millions. It is now known as Awake!

For one so used to sports and movement, it was difficult at first to adjust to this new occupation. However, a change came when I was asked to choose between the Platemaking Department and the Shipping Department. Since I knew a bit more about ships and cargoes, to the Shipping Department I went. Later on, when a Northern European Office of the Society was established in Copenhagen and the opportunity of a transfer was thereby indicated, it was decided that I stay on at Brooklyn.

In the Shipping Department, which embraces Receiving, Shipping, Import and Export activities, I have had the privilege of noting the expansion of the organization during more than forty-five years; from leased factory buildings in 1924 to Society-owned modern factory buildings on four city blocks in 1969; from a 19th-century residence building in 1924 to tall modern residential buildings on both sides of Columbia Heights today. Now in some 200 lands over 25,400 congregations are supplied Bibles and Bible-study aids. What a tremendous flow of Bible knowledge goes out from here!

Where once the major part of our shipments were in small mail packages, today large freight shipments go out to destinations around the whole earth. The Post Office even finds it advantageous to make daily pickups from our premises with huge trailers, instead of our delivering with our own trucks.

And think of the enormous quantities of literature that are distributed within a day or two at our large conventions! This has always fascinated me. At St. Louis in 1941, for example, more than 125,000 copies of the book *Children* were distributed along with almost half a million of the booklet "Comfort All That Mourn." At the 1958 New York assembly there was

a record distribution of new clothbound publications amounting to 670,000, besides hundreds of thousands of the booklet *God's Kingdom Rules—Is the World's End Near?* 

One of the enjoyable privileges I had during the past years had to do with the Scandinavian Hour, a weekly program sponsored by a small group of Scandinavian publishers of the Kingdom. Lectures were given in Norwegian, Swedish and Danish, with interludes of fine music over the facilities of WBBR, the Society-owned radio station.

#### LIFE IN BETHEL

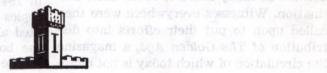
I have so far lived a single life, in harmony with the apostle Paul's advice: "He also that gives his virginity in marriage does well, but he that does not give it in marriage will do better." (1 Cor. 7:38) This has not been just so easy, but as Jesus himself advised when asked about the advisability of remaining single: "Let him that can make room for it make room for it."—Matt. 19:12.

On the other hand, in Bethel I have been blessed by fine association of brothers and sisters, and among fellow Witnesses outside of Bethel I can count many other spiritual fathers, mothers, brothers and sisters, even as Jesus promised. (Luke 18: 29, 30) In fact, in some homes I have been privileged to come and go just like a member of the family. May Jehovah reward them all for their love and kindness to me down through the years.

During the past forty-five years and more I have seen many new ones come to join the Bethel family, and others move out for one reason or another. I was always saddened to see those with whom I had worked closely go from here, for I could recall pleasant memories of hard, long hours of work together in meeting some emergency situation. With many I have lost contact, but I do hope that, wherever they are, they are continuing in happy association with the publishers of the Kingdom.

Though I realize that "godly devotion" is far more beneficial than "bodily training," I could still enjoy a few days of skiing when the temperature drops to 20° F. (1 Tim. 4:8) Though always keenly interested in sports, I never did excel in any of the competitive fields. I do recall, though, that shortly after I came to Bethel I found that another member of the Bethel family had been in the games with me in Kristiania in 1920. He had been a member of the American Olympic (Antwerp) track team, then visiting in Norway. And I recall that he won his race in Norway. In Bethel I gained much from his association on account of his manly, Christian qualities.

I have every reason to express grateful thanks to Jehovah for his patient forbearance, as he gently drew me by his Kingdom message; for his loving-kindness in overlooking the measure of indifference that must have been there; for his goodness in supplying all my needs whenever I did determine to cast all my burdens on him. In the early years of Bethel life it is true that there were not the variety and abundance of material things we have today. but we never went hungry. Still more important, we have never been without the rich spiritual food for the mind. And for the future—Jehovah's rich rewards await us at the end of a faithful course. May we never fail to praise and thank him!



# Comforting the Mourners at Junerals

HAT impression does a funeral service conducted by Jehovah's witnesses have upon those grieving family members who are of a different faith? Consider the following letter that the members of one family wrote to Jehovah's witnesses in Ohio:

"In 1935 my father passed away, leaving my mother in the frustration and grief that only a widow can know. It was then that she turned to your organization, which, at that time, was very active on the radio, bringing your message to millions of people. We should have realized then what a wonderful group of people you are, but unfortunately we did not. You changed her life of dark despair to one of peace and contentment. She lived this life of serenity for over thirty years, enjoying every minute of it, until death overtook her last week.

"It was at this time that we learned our lesson of despair. As most of you know, when a person reaches eighty-four years of age, which was our mother's age, most of their close friends and relatives have gone on be-

fore them. At least so we thought!

"This was brought to our attention by a story told us by a funeral director, the night before mother's funeral. He related an incident not too long ago of a very rich and prominent man who came to our city and made it his home. He lived more or less in seclusion for several years in one of the large, exclusive downtown hotels, where he finally passed away. He requested in his will that he be buried in the city that he learned to love so well. Due to a severe snowstorm, there were no visitors the first day after his death. On the second day, a nephew finally arrived through the snow from Pittsburgh. He was the only one who made it. That night he and

the funeral director maintained the long and lonely vigil. The following day this nephew was the only one to attend the rich man's funeral.

"Although our situation was not that bad, we were a little apprehensive the night before mother was to be laid to rest. We wondered if there would be many or if anyone would even attend the services the next day.

"This feeling of apprehension remained with us the next morning until the minister of Jehovah's witnesses arrived followed by groups of those wonderful people that make up the congregations of Jehovah's witnesses. The spirit and friendliness they brought with them is hard to describe. Serenity is the best word I can think of. As they filled the rooms and expressed their message of sympathy, the gloom was suddenly dispelled and the whole world seemed brighter. We could not help but think how much richer our mother was with all these wonderful friends than that prominent man with all his wealth that we had heard about the night before. One of our relatives who was present said, with much admiration, that she had never heard such an inspiring service.

"You people will probably never realize fully what you did for us with your gifts of beautiful flowers and the kindnesses of the gentlemen who offered their services as pallbearers as well as the warmth of your friendly presence. All this we will not soon forget and for this all we can give is our sincere thanks, and may God bless every one of you."

Truly funerals present a fine opportunity to comfort mourners with God's message of the hope of the resurrection and by the Christian love and conduct of his people.



• In view of Thomas' statement in John 20:25, was Jesus impaled with a nail through each hand?—J. B., Taiwan (Republic of China).

After Jesus' resurrection he appeared to some of the disciples, but the apostle Thomas was not present. When told what had occurred, Thomas responded: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe." (John 20:25) Since Thomas mentioned nails (plural), some have wondered whether a nail was hammered through each of Christ's hands.

If we read just the Bible accounts of the actual impalement, we would know very little

about how Jesus was impaled. The Gospel writers state only that he was impaled or fastened to the stake. They do not say in their accounts of the impaling how this was accomplished, whether by Christ's being transfixed with the stake forced through part of the body, by being tied to the pole or by being nailed to it.—Matt. 27:35; Mark 15:25; Luke 23:33; John 19:18.

However, following Jesus' resurrection, Thomas' comment in John 20:25 indicates clearly that Jesus' hands were nailed to the stake. But in what way? We do not know. The Bible does not say whether his hands were nailed one on top of the other with a single nail through them both, or side by side with a separate nail through each. If the latter was the case, Thomas' remark could be understood as applying only to Jesus' hands.

There is, though, another possibility that cannot be ruled out. Many scholars believe that a nail or nails pierced Jesus' feet, fixing them to the post directly or to a small platform attached to the stake. Jesus himself may have referred to wounds in his hands and his feet on another occasion when he appeared to the disciples. So as to convince them that he

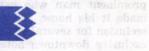
really was the resurrected Jesus, he said: "See my hands and my feet, that it is I myself." (Luke 24:39) Thomas did not specifically mention Jesus' feet. But his comment about "the print of the nails" may have included Christ's hands and feet, though only the hands were named.

Often in the Watch Tower Society's publications Jesus has been illustrated as being impaled with a single nail through his two hands and another nail piercing his two feet. This is only an artist's conception, but it is quite possible that this is how Jesus was impaled.

While such technical matters are of some interest, the major thing to keep in mind about Jesus' death is what it accomplished. One point is that it ended the obligation to keep the Mosaic law, for God took "it out of the way by nailing it to the torture stake." (Col. 2:14) By his integrity to God even during the agony and death on the stake, Jesus proved that out of love humans can serve Jehovah faithfully no matter what temptations and pressures Satan brings. And Jesus' death on the stake provided the ransom, the price to release believing mankind from bondage to sin and death.—1 Tim. 2:5, 6; 2 Cor. 5:14, 15.



## **ANNOUNCEMENTS**



### FIELD MINISTRY

Spiritual warfare! This is the warfare for true Christians: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." (2 Cor. 10:4) Among those strongly entrenched things against which Christians wage spiritual war are Babylonish teachings of false religion. Against these Babylonish ideas, Jehovah's witnesses wield the "sword of the spirit," the Word of God. Also helping in maintaining the assault on false religion are the publications of the Watch Tower Society. For example, Awake! magazine last April featured a special issue entitled "Are the Churches Nearing Their End?" Each issue of Awake!, in fact, helps Christians in their spiritual warfare. As they maintain the assault on false religion during October, Jehovah's witnesses will offer a year's subscription for the Awake! magazine, with three Bible-study-aid booklets, on a contribution of \$1.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

October 26: The Approaching Peace of a Thousand Years, ¶1-25. Page 612. Songs to Be Used: 114, 102.

November 2: The Approaching Peace of a Thousand Years, \$26-48. Page 619. Songs to Be Used: 43, 98.

# Announcing JEHOVAH'S KINGDOM **NOVEMBER 1, 1969** Semimonthly **ACQUAINT YOURSELF WITH GOD AND KEEP PEACE** ACQUAINTANCE WITH GOD LEADS TO ETERNAL PEACE HOW TO BREAK FREE FROM SUPERSTITION HOW TO AVOID REGRETS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

0

# PUBLISHED BY THE WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA 117 Adams Street Brooklyn, N.Y. 11201, U.S.A.

N. H. KNORR, President Grant Suiter, Secretary "They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

### CONTENTS

How to Break Free from Superstition	643
Offering Sacrifices Through God's Effectual Priesthood	648
Acquaint Yourself with God and Keep Peace	649
Acquaintance with God Leads to Eternal Peace	658
Are You Gratefully Receiving What Jehovah Provides?	663
How to Avoid Regrets	667
They Stopped Going to Church	670
Questions from Readers	671

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

are used the following symbols will	appear bening the citations.
AS - American Standard Version	Le - Isaac Leeser's version
AT-An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version JP - Jewish Publication Soc.	RS - Revised Standard Version
JP – Jewish Publication Soc.	Yg - Robert Young's version

## Average printing each issue: 5,850,000 Five cents a copy "The Watchtower" Is Published in the Following 72 Languages

	Semimonth	ly		Monthly	
Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	Finnish French German Greek Hillgaynon Iloko Italian Japanese Korean Malagasy	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Melanesian- Pidgin Motu Pampango Pangasinan Paplamento Polish Russian Samar-Leyte Samoan Sango	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi Ukrainian
Armenian Bengali	Monthly Bicol Burmese	Croatian Efik	Malayalam Marathi	Sepedi Serbian Yearly subscri	Urdu
	Tower Soci			for semimonth	ly editions
America,	U.S., 117 Ac	lams St., Bro	oklyn, N.Y. 1	1201	\$1

Dengan Durmese Ens		
	Yearly subscripti	on rates
Watch Tower Society offices	for semimonthly	editions
America, U.S., 117 Adams St., Brooklyn, N.Y.	11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.		\$1 \$1
Canada, 150 Bridgeland Ave., Toronto 390, Onta		\$1
England, Watch Tower House, The Ridgeway, Lon		9/-
Jamalea, W.I., 41 Trafalgar Rd., Kingston 10		\$1
New Zealand, 621 New North Rd., Auckland 3		90c
South Africa, Private Bag 2, P.O. Elandsfontein,	Transvaal	70e
Trinidad, W.I., 21 Taylor St., Woodbrook, Port Monthly editions cost half the abo	of Spain	\$2
Pamittanese for subscriptions should be sent to t		countre

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn, Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address la-hel). Write Watchtower, 117 Adams St., Brooklyn, New York 11201. U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.



Announcing JEHOVAH'S KINGDOM

Vol. XC

November 1, 1969

Number 21

THE smile of gratitude quickly disappeared from the traveling woman's face as she stared at the food offered her.

"Eat," urged the hostess, "the food is not spoiled."

"No, no," protest-

ed the traveler, "this is catfish. If I eat it, I will be accused of murdering my own children!"

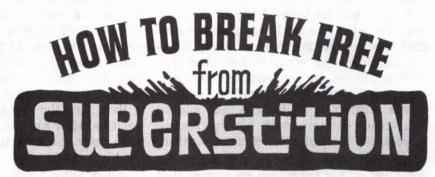
Illogical? Persons who are unshackled by slavery to superstition probably would say so. Yet, to many individuals, eating this food is considered a serious offense.

Nevertheless, many persons have broken free from such taboos. They no longer fear the dead, rely on "medicines," or allow dreams and omens to regulate their lives. They are now happy, contented people. How did they break free from superstition?

#### TRUTH ABOUT THE DEAD FREES

It is the truth that has made possible this break from superstition, particularly the truth concerning the condition of the dead. As Jesus Christ said: "You will know the truth, and the truth will set you free."—John 8:32.

Well, what is the truth about the dead? Can they communicate with or harm the



living? Why did the woman say that eating catfish would be comparable to inflicting death on her children?

Catfish in the streams near this African woman's village are regarded by many as reincarnated spirits of dead humans. So villagers explain regarding the taboo: "It is our law. We don't eat it. If a woman eats, she will either be barren or her children will die. If a man eats, he will not have children." Some even believe that death for the eater will ensue.

A young African named Samuel observed this taboo, and abstained from cat-fish. But then he began to study the Bible. He noted that the Bible teaches that the dead are unconscious. For instance, in one place the Bible says: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all."—Eccl. 9:5.

Samuel also was shown in the Bible that at death man's "spirit goes out, he goes back to his ground; in that day his thoughts do perish." (Ps. 146:4) From this Samuel could see that the spirit, or life force, is not an independent intellect that continues after death. Rather, death completely terminates life. As the Bible also observes: "If [God] sets his heart upon anyone, if that one's spirit and breath he gathers to himself, all flesh will expire together, and earthling man himself will return to the very dust."—Job 34:14, 15.

Thus, when he learned the Bible truth that the spirit in man is not a personality that survives the death of the body, Samuel could see the error in believing that catfish possess the reincarnated spirits of departed humans. He, therefore, realized how absurd it is to believe that a dead fish could interfere with his procreative powers. So Samuel started eating catfish.

However, because he did not marry for some years, his tribesmen were sure that catfish had spoiled his mating powers. When he finally did marry, they were equally sure that he would have no children, or that any offspring he did have would die. What was the outcome?

Well, Samuel's first child did not die, nor did his second, nor his third, and the fourth is on the way! But what about Samuel's sister, who has abstained from catfish all her life? She protested to Samuel about breaking this taboo. But he replied: "If there is any truth in the taboo, then why are all my children living, but your children are dead?"

It was true. This sister had suffered the loss of her three children. Superstitious observance of the taboo had not preserved them!

Once freed by Bible truth, Samuel determined never again to be enslaved by superstitions. So when his father died, he refused to put a gift in the coffin for the deceased to carry into the spirit world. Nor did he share in having a 'meal with the dead.' Neither did he participate in the feast to 'cross over,' which celebrates the supposed joining of the deceased with other spirits. For Samuel's fearless stand in support of Bible truth, has he been harmed by some vindictive spirit? No, not in the least.

Perhaps you are one who holds to superstitious beliefs in connection with the dead. Do you, for instance, wonder if your little brother is really your dead uncle come back to life? Do you reassure yourself by noticing the shape of the little fellow's ear, concluding that uncle's ear was shaped just like that? Or do you superstitiously refrain from naming your children after a living relative because you believe this relative, after his death, will be born again as a baby and only that baby should carry his name?

Allow Bible truth to set you free from such superstitious beliefs! Trust in the Bible, "just as it truthfully is, as the word of God." (1 Thess. 2:13) The truth is that future life is gained, not by reincarnation, but through the resurrection power invested in Jesus Christ, who declares: "I am the resurrection and the life."—John 11:25.

Following his own resurrection from the dead Jesus remembered every detail of his previous human life. So did the resurrected Lazarus, who continued to be a disciple of Jesus after coming forth from the grave. (John 11:38-44; 12:1, 9-11) How about you? Can you remember a past existence? If you really lived before, you should be able to do so. Actually, reincarnation is a myth based on fallible human reasoning. God's Word of truth exposes it as such.

#### BASIS FOR SUPERSTITIOUS FEARS

This does not mean that people's superstitious fears are completely without basis. For example, Samuel recalls the experience of a young African boy of nine. One day while walking in the forest he heard his name called. He turned, saw no one, and continued walking. Just then a stone thrown from behind landed in front of him. The boy arrived at home in fear, but his father explained that this was the work of his mother, who had just died.

Thereafter the presence of a dead body in his town always filled the youth's heart with a sickening dread. However, later in life he reasoned carefully on the Bible passage at Job 7:9, 10: "The cloud certainly comes to its end and goes away; so he that is going down to Sheol [the grave] will not come up. He will not return any more to his house, and his place will not acknowledge him any more." Now the man realized that it could not have been his mother who had called his name and thrown the stone when he was a youth. She was dead, unconscious, and she could not return to do these things. Who, then, was responsible for them?

The Bible reveals the source of many supernatural phenomena to be wicked invisible spirit creatures—and not departed spirits of humans. Satan the Devil is the chief of these wicked angelic creatures, and Jesus called him "the father of the lie." (John 8:44) Satan and his wicked spirits deliberately have endeavored to deceive people into believing that humans survive death and enter into a spirit world. They have even impersonated the voices of deceased persons in an effort to perpetuate the lie that man does not cease to exist at death.

#### THROWING OFF THE YOKE OF "MEDICINE"

It is also commonly believed in some places that natural objects, including trees, rocks, rivers, mountains, and particularly images, are possessed of indwelling souls capable of influencing lives for good or for bad. Therefore, for protection against bad and fickle powers, a "medicine" is concocted of objects representative of powerful qualities. A stone, for instance, or bones, claws and beaks are considered useful. Such "medicines" may be stuffed into horns or made up into small packages.

One such "medicine" is known as "Gyeefa," worn only by grown men. It is suspended from the neck in a skin pouch. Gyeefa has "soldiers" that report to him. These "soldiers" are finger rings worn by growing boys like Peter.

To prevent the "medicine" from harming him, Peter had to observe the "law of the medicine." This law included a ban on roast cassava. Also, if Peter were on a journey and saw driver ants approaching him or he heard the call of the dudu bird on his right side, then he would be obliged to turn around and return to the starting point of his journey. And finally, no one was to be permitted to "talk over" Peter. Thus if Peter were sitting in a rice kitchen, no one dare go to the kitchen's top and talk from a position above Peter. One can easily imagine the difficulties that observing such burdensome regulations would entail.

When Peter was twelve he was sent to Lower Buchanan in West Africa for schooling. The fine opportunity for beneficial mental development turned out to be a time of distress and foreboding for Peter. Why so? Because the master of the house lived on the second floor, above Peter. And Peter dare not tell him not to "talk over" him! For most of his time there Peter lived outside the house, and finally the fear of the "medicine" made him leave.

Years later, while studying the Bible with one of Jehovah's witnesses, Peter was impressed with the fact that God condemned "anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer." (Deut. 18:10) Peter realized that the "law of the medicine" regarding driver ants and dudu birds was nothing more than paying attention to omens. Too, how could Gyeefa with its odd assortment of lifeless objects protect him, a living man. He was trusting in magic power. And what sort of judgment would come to him from the true God for trusting in Gyeefa, a false idol?

Truth's power and the fear of Jehovah God led Peter to challenge the "law of the medicine." He started eating roast cassava. When driver ants came in his direction, he walked right through them and never changed course. That was fifteen years ago, and has harm come to Peter for altogether disregarding the Gyeefa superstitions? Not at all, as he continues to 'walk in security with Jehovah as his confidence.'—Prov. 3:23-26.

Then there was John, who wore under his outer clothing a "medicine" in the form of a small gown to which sacrifices were made at every new moon. Failure to do so was supposed to bring on sickness or loss of sanity. If John should argue with someone, the mere striking of his chest was supposed to start the "medicine" working against his antagonist. Then one day John read in the Bible: "But to whom can you people liken me so that I should be made his equal?" says the Holy One."—Isa. 40:25.

John was troubled. Had the "medicine" taken the place of God in his life? Was he really relying on the true God? Was he praying? How, in fact, could he pray to the true God and expect to be heard? The Almighty is a God exacting exclusive devotion and does not share glory with any rival. After learning to 'trust in Jehovah with his whole heart' John wrapped up his expensive "medicine," valued at \$100,

and threw it into the ocean.—Ex. 20:5; Isa. 42:8; Prov. 3:5.

It was ten years ago that John replaced the expensive gown with the "breastplate of righteousness" of which the Bible speaks. And during all these years the drowned "medicine" has been unable to deprive John of good health and soundness of mind.—Eph. 6:14.

#### NO LONGER DECEIVED BY DREAMS

But someone may ask: How can a person believe that a deceased relative is really dead when the deceased apparently talks to one in dreams?

For instance, a young woman dreamed frequently of her deceased grandmother. While she was alive the grandmother had been very fond of this granddaughter. Now, the grandmother would appear in dreams and prescribe medicine when her granddaughter was sick. On one occasion she even appeared and apparently changed the diapers of the granddaughter's baby! Would not this convince one that grandmother was really alive in a spirit world?

Of course, this is what the "father of the lie," Satan the Devil, desires individuals to believe. He wants to keep people enslaved to superstition and fear, making them believe that the deceased can really communicate with and do things either for or against the living. He and his agents are masters of deception. As the Bible explains: "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness."—2 Cor. 11:14, 15.

In time, however, the granddaughter decided to put her faith in the Bible and diligently sought to understand it. Consequently, after turning to Jehovah, she no longer had such dreams of her grandmother. No longer did she think of her grandmother as a household spirit, but merely

desired to see her again in the resurrection. Through faith in the truth, this young woman 'opposed the Devil, and he fled from her.'—Jas. 4:7.

#### 'OLD WIVES' TALES' AND OMENS

In many places people are often enslaved by what amount to 'old wives' tales.' For example, one grannie gave her daughter a piece of stone taken from a place where lightning had struck. "Put it in baby's bath water," she advised; "it will make him strong!" Grannie also disclosed that a piece of cork in the water will make baby agile, 'ready to walk in nine months.'

Daughter dutifully followed this advice with her first four children before learning that the Bible condemned superstition. Therefore, her last six children were bathed without the stone and cork. Could she observe any difference in the development of her children? Not at all. All ten of them walked after nine months and all are healthy and strong. Superstitious persons like to pass on their superstitions to others. Be wise. Learn to distinguish between truth and superstitious 'old wives' tales.' Heed the Bible, which says: "Turn down the false stories which violate what is holy and which old women tell."-1 Tim. 4:7.

Perhaps you are superstitious only about little things, and still feel that you are acceptable to God as a Christian. You may not fear the dead or carry "medicine," but if you are on a journey and happen to stub your right toe, do you accept this as an omen of good luck? Or if a branch of a tree breaks off right before your eyes, do you take this as an omen of ill for your family? Once you have established that mentality, any little thing that does not go right will appear to confirm your superstition. However, branches break and troubles come as normal occurrences in life. The Bible explains that "time and unfore-

seen occurrence befall" everyone.—Eccl. 9:11.

You will be wise to keep reminding yourself that the true God does not communicate with humans through omens. In fact, he condemns "anyone who looks for omens." (Deut. 18:10) Therefore pay no attention to them! What a wonderful mental relief you will experience!

#### BREAK FREE BY TURNING TO JEHOVAH

Remember, such little superstitions on your part will not be overlooked by Jehovah, who is "searching the heart, examining the kidneys, even to give to each one according to his ways, according to the fruitage of his dealings." (Jer. 17:10) Superstition alienates one from the true God, Jehovah. It prevents one from drawing close to Him, because superstition is based on falsehood and ignorance.

A person dares not deceive himself with false reasonings. For "God is light and there is no darkness at all in union with him." This means that the break from superstitious practices must be complete and final. Otherwise, "If we make the statement: 'We are having a sharing with him,' and yet we go on walking in the darkness, we are lying and are not practicing the truth."—1 John 1:5, 6.

Jehovah's spirit or active force is needed to activate the mind to reject ignorance and foolish fears, and thus break free from superstition. Make room for God's spirit to enter your mind by absorbing liberating Bible truth through reading, study and discussion of God's Word. Call on the name of Jehovah for security and spiritual strength, for "the name of Jehovah is a strong tower. Into it the righteous runs and is given protection." Make the break for wondrous mental freedom, for "where the spirit of Jehovah is, there is freedom."

—Prov. 18:10: 2 Cor. 3:17.

# Offering Sacrifices Through God's Effectual Priesthood

What were some of the pre-Christian ways by which man could approach Jehovah God and commune with him?

There were angels who ministered in a great variety of ways to the needs of man, and by means of them men had contact with God. The patriarchs themselves served as a priesthood or way of approach to Jehovah God for their households, as did, for example, Abraham and Job. (Job 1:5) And with the establishment of the nation of Israel, the Aaronic priesthood, and in particular the high priest, served as a way of approach to God and a means of communication with Him.—Heb. 5:4.\*

What qualifications does Jesus Christ have to serve as God's effectual high priest today?

First of all, because of his perfection and faithfulness to death, he was uniquely able to provide an actual sin-atoning sacrifice by laying down his body and his perfect human life, on the torture stake. He was raised from the dead a glorious spirit creature and ascended to heaven, there to present the value of his sacrifice to Jehovah God. He is alive evermore to serve as a sacrificial priest to all who exercise faith in his ransom sacrifice, and he will restore all obedient humankind to perfection during his Kingdom rule.—Heb. 9:11-14.

What are the requirements or duties of the priesthood today as foreshadowed by the Aaronic priesthood?

Christ's underpriests today are the remaining ones of his anointed footstep followers. Just as the typical priests saw to it that the animal sacrifices met with Jehovah's requirements, so Christ's priesthood of today and their helpers must see to it that each one is offering up a sacrifice of praise commensurate with one's ability. They are to make clear God's requirements as to what kinds of sacrifices are acceptable to Him.—Mal. 1:7-9.

Even as the priests and Levites had much work to do in connection with the sacrificial offerings of the people, so today the responsible servants in the congregations have much work to do in the way of drawing up schedules, preparing programs, arranging meetings, organizing effective arrangements for field service, seeing that all matters relating to the Kingdom Hall are taken care of, and that there are sufficient literature and territory available for use by the publishers.—1 Thess. 5:12, 13.

Further, as it was the duty of the priests back there to sound the trumpet for assembling the people and to prepare for battle, so the remnant today and their helpers must sound a distinct call to all to gather to Jehovah's organization and to engage in spiritual warfare against Jehovah's enemies.—2 Cor. 10:3-6; Eph. 6:10-18.

Then again, even as the lips of the Aaronic priests kept knowledge, and the law is what the people sought at their mouth, so today the remnant of Christ's body are obligated to keep on ministering to their fellow worshipers their spiritual food at the proper time.—Matt. 24: 45-47.

What obligation do the words at Hebrews 13: 15 place upon the anointed remnant and their helpers?

'To offer the sacrifice of praise, that is, the fruit of their lips which make public declaration to Jehovah's name.' One way of doing this is by speaking up at congregational meetings, as counseled at Hebrews 10:23-25. This requires thoughtful and thorough advance preparation. Among other ways this can be done is by going from house to house with the good news of God's kingdom in printed form, by making return visits where interest in Bible truth is found, and by conducting Bible studies in the homes of those who want to learn more about Jehovah God and his will and purposes for humankind.

Zealous servants of Jehovah will also be alert not to overlook any opportunities to witness incidentally wherever possible. Taking advantage of such opportunities not only brings much joy to the Kingdom publisher himself but time and again has resulted in helping persons get on the road to everlasting life in God's new system of things.

All of the anointed spiritual priesthood and their "other sheep" helpers will therefore want to be diligent during November by offering sacrifices of praise, glorifying Jehovah's name.

<sup>\*</sup> For details see The Watchtower, June 1 and 15, 1968.

# Acquaint Yourself With God AND KEEP PEACE

"Acquaint yourself, please, with him, and keep peace; thereby good things will come to you."—Job 22:21.

7HEN the man Eliphaz the Temanite told his friend Job to acquaint himself with Jehovah God. Job was to all appearances not at peace with God or was not keeping peace with him. Evidently good things were not coming to Job. From the height of prosperity he had been plummeted into the depths of abject poverty. He had lost his vast properties, had been bereaved of his ten beautiful children, and had then fallen victim to a loathsome disease that covered him with ulcers from head to foot. His despairing wife had foolishly told him to curse God and die. Hearing of his unparalleled calamity, three acquaintances of Job, one of whom was this Eliphaz from the south, came to comfort him. After seven days of silent scrutiny of Job and then hearing him call down evil upon the day of his birth, the three would-be comforters proceeded to attack Job's integrity toward God. (Job 1:1 to 4:1) It was during the course of the argument that followed that Eliphaz said to Job: "Acquaint yourself, please, with him, and keep peace; thereby good things will come to you."—Job 22:21, NW; AT; AS.

1. How did it come about that Eliphaz the Temanite said to Job the words of our text above?

<sup>2</sup> The words of Eliphaz, though spoken under a misunderstanding of Job's case and misdirected toward Job, were good in themselves. This twentieth-century world fails to recognize that men cannot have peace among themselves and enjoy prosperity until, first, they get acquainted with God and become familiar with his will and come into peaceful relationship with him in his way. But how can men of earth get acquainted with a God who is an invisible spirit Being? As one college student recently said: "How can I experience God?" This at a time when student unrest has spread around the earth.

<sup>3</sup> By getting acquainted with the Holy Bible a person can get acquainted with God, its Author, for the Bible tells us of men who made God a part of their daily experience. It tells us of ancient men, Enoch and Noah, who were said to walk with God. (Gen. 5:22; 6:9) Do you know that this God brought a whole nation into acquaintanceship with him, and that individual men of this nation had miraculous visions in which they saw God? Do you know that men of this nation ate and

<sup>2.</sup> As suggested in the words of Eliphaz, what does the modern world fail to recognize as necessary to the having of peace among themselves?

<sup>3. (</sup>a) How can we acquaint ourselves with God? (b) How did God bring a nation into acquaintanceship with him, and how were some men thereof favored?

drank with God on earth? The writer of the book of Job and of the first five books of the Holy Bible tells us of a divine contract with this nation of which he was the mediator between God and man. This man was the prophet Moses. This contract or covenant was made at a mountain in the Sinai Peninsula, which is part of Arabia. It was in the spring of the year 1513 B.C.E., and God had brought the people of Moses there after having delivered them out of Egypt, by which he made his name Jehovah known to them as their forefathers had never appreciated it.—Ex. 6:3.

<sup>4</sup> After the making of the covenant with Jehovah God over animal victims of sacrifice, Moses and his brother and two of his nephews and seventy other men of the nation went up into Mount Sinai. Exodus 24: 9-11 tells us: "Moses and Aaron, Nadab and Abihu and seventy of the older men of Israel proceeded to go up, and they got to see the God of Israel. And under his feet there was what seemed like a work of sapphire flagstones and like the very heavens for purity. And he did not put out his hand against the distinguished men of the sons of Israel, but they got a vision of the true God and ate and drank."

<sup>5</sup> Actually those seventy-four men saw no shape or form of God. What they saw in vision was an awe-inspiring display of the glory of the "God of Israel." Under the glorious manifestation of Him, or, as we would say, "under his feet," those favored men saw something "like a work of sapphire flagstones and like the very heavens for purity," or like the clear, blue sky without a cloud. Those men were on earth and below his "feet" in nice harmony with God's own saying: "The heavens are my throne, and the earth is my footstool."

How, then, could any man-made temple or church building contain such a dazzlingly glorious God as this? It really could not do so.—Isa. 66:1; Acts 7:48, 49.

6 A human creature is really in a dangerous position when he has a vision of the only living and true God. Human flesh and blood are so frail and perishable when brought near to any display of the glory of God's person. Man can go only so far, and no farther, in beholding the glorious manifestation of the invisible God. Not without good cause does Exodus 24:11 say with regard to those seventy-four men in the mountain of Sinai: "And he [that is, God] did not put out his hand against the distinguished men of the sons of Israel, but they got a vision of the true God and ate and drank." Certainly they did not eat and drink in any overfamiliar, irreverential way; they did so as at a sacrificial meal. What they ate was possibly the part of the animal sacrifices that was assigned to the sacrificers to eat from the communion sacrifices that had been offered to God at the base of Mount Sinai. Wine. used as drink offerings to God, was likely what they drank. In this way those reverential men had a communion meal with God. As they were considered worthy persons, God did not kill them .- Ex. 24:1-11.

<sup>7</sup> Afterward, when the prophet Moses was alone with God in the mountain, he neither ate nor drank, even for forty days and nights. He looked upon the place of close association with God as a holy area. Some months earlier, when Moses was sent down to Egypt to deliver his people, God's angel appeared to him in the midst of a burning bush near the foot of Mount Sinai and told him: "Draw your sandals from

<sup>4.</sup> How did more than seventy men of Israel come to eat and drink together with God on earth?

<sup>5.</sup> Did those favored men see God's shape, and why was it fitting for them to be "under his feet"?

<sup>6.</sup> Were those seventy-four men in danger at this vision of God, and what kind of meal did they eat with him?

<sup>7.</sup> How did Moses come to look upon the place of close association with God?

off your feet, because the place where you are standing is holy ground."—Ex. 3:1-5.

### WHAT MOSES SAW OF GOD

8 As the mediator between Jehovah God and his chosen people, did Moses see God more directly than anybody else in the whole nation? Was it possible to see Him more directly? How favored Moses was in this regard God pointed out to Moses' brother Aaron and his sister Miriam, when these complained against Moses. God said: "Hear my words, please. If there came to be a prophet of yours for Jehovah, it would be in a vision I would make myself known to him. In a dream I would speak to him. Not so my servant Moses! He is being entrusted with all my house. Mouth to mouth I speak to him, thus showing him, and not by riddles; and the appearance of Jehovah is what he beholds. Why, then, did you not fear to speak against my servant, against Moses?" (Num. 12:1-8) All of this was very fitting with respect to Moses, for he was a prophetic figure of the Son of God, Jesus Christ, the promised prophet who was to be greater than Moses.—Deut. 18:15-18; Acts 3:19-23: 7:37, 38.

<sup>9</sup> On one occasion especially Moses did see an "appearance of Jehovah." In that case did he see God's form directly? Persons speaking "mouth to mouth," suggests their speaking face to face, but did Moses actually see God's face there on Mount Sinai? At the time it was still the year 1513 B.C.E. The nation, despite having the Ten Commandments, had become guilty of committing idolatry. The situation was critical. So Moses saw it necessary to make a special plea to God in

Mount Sinai. From Jehovah God he won the promise that Jehovah's presence would go with him until Moses brought his people to the Promised Land. Moses says:

<sup>10</sup> "And Jehovah went on to say to Moses: 'This thing, too, of which you have spoken, I shall do, because you have found favor in my eyes and I know you by name.'

<sup>11</sup> "At this he [that is, Moses] said: 'Cause me to see, please, your glory.'

12 "But he said: 'I myself shall cause all my goodness to pass before your face, and I will declare the name of Jehovah before you; and I will favor the one whom I may favor, and I will show mercy to the one to whom I may show mercy.' And he added: 'You are not able to see my face, because no man may see me and yet live.' And Jehovah said further: 'Here is a place with me, and you must station yourself upon the rock. And it has to occur that while my glory is passing by I must place you in a hole in the rock, and I must put my palm over you as a screen until I have passed by. After that I must take my palm away, and you will indeed see my back. But my face may not be seen." -Ex. 33:17-23.

13 This was to be no materialization by the invisible God in human form, in the way that the gods of Grecian mythology were said to have appeared to men. (Acts 14:11-13) That was to be a manifestation of divine glory to the degree that would be not too much for a human person to see and experience without being blinded, killed and dissolved to nothing. Mercifully Jehovah promised to take special precautions toward Moses. The next day the promised manifestation came, such as no man aside from Moses had ever seen. Ac-

<sup>8.</sup> How did God's words spoken in rebuke to Aaron and Miriam show Moses' favored position with God, and why was this fitting?

<sup>9, 10. (</sup>a) Speaking "mouth to mouth" suggests what regarding the speakers, and raises what question regarding Moses? (b) What promise did Moses get from God after Israel committed idolatry at Mount Sinai?

<sup>11, 12.</sup> What did Moses ask to be allowed to see, but what was God's reply?

<sup>13.</sup> Was this manifestation to be by a materialization of God, and why did special precautions need to be taken toward Moses?

cording to the divine instructions, Moses presented himself in Mount Sinai with two stone tablets upon which God was to inscribe the Ten Commandments. What happened now?

down in the cloud and station himself with him there and declare the name of Jehovah. And Jehovah went passing by before his face and declaring: 'Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation.'

<sup>15</sup> "Moses at once hurried to bow low to the earth and prostrate himself."—Ex. 34:1-8.

God's form directly. All he saw was the afterglow of God's passing manifestation. And yet Moses' own face was emitting rays of light when he came down from the mountain and appeared to the people. (Ex. 34:29, 30) How much better, too, Moses became acquainted with Jehovah God! What a wondrous declaration of the personality of God to Moses! What so-called god is to be compared with Jehovah?

<sup>17</sup> He assures us that he is a God of love, and yet also of justice, with the power of self-control when he is dealing with sinful mankind. And in thus dealing with imperfect mankind, he keeps his loving treatment of them in perfect balance with a just treatment, thus displaying an amazing wisdom under all changing circum-

stances and conditions. What a matchless God! A God of perfect love, perfect justice, perfect power and perfect wisdom. Such an adorable personality deserved to be associated with a brilliance of glory that was too bright for weak human eyes to behold or a frail human body to encounter.

18 Small wonder that special precaution had to be taken to give Moses enough insulation against being hurt or even being destroyed when Jehovah's glory passed by and He declared His peerless name as Moses was listening within the hole in a rock. Never could Moses, or any other man, have seen God's face and have lived! A mere man would have died before the "face" or full manifestation of God's glory reached him. Moses was impelled to bow down and prostrate himself in worship as the glorious Divine Presence passed by. How ridiculous, then, for a Russian astronaut to say there is no God because he did not meet Him when his spacecraft was orbiting in outer space about the earth! But we today, by believing and accepting Moses' vision of the divine glory, acquaint ourselves better with this marvelous God Jehovah.

### ISAIAH SEES GOD IN VISION

men in having a vision of Jehovah God, and thus getting better acquainted with Him. Seven hundred and thirty-six years passed and the scene changed from Mount Sinai in Arabia to the hills of ancient Jerusalem. There was a glorious temple on the city's Mount Moriah. But a terrible calamity had shocked the nation. The prosperous king, Uzziah or Azariah, had presumed to force his way into the first

<sup>14, 15.</sup> What did God do as he went passing by Moses, and what did Moses do?

<sup>16.</sup> How did what Moses saw affect his countenance, and how did he by this experience get better acquainted with God?

<sup>17.</sup> What kind of God does Jehovah describe himself to be, and what deserves to be associated with such a personality?

<sup>18. (</sup>a) Against what was Moses insulated as the Divine Presence passed by? (b) As a result of this, how can we acquaint ourselves better with this God Jehovah? 19, 20. (a) Where did the prophet Isalah have his vision of God, and after what profanation of the temple? (b) When did Isalah have this vision, and what features of it does he describe?

holy compartment of the temple to offer incense there like a priest and had been struck with leprosy, from which eventually he died like an outcast. During his loathsome affliction his faithful son Jotham had to serve as king on Jerusalem's throne. In the year of Uzziah's miserable death (777 B.C.E.) and likely after he died, the prophet Isaiah had a vision of God. It was different from the vision given to Moses. Isaiah himself tells us:

however, got to see Jehovah, sitting on a throne lofty and lifted up, and his skirts were filling the temple. Seraphs were standing above him. Each one had six wings. With two he kept his face covered, and with two he kept his feet covered, and with two he would fly about. And this one called to that one and said: 'Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory.' And the pivots of the thresholds began to quiver at the voice of the one calling, and the house itself gradually filled with smoke."—Isa. 6:1-4; 2 Chron. 26:1-23.

<sup>21</sup> No description is given of the Divine Person, since God cannot be likened to a creature man. The skirts of his majestic garment filled the temple. His temple is a palace, and he is the invisible heavenly King of his people. So his throne does not rest upon the ground, but, besides being lofty, is lifted up.

<sup>22</sup> The seraphs, whose appearance is like flashing fire, do not sit in Jehovah's presence, but, while attending upon him, they stand, always in readiness. The prophet Isaiah was then looking with unveiled face at the vision of God, but those heavenly seraphs did not presume to look but covered their faces with their upper wings. As if on a holy location, the seraphs cov-

ered their feet with their lower wings, in due respect for the heavenly King, "Jehovah of armies." With their middle set of wings the seraphs flew as heavenly creatures.

23 In this temple vision it was these seraphs that declared God's holiness and glory. To emphasize the supreme holiness of "Jehovah of armies." they said the word "holy" three times, making such a threefold declaration back and forth to one another. God's glory not only filled the house or temple but was also to become the "fullness of all the earth." Already we can see the glory of Jehovah God in all his masterly works of creation, both living things and lifeless things. But the time approaches when all the inhabitants of earth will join us in discerning Jehovah's glory in the things that he has created. and they will no longer make this earth an unholy place, profaning it, defiling it. Not in vain has it been predicted: "The earth will be filled with the knowing of the glory of Jehovah as the waters themselves cover over the sea." (Hab. 2:14) The chant that the seraphs gave voice to in Jehovah's temple was prophetic.

<sup>24</sup> At this vision of Jehovah enthroned in his temple the prophet Isaiah became frightened. At the voices of the seraphs calling to one another the pivots of the temple threshold began to quiver, and so why should not Isaiah tremble, he being a living creature with sensitive religious feelings? Although he was already a prophet of Jehovah God, he felt unclean at seeing such a holy tableau. He even feared for his life! "Woe to me!" he cried out. "For I am as good as brought to silence [in death], because a man unclean in lips I am, and in among a people unclean in lips I am dwelling; for my eyes

<sup>21.</sup> How does the vision show Jehovah to be the King of his people?

<sup>22.</sup> How did the seraphs show respect for the presence of God and the holiness of the location?

<sup>23.</sup> How did the seraphs emphasize the holiness of Jehovah and prophesy concerning his glory?24. Why, according to what he exclaimed, did Isaiah have reason to fear at seeing the vision?

have seen the King, Jehovah of armies, himself!"—Isa. 6:5.

25 How did Isaiah come to live to tell the story? In this way: From the temple now filled with miraculous smoke one of those winged seraphs came to his aid. "At that," Isaiah tells us, "one of the seraphs flew to me, and in his hand there was a glowing coal that he had taken with tongs off the altar. And he proceeded to touch my mouth and to say: 'Look! This has touched your lips, and your error has departed and your sin itself is atoned for.'"

26 Isaiah now felt clean in the Divine Presence, even clean enough to volunteer for Jehovah's further prophetic service. "And," says he, "I began to hear the voice of Jehovah saying: 'Whom shall I send, and who will go for us?' And I proceeded to say: 'Here I am! Send me.' And he went on to say: 'Go, and you must say to this people." Forthwith Isaiah was sent on a prophetic errand that foreshadowed the work of the coming Messiah, more than eight hundred years in the future. Never did Isaiah forget that temple vision of Jehovah's glory. As a correct prefigurement of the Messiah, Isaiah proved true to his commission received from Jehovah. (Isa. 6:6-13; Matt. 13:10-15) But what about us? Do we, on becoming better acquainted with Jehovah God, readily offer ourselves for His service, as Isaiah did? Yes, fuller acquaintance with God impels us to say to him: "Here I am! Send me."

### THE PROPHET EZEKIEL'S VISIONS

<sup>27</sup> Before the Messiah or Anointed One came, still another man had miraculous visions of the living and true God. This was

the prophet Ezekiel, in the century following that of Isaiah. The ruin that Isaiah had foretold to come upon his own people was just six years away when Ezekiel had his first awe-inspiring vision. He was then an exile in pagan Babylonia. He says that it was "while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God." He dates it as occurring on Tammuz 5 of the year, Jewish calendar, that is, "in the fourth month, on the fifth day of the month," and "in the fifth year of the exile of King Jehoiachin," or in the year 613 before our Common Era.—Ezek. 1:1-4.

28 At that time the Creator of heaven and earth was on the march toward executing his judicial decision against his unfaithful people in the kingdom of Judah with its capital at Jerusalem. Accordingly what Ezekiel saw was like something on the move. It was like a chariot so gigantic as to make him feel like an ant. It had no gasoline engine or electric or atomic motor to propel it, but it moved swiftly, rolling over everything in its way. It had no visible steering gear and no brakes, and yet it could change the direction of its movement from straight forward to sideways, instantaneously, without slowing down in order to overcome the momentum of the chariot. What made this colossal chariot go? It was evidently the active force, the spirit, of the One who rode on the chariot.

<sup>29</sup> This was not a two-wheeled chariot. It was one of four wheels. As for the wheels themselves, they were of strange construction. Evidently they could see where they were going, for the rims were filled with eyes, all around. Moreover, inside each wheel that revolved forward

<sup>25.</sup> How, by the seraph's aid, did Isalah come to live to tell the story?

<sup>26. (</sup>a) For what did Isaiah, now cleansed, get to volunteer? (b) In what way did Isaiah truly prefigure the Messiah and furnish a lesson for us?

<sup>27.</sup> When did the prophet Ezeklel begin to have visions of God?

<sup>28.</sup> In his first vision, what thing in motion did Ezekiel see, and what was it that propelled it?
29. What was peculiar about the wheels of this celestial chariot?

there was another wheel that cut across at right angles, vertically, enabling the chariot to move sideways without its wheels turning as when wheeling around a corner. Note how Ezekiel describes the locomotion of this chariot:

30 "As for the appearance of the wheels and their structure, it was like the glow of chrysolite; and the four of them had one likeness. And their appearance and their structure were just as when a wheel proved to be in the midst of a wheel. When they went they would go on their four respective sides. They would not turn another way when they went. And as for their rims, they had such height that they caused fearfulness; and their rims were full of eyes all around the four of them."—Ezek. 1:16-18.

31 In ancient times the royal chariots would have runners to run before and beside them, to impart grandeur to the chariot rider. (1 Ki. 1:5; 18:44-46) There were four cherubs that accompanied the celestial chariot that the prophet Ezekiel saw in vision. Those cherubs corresponded with runners. At first Ezekiel calls them "living creatures." They were certainly not human creatures, although they had some features like those of a man. (Ezek. 1:5, 15; 10:9-13) The prophet Ezekiel helps us to visualize how the sight of the four living creatures and the chariot then burst in upon him with an almost indescribable glory:

was a tempestuous wind coming from the north, a great cloud mass and quivering fire, and it had a brightness all around, and out of the midst of it there was something like the look of electrum, out of the midst of the midst of the midst of

it there was the likeness of four living creatures, and this was how they looked: they had the likeness of earthling man. And each one had four faces, and each one of them four wings. And their feet were straight feet, and the sole of their feet was like the sole of the foot of a calf; and they were gleaming as with the glow of burnished copper. And there were the hands of a man under their wings on their four sides, and the four of them had their faces and their wings. Their wings were joining one to the other. They would not turn when they went; they would go each one straight forward."

33 The prophet Moses gave no description of the cherubs that appeared at the entrance of the garden of Eden over thirty-four centuries previous when the sinful Adam and Eve were driven out. (Gen. 3:24) But the prophet Ezekiel gives us the above description of the cherubic living creatures and adds the following: "And as for the likeness of their faces, the four of them had a man's face with a lion's face to the right, and the four of them had a bull's face on the left; the four of them also had an eagle's face. That is the way their faces were. And their wings were spreading out upward. Each one had two joining to each other, and two were covering their bodies."-Ezek. 1:4-11.

<sup>34</sup> How did the wheels of the celestial chariot harmonize with the movement of the runner-like cherubs? The prophet Ezekiel tells us: "And when the living creatures went, the wheels would go beside them, and when the living creatures were lifted up from the earth, the wheels would be lifted up. Wherever the spirit inclined to go, they would go, the spirit inclining to go there; and the wheels themselves would be lifted up close alongside them, for the

<sup>30.</sup> How does Ezekiel describe the movement of the chariot wheels?

<sup>31.</sup> Who accompanied the chariot like runners?

<sup>32.</sup> According to Ezekiel's description, how did the cherubs look?

<sup>33.</sup> What faces did the cherubic living creatures have?
34. How did the wheels harmonize with the cherubs in movement?

spirit of the living creature was in the wheels. When they went, these would go; and when they stood still, these would stand still; and when they were lifted up from the earth, the wheels would be lifted up close alongside them, for the spirit of the living creature was in the wheels."—Ezek. 1:19-21.

so Creatures according to the description of those cherubic living creatures do not, of course, exist in the heavens, in the invisible spirit realm. For this reason the various features of their seemingly grotesque appearance were symbolic of good qualities such as are outstanding in man, lion, bull, eagle, and other winged creatures. Interesting as these qualities are, here for the moment we are interested more in what was above the four cherubic living creatures and above the wheels alongside them. What did the prophet Ezekiel see up there? He tells us:

se "And over the heads of the living creatures there was the likeness of an expanse like the sparkle of awesome ice, stretched out over their heads up above. And under the expanse their wings were straight, one to the other. Each one had two wings covering on this side and each one had two covering on that side their bodies. And I got to hear the sound of their wings, a sound like that of vast waters, like the sound of the Almighty One, when they went, the sound of a tumult, like the sound of an encampment. When they stood still, they would let their wings down."—Ezek. 1:22-24.

<sup>37</sup> Ah, that "expanse"! It was the platform of that celestial chariot. Like translucent ice it seemed, but awesome it was. The One riding on the chariot was thus pictured as moving ahead to the execu-

tion of his judicial decision on a firm platform, like congealed water. Underneath this awe-inspiring platform the sound of the movement of the chariot of the Almighty One was like that of tumultuous waters, or like an encampment of soldiers clamoring to move into action in order to execute the enemies of the Almighty One. But there was a voice that dominated over all these sound effects below the icelike platform or "expanse." The prophet Ezekiel hears it coming forth from above the awesome expanse. It came from the Almighty One riding on this chariot platform. What appearance did he take on? Ezekiel tells us:

### THE RIDER ON THE CELESTIAL CHARIOT

38 "And there came to be a voice above the expanse that was over their head. (When they stood still, they would let their wings down.) And above the expanse that was over their head there was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne there was a likeness of someone in appearance like an earthling man upon it, up above. And I got to see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance of his hips and downward I saw something like the appearance of fire, and he had a brightness all around. There was something like the appearance of the bow that occurs in a cloud mass on the day of a pouring rain. That is how the appearance was of the brightness round about. It was the appearance of the likeness of the glory of Jehovah. When I got to see it, then I fell upon my face, and I began to hear the voice of one speaking."—Ezek. 1:25-28.

<sup>35, 36. (</sup>a) What do the features of the cherubs symbolize? (b) What did Ezekiel see just above the cherubs and wheels, and what did he hear?

<sup>37.</sup> As what part of a chariot does that "expanse" serve, and what dominated above all the other sound effects?

<sup>38.</sup> How does Ezekiel describe the chariot rider and the light effects about him?

59 The glow like that of electrum (the metallic mixture of gold and silver), the fire completely surrounding and outlining the chariot rider, with a brightness all around, and the semicircular bow with all the variety of colors of the rainbow-all this is summed up in the one word of description, "glory." The "glory of Jehovah"! There was an appearance of a form that suggested that of a man, with an "appearance of his hips." But nothing of the features of face and form is given with any detail. The throne upon which this Almighty One, Jehovah, sits, is as a sapphire stone expertly cut and faceted, its deep blue suggesting the heavens, where Jehovah really thrones. From this sapphire-like throne Jehovah spoke to his prophet Ezekiel.

40 The following year the prophet Ezekiel had another vision of Jehovah's celestial chariot with the wheels beside which were the cherubic living creatures, this time, however, before the temple built by King Solomon in Jerusalem. "And I continued to see," says Ezekiel, "and, look! upon the expanse that was over the head of the cherubs there was something like sapphire stone, like the appearance of the likeness of a throne, appearing above them. . . . And the cherubs were standing to the right of the house when the man entered, and the cloud was filling the inner courtyard. And the glory of Jehovah began to rise up from the cherubs by the threshold of the house, and the house gradually became filled with the cloud, and the courtyard itself was full of the brightness of the glory of Jehovah. And the very sound of the wings of the cherubs made itself heard to the outer courtyard, like the sound of God Almighty when he speaks."—Ezek. 10:1-5; 8:1.

11 Thus Jehovah's celestial chariot had wheeled itself from the Babylonian river Chebar, where Ezekiel first had a vision of it, and had rolled westward to Jerusalem and its temple. This betokened that the fiery execution of Jehovah's judicial decision upon unfaithful Jerusalem and its polluted temple was getting closer. The city, along with its temple, was to be destroyed. (Ezek. 10:6-22) In a figurative way, Ezekiel was himself destroying the unfaithful city of Jerusalem. How? It was by receiving the commission from Jehovah to be a prophet and by then declaring the message of impending destruction. Twenty years after Ezekiel saw Jehovah's chariot at the river Chebar, or fourteen years after the actual destruction of Jerusalem, Ezekiel was caused to think back on his destructive mission. In the twentyfifth year of his exile in Babylon he was given a vision of a new temple of Jehovah, in all its completeness. An angel, taking on the appearance of a man, conducted Ezekiel on a sight-seeing tour of it.

the gate that is facing toward the east," says Ezekiel. "And, look! the glory of the God of Israel was coming from the direction of the east, and his voice was like the voice of vast waters; and the earth itself shone because of his glory. And it was like the appearance of the vision that I had seen, like the vision that I saw when I came to bring the city to ruin; and there were appearances like the appearance that I saw by the river Chebar, and I went falling upon my face. And the glory of Jehovah itself came into the house by way of

<sup>39. (</sup>a) All together those light effects are summed up in what word? (b) How much detail is given about the charlot rider, and what did his throne resemble? 40. The following year Ezekiel had a vision of the celestial charlot as being where?

<sup>41. (</sup>a) From where had the chariot rolled, and what did its new location suggest? (b) How was it as if Ezekiel himself were destroying Jerusalem?

<sup>42.</sup> Fourteen years after Jerusalem's destruction, what vision of God did Ezekiel have in connection with the new temple?

the gate the front of which was toward the east."—Ezek. 43:1-4; 40:1-4.

<sup>48</sup> So glorious was the vision of the Almighty God Jehovah that it was enough to make frail man of flesh fall upon his face, prostrating himself. The glory of Jehovah God is nothing to look at profanely, impudently, defiantly. Ezekiel's miraculous visions of the "glory of Jehovah" were awesome enough to make a man

43. What does the effect of the vision upon Ezekiel indicate as to God's glory?

quail and feel obliged to worship. But Ezekiel survived those extraordinary experiences according to God's purpose for him.

<sup>44</sup> Glorious is Jehovah God as he rides along victoriously on his celestial chariot, attended by his cherubic living creatures. He is similarly riding today to the execution of his judgments. It now behooves men to acquaint themselves with this God and make peace and keep peace with him.

44. In view of Ezekiel's vision, why does it now behoove men to acquaint themselves with God and come to peace with him?

# ACQUAINTANCE WITH GOD Leads to Eternal Peace

ROUND sixty years after Ezekiel had his first vision of the glorious Charioteer Jehovah, a fellow exile of Ezekiel in Babylonia had a vision of God as the Sovereign of the universe. It was at night when the vision came. The account in Daniel 7:1-3 reads: "In the first year of Belshazzar the king of Babylon, Daniel himself beheld a dream and visions of his head upon his bed. At that time he wrote down the dream itself. The complete account of the matters he told. Daniel was speaking up and saying: 'I happened to be beholding in my visions during the night, and, see there! the four winds of the heavens were stirring up the vast sea. And four huge beasts were coming up out of

1. When did Daniel have his vision of Jehovah, and what did he see at the start of the vision?

the sea, each one being different from the others."—Dan. 7:1-7.

<sup>2</sup> The vision was prophetic. According to what Daniel was told by an interpreter in the vision, the four huge beasts pictured four world powers that

would follow one another on the world stage of politics. Their political domination of all the earth would carry forward from the days of Belshazzar's grandfather Nebuchadnezzar, who had destroyed Jerusalem in 607 B.C.E. It would continue down to the time for God to set up his promised kingdom and destroy the beastly political governments of the earth. These world powers would be judged according to their record, especially according to their dealings with the faithful people of Jehovah God. He is the Supreme Judge, he being Sovereign of all the universe. In Daniel's vision His time came to pass judgment on those beastly political world powers and to execute his judicial sen-

<sup>2.</sup> What do the four beasts symbolize, and for what are the symbolic beasts to be judged by the Supreme Judge?

tence. Then He made his appearance as Supreme Judge. How did he appear in the vision to Daniel? Daniel tells us:

3 "I kept on beholding until there were thrones placed [one being for Jehovah God and the other being, likely, for his Messiah or Christ] and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire; its wheels were a burning fire. There was a stream of fire flowing and going out from before him. There were a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him. The Court took its seat, and there were books that were opened."—Dan. 7: 9, 10.

4 Here Jehovah God, "the Ancient of Days," is envisioned in a court scene, coming to judgment, to judge, not specifically Judah and Jerusalem as in the case of Ezekiel's vision of the celestial chariot, but the political world powers of the whole earth. In the present day these would be the seventh world power and the relics of the preceding six world powers. The world powers pictured by the four symbolic huge beasts out of the sea must be brought to judgment. The wisdom of this Supreme Court Judge is highlighted in his head of hair as being "like clean wool." This feature agrees fully with the fact that he is called "the Ancient of Days" and the wisdom of all past eternity is His. The prophet Moses said to him, in Psalm 90:2: "Even from time indefinite to time indefinite you are God." The brilliance of his righteousness in handing down judicial decisions is pictured in the fact that "his clothing was white just like snow," this clothing, too, not catching fire although the "throne was flames of fire." His throne is a wheeled throne, it not resting upon a chariot platform as in the vision of Ezekiel. But the throne wheels themselves "were a burning fire." This was indeed a glorious vision of Jehovah God.

<sup>5</sup> The fiery quality of the throne and of its wheels suggests that fiery judgment is approaching. A warning of this is provided in the fact that "there was a stream of fire flowing and going out from before him." Scripturally supporting this feature of the vision is Psalm 97:1-3: "Jehovah himself has become king! . . . righteousness and judgment are the established place of his throne. Before him a very fire goes, and it consumes his adversaries all around."

<sup>6</sup> The Ancient of Days as Judge Supreme also has plenty of court attendants, their number running up into the tens of millions. The great number of these attendants indicates the many, many matters that the Supreme Judge has to do with throughout heaven as well as earth. Only he who has such all-excelling wisdom could handle them all justly, without conflicting decisions. Since he has such a vast number of angelic court attendants, what can all the political powers of earth do, even in a United Nations organization of them all, to resist the full execution of his court decisions? Their destruction in the near future is certain! O yes! There was a small but aggressive horn that came up out of the head of the fourth symbolic beast. But what can it do? Nothing, according to what Daniel now says:

7 "I kept on beholding at that time be-

7. What is seen to happen to both the horn and the beast bearing it and to the other beasts?

<sup>3.</sup> In the vision how did the Supreme Judge appear to Daniel?

<sup>4.</sup> Those to be judged are represented by what today, and what is indicated by the color of the Judge's hair and clothing?

<sup>5.</sup> The fiery quality of the Judge's throne and its wheels, with a flow of fire in front, suggests what? 6. What does the great number of court attendants indicate, and what question arises therefore as to earthly nations?

cause of the sound of the grandiose words that the horn was speaking; I kept on beholding until the beast was killed and its body was destroyed and it was given to the burning fire. But as for the rest of the beasts, their rulerships were taken away, and there was a lengthening in life given to them for a time and a season."

—Dan. 7:11, 12.

<sup>8</sup> The "time and a season" of those political relics of previous world powers end in the "war of the great day of God the Almighty" at Har-Magedon. (Rev. 16:14-16) What will the destruction of all the political elements of the present system of government at Har-Magedon mean? Most emphatically the end of an epoch in human history! A change of rulership will come for the world of mankind. Who will be mankind's new ruler? Does the vision to Daniel reveal this? Listen to what Daniel tells us that he saw:

"I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

<sup>10</sup> An interpretation of this joy-inspiring feature was given to Daniel by a certain one who appeared in the vision. The words of his interpretation are thrilling, as follows: "And the kingdom and the ruler-

ship and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them."—Dan. 7: 27.

11 What an acquaintanceship with God, "the Supreme One," this vision to Daniel gives us! The One Most High over all creation in heaven and earth is He! Presiding Judge of the Court of Last Instance is He! Entire nations, yes, all nations, are accountable to him. They rule today as they have so long ruled, only by his permission. Who on earth is there who will be able to chide Him as Judge for picturing the political world powers as huge beasts rising up out of the tempestuous sea? When the appointed time of the Supreme Judge comes, he brings the beastlike political world powers to their end in fiery destruction, to make way for a new rulership over mankind, one better than all previous earthly rulerships because of its being perfect, heavenly, proceeding only from God and not from a raging wild sea. The new rulership he entrusts to the one to whom he judicially decides to give it, inasmuch as He is the heavenly Source of all rightful government on earth. He gives it to his Messiah, the Christ, and to the faithful followers of His Messiah, and they all will rule together for God's glory and the eternal blessing of mankind.

THE VISION OF A FOLLOWER OF MESSIAH

<sup>12</sup> Nineteen centuries ago the Messiah was presented to earth's inhabitants as "the Son of man." (Matt. 16:13-16; 25:31) It was in the autumn of the year 29 C.E.

<sup>8.</sup> When will the "time and a season" for any political relics end, and what will destruction of the political elements of this system mean?

<sup>9.</sup> Whom does Daniel see brought before the Judge, and what is given to this one?

<sup>10.</sup> What does the interpreter in the vision say regarding the transfer of kingship here pictured?

<sup>11. (</sup>a) Is the Supreme Judge to be chided for picturing the world powers as wild beasts and treating them as such? (b) To whom does he entrust the new rulership? 12. (a) When was "the Son of man" on earth introduced to humankind, and what comparison did the apostle John hear him make at Jerusalem? (b) Years later what did "the Son of man" send to John?

THE NEXT ISSUE

"The Writing of Correct Words of Truth."

Did Christ Really Rise from the Dead?

Strengthening Ourselves in Jehovah.

"Between-the-Lines" Translations

of the Bible.

that the fisherman, John the son of Zebedee, became a follower of him, this step leading to his becoming later on one of the twelve apostles of this Messiah or Anointed One. In his account of the life of Jesus Christ, the apostle John wrote down many of the sayings of the Messiah. According to John 14:9 the Messiah Jesus said in John's hearing at Jerusalem: "He that has seen me has seen the Father

also," Even in the flesh as the "Son of man" Jesus perfectly reflected his heavenly Father, Jehovah God. Thus by his teachings, his works, his way of life as a perfect

man on earth, the Messiah enlarged man's acquaintanceship with God. But about sixty-three years after his sacrificial death for mankind, the Messiah Jesus sent a revelation to the apostle John. It envisioned Jehovah God as no previous men of God had seen him in vision. As it were, John himself entered right into heaven to get this divine vision.

<sup>13</sup> On invitation John proceeds to enter the "opened door" that he sees in heaven in his vision. He is not forbidden to tell us what he sees, but unselfishly shares the vision with us, writing: "After these things I immediately came to be in the power of the spirit: and, look! a throne was in its position in heaven, and there is one seated upon the throne. And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne there is a rainbow like an emerald in appearance. And round about the throne there are twenty-four thrones, and upon these

thrones I saw seated twenty-four older persons dressed in white outer garments. and upon their heads golden crowns. And out of the throne there are proceeding lightnings and voices and thunders; and there are seven lamps of fire burning before the throne, and these mean the seven spirits of God. And before the throne there is, as it were, a glassy sea like crystal.

14 "And in the midst of the throne and

around the throne that are full of ture is like a lion, living creature is

there are four living creatures eyes in front and behind. And the first living creaand the second

like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle. And as for the four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: 'Holy, holy, holy is Jehovah God, the Almighty, who was and who is and who is coming." -Rev. 4:1-8.

<sup>15</sup> To the apostle John's eyes Jehovah God sparkled like a gem, the ancient jasper stone, and this also with the gleaming of a "precious red-colored stone." In a literal way it was true of him just as John wrote a couple of years later: "God is light and there is no darkness at all in union with him." (1 John 1:5) Nothing like sunspots in all the dazzling glory of this God. Such a clean brightness befits this everliving One before whom the never slumbering cherubic living creatures ceaselessly say: "Holy, holy, holy is Jehovah God, the Almighty, who was and who is and

<sup>13, 14. (</sup>a) In the heavenly vision how did God appear to John? (b) Who are throning about God's throne, and what creatures are also around his throne?

<sup>15. (</sup>a) Why did John appropriately say later: "God is light"? (b) Why does such brightness befit the holy state of Him about which the living creatures chant?

who is coming." Holiness means such a bright, clean, speckless state, and He is the very embodiment of a threefold holiness. Never may profane creatures intrude upon his holy presence. Beautifully framing the effulgence of light from His glorious person is a rainbow like an emerald in appearance "round about the throne."

16 Even those who are made kings in heaven are not too high to worship before this God Most Holy, for the apostle John says: "And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one that lives forever and ever, the twentyfour older persons fall down before the one seated upon the throne and worship the one that lives forever and ever, and they cast their crowns before the throne, saying: 'You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." -- Rev. 4:9-11.

INCREASING OUR ACQUAINTANCE WITH GOD

17 Ah, this is the God whom the religious critics of Jehovah's witnesses challenge us to acquaint ourselves with, if we can do so, just the same as the faultfinding Temanite named Eliphaz challenged Job to do amid his sufferings. (Job 22:1, 21) We can take the modern-day challenge for what it is worth. Now of all times is the opportune time for us to acquaint ourselves with the ever-living God who bears the name Jeho-

vah, the Almighty One. We may already be acquainted with him to some degree. So was Job, but God brought him into a more intimate acquaintance with himself, so that Job was moved to say: "In hear-say I have heard about you, but now my own eye does see you. That is why I make a retraction, and I do repent in dust and ashes." (Job 42:5, 6) Likewise, we can now increase our acquaintanceship with him.

<sup>18</sup> Today as never before his written Word has been opened to human understanding. As a result, we can grow in appreciation of him through the greatly increased understanding that is now possible for us. We can pray to him with more accurate knowledge. We can rely upon him with more confidence, as if seeing him who is invisible. Thus we can make this only adorable God a part of our daily experience.

19 It indeed means peace for us to acquaint ourselves with this God, not a superficial worldly peace, but a true peace that even the approaching destruction of this war-racked system of things cannot take away. In a world at enmity with God. we want the peace of friendship with Him. We want to be people toward whom God has goodwill. (Luke 2:14) By now becoming his "men of good will" it is certain that "good things will come" to us from Him, good things now when this world is experiencing so much bad, and good things in God's promised new order of things. where we shall experience his goodness forever.

<sup>19.</sup> Our acquainting ourselves with God will mean what for us, and what things will certainly come to us?



<sup>16.</sup> How is it shown in the vision that those throning in heaven are not too high to worship before this holy God?

<sup>17, 18. (</sup>a) As in the case of Job, what do religious critics challenge Jehovah's witnesses to do, and what can we do about the challenge as such? (b) How is it possible to make God a part of our daily experience?

### ARE YOU GRATEFULLY RECEIVING

What Jehovah Provides?

LL of us without exception are recipients of provisions for which we ought to be grateful. Whether we partake of food, draw a breath of air or absorb warmth from the sun, we are receiving something to sustain our life. Besides these essential provisions, we receive many other things each day. It may be home care, training on the job, a letter with good news, a token of affection, a friendly greeting, or perhaps a guest into our home. These and other provisions fill a need or contribute to our enjoyment of life. Do you ever stop to express thanks for these things?

Receiving is not limited in scope to just taking material things offered or admitting a person into our presence or inside our homes. We can open our mind to a flow of ideas. We can take to heart spiritual provisions, counsel, or encouragement based on the Bible.

No matter what we possess or think is ours, if we trace down its origin, it was actually received from another source. To remind us of this fact, the Christian apostle Paul asked: "What do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" (1 Cor. 4:7) There is no reason for us to boast in ourselves because of what we have materially or spiritually. There is a need to be

grateful, to recognize the true source of each beneficial provision and to use it for the purpose intended.

### SUPERIORITY OF SPIRITUAL THINGS

Of all the things we receive, what brings us the most happiness and lasting good? If our appraisal is based on God's Word, we must answer that it is gifts that are spiritual. Is this the way that you feel?

We should be particularly susceptible to what Jehovah God gives, since the Bible identifies him as the Giver of every good gift and every perfect present. (Jas. 1:17) In view of this it is logical, as the apostle Paul stated, for Christians to "rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment."—1 Tim. 6:17.

Yet, even though Jehovah is a Giver without equal, is it not strange that the majority of mankind do not accept His spiritual provisions? Such refusal on their part, if continued, will result in a termination of their ability eventually to receive anything. To ensure our continued happiness and to lay hold on the hope set before us, there is a need to determine whether we individually are gratefully receiving those divine provisions that lead to "the real life."—1 Tim. 6:19.

### GIFTS GOD PROVIDES

What, then, are some of the spiritual gifts from God that we should appreciate? It has well been said that, of all gifts, Jesus Christ is God's greatest gift to mankind. Nothing could surpass that beloved Son as a gift. "God loved the world [of mankind] so much that he *gave* his onlybegotten Son." (John 3:16) Yet, despite the fact that Jesus Christ was God's chief

agent of life, how many people received him as such? The Jewish nation of which he was a part did not do so, nor do the majority of mankind today. Do you?

In addition to giving his Son, Jehovah provided mankind with his "word of the truth," the Holy Scrip-

tures. (2 Tim. 2:15: 3:16) These Scriptures are not, as some claim, the product of man. Although men were used in writing them, the apostle Peter explains that

holy spirit moved these men to do so. Is that the way you view the Bible?-2 Pet. 1:20, 21.

Closely linked with God's gift of his Son and his Word the Bible is the holy spirit. Prior to ascending into the heavens, Jesus told his disciples to wait in the city of Jerusalem for the fulfillment of

Jehovah's promise to send the helper or holy spirit. Ten days following Jesus' ascension into the heavens, this gift of the holy spirit was poured out on 120 disci-

ples. (Acts 1:4, 8; 2:1-4) Operation of the holy spirit on that day of Pentecost brought a significant blessing and produced progressive enlightenment to those who gratefully received it. The same holy spirit can benefit us today.

A fourth gift from Jehovah God, provided by means of his Son, is dedicated men to build up the Christian congregation. The Christian apostle Paul spoke of these in connection with a Bible

psalm, saying: "When he ascended on high he carried away captives; he gave gifts in men.' And he [Jesus Christ] gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the training of the holy ones,

for ministerial work, for the building up of the body of the Christ."-Eph. 4:8, 11, 12: Ps. 68:18.

In addition to these four gifts, Jehovah has made available many others, including 'the gift of everlasting life.' (Rom. 6:23) But to be worthy of this reward of life one must first

gratefully receive these aforementioned gifts. Are we individually gratefully receiving these spiritual provisions? Are we, for example, receiving Jesus Christ? How can

we determine whether we are or not?

### RECEIVING THE GIFT OF GOD'S SON

In the first century, when Jesus walked the earth and presented the Kingdom message, it was rather obvious whether people received him or not. Those few that

did became his disciples. They accepted Jesus as God's provision through whom eternal life could be obtained and shared with him in preaching that good news to

others.—Luke 8:1.

Of course, in the first century the majority of persons did not accept Jesus, and some of these went to the point of causing his death. But how did one show his acceptance or rejection of God's Son after Jesus' death in 33 C.E.?

The principle that Jesus stated applied: "He that receives you [representatives of mine] receives me also, and he that receives me receives him also that sent me

forth." (Matt. 10:40) This principle is illustrated by the inquiry of the heavenly voice to the Pharisee Saul: "Saul, Saul, why are you persecuting me?" Right away Saul wanted to know, "Who are you?" And the heavenly voice answered: "I am Jesus, whom



you are persecuting."-Acts 9:4, 5.

Saul, of course, was not rejecting Jesus by directly persecuting him. Jesus was in heaven where Saul could not touch him. Yet Saul was persecuting Jesus' disciples, and this was, in effect, persecution of Jesus himself. That is why in an illustration Jesus had said: "Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me."—Matt. 25:40.

So the question is, Are you gratefully receiving God's Son by showing kindness and hospitality to his earthly representatives who are taking the lead in preaching the Kingdom good news? Do you gratefully accept the counsel and direction of these individuals who are "substituting for Christ"? Are you sharing with them in the public preaching work that Jesus assigned to his disciples?—2 Cor. 5:20; Heb. 13:17; Acts 1:8.

### RECEIVING GOD'S WORD

What is your attitude toward God's provision of his Word? The apostles Paul and Barnabas said regarding certain Jews in the first century: "It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations." (Acts 13:46) Rejection of the gift of God's Word meant the rejection of life itself! May we never have such an attitude toward God's Word. Rather, may we, like the early Thessalonian Christians, accept it, "not as the word of men, but, just as it truthfully is, as the word of God." -1 Thess. 2:13.

When you first heard the grand truths about God's kingdom, the paradise earth and the hope of resurrection for the dead you probably were thrilled. But are you also gratefully receiving the Bible's principles regarding proper morals?

For example, at the recent "Peace on Earth" International Assemblies various parts of the program touched on proper moral conduct for a Christian. Have you personally put all this counsel into practice in your own life? Does all that you do conform to the high moral standards of God's Word? Are you willing to receive such counsel from God's Word with the same readiness of mind as you did doctrinal truths? If you are, you are putting away your old personality, and you are clothing yourself with a new personality that is created according to God's will in true righteousness and loyalty. This acceptance of God's Word will qualify you for eternal life.—Eph. 4:22-24; Rom. 12:2.

### RECEIVING GOD'S HOLY SPIRIT

Jesus said: "The Father in heaven [will] give holy spirit to those asking him!" (Luke 11:13) Holy spirit is a gift that God gives to those who sincerely desire it. But not all do. The disciple Stephen said of certain first-century Jewish leaders: "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit." (Acts 7:51) The heart condition of those men was bad. They resisted holy spirit by turning a deaf ear to the message God was having proclaimed by his representatives.

Are you gratefully receiving holy spirit? The apostle Paul showed what was necessary to do so when he rebuked some for again trying to keep the Mosaic law. He said: "Did you receive the spirit due to works of law or due to a hearing by faith?" (Gal. 3:2) There we have it, "a hearing by faith." To receive God's holy spirit it is necessary to listen to God's instructions with faith, and then live in harmony with those instructions. Are you doing this?

Also, there is the need actually to ask God for holy spirit. How often do you do so? Do you just assume that God knows your need for his spirit? You ask him for other things, do you not? It is vital likewise that you keep on asking him for holy spirit, for the Father gives "holy spirit to those asking him!"

### RECEIVING "GIFTS IN MEN"

Those called "gifts in men" in the Bible include "apostles, . . . shepherds and teachers." (Eph. 4:11) Thus, the apostle John was such a "gift" provided by God. However, not all received John. He himself wrote that Diotrephes "does not receive anything from us with respect." (3 John 9) Diotrephes certainly was not gratefully receiving Jehovah's provisions.

What about today? Are you receiving the "gifts in men" that Jehovah God is providing for your spiritual strengthening? When traveling representatives visit your congregation to build up its spirituality, do you receive them by supporting the arrangements during the time they are with you? Such occasions are stimulating and helpful, just as the visits of the mature Christian brothers in the first century were.

Those today who fail to receive God's "gifts in men" certainly miss out on a blessing; they fail to receive the spiritual help that they so much need now. On the other hand, by receiving such persons you will be greatly helped. What is more, by receiving also this provision you put yourself in line for God's reward of eternal life.

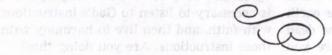
MAINTAIN APPRECIATION FOR GOD'S GIFTS

By receiving all of these provisions from Jehovah's bountiful hand you will be happy. It is good, therefore, to ask yourself: Do I appreciate all these spiritual gifts? Am I gratefully receiving what Jehovah provides? Or do I feel there is too much to give up in this system of things in order to be a recipient of God's gifts? What if I give up everything to follow in the footsteps of Jesus Christ—is this worth while?

The apostle Peter posed such a question. He said: "'Look! We have left all things and followed you; what actually will there be for us?' Jesus said to them: "Truly I say to you, In the re-creation, when the Son of man sits down upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones . . . And everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life.' "—Matt. 19:27-29.

How worth while it is to receive God's provisions gratefully! For no matter what you leave behind in this system, you will receive a hundredfold more from God, as well as everlasting life. Jesus gave up more than any human could. He laid aside a glorious spirit existence in heaven. He even sacrificed life itself in faithful obedience to his Father's will on earth. But look at the reward that he received—his Father's smile of approval and exaltation to a position even superior to what he had before coming to earth!—Phil. 2:5-11.

When we evaluate the real spiritual worth of Jehovah's kind and loving gifts, our hearts move us to give more of what we have in the way of time, energy and effort in doing his will. In this way we prove worthy of that gift that only Jehovah can provide; namely, everlasting life through Jesus Christ our Lord.—Rom. 6:23.



OU know what regret is. It is a wish that something could be done over and done differently. It is mental sorrow for past conduct or neglect. Do you have any regrets? All of us have done things that we wish we could go back and do differently.

But think for a moment about our God, Jehovah, in this respect. The Bible says: "The Excellency of Israel will not prove false, and He will not feel regrets, for He is not an earthling man so as to feel regrets." (1 Sam. 15:29) Jehovah has no regrets. When he looks back, there is not a place or a time in the endless millenniums

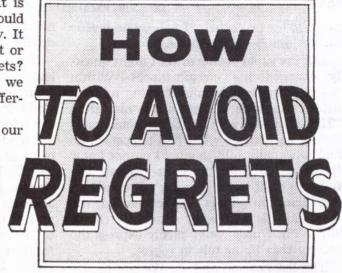
gone by where he ever made a mistake or acted unwisely, unjustly or unkindly. When Jehovah does something, it is right to begin with and never needs to be changed.

The same cannot be said for humans. This includes all earthly servants of Jehovah, with the exception, of course, of the perfect man Jesus Christ.—1 Pet. 2:22.

### EXAMPLES OF REGRET BY HUMANS

For instance, there was God's servant Moses. Moses had to deal with the rebellious people of Israel for forty years. He struggled and, at times, contended with them, trying to help them gain Jehovah's approval so that they could enter the Promised Land. Finally, after many years of wandering in the wilderness, the time came for them to enter. What rejoicing there must have been in Israel!

But, just as they were about to go in, Jehovah reminded Moses in regard to himself and his brother Aaron: "You men acted undutifully toward me in the middle of the sons of Israel at the waters of Meribah of Kadesh in the wilderness of Zin." Therefore God told Moses: "From a dis-



tance you will see the land, but you will not go there into the land that I am giving to the sons of Israel." (Deut. 32:49-52) How Moses must have looked back with regret on how he had handled matters at Meribah!—Num. 20:9-13.

Then there was God's servant David, who improperly took a census of Israel. He was called to account for this, and so pleaded with Jehovah: "I have sinned very much in what I have done. . . . let your servant's error pass by, please; for I have acted very foolishly." (2 Sam. 24:10) Obviously, David's heart was filled with remorse over what he had done. His mistake was a serious one indeed; in time it resulted in loss of the lives of 70,000 of his people. (2 Sam. 24:15) How would you feel about making a mistake that ultimately involved the loss of the lives of 70,000 persons?

The Christian apostle Peter was another example. On the night before his death Jesus had made an ominous prediction about Peter. "On this night," Jesus said, "before a cock crows, you will disown me three times." Peter seemed indignant that the Master should even suggest such a thing! "Even if I should have to die with

you." Peter protested, "I will by no means disown you."-Matt. 26:34, 35.

But the rapid events of that night quickly changed his circumstances. Within hours Peter found himself being accused before men who did not share his faith: "This man was with Jesus the Nazarene." Before he realized what had happened, he had repeatedly told them: "I do not know the man!" Finally the cock crowed. The full weight of Peter's wrong fell upon him with crushing impact. Brokenhearted, "he went outside and wept bitterly." (Matt. 26:70-75) Words could hardly express the sorrow that Peter felt in regret.

The list goes on and on. We can hardly refer to any faithful servant of God from the past without finding that he had a personal cause to feel regret. Without question, the same must be true today. How about you? What regrets do you have?

Consider your past, say the last five years. Can you recall things that happened during those years that you now have reason to regret? Did you presume too much, as did Moses, and later suffer for it? Or, as in David's case, did improper actions on your part result in hurt to other persons? Have you ever behaved as Peter did, allowing fear of others to pressure you into a wrong course? Or, in your case, it may be other matters that cause your regret. All of us know the unpleasant feeling of regret. The question is, What can we do?

### SHALL WE WORRY?

Many persons worry. But will worry solve the problem? Apology to the one wronged may help to restore good relations. Avoiding the circumstances that led to the wrong will help to avoid future difficulty. But worry is nothing but a waste of time, and a dangerous waste at that. It often results in loss of sleep, ulcers and serious difficulties because one's mind is

not on the work at hand. Rather than solving a problem, it produces more.

If a person has acted improperly, perhaps violating God's law or ignoring the counsel in His Word, then he should seek God's forgiveness. In doing so, he should avail himself of the provisions that God has made. Jesus instructed his followers to pray to God for forgiveness. (Mark 11: 24, 25) He did not say they would be rewarded for worry, but for asking in faith. Jehovah has made provision for forgiveness of the sins of those who truly repent, correct their course and humbly seek his forgiveness on the basis of the ransom. -Acts 3:19; 1 John 2:1, 2.

### AVOIDING THINGS TO REGRET

Our chief concern now should be for the present and the future. We must maintain a course of faithfulness that will prevent any possible regrets at a future time. Just as we looked back over the past five years, let us look five years into the future. That will be the year 1974. What will we be regretting then? What are we doing right now, or failing to do now, that years from now we will wish we had done or had done differently?

Jehovah has provided sufficient information so that we can definitely know the trend of future events. His Word reveals that we are without question fast approaching the end of this entire wicked system of things. (Matt. 24:3-14: 2 Tim. 3:1-5; 1 John 2:17) Intense hatred and violence will flare even hotter. Disregard for law will grow worse. Antagonism toward anything religious will become prevalent. This spirit will emerge so strong that it will ultimately result in the destruction of the entire empire of false religion, Babylon the Great.-Rev. 18:1-8.

So when the end of this system of things soon comes, what will be our greatest need? our most valuable possession? It will not be our money or material possessions. It will not be any friendly elements of the world. No, but our most valuable possession and greatest need will be an unshakable faith in our God, Jehovah.

We will need absolute assurance in our heart and mind that Jehovah is really alive and that all the Bible says about Him is true. We will have to possess a firm conviction that our salvation is guaranteed even if the Devil succeeds in taking our very lives. At that time, if there are any questions in your mind, any weaknesses in your faith, if you are not absolutely convinced that what you believe is true, you are going to have some regrets. It will be difficult, if not impossible, to remain firm without this faith.

A most urgent activity to which we need to apply ourselves now is building, strengthening, making firm our faith. As always, Jehovah provides for this need. All the essentials required for building faith are to be found in the daily activities of the Christian congregation. Faith is built through persistent prayer, daily study of God's Word, association with others of like faith, faithful attendance at meetings and regular participation in the ministry.

Jehovah's people would be most unwise to neglect these vital provisions. How foolish it would be to view prayer as a necessity only in time of urgent need! What a mistake to regard study of God's Word as a drudgery to be avoided! How short-sighted to view the necessity of avoiding worldly association as an unfair restriction! How immature we would be to consider meetings as of little consequence in our weekly schedule! What a lack of appreciation we would show if we shared only irregularly in the ministry!

To what extent are you involved in this program? Are you a faithful participant or an occasional visitor? Are you an active

supporter or a disinterested bystander? Have personal interests and their pursuit been your prime concern? Based on what we have learned from God's Word, we can appreciate that those who now neglect their spiritual need will one day wish they had not. They are asking for regret.

We have no desire for these regrets. The apostle Paul advised us wisely when he urged us: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of [that is, nothing to regret], handling the word of the truth aright." (2 Tim. 2:15) Let that "word of the truth" guide you. Apply its principles in all the affairs of life. Keep your eye focused on the marvelous hope to which it directs attention. Doing so, you will be spared O so many experiences that would be nothing but a cause for regret.

Below is printed the annual statement required by law as to the ownership, management and circulation of The Watchtower:

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (A)r of Outbur 23, 1962; Section 4369, Talle 39, United States Cod		Publisher: File res form with your por Postmester: Compl on page 2	of marrier.	Form Approved, Bedger Barnes He, 46-8529
September 10,1969 THE WATCH	OWER	origin in		contract.
. PREGULENCY OF ISSUE				
Semi-Monthly Location of English office of Faucation (Street, 1879, 1984)	o chase Trip code?			
117 Adams Street, Brooklyn, Ne	w York 11	201		
LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS GRICES				
124 Columbia Heights, Brooklyn	n, New York	11201		
NAMES AND ADDRESSES OF PURISHER, EDITOR, AND MAN				
Watch Tower Bible and Tract So			11.0	OTHER
Same as "Publisher"	umbia Heigh	ts, Brooklyn	, New Yo	rk 11201
By corporation				
<ol> <li>OWNER [If owned by a corporation, its name an dresses of stockholders owning or bolding 1 present or addresses of the individual convers must be given. If well as that of each individual must be given.</li> </ol>	more of total amou	est of stock. If not an	med by a carbo	ruties, the names and
NAME TO A STATE OF THE STATE OF		Mosess No. 1 Mary 1 April 1		
Society of Pennsylvania	124 Columbi	ia Heights, Brooklyn, New York		
No stockholders				1.12
E. ENDWH SONDHOLDERS, MORTGAGES, AND OTHER OF BONDS, MORTGAGES OR OTHER SECURITIES (If there a	SECURITY HOLDERS C	OWNING OF HOLDING T	PERCENT OR M	ORE OF TOTAL AMOUNT
NAME .		ACCINESA		
None	-		-	
<ol> <li>FOR COMPLETION BY HOMPSONT DEGARZATIONS AND The purpose, function, and energy finding of this en- querientee and the assempt status for Federal Income has proposed.</li> </ol>		(Check wee)	during (III) mention subm	hanged, publisher must exploration of chang the statement, y
10, EXTENT AND HATURE OF CROSSATION		EACH ISSUE BURNES PRECESHIG 12 MONTHS	SESUE PUBLIS	HEARTST TO HUNG DAT
A. TOTAL NO. COPIES PERIED (New Press East)		4,127,449	1	4,115,380
B. PAUD CIRCUASTION  1. SALES THROUGH DEALERS AND CARRIERS, STREET VEHOORS AND COUNTRE BALES		3,107,863		5,067,679
2. MAIL SUBSCRIPTIONS		1,010,900	1	1,039,405
C. FOTAL FAID CHCICATION		4,118,763		4,107,084
D. FREE DISTRIBUTION (Socialing samples) BY MAR, CAMBER OR CITIES MEANS		36		46
E. TOTAL DISTRIBUTION (Saw of C and D)		4,118,799		4,107,130
F. OFFICE USE, LETT-CHES, CHACCOUPTED, SPORED AFTER FEHTEND		8,650		8,250
G. TiTth, (Sum of E & Fe-shauld equal art press tun shown in A3		4,127,449	1	4,115,380
I straify that the statements made by me above are and complete.	coerect (5/gs	uters of editor, publishes, b	Leson	

### They Stopped Going to Church

HE churches of Christendom today are in a state of decline. Church attendance and support are decreasing annually in country after country. Many persons are abandoning their respective churches because of what they have seen going on in them and because of their desire for Bible truth. The following two experiences illustrate what is happening. The first one is from Canada.

"Early in life I became a member of the Pentecostal religion because that was the religion of my parents. However, I realized that not all religions could be right, since they taught so many different and conflicting ideas. So I would approach my pastor of the Calvary Temple in Winnipeg, Canada, and discuss matters with him.

"I questioned him about the Trinity. At no time did he ever give me a direct answer, but he repeatedly told me that just how three persons could be one God is a mystery, and that I must accept this teaching on faith. Another teaching of the Pentecostal religion that bothered me for many years was that all good people were going to go to heaven. I found this difficult to accept. I asked him, 'Why has God created this globe? Was he just going to abandon it and take us all to heaven?'

"'Yes,' my pastor would always answer. My confusion grew and I searched harder for the truth of God. In 1967 I stopped attending the Calvary Temple and I began to pray earnestly to God for guidance. Not much later that same year, I felt a need to change jobs and, although I did not understand why, I did so. I accepted a position as manager of the pet department in a store. I had a woman employee working under me. We began getting into many discussions on life in general. I quickly noted that her remarks contained quotations from the Bible. This drew me out, and it did not take me long to realize that this woman was telling me the truth from God's Word. Yes, I knew that this was what I had been searching for.

"I did not care that this humble woman was one of Jehovah's witnesses nor that most people seem to be prejudiced against them. I realized that Jehovah's witnesses had the Bible truth and I was so happy to have found the way to learn it.

"I literally begged this woman to study the Bible with me regularly. She and her husband began doing so. I was so overjoyed that I could not seem to get enough knowledge. Two weeks after I began studying the Bible with them, I asked them if I could accompany them in their work of preaching from house to house. They were surprised but kindly encouraged me to take in more knowledge of the Bible first. I withdrew my membership in the Pentecostal church, and since May 1968 I have had the joy and happiness of sharing God's truth with others as one of his dedicated servants.

"When I look back on my days in the Calvary Temple, I realize now why I was unable to gain a clear understanding of their teachings of the Trinity, immortality of the soul and hellfire. It is because such things are not really taught in the Bible."

The second experience comes from a woman in South Africa. She writes:

"I belonged to the Dutch Reformed Church here in Johannesburg, South Africa, and my son, a university student, belonged to the Methodist Church. One day we were discussing our church teachings, and to our dismay we discovered that neither of us knew anything about the Holy Bible. We realized that something was very wrong, but we thought that it was our own fault. So we decided in the future to listen more attentively in church to see what we could learn. But during the next few weeks we found that no matter how carefully we listened, we were just not receiving any real spiritual benefit from our respective churches.

"About this time my son discovered a copy of the Watchtower magazine in our home and suggested that we read it together. The main article dealt with the marvelous hope outlined in the Holy Bible about living forever in a paradise earth. It was as clear as crystal. So we decided to subscribe for The Watchtower immediately. When ten days had passed and we had received nothing yet, we looked up the telephone number of the branch office of the Watch Tower Society to inquire about the delay. It was explained that it would take a little longer for the magazines to start coming to us, but that someone would be asked to call on us and bring us the latest issues.

"Later, when one of Jehovah's witnesses called, we accepted the free home Bible study that was offered. Now we are receiving rich spiritual food. Neither of us went back to church again. After our second study, we attended our first meeting at the Kingdom Hall. We were astounded at the friendliness and enthusiasm of everyone. Since then we have been regularly attending the meetings of Jeho-

vah's witnesses. We have learned the marvelous truths of God's Word the Bible, truths that the churches we previously attended simply did not teach."

How wise these individuals are for fleeing from such institutions that profess to teach God's truths but are in fact not teaching them, even denying them by their words and actions.

—Titus 1:16; Rev. 18:4, 5, 8.



• Jehovah allowed polygamy among the Jews, but not among Christians. Has God's morality changed?—J. P., U.S.A.

No, God's morality has not changed. It has always been perfect, and it still is. Moses, knowing of the marital arrangements that God permitted then, was moved to say about Jehovah: "Righteous and upright is he." (Deut. 32:4) Though God allowed temporarily a marriage relationship that he does not now allow, his righteousness is as evident today as it was in the days of Moses.

Frequently when persons hear or read that polygamy was tolerated in ancient Israel or among Hebrew patriarchs they form notions of God as winking at loose sexual practices. They imagine that Jehovah condoned or encouraged promiscuity. Nothing could be farther from the truth! Why, one of the Ten Commandments forbade a man to have sexual relations with another's wife. And on penalty of death God prohibited incest, bestiality and sodomy.—Ex. 20:14; Lev. 18:6-23.

We must keep in mind that God did not institute polygamy. The first one mentioned in the Bible with two wives was Lamech, the boastful descendant of Cain. (Gen. 4:19-24) No one practicing polygamy survived the Flood, for Noah and his sons each had one wife. Later, when God dealt with the post-Flood patriarchs he had not yet given extensive laws on human behavior, including marriage. In

some instances a man took a secondary wife in order to produce offspring because his wife was barren, as Abraham did at the urging of his wife Sarah. (Gen. 16:1, 2) Yet, it is noteworthy that many times in the Bible where polygamy was involved, there was unhappiness or trouble, as with Sarah and Hagar, Hannah and Peninnah, as well as Solomon's wives.—Gen. 21:9; 1 Sam. 1:1-6; 1 Ki. 11:1-6.

Hence, with the background of a patriarchal society, when Jehovah accepted the Israelites as his national people polygamy already existed to some extent, though it appears that monogamy was much more common throughout Israel's history. Acknowledging polygamous marriages that already existed, God gave very stringent laws to regulate and control things. Quite contrary to the charge that God disrespected womanhood and marriage, he enacted highly moral legislation to protect the rights and privileges of the original wife as well as of any secondary wife and her children. (Deut. 21:15-17) Consequently, even though Jehovah did not forbid polygamy, he definitely urged love and respect in marriage, and forbade sexual immorality. His moral standard was righteous, perfect.

Jesus made a significant point on marriage in Matthew 19:8, 9. About the fact that divorce was allowed under the law that God gave through Moses, Christ said: "Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery." Evidently, just as with divorce, God made the concession of tolerating polygamy, yet bringing it under strict regulation.

This might be compared to God's permission of the "superior authorities," the worldly gov-

Cart bullinger Lat

Jehovahi "Elghteen

ernments. Jehovah did not institute them in the beginning. But they do exist and it is not yet God's time for removing them. So he gives his servants directions as to how they should conduct themselves in relation to this arrangement that he is allowing for a time.—Rom. 13:1-7.

Just what is the Christian stand on polygamy? Is it permitted, or has God's period of tolerating it passed?

Before making the comments quoted above, Jesus drew on Genesis 2:24, saying: "A man will leave his father and his mother and will stick to his wife, and the two will be one flesh." (Matt. 19:5) God gave Adam just one wife. The pattern was that the TWO, not three or four, would be one flesh. Plainly Jesus was directing his followers to return to God's original way for human marriage, a man's having only one living wife. Under inspiration the apostle Paul showed that this is the correct understanding. In 1 Corinthians 7:2, he wrote: "Let each man have his own wife and each woman have her own husband." And he directed that an appoint-

ed servant in the congregation was to be "a husband of one wife," demonstrating the standard for Christians.—Titus 1:6; 1 Tim. 3:2, 12.

God thus brought to a close the period of concession as to the marital arrangement. He simply returned matters to what he instituted in the beginning. There was, then, no change in God's morality—it remained perfect. And Jehovah continued to oppose sexual immorality. He consistently viewed it as despicable and deserving of severe punishment.—Gal. 5:19-21; 1 Cor. 5:9-13; 6:9, 10.

As we have seen, under both arrangements—when he temporarily permitted polygamy and under the Christian system, when he requires monogamy—Jehovah has opposed looseness and sexual immorality, and has encouraged restraint, love and respect in marriage. Moses had spoken of Jehovah as "righteous and upright." Christ and Paul also referred to Jehovah as righteous. (John 17:25; Rom. 3:26) And we today have good reason to concur with them, knowing that God has been consistent and perfect in morality.

### 3

### **ANNOUNCEMENTS**



Would you be willing to sacrifice something that is precious to you in behalf of a friend? Likely you would. But what about those who are strangers? One of the most precious assets, time, is being sacrificed by over one million of Jehovah's witnesses largely in behalf of those they have not previously known. They delight to do this, for it enables them to offer public declaration to God and his name, bringing praise to Him and blessings to those who listen to the Bible's comforting message. During November they will not only spend time offering the Bible-study-aid book, The Truth That Leads to Eternal Life, on a contribution of 25c, but they will also conduct a free home Bible study with anyone who desires to learn about God and his provisions for salvation.

### "WATCHTOWER" STUDIES FOR THE WEEKS

November 9: Acquaint Yourself with God and Keep Peace, ¶1-22. Page 649. Songs to Be Used: 72, 22.

November 16: Acquaint Yourself with God and Keep Peace, \$\mathbb{2}2.44. Page 653. Songs to Be Used: 2, 8.

November 23: Acquaintance with God Leads to Eternal Peace, ¶1-19. Page 658. Songs to Be Used: 21, 81.

# Announcing JEHOVAH'S KINGDOM

**NOVEMBER 15, 1969** Semimonthly

"THE WRITING OF CORRECT WORDS OF TRUTH"

"BETWEEN-THE-LINES" TRANSLATIONS OF THE BIBLE

DID JESUS CHRIST REALLY RISE FROM THE DEAD?

STRENGTHENING OURSELVES IN JEHOVAH

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

### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



### 100

675

677

681

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

### Are You a Good Neighbor? Did Jesus Christ Really Rise from the Dead? "The Writing of Correct Words of Truth" "Between-the-Lines" Translations

of the Bible 688
The Resurrection 696
Strengthening Ourselves in Jehovah 697
Appreciating Jehovah's Protection 700

CONTENTS

Helping Older Ones to Know and Serve Jehovah 702 Questions from Readers 703

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version AT – An American Translation Mo – James Moffatt's version AV – Authorized Version (1611) Ro – J. B. Rotherham's version Ro – J. B. Rotherham's version Ro – Sevised Standard Version Ro – Jewish Publication Soc. Yg – Robert Young's version

### Average printing each issue: 5,850,000 Five cents a copy "The Watchtower" is Published in the Following 72 Languages

Semimonthly Monthly Afrikaans Finnish Norwegian Melanesian-Stamese Arabic Cebuano Pidgin Motu French Portuguese Silozi Sinhalese Fijian Ga Gun Hebrew German Sesotho Greek Hiligaynon Slovenian Swahili Chinese Spanish Pampango Pangasinan Papiamento Polish Russian Samar-Leyte Swedish Tagalog Xhosa Chishona Hindi Hungarian Cibemba Tamil Cinyanja Italian Tswana Danish Japanese Korean Yoruba Icelandic Kanarese Kikongo Lingala Malayalam Marathi Dutch English Turkish Malagasy Samoan Twi Ukrainian Urdu Sango Sepedi Serbian Monthly Croatian Bicol

Armenian Bleol Croatian Marathi Serbian Bengali Burmese Efik Yasarly subscription rates Watch Tower Society offices for semimonthly editions America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 \$1 Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135 \$1 Canada, 150 Bridgeland Ave., Toronto 390, Ontario \$1 England, Watch Tower House, The Ridgeway, London N.W. 7 9/-Jamalea, W.I., 41 Trafalgar Rd., Kingston 10 \$1 New Zealand, 621 New North Rd., Auckland 3 90c South Africa, Private Bag 2, P.O. Elandsontein, Transvaal 70c Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain \$2 Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address is-bel). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

rinted in U.S.A.

### ARE YOU A

OF COURSE I'm a good neighbor. I mind my own business and let my next-door neighbor

mind his. The less dealings we have with each other the better it works out.'

That may be a very common reaction to the question, Are you a good neighbor? But really, is it not sidestepping the question? Surely one must be displaying some good qualities in order to be a good neighbor, something beyond simply not being inquisitive about the neighbor's private affairs.

True, there may be certain neighbors that tend to repel rather than attract you—gossipy people, untidy, noisy people, and those who like to put on a big front. Yes, some neighbors may be grumpy and uncommunicative, responding to your cheerful greeting with a cold nod or a grunt. So easy, is it not, to catalog the shortcomings of one's neighbors?

But stop and think about that. Are you going to look only at their weak points? What about their good qualities? Perhaps you could get to know them better. You do not have to go to extremes, practically living in each other's home. (Prov. 25:17)

But perhaps you could have a friendlier atmosphere. You do not have to get socially involved with them, but you might get to talk to them now and then.

Let us suppose that all the members of your family were incapacitated through sickness, all at one time. Would it not be deeply appreciated if someone nearby, such as a next-door neighbor, were to inquire how things were and offer to do some vital errand for you? Most of us would like that done for us, but what about first doing such friendly acts for your neighbor?

If in your absence sometime burglars attempted to enter your home or fire broke out, would you not be grateful to some near neighbor if he were sufficiently interested in your welfare to call the police or the fire department? Such prompt action could save you much expense and inconvenience. But can you rightly expect such help if you avoid every friendly overture by your neighbors, or if you do not show a similar interest in their welfare? As the wise man wrote at Proverbs 27:10: "Bet-

ter is a neighbor that is near than a brother that is far away."

There is no doubt about it. There are practical reasons for cultivating neighborly relations with those who live right around you, unless you have evidence that they are haters of God and of all that is good. However, you will find many neighbors who are not in this category, and who would benefit greatly from conversations with you, perhaps even in time come to share your faith in God and his Word.

There is also another consideration. Is

it not important to take into account God's view of how we should deal with neighbors? What he expects of Christians in this regard is not left to guesswork. It

is set down in the Bible in clear terms. Let us see what we can learn about the matter in the Scriptures.

Replying to one who inquired, "Which commandment is first of all [foremost in importance]?" Jesus answered: "The first is, 'Hear, O Israel, Jehovah our God is one Jehovah, and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' The second is this, 'You must love your neighbor as yourself.' There is no other commandment greater than these." (Mark 12:28-31) And this requirement to love God and one's neighbor survived into the Christian system of things, as may be noted from the writings of Jesus' disciples.—1 John 5:3; Jas. 2:8.

But who is your neighbor? Jesus himself explained this term. He told the story of a man who was beaten, robbed and left for dead by the roadside. Two men passed by, refusing to become involved. Finally, one compassionate person stopped and rendered help. Then Jesus put the searching question to his inquirer: "Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?"—Luke 10:29-37.

You, too, can make yourself neighbor to others in need of whatever help you can give. It may be some fresh fruit or flowers when they are on a sickbed, or the offer to help with household chores or to do some errand for them. It may be fine,

encouraging conversation that aids them to get a better outlook on the future. It may even be that their undesirable traits could be corrected as a result of

some tactful discussion. If their children are noisy or obstreperous, for example, you could watch for an appropriate occasion to explain how you discipline your children in harmony with Bible principles.

It is true that some neighbors will dislike and shun those who apply Christian principles. There is no need to force friendliness on these. Other neighbors will respond appreciatively, and it may be that as a Christian you can transmit to them the finest benefit of all—knowledge and appreciation of Jehovah God's purposes.

The role of good neighbor is not filled by one who is withdrawn and uncommunicative. The injunction to Christians is: "Return evil for evil to no one. Provide fine things in the sight of all men." (Rom. 12:17) As a good neighbor you too can provide comfort where needed, upbuilding conversation where appreciated, and so be a blessing to those who are worthy in your neighborhood.

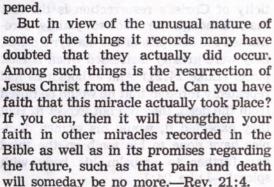
### THE NEXT ISSUE

- Final Woes to Enemies of Peace with God.
- Declaration.
- Glorify God with Your Speech.

# **DID JESUS CHRIST**Really Rise from the Dead?

Many doubt that he did. But do they doubt with good reason?

THE Bible is a book filled with many promises regarding the future. For you to be able to have faith in these promises it is necessary to have faith that its historical features are true—that the things it tells about actually happened.



Typical of those who deny that Jesus Christ actually did rise from the dead is Marcello Craveri, an Italian doctor of philosophy. In his book *The Life of Jesus* (1967) he says: "It is obvious that the whole story of the Resurrection and the apparitions belong to the category of miracle inventions." According to him, "ancient and modern students of Christianity agree" that the resurrection of Jesus



Christ from the dead did not really take place.

Does this dogmatic statement mean that there actually is proof that Jesus Christ did not rise from the dead? Are ancient and modern students of Christianity really in agreement that the resurrection of Jesus

belongs to the category of miracle inventions? Not at all! Consider the evidence.

### RESURRECTION COMPATIBLE WITH SCIENCE

A common objection to Christ's resurrection is that since modern man does not see persons rise from the dead, no one has ever risen from the dead. But is this a sound objection? Is it impossible for one who acknowledges the existence of a Supreme Being to believe that Christ's resurrection took place? Is such a miraculous event really unscientific?

Observe what the noted scientist Victor Hess, the discoverer of the cosmic ray, once stated: "I must confess that in all my years of research in physics and geophysics I have never found one instance in which a scientific discovery was in conflict with religious faith. It is sometimes said that the 'necessity' of the 'laws' of

nature is incompatible with . . . miracles. This is not so . . . Many of our physical laws are, in fact, merely statistical statements. They hold for the average of a great number of cases. They have no meaning for an individual case. Modern scientists are fully aware of these limitations in their description of physical processes. Must a scientist doubt the reality of miracles? As a scientist I answer emphatically: No. I can see no reason why Almighty God, Who created us and all things around us, should not suspend or change-if He finds it wise to do so-the natural, average course of events."-The Faith of Great Scientists, edited by W. Howey, page 10.

So the mere fact that men on earth today have not seen God raise people from the dead does not at all argue that in times past he did not see fit to raise his Son, Jesus Christ, from the dead. And why did God see fit to do so? For one thing, to reward Jesus for his faithfulness to death. And, too, because only a resurrected Jesus could bring to fruition God's purposes for which Jesus had come to earth and had died a sacrificial death.—Phil. 2:5-11.

It is not as though Jesus was the first and only one to be raised from the dead by the power of God. The Bible tells us that Jehovah's prophets Elijah and Elisha each raised a person from the dead. (1 Ki. 17:17-24; 2 Ki. 4:32-37; 8:5; 13: 20, 21) And the Christian Greek Scriptures ("New Testament") also tell of other resurrections, performed by both Jesus and his apostles.—Matt. 11:5; Luke 7:11-16; 8:41-56; John 11:1-46; Acts 9:40; 20: 9-12.

### JESUS FORETOLD HIS RESURRECTION

We have seen that the resurrection of Jesus Christ is within the realm of possibility. We cannot deny God the privilege of making exceptions or changing the natural course of events, and he has done so time and again. Let us, then, consider the evidence for Jesus Christ's having been raised from the dead.

To begin with, Jesus himself repeatedly foretold that he would be raised from the dead. Early in his ministry he referred to it, saying: "Break down this temple, and in three days I will raise it up." "He was talking about the temple of his body." (John 2:19-21) He also said that as Jonah was in the belly of a huge fish for three days he would be in the heart of the earth for three days. And subsequently on at least five different occasions he told his disciples that he would rise from the dead. (Matt. 12:39, 40; 16:21; 17:1-9, 22, 23; 20:18, 19; 26:31, 32) How can we understand all these plain statements if Jesus was not actually raised from the dead? Was he or were his disciples dupes or perpetrating a fraud?

Adding still more weight to the authenticity of Christ's resurrection is the fact that, although he had so plainly forewarned his disciples of his martyr's death, they were greatly distressed when it took place. (Luke 24:21) And although he had repeatedly foretold that he would be raised from the dead, they did not expect it. Had they expected it, would his women disciples have gone to his tomb on the third day further to embalm his body with spices?—Luke 24:1.

### THE HISTORICAL RECORD

All four Gospel accounts tell of the fulfillment of Jesus' words that he would be raised on the third day. The apostle Matthew reports that first an angel appeared and announced Christ's resurrection to women two of whom Matthew named, that Jesus later appeared to these and that still later Jesus appeared to his disciples in Galilee.—Matt. 28:1-20; Mark 16:1-8. The physician Luke additionally tells of the resurrected Jesus comforting two of his disciples on the way to Emmaus, of another appearance to his disciples in Jerusalem and of his disciples seeing him borne up into heaven out of their sight.—Luke 24:1-53.

The apostle John gives us still more details about Jesus' appearances after his resurrection. He tells of Jesus' encounter with Mary Magdalene, of his appearing twice to his apostles and that at the second time Thomas was present and was convinced. This might be said to underscore the genuineness of Jesus' resurrection, as well as the firm conviction of the Bible writers that Jesus really did rise from the dead. It was as if Thomas were to speak for all sincere doubters of Christ's resurrection in the years to come. (John 20:1-29) John also tells of Jesus' appearance at the sea of Galilee, on which occasion he asked Peter three times whether he loved him or not.-John 21:1-24.

Additionally, the book of Acts tells us that Jesus "was taken up, after he had given commandment through holy spirit to the apostles whom he chose. To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days." How much more emphatic, how much more convincing could the record be-"by many positive proofs he showed himself alive after he had suffered"? All of this emphasis carries added weight when we note that it is made by an educated physician who would be the first to question the raising of one from the dead.—Acts 1:1-9.\*

CHRIST'S RESURRECTION IMPARTS POWER

The change that came over Jesus' little band of followers might be said in some respects to be the most powerful of all testimony to Jesus' resurrection. It transformed frightened and puzzled men into bold and fearless evangelizers, ready to lay down their lives for their beliefs!

Such conviction and power are not born of hallucinations nor are they begotten by chicanery. That change was due to the fact that Jesus really did rise from the dead, as well as being due to God's outpoured spirit, which came through Jesus, enabling the apostle Peter to preach: "Jesus the Nazarene . . . you fastened to a stake by the hand of lawless men and did away with. But God resurrected him by loosing the pangs of death, because it was not possible for him to be held fast by it." And again Peter said on that occasion: "This Jesus God resurrected, of which fact we are all witnesses."—Acts 2:22-33.

Peter might be said here to have set the pattern for his future preaching. Thus when a crowd of people gathered in amazement at his healing a man who had been crippled from birth, Peter told them that this miracle had been performed by the power of Jesus, whom they had killed. "But God raised him up from the dead, of which fact we are witnesses." There was no doubt in his mind. Jesus' resurrection was a fact: he and others were witnesses of it. (Acts 3:12-15) And when before the Jewish supreme court, to testify by what power they had performed this miracle, Peter again testified to Jesus' really having risen from the dead, saying: "Let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you impaled but whom God raised up from the dead, by this one does this man stand here sound in front of you." Yes, this very miracle testified to the fact that Jesus had risen from the dead.—Acts 4:10.

Shortly thereafter when the apostles were again apprehended and brought be-

<sup>\*</sup> Note also that when choosing a successor to Judas, Peter stipulated that it had to be one who had been "a witness with us of his resurrection."—Acts 1:20-22.

fore the Sanhedrin, Peter again stressed Jesus' resurrection: "The God of our fore-fathers raised up Jesus, whom you slew ... God exalted this one as Chief Agent and Savior to his right hand ... And we are witnesses of these matters."—Acts 5: 30-32.

When the apostle Peter preached about Jesus to Cornelius and his household, Peter stressed the same truth: "God raised this One up on the third day and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead." Again it might be asked, Did Peter and his fellow apostles eat and drink with a hallucination? Or was Peter an outright impostor?—Acts 10:38-42.

The apostle Paul followed the example of Peter in his stressing the resurrection of Jesus in his public ministry, as can be seen from Acts 13:30-37; 17:31. How firm was his conviction that Jesus was indeed raised from the dead is apparent from his words at 1 Corinthians 15:3-8: "For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, yes, that he has been raised up the third day according to the Scriptures; and that he appeared to Cephas, then to the twelve. After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death. After that he appeared to James, then to all the apostles; but last of all he appeared also to me as if to one born prematurely."

That all this evidence is irrefutable is recognized not only by Christian ministers with faith in God's Word but also by others. For example, there is Dr. J. N. D. Anderson, dean of the faculty of law at the University of London and director of

its Institute of Advanced Legal Studies. This world-recognized legal authority once noted, as reported in the London Observer:

"To consider the accounts of the six 'New Testament' writers as fabrication would really be an impossible position. Think of the number of witnesses, over 500. Think of the character of the witnesses, men and women who gave the world the highest ethical teaching it has ever known, and who even on the testimony of their enemies lived it out in their lives. Think of the psychological absurdity of picturing a little band of defeated cowards cowering in an Upper Room one day and a few days later transformed into a company that no persecution could silence! ... It seems to me almost meaningless to talk about legends when you are dealing with eyewitnesses themselves."

Yes, if by the mouths of two or three reliable witnesses a matter is established as a fact, how well established is the fact that Jesus Christ really did rise from the dead! Men who fabricate falsehoods are devoid of such a ring of truth as that evinced by the apostles Peter and Paul in preaching Christ's resurrection.

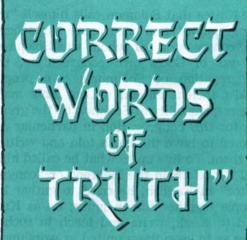
In view of all the foregoing, do you have good reason for exercising faith that Jesus Christ really did rise from the dead? You most certainly do. The conclusion is inescapable. It should truly be strengthening to your faith to find one of the most unusual and most strongly disputed events mentioned in the Bible to be factual. Because Jesus was raised from the dead you can come to God in prayer, asking forgiveness for your sins, and you can pray in faith for God's kingdom to come. And what can that mean to you? Everlasting life in a Paradise earth when there will be no more sorrow, pain or death .- Matt. 6: 10; 1 John 2:1; Rev. 21:4.

### "THE WRITING OF

HO does not enjoy listening to a good story or reading one? If the story is presented in words that are skillfully chosen and expressed with a nicety of meaning, it adds to the delight that one experiences as the story unfolds. If it is a true-life story, it really becomes beneficial to us, when it is told without twisting things or without any exaggeration but with "words of truth" in a correct and impartial way. Thereby we are learning the truth that will endure and prevail and that will have real value for us.

<sup>2</sup> As for the storyteller himself, he too finds pleasure in presenting the story with words that even delight him in using them. Because he loves the truth and he desires to upbuild those who get absorbed in his story, he conscientiously tries to tell it correctly with "words of truth." Such "words of truth" are the correct things for him to tell. Since this is the case with a mere story, how much more should it be the case when, by means of writing, we present a message that means eternal life to those receiving the message!

<sup>3</sup> The wisest king of ancient times, Solomon of Jerusalem, was just such a sincere storyteller and message bearer. Have you ever read his scores of proverbs as contained in the Bible book of Proverbs? Or his beautiful love story as told in the Bible book of The Song of Solomon? Or his wisdom expressed in the Bible book of Ecclesiastes, written for people who want to know the purpose of life that in most cases



"The congregator sought to find the delightful words and the writing of correct words of truth."—Eccl. 12:10.

seems to be so vain, frustrating? If you have read these Bible books, then you can appreciate the excellent choice of words that Solomon made to fit excellent ideas. How beautiful or true to life his proverbs are! How good his counsel!

4 True, he was inspired by God's spirit when writing his part of the Holy Bible. And yet he had to have a love for the truth, he had to exert himself, his mind. to express the truth in a winsome way with words of correct meaning. Things did not come to him automatically, of their own accord. He had to seek to find the truthful things to say or write and also seek the proper language in which to say them. The personal effort that was required on his part he writes about toward the close of his inspired book of Ecclesiastes. He says with reference to his own self: "The congregator sought to find the delightful words and the writing of correct words of truth."-Eccl. 12:10.

When is a story of benefit and of real value to us?
 In what usage does the storyteller himself delight, and what should be the case when we present a written message that means eternal life to those receiving it?
 Why can Solomon be called such a sincere storyteller as that?

<sup>4.</sup> Despite his being inspired, what did Solomon have to be and do, and where does he refer to this?

5 Notice that Solomon calls himself "the congregator," and not a mere "preacher." A "congregator" of whom was Solomon? It was of God's own congregation, the congregation of Solomon's own people, God's ancient chosen nation. This made the responsibility of Solomon all the greater, for this congregation in particular deserved to have the truth told and written to them. To live up to what he called himself, Qoheleth in the Hebrew, or "congregator" in English, he tried to gather his people together into a unity; he as King had to speak, write and teach in such a way as to keep them united as worshipers of the one living and true God, whom Solomon called Jehovah. Solomon knew the importance of words, the hidden power of words. Therefore, in behalf of what he spoke, wrote and taught, he endeavored to think up the "delightful words," the "correct words." Solomon succeeded magnificently, and in this he set an example for us. relience that obem domolog tent

6 Could you even think without words? No! The lower creatures, animals, birds, fishes, insects, do not think; they act by instinct and respond to sounds and sights and feelings. Thinking must be done in language. Language must be expressed in words that are grammatically connected together to frame an idea, a mental conception. Human creatures can think. Where did they get this thinking ability? Not from some brainless, mindless living cell, chemically created, that developed itself and ascended the ladder of life to become a man or woman. It must have come to human creatures from outside. It must have come from a thinker, one who is acquainted with thinking, who knows how it works, who has created a brain. Thinking ability must have come from outside. It is a gift! From what or from whom? Only from the Creator, from God. This fact is not a mere human tradition manufactured out of imagination. There is a record of it in written words, which, translated into modern English, read:

""And God went on to say: 'Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth.' And God proceeded to create the man in his image, in God's image he created him: male and female he created them. Further. God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." -Gen. 1:26-28.

8 This record presents God as a Thinker, as a Talker, and the Creator of human creatures with brains in their skulls. Before God talked, saying: "Let us make man in our image, according to our likeness," God thought. In order to think he brought words containing ideas to mind. Before he made any intelligent creature, he was thinking, and he needed the companionship of no other living person. He did not talk to himself, even though he thought with idea-bearing words. When, according to Genesis 1:26, he said: "Let us make," he was not talking to himself in expression of his personal decision. He was talking to at least someone else. According to the rest of the Bible, this other person was his first creation, a heavenly cre-

<sup>5. (</sup>a) What did Solomon call himself, and what responsibility did this lay upon him? (b) In what way was he an example for us?

<sup>6, 7. (</sup>a) Of what importance are words to thinking, and from where did man get thinking ability? (b) That this is no mere tradition made out of imagination, what written record do we have in the Bible?

<sup>8. (</sup>a) How do we know whether, when making that statement regarding man's creation, He was talking to himself or not? (b) How did God thus show himself to be the creator of speech, language, grammar?

ation, his first spirit son, made directly by God without any agency. God purposed to commune with that Son. So God created him with thinking ability and with its proper accompaniment, the ability to speak. At once that Son could speak, could frame words and put them together in a grammatical way. Thus God created speech, he created language, and, since language requires grammar, He created grammar.

9 What language God spoke with this first son of His we do not know. (Rev. 3:14; Col. 1:15-18) Then by the agency of this Son God created other spirit creatures, cherubic creatures, seraphic creatures, angels. God formed their original language for them, according to the capabilities of these speaking creatures. He created all their vocal powers, to speak their language with the appropriate grammatical style. He invented their grammar for them. God is the greatest Grammarian. These spirit creatures understood when God talked to them, and they could answer in an understandable way to him. -Ps. 103:20.

<sup>10</sup> That list of languages that has been compiled by the modern Academy of Languages does not include any angelic language, for men have never heard it and do not know what it is like. The Academy may laugh at such a thing. But that first-century man of rich spiritual experience, the Christian apostle Paul, speaks of angelic language, when he writes: "If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal." (1 Cor. 13:1) Paul could speak in a number of languages or tongues, at least in

Hebrew and Greek of the first century of our Common Era. He did not speak in any tongue of angels, and doubtless could not, because angels have vocal capacities that are beyond the range of man. But even if Paul had been able to speak in the tougue of angels and yet did not have Godlike love as a motive for speaking and doing, he would be like a resonant piece of brass or a clashing cymbal. Just like Satan the Devil and his spirit demons, who speak in the tongue of angels, but who have no love but have murderous hate.

11 Consequently, when God sent his angels to talk with men, they talked in the human language of the one or ones to whom they spoke, not in the language that angels speak among themselves in heaven. We have records to indicate that they talked with men to whom they materialized or appeared in visions, in Hebrew, Aramaic and first-century Greek, the languages in which the Holy Bible was written. For example, God, by means of his angel, said to Abraham the Hebrew right after he showed his willingness to offer up his son Isaac as a religious sacrifice: "I shall surely bless you and I shall surely multiply your seed like the stars . . . And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:17, 18) Abraham understood what was said from heaven, and he rejoiced in the hope that, one day, all nations of the earth would be blessed through his offspring. It is interesting to note that all the books of the Holy Bible were written by members of Abraham's offspring, for people of all nations to read and understand to their lasting benefit.

<sup>9.</sup> How did God then use this Son, thereby showing himself further to be the creator of language and the greatest Grammarian?

<sup>10. (</sup>a) What language does the Academy of Languages not list, and why not? (b) If the apostle Paul had been able to speak those languages, what would he have had to have besides in order to be no mere sound maker?

<sup>11. (</sup>a) In what language did God's angel speak with Abraham, making what promise after his attempted sacrifice of Isaac? (b) In what languages was the Bible written, and by whose offspring?

12 Centuries later Abraham's greatly multiplied offspring included the prophet Daniel. In the city of Babylon on the Euphrates River, an angel appeared to Daniel in "visions during the night" and spoke to him in Aramaic. In explanation of the visions given to Daniel, the Aramaicspeaking angel said: "And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them." (Dan. 7:1-4, 23, 27) Daniel wrote these visions down in Aramaic.

<sup>18</sup> In the last listed book of the Holy Bible, in the revelation that was given to the Christian apostle John about the year 96 C.E., he heard loud voices in heaven, saying: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." (Rev. 11:15) John wrote this down in the common Greek of the first century.

### INVENTION OF MANY HUMAN LANGUAGES

14 Today there are many more languages than the Hebrew, Aramaic and common Greek in which God's Word, the Holy Bible, was written. One of the important things that adds to the reasons for our not having worldwide peace today is the fact that we have so many languages, so that we cannot directly understand one another. Why is it that, since we all descended from the first man and woman whom God created in the Garden of Eden, we do not today all speak the same lan-

guage as those first two humans did? The prophet Noah and his seven fellow passengers, who survived the global deluge of forty-three centuries ago, all spoke the same language in the ark in which they were preserved alive. It was the same language as that of the first human pair, only enlarged throughout the 1,656 years from the first man's creation down to the Deluge. Following that Deluge after Noah and his fellow survivors came out of the ark upon Mount Ararat in southwest Asia, God spoke to them by means of his angel. He caused a symbol of peace, the rainbow, to appear, and gave them a message of peace. In their one language he said:

15 "Be fruitful and become many and fill the earth. . . . My rainbow I do give in the cloud, and it must serve as a sign of the covenant between me and the earth. And it shall occur that when I bring a cloud over the earth, then the rainbow will certainly appear in the cloud. And I shall certainly remember my covenant which is between me and you and every living soul among all flesh; and no more will the waters become a deluge to bring all flesh to ruin."—Gen. 9:1, 13-15.

a hundred and eighty years, after the Deluge, the language of Noah and his descendants continued to be one. The "writing of correct words of truth" as found in the inspired Bible says: "Now all the earth continued to be of one language and of one set of words." (Eccl. 12:10; Gen. 11:1) Well, then, did men at that point of time decide to do something academic or collegiate and start speaking different languages? No! Why should they hit upon the idea of doing this? Rather, it was God who then decided to invent new human languages. He foreknew the divisive pow-

<sup>12.</sup> In what language did an angel speak to Daniel, and what did he say in explanation of a Kingdom vision?

13. What Kingdom announcement, and in what language, did John hear loud voices in heaven make?

14, 15. (a) What question arises today, since we are all the descendants of those who spoke the one original language? (b) What message of peace, and in what language, did God's angel give to the Flood survivors?

<sup>16.</sup> For about how long did mankind continue to have one language, and by whom was the decision made to have language groups, and why?

disrupting confusion

er of a confusion of languages among men. He saw good to break them up into language groups and thereby make it difficult for them to understand one another and to get along together.

<sup>17</sup> At that particular time those descendants of Noah who had moved down into the plains of Shinar in Mesopotamia were united in a bad work, contrary to God's will as stated to Noah and his sons after the Deluge. Speaking the one commonly understood language. these rebellious people decided to build a city there as a center of religious worship, with a skyscraping tower, and thus to make a celebrated name for themselves. In order to give this

project a great setback, Almighty God decided to break up their unity of action by inventing and implanting different languages in them, wiping out all memory of their previous common language. Suddenly, while working harmoniously together on their God-defying building project, the various ones began speaking different languages and fell into a confusion that forced them to break relations with one another and to separate. Apparently only one language group remained at the incomplete city and its religious tower, under Nimrod.

<sup>18</sup> How could such a thing happen, instantaneously, if it was not from God Almighty? He gave to each group a dif-

ferent language with its own grammar and set of words,

so that immediately they started speaking the new language perfectly. It was not of human invention, and by this miraculous feat God showed that he was the Master Grammarian, the greatest Grammarian down till today. This was no forerunner of the festival day of Pentecost of the year 33 C.E., when God's holy spirit was poured out upon the one hundred and twenty disciples of Jesus Christ in Jerusalem and they suddenly began speaking in many languages that they had never studied and learned. However, that ancient event on the plains of Shinar illustrated, exemplified, what Almighty God could do later, on the day of Pentecost at Jerusalem. And, what was more remarkable, those disciples of Jesus Christ, though suddenly gifted with the power to speak new languages, did not forget their original language, the Hebrew. So they did not fall into confusion and separate. God's

The workers on the God-defying Tower of Babel suddenly began speaking different languages and fell into

<sup>17.</sup> On what project were men working in the plains of Shinar, and how did God give that project a great setback?

<sup>18. (</sup>a) What shows that this was nothing of human invention, but was a divine miracle? (b) Why was the language miracle on the day of Pentecost among Christ's disciples still more remarkable?

one spirit upon them kept them united in preaching His kingdom.—Acts 2:1-21.

19 Because of the confusion of languages that arose away back there on the plains of Shinar the city whose building program was terribly set back was called Babel. Quite fittingly so, for this name means "Confusion." The Greek-speaking people called it Babylonia. (Gen. 11:2-9) This happened in the days of Nimrod, the greatgrandson of Noah. Nimrod came to be called "a mighty hunter in opposition to Jehovah," and Genesis 10:8-10 calls this mighty hunter the first king of Babel, for "the beginning of his kingdom came to be Babel." From this city the various language groups that left off building the city carried the false Babylonish religion to the various parts of the earth to which they were scattered. The human family had now become a polyglot race or manytongued race. The prophet Noah and his God-fearing son Shem did not take part in building the city and tower of Babel. Hence their language was not changed. They continued to speak to each other the same original language.—Gen. 9:26-29.

<sup>20</sup> Because of the confusion of languages that God started at Babel, a new profession arose, that of interpreter or translator. So it came about that, on one occasion, a descendant of Shem, namely, Joseph the great-grandson of Abraham, used an interpreter. Jealous brothers of his had sold him as a slave into Egypt, but, thirteen years later, God caused Joseph to become the prime minister and food administrator of Egypt because of a foretold world famine. When, during the actual famine, his brothers came down to Egypt

to buy food supplies, they did not recognize Joseph. Among other things that concealed his identity, Joseph did not speak to them in Hebrew, and so used an Egyptian-Hebrew interpreter. As Genesis 42:23 says: "There was an interpreter between them." That was in the eighteenth century before our Common Era. Since then interpreters have multiplied. Such interpreters were not inspired. Only in the case of the Christian congregation, to whom the miraculous gift of speaking in foreign languages was given in the days of Christ's apostles, was the miraculous gift of interpreting languages also given.—1 Cor. 14: 13-28.

## TRANSLATION OF THE BIBLE

<sup>21</sup> For an accurate translation to be made or a true interpretation to be given. there must be the use of correct words in the one language that correspond with those in the language that is being interpreted or translated. In the days of the Christian apostles the interpretations that were made by those Christians gifted with the miraculous power of interpretation or translation would be perfect, absolutely correct, for the interpretation would be inspired. (1 Cor. 12:4-11, 27-30) The most important writings to be interpreted are the Sacred Scriptures, the Holy Bible. By the time of the fifth century before our Common Era the God-inspired writings in Hebrew and Aramaic were completed in the form of thirty-nine books, as now reckoned. After the common Greek became the international language in the following century, a translation of those Sacred Scriptures from Hebrew into Greek was begun by Greek-speaking Jews in

<sup>19. (</sup>a) What is the meaning of the name given to the city, and from it what was carried away besides new languages? (b) Whose language was not changed, and why?

<sup>20. (</sup>a) What new profession arose, and who made use of it during a famine in ancient Egypt? (b) In the case of whom was there inspired translation or interpretation?

<sup>21. (</sup>a) For an accurate translation, the choosing of what would be necessary, and what would an absolutely perfect translation require? (b) When were the Hebrew-Aramaic Scriptures translated, and what was this first translation called?

Alexandria in Egypt. It became known as the Greek *Septuagint Version*, or *LXX*, because of the tradition that some seventy Jewish translators were originally connected with it. *Septuaginta* means "Seventy."

22 The Greek Septuagint Version of the Hebrew Scriptures was not inspired by God's spirit, but was not contrary to God's spirit. It was God's will that his inspired Word should be translated into as many languages of the world as possible before his kingdom by Jesus Christ takes over complete control of all the earth. In writing the inspired Greek Scriptures, in twenty-seven books, four of Christ's apostles and four of his other disciples quoted hundreds of times from the inspired Hebrew Scriptures. Sometimes they quoted directly from the Greek Septuagint Version; at other times they made their own direct translations from the Hebrew Scriptures. This was done to show that those Hebrew Scriptures were really God's "words of truth" and that they were undergoing fulfillment in connection with the Christian congregation and its work of preaching God's kingdom.

<sup>23</sup> When Jesus Christ, the Son of God, spoke to his disciples after his resurrection from the dead and some days before his ascension to heaven, he indicated that the Sacred Scriptures, the Holy Bible, would have to be translated into many languages. He said: "All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and

of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:18-20) He had also prophesied earlier: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) After the outpouring of God's holy spirit upon them on the day of Pentecost of 33 C.E., Christ's disciples caught the import of those words and began translating and writing down translations of the Holy Scriptures in the languages of the nations among whom they were preaching God's kingdom and making disciples. Reportedly, the apostle Matthew wrote his Gospel first in Hebrew and then put it in Greek.

24 Shortly translations of the Sacred Scriptures were made in the ancient languages then prevalent, such as Latin, Syriac, Ethiopic, Arabic, Persian, and so forth. The translators knew that the Holy Bible is a literary masterpiece, and conscientiously they strove to render it in different languages by the use of "delightful words" and "correct words of truth" that faithfully carried the thought of the inspired Scriptures. In spite of tremendous opposition on the part of the dominant religious body of Christendom the translation of the Holy Bible into the languages of the common people has gone forward till now. Today there are translations of the Holy Bible available in 1,337 or more languages, either in whole or in part. Societies have been formed for the printing and distribution of the inspired Scriptures. Today one of the leading Bible printing and publishing societies is the Watch Tower Bible & Tract Society of Pennsylvania, with its branches in ninety-four lands and island groups.

<sup>22. (</sup>a) Was this first translation inspired, and was such a translation contrary to God's will and spirit? (b) When writing the inspired Greek Scriptures, how did Christ's disciples make quotations from the Hebrew Scriptures, and why?

<sup>23. (</sup>a) How did Jesus Christ indicate indirectly that the Bible would have to be translated into many languages? (b) When did his disciples catch the import of this, and how did they work at it?

<sup>24. (</sup>a) Knowing the Bible to be a literary masterpiece, what did conscientious translators endeavor to do? (b) What has been the progress of Bible translation, and what society today ranks among the leading societies printing and distributing Bibles?

## "BETWEEN-THE-LINES"

# Translations of Bible

M ANU-SCRIPTS have been written by scribes with the inspired Greek

Scriptures on the one side of the page and the Latin

Vulgate translation alongside on the opposite side of the same page. This allowed for a comparing of the two language texts. Had the Latin translation of the whole Bible as made by the Catholic translator Jerome been made with the "correct words of truth"? Well, let those who know Latin and Greek compare the two texts and see for themselves.

<sup>2</sup> In the year 1528 an Italian monk named Sanctes Pagninus published in Lyons, France, a work on which he had labored for thirty years. Its Latin title. translated into English, is "A New Translation of the Old and the New Testament." The translation was, of course, into Latin. Later an edition of this was published in Lyons, in 1542, by Servetus. However, in the meantime, along came the Spanish priest and Orientalist named Arias Montanus. King Philip II of Spain called him to labor at a projected Polyglot Bible, which the king was causing to be made at the suggestion of the famous printer, Plantin. Finally, in 1569-1572, this Bible was printed in Antwerp. Its Latin title, translated into English, is "The Sacred Bible in Hebrew, Chaldaic, Greek and Latin, of Philip

II, King, Catholic in
Piety and Study, toward the
Sacrosanct Church's Use," printed by
Plantin, in eight (8) volumes, folio size.
Because of the place where printed it is
generally called the "Antwerp Polyglot."
Sometimes it is called the "Royal Bible,"
because of the patronage of King Philip
II; and sometimes, the "Plantinian Bible,"
after the printer.\*

<sup>8</sup> In this Antwerp Polyglot the Spanish priest Arias Montanus incorporated a correction of the Latin translation of the Bible by Sanctes Pagninus. Years later, Arias Montanus died, in 1598. In the year 1599 and the years 1610-1613 editions of the Latin text of the Bible by Pagninus appeared, which editions gave an interlinear and word-for-word translation of the Hebrew with the Hebrew vowel points and with the Latin translation appearing above the Hebrew text. This Hebrew-Latin Bible was long considered the most convenient Hebrew Bible for those beginning to learn Hebrew. The Watch Tower Bible & Tract

<sup>1.</sup> What kind of two-language manuscripts have been written by scribes, and of what value are they?
2. (a) Sanctes Pagninus produced a translation of what sacred volume, and where did Servetus issue an edition of this? (b) The Antwerp Polyglot Bible was worked on by what Spaniard, under whose patronage, and printed by whom?

<sup>\*</sup> The Antwerp Polyglot was preceded, in 1514-1517, by the Complutensian Polyglot Bible, produced by Cardinal Francisco Ximenes of Cisneros, in Spain, and published in 1522.

<sup>3. (</sup>a) The Antwerp Polyglot contained the Latin Bible translation of what Italian monk? (b) How was the Latin translation of this monk used to make an interlinear Bible translation, and what dates do the Society's copies show?

Society of Pennsylvania possesses original copies of the interlinear translation printed by the Plantinian printshop, and the eleven volumes bear the dates of 1610, 1611, 1612, 1613 and 1615. Volume I, containing the Bible books Genesis and Exodus bears the Latin title, which, translated into English, is "Hebrew Bible with Interlinear Latin Interpretation of Sanctes Pagninus of Lucca."

'The tenth volume, which begins with the Gospel of Matthew, bears the title that, translated into English, reads: "Greek New Testament with the Common Latin Interpretation Inserted in the Lines of the Greek Context, which interpretation, indeed, . . . expressing the sense, evidently, rather than the words, is placed alongside

in the margin of the book, and another of the Blessed Arias Montanus the Spaniard, . . ." In this volume the Latin translation appears above the Greek text, word for word.

Thus at the close of the sixteenth century and beginning of the seventeenth century we have this interlinear and word-for-word translation of the Bible appearing. The foregoing interlinear material was incorporated in the *Polyglot Bible*, which was published in 1654-1657 by the noted British prelate, Dr. Brian Walton.

<sup>6</sup> Two hundred years later comes forth something more practical for Bible students in general. In the year 1857 Benjamin Wilson, a newspaper editor in Geneva, Illinois, U.S.A., published the first section of his interlinear translation of the inspired Greek Scriptures. The final section was issued in 1863. It was issued as one bound volume in 1864

and was called "The Emphatic Diaglott." The name "Diaglott" means, literally, "through tongue," but is understood to signify "interlinear." In 1902 the copyright and plates of the Diaglott were bought from the Fowler & Wells Company of New York city and were presented as a gift to the Watch

בראשית LIBER GENESIS, HEBRAICE BERESITH, ID EST. In principio. לאשית ברא אלהים את השפים ואת הארץ ו וָהַאָּרָץ 'הַיְּמָה 'הֹהוֹ חחח ההים ורוח אלהים מרחפרת על פני המים: idit Et lus Git ft lus st Deus dict Et בהרה " מהם ujė, אלהים אח האור כי מוב ויכדר אלהים בין A אלהים בין Peus vocault Et חיח ל ויקנא אלהים יראח ז האור ובין החשר: לאור יום ולחשך קרא לולה ויהי ערב לאור ויהי של לאור היהי של לאור ביים לאור ב ויאסר אלהים יהי רקיע י ויהו בקר יום אחרו בחוך המים ויהי סבריל בין מים למים ו עַטָּיח צַשָּׁר סְתָּחָה לַרָּלִיע ובֵין הַסִּיִם אֲשֶׁר סֵעַל ויקרא אלהים צ' לרקיע ויהי־בון

A "between-the-lines" translation of 1613, showing Genesis chapter one. The Latin translation appears above the Hebrew text

Original copies of this massive work, in eight large volumes, are possessed by the Watch Tower Bible and Tract Society of Pennsylvania. The heading above the interlinear section for the Hebrew text\* and the heading above that for the Greek text† mention the Italian monk Pagninus and the Spanish priest Arias Montanus to show the origin of the material.

<sup>4.</sup> How was the Latin translation of the Spaniard Arias Montanus used in this Bible version?

<sup>5. (</sup>a) Thus so far back we have what type of Bible version appearing? (b) Later, how did the British prelate, Dr. Brian Walton, make use of this foreign interlinear material?

<sup>\*</sup> The heading, in Latin, above this section uses the word "Interlinear" and reads: "HEBREW TEXT, with interlinear version of Sanctes Pagninus, counterbalanced with the Hebrew phrase by Ben. Arias Montanus, and others."

<sup>†</sup> Above this section there is the heading, in Latin, that reads: "Greek text of the New Testament from the edition of Robert Stephanus, with the INTERLIN-EAR version, which Benedict Arias Montanus Hispalensis laid out according to the sense of the Greek language."

<sup>6. (</sup>a) In 1864 Benjamin Wilson of Geneva, Illinois, brought out what volume, and what does its name mean? (b) In 1902 to whom were the copyright and plates of this volume presented, and when were copies of this printed on the presses thereof?

## כפר בראטית: א

TEXTUS HEBRAICUS Cum Versione interlineari Santis Pagnini, ad Hebraicam phrasin examinata per Ben. Ariam

Montanum, & alios, terram & coelos Deus creavit principio In בראשית בראאלהים את השמים ואת הארץ: : e abylli facies fuper calego & ; inanitas & folitudo erat terra Et והארץ היתה תהו ובהו וחשך על־פני תהוכם ב : Deus dixit Et .aquarum facies super morabar Dei Spirit' & ורוח אלהים מרחפת על פני הפים:ויאמר אלהים נ בboua quod ,lucem Deus vidit Et .lux fuit Et .lux Sic יהי־אור ויהי־אור: ויראאלהים את־האור כי־טוב vocavit Et .tenebras inter & lucem inter Deus divifit & יברל אלהים בין האור ובין החשך: ויקרא יveipera fuit Et .nodem vocavit tenebras & diem lucem Deus אלהים לאור יום ולחשר קרא לילה ויהי ערב אלהים לאור יום ולחשר קרא לילה ויהי ערב אלהים לאור וו Sit : Deus dixit Et .unus dies ,mane fuit & ויהי בקר יום אחר: ויאמר אלהים יהי בקיע 6 fecit Et .aquar ad aquas inter dwiden fit & aquarum medio in

בְּרַוֹּךְ הַפֶּיִם וְיוּהַ מַבְּדִּיל בֵּין מֵים לְמֵים: וְיַעַשׁ קּ
בְּרַוֹן הַבְּיִם וִיהַ מְבָּדִּיל בֵּין מֵים לְמֵים: חַעַשׁ קּ
בְּיִם אֲשׁר agus lister divitit מַּ בְּיָם הַמִּים אָשׁר
אַלהִים אָת הַרְקִיעַ וַיְבְּדֵּל בֵּין הַמִּים אָשׁר fuit Et .expansione fuper que aquas inter & expassionem fubter מתחת לרקיע ובין הפים אשר מעל לרקיע ויהי velpera fuit Et :coelos expansionem Deus vocavit Et .ita

נו : וַיִּקְרֵא אַלהִים לְרְקִיע שְׁמֵים וְיְהִיּ־עָרֶב נוֹ בּיִרְאַרָּא מַבּים וְיִהִי־עָרֶב Congregentur : Deus dixit Et . fecundus dies "mane fuit & יוהי־בַקר יוֹם שני : ויאסר אלהים יקוו פ מקוו פ apparent o nunum locum ad cœlis fub de aqua אל מקום אחרות השמים אל מקום אחר ותראה sterram, aridam Deus vocavit Et Jta fuit Et arida sterram aridam

היבשה ויהי כן: ויקרא אלהים ליבשה ארץ סב quod Deus vidit Et .maria appellavit aquarum cogregatione & ולמקודה הפים קראיםים וירא אלהים כי herbam germen terra Germinet : Deus dixit Et bonum טוב: ויאטר אלהים תרשא הארץ דשא עשב נג slux fperiei tructum facientem jeufter arborem,lemen leminificate מוריע ורע עץ פרי עשה פרי למינו

terra protulit Et .ita fuir Et .terram fuper el in femen cujus אשרורעו בן על הארץ ויהי כן: ותוצא הארץ בב facientem arborem & Jus (pecie in fem? feminificate herbs, germe דשא עשב מוריע ורע למינהו ועץ עשה bonum quod Deus vidit Et. ful specie in el in seme cujus fructa פרי אשר ורעו בו למינהו וירא אלהים כי טוב: stertius dies smene fuit & velpera fuit Et divir Fr

ייהי ערב ויהי בקר יום שלישי : ויאמר 33 ניהי ערב ויהי בקר יום שלישי : ויאמר 33 dividendiad ,extorum expansione in luminaria Sint : Deus אלהים יהי מארת ברקיע השמים להכדיל stempora & signa in fint & ; noctem inter & diem inter בֵין הַיִּוֹב ובִין הַלָּיִלָה וְהָיֵוּ לְאֹתֹר וֹלְפֵוּעָרִים annos & dies &

ולימים ושנים:

Vulgata LATINA Versio, juxta exemplaria emendata Sixti V.& Clem. VIII.

CAP. I. IN Principio creavit Dea us coelum & terram. Terra aurem erat inanis & vacua, & tenebræ erant super faciem abysti : & Spiritus Dei 3 ferebatur fuper aquas, Dixitque Deus: Fiat lux. Et 4 facta eft tux. Et vidit Deus lucem quod effet bona : &c 5 divisit lucem à tenebris. Appellavitque lucem Diem, & tenebras Noctem : factumque est vespere & mane, 6 dies unus. Dixit quoque Deus : Fiat firmamentu in medio aquarum : & dividat 7 aquas ab aquis. Et fecit Deus firmamentum, divifitque aquas que erant sub firmamento, ab his quæ erant super firmamentum. Et 8 factum est ita. Vocavitque Deus firmamentum, Cœlum: & factum est vespere & mane, dies secundus. Dixit verò Deus: Congregentur aque, que sub coelo sunt, in locum unum: & appareat arida. Et factum eit 10 ita. Et vocavit Deus aridam. Terram; congregationesque aquarum appellavit Maria. Et vidit Deus quod effet 11 bonum. Et ait : Germinet

terra herbam virentem & facientem semen, & lignum pomiferű faciensfructum juxta genus fuum, cujus femen in femetipfo fit super ter-12 ram.Et factum eft ita. Et protulit terra herbam virenté, & facientem semen

juxta genus fuum, lignum-que faciens fructú, & ha-bens unumquodque femen-tem fecundum speciem fuam. Et vidit Deus quod efvespere & mane, dies ter-

14 tius. Dixit autem Deus : Fiant luminaria in firmamento. cœli, & dividant diem ac noctem, & fint in figna, & tempora, & dies, &

VERSIO GRÆCA LXX. INTERP.

Juxta exemplar Vatican. Romz impressú; subscriptis que aliter legun-

tur in vetuftiff.MS. Angl.ex Alexandria allato; cum Verf. Lat. Edit. Rom. I EN APXH iminory & Gede Tay ics-2 rdr zi Tir ylu. H5 ya ar alear 9,2 anatacadiasos nai moto inapa The actione. zel medua ser impipere ina-3 ra fo volal . Kai derer & Jede, Tern3i-4 70 par. nai èxire lo par. Kai dider & Side Te par, on retor zi Suzaciour à Side and moor to polde, met and mioner 5 Te mores. Kai cuantory & Sede re pag Hutser, zai to oxil@ cadasos Núzla. zi ipirero imieg, nai ipirelo ment, inti-6 ca pia. Kai ermer & Sede, TernSira se-द्रिक्ष्मत देर मार्डक कर एंडियों 🗗 प्रतो देंद्र कीवχωείζον ανα μέσον ύδατ@ καὶ ύδα-7 τος, καὶ εγένετο έπος. Καὶ εποίκουν ὁ Sede To espénie xai Sieguerer à 34de ava whom To Volato. o ny igoudra Ti द्रामुख्या कि, सबी बंग्बे ध्रवंतर वह वर्ड-8 Tos, Ti i mayor 7 segionar @. Kal cad-Asser & Jede vo segiopa, Oversor. z %-Av & See, on rakov. xal igirero tariga, g xai existe ment, nuice dellipa. Kal בישור ב שולה בשוב של בישור של של שור דל נושי צמדם דע שבמים און סטימששילוש עומי, צמל iofino i Ener. xal extrero erus. xal συνήχθη το ύδωρ το ιποκάτω τε κρατού eis Tas curagajas auth, nai apon i En-10 ca. Kal dadxerer & Sede & Engar, This सदो नदे वर्ण्याम्य की र्रवेक्षण रेसकेश्वर Objames. nai eider & Jede, öre nabbr. 11 Кай бітер в Эвду, Власновто й уй Вота-אין איים מונים שונים ושונים שלים שלים שלים שלים צבו סעם ולידות, צ' בנאסר צבף חונים אסונים אמף חסיר, ע דם מדינף עם מעדם כר מעדם אדו (מ) 12 ju @ ohi i yar. z iyirilo irur. Kai उद्गारका में भूमें βοτάνω χόρτου απίλερν απέρμα χτ γέν Θ και καθ ομοιόπετα, κ בְּנֹאְסִי צִמֹּבְּאַתְנְסִי מְסִנְצִּי צִמְּחָשִׁי, בְּ דֹשׁ מִדְּבָּרְ נְבְּ מִנְיִנְיִ בִּי מִנְיִים צֵּין צִיִין אַיִּרְ בַּיִּרְ בִּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ 13 xal der & Sede, öre xaxor. Kal ig דידים ושינפת, צמו ושיודים שנשל, ועופש 14 тріти. Кай еттр в Эвде, Гвунвитыми क्वार्या के ना व्यक्तियामा नार्व वेद्यार्थ केंद्र (६) क्वाना क्षेत्र ने नुमें, नार्थ है। ब्राह्म क्षेत्र केंद्र μέσον της ημέρας και ανα μέσον της PU-Llos uni fowear me onuma, nai me naspie, xai eis imégas, xai eis enaurés.

noctem; & fint in figna, & in tempora, & in dies, & in MS.A. " Tereors xoppin. (a) yir@, eis ομοιότητα, ठेमों (β) कुकारा में भूमें इ. में विश्वकार स्मार मेमर्थिकद में स्मार मण्यीवेद, में विश्वकारी लाग

CAP. I. N Principio fecit Deus ce- t lum & terram. Terra autem 2 evat (a) isvissibilis, & incompolita : & tenebre super abyf-fum : & fpiritus Dei(b)superferebatur fuper aquam. Et dixit Deus : Fiat lux. Et fa-Et 3 da eft lux. Et zidit Dem lu- 4 cem, quia bona eft. Et diferebras. Et vocavit Deus lu- 5 cem,Diem, tenebras vocavit Noctem. Et factum eft (c) vefpere, & factum eft mane, dier unns. Et dixit Deus: Fiat 6 unus. Et dixit Deus: Fiat firmamentum in medio aqua, & fit difcernens inter age & aquam. Et fattum eft fic. Et fecis Deus firmamentum; 7 & divifit Deus inter aquam, que erat fub firmamento; & inter aquam, que supra fir-mamentum. Et vocavit Das 2 firmamentum, Calum. Et vidit Deus, quia bonum est. Et factum est vespere, & factum est mane, dies secundus. Et 9 dixit Deus:(d)Congregetur aqua, que sub celo, in congregationem unam, & apparent arida. Et factum effic. Et ariaa. Et lacium epple. Et congregata est aqua, qua s'ab codo, in (e) congregationet sur: & apparait arida. Et vocavit 19 Deus avidam, Terram; & collectiones aquarum vocavit Maria. Et vidit Deus, quia bonum est. Et dixit Deus; 19 Gruminet terra berbam pabali, Germinet terra berbam pabali, (f) seminans semen secundum (I) leminans lemen fecundum genus, & fecundum similatudiaem & bignum fraitifeium facient fructum, cujus lemen 1960 fecundum gemus fitus 1960 fecundum gemus oper terram. Es falium est fic. Es producti terra berta pombuli, seminans semen fecundum gemus, & secundum similatudum; & seminam societi frum facient strutum, cuius semen cuius setti est situs senten senten seminatudum; est situs semen senten seminatudum semen senten seminatudum semen senten seminatudum semen semen semen seminatudum semen ung erum factest frustum, einpun semen eine sie in eo secundum genus super terram. Et
vidist Deus, qua bonum est.
Et falkum est vespere, & suest mane, dies tertuu.
Et dixis Deus: Faust lunnasria in firmamento cali (g) ad illuminationem super terram: ut discernant inter diem &

Versio SYRIACA cum Interpretatione LATINA.

مقم مُدِيا إسو مُلا صفرته بأسمُنهم ممُمّا بأوزيم بمُنمقا تحيا مُرْمُرانِ هُدَاْ أِدِينُمْ (. مُقَالَى \* \* \* \*

\* وزعد من الله الله عصران المنازز . \* وَإِنْ المنا الله عَمْ الله خلاف المؤمر ، وزميته المراوز بدوا ١١ إف منا ، وأمن كرا المام المام الم

تُموزا. وموا تُموزا. \* وسرا كُور حدور المحدد. وحرب كُور صد يه ورا م

حَسْقَةُ عُراء \*مَوْزُ كُنُوا حَدْمُوزُ إِنْ مُحْدُرُ، وَحَدْمُ مِنْ اللَّهُ مُونُ وَالْكُنَّاءُ وَمُوا زَمْعُا

٥٥٥١ رُفيا مَصْل سر \* وَأَصْر الله والدوو زعد عل مصر حدة متنا و وورد عد مدا

In Nomine Domini Omnipotentia atgre-dimur impressionem libris legis Mossi Propheta. Ac primo librum Creationis.

CAP. I. N principio creavit Deus effe cœli & effe terra. Terra autem erat deferta & inculta, tenebræque super faciem abyssi: & fpiritus Dei incubabat fuperficiei a-quarum. Dixitq; Deus, Fiat lux: factaq; eft lux.Viditque Deus lucem quòd bona effet. Et divifit Deus inter lucem & tenebras. Appellavitque Deus lucem, diem: & tenebras appellavit noctem : fuitque velpera, fuitque mane dies unus. Et dixit Deus, Sit firmamentum in medio aquarú: & fuit. divifirana :

Tower Bible & Tract Society, Charles Taze Russell being then president of the Society. In the year 1927 this Society began issuing the *Diaglott* as printed on its own presses, and continues publishing it till now.

<sup>7</sup> In the broad left-hand column of each page the *Diaglott* presents the Greek text, using the recension made by the German Dr. J. J. Griesbach in 1775-1777, and under each Greek word is presented its English equivalent. In the slim right-hand column of each page is presented a modern English translation as made by Benjamin Wilson.

<sup>8</sup> It was through The Emphatic Diaglott that the Society's first president, C. T. Russell, learned that the inspired Greek Scriptures speak of the second "presence" of Christ, for the Diaglott translated the Greek word "parousia" correctly as "presence," and not as "coming" like the King James Version Bible. Accordingly when C. T. Russell began publishing the new Bible magazine in July of 1879, he called it Zion's Watch Tower and Herald of Christ's Presence. Today, ninety years later, this magazine is entitled "The Watchtower Announcing Jehovah's Kingdom," and is published in seventy-two languages. Apparently, in first naming the magazine in 1879 Editor Russell was unaware that in 1862, or a year before The Emphatic Diaglott was completed, Dr. Robert Young had published in Edinburgh, Scotland, the Bible translation called "Young's Literal Translation of the Holy Bible" and that this translation also translated the Greek word "parousia" as "presence" and not as "coming." He also produced the Young's Analytical Concordance to the Bible, which, on page 188, column 1, shows parousía to mean "a being alongside," or "presence." The Watch Tower issue of April, 1883, recommended this Concordance to Bible students.

<sup>9</sup> After The Emphatic Diaglott there came other interlinear translations of the Sacred Scriptures. In the year 1877 there was published in London, England, by Samuel Bagster and Sons, Limited, what was called "The Englishman's Greek New Testament," giving an interlinear wordfor-word translation under the Greek text of Stephanus of 1550, along with the King James Authorized Version of 1611 in the outer column of each page. Later, in 1960, this same publishing company brought out The Interlinear Greek-English New Testament. This presented in the right-hand column of each page the Greek text as compiled by the German scholar Eberhard Nestle as of 1898 with a word-forword translation underneath as made by Dr. Alfred Marshall. Alongside, in the lefthand column of each page, was printed the King James or Authorized Version translation.\* As for an interlinear translation of the Hebrew Scriptures, there was published in Chicago, Illinois, U.S.A., in 1896, The Interlinear Literal Translation of the Hebrew Old Testament. Only volume one has appeared, containing Genesis and Exodus, the interlinear translation being done by George Ricker Berry, Ph.D.;

<sup>7.</sup> In that volume what appears in the left-hand column of each page, and what in the right-hand column? 8. (a) Through the *Diaglott* C. T. Russell learned what Bible truth, and so what full title did he give to his magazine? (b) What earlier foreign translation had a similar feature?

<sup>\*</sup> As regards a comparative Greek-German version, Dr. Eberhard Nestle brought forth his Novum Testomentum Graece et Germanice in the year 1898. According to the title page, this volume presents The New Testament in Greek and German as edited by Eberhard Nestle - The Greek Text with variant readings and Manuscripts and Editions - The German Text according to the new revised edition of Luther's translation, compared with Luther's last edition of 1545. In this volume each page of the Greek text has alongside, on the opposite page, the German translation.

<sup>†</sup> In 1903 The British & Foreign Bible Society published the entire Hebrew Bible, with the Hebrew text in the outer column of each page and with the King James or Authorized Version Bible text in the inner column, alongside. But this was, of course, no interlinear translation.

<sup>9. (</sup>a) What interlinear translations did Samuel Bagster and Sons, Limited, bring out in 1877 and 1960? (b) In 1896 what interlinear translation of Scriptures was published in Chicago, Illinois?

A NEW INTERLINEAR TRANSLATION

10 And now, in this year 1969 at the "Peace on Earth" International Assemblies of Jehovah's Witnesses, there is released to the reading public The Kingdom Interlinear Translation of the Greek Scriptures. This is a clothbound book of 1,184 pages. The Greek text that it uses is that prepared and published by Westcott and Hort in 1881. Underneath this is printed a literal word-for-word translation. In the righthand column alongside on each page is presented the modern-day translation as found in the New World Translation of the Holy Scriptures in a revised edition. However, in the interlinear literal translation of the Greek the English words are not taken bodily or directly from the New World Translation and placed under the appropriate Greek word. No! But under each Greek word is placed its basic meaning, according to its grammatical construction, whether this agrees literally with the New World Translation or not. What we as Bible students should want is what the original Greek text says. Only by getting this basic meaning can we determine whether the New World Translation or any other Bible translation is right or not.

World Translation uses the expression "army officer" but in the interlinear translation under the Greek word you read "centurion," because that is what the Greek text literally calls this army man. In Mark 6:21 the words "military commanders" are found, but under the Greek word you read "chiliarchs," meaning a commander of a thousand soldiers, for that is what the Greek word literally calls

this army officer. In Acts 19:41 the *New World Translation* has the word "assembly," but the interlinear reading says "ecclesia," like the Greek. In this particular verse it does not mean a "church" or "congregation," as the word does elsewhere. Thus we learn more specific details.

12 The Kingdom Interlinear Translation contains and preserves for us both the Foreword and the Appendix as found in the New World Translation of the Christian Greek Scriptures, as published in the year 1950. These two features are very vital, because The Kingdom Interlinear Translation contains footnotes that refer the reader to such Foreword and Appendix and also to an Explanation of the Symbols Used in the Marginal References. For instance, those footnotes will refer you to the Foreword in order that you may learn why, in the New World Translation, the divine name Jehovah appears in its translation of the Greek Scriptures.

13 Of course, the Westcott and Hort text does not contain God's name Jehovah or Yahweh by itself. But in Revelation 19: 1, 3, 4, 6 the Greek text does contain the word Hallelouiá and beneath this Greek word each time the interlinear translation renders it literally "Hallelujah." This is really a Hebrew phrase and it means "Praise YOU Jah," this word "Jah" being an abbreviation for Jehovah. Hence the New World Translation in the right-hand column renders it, "Praise Jah, you people!" In other places where the New World Translation uses the divine name Jehovah. the interlinear literal translation puts "God," or "Lord," or "the Lord," under the corresponding words in the Westcott and Hort Greek text. But the footnotes

<sup>10. (</sup>a) What new interlinear translation was released at the "Peace on Earth" International Assemblies of Jehovah's Witnesses in 1969, and what are its features? (b) With it what will we be able to do regarding any translation of the Greek Scriptures?

<sup>11.</sup> For example, what does the interlinear reading show regarding words such as "army officer," "military commanders" and "assembly"?

<sup>12.</sup> What features of the New World Translation of the Christian Greek Scriptures are preserved in The Kingdom Interlinear Translation, and for what vital reasons?

13. What Hebrew phrase does the Westcott and Hort Greek text contain, and how does The Kingdom Interlinear Translation render this in its interlinear reading and in the modern-day translation, and with what footnotes?

show where Hebrew translations of the inspired Greek Scriptures use God's name Jehovah in those places. The footnotes also show where even The Emphatic Diaglott uses the name Jehovah in a number of places in its modernday translation, but not in the interlinear.

<sup>14</sup> The English word "soul" is much misunderstood, most religious people thinking the Bible's use of the word makes it mean that man has an immortal, invisible soul inside him that departs

from the human body at death. With The Kingdom Interlinear Translation you can find out that this is not true, for the interlinear reading shows "soul" under wherever the Greek word psy-khe' occurs. In 1 Corinthians 2:14 and 15:44, 46 and elsewhere you will find in the interlinear the adjective form "soulical," for the Greek word above is psy-khy-kos', which the New World Translation renders as "physical," not "psychic." Matthew 10:28 speaks of the soul or psyche as being destroyed, and Revelation 16:3 speaks of the soul or psyche as dying. The human soul is not immortal.

<sup>15</sup> The Kingdom Interlinear Translation plainly shows that the common Greek in which Jesus' disciples wrote the inspired Greek Scriptures did not contain the indefinite articles "a" and "an." How so? Because nowhere in the interlinear English translation will you find those indefinite articles. This is very important, for these indefinite articles can make a difference in meaning. For instance, there can be a difference between "God" and "a god," can there not? Especially so in

## \*[EYAFTEAION] KATA IQANNIIN. \*ACCORDING TO JOHN.

КЕФ. α'. 1.

ην ὁ Λόγος, καὶ ὁ Λόγος as the Word, and the Word 1'Ev doxn in was ην πρός τὸν Θεόν, καὶ θεός ην ὁ Λόγος. was with the God, and a god was the Word. \*Οδτος ην εν ἀρχη πρὸς τὸν Θεόν.
This was in abeginning with the God. OΠ άντα δι' αὐτοῦ †ἐγένετο· καὶ χωοίς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὅ γέγονεν.
It was done not even one, that has been done. 4'Ev ait@ Çmi ijv, zal i ton iv to qos In it life was, and the life was the light τῶν ἀνθρώπων. <sup>6</sup>καὶ τὸ φῶς ἐν τῆ σκοτία of the men; and the light in the darkness

CHAPTER I.

1 In the ‡Beginning was the †Locos, and the Locos was with Gon, and

the Logos was God.
2 This was in the Beginning with Gop.

3 ‡Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of

5 And the tragnr shone

John 1:1-4 as presented in Benjamin Wilson's "The Emphatic Diaglott" of 1864. The name "Diaglott" signifies "interlinear"

cases where the Greek uses the definite article "the" before the title "God." In such cases, the interlinear will read "the God" (or "the god"). But in cases where the Greek expression "the God" refers to the one whom Trinitarians call "God the Father," the interlinear readings of the translations produced by Samuel Bagster and Sons, Limited, omit the definite article "the" even though the Greek definite article is there in the text. The Emphatic Diaglott does not hesitate to put the word "the" under the Greek definite article when it occurs before the title "God."

<sup>16</sup> In this connection, let us take those controversial verses of John 1:1, 2, which the clergymen of Christendom resort to in order to prove their doctrine of a Trinity or One God in Three Persons, as God the Father, God the Son and God the Holy Spirit. In these verses the Greek term Logos means "Word." So the Diaglott's interlinear wording reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God." However, in its modern-language reading it drops the article "the" before "God" and puts the title "GOD" in all capital letters.

<sup>14.</sup> How does The Kingdom Interlinear Translation deal with the "soul" question?

<sup>15. (</sup>a) What does The Kingdom Interlinear Translation show concerning the indefinite articles "a" and "an"? (b) What about the definite article "the"?

<sup>16.</sup> How does The Emphatic Diaglott deal with John 1:1, 2, both in its interlinear reading and in its main reading?

Also, it drops the article "a" from before "beginning" and from before "god" and puts "the" before "beginning" and puts "god" with an initial "G," thus, "God," This way the modern-language rendering reads: "In the Beginning was the Logos, and the Logos was with Gop, and the Logos was God. This was in the Beginning with God." So, only the kind of type used shows the difference between "the God" and "a god."

17 Other Bible translations drop all use of the indefinite article "a" and insert the definite article before the word "beginning" and drop the definite article "the" before God. For example, the King James or Authorized Version reads: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John 1:1, 2.

18 However, in its interlinear word-for-word rendering, The Kingdom Interlinear Translation reads: "In beginning was the Word, and the Word was toward the God, and god was the Word. This (one) was in beginning toward the God." From this literal reading it is apparent that the writer, the apostle John, is speaking of two individuals and is showing that the one who was with the

Other is different from that Other One. Hence the New World Translation of the Holy Scriptures endeavors to show this difference and, with grammatical correctness and doctrinal correctness, it reads: "In [the] beginning the Word was, and the Word was with God, and the Word was a god. This one was in [the] beginning with God." To avoid saying "a god," other Bible translations like An

## KATA ΙΩΑΝΗΝ ACCORDING TO JOHN

1 Έν ἀρχῆ ἦν ὁ λόγος, καὶ ὁ λόγος 1 In [the] beginning In beginning was the Word, and the Word 1 the Word was, ην πρὸς τὸν θεόν, καὶ θεὸς ην ὁ λόγος. was toward the God, and god was the Word. Οὖτος ἦν ἐν ἀρχῆ πρὸς τὸν θεόν. This (one) was in beginning toward the God. Si' αὐτοῦ έγένετο, πάντα All (things) through him came to be, χωρίς αὐτοῦ ἐγένετο οὐδὲ apart from him came to be not-but one (thing).

ο γέγουεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ Which has come to be in him life was, and ή ζωή ήν τὸ φῶς τῶν ἀνθρώπων 5 καὶ the life was the light of the men; and τὸ φῶς ἐν τῆ the light in the σκοτία φαίνει, Kai is shining, and the darkness κατέλαβεν où σκοτία αὐτὸ darkness it not overpowered.

6 Έγένετο άνθρωπος άπεσταλμένος Came to be having been sent forth man θεοῦ, 'Ιωάνης παρά beside αὐτῶ ονομα God, to him John; name 7 οὖτος this (one) ήλθεν Eic into came μαρτυρήση he might witness μαρτυρίαν, TVC: in order that witness, φωτός, ίνα περὶ TOÛ πάντες in order that light, all about the Si' αὐτοῦ. 8 οὐκ ήν πιστεύσωσιν might believe through him. Not was φῶς, light, άλλ' ΐνα ÉKEÎVOÇ TÒ in order that that (one) but περὶ μαρτυρήση τοῦ φωτός. he might witness about the light. 9 "Hu τò TÒ άληθινὸν light Was the the true φωτίζει πάντα ἄνθρωπον which is enlightening every man

τὸν

the

είς

into

ἐρχόμενον

coming

the Word Word God, and the with Word 2 This one was in [the] beginning with God. 3 All things came into existence through him, and apart from him not even thing came into existence.

What has come into existence 4 by means of him was life, and the life was the light of men. 5 And the light is shining in the darkness. but the darkness has not overpowered it.

6 There arose a man that was sent forth as a representative of God: his name was John. 7 This [man] came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. 8 He was not that light, but he was meant to bear witness about that light.

9 The true light that gives light to every sort of man κόσμον. 10 ἐν about το come in the world. 10 He

John 1:1-9 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

<sup>17.</sup> How does the King James Version deal with John 1:1, 2?

<sup>18. (</sup>a) How does The Kingdom Interlinear Translation render John 1:1, 2 both in the word-for-word reading and in the main reading? (b) How do other modern translations also fail to show support here for the Trinity?

<sup>1</sup>ª "A god." In contrast with "the God." See Appendix under John 1:1. 6b See Matthew 3:1, footnotes. 9c World=κόσμος (kos'mos), κΒΑ; ΣΣΙΥ (0.lahm'), J17,18,

American Translation and the one by Dr. James Moffatt say "divine"; and The New English Bible—New Testament says "what God was," that is to say, "what God was, the Word was." Thus even these Bible translations cannot be used to prove the Trinity doctrine.

19 Trinitarians have no grounds for complaining against this use of "a" before "god." because all other Bible translations use the indefinite articles "a" and "an" hundreds of times before words although they are nowhere found in the original Greek text. Not only that, but those translations repeatedly insert the definite article "the" before certain words where it does not occur in the Greek. Take, for example, many cases of the word "spirit" or the words "holy spirit." There are cases in the Greek text where the definite article "the" does not occur before those words. But the Trinitarian translators will slant their translation by inserting a "the" before "spirit" or "holy spirit," to make it read "the spirit" and "the holy spirit." In such cases they will also capitalize the word "Spirit" in order to give the reader the impression that it refers to some intelligent person, the Third Person of some Trinity.

<sup>20</sup> In such cases *The Kingdom Interlinear Translation*, in its word-for-word translation, shows that there is no "the" there, and the *New World Translation* does not there insert a "the" or capitalize the word "spirit," but lets it read plain "spirit," and "holy spirit." So, in Acts 6:3, the apostles say to the Jerusalem congregation: "Search out for yourselves seven certified men from among you, full of spirit and wisdom." Then, in Matthew 3:11 John the

<sup>21</sup> By means of his holy spirit God inspired the writing of all the Holy Scriptures. In 2 Timothy 3:16 we read: "All Scripture is inspired of God and beneficial for teaching." But, instead of the words "inspired of God," the interlinear wordfor-word reading shows that the one Greek word here used means literally "Godbreathed," that is, breathed by God. As it were, God breathed upon the men whom he inspired to write the Holy Bible.

22 Back in the apostles' days there were not too many handwritten copies of the Holy Scriptures at hand, neither were there books written about the Bible and in explanation of it. Hence much instruction in the Bible had to be done by reading Bible verses out loud to students and with explanations by word of mouth. So, in Galatians 6:6 we read: "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." But the interlinear reading brings out the basic sense of the Greek words used respecting oral teaching by using the expressions "the (one) being sounded down to" and "the (one) sounding down." This vividly shows that the sound of the teacher's voice went down into the ears of his Bible student. This made the course of instruction one of oral teaching.

Baptist says concerning the coming Jesus Christ: "That one will baptize you people with holy spirit and with fire." This rendering of the Greek text agrees with the Bible truth that God's spirit is his invisible active force that is used for a holy purpose, in a holy manner.

<sup>19.</sup> Why do Trinitarians have no grounds for complaint against this use of "a" here, because of the way they use articles in their slanted translations? 20. How does *The Kingdom Interlinear Translation* handle such cases of the word "spirit," thereby showing what?

<sup>21.</sup> With regard to the expression "inspired of God" (2 Timothy 3:16), how does the interlinear word-forword reading go?

<sup>22. (</sup>a) Why was much oral teaching required in apostolic days? (b) What does the interlinear word-forword reading show regarding oral teaching in Galatians 6-62.

SAFEGUARD AGAINST ERROR

28 Many other cases could be here treated to show how The Kingdom Interlinear Translation of the Greek Scriptures brings out the precise meaning in its word-forword translation under the Greek text. Bible students who have the New World Translation of the Christian Greek Scriptures, in Dutch, French, German, Italian, Portuguese and Spanish, besides English, will particularly be able to appreciate these points. They will appreciate how the New World Translation has endeavored to put God's Word as contained in the original Greek into these languages with the "correct words of truth" in each language. No claim of divine inspiration is made for these translations in modern-day language. The translators had to do what even the inspired Bible writer, "the congregator," King Solomon, had to do, and that is, search to "find the delightful words and the writing of correct words of truth." (Eccl. 12:10) Nevertheless, in all this searching they have trusted in the guidance, not inspiration, of God's holy spirit. Solomon indeed wrote his books in the Bible with "delightful words." The translators tried to imitate him.

24 Because of digging down into the lit-

23. (a) Persons with what version of the Christian Greek Scriptures can especially appreciate the above points? (b) How have the translators of such version tried to imitate "the congregator," and trusting in what helper?

24. Why does The Kingdom Interlinear Translation serve as a safeguard against error today, especially against clergymen claiming to know Greek?

eral meaning of the original Bible language, The Kingdom Interlinear Translation can serve as a safeguard against error in these days when many religious leaders are teaching twisted things, even twisting the written Word of God. Religious clergymen of Christendom come along and try to overawe sincere Bible students by claiming to know the original Bible language and therefore knowing what it actually says. But by going to The Kingdom Interlinear Translation of the Greek Scriptures, a student can go to the original Bible text and consult the interlinear literal translation of that language. Thus he can check as to whether what such domineering clergymen may say is true or not. In this way the student can be helped to put up a defense argument and safeguard himself against being misled from the Bible truth.

<sup>25</sup> Although readers in English will get the most benefit from *The Kingdom Interlinear Translation* in a direct way, yet this new Bible help will be used by the owners, the Watch Tower Bible & Tract Society, in preparing its magazines, books, booklets, and other publications. Thus those not reading English will indirectly get the benefit thereof in those languages in which the Society's literature is published. So all lovers of God's written Word can thank him for this new Bible-study aid.

25. How will readers of Watch Tower publications in other languages indirectly get the benefit of this new Bible-study aid?

## The Resurrection

The thought of a resurrection of the dead was particularly difficult for the ancient worldly-wise Greeks to accept. Thus when the apostle Paul spoke to the Athenian philosophers on Mars' Hill they listened attentively until he mentioned the resurrection. (Acts 17:31-34) In the Octavius of Minucius Felix of the early third century C.E., there is an interesting defense of the resurrection in chapter 34: "But who is so foolish or so brutish as to dare deny that man, as he could first of all be formed by God, so can again be reformed; that he is nothing after death, and that he was nothing before he began to exist; and as from nothing it was possible for him to be born, so from nothing it may be possible for him to be restored?"—The Ante-Nicene Fathers, Vol. 4, p. 194.

# STRENGTHENING OURSELVES Tehovah

SLOWLY the surgeon looked up after examining his female patient, a missionary of the Watch Tower Society. His expression was grave. In a kind, yet serious, tone he informed her that she would need to submit to major surgery as soon as possible.

"There is no alternative," he stated. Later, in the presence of her husband, the surgeon agreed not to use any blood or blood fractions. Therefore, the couple decided to have the operation performed.

—Acts 15:20.

The above experience is nothing new or unusual to members of the human family. Even those who have faithfully served God are still subject to sin and death inherited from Adam. Also, as the Bible explains, "time and unforeseen occurrence befall them all." (Eccl. 9:11) Yes, we all can expect to face trials from time to time in our lives.

Those who serve Jehovah God have many trials forced upon them by Satan and his organization in an effort to break their integrity to Jehovah. Tremendous pressure may be brought to bear, oftentimes suddenly, to cause one to yield and disobey God in some way. The trial may be a strong enticement to enjoy the pleasure of sin. Or there may be brutal persecution in an effort to force an act of disloyalty to God.—1 Pet. 5:8.

When suddenly faced with a severe trial, you may feel almost overwhelmed. You may feel inclined to give way to discour-

agement. At such a time it is appropriate to recall how other servants of God have withstood trials. (1 Pet. 5:9) The Bible shows what they did in order to maintain spiritual strength.

There was, for example, the occasion when the fugitive David and his men returned to their place at Ziklag. What a scene of desolation met them! A marauding band of Amalekites had raided and looted the city. The Bible says:

"When David came with his men to the city, why, there it was burned with fire, and, as for their wives and their sons and their daughters, they had been carried off captive. And David and the people that were with him began to raise their voice and weep, until there was in them no power to weep any more. . . And it became very distressing to David, because the people said to stone him; for the soul of all the people had become bitter . . . So David took to strengthening himself by Jehovah his God."—1 Sam. 30:3-6.

## HOW TO STRENGTHEN OURSELVES IN JEHOVAH

Just how can we strengthen ourselves in Jehovah? The rest of the account concerning David's experience will help us to see what is required in order to receive strength from Jehovah in time of trial.

We know from God's Word that David was a faithful and loyal servant of God. By means of study and meditation he had considerable knowledge of God and God's dealing with man. This is revealed in his many Bible psalms. For example, David wrote: "I have remembered days of long ago; I have meditated on all your activity; I willingly kept myself concerned with the work of your own hands." (Ps. 143:5) David made a practice of doing this. He did not wait until some emergency confronted him.

In his plight at Ziklag David could thus draw on a reservoir of knowledge and experience regarding God and his dealings. This would be an encouragement and strength to him. As he wrote: "In God I have put my trust; I shall not be afraid. What can flesh do to me?"—Ps. 56:4; 31:1.

Also, David undoubtedly recalled how God had marvelously aided him on previous occasions. Had not God given him victory over the giant Goliath? David could truly say: "Jehovah is my light and my salvation. Of whom shall I be in fear? Jehovah is the stronghold of my life. Of whom shall I be in dread?"—Ps. 27:1.

David also prayed. He was a man of prayer, and many of his prayers are recorded in the Bible. "Show me favor, O Jehovah, for I am in sore straits," he once prayed. (Ps. 31:9) Such expressions no doubt were included in prayers he uttered in his distress at Ziklag.

It is also of interest to note that David did not consider that he was someone special who had a private line of communication with God. He recognized that God had an arrangement for communication with him via the Aaronic priesthood. Therefore he utilized this arrangement. The Bible account explains:

"Hence David said to Abiathar the priest, the son of Ahimelech: 'Do, please, bring the ephod near to me.' And Abiathar came bringing the ephod near to David. And David began to inquire of Jehovah, saying: 'Shall I chase after this marauder

band? Shall I overtake them?' At this he said to him: 'Go in chase, for you will without fail overtake them, and you will without fail make a deliverance.' "—1 Sam. 30:7, 8.

David acted. "Promptly David got on his way, he and the six hundred men that were with him." Yes, David did not lag or delay in following Jehovah's instructions. Once he knew what they were he carried them out *promptly*. As a result, he turned this disaster into victory. He regained all the persons who had been carried away and the goods that had been plundered from them.—1 Sam. 30:9, 18-20.

## OBTAINING STRENGTH TODAY

The record concerning David at Ziklag is retained in God's Word not as just an interesting historical facet of his life. Rather, it is preserved for "our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) The same God who strengthened David also supplies strength and endurance to us who strive to serve him faithfully today. By his spirit he gives us power beyond our normal ability to carry forward his will and his commission to us, to meet unforeseen emergencies, and to defeat persecution.—2 Cor. 4:7.

Perhaps you are one who has already begun following in the footsteps of Jesus Christ by preaching the good news of God's kingdom as he did. (Luke 4:43; Matt. 28:19, 20) Do you recall the trial you faced when first you realized, after studying the Bible with Jehovah's witnesses, that pure worship of Jehovah included visiting people from house to house with the Kingdom message? (Acts 5:42; 20:20) For many, God's command to preach has been a real test of faith.

However, as you grew in knowledge and understanding of God and his purposes the strength to do his will began to grow within you. And through earnest prayer, along with loving encouragement and assistance from those of Jehovah's visible organization, you have been able to meet this trial. You may now look back and freely admit it was strength from God that helped you to share in the preaching work. You know that the Bible's words are true: "God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act." (Phil. 2:13) How this initial experience of gaining strength from God to do his will has given you strength to face and surmount other trials since that time!

## GOD'S ORGANIZATION VITAL FOR STRENGTHENING

In the case of David, there was a close association with Jehovah's organization, and in time of trial this association proved very beneficial and strengthening. Jehovah's priest Abiathar gave David divinely inspired instruction as to just what course of action to take. Similarly, an angel from Jehovah's heavenly organization gave Jesus Christ strength to face his tests of integrity. (Luke 22:43) And Christian brothers from the congregation at Rome gave the apostle Paul encouragement and strength just when he needed it. (Acts 28:14, 15) What fine admonition for us today is contained in these experiences! We need to stick close to Jehovah's visible organization! It is here that we receive needed strength and encouragement.

In our time Jehovah through his "faithful and discreet slave" organization has progressively revealed his will. (Matt. 24: 45-47) By means of that organization we are prepared to meet trials with success and to preserve our integrity to God. For example, this faithful teaching body has made clear the Bible viewpoint of the sacredness of life and blood and that sac-

rificial use of blood is the only use of it that is approved by God. (Lev. 17:11-14; Acts 15:20, 29) This knowledge of God's will has been a source of strength to those servants of God who have been pressured to take a blood transfusion. Also the encouragement of fellow servants of God has proved a vital aid to integrity-keeping under such circumstances. But even if an accident should befall us and cause much loss of blood and perhaps isolate us from fellow servants of God, we are never isolated from God. We can always call on him for strength with assurance of obtaining it.—Ps. 120:1; 121:1-8.

God's organization has also served to strengthen his people to carry out the commission to preach the good news of the Kingdom to the ends of the earth. (Matt. 24:14) Of course, we have been forewarned that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) And this persecution has come. It has come, not because of disobedience to God, but, rather, because Jehovah's modern-day servants continue to follow Jesus' example of preaching the Kingdom message and they keep separate from the world.—John 17:16.

Consider the persecution of Jehovah's witnesses in Malawi, Zambia, Cuba, the United Arab Republic, and many other countries. They have not been overcome by Satan's efforts to stamp out true religion in those nations. Rather, God has supplied them power beyond what is normal so that they, as the apostle Paul stated, are coming off completely victorious. (Rom. 8:35-37) Read the reports in the 1969 Yearbook of Jehovah's Witnesses on the above countries, and you will see that this is true. Death itself has been faced courageously in the strength of the resurrection hope.—John 5:28, 29.

One means by which God's organization strengthened Christians in the first century was to send out faithful men to instruct and encourage the disciples in their scattered congregations. Paul and Barnabas were two of such traveling servants. On one occasion these men went back to visit the brothers at Lystra, Iconium and Antioch of Pisidia, where mob violence had been experienced. The Bible says: "They returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to remain in the faith and saying: 'We must enter into the kingdom of God through many tribulations." -Acts 14:21, 22.

This visitation by Paul and other faithful servants did strengthen the disciples to stand firm. Today the organization of Jehovah's witnesses receives the same service. Faithful men, sent out by the governing body of the "faithful and discreet slave," continually visit the congregations of Jehovah's witnesses in all the earth to encourage them to loyal endurance in Je-

hovah's service. How this provision does strengthen them!

Now we stand at the very threshold of the new system of things. The destruction of this system of things is impending. (2 Pet. 3:7-13; 1 John 2:15-17) Satan the Devil is about to make his all-out assault on God's servants. Are we fearful? Are we being strengthened to meet the trials ahead? Fearlessly, in Paul's words, we say: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

We shall continue our personal study of God's Word, and to meet at congregational meetings. We shall pray incessantly to Jehovah for guidance and strength, and vigorously apply ourselves to doing his will. God has promised: "I will by no means leave you nor by any means forsake you." We believe this with our whole heart, and firmly say: "Jehovah is my helper; I will not be afraid. What can man do to me?" (Heb. 13:5, 6) Yes, we can endure the trials ahead in the strength that comes from God!

## Appreciating Jehovah's Protection

Dear David:

For the first time I can say that I feel fine. I have just completed a period

of six months under supervision of a kidney research team at this California hospital. Happily, as I review the experience, I can see that I was under the protective supervision of Jehovah.

During the first seven weeks I underwent a series of tests. These revealed that

The following letter is from a teen-ager who respected God's law regarding blood

my right kidney was afflicted by a congenital defect— a stenosed artery. This turned out to

be the main artery feeding the kidney. Normally as large as a pencil, in my case it was barely larger than a straight pin.

The Creator designed a marvelous mechanism within the kidney whereby the requisite volume of circulating blood for any particular situation is assured. A powerful hormone called renin is secreted by the kidney, and in just the right amounts either to stimulate or reduce the flow of blood. But it all takes place so smoothly that we are not even conscious of the adjustments. However, this mechanism can and does overfunction under certain circumstances. My right kidney, for example, was producing a phenomenal three times the normal amount of renin, raising my blood pressure as high as 200/160. Normal for me should be 120/70.

Medicine failed to reduce the pressure. In fact, it kept climbing and affected my eyes to such a degree that I had to get glasses. One of the drugs prescribed severely affected my memory. Another reduced me to a functionless state. I had to drop out of school. The functioning of my body had so accelerated that I slept a very deep sleep for sixteen hours each day, and in my waking hours I would often have violent headaches. Three or four times a day I would have a severe nosebleed. Exhaustion and high drug dosage kept me in a continual state of lethargy.

## A DIFFICULT DECISION

Surgery was indicated as the most promising means of relief. The chief resident urologist offered a choice: He could repair the artery and save half the kidney by help of blood transfusions, or remove the kidney entirely without recourse to blood transfusion. Repair of the artery would involve a high degree of postsurgical hemorrhage. On the other hand, I could survive and do well on one healthy kidney. Removal of the kidney was my choice.

The day before surgery was due the chairman of the kidney transplant team came in and asked if I would agree to making the kidney I was relinquishing available to a young patient whose kidneys had failed. It appears that though the artery leading to my kidney was not

functioning, the kidney itself was in good shape. The doctor was keen to have my kidney, but I explained to him that as one of Jehovah's witnesses I must abide by what God's law indicates in such a matter. I told him he would get a frank and thorough answer to his inquiry after we had had a family discussion of God's Word on the issue.

Later that day we informed him of our Biblical position with respect to human flesh and its use and quoted the relevant passages of God's Word. He asked if I could retain a good conscience after denying my kidney to his young patient. In reply I pointed out that my kidney was not mine to give, and must be used in harmony with the will of the One who created it. And he was compelled to admit that even with the kidney he could not guarantee the survival of his patient. I pointed out that future life through the promised resurrection for myself and his young patient depended upon our obedience to God's principles as set out in the Holy Scriptures.

## LEANING ON JEHOVAH

Next the anesthetist came to see me. At this hospital, I understand, the anesthetist wields considerable authority. He can order blood transfusion regardless of any agreement between patient and surgeon. He presented me with a paper to be signed. It contained a paragraph in which he stated that my religious convictions severely hampered his ability and, in his opinion, I was therefore a grave surgical risk. He asked to be released from all liability in the event of my death. The hour was late and I was without my parents' guidance. In silent prayer I leaned on Jehovah to see me through the crisis. I signed his affidavit.

This man resented being placed lower than God, and permitted his emotions to interfere with proper routine service. While waiting outside the operating room I heard him persuading his colleagues to confront my surgeon. Again I went to Jehovah for his help. The surgeon then came upon the scene. What would he do? He emphatically refused to violate his agreement with me, declaring that it was no man's position to criticize me or any other person over his sound religious conviction.

The anesthetist reluctantly agreed to go ahead. He was quite curt and rough with me as he readied me. He began fumbling on simple procedures. As his anger grew, his errors became more glaring. Finally, after seven serious mistakes in routine preparation, the supervising professor of anesthesiology stepped in and took over the job himself.

The success of the operation was dramatic. It turned out that within two minutes of the removal of the kidney the pressure began to drop until it settled to a normal level. I left the hospital, but had to return when it appeared that the pressure was again building up dangerously. After seven days I began to get better. Evidently it had been a postsurgical reaction due to my body's having to adjust after having had such a high supply of renin. Now that it is all over with I have never felt so good in my life.

Since recovery, I have had to learn many things over again. It seems that for the past three years especially my memory was greatly impaired. But what a privilege to have normal functions back, and how happy I am that Jehovah protected me through such a trying experience! It is my hope that I can arrange my affairs so as to become a full-time preacher of God's promised kingdom that will bring health and peace to those who put their trust in Jehovah.

With you, dear fellow Witness, lauding Jehovah, D. B.

## Helping Older Ones to Know and Serve Jehovah

ERE are some experiences of Jehovah's witnesses that demonstrate the results of patience, kindness and resourcefulness. The first is from a Witness in Massachusetts:

"I obtained a subscription for the Watchtower magazine from a Lithuanian lady. As I returned to visit her, many misgivings crossed my mind. You see, she was nearly seventy years old and could read very little because of poor eyesight. Also, there was a language barrier to some extent, and she was steeped in many false religious ideas.

"In spite of my misgivings, I called and we discussed the true God. I arranged to call again. The following week, she met me with a broad smile, saying: 'I am so glad that you came

again. I have been so happy since your first visit! Why is it that I had to wait sixty-nine years to learn that God has a name? Why did not the church tell me this before?' We continued to study and soon she came to appreciate the Bible's teaching on the condition of the dead and that the doctrines of a burning hell and purgatory are false. Each time she would ask why the church had not taught her the Bible truth.

"Next she attended a public talk dealing with prayer and I had doubts if she understood what was being said, because of the language problem. On the way home, I found that she had understood clearly what was said. She was upset about the fact that Jehovah disapproved of the use of the rosary. After all, she used it all her life, being taught by her parents and her church. 'What am I to believe?' she asked. I assured her that to please God she must listen to his Word above all. We spent our next study discussing prayer, but she was still upset.

"When I came for our next study, she again brought up the matter of prayer and she said, 'I went into my bedroom the other night and I got down on my knees and said, "Jehovah God, I am just a poor, dumb, old woman and I do not know how to talk to you, but maybe if you will listen . . . and I thanked him at the end for hearing me." With tears in her eyes, she then asked me, 'Do you think he listened?' Evidently he did, for, drawn closer to Him and His people, she attended our circuit assembly."

Another Witness told this experience at a circuit assembly in New York: "One day I saw a woman pushing a shopping cart full of groceries. Since she was having difficulty with it, I approached her and offered to help her with it to her home. She accepted my offer gladly, for she lived seven blocks away.

"As we walked along, I used this opportunity to discuss the Bible with her. She responded to my kindness by accepting my offer to call on her later and continue our discussion.

"When I called, we began studying the Bible together and she progressed rapidly. Now she attends most of the meetings at the Kingdom Hall and participates in the *Watchtower* study.

This lady is eighty-seven years old and it is a most happifying thing to help her to know Jehovah."

In Peru a missionary has been helping a bedridden eighty-nine-year-old woman to learn the Bible. In time this woman came to appreciate God's truth and his organization. She knew that preaching was one requirement that she had to meet to please Jehovah. However, she did not know how to do this, for she had very few visitors, no telephone and could not write with a steady hand. Prospects were indeed dim. The missionary encouraged her to pray to Jehovah, continually asking him to open the way so that she could do something to be a real Witness.

Soon the way was opened up. For no apparent reason her family, who assigned a housekeeper to care for her, changed housekeepers. The new one noticed the Bible and the literature at her bedside and began asking questions. How elated she was when the missionary came to study with her! Here, right in her own room, she found a person with a meek heart. How could she help her? The missionary helped her to care for this interested one by typing out questions in all-capital letters on a paper for her to read to her housekeeper. During their study, the missionary seldom needed to make any additional remarks. In time this new praiser of Jehovah was able to care for this interested person. Now, even though bedridden, she too joyfully shares in giving a witness.



• A newspaper that I saw carried a picture showing shepherds and flocks in a field outside Bethlehem at Christmastime. I thought that it was too cold there for shepherds to be in the fields with their sheep around December 25, the traditional date for the birth of Christ. Is this so?—J. B., U.S.A.

A number of newspapers in the United States carried this picture. Typical of the comments

appearing below the photograph were those in the Marion, Indiana, *Chronicle-Tribune*, for December 26, 1968: "Israeli soldiers probe for possible terrorist mines in a field outside Bethlehem Christmas Eve as shepherds tend to their flocks in the background. (AP Wirephoto by radio from Tel Aviv)"

Though the caption says the photograph represents "Christmas Eve," it is obvious that the picture was taken when the sun was high in the sky that day, for distant figures are well lit and visible, and the shadows are very short.

What does the Bible say about the shepherds near Bethlehem at the time of Jesus' birth? At Luke 2:8 we read: "There were also in that same country shepherds living out of doors and keeping watches in the night over their flocks."

Notice, the shepherds were actually living out of doors, not just strolling outside during the day. Furthermore, they had their flocks in the field at night. Would that fit the traditional date in December, or early in January as believed by the Orthodox and Coptic churches? No, it would not! The cold, rainy season near the end of December would not fit the Bible's comment about the time of Jesus' birth.

During January 1969 the overseer of the congregation of Jehovah's witnesses in the Bethlehem area visited and interviewed the shepherds who graze their flocks in the traditional "Shepherds' Field." We will quote from the report of that interview:

"Close to the field is a large cave that is used as a winter shelter for the sheep, goats and shepherds. Up until the latter part of November the flocks of sheep sleep in the fields. During these months the shepherds' families join them, pitching their black goat-hair tents nearby. During October and November the goats graze with the sheep during the day, but they need protection at night and so are herded into the cave.

"With the further drop in temperature that comes at the end of November, the sheep too are taken in at sunset. The shepherds themselves move in with the sheep and goats to care for them day and night. Food becomes sparse in the fields, hence the flocks are fed from stored hay and straw. During severe days all stay under shelter around the clock, but on sunny days the sheep are led to nearby fields to crop whatever green shoots begin to sprout with the onset of the winter rains.

"So there are sheep and shepherds who stay in the Bethlehem area all through the year, and there are winter days when they are to be seen in the field during the hours of daylight, weather permitting. But conditions do not permit nighttime out-of-doors activity at all."

Consequently, the picture in question in no way upsets the conclusion that the weather conditions around Bethlehem during late December or early January do not match the description in Luke 2:8. More reasonable, and in harmony with other evidence, is the position that Jesus was born about October 1.

on her later and co

Winen I called w

## **ANNOUNCEMENTS**

## FIELD MINISTRY

Would you be willing to sacrifice something that is precious to you in behalf of a friend? Likely you would. But what about those who are strangers? One of the most precious assets, time, is being sacrificed by over one million of Jehovah's witnesses largely in behalf of those they have not previously known. They delight to do this, for it enables them to offer public declaration to God and his name, bringing praise to Him and blessings to those who listen to the Bible's comforting message. During November not only will they spend time offering the Bible-study-aid book, The Truth That Leads to Eternal Life, on a contribution of 25c, but they will also conduct a free home Bible study with anyone who desires to learn about God and his provisions for salvation.

## O A newsmaper that I saw corried a picture "WATCHTOWER" STUDIES FOR THE WEEKS

November 30: "The Writing of Correct Words of Truth." Page 681. Songs to Be Used:

December 7: "Between-the-Lines" Translations of the Bible. Page 688. Songs to Be Used: arried this picture, Typical of the .88 ,89 mis

# Announcing JEHOVAH'S KINGDOM **DECEMBER 1, 1969** Semimonthly FINAL WOES TO ENEMIES OF PEACE WITH GOD DECLARATION GLORIFY GOD WITH YOUR SPEECH ARE YOU A DESIRABLE PERSON?

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

## THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

2

## 100

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President Grant Suiter, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

## CONTENTS

Are You a Desirable Person?	707
Glorify God with Your Speech	709
Final Woes to Enemies of Peace with God	712
Declaration	726
"Peace on Earth" Assemblies	728
Remembering Jehovah's Guidance	729
Heads Up—Because of Our Nearing Deliverance!	733
They Reject the Holy Bible!	734
Questions from Readers	735

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

are used the tollowing symbols will	appear bening the citations:
AS - American Standard Version	Le - Isaac Leeser's version
AT-An American Translation	Mo - James Moffatt's version
AV-Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Dousy version JP - Jewish Publication Soc.	RS - Revised Standard Version
JP - Jewish Publication Soc.	Yg - Robert Young's version

## Average printing each issue: 5,950,000 Five cents a copy

Afrikaans Arabic Cebuano Chinese Chishona Cibemba Cinyanja Danish	Semiments Finnish French German Greek Hiligaynon Iloko Italian Japanese	Norwegian Portuguese Sesotho Spanish Swedish Tagalog Xhosa Yoruba	Ewe Fijian Ga Gun Hebrew Hindi Hungarian Icelandie	Monthly Meianesian- Pidgin Motu Pampango Pangasinan Papiamento Polish Russian	Siamese Silozi Sinhalese Slovenian Swahili Tamil Tswana Tumbuka
Dutch English Armenian Rengali	Korean Malagasy Monthly Bicol Burmese	Zulu Croatian Efik	Kanarese Kikongo Lingala Malayalam Marathi	Samar-Leyte Samoan Sango Sepedi Serbian	Turkish Twi Ukrainian Urdu

Armenian	Bicol	Croatian	-inter-ments	Destant	
Bengali	Burmese	Efik			
				Yearly subscript	ion rates
Watch	Tower So	elety offices		for semimonthly	editions
		Adams St., Br	ooklyn, N.Y.		\$1
Australia.	11 Beresfo	rd Rd., Strath	field, N.S.W.	2135	\$1
		nd Ave., Toron			\$1
		r House, The			9/-
		rafalgar Rd., 1			.\$1
		w North Rd.,			90c
		Bag 2, P.O. E		Transvaai	70c
Trinidad,	W.I., 21 7	Caylor St., Wo	odbrook, Port	of Spain	\$2

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

XC December 1, 1969

Number 23

## Are You a Desirable Person?

THE world has its own standards by which it judges whether a person is desirable or not. Unless you excel in politics or sports, in art, in wealth or in the entertainment field, the world is not likely to consider you very desirable. But do not let that worry you. When Jesus Christ, the Son of God, was on earth, men did not consider him desirable.—Isa. 53:2.

What counts is not whether you are desirable to men, but whether you are desirable to your Creator, Jehovah God. But can a weak, imperfect human creature really appear desirable to the grand Creator of the universe? Indeed he can.

If that idea seems strange to you, then just note what the Bible, when quoting an angel of God, has to say about the prophet Daniel: "O Daniel... I myself have come to make report, because you are someone very desirable." "O Daniel, you very desirable man." "Do not be afraid, O very desirable man." (Dan. 9:22, 23; 10:11, 19)

Thus three times Daniel is described as not only desirable, but "very desirable."

What made Daniel a very desirable person in the eyes of God? It was not his personal appearance, nor was it his learning, although he was highly educated. God judges not by the outward appearance, but by the heart. He made this clear when on one occasion he said to his prophet Samuel: "Not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." Daniel had a good heart.—1 Sam. 16:7.

Daniel's good heart manifested itself in his sterling honesty, his probity. Though occupying a very high governmental position, he did not exploit it for selfish advantage. In vain his envious enemies tried to find some occasion against him, for we read: "There was no pretext or corrupt thing at all that they were able to find, forasmuch as he was trustworthy and no negligence or corrupt thing at all was found in him." (Dan. 6:4; Prov. 4:23) If we would be persons found desirable to God, we, too, must guard our hearts and live lives above reproach.

Another way in which Daniel doubtless made himself very desirable to God was by his praising God. He was concerned about God's name. When God answered his prayer by revealing to him Nebuchadnezzar's dream and its interpretation, Daniel said: "Let the name of God become blessed from time indefinite even to time indefinite, for wisdom and mightiness—for they belong to him." And when telling the dream and its meaning to Nebuchadnezzar, Daniel emphasized the fact that it was God alone who was able to reveal these things. Daniel also pleaded for the deliverance of his people on the basis of God's name.—Dan. 2:20, 28; 9:19.

Further, it is apparent that Daniel 'in all his ways took notice of Jehovah.' (Prov. 3:6) One of the ways he did this was by his prayers. When faced with the threat of execution if unable to interpret Nebuchadnezzar's dream, the first thing Daniel did was to go to God in prayer. (Dan. 2:18) And Daniel continued faithful in his praying even at the risk of his life. Certainly this made him very desirable in God's sight.—Dan. 6:10, 11.

If we would be persons desirable to Jehovah we also must be concerned about God's honor and name and appreciate the precious privilege of prayer. As the apostle Paul counsels us, we should "persevere in prayer" and "pray incessantly."—Rom. 12:12; 1 Thess. 5:17.

Daniel also made himself desirable to Jehovah by reason of his fully trusting Him. Jehovah God values highly his creatures who do this. Daniel had such confidence in Jehovah that he was willing to risk being thrown into the lions' den. And because Daniel trusted God, God delivered him, even as we read: "Daniel was lifted up out of the pit, and there was no hurt at all found on him, because he had trusted in his God."—Dan. 6:23.

Similarly, if you would be found to be a person desirable to Jehovah God you must trust him even when your life is threatened. As the apostle Paul expresses it, your attitude must be one of good cour-

age as you say: "Jehovah is my helper; I will not be afraid. What can man do to me?"—Heb. 13:6.

If your course in life is above reproach, if you are concerned about praising Jehovah and bringing honor to his name, if you take notice of God in all your ways, persevering in prayer, and if you so trust God that you will not fear what man can do to you, then you, too, will become a person truly desirable to God. And you may thus be counted among the "desirable things" of whom God speaks: "And I will rock all the nations, and the desirable things of all the nations must come in; and I will fill this house with glory,' Jehovah of armies has said."—Hag. 2:7.

Today, as a result of the preaching of this good news of God's kingdom in all the world, Jehovah God may be said to be rocking the nations. The message that God's judgments are soon to be executed upon them causes the nations consternation. But, at the same time, this preaching is causing honest-hearted lovers of God to manifest themselves as "desirable things." They are, in effect, being shaken out of the nations, and being gathered into the Christian congregation. As they take their stand for Jehovah and his kingdom they can be said to be filling the house of Jehovah with glory, even as the prophet foretold.

To expedite this rocking of all the nations so that all the "desirable things" may be freed is one of the main purposes of the magazine you are now reading. Jehovah's witnesses in your community stand ready to assist you further to be among the "desirable things." O how grand it is to be judged desirable by God! It will mean winning his favor and life. As the Bible says: "Being under his good will is for a lifetime."—Ps. 30:5.

## GORFY GOD

SPEECH is a gift from our Creator, Jehovah God. As all gifts from God, this

## YOUR SPEECH

one is for the purpose of bringing glory and praise to his name. Since we live in a world where people give little or no thought to praising God, we need regular encouragement and reminders to develop the kind of speech that will glorify him.

In some parts of the world people feel they have a right to say anything they want because, as they say, "this is a free country." However, freedom can be abused. When one abuses a gift from another there is usually a weakening of the bond of friendship between them. At least the giver's respect for the one to whom he gave the gift may be lowered upon seeing how the gift is abused.

Therefore, to help us avoid abusing God's gift of speech and thereby lose a good standing with him, the Bible gives us important advice. For instance, it says: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness." (Eph. 4:31) That kind of speech does not glorify God. Therefore, the Bible says to get it out of your life. Parents should not be screaming at their children, nor should children scream at one another. It is not pleasing to God for anyone to speak in this way.

There are other types of speech, too, that the Bible tells us to avoid because they do not glorify God. For example, it How can this be done?
What speech especially
glorifies him?

reports concerning certain women: "At the same time they also learn to be unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not." (1 Tim. 5:13) If we want to glorify God with our speech, then we cannot be like such unoccupied gossipers.

On the other hand, the kind of speech that glorifies God is the kind that builds appreciation in the hearts and minds of persons for Almighty God Jehovah. It is speech that instructs "with mildness," that leads others "to an accurate knowledge of truth." (2 Tim. 2:25) This is the kind of speech that we wisely seek to cultivate.

CULTIVATING SPEECH THAT GLORIFIES GOD

How can we develop speech of that kind? How can we learn to speak in a way that will bring glory to Jehovah God?

First, we must have right things in our heart, for as Jesus Christ said: "Out of the abundance of the heart the mouth speaks." (Matt. 12:34) So this means we must meditate on proper things. It requires heeding the Bible counsel: "What-

ever 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.

To consider these praiseworthy, righteous things requires a personal study of God's Word where these things are discussed. But for this study really to be beneficial it must be done with a proper motive. As the Bible proverb explains: "The heart of the righteous one meditates so as to answer." (Prov. 15:28) So if we meditate with the purpose of answering questions that people may have about God and his purposes, our speech truly will glorify Jehovah God. It will lead others "to an accurate knowledge of truth." -2 Tim. 2:25.

But in addition to studying God's Word privately, regular attendance at congregational meetings of Jehovah's people also is necessary if we are to cultivate speech that glorifies God. The fine counsel and training received at these meetings will assist us to answer Bible questions more effectively. It gives us a good feeling when we can do this. It is as the Bible proverb says: "A man has rejoicing in the answer of his mouth, and a word at its right time is O how good!"-Prov. 15:23.

Prayer, too, is vital in cultivating speech that will glorify God. The Christian apostle Paul asked for others to pray in his behalf, "that ability to speak may be given me . . . to make known the sacred secret of the good news." (Eph. 6:19) On an earlier occasion the apostles and other disciples also prayed that they might be able to speak the truth boldly, petitioning: "And now, Jehovah, . . . grant your slaves to keep speaking your word with all boldness."—Acts 4:29.

is clearly shown by God's answer. The Bible says that when the apostles finished praying, "the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and were speaking the word of God with boldness." (Acts 4:31) Thus prayer should not be overlooked as an important factor in uttering speech that is pleasing to God.

## SPEECH FURNISHES BASIS FOR JUDGMENT

Whether we obtain God's favor and his blessing of eternal life depends to a considerable extent upon our speech. Speech is that important; it is a life-or-death matter. It furnishes a basis for judgment. Jesus Christ showed this when he told the religious Pharisees of his day: "I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be declared righteous, and by your words you will be condemned." -Matt. 12:36, 37.

How vital it is, therefore, to examine our speech! Does it really glorify God? It is not enough that our speech be free of abusiveness, screaming, lying and gossip. While this is essential, it alone does not endear our speech to Jehovah God. It is not simply a matter of refraining from saying things that God condemns; rather, speech that truly glorifies God must be a positive thing, expressing what God wants his servants to express.

We cannot escape the fact that God desires his people to declare the good news about his heavenly government. Jesus Christ proclaimed the "kingdom of God," explaining: "I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43) Jesus also pointed forward to "the conclusion of the system of things," and said: "This good news of the kingdom will be preached in That this prayer was pleasing to God all the inhabited earth for a witness to

THE NEXT ISSUE

Can Your Marriage Be Saved?

The Battle for Men's Minds.

Baptizing Them."

"Go . . . Make Disciples . . .

all the nations; and then the end will come."—Matt. 24:3, 14.

Therefore, if we want God's favor and eternal life we simply must recognize the necessity of imitating the example of Jesus Christ. We must proclaim the

Kingdom message as he did, and not be a s h a m e d o f h i s course of life or the message he preached. As Jesus explained: "Whoever becomes ashamed of me and of

my words, the Son of man will be ashamed of this one when he arrives in his glory." And on another occasion Jesus said: "He that disowns me before men will be disowned before the angels of God." (Luke 9:26; 12:9) How vital it is, therefore, that we do not allow anything to interfere with our making public declaration concerning God's purposes, for this is speech that truly glorifies God.—Rom. 10:10.

## SPEAK PERSUASIVELY

The message regarding God's purposes is urgent. Even in the first century Christians felt the urgency of declaring the good news of the Kingdom, and they did so with boldness and persuasiveness. Of the ministry of the apostle Paul in the city of Ephesus we are told: "Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God." (Acts 19:8) Yes, the apostle Paul tried to persuade people, to convince them that God's kingdom was the only hope for good government and peace. We should do the same.

On another occasion, when the apostle Paul spoke before King Agrippa his speech was so moving that the king said: "In a short time you would persuade me to become a Christian." The apostle Paul answered: "I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am."

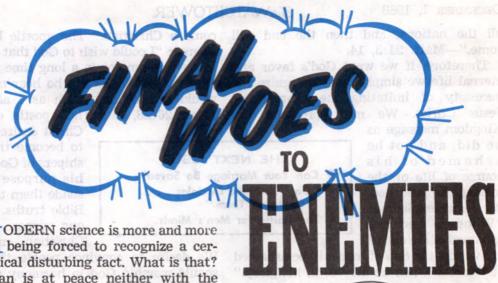
(Acts 26:28, 29) The apostle of Jesus

Christ desired people to become true worshipers of God. It was his purpose to persuade them to accept Bible truths. That is our purpose, too, as Christian ministers.

We desire to convince people that they should worship God in harmony with his will, and to break free from false religion.

The apostle Paul was effective in his ministry because of his persuasive use of Scriptural arguments. Concerning his ministry in Thessalonica the Bible says: "He reasoned with them from the Scriptures, explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead, and saying: 'This is the Christ, this Jesus whom I am publishing to you.' As a result some of them became believers." (Acts 17:2-4) The apostle Paul did not just read the Scriptures; he reasoned upon these Scriptural references with people. He got them to think about things. He explained and proved points by use of the Scriptures.

For your speech truly to glorify God you will want to imitate this apostolic example. After getting the good things of God's Word into your mind and heart, you will want to speak persuasively to others about these things. By using your speech in this way, you will qualify for eternal life in God's righteous new order. So make it your determination to declare God's purposes effectively at every opportunity. Obtain the reward that God offers to those who glorify him with their speech.



being forced to recognize a certain critical disturbing fact. What is that? That man is at peace neither with the works of creation nor with the forces that are in operation throughout creation.

<sup>2</sup> This fact means that man is really at war with what the scientists call "nature." By the term "nature" they mean "the material world, especially as surrounding man and existing independently of his activities"; also, "the sum total of the forces at work throughout the universe." (The American College Dictionary) For a long time the scientists have made a deity out of "nature." When speaking of it they use the feminine pronouns "she" and "her," and even call it "Mother Nature." Thus they make a goddess out of "nature," inasmuch as they claim that she is responsible for man and his environment. She is supposed to provide these things and to operate the vital laws that govern them. Viewed from such standpoint of the scientists, man is not at peace with this goddess, but, as the only alternative, man is at war with this goddess.

3 How much this resembles the way



"The second woe is past. Look! The third woe is coming quickly."-Rev. 11:14.

that the ancient pagans worshiped the various forces and operations of "nature" as gods and goddesses, even deifying the sun, the moon, the stars and the earth! When modern scientists make a goddess out of what they call "nature," it causes thoughtful persons to ask, "Did Nature always exist? Or, Did Nature create itself?" But how impossible that is! The universal design and harmony and movements in so-called "nature" argue for, yes, call for,

<sup>1.</sup> Science is obliged to recognize what concerning man's peace?

 <sup>(</sup>a) What have scientists made out of "nature," and how? (b) Accordingly, how is man acting toward it? 3. (a) This way of science resembles what ancient pagan practice? (b) What questions does this raise concerning "nature," and what is the Scriptural answer?

an intelligent, sight-possessing Creator, a lone Designer and Controller of the whole creation. This one Creator is God. Starting with the beginning of things, the opening words of The Holy Bible show a good sense of orderliness and say: "In the beginning God created the heavens and the earth."—Gen. 1:1.

<sup>4</sup> From this fact it reasonably follows, then, that, through not being at peace with "nature," modern man is not at peace with God, for God is the Creator of "nature." This fact makes it serious.

5 How can man be at peace with his Creator when he is ruining the natural environment, the earthly surroundings, in which he lives, and is thus hastening his own destruction? He is also ruining the moral climate in which mankind should live, and is reaping an increase in crime and moral looseness. It is quite proper for man to turn away from false religious teachings, but at the same time he mistakenly turns to a type of modern-day thinking and teaching that is falsely called "science," for "science" basically means "knowledge," that is, a true knowledge. (1 Tim. 6:20, 21) He is thus ruining his understanding of the truth and is destroying his appreciation of the Book of Truth. The Holy Bible, the Sacred Scriptures. He is putting himself at odds with Jesus Christ, for this Son of God said with respect to the Word of God: "Your word is truth." (John 17:17) In these respects also, and not alone in connection with his natural environment, man finds himself not to be at peace with God, for the living and true God is a God of good morals and of truth.—Ps. 31:5; 117:2.

6 Very evidently, then, the eternal salva-

tion of mankind lies in their getting back into peace with God. This is, in fact, the very thing that man's Creator desires, for he knows that war carried on against him by mankind spells the utter destruction of mankind. Because he knows that mankind needs to be reconciled with him through his intermediary Jesus Christ, he has sent forth faithful followers of Christ to appeal to estranged mankind, saying: "As substitutes for Christ we beg: 'Become reconciled to God.'"—2 Cor. 5:20.

But, just as nineteen centuries ago in the days of the twelve apostles of Jesus Christ there were enemies of man's gaining peace with God through Christ, even so there are such today. Strangely, the most strenuous enemies of peace with God today are hypocritical followers of Jesus Christ, so-called Christians, particularly their religious clergy, Catholic, Orthodox and Protestant, who take the lead in this hostility to peace with God on a proper basis. And yet, back in the days of Christ's apostles, it was his own people who, although claiming to be still the chosen people of Jehovah God, were most bitter enemies of peace with God.

8 The so-called Christian world, or Christendom, is the most populous religious system on earth today. Roughly, it makes up a third of the world, for the world population today is estimated as being 3,420,000,000, whereas Christendom is made up of 977,383,000 professed Christians. Because Jehovah's Christian witnesses hold strictly aloof from Christendom, the religious clergy of all denominations have branded them as not being Christians. It irks these clergymen that those who make up this minority group

<sup>4.</sup> With whom therefore is man not at peace?

<sup>5. (</sup>a) Because of ruining his environment and moral climate, man must be in what relationship with the Creator? (b) Because of turning to modern "science," man has put himself out of peace with God in what other respect?

<sup>6.</sup> What does God desire regarding estranged mankind, and so what has he done in this behalf?

<sup>7.</sup> Strangely, who today are the most bitter enemies of man's peace with God, like whom in apostolic days?
8. (a) Roughly, Christendom makes up what part of the world population? (b) What controversial questions have arisen as regards Christendom and Jehovah's witnesses, and how or by what rule can the matter be settled?

of Jehovah's Christian witnesses have come out mainly from the religious sects of Christendom rather than principally out of pagandom. Hence for decades the controversy has been, Who are the real Christians ordained of God? Who are preaching the true kingdom of God? Jehovah's witnesses or the religious sectarians of Christendom? By what rule can the controversy be settled? By the rule laid down by Jesus Christ, when he warned against false and hypocritical Christians, saying: "Really, then, by their fruits you will recognize those men."—Matt. 7:20.

\*Jehovah's witnesses have laid great stress upon Jesus' prophecy concerning the sign of the end of this system of things, namely: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) In addition to using sound-equipment horns or loudspeakers, they have used all the modern means of publicity, by printed page and by sound of voice, to spread the Kingdom message world wide. That preaching of the good news of God's kingdom has included the declaring of the "day of vengeance on the part of our God," the divine

vengeance with which the end comes upon the enemies of the good news. (Isa. 61:1, 2) Contrary to what we might expect of people who profess to be Christians, that preaching

of God's kingdom has been very objectionable to Christendom, and not just to the radical elements who believe in godless materialistic governments like those of socialism and communism. Both to Christendom and to radical elements the preaching of God's vengeance has been devastating and painful like the effects produced by heavenly angels sounding loud trumpets, as described in Revelation, chapters eight through eleven.

## DEVASTATING EFFECTS

10 What would you think if a third of the earth's surface were burned over, and a third of the trees were burned, together with all the green vegetation? You would expect that to produce a great unbalancing of conditions in man's natural environment, would you not? Well, that is what seemed to occur following the blowing of the trumpet by the first of God's seven angelic trumpeters; yes, according to the religious sensibilities of Christendom, the membership of which is about a third of the world. What Jehovah's witnesses began proclaiming by word of mouth and by printed publications of the Watch Tower Bible & Tract Society after World War I was like "hail and fire mingled with blood" hurled down from on high to the earth.-Rev. 8:2, 6, 7.

10, 11. Like what were the effects produced by developments after the first angel sounded his trumpet?



The proclamations of heavenly truth from God's Word have been like "hail and fire," consuming the sham of Christianity worn by the treelike clergy and vegetation-like laity

<sup>9.</sup> What foretold activity of Jehovah's witnesses has been specially objectionable, to which elements, and why?

<sup>11</sup> To the high ones, like "trees," and to the low ones, like the "green vegetation" or grass, the message preached was inflammatory and consuming, hard-hitting and death-dealing.

12 The message preached contained the heavenly truth of God's written Word, all right, but these truths were not like refreshing drops of rain. They were, rather, like hard cold hail that beat down upon both clergy and their church members, stunning them with Bible truth forcefully presented, unsparingly. They were fiery, consuming the sham of Christianity that the treelike clergy and the vegetation-like laity wore, burning them up as Christians, as it were, proving that Christendom was not Christian, either in doctrine or in practice. World War I had made her religious hypocrisy stand out glaringly. The shedding of blood during that world war was death-dealing to the poor victims; and, similarly, the postwar preaching of Jehovah's Christian witnesses was deathdealing in that it showed how Christendom was doomed to eventual death and that those sticking with her till the time of her destruction would die with her. Spiritual life was not to be gained even now by means of Christendom. (Rev. 8:7) Further exposing her own lack of true Christianity, Christendom struck back by persecuting these preachers of God's Kingdom.

## RADICALISM UNDER DIVINE JUDGMENT

<sup>13</sup> Even according to the frank statements of a number of religious clergymen, godless communism was largely due to the religious hypocrisy of Christendom and its favoritism toward the materially

rich and politically powerful as against the oppressed poor people. Christendom's failure to live up to the image of Jesus Christ left a vacuum that materialistic communism tried to fill, both by persuasive means and by violent compulsion. Thus through the rise and spread of international communism a great flaming political issue was hurled in among the disturbed, restless, aspiring peoples of the earth.

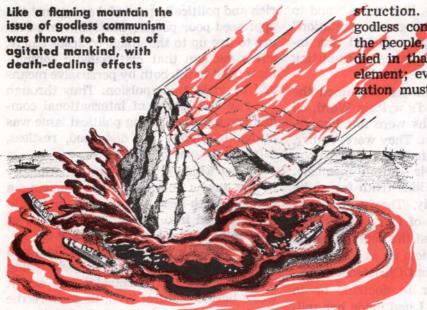
<sup>14</sup> How would it affect you emotionally if you saw a motion picture showing a flaming earth-mass like a great mountain being hurled into the sea, and a third of the sea becoming blood, a third of the living creatures in the sea being killed, and a third of the seagoing vessels being wrecked? You would shudder and say it was a horror picture! Well, those were the scenic effects that followed the blowing of the trumpet by the second of God's seven angelic trumpeters. Do you grasp the meaning of those scenic effects?—Rev. 8: 8, 9.

15 Small to begin with, in once-czarist international communism seized other countries and has aggressively extended itself to take in a third of the world's population. Like a large-looming mountain, which the Bible uses to symbolize a national government, this issue of radical communism as a desirable form of rulership for mankind was thrown abruptly to the sea of agitated mankind near the close of World War I, or in November of 1917. It claimed to be the liberator of the downtrodden peoples, promising to bring to them a more abundant materialistic life with the equality of comradeship, free of political and religious despotism. It needed the coming of no Messiah from God to bring in a paradise on earth for the people.

<sup>12.</sup> How did the message preached have effects (a) like hall, (b) like fire, and (c) like blood?

<sup>13, 14. (</sup>a) To whose religious failure is the rise and spread of communism charged? (b) What scenic effects went following the second angel's blowing his trumpet?

<sup>15.</sup> How was the issue of radical communism thrown to the symbolic "sea," and what did it claim to be and promise?



16 Jehovah's witnesses did not wait for the arrival of the year 1969 to let history first show us what international communism would bring to the sea of mankind, which was so restless because of not having the peace of God or peace with Him. (Isa. 57:20, 21) As ambassadors for God's Messiah or Christ, they at once spoke out for the symbolic mountain of God's Messianic kingdom. In stark contrast with it, godless communism was like a burnt-out mountain, destroying itself in its own flames. Its impact upon the sea of surging humanity was not to be life-giving. It would result in death as symbolized by shed blood. Not to speak of premature violent death to many persons, it brought spiritual death to its adherents. It deadened any hope of a person's resurrection from the dead and of gaining life everlasting in an earthly paradise under God's kingdom. It doomed those that would be found adhering to international communism at Har-Magedon to death and de-

16. (a) What stand did Jehovah's witnesses at once take toward the issue? (b) How has the impact of communism been productive of symbolic "blood" and shipwreck?

struction. According to what godless communism brought to the people, every creature soul died in that bloody Communist element; every boatlike organization must suffer wreckage.

## BITTER WATER FROM RELIGIOUS STARS

"Turning seawater into blood is one thing, and turning fresh water into bitter water is another thing, and both are due to different factors. Would you think, though, that a "star" could turn

fresh water to bitter? Such a star could do so, if it lived up to its name Wormwood or Absinthe, a bitter plant of which several varieties are found in the Mideast. The apostle John saw this happen in a tableau scene after the third one of God's angelic trumpeters blew his trumpet. John saw a "star burning as a lamp" fall from heaven and down into a third of the rivers and water fountains, thus making a third of the fresh waters bitter like wormwood, so much so that "many of the men" died from drinking them. (Rev. 8:10, 11) Such a star named Wormwood or Absinthe fell from its high position where it could serve as a guide to men and steer them to refreshing waters of life.

<sup>18</sup> Figuratively speaking, a "star" should shed heavenly light upon men, like those seven figurative stars that John saw being held in the right hand of the glorified Je-

<sup>17.</sup> After the third angel blew his trumpet, John saw fresh waters turned to wormwood in what way, and by what?

<sup>18.</sup> Whom does that burning fallen "star" picture, and why appropriately so?

sus Christ and that symbolized the spiritual overseers of the Christian congregations. (Rev. 1:16, 20; 3:1) In its being a fallen "star" and being able to affect the drinking water of possibly a third of the men disastrously, this "star" named Wormwood pictured the religious clergy of Christendom, whose population embraces "many of the men," about a third of earth's population. Claiming to be a Christian clergy ordained by God as ministers, they are apostate religious leaders, produced by apostate religious systems. Their fall from their high position of Christian opportunity brings about their own destruction, like that of a "star burning as a lamp" but being consumed in its own blaze. Like a star in the sky it should have beamed down heavenly or spiritual light upon the people of Christendom, guiding them to the refreshing waters of Christian truth found in the Bible, and to a course in life in harmony with those Bible truths.

19 Today, in this year 1969, we can see more clearly than ever before how the clergy of Christendom have miserably failed in their professed Christian mission. They have taught their church people religious doctrines that have been bitter to their spiritual taste, adulterating God's Word with pagan doctrines or exalting the traditions of uninspired men above the Bible. They have led Christendom in a course of active association with this wicked world that has made church people the enemies of God and that has brought spiritual death to them now and that leads on to literal physical death during the approaching "day of vengeance on the part of our God." It has been a bitter potion that the clergy have given their church people to drink thus far, but the greatest bitterness of this clergy-given

potion will be tasted by them at Har-Magedon. There a destruction awaits them at God's hand because of swallowing and following the religious doctrine and counsel of this fallen "star" named Wormwood!

—Jas. 4:4; Isa. 61:1, 2; Rev. 16:14, 16.

### DARKNESS

WHERE THERE OUGHT TO BE LIGHT

<sup>20</sup> Now imagine the blacking out of a third of the daytime, and then the blacking out of a third of the night, with no light from the moon and the innumerable stars! Such a phenomenon the apostle John next saw. He writes: "And the fourth angel blew his trumpet. And a third of the sun was smitten and a third of the moon and a third of the stars, in order that a third of them might be darkened and the day might not have illumination for a third of it, and the night likewise."—Rev. 8:12.

<sup>21</sup> The fulfillment of this prophetic tableau has come at a time in human history that modern men call the Age of Enlightenment. Amid this human boasting, Christendom claims to be the most enlightened part of the world, and she estimates herself to comprehend about a third of the world of mankind by her program of world conversion. Enlightened, yes, in a scientific sense to a large extent. But what about being enlightened religiously?

<sup>22</sup> In the segment of the world's population where there should be the greatest enlightenment in a religious way, there exists the greatest religious darkness. That large segment is Christendom! As she has viewed the religious situation, heathendom, as she calls it, has been groping in the dense darkness of false worship, but

<sup>19.</sup> Figuratively speaking, how has that "star" Wormwood embittered the fresh waters, fatally for many?

<sup>20.</sup> What did John see happen after the fourth angel blew his trumpet?

<sup>21.</sup> In what Age of human history has the fulfillment of this occurred, and upon what third of mankind? 22. Where does this type of darkness exist, but, according to the claims made, what should be the state of enlightenment there?

she, on the other hand, has been basking in the light of God's truth and favor. If she were living up to the claim of being the realm of true Christianity, that ought to be the case. For centuries she has enjoyed the circulation of the one Book of Light, The Holy Bible, to the circulation by now of two billion copies, in more than thirteen hundred languages. Her clergy have been ordained to preach that Bible.

and have been assigned the time and been paid the money to teach the Bible as full-time preachers for life. Reasonably, this should have resulted in making Christendom the most intelligent in regard to the Holy Bible and the most deserving of the light of God's favor and blessing. But the apostle John presented the picture otherwise!

23 Like the apostle John, Jehovah's Christian witnesses of today have long pointed out that the religious situation is otherwise with Christendom. Not that "heathendom" is not in gross religious darkness, but that the contrary should have been expected of Christendom on the basis of her claims. By day and by night she should have enjoyed the light of God's truth and favor. With her it is now as Jesus Christ said: "If in reality the light that is in you is darkness, how great that darkness is!" (Matt. 6:23) Christendom's imagined religious enlightenment is in reality religious darkness, to her own great deception. Jehovah's Christian witnesses have rightly raised the challenging question, "Christianity or Christendom-which

23. (a) What have Jehovah's witnesses long pointed out regarding the condition of Christendom as to the true light? (b) How have they answered the question as regards Christianity and Christendom? is the 'light of the world'?" To this question they have straightforwardly answered, Not Christendom, but Christianity! Christendom has proved false to her name. Her not having the Bible truth is an evidence that she does not have the light of God's favor and blessing. His light has been cut off from her, day and night. Her future is just as dark as that of the rest of the world of mankind.

## FURTHER WOES

24 As those foregoing prophetic scenes were shown following the blowing of the trumpets by the first four angels of God. doubtless those whom God has used to point out the fulfilled facts to earth's inhabitants have been under angelic guidance. (Heb. 1: 14; Matt. 24:31) To the people, especially to Christendom, it was already painful enough for Jehovah's Christian witnesses to make public, as if by widely sounding trumpet blasts, the modern realization of those four pro-

phetic tableaux. It would do no good for Christendom to yell out, "Enough!" There were yet three prophetic tableaux that the people must be made to see, yes, be made to feel. The fulfillment of these final tableaux would outstandingly be woes to people dwelling on the earth. The interruption of events after the sounding of the fourth trumpet allowed for a warning of this special woe to be widely announced with eagle-like foresight. Before the blowing of

<sup>24, 25. (</sup>a) Under whose guidance were Jehovah's witnesses evidently acting, and how had Christendom been affected by the part these Witnesses played in connection with those four trumpets? (b) What did John now see and hear?

the fifth trumpet the apostle John writes:

<sup>25</sup> "And I saw, and I heard an eagle flying in midheaven say with a loud voice: 'Woe, woe, woe to those dwelling on the earth because of the rest of the trumpet blasts of the three angels who are about to blow their trumpets!" —Rev. 8:13.

<sup>26</sup> Those woes are, not for the angels of heaven, but for human creatures, "those dwelling on the earth." Those woes came from God, who authorizes and appoints his angels to blow the attention-arousing trumpets. Those at peace with God have nothing to fear from those woes; only the enemies of peace with God.

## THE TORMENTING LOCUST PLAGUE

27 Already as early as in the midst of the first world war (of 1914-1918 C.E.) the clergy of Christendom, together with their political and military allies, had decided that they had experienced enough religious trouble with the Christian witnesses for Jehovah God and his kingdom by Christ. They took advantage of the war conditions and of wartime laws to put to death the public activities carried on by these witnesses. They did not like to be notified that the "times of the Gentiles" had run out in the year 1914 and that these witnesses had been vindicated by world events in pointing forward for decades to that year as the time for God's kingdom by Christ to come into full control in the heavens, with authority to oust the Gentile nations from the earth. The cry of the clergy was, "Kill the witnesses!" That is to say, Cause these International Bible Students to cease from being witnesses in public to God's kingdom of his Messiah or Christ. With the aid of the political and military powers they succeeded in technically 'killing the witnesses' by the middle of the year 1918, just some months before World War I ended.

work ended, even those who were foremost in the witnessing work being put behind prison bars under long-term sentences, also the witnessing organization being badly disrupted, limited. The "witnesses" were as if in the "pit of the abyss." Being figuratively in such a low location, they were like out of sight and as dead, dead as to being courageous, organized, well-equipped witnesses to God's established Messianic kingdom. But not for long. Who loosed them?

29 With a loud trumpet peal the fifth angel announced the loosing of the abyssed "witnesses" and their work that followed. Was this to be a "woe" to "those dwelling on the earth"? With prophetic vision the apostle John watched to see. Look! A "star" had fallen, not into the sea or into the fresh waters, but to the earth. But its fall was not disastrous to it. Rather, this "star" comes as a Freedom-giver, a Liberator of others, for "the key of the pit of the abyss was given him." He is also a King, for he is "the angel of the abyss" and is the King of those whom he releases from the abyss; in harmony with which fact those whom he releases wear what, to John, "seemed to be crowns like gold." This symbolic "star" also has a name for this occasion. In Greek its name is Apollyon, which means Destroyer. In Hebrew it is Abaddon, which means Destruction. All these features about this symbolic "star" reveal him to be the glorified Jesus Christ. When, as a man on earth, nineteen centuries ago, he died as a martyr

<sup>26.</sup> From where do those further woes come, and who have nothing to fear therefrom?

<sup>27.</sup> What were the desire and effort of Christendom's clergy as to the Kingdom witnesses during World War I, and how far did they realize their aim?

<sup>28.</sup> How did this affect the activity and organization of the "witnesses," and into what low condition did they come figuratively?

<sup>29.</sup> After the fifth trumpet peal, the symbolic "star" that John sees proves to be whom according to its mission and its name?

for God's kingdom, he went into the abyss. On the third day God released him and seated him at His right hand.

so To this resurrected, glorified Jesus Christ, God has given the "keys of death and of Ha'des," that he might act as a liberator therewith. Crowned as reigning King in the heavens at the end of the "times of the Gentiles" in the year 1914, he comes to release certain ones from their restrained condition as in the 'pit of an abyss.' Whom? The remnant of his followers on earth who are called to be kings with him in heaven. (Rev. 1:6, 17, 18; 20:4-6) In the year 1919 he used the "key of the pit of the abyss" and opened the pit and let his repentant, faithful remnant of Kingdom joint heirs out.

<sup>81</sup> But what an appearance they take on

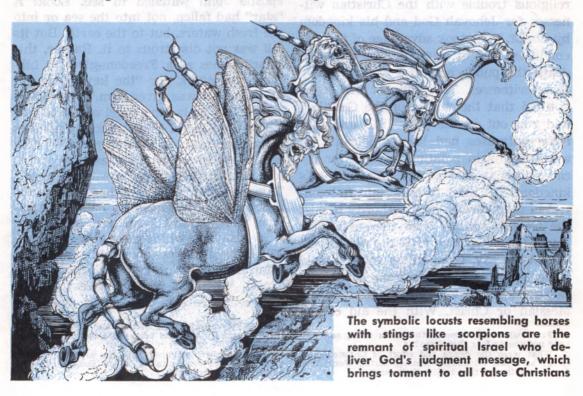
30. What key was given to this symbolic "star," and whom did he release, and when?

31. What appearance did those of this released remnant take on, according to John's description of them?

as John sees them in prophetic vision! Coming out of a great smoke that ascends from the abyss and bedarkens both the sun and the air, they look like a strange species of locust. John says: "And the likenesses of the locusts resembled horses prepared for battle; and upon their heads were what seemed to be crowns like gold, and their faces were as men's faces, but they had hair as women's hair. And their teeth were as those of lions; and they had breastplates like iron breastplates. And the sound of their wings was as the sound of chariots of many horses running into battle. Also, they have tails and stings like scorpions; and in their tails is their authority to hurt the men five months. They have over them a king, the angel of the abyss."—Rev. 9:1-11.

32 Under command of their heavenly

32. If not vegetation, what do the symbolic locusts go after, and how do they stand out in contrast with such target?



King Jesus Christ, the remnant of anointed witnesses of Jehovah swarmed forth in 1919 from their abysmal condition of restraint, heated up with godly zeal as if emerging from a furnace. These symbolic locusts did not try to eat up all the greenery of the earth: their target was men. Which men? "Only those men who do not have the seal of God on their foreheads." But they were not authorized to kill those particular men; they should only torment them for five months, which is the lifetime, the summertime of activity, for insect locusts. These symbolic locusts were really the ones that were sealed with the "seal of God on their foreheads," for they were the remnant of those spiritual Israelites, 144,000 of them, whom John saw undergo this sealing, according to his description in Revelation 7:1-8. As longhaired women are obedient to their husbands, so these symbolic locusts are subject and submissive to their King, Jesus Christ, their Bridegroom to be.

33 Who, then, are "those men who do not have the seal of God on their foreheads"? All unsealed men, including the "great crowd" at God's temple whom the apostle John saw and described in Revelation 7:9-17? No! Only those men whom we would expect to have the "seal of God on their foreheads" according to their religious professions in Christendom. Those who outstandingly claim to be spiritual Israelites in the new covenant with God through Christ the Mediator are the religious clergy of Christendom, together with professional politicians, commercial profiteers and big militarists, who are church members and who are given the greatest prominence and consideration by the religious clergy. The conduct of "those men" proves that they are not producing the fruitage of God's spirit, by means of which

33. Whom do "those men" without the seal of God picture today?

spirit the identifying seal of God's ownership is put, as it were, upon one's forehead for all to see.—Gal. 5:19-23; 2 Cor. 1:22.

34 These are the ones whom the symbolic locusts are tormenting, stinging them with the judgment message from God's inspired Word, very painfully as if striking them with the venomous scorpion's tail. This judgment message has to do specially with the international organization for world peace and security, which the clergy have claimed to be the "political expression of the Kingdom of God on earth," but which the symbolic locusts tormentingly proclaim is a mere manmade substitute for God's Messianic kingdom and is therefore doomed to fail and be destroyed by God's true kingdom. Those unsealed men of Christendom would like to get away from this religious torment by these symbolic locusts. They would like to die rather than to endure longer. But the "locusts" are not authorized to "kill" those unsealed men; so those men keep living. Also, the symbolic locusts keep living and keep up the torment, for they are authorized to do this tormenting work "five months," which, being the literal lifetime of an insect locust, symbolize all the lifetime of the symbolic locusts down till the war of Har-Magedon.

<sup>35</sup> It was no overstatement for the "eagle" flying in midheaven to announce that this would be a "woe" to those directly affected by this locust plague. What, then, could the second "woe" be?

#### "THE SECOND WOE"

<sup>36</sup> The "second woe" does not necessarily start after the first one is all over. It is really another woe, an additional woe, and

<sup>34. (</sup>a) In what particular regard are those unsealed men tormented by the symbolic locusts? (b) How long are those men obliged to endure the torment?

<sup>35.</sup> Was what the "eagle" called this locust plague any overstatement?
36. How is the next of the series a "second woe"?

runs concurrently with the first woe. It helps to make the first woe even more distressing, and that over a wider area.

37 The "second woe" is loudly heralded by the sixth angel of God to blow the trumpet. This "woe," also, is pictured as following a liberation work. This liberation is a release or loosing from Babylon the Great, the world empire of false Babylonish religion. This Greater Babylon was prefigured by the ancient imperial Babylon situated on the Euphrates River. To this ancient Babylon the natural Israelites were taken into exile in the seventh century before our Common Era. Likewise the anointed remnant of the spiritual Israelites were taken into exile in Babylon the Great during World War I. In answer to sincere prayers that ascended like incense smoke to him Jehovah God released the Israelites from exile in ancient Babylon after her fall. Likewise, the same God answered prayer and released his anointed remnant from modern Babylon the Great in the first postwar year of 1919. The apostle John saw this in vision and described it, saying:

pet. And I heard one voice out of the horns of the golden altar that is before God say to the sixth angel, who had the trumpet: 'Untie the four angels that are bound at the great river Euphrates.' And the four angels were untied, who have been prepared for the hour and day and month and year, to kill a third of the men."—Rev. 9:13-15.

<sup>39</sup> The remnant of anointed Christian witnesses that were loosed from Babylonish bondage in 1919 correspond to those so-called "four angels" in that the designation

nation "angels" literally means "messengers," and does not in all cases mean heavenly spirit persons. Messengers-ah, that is what the untied remnant were to be, messengers of God to bear his special message for after the end of the Gentile Times and after the wrong conduct of Christendom during World War I. Rejoicing in being restored to freedom to serve once again as God's messengers, the anointed remnant felt disposed to serve at God's orders at any "hour and day and month and year" that he appointed. They prepared themselves to be ready at all times and for all features of his Kingdom service. What was their mission for which they must be "prepared" as the four released "angels" or messengers? This: "To kill a third of the men." But with what instruments?

<sup>40</sup> Killing a "third of the men" would certainly be a "woe," and to show how this was done toward Christendom, the picture instantly changes from beside the Euphrates to a tremendous battle charge of cavalry. Describing the charge, John says:

41 "And the number of the armies of cavalry was two myriads of myriads: I heard the number of them. And this is how I saw the horses in the vision, and those seated on them: they had fire-red and hyacinth-blue and sulphur-yellow breastplates; and the heads of the horses were as heads of lions, and out of their mouths fire and smoke and sulphur issued forth. By these three plagues a third of the men were killed, from the fire and the smoke and the sulphur which issued forth from their mouths. For the authority of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with these they do harm." -Rev. 9:16-19.

<sup>37.</sup> The "second woe" as announced by the sixth angel follows what liberation work, and in whose behalf?
38. How does John describe the vision of this liberation work?

<sup>39. (</sup>a) To whom do the "four angels" correspond, and why is the designation "angels" fitting? (b) At what time are they disposed to serve, and what is their mission?

<sup>40, 41. (</sup>a) Would this work be a "woe," and how does the location change for the next scene? (b) What description does John give of the cavalry?



The myriads of lion-headed horses breathing out fire are symbolic "horses" of Kingdom publicity—the Bible literature used in declaring God's judgment message

42 Nothing is said of the horsemen except that they had to the fore of them breastplates that suggested fire, smoke and sulphur capable of causing a consuming destruction. The horses under these riders are given the most description, and these horses are the ones that do the killing with the plagues that issue from their mouths and with their serpentlike tails. Hence these "two myriads of myriads" or 200,000,000 "horses" are the instrumentalities by means of which the four untied "angels" do the killing of the "third of the men." Christendom's membership. Since the horses have riders on them, it means that they are humanly guided.

<sup>43</sup> What, then, do the two hundred million horses symbolize? They symbolize the instrumentalities or vehicles that the

anointed remnant use in declaring the "day of vengeance on the part of our God." What are these vehicles? The Bibles. Bible-study-aid books, booklets, magazines and tracts. that tell of the fiery utter destruction to come upon hypocritical Christendom in the day of God's vengeance, also leaving a serpentlike sting with "men" whose religious sensibilities were hurt and showing them to be dead spiritually. (Isa. 61:1, 2) Upto-date Bible literature began to be produced in enormous quantities. To produce these symbolic "horses" independently of worldly bookprinting companies, the Watch Tower Bible & Tract Society set up its own printing

plants and enlarged them as time went on. Distribution of all literature was assigned, not to commercial bookshops, but to the anointed remnant.

44 Since the establishment of its first small printing plant in 1920, the Watch Tower Society has, by its larger printing facilities since then, turned out and let loose far more than two hundred million symbolic "horses." The anointed remnant took the responsibility for these "horses," individual members each putting out hundreds and thousands of pieces of the Bible literature by going from house to house. Thus each symbolic "horse" was humanly, intellectually guided and directed. Particularly since the year 1935 the anointed remnant have been joined by the dedicated, baptized "great crowd" in this Bible distribution work that has proved to be

<sup>42.</sup> What feature gets the greater description, and what do the "horses" symbolize?

<sup>43. (</sup>a) What further do those strange "horses" symbolize? (b) How have those vehicles been provided, and to be managed by whom?

<sup>44.</sup> Have 200,000,000 symbolic "horses" been provided, and what human guidance of them has been provided?

such a "woe" to the "third of the men," Christendom's flock.

#### "THE THIRD WOE"

45 Nineteen centuries ago the apostle John saw that the "second woe" did not turn the "rest of the men" from their sinful worldly ways. Neither has the infliction of the "second woe" in these modern days made such an impression on mankind as to turn either Christendom or the rest of the people from the course that leads to destruction in the day of God's vengeance. They refuse to come to peace with God. (Rev. 9:20) The apostle John saw the need of a third woe to deal with all these unrepentant people. At the right moment he reported: "The second woe is past. Look! The third woe is coming quickly." (Rev. 11:14) What would this third woe be? It would be seen after the seventh angel heralded it.

46 John writes: "And the seventh angel blew his trumpet. And loud voices occurred in heaven, saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever.' And the twenty-four older persons who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth." -Rev. 11:15-18.

47 What is here seen to be the "third woe"? It is the "kingdom of our Lord and of his Christ." It is the joint kingship of the Lord God Jehovah and of his Messiah or Christ. It is the Messianic kingdom of God over all the world of mankind. Jehovah God the Almighty has himself taken his great power and begun to reign, and rightly so, because all the earth is his and he made both it and its inhabitants. He waited till the lease of rulership that he had granted to the non-Jewish or Gentile nations had run out in the year 1914 C.E. At that time the Gentile nations refused to recognize the end of the "times of the Gentiles," and refused to seat Jehovah's Messiah or Christ as a king over them. Did Jehovah God leave it to the Gentile nations to decide matters with regard to the earth? No, but he in his almightiness took his great power and exercised it. How? By enthroning his own Son, Jesus, as the Messiah or Christ, in the heavens. By this governmental stroke he established his Messianic kingdom.—Luke 21: 24. saloma sail bota

48 How, though, is God's Messianic kingdom a "woe," the most emphatic woe? Is not this kingdom appointed to bless all the world of mankind? Do not Christ's followers offer the prayer that he taught them: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth"? (Matt. 6:9, 10) Yes, all this is true. But at the end of the Gentile Times in 1914 the worldly nations did not see their rulers imitate the course of the "twenty-four older persons who were seated before God." The worldly kings did not fall down from their thrones

<sup>45.</sup> What worldly reaction to the "second woe" made it fitting for John to announce the "third woe"?

46. What does John describe as immediately following the blowing of the seventh trumpet?

<sup>47. (</sup>a) What is thus seen to be the "third woe"? (b) When did the Lord God take his power and begin reigning, and how?

<sup>48. (</sup>a) What questions arise as to whether this Messianic kingdom is a "woe"? (b) How did the earthly nations prove themselves to be enemies of peace with God?

and worship God and say: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." (Rev. 11:16, 17) Just to the contrary: "the nations became wrathful," and they expressed their wrath by persecuting the anointed "ambassadors substituting for Christ," who were preaching the good news of God's Messianic kingdom. Being wrathful toward God's Messianic kingdom, those nations proved themselves to be enemies of peace with God.

49 On that basis, the "kingdom of our Lord and of his Christ" must become Woe to the nations. God's wrath must come upon the hostile nations. They are the ones who really are "ruining the earth." In a very real sense they are ruining the literal earth by the way they are exploiting the earth and making it uninhabitable for mankind and threatening to ruin it still more by their nuclear, bacteriological and radiological warfare in a third world conflict. For this ruinous work alone they deserve to be ruined themselves, even if God the Almighty did not take into account their wrathfully persecuting the anointed ambassadors of his Messianic kingdom.

50 Let the ruinous nations make no mistake about the matter: They will have to settle accounts with Jehovah God the Almighty against whom they are wrathful for taking over the "kingdom of the world." He will bring them to ruin in the war of all wars, namely, "the war of the great day of God the Almighty" at Har–Magedon. (Rev. 16:14-16) This will be the grand climax of this third and last woe. God's kingdom of his Messiah is his means

by which he visits this woe upon the wrathful nations. After it another woe will not be needed.

51 What is a woe to the worldly nations and to their invisible ruler and god, Satan the Devil, will be a boundless joy to all those in heaven and on earth who thank Jehovah God the Almighty that he took his great power at the end of the Gentile Times in 1914 and began ruling as King forever by means of his Messiah who was then enthroned. That Kingdom's taking on the nature of a disastrous woe to the wrathful, ruinous nations at Har-Magedon is what these thankful ones pray for in the prayer taught by Jesus Christ: "Our Father in the heavens, let your name be sanctified. Let your kingdom come." (Matt. 6:9, 10) The nations have been notified. God cannot be accused of having failed to be fair in giving them advance notice and warning. His seven heavenly angels have sounded their trumpets in this "time of the end." The events announced and introduced by those trumpet blasts have come to pass in fulfillment of the things seen in vision by the apostle John almost nineteen centuries ago. The effect of those things will shortly reach its culmination in the "day of vengeance on the part of our God" upon all enemies of peace with God.

52 When that day breaks, the nations will express their wrath to the limit. It will then become the fitting time for the long-patient Jehovah God to give them their recompense. As Revelation 11:18 puts it, "Your own wrath came." He will not forever hold back his wrath, but will express it in his due time against the nations who challenge his right to kingship

<sup>49. (</sup>a) What therefore must God's Messianic kingdom become to the nations? (b) For what course alone do those nations deserve to be ruined?

<sup>50.</sup> What will be the grand climax of this "third woe" upon the nations?

<sup>51. (</sup>a) For whom will that Messianic kingdom be a joy? (b) Why will the nations be unable to charge God with failing to give them advance notice and warning? 52. (a) When will it be the due time for the prophecy to be true concerning God, "Your own wrath came"? (b) How will God thus bring peace to earth, and in keeping with the earnest desire of whom?

of the world. Since the end of the Gentile Times in 1914 those nations have been squatters on the earth. Since then Jehovah God the rightful King has had the legal right to oust them. Now will have come his time to do so. His having to do this in wrath will signify their destruction. Only by thus annihilating these enemies of peace with God will he bring peace to this earth, the lasting peace that people who are reconciled to God desire so earnestly. Only such peace lovers who are reconciled to Him through his Messiah or Christ will be spared alive during that time of catastrophic woe to the wrathful pations.

53 God's wrath is not against those who

have peacefully sought reconciliation with him. Such reconciled ones will be the earthly subjects with whom he will start his peaceful new system of things for all redeemed mankind. Satan the Devil and his demons, the greatest peace disturbers, will be enchained in the completely shut abyss of isolation and restraint, no longer being a wicked "heavens" over the world of mankind. The "new heavens" of God's kingdom of his Messiah will rule. All earthly creation, no longer being ruined or polluted, will rejoice in peace and brotherly love and give praise and thanks to God.

[At the conclusion of the foregoing discourse, "Final Woes to Enemies of Peace with God," at the "Peace on Earth" International Assemblies of Jehovah's Witnesses of 1969, the following Declaration was presented to the audience for adoption:]

# DECLARATION

E, Christian witnesses of Jehovah, gathered together in the "Peace on Earth" Assembly in (name of city and land), this (date), take this favorable occasion to set forth our position and attitude in this most turbulent and perilous period of human history:

<sup>2</sup> PEACE WITH the Creator of heaven and earth, by means of his long-promised kingdom of his Messiah—this is what we hold to be the key to an enduring peace for all the world of mankind. When we keep our peace with God, we can never be at war with our neighbors who are fellow creatures of God; peace with God and peace with our fellowman go together. In order to be children of God and loval subjects of his Messianic kingdom we are obliged to be peacemakers. (Matt. 5:9) We therefore disclaim all connection with the professed Christian realm known as Christendom, for her history proves her to be a fomenter of carnal warfare between even fellow religionists, staining her skirts with their blood. She has persecuted with torture and violent death those who have differed from her in religious conscience. She has not promoted the inter-

<sup>53. (</sup>a) Therefore with whom will God start the new peaceful system of things? (b) How will the greatest peace disturbers be dealt with, and what will all earthly creation then do?

<sup>1.</sup> Jehovah's witnesses, gathered in the "Peace on Earth" Assembly took it as the favored occasion to do what publicly?

<sup>2. (</sup>a) What is the key to enduring peace for mankind, and what is required to be children of God? (b) We disclaim all connection with whom, and why?

ests of God's Messianic kingdom, notoriously failing in this regard since the outbreak of World War I in 1914. We can have no part with her, for it is now clearly manifest that the judgments of God as expressed in the Holy Bible are against Christendom and will shortly be executed upon her.

<sup>3</sup> The types of political government that obtained previously down till the world conflict of 1914-1918 have failed to maintain the stability of the world of mankind. Since then world revolution in favor of radical forms of government has been attempted and is still being pursued. Much of earth's population has been brought under Communist domination, to a large extent unwillingly and not by free popular vote. The issue of whether to have a revolution and establish a radical government has been hurled in among the restless people. We, however, still maintain as heretofore our strict Christian neutrality toward the political controversies of this world. From the start we have pointed to the written Word of God to show that long life with peace and prosperity will never be brought by radical political governments of men who are not at peace with God. According to the unerring prophecies of God's Word, political radicalism must fail as a world remedy.

'We will continue to disapprove of the dividing up of the religious people into clergy and laity. We have the Bible behind us in this position. The clergy and exalted religious leaders of Christendom have fallen short of their obligations toward people who look to them to guide them into peaceful relationship with God.

Once holding a heaven-high position in which they could have shone like stars with spiritual enlightenment for their parishioners, they have fallen to earthly, materialistic levels, lacking real spiritual uplift. They have brought no life-sustaining refreshment to Christendom, not to say the rest of mankind. They have made bitter the potion that they have caused their people to drink, both by their sectarian doctrines and by the course in life into which they have directed the people. Because of this embitterment spiritual death has resulted to untold numbers.

<sup>5</sup> We hold fast to the declaration that Christianity, not Christendom, is "the light of the world." As dedicated, baptized Christians we recognize our united obligation to serve as "the light of the world." (Matt. 5:14-16) This obligation we, as Jehovah's witnesses, will continue to discharge by preaching and teaching His written Word. In this Scriptural manner we shall keep on trying to brighten the darkness for as many persons as possible in Christendom, which the clergy and high religious leaders have failed to enlighten spiritually or to bring into the light of God's favor.

<sup>6</sup> We recognize Jesus Christ as our Godgiven religious Liberator. He has released us from religious subjection and deadness under Babylon the Great, the world empire of false religion, including Christendom. In his own days on earth Jesus Christ spared not the religious feelings of the men who claimed to be God's ordained teachers and guides of the people. In imitation of him, we cannot hold back from pointing out to the trusting people of Christendom the delinquency of their clergy and other religious leaders before God.

4. (a) Of what religious division do we disapprove? (b) How have the clergy failed as a light, and caused spiritual death to many?

<sup>3. (</sup>a) Since World War I world revolution in favor of what has been pursued, and why and how? (b) What position will we continue to maintain, at the same time showing what from the Scriptures?

<sup>5.</sup> What obligation upon us do we recognize, and how will we try to discharge it?

<sup>6. (</sup>a) Whom do we recognize as our religious Liberator, and how will we imitate him as regards the religious sensibilities of certain ones? (b) Rather than hoping and trusting like these, what will we do?

Even though this hurts the religious sensibilities of those religious leaders and is a woe to them, we shall continue to do this as long as we live and they are around in influential positions over Christendom. We will not join them in putting our hope and trust in any man-made international organization for world peace and security, but will continue to declare the doom of such organization.

We hold ourselves at God's disposal for his service at any time according to his appointment. He has untied us, loosed us from captivity to Babylon the Great, the figurative mistress of the Euphrates River. Our religious liberty being due to Jehovah God through Jesus Christ, we must use it in harmony with his will at this most crucial time in human history. In obedience to his Holy Bible we confess ourselves to be under orders to reveal to the people that there is no possibility for spiritual life now and everlasting life in the future in or by means of Christendom. She spells spiritual death for her tremendous church membership now and literal death for them in the fast-approaching "day of vengeance on the part of our God." We Christian witnesses of Jehovah are few in comparison with the 977,383,-000 members of Christendom, But God has increased our capabilities as publishers of his present-day message a hundredfold, yes, double that. Through his own earthly organization he has supplied us hundreds of millions of printed pieces of literature, Bibles, books, booklets, magazines, tracts, as vehicles for us to ride in

9 We know that this kingdom means finally a disastrous woe to the political nations at the climax of the day of God's vengeance, but we will not fear their wrath because of this. Loyally we will, to the end, give our unqualified allegiance to God's Messianic kingdom. We will obey our reigning King Jesus Christ and carry out further his command to preach "this good news of the kingdom" everywhere for a witness to all the nations until their end comes. We will without letup turn teachable people to God's Messianic kingdom for realization of the hope of 'glory to God in the highest with peace on earth forever for his men of good will.'

#### "Peace on Earth" Assemblies

On October 16, 14,644 persons attended the "Peace on Earth" International Assembly of Jehovah's Witnesses in Korea, and a few days later 12,614 attended in Japan. These are in addition to the 840,572 assembly delegates in North America and Europe. In Korea, an amazing total of 1,511 were baptized; 798 in Japan.

spiritual warfare against the strongholds of error in spiritually dead Christendom. By means of these myriads of publicity vehicles we shall carry out to the end our duty to declare the "day of vengeance on the part of our God," as a "woe" to Christendom.

<sup>&</sup>lt;sup>8</sup> Mankind's only hope for peace, happiness, prosperity, life, yes, resurrection of the dead, is God's Messianic kingdom. Happy is our privilege to announce to all nations the establishment of that kingdom in the heavens at the end of the Gentile Times in 1914. We join our voices with those in heaven in saying that the kingship of the world of mankind has become the kingship of our Lord God Jehovah and of his Messiah or Christ. We publicly thank Him that he has taken his great power and begun his everlasting reign by his Messiah, his Son Jesus.

<sup>7. (</sup>a) At whose disposal for active service do we hold ourselves, and why? (b) What do we hold ourselves under orders to reveal, and what publicity vehicles will we use to increase our capabilities as publishers of God's message?

<sup>8. (</sup>a) What is it our happy privilege to announce? (b) What do we join our voices with heaven in saying, and so for what do we give thanks?

<sup>9. (</sup>a) What will God's kingdom mean to the nations in the day of his vengeance? (b) Yet what will we loyally do with regard to that kingdom?

# Remembering

WAS born just after the turn of the century in a city that lies athwart the beautiful river Isar. The city is Munich, Bavarian capital, center of Catholicism, scene of many historic events and onetime capital of the Nazi movement.

At ten years of age I was already interested in questions to which my Catholic teacher could offer no satisfying answers: Why do people die? Does death signify the end of existence?

Not until 1926 did I have my first encounter with genuine Bible truth, for that is when my own brother told me about a meeting of a Bible research group that he had attended. I began attending too, and soon after acquired a Bible, a Catholic version.

Thus I became a Bible reader, and one of the earliest texts that really impressed me was Amos 8:11, where the prophet speaks of a great famine for hearing Jehovah's words. I realized that I was one of the hungering multitude, and here at last I was getting satisfying food for the mind.

#### PERCEIVING A RESPONSIBILITY

'Can anyone who loves God share in announcing his kingdom?' was one of my early questions. The answer was, Yes. So I asked for a district to be allotted to me, filled my bag with fifty booklets, aids to a study of the Bible, and off I went on my first solo experience in the house-to-house ministry. In a very short time I had only twelve booklets left. That was but the first of many happy hours in the Kingdom-preaching service.

# Jehovah's guidance

As told by Martin Poetzinger

In the autumn of that same year I am convinced that Jehovah led me to the point of taking another major step. A large meeting had been arranged in the huge tent of the "Circus Krone," where a lecture on the theme of Isaiah 6:8 was presented. The speaker then asked those who had heard and understood to rise and join in a solemn declaration to Jehovah: "Here I am! Send me." Filled with God's Word at that moment, I joined a large group who repeated the prophet's words and really meant it. Soon after I was baptized.

That baptismal day is etched in my memory, especially my father's words as I was on the point of leaving: "Son, have you considered this step well?" I assured him I had. His next words I shall never forget: "I don't want to stop you, but remember, when one makes a pledge to God, he has to keep it." That was exactly what I intended to do. My next vacation I spent in the Bavarian Forest, not relaxing, but gaining some experience in the house-to-house ministry full time.

A lifesaving service I knew our preaching activity to be, but not until one experience in the Bavarian Forest did I real-

ize how literally this was so. With only one book left in my case I was hastening back to my lodging place in a nearby village so as to avoid a threatening storm. All at once I spied a little house high up on the hill. It seemed like an ill-considered time to climb up that steep track, but somehow a sense of responsibility moved me to go. Up I went, only to find the house locked up. As I hesitated I thought I heard a slight noise at the barn. I pushed open the door, and there stood a man who asked, with a tired voice, "What do you want?"

When I explained, he informed me that such things no longer had any meaning for him. He confessed that he had sent his people out into the fields so he could be alone, and with the rope he still held in his hand he had planned to take his own life. Immediately I took out my last book and began showing him the hope that God's Word holds forth to the weary, heartbroken ones-a Kingdom of peace and righteousness. The storm was now drawing close. I awaited his reaction. After a few moments he wiped his forehead, hung the rope back on the wall and said: "For this Kingdom I still have the courage. Young man, God sent you at the last minute. I would like to keep this book and study it carefully."

#### FULL-TIME MINISTRY

October 1, 1930, was the date when I finally commenced regular full-time preaching. With several others I was assigned territory in the Black Forest region as far as the Swiss border, along Lake Constance and deep into the Bavarian Catholic territory. Then in 1931 we received an invitation to attend the Paris convention, where Witness delegates from twenty-three nations would assemble. There was also a meeting in Berlin and a

visit to the Watch Tower Society's branch headquarters in Magdeburg.

In 1931 we acquired the name Jehovah's witnesses. Astonished faces appeared at every door when we introduced ourselves with the words: "I have come to you today as one of Jehovah's witnesses." People would shake their heads or ask: "But you are still Bible students, are you not? Or have you joined a new sect?" But now, after thirty-seven years, what a change! Before I say a word people will remark: "You must be one of Jehovah's witnesses."

I recall that the yeartext for 1933 reminded us that the name of Jehovah is a strong tower. (Prov. 18:10) We certainly needed this assurance, for by this time belligerent nationalism backed by religious influence was spreading. Our preaching work was forbidden, our meeting places closed down and our literature confiscated. Was this to be the end of my beloved full-time service? The notorious Gestapo visited me, and, finding nothing incriminating, left me with the ultimatum: Stay inside the city of Munich or prepare to be sent to the concentration camp at Dachau.

#### PREACHING IN OTHER LANDS

Conditions in Germany daily grew more difficult. That autumn the Society invited me to move into Bulgaria to look after the Kingdom interests there. Happily for our preaching work, we had testimony cards introducing each publication in whatever language was called for. That was a big help to me, for this would be for some time the only bridge of communication with Bulgarians. I soon realized, however, the importance of quickly mastering the Cyrillic alphabet, for many were illiterate, and needed to have even the card read to them.

Adults in this land had lived through troublous times, and so very few had the benefit of schooling. Thus it often happened that young children would have to read to a circle of oldsters by the light of a petroleum lamp. The Kingdom message was heard from the mouths of little children.

One custom that badly confused me at first was that the Bulgarian, when he means "No," nods his head affirmatively; when he means "Yes," shakes his head negatively. That was hard to get used to, and it often happened that I began to turn away, thinking a person had no interest in our Bible message.

Within a year pressures mounted to the point that those of us who were non-nationals were deported, and my next move was to Hungary, where a new language and new customs had to be learned. In Budapest I was delighted to find a group of German pioneers (full-time ministers) who conducted regular study meetings, something I had missed for more than a year. Since residence of foreigners was limited to six months at a time, I would travel into Slovakia and help the Germanspeaking Witnesses in Bratislava.

It was here that I was falsely arrested as a spy and jailed for three days, after which I was deported. This time, at my own expense, I traveled to Prague. From there the Society directed me to go to Yugoslavia and take oversight of a group of pioneer ministers there. It was wonderful to have Jehovah's guidance through his theocratic organization.

Many are the happy memories of that period: Walking many kilometers through the countryside and villages, literature packed on one's back; hospitable people offering us food and even a bed for the night; hiking through the night over the Hungarian "Pusta" (plains), starry sky above, the sound of a balalaika wafting from a distant farmhouse through the cool night air; then making my way back again through the night with a load of literature

from our depot so as to be ready on the next day for a new territory; spending an evening in a farmhouse where I had been invited to stay, with neighbors coming in to hear more of the comforting message of the Kingdom.

#### BACK IN THE LIONS' DEN

After a serious illness that necessitated a long stay in a hospital in Zagreb, I found it necessary to return to Germany, where I was soon in the midst of the underground movement, not any political movement, but the countrywide underground preaching of Jehovah's witnesses. In 1936 two very different events affected my life. In August I married one of the faithful companions of those thrilling days of preaching in Central Europe. That year, too, I was arrested and sent to a concentration camp for refusal to renounce my faith and acknowledge Hitler's government as highest authority. There I was in Dachau while my wife was in prison in some other location.

My first impression of the camp, as I observed the prisoners march on the double to their work, was that of a madhouse of demons. But worse was to come, for when Dachau became a recruitment center, we were transported to the extermination camp at Mauthausen, Upper Austria. There in the granite quarries one had to exert every effort to hold on to one's faith.

There were 145 of us Witnesses in this camp, where the Gestapo tried every method to induce us to break our faith in Jehovah. Starvation diet, deceitful friendships, brutalities, having to stand in a frame day after day, being hung from a ten-foot post by the wrists twisted around the back, whippings—all these and others too degraded to mention were tried. But Jehovah's guidance was always with us, calling to mind his grand counsel: "Be

wise, my son, and make my heart rejoice."
—Prov. 27:11.

#### JOY IN THE MORNING

At last the longed-for day arrived; the nightmarish life in a Nazi concentration camp was over. The American forces had disarmed the Viennese police, who had in the last few weeks taken over guard duty at Mauthausen. The guards were now themselves prisoners. To many non-Witness prisoners this was the opportunity to arm themselves and settle accounts with vicious erstwhile guards. A ghastly scene resulted, one in which over a thousand prisoners lost their lives.

Meantime we Witnesses assembled in one of the camp's open streets and joined in prayer. As armed fellow prisoners ran to and fro seeking out their ex-tormentors, Jehovah protected his own, not permitting one casualty even from stray bullets. No one had any account to settle with us, for we were well known as peace-loving Christians.

Eventually, I was with the group transported to my hometown of Munich, Amid the ruins of the city we arranged for meetings and began to lay the groundwork for resumption of the Kingdom-preaching above ground. Soon after I was asked to do my best to get in touch with our fellow Witnesses in Austria. With the help of a Christian sister who knew the ground thoroughly, I managed to get to Salzburg, convene a meeting of faithful, responsible Witnesses, and lay before them the Society's suggestions for reorganizing. What a joy to note their beaming faces as they readied themselves for a vast postwar rehabilitation work!

#### CONTINUOUS FLOW OF BLESSINGS

Then came, in swift succession, blessing after blessing. Imagine the joy of reunion with my loyal wife after both of us had undergone nine cruel years of imprisonment! The Society organized a series of ten conventions, commencing with one in Nuremberg, September 28-30, 1946. What a victory for Jehovah! On the famous Zeppelinwiese, the onetime assembly place of the Nazi party, in the huge auditorium, open to the sky, facing the 144 immense pillars, Jehovah's people were assembled in peaceful consideration of God's Word, while on the very same day twenty-one prominent Nazis were sentenced to death for their crimes against humanity.

Words fail to describe the joys of attending the 1950 assembly in New York; and again in 1953 the visit to Yankee Stadium with its sea of happy faces; the thrill of receiving our invitation to attend Gilead School in 1958; the unforgettable parting from that beloved school at South Lansing in the Spring of 1959; then back to Germany for many more privileges, with greatly strengthened assurance of Jehovah's guidance.

We have now behind us a total of over seventy-five years as full-time ministers, in pleasurable season and in troublesome season. From our hearts my wife and I say to all who can do so, "Become a pioneer!"

Should we be asked whether we would be guided along the same way if we were starting out in youth again, here is our answer: YES! With the exception that we would not wait so long before starting. By taking up the joys and responsibilities of the full-time ministry at an early age. one can experience so much more Jehovah's guiding hand, his direction over one's life. By readily responding to Jehovah's invitation with "Here I am! Send me," we can enjoy many blessings not only now, but in that new order just ahead, when we will be able to reminisce happily over all the way in which Jehovah has guided our steps.

## Heads Up-Because of Our Nearing Deliverance!

What proves that the great prophecy of Jesus Christ concerning the "conclusion of the system of things" was not completely fulfilled with Jerusalem's destruction in 70 C.E.?

Jesus foretold that there would be a time of trouble such as had not occurred since the world's beginning and would never be again. Certainly worse disasters took place before Jerusalem's destruction, and there have been much worse ones since, such as World Wars I and II. Further, Jesus said that at that time all the tribes of earth would be beating themselves in lamentation at what they would see coming. They certainly did not do this in 70 C.E. And that Jesus also had a far distant event in mind can be seen from his foretelling that Jerusalem would be trodden underfoot until the "appointed times of the nations" were fulfilled.\*

How do we know that our deliverance is getting near?

By the physical facts seen in fulfillment of Jesus' great prophecy. For the past fifty-five years we have witnessed wars, earthquakes, pestilences, food shortages, and increase of lawlessness. In particular have Jesus' words about the preaching of the good news of God's kingdom world wide seen fulfillment. And we have also been made aware of "signs in sun and moon and stars." (Luke 21:25) Great flares of nuclear energy from the sun are known to bombard the earth with cosmic rays. Tremendous quasars are being discovered, and men have actually been on the moon.

There has also been fulfillment of Jesus' words about the "roaring of the sea and its agitation." (Luke 21:25) We have heard of underwater earthquakes. And there is ever more effective use of the sea for warfare with fleets of submarines, some carrying missiles with nuclear warheads.

More than that, we see as never before "men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:26) Political, financial, social and religious elements are becoming more and more perplexed because of the mounting unrest and increase in crime and lawlessness. Appeals also are being made to the United

Appeals also are being made to the United

For details see The Watchtower, December 15, 1968.

Nations organization to prevent the spread of atomic and nuclear weapons into the hands of nations outside of the Big Five, because of the harm these could bring. There is also the threat that modern scientific developments are posing to the balance of man's natural environment, causing some to wonder, "Can the World Be Saved?"—New York Times, March 31, 1968.

What warning do all Christians now do well to heed?

The warning that all Christians now do well to heed is that recorded at Luke 21:34-36: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. . . . Keep awake, then, all the time making supplication."

Yes, now of all times we should avoid becoming bowed down and letting our heads drop and nod in slumber or drowsiness because of our overindulging ourselves with the world in their efforts to forget the things taking place since 1914. Because it is so late, it is the time of all times for us to keep alert to what is taking place in the world's speedy approach to the unavoidable climax, the destruction of Babylon the Great and the war of Armageddon, and at all times to act as observant, understanding Christian witnesses of Jehovah God. A snare is triggered to snap on its victim before he can escape. If we want to avoid being caught beyond all chance to work ourselves loose we must 'pay attention to ourselves.' And since we cannot do this in our own strength, we must continually do as Jesus also counseled, 'making supplication so that we may escape all the things that are destined to occur and that we may stand approved before the Son of man,' Jesus Christ.

To lift our heads up' means to do what?

It means to keep our full powers and faculties awake, active in God's service, seeking first Jehovah's kingdom and his righteousness. It includes our standing erect in the full dignity of our service as free, dedicated servants of the Most High God, obediently, joyfully and fearlessly proclaiming the kingdom of Jehovah and serving its interests.

## They Reject the Holy Bible!

HRISTENDOM claims that its teachings and practices are based on the Holy Bible. Yet the facts show that her clergy and the majority of her members do not believe it. This is illustrated by the following two experiences:

"My wife and I regularly attended the Grace Lutheran Church in Plainville, Connecticut. Since my youth I had a deep reverence for the Holy Bible. It was always displayed on a table in our home. When I was

old enough I read portions of it.

"Having read in the Bible that God wants a cheerful giver, I became irritated at the frequent money-raising talks by our then minister. In 1965 our pastor was called to another church in New Jersey because he was having difficulties with the Connecticut congregation. In his farewell address, he credited himself for the increase in church membership during his ten years. I remembered Acts 2:47 (about the Lord being the one who added new ones to the congregation) and I felt disgusted to hear him take credit for what I thought then was God's doing.

"Around this time Jehovah's witnesses called on us and offered to conduct a Bible study with us free of charge. We gladly accepted, and right from the beginning my wife and I realized how very little we knew about the Bible. Soon I began telling other church members what I was learning. A pastor from Kensington was alerted to my new activities and he was sent to 'help' me. He arrived at my home while we were studying the Bible with the Witnesses. He did not have a Bible with him and he declined to discuss it. However, after two hours, the truth about him was apparent. He did not believe in portions

of God's Word the Bible.

"Another minister was now sent to see me. He too rejected portions of the Bible. The church's next move was to invite me to speak before the church board. I was astonished to find how ignorant they were of the Scriptures. These were men I had admired as ministers of God. One board member, in defending the church teaching that the human soul is immortal, said that doctors had found a rapid drop in body weight soon after the death of a person. He argued that this was due to the departure of the soul from the body. [This is false. The drop in body weight is due to dehydration which occurs within a few days.]

That did it! I was now fully convinced that these leaders of religion were false to the Bible.

"My final good-bye to the church came two weeks later when the new pastor visited me. He was unable to answer with Bible authority the barrage of questions I asked him. He left, saying that all of us, including himself, were trying to find truths and that if I felt that I had found the truth, it was wonderful. My wife and I think it is really Jehovah's undeserved kindness that has led us to the way of life, and for this we are extremely thankful."

The second experience is from a woman in Canada who writes: "I was a Sunday school teacher in an old United Church close to the Pattula Bridge in Surrey, British Columbia. I was allowed to teach the children whatever I thought best for them out of the Bible, things that suited me, as I did not agree with some of their doctrines. I felt I was being of some help there, for some of the children were from poor and broken homes.

"After two years of teaching there Jehovah's witnesses began calling at our home. We were impressed by their sincerity and accuracy with regard to the Bible. We began attending a few of their meetings at the Kingdom Hall, but I was still teaching Sunday school at the church as I still thought I was needed there.

"I did not realize the necessity of getting out of false religion until one day at Sunday school I was reading about Adam and Eve to the children. The elderly woman in charge of the Sunday school came in and the children wanted to know about cavemen. She explained that one of Adam's sons must have married a cave woman who had been evolving outside the garden of Eden. She also said that the first part of the Bible was probably a myth.

"When I came home I discussed this with my husband. I then remembered the Witnesses' showing us that "all Scripture is inspired of God," and that we should study the Bible to have an accurate knowledge of the truth. (2 Tim. 3:16) I stopped teaching Sunday school shortly thereafter and began studying the Bible and attending the meetings with the Witnesses more regularly.

"Now my husband and I are dedicated ministers of Jehovah God, and we rejoice to uphold and proclaim the Bible as His Word of truth."



 Can the word "angel" properly be applied to resurrected anointed Christians?—R. C., U.S.A.

The Bible does not use the word "angel" in speaking of anointed Christians who have been resurrected to heavenly life. However, by noting the way the Bible does use the Hebrew and Greek words that can be translated "angel" one can see why it apparently would not be amiss to apply in a general sense the term "angel" to these Christians who become heavenly spirit creatures.

Both the Hebrew (mal'akh') and Greek (ag'gelos) words translated "angel" in the Bible literally mean "messenger." In the Bible they are applied to spirit messengers of Jehovah. But they are also used with reference to human messengers. (2 Sam. 5:11; 11:25; Jas. 2:25) The apostle John was told to write to the "angels of the seven congregations." (Rev. 1:20) He would logically not be writing to spirit creatures in heaven but to the anointed human overseers of seven congregations in Asia Minor. Thus it can be seen that the Scriptures do not restrict to spirit creatures the Hebrew and Greek words that can be translated "angel."

The exalted Jesus Christ and the anointed Christians resurrected to rule in heaven with him are actually on a higher level than the spirit creatures normally called angels. Jesus and his anointed followers in heaven are immortal. (1 Tim. 6:15, 16; 1 Cor. 15:51-54) In contrast, the angels are mortal, as can be seen from the fact that Satan and his disobedient angels will be destroyed. (Rev. 20: 10, 14; Luke 8:30, 31) Additionally, the Bible shows that Christ has been elevated above the angels and that his anointed followers will share in judging angels.—Heb. 1:4; Phil. 2: 9-11; 1 Cor. 6:3.

Nonetheless, Jesus after his resurrection is still called Michael the archangel. (Jude 9; Rev. 12:7) And it appears that the exalted Jesus is referred to as an angel in Revelation 20:1 for, as God's king, he is the logical one to bind Satan and the demons. So evidently, the term "angel" as designating an office may be

used in a general sense to refer to all heavenly spirit creatures.

• What is "the language of Canaan" referred to at Isaiah 19:18?

As one point in Isaiah's "pronouncement against Egypt" the prophet foretold: "In that day there will prove to be five cities in the land of Egypt speaking the language of Canaan and swearing to Jehovah of armies."

—Isa. 19:1, 18.

This prophecy written about 732 B.C.E. referred to what would take place after the destruction of Jerusalem in 607 B.C.E. The Babylonians under Nebuchadnezzar left a remnant of the poor Jews in the land. Some rebels struck down Governor Gedaliah, and the people fled to Egypt, contrary to the counsel of Jeremiah. (Jer. 41:1-3; 42:9-43:7) The record specifically mentions three cities where they took up dwelling: Migdol, Tahpanhes and Noph. (Jer. 44:1) And it may be that those who fled to Egypt for sanctuary on this occasion joined Jews who were already in the land.—Jer. 24:1, 8-10.

The language we now speak of as ancient Hebrew was not referred to by that designation in the Hebrew Scriptures. On occasion it was called "the Jews' language" or "Jewish." (2 Ki. 18:26; Neh. 13:24) It belongs to the Semitic group of languages, and the language used in the land of Canaan in the time of Abraham appears to have been related to Hebrew. When once the Israelites took over the Promised Land or the land of Canaan, their language might be termed "the language of Canaan" in two senses. It was similar to the tongue of the Canaanite inhabitants who were killed, and it was the language of the people who now ruled the territory of Canaan.

Consequently, the comment in Isaiah 19:18 about cities in Egypt "speaking the language of Canaan" refers to the Hebrew language being spoken in Egyptian cities by Jews who had fled there.

• How was the "dove's dung" mentioned in 2 Kings 6:25 used?—H. F., U.S.A.

This verse describes conditions in the city of Samaria when it was besieged by the Syrians during the days of Elisha. We read: "In time a great famine arose in Samaria, and, look! they were besieging it until an ass's head got to be worth eighty silver pieces, and the fourth of a cab measure of dove's dung was worth five silver pieces."—2 Ki. 6:25.

Accordingly, about one-half dry pint or .3

of a liter of dove's dung was worth about \$2.38. But the question of how the buyer would use the dung has been widely discussed.

Some persons have thought that "dove's dung" may have applied to a plant, basing this view on the facts that Arabs use the name "sparrow's dung" for a plant eaten by persons of little means and that in the area of Samaria there grows a plant the Latin name of which means "bird's milk." However, there is no evidence that either of these plants was ever known as "dove's dung" or that they would be available to people bottled up in besieged Samaria.

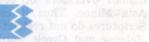
If the expression is to be taken literally, what use would be made of dove's dung? The suggestion has been offered that this material has long been used by people in the Near East as fertilizer. But it is improbable that persons bordering on death by starvation would be concerned about fertilizing crops that might not be available for months.

There is the possibility that the dove's dung was used for food. In an attempt to frighten the people of Jerusalem Rabshakeh once warned that an Assyrian siege would drive them to "eat their own excrement and drink

their own urine." (2 Ki. 18:27) The thought of consuming dung is repulsive, yet the fact that the hunger was so great that women would boil and eat their own children indicates that they would consume anything available. (2 Ki. 6:26-29) Though dung would be of limited nutritional value, starving persons frequently eat anything to deaden the pangs of hunger. According to Josephus, Jews besieged by the Romans in 70 C.E. ate dung from "old dunghills of cattle." And there is a report that during a famine in England in 1316 C.E. people ate "their own children, dogs, mice and pigeon's dung."

Perhaps the most likely suggestion is that the dung was used for fuel. The prophet Ezekiel was instructed to portray the equally dire siege conditions due to come upon Jerusalem by cooking his food with dung as the fuel. (Ezek. 4:12-17) Even to this day, dried cattle dung, called by some "cow chips," serves as a fuel in parts of the earth. If this view of dove's dung is correct, then the account is simply stating the cost of the food (in this case an ass's head) and the cost of the fuel to cook it. The succeeding verses indicate that the people were as yet not eating raw flesh.

### **ANNOUNCEMENTS**



#### FIELD MINISTRY

wented to Hebrew

What would you do if you knew that your friends, loved ones and neighbors were in danger of losing their lives? You would warn them, would you not? This is what Jehovah's witnesses are now doing in helping people to see what the Bible says about the impending destruction of this system of things and how they can enjoy God's protection during that time. Jehovah's witnesses are happy to assist lovers of truth by means of a free home Bible study. Throughout December they will also be offering to interested persons a copy of the New World Translation of the Holy Scriptures along with the 192-page book Is the Bible Really the Word of God?, for \$1.25.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

December 14: Final Woes to Enemies of Peace with God, ¶1-19. Page 712. Songs to Be Used: 115, 105.

December 21: Final Woes to Enemies of Peace with God, ¶20-39. Page 717. Songs to Be Used: 83, 103.

December 28: Final Woes to Enemies of Peace with God, ¶40-53, and Declaration. Page 722. Songs to Be Used: 96, 90.

# Announcing JEHOVAH'S KINGDOM **DECEMBER 15, 1969** Semimonthly "GO . . . MAKE DISCIPLES . . BAPTIZING THEM" "MAKE DISCIPLES"-TILL WHEN? CAN YOUR MARRIAGE BE SAVED? THE BATTLE FOR MEN'S MINDS

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

#### THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" becan to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



#### PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA Brooklyn, N.Y. 11201, U.S.A. 117 Adams Street GRANT SUITER, Secretary N. H. KNORR, President "They will all be taught by Jehovah."-John 6: 45; Isaiah 54: 13

#### CONTENTS

Can Your Marriage Be Saved?	739
Learning to Live in Peace	744
"Go Make Disciples Baptizing Them"	745
"Make Disciples"—Till When?	754
The Battle for Men's Minds	759
Why Serve Jehovah?	763
Questions from Readers	765

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS — American Standard Version AT — An American Translation AV — Authorized Version (1611) Dy — Catholic Dousy version JP — Jewish Publication Soc. Le — Isaac Leeser's version Mo — James Moffatt's version Ro — J. B. Rotherham's version RS — Revised Standard Version Yg — Robert Young's version Average printing each issue: 5,950,000 Five cents a copy fithe Watchtowall to Dublished in the Colleging 70 I anguan

Cebuano Chinese Chishona Cibemba Cinyanja Danish Dutch English	German Greek Hiligaynon Iloko Italian Japanese Korean Malagasy	Sesotho Spanish Swedish Tagalog Xhosa Yoruba Zulu	Ga Gun Hebrew Hindi Hungarian Icelandic Kanarese Kikongo Lingala	Motu Pampango Pangasinan Paplamento Polish Russian Samar-Leyte Samoan Sango	Sinhalese Slovenian Swahili Tamil Tswana Tumbuka Turkish Twi Ukrainian
		Croatian	Kikongo	Samoan	Twi

Watch Tower Society offices

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201

\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135

Canada, 150 Bridgeland Ave., Toronto 390, Ontario

England, Watch Tower House, The Ridgeway, London N.W. 7

Jamaica, W.I., 41 Trafalgar Rd., Kingston 10

South Africa, Private Bag 2, P.O. Elandsfontein, Transval

Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country.

Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

# Can Hour Marriage BE SAVED?

IT IS an unhappy fact, but the marriages of more than a million persons a year are severed by divorce in just the United States alone. This amounts to about one divorce every minute on the average!

It is sad that so many persons who expect to enjoy happiness in marriage find just the opposite. One United States marriage counselor observed concerning those marrying today: "One-fourth will end up in divorce court, while another one-fourth will keep their marriages legally intact for a variety of reasons, but will get little satisfaction from them."

Clearly, the marriages of millions of persons are in need of help. Possibly your marriage, too, is in trouble. What can you do to strengthen it? How can the happiness that you originally expected from marriage be realized?

LOOK TO THE RIGHT SOURCE FOR HELP

Men and women are marvelously designed for each other. They are inherently equipped to live together as husband and wife. Still many marriages fail. Why? Be-

cause they ignore an important requirement.

A basic requirement for genuine success in marriage is to consult regularly the advice of its originator, man's Creator, Jehovah God. In his written Word the Bible he has provided the counsel that, if applied by both marriage partners, is certain to assure the happiness of their marriage.

This is not simply theory, or an idle, unsupported assertion. It is a fact. For when persons have really endeavored to cultivate in their marriage the qualities the Bible recommends, remarkable improvements have occurred. Are you willing to make an earnest effort to save your marriage by accepting the counsel of the foremost marriage counselor, Jehovah God?

#### WHEN THERE ARE SEVERE DIFFICULTIES

But perhaps you feel that your marriage is beyond help, that the problems are too severe. Your husband may be a drunkard. He may even physically abuse you at times, and voice great disrespect

for God and his Word. What can be done in such a case?

The situation is not hopeless. There were cases in the first century where husbands had no regard for Christian principles. Note the divine counsel given to Christian wives faced with such circumstances: "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect."—1 Pet. 3:1, 2; Titus 2:4, 5.

This counsel has proved beneficial time and again. By exhibiting chaste conduct and deep respect Christian wives have often been instrumental in saving their marriages, turning them into happy unions. "But how does one show respect for a man who gets drunk and disrespects God?" you may ask.

True, this is not easy. You cannot, of course, approve of drunkenness or other ungodly conduct. But you can work to increase respect for your husband's office or position as head of the family.

Also, while there may be unpleasant things you have discovered about him as an individual since marrying him, no doubt, if you looked for them, you could find new aspects of his personality that you consider desirable. Also, can you not continue to develop love and respect for the things about your husband that initially kindled your love for him, if he still has those same qualities, as well as those good things you have discovered since? Are there things you personally can do that will emphasize his good qualities and minimize his undesirable ones?

Some wives have given serious thought to such matters. And they have also cultivated the Christian quality of endurance, remaining chaste and respectful through years of abuse by husbands who opposed their Christian course. The results at times are absolutely thrilling. For example, one husband some time ago wrote:

'For twelve years I was the worst enemy of my own wife. I threatened her and we quarreled every day; that is to say, I always sought the strife and I even began to beat her. Very often I came home drunk and would then beat both my wife and my child. But all in vain; my wife stuck to her study of the Bible and worship of God.

'Only a relatively short time back they felt relieved every day when I went to work and dreaded the moment when I would come back. Then, a short time ago, I had a discussion with a Christian minister of Jehovah's witnesses. Afterward I sat and reviewed the past twelve years of my life. This analysis was crushing for me. I saw how terribly mean I had been toward my wife, while she had borne everything with humility, like a piece of granite against which the waves of my insanity crashed in vain. The more cruel I was, the more love and mercy she showed.

'Yes, it is only now that I see all this. And as I began to see it, I took the Bible; and, thanks to its instruction, I am now like a newborn man. I no longer get drunk and have stopped smoking, have left the rabble, and now share with my dear ones regularly in study of God's Word.'

There are many such examples of wives who have, by their chaste conduct and deep respect, won their husbands over to Christianity. Even though this may have required years, how happy these wives are that they did not give up and leave their husbands! Real blessings can be realized as a result of endurance.

#### AVOIDING SEPARATION AND DIVORCE

It is true that Jehovah God has made allowance in his law for divorce. But his

law does not allow many reasons for breaking the marriage tie by divorce. God's Son Jesus said: "I say to you that whoever divorces his wife, except on the ground of fornication [or adultery], and marries another commits adultery." (Matt. 19:9) Thus, Scriptural divorce is limited. Adultery is the only ground permitted by God's law for divorce and remarriage.

But what about separation of married partners, where adultery has not been committed and where a divorce may not be contemplated? What does God's Word say on this matter?

This question came up in the first-century Corinthian congregation, and God inspired this counsel: "A wife should not depart from her husband; but if she should actually depart, let her remain unmarried or else make up again with her husband; and a husband should not leave his wife." (1 Cor. 7:10, 11) Thus, although it is acknowledged that not all couples would stick together, the Bible shows that Christian couples should do all they possibly can to resolve differences that may arise and not to separate.

The reasonableness of this is obvious, because where both mates profess to be dedicated Christians, they are under obligation to perform God's will, and God's will for Christian couples is to 'stick together' and not to break the marriage tie. (Gen. 2:24; Matt. 19:4-6) Really, no problem should come up in the lives of Christian husbands and wives that can-



A basic requirement for success in marriage is to consult regularly the advice of its Originator, Jehovah God, as found in the Bible

not be resolved by applying the wisdom from God and by showing real love for each other.

But what of the situation where one mate is a dedicated Christian and the other an unbeliever? In this case the Bible counsels: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. . . . But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace." —1 Cor. 7:12-15.

The Scriptures, therefore, lay the primary emphasis on *not* breaking the marriage tie. If it is to be broken, the Christian should endeavor not to be the one that makes the break. However, if the unbeliever separates, the Christian would let him depart.

There are distinct advantages in remaining with one's mate, even though that person is an unbeliever. First of all, there is the possibility that you as a Christian believer, may win your mate over to Christianity. Surely the unbeliever is in an advantageous position, for he is in touch with true Christianity by being with you.—1 Cor. 7:16.

Then, too, if you were to separate, and adultery was not the basis for the separation, you would not be Scripturally free to remarry or to have sex relations with anyone else even if you got a divorce. Think of the pressure such a separation might exert on you. What if it resulted in your falling into immorality? How sad that would be!

Another important factor to consider is the children, if you have any. Is the care and love of only one parent going to be sufficient? Will you be able to handle matters from a financial standpoint, as well as in other ways?

True, if the circumstances are extremely severe, you may choose to resort to separation. But this should be a step taken only as a very last resort, after all other efforts to correct the situation have been exhausted, and after prayerful consideration.

#### WORKING TO PRESERVE YOUR MARRIAGE

On the other hand, it is so much better when you can work out your problems and learn to enjoy each other's companionship. This can be accomplished if you both really want to preserve your marriage, and if you look to God's Word for help in doing so.

Each mate needs to appreciate that there is a fundamental reason why the marriage is in difficulty. And that is because either you or your mate, or both of you, are not applying Bible principles. Somewhere these vital principles are being pushed aside, ignored, and personal inclinations have taken their place. Therefore, to save the marriage this situation must be corrected.

For example, the problem may be that the Bible principles of headship and love are not being applied. The Bible says: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation . . . husbands ought to be loving their wives as their own bodies."—Eph. 5:22, 23, 28.

To be head of his wife means that the husband bears the principal responsibility for making decisions about family matters. Thus, the occasion may arise in which your husband decides to move the family elsewhere. You, as wife, may realize that this will pose problems, but if you apply what the Bible teaches on headship you will yield to your husband's wish, for he has the right to decide on such matters.

On the other hand, you, as a husband who applies the Bible principle of 'loving his wife as himself,' will discuss the matter of moving with your wife before making your decision. You will get her feelings and suggestions, and take these into consideration. But with you, the husband, rests the final decision, and this decision is to be respected and supported by the Christian wife.

So, whereas in some families displeasure over living quarters may become so grave that there is a desire to resolve the problem by separation, by applying Bible principles such problems can be averted entirely. This really works! When couples are willing to bring their lives into harmony with God's Word, their marriage can truly be a happy one.

#### SHOWING INTEREST IN EACH OTHER

One Bible principle that it is vital for couples to apply in their marriage is to show loving interest in each other. "Let each one keep seeking, not his own advantage, but that of the other person," the Bible encourages. (1 Cor. 10:24; Phil. 2:4) Many marriages have been saved when husbands and wives have made a real effort to do this.

When you and your mate were courting each other before marriage, each made an endeavor to cultivate interest in what the other liked, is that not so? This no doubt was a factor that endeared you to each other. Why not, then, continue this practice? Of course, you may not be interested in some activities your husband likes. He may not be a Christian believer, and thus he may not have the interest in Bible study that you do. Nevertheless, you would do well to cultivate an interest in certain of his activities for the sake of the marriage. It is difficult to make love grow when husband and wife do not do things together.

Therefore, where there is no compromise of principle involved or Biblical issue violated, the believing mate does well to subordinate personal desires and spend some time doing what the unbeliever wants, thus demonstrating Christian reasonableness. This is the loving course and may cause the unbeliever to inquire into a faith that results in such consideration for one's mate.

Recently a Christian woman who was having severe marital difficulties admitted her failure in this regard: "I have been wrong in excluding my husband's desires," she explained. "I haven't cultivated an interest in the things pleasing to him. He enjoys bowling, hunting trips, baseball games, and so forth. Although years ago he used to invite me, I never went."

This woman responded to encouragement to share in some of her husband's activities. Happily she wrote: "I told him that I had been wrong in many instances, and that I was going to try to do better. I told him I'd like to go bowling one day

a week, possibly on a Saturday afternoon if he'd like. A few days later I invited him to our Bible study and was so surprised when he accepted. My heart felt such compassion for him when he said he was going because he wants to learn to do what is right."

A Christian husband should likewise endeavor to show interest in his wife, and in the activities she performs in behalf of the family. Even if she does not now embrace true Christianity, spend time with her, consider her, compliment her. Show her your concern. Never be too busy with other pursuits to devote some time to her and to reassure her of your love.

Simply being alert or 'tuned in' to each other's interests and needs is vital to a harmonious marriage. One young married woman, who had failed to do this, complained regarding her husband: "He keeps making up excuses to be away from me more and more." The reasons why her husband might be acting this way were discussed with her. She admitted that she had become less interested in caring for her personal appearance of late. Also, she said that her husband's conversation bored her, and that she had little interest in communicating with him.

The wife was helped to see the need of showing more interest in her husband. Thus, she began to be more attentive to him, and took a greater interest in what he was doing. She made a point to fix his favorite foods more frequently, and paid more attention to being physically attractive to him. The husband responded by becoming eager again to come home to his wife.

True, it may be easy to see what your marriage mate is doing wrong. But the Christian wife should ask herself, "What can I do to contribute to the success of the union? If my husband does not come home at night and goes out and gets drunk,

is it because there is something about the home to which he does not like to return? Do I nag him? Am I always lecturing him? Are the children out of hand?" Such honest self-analysis can be extremely revealing and valuable.

#### TALK TO EACH OTHER

An interchange of communication is an obvious and yet vital way for marriage mates to show each other loving interest. Before you were married you no doubt made an effort to carry on an interesting conversation with your wife-to-be. She obviously enjoyed this. Then, wisely continue to make this effort to talk. Your wife will appreciate it.

A wife, on the other hand, should use discretion when making conversation. Do not greet your husband with a barrage of problems as soon as he arrives home and before he has time to get settled. Think of pleasant things that you might speak about. And when there are problems to discuss, pick a time when he is in a frame of mind best to consider them. Such loving consideration is certain to contribute to improved marriage relations.

#### ADVANTAGES ENJOYED BY CHRISTIANS

Christian husbands and Christian wives have real advantages. First of all, they can confidently go to God's Word together and consider their problems in the light of its wise counsel. Also, they can take their problems together to Jehovah God in prayer, humbly requesting that he help them. (Ps. 139:23, 24) After thus joining in prayer they will hardly be inclined to treat each other harshly or coolly.

Then, too, if differences are extreme, Christian mates have a fine provision for help in the Christian congregation. Here mature overseers and older men who have God's mind on marital matters may be consulted for counsel from the Scriptures. By applying this counsel, those who experience marital difficulties are certain to be benefited.

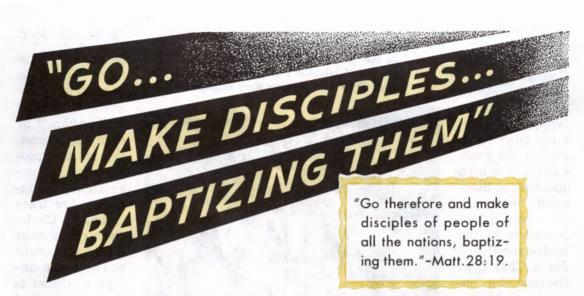
This does not mean that you who are not members of the Christian congregation cannot enjoy these advantages. Jehovah's witnesses will be happy to help you gain a knowledge of Bible teachings and principles, including those that concern relations between husbands and wives. In fact, a part of the free Bible-study course they offer, using the publication *The Truth That Leads to Eternal Life*, is consideration of the subject "Building a Happy Family Life." Do not hesitate to avail yourself of this provision by asking one of Jehovah's witnesses to visit you in your home.

So, if you are now experiencing marital difficulties, do not be disheartened. You can do much that may improve the situation. And remember, if a husband and wife really want to preserve their marriage, and if they look to God's Word for help in doing so, their marriage can be saved.

## Learning to Live in Peace

In Papua, an international assembly of Jehovah's witnesses was held late in October. Unable to obtain adequate facilities, the Witnesses built their own town for use during the assembly. 1,116 persons gathered from many tribes and thirty-one nations. In a country noted for tribal massacres, this peaceful assembly provided a fine example of how God's Word changes the lives of those who heed it.

During October the "Peace on Earth" International Assembly convened in Korea, Japan, Taiwan, Hong Kong, the Philippines and Australia, in addition to Papua, with a combined peak attendance of 120,403 to hear the Bible's message of peace. At these assemblies, it was heartwarming to see 5,573 persons get baptized in symbol of their dedication to do the will of Jehovah God.



T WAS May 7, 1959, at San Francisco, California. Shirley and Albert were swimming at the entrance of the bay. A shark, too, was swimming there! First to see it, Albert warned Shirley. She should swim for shore. Then the shark attacked. Albert's left arm was nearly ripped off. Braving the shark's attack on her, Shirley swam back and began to pull Albert to the beach. She finally got him ashore. Albert was mortally wounded. He had not been baptized as a Christian. So Shirley scooped up some sea water and let it run over Albert's head. Said Shirley: "I baptized him in the name of the Father, the Son and the Holy Ghost, making the sign of the Cross . . . " She told him to repeat after her the act of contrition, saying: "... I detest all my sins because I dread the loss of Heaven and the pains of Hell, but most of all because they offend thee, my God, who are all good and deserving of all my love."-Time, and Newsweek, of May 18, 1959; New York Times, March 24, 1961.

<sup>2</sup> Shirley had saved Albert from further

attack by the tiger of the sea. Conscientiously she afterward tried to save him from the fate of an unbaptized person according to the religious teachings of her church. Some persons, while admiring her courageous act, were caused to wonder. By performing a religious ritual of Christendom had she saved Albert from everlasting fire, after having saved him from the shark-infested water? Had she made him a disciple of Christ before he died in the hospital soon after?

3 One's mind here turns from the waters of the Pacific Ocean toward which San Francisco Bay fronts to the waters of the Atlantic Ocean. On July 30, 1958, less than a year before Shirley had ritualistically baptized Albert, there was a baptism on another beach, Orchard Beach, New York, The 7,136 who voluntarily desired to be baptized did not stay on shore for this. They waded out into the salt waters, where men, dedicated Christians, totally immersed them. This mammoth baptism was the spectacle of the day in the New York city area, where the "Divine Will" International Assembly was being held simultaneously in Yankee Stadium and the

According to news reports, how did an emergency form of baptism come about on a beach at San Francisco, California, on May 7, 1959?

<sup>2.</sup> What questions arise as to what was accomplished by this ritualistic baptism?

<sup>3.</sup> In contrast, what mass baptism took place on a New York beach on July 30, 1958, and of what mass baptism in the year 33 C.E. did it remind one?

nearby Polo

Grounds baseball

park. It reminded

one of another large-scale bap-

tism that took

place 1,925 years

earlier when

about three thou-

sand believers

were baptized at

At the "Divine Will" International Assembly of Jehovah's Witnesses in New York city 7,136 persons were baptized



Jerusalem by the twelve apostles of Jesus Christ, at the time of a convention at Jerusalem to celebrate the festival of Peyear 33 C.E. (Acts

the festival of Pentecost of the year 33 C.E. (Acts 2:1-42) These thus gave public testimony of their determination to be disciples of Jesus Christ. The 7,136 baptized at Orchard Beach in 1958 likewise desired to become

dedicated disciples of this same one. 4 Here we are now in the end of the year 1969 C.E. Because of the failure of Christendom to make disciples of all the people of the world and thus bring about world conversion and because of her religious decline and loss of influence someone has suggested that this be called "the post-Christian Era." Are disciples of this Christ of the first century still being made in these increasingly irreligious years of the twentieth century? Is it still the proper thing to make disciples of that one who died more than nineteen centuries ago, or is it outmoded? In these so-called "revolutionary" days, when old values are being discarded, these are serious questions. Many persons today who are afraid of what their neighbors think are anxious to

4. (a) Because of Christendom's falling to convert the world and because of her decline, what questions arise as to baptizing disciples of Christ? (b) Because of what fear are there many hypocritical Christians today? be called "Christian" because otherwise they would be labeled as "pagan," or even Communist. But are such people really hypocritical Christians? Are these so-called Christians really what a Christian ought to be? A real disciple of Christ is not a hypocritical Christian.

<sup>6</sup> To what authority shall we go for answers to these questions? For the straightforward answers we shall have to go, not to the religious clergy of Christendom, but to that very Teacher of the first century.

Jesus Christ himself. His faithful disciples of the first century put him inerasably on record in the last twenty-seven books of the Holy Bible. This Record does not dodge any questions about these matters or soft-pedal truths and facts in order not to offend us or our religious sensitiveness. Belittle that first-century Teacher as much as unbelieving scoffers care to, yet he has affected the world of mankind more than any other man that has ever walked on the face of our earth. He looked farther ahead than any other man on earth. Did he look forward to our day, this twentieth century? Yes. He was interested not merely in making disciples back there during the three and a half years of his teaching and preaching the kingdom of God. He was interested in making further dis-

<sup>5.</sup> For answers to these questions, to what authority are we obliged to go, and why to that authority?

ciples in this twentieth century. And he is making them. How do we know?

6 When we here quote what he said in this regard we quote from him after he was raised from the dead. Where he spoke these words is a definite place on earth. It is a mountain in what was then called the land of Galilee in his day, the region of the Sea of Galilee of today. Before his death he had pointed out this region for a meeting with them after his resurrection from the dead. On the night before his death on an execution stake and after he had set up what is called the Lord's Supper, he said to his eleven faithful apostles: "All of you will be stumbled in connection with me on this night, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered about.' But after I have been raised up, I will go ahead of you into Galilee."-Matt. 26:31, 32; Mark 14:27, 28.

<sup>7</sup> Two days later, on the morning of his resurrection from the dead, an angel said to some women who came to the now opened and vacated tomb: "Go quickly and tell his disciples that he was raised up from the dead, and, look! he is going ahead of you into Galilee; there you will

see him." On their way to tell the disciples, these women were met by the resurrected Jesus himself. "Have no fear!" he said. "Go, report to my brothers, that they may go off into Galilee; and there they will see me." More than a week later the disciples did so. "The

eleven disciples went into Galilee to the mountain where Jesus had arranged for them, and when they saw him they did obeisance, but some doubted."—Matt. 28: 3-10, 16, 17; Mark 16:7.

#### MORE THAN A MAN'S COMMAND

8 What the disciples heard in that unnamed mountain in Galilee was something from more than a mere man; and no man, government or nation on earth has a right to interfere with the carrying out of what that one commanded. O yes, men do interfere, but this is only by God's permission, and they do not gain divine approval by their doing so. In spite of them many baptisms have been performed in secret. The Jesus who appeared to his disciples at that Galilean mountain was the first one to be raised from the dead to endless life, indeed to immortal life. Uniquely he is called "the first-born from the dead." (Rev. 1:5) A man who miraculously saw Jesus Christ some months after his resurrection from the dead was inspired to say concerning him: "He is the beginning, the first-born

8. (a) Why have creatures on earth no right to interfere with the carrying out of Christ's command there given? (b) What did the apostles John, Paul and Peter say regarding his status now?



At this year's "Peace on Earth" International Assembly of Jehovah's Witnesses in Nuremberg, Germany, 5,095 persons were baptized. Throughout the world during the 1969 service year 120,905 persons were baptized

<sup>6.</sup> The words quoted in this regard were said by Christ at what stage of his life, and how had he designated the place where he was to say them?

<sup>7.</sup> How was this locality confirmed on the day of Jesus' resurrection, and how did the disciples comport themselves there?

from the dead, that he might become the one who is first in all things." (Col. 1:1, 18) Also, a disciple who met with him in the Galilean mountain writes: "Christ died once for all time concerning sins, . . . he being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3:17, 18) He ranks first among God's spirit sons.

9 Rightly, then, he could issue his command with superhuman authority and could put his command above any command of mere human governors and rulers, saying to his disciples there in Galilee: "All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."-Matt. 28:18-20.

<sup>10</sup> There was power in those words. And, today, after nineteen centuries, there is still as much power in those words, for they are the words of an Authority whom no creature in heaven or on earth dares to defy or ignore. "All authority . . . in heaven and on the earth" has been given to him by the Almighty God, who is the divine Source of all authority. He is the heavenly Father of Jesus Christ and is the One who raised him from the dead to immortal life on the spirit plane of existence. Jesus Christ is the Son of God, now in a new and higher relationship with the heavenly Father by reason of this resurrection from the dead. With the value of his perfect human sacrifice, the resurrected Jesus Christ entered into the very presence of the Most High and Almighty God, his heavenly Father. To him he presented the

value or merit of his human sacrifice for the sake of all mankind, living and dead. In order to back up or implement the "all authority" that God gave to him, Jesus Christ also received the "holy spirit," that invisible active force of God, to exercise it and to pour it out on his disciples.

11 Let nobody think to himself, "Well, that was nineteen hundred years ago. That authority claimed by Jesus Christ does not apply in our modern, scientific, revolutionary age. His authority has weakened or diminished, like the influence of Christendom, and it does not operate today. We are in power here on earth today. We are the ones actually having the authority, and we humans shall use this possessed authority just the way we want it, regardless of what someone said nineteen centuries ago." But let no one fool himself. Jesus Christ is a historic person, not a myth, and he has never let go of his authority or yielded it to any man or group of men on earth today, whether at Vatican City or at Geneva, Switzerland, or Moscow, Russia, or anywhere else. He still has it today, it being enforced today more than ever before. To assure his disciples of this he followed up his authoritative command by saying: "And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:20) This system of things is still with us today, but we are very evidently in the time period of its conclusion.

12 The unending, superhuman, universal authority with which the resurrected Jesus Christ has been clothed should make all those who scoff at him pause for reflection; it should make all who say, "Chris-

command, and why?

<sup>9.</sup> With what authority did Christ there issue his command to his disciples, and what did it state? 10. How long lasting is the power in the words of his

<sup>11. (</sup>a) What should nobody of this modern day think as regards the authority of the resurrected Christ?
(b) What can be said about the handling of his authority and its enforcement at this stage of the system of things?

<sup>12. (</sup>a) How do some underestimate Christ's authority today, and why should they make a reconsideration? (b) What should be the reaction of his disciples today to his command, and why?

tianity is dying out today, and we are more popular and more important than Christ," stop and make a proper estimate of Christ the heavenly Son of God. It should also make all who are his true. genuine disciples today take most seriously his command to them, so that the carrying out of his command becomes the biggest thing in their lives, just as it was in the lives of the first-century disciples. The realization and appreciation of the authority behind Christ's command should fire them never to cease carrying it out till the utter end of this "conclusion of the system of things." They have him with them "all the days" until that occurs. So they have his backing.

#### EXPANSIVE WORK

<sup>18</sup> One's being a disciple of the resurrected Jesus Christ is not a passive, easygoing, self-centered, unexpressive religion. It gives open expression to itself; it is productive and reproductive, unable to be held down or suppressed. Discipleship was not meant to be confined to a small corner of the earth, as something not to be shared by the rest of the world. If anything was to be made known and to be made available world wide, this was. It was not as in the case of wise King Solomon of Jerusalem of the eleventh century B.C.E., concerning whom the historic record says: "They kept coming from all the peoples to hear Solomon's wisdom, even from all the kings of the earth who had heard of his wisdom." (1 Ki. 4:34) Even the gueen of Sheba came from what was called "the ends of the earth" all the way to Jerusalem to hear and see the evidence of Solomon's wisdom. (Matt. 12:42; 1 Ki. 10:1-13) Jesus Christ, even when on earth, spoke of himself as being "something more than Solomon." His life and death have affected all mankind far more than did Solomon's. Instead of inviting and obliging men to come from the four corners of the earth to earthly Jerusalem to hear his wisdom and learn of him, he commanded his disciples there in Galilee to go to all the people: "Go therefore and make disciples of people of all the nations." (Matt. 28:19) They were not to wait upon the people to come to them, but were to go to the people everywhere.

<sup>14</sup> Although Jesus, when on earth, was a natural, circumcised Jew, born under the Law of Moses, yet the message concerning him was not for the Jews alone. Only as a favor from God, the Jews got it first. But this message of salvation by means of Jesus Christ was for all mankind, and it must go to all of them. The resurrected Jesus Christ indicated this not only in the mountain in Galilee but some time afterward before he departed from this earth and ascended back to heaven to his divine Father, Jehovah God. On the famous mountain to the east of Jerusalem, the Mount of Olives, from which he was to ascend to heaven, he said to his disciples who accompanied him there: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction; but you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Acts 1:7, 8.

<sup>15</sup> This witness concerning Jesus' vital part in God's program for the salvation of

<sup>13. (</sup>a) Discipleship was meant to obtain in what area on earth? (b) In what way was the movement of matters not to be as in the days of King Solomon when his wisdom was known earth wide?

<sup>14.</sup> For whom was the message of salvation through Jesus Christ meant, and how did he indicate this on the Mount of Olives before his ascension?

<sup>15. (</sup>a) In a Bible study just before this, how did Jesus indicate to his disciples to what extent forgiveness of sins through him was to be preached? (b) Why was the witness to start out from Jerusalem?

mankind was not to be confined to just the natural circumcised Jews who were scattered to the ends of the earth but was to be presented also to Gentile (non-Jewish) persons. So Jesus had said a short time before this in a Bible study with his disciples, in these words: "In this way it is written that the Christ would suffer and rise from among the dead on the third day. and on the basis of his name repentance for forgiveness of sins would be preached in all the nations-starting out from Jerusalem, you are to be witnesses of these things." Why were they to start out from Jerusalem? Because they were to be baptized with the holy spirit on the following festival day of Pentecost at Jerusalem, and their first witnessing about the repentance for forgiveness of sins through Christ was to be given to Pentecostal celebrators there in that city.—Luke 24:46-49.

16 It actually happened that way, and on that day of the festival of Pentecost in the year 33 C.E. the apostle Peter said to a big crowd of inquiring Jews and proselytes: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit." About three thousand of these Jews and proselytes who were already dedicated to Jehovah God repented of their previous wrong attitude and action toward Christ and were baptized in his name as being now his followers. That was only a start for them. They desired to know more from Christ's twelve apostles, and the apostles were willing to give them more instruction. And so, after baptism in water, "they continued devoting themselves to the teaching of the apostles and to sharing with one another, to taking of meals and to prayers."—Acts 2:37-42.

#### FIRST-CENTURY EXPANSION

<sup>17</sup> Since God's provisions for the rescue of all mankind were to be made available world wide, how wise it was that Jehovah poured out his holy spirit through Christ there on the day of Pentecost, at Jerusalem. Those converted, baptized Jews and proselytes had come from many parts of Asia, Europe and Africa, indeed, "from every nation of those under heaven." So now after receiving sufficient instruction from Christ's apostles they went back to their own lands and spread the good news there. But they did this only among the natural circumcised Jews in those lands. (Acts 2:5-12; 11:19) But what about the province of Samaria that lay in between Judea and Galilee?

18 Jesus had once preached to the Samaritan inhabitants of the town of Sychar, and as a result those Samaritans said: "We have heard for ourselves and we know that this man is for a certainty the savior of the world." Ah yes, not of the Jews only, but "of the world" of mankind. Well was it that Jesus while there in Samaria said to his apostles: "Lift up your eyes and view the fields, that they are white for harvesting. Already the reaper is receiving wages and gathering fruit for everlasting life." (John 4:35, 36, 38-42) But it took the scattering power of persecution to thrust the disciples into the fields of Samaria to do harvesting work. After his resurrection from the dead and before his ascension to heaven Jesus had authorized them to give the witness to the Samaritans. So Philip the evangelizer, when forced out of Jerusalem and Judea by persecution, entered Samaria and preached and baptized many Samaritan believers. Then the apostles at

<sup>16.</sup> According to Acts, chapter two, how did it happen just that way at Jerusalem?

<sup>17.</sup> How did the good news come to be spread earth wide by those baptized at Jerusalem at Pentecost, but among whom earth wide?

<sup>18.</sup> How did the harvesting of baptized, spirit-filled Christians extend itself into the province of Samaria?

Jerusalem sent down Simon Peter and John the son of Zebedee, and these imparted God's holy spirit to these believing Samaritans.—Acts 8:1-17.

<sup>19</sup> Yet there was to be still more expansion! Not yet had the uncircumcised Gentile "people of all the nations" of the inhabited earth been touched, nor any ingathering made from them. The Jewish Christians were hesitant, if not also prejudiced, about giving the Messianic witness to the uncircumcised Gentiles or non-Jews. (Acts 10:9-29) For the Jewish Christians to continue treating the uncircumcised Gentiles that way would have hindered the expansion of the Christian congregation at the due time for its expansion.

20 Although the Jewish Christians were unaware of it, the seventieth week of years of exclusive favor from Jehovah God to the natural Jews was running out and due to end about the close of the summer of the year 36 C.E. It then became his own appointed time for God to unlock and open the door to Kingdom activity among those Gentiles. (Dan. 9:24-27; Matt. 16: 18, 19) So in behalf of fulfilling Daniel's prophecy of the seventieth week, Jehovah God sent the apostle Peter, with the second of the "keys of the kingdom of the heavens," to preach the Kingdom message to the first uncircumcised Gentile believers.

<sup>21</sup> After these believing Gentiles received the holy spirit and its gifts, they were baptized in water according to Peter's directions. (Acts 10:1-8, 30-48; 11:12-18) This opened the way for the Christian congregation to expand among the uncircumcised Gentiles to the most distant part of the earth. Other Jewish Christians

entered through the newly opened door into the field of activity among the Gentiles. Gentiles were admitted to already established congregations that had consisted entirely of natural Jews, Samaritans and proselytes. About twenty-eight years after Jesus' farewell words on the Mount of Olives, the apostle Paul could write from Rome to the congregation at Colossae and say: "The hope of that good news which you heard, and which was preached in all creation that is under heaven." (Col. 1:23) During their lifetime the apostles and their fellow disciples were indeed carrying into effect Christ's commission to them.

#### MODERN-DAY EXPANSION

<sup>22</sup> Since then new continents have been discovered by men of Europe and opened up to the disciple-making work of true Christians. But mankind has really had to wait till this twentieth century to see the making of disciples of "people of all the nations" to the ends of the earth, or to its four corners. Jesus Christ was not a false prophet when he foretold the worldwide expansion of the disciple-making activities of his true followers. He did not ask too much of his faithful followers, for with the help of God's spirit they have shown a willingness to go as far into the distance as Jesus indicated in his command, "Go therefore and make disciples of people of all the nations."—Matt. 28:19.

<sup>23</sup> Today Christendom numbers her church people into the hundreds of millions, up to nearly one thousand million, but she has not really done this disciplemaking work. True, she has distributed Bibles and portions of the Bible in some 1,337 languages, over two thousand mil-

<sup>19.</sup> What further expansion was there yet to occur, but who were evidently hesitant about it?

<sup>20.</sup> What prophetic week was then running out, and so whom did God send, and to whom and how equipped?
21. Who now were admitted to the Christian congregation, and this allowed for expansion how far, as Paul indicates in his letter to the Colossians?

<sup>22.</sup> How has Jesus Christ not proved to be a false prophet as regards the extent of the disciple-making in this twentleth century?

<sup>23.</sup> In view of her tremendous church population, has Christendom done the disciple-making commanded, and how do we know whether or not?

lion copies in all parts of the earth. This, however, has not of itself made disciples of Christ. In fact, Christendom has used fire and sword and religious persecution in bringing droves of people into her religious systems. That is not the way that Jesus Christ authorized his apostles and their anointed fellow laborers to go and "make disciples." The fact that it was not the right way is proved by the kind of professed Christians that she has made, baptizing them in her style of baptizing. Divided up among the hundreds of different religious sects, Catholic, Orthodox and Protestant, they are not what the Holy Bible describes as Christian.

24 According to Jesus' own words, what was the way for his true followers to carry on the work of making disciples of all people without distinction as to nationality? He said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) Such words do not allow for the forcing or compelling of anyone under threat of torture or persecution. Neither did those words include the idea of killing off, massacring, those who refused to become disciples for conscientious reasons. Because Christendom has used those methods, it does not mean that these were the methods that Jesus authorized for his obedient, faithful followers.

<sup>25</sup> The command, "make disciples," according to the Greek verb used in Matthew 28:19, means "make learners or pupils." In illustration of this, *The New Testament—An Expanded Translation*, by K. S. Wuest, reads, in Matthew 28:19: "Having gone your way, therefore, teach all the

nations, making them your pupils." Of course, those who receive teaching from the followers of Jesus Christ, become pupils of these, become learners from them. But the teaching is really to be about Christ, and they are to be taught to observe the things that he commanded his followers, and so he is really the Teacher. It is to be just as he told his disciples: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers." (Matt. 23:8) So the ones who are made disciples are really to be the disciples of this one Teacher, Jesus Christ, who gave the command.

<sup>26</sup> The human teacher can die off or depart somewhere else, but Jesus Christ continues to be the Teacher of his disciples all the time. It is as the *New English Bible*—*New Testament* words it: "Go forth therefore and make all nations my disciples; baptize men everywhere."

27 Thus the use of fire and sword or scimitar and torture and inquisitions in order to force people into Christianity is absolutely barred by Jesus Christ himself. The only way to make real disciples of the Teacher Jesus Christ is by the peaceful, loving way of presenting the Bible witness concerning Jesus Christ and helping them to become disciples of him, not of the person who gives them the witness. They must learn not only about the Son, but also about his heavenly Father and about the holy spirit, that is to say, the invisible active force of God by which he accomplishes his will. Otherwise, how can the learner be baptized "in the name of the Father and of the Son and of the holy spirit"?

<sup>28</sup> For example, there were about a dozen

<sup>24.</sup> Jesus' words in Matthew 28:19, 20 do not allow for what methods of Christendom in making disciples? 25. Those made disciples according to Matthew 28:19 are to be made really the pupils of whom?

<sup>26.</sup> Who remains the unchanging Teacher of such disciples?

<sup>27.</sup> What is the only authorized way of making disciples, and about what must they learn, to be baptized with the right baptism?

<sup>28.</sup> How was the need of such learning illustrated in the case of the twelve men whom Paul encountered at Ephesus?

men in ancient Ephesus who had been baptized with what they understood to be the baptism practiced by John the Baptist. But they did not know about the holy spirit of God, and they had not been baptized in the name of Jesus Christ, the Son of God. Though they knew about God, they did not know or recognize him as the Father of Jesus Christ, as His Son. Therefore the apostle Paul had to give them a witness about Jesus Christ. After that they had to be baptized again, this time "in the name of the Lord Jesus." Then when Paul laid his hands upon these newly baptized ones, they received God's holy spirit and began prophesying under its influence, something that they had not done before because of not knowing about the spirit or receiving it.—Acts 19:1-7.

<sup>29</sup> Even after water baptism, the disciple needs to be taught further. Jesus said that there was to be not only baptizing but also a teaching of the baptized ones "all the things I have commanded you." He needs to continue to be a learner, a pupil, of the Teacher Jesus Christ. They are not to be forced or tortured to "observe all the things I have commanded you," but are to be patiently, peacefully, lovingly taught to observe all of Christ's commands. That is the way that the Bible's record shows that the apostles did the discipling work, which fact proves this way, not Christendom's way, is the right way.

so This making of disciples is, of course, to be done in conjunction with the other work that was foretold by Jesus Christ in his prophecy in Matthew 24:14, namely: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." But this proclaiming or

heralding of the Kingdom is more of a public work, and it is to be done "for a witness to all the nations," not for the conversion of all nations. That it was done in conjunction with the preaching is made certain from the account of Paul and Barnabas when working in Asia Minor, which reads: "And after declaring the good news to that city and making quite a few disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them."—Acts 14:21, 22, NW; AS; RS.

<sup>31</sup> But the disciple-making work is a more personal, intimate work than the mere public witnessing work by means of the heralding or proclaiming of the Kingdom. The making of disciples calls for teaching besides having first given the witness. The witness given publicly may be ignored or rejected by the public in general, but one's becoming a disciple, learner, or pupil means accepting the information given by the instructor and then becoming a follower of the Teacher Jesus Christ. It means getting baptized in water in the name of the Father and of the Son and of the holy spirit and thereafter continuing to take and apply teaching from the one Teacher, Jesus Christ.

<sup>32</sup> No believer getting baptized in that prescribed way does so to become the disciple of some mere man in the flesh on earth. Neither is the one thus getting baptized thereby made the disciple of the dedicated man who baptized him in water. (1 Cor. 1:12-17) That those who became baptized became disciples of Jesus Christ is plain from the record in Acts 11:26, which reads: "It was first in Antioch [Syria] that the disciples were by divine providence called Christians [not Paulists]."

<sup>29.</sup> What shows whether, after his baptism, the disciple's being a learner is all over?

<sup>30.</sup> The discipling work was to be done in conjunction with what other work forefold by Christ, and how was this fact illustrated by Paul and Barnabas in Asia Minor?

<sup>31.</sup> Aside from the preaching work, what does the disciple-making involve on the part of the one making disciples and the disciple himself?

<sup>32.</sup> How is it shown whether the one baptized becomes the disciple of the baptizer or other man on earth?

# "MAKE DISCIPLES"

ERE disciples of Christ to be baptized up to a certain number of them? Since, in Revelation 7:1-8 and 14:1-3, he revealed that 144,000 spiritual Israelites are to be joint heirs

with him in the heavenly kingdom, did he not thereby set a limit on the number that were to be baptized as his disciples?

<sup>2</sup> Not necessarily, for, at Matthew 28: 19, 20, he set no limit on the number but said simply: "Go therefore and make disciples of people of all the nations, baptizing them." Certainly he could know and he would know when to halt the baptizing of learners, pupils, disciples of him, for he is the one Teacher of them and would know when he had as many of them as he wanted. Consequently his obedient followers can only continue on making and baptizing followers of him for as long as he permits. Certainly if we baptized only those believers who, after making a complete dedication of themselves to God through Christ, claimed to have the witness of God's spirit that they were spiritual Israelites, heirs of God and joint heirs with Jesus Christ, we would be baptizing very few "Christians" today. Why do we reason so?

<sup>3</sup> According to the published reports

since the year 1942 the number of baptized Christians who make up the "remnant" that claim to be begotten of God's spirit as spiritual joint heirs of Jesus Christ has decreased each year.

<sup>4</sup> For example, this past April 1, 1969, there were just 10,368 of this anointed spiritual remnant that attended the annual Lord's Supper and partook of the Memorial bread and wine. But in stark contrast with this, during this past year of Kingdom proclamation there were 120,905 new believers who were baptized in water in symbol of their dedication to God through Christ. During the previous year of activity there were 10,619, or 251 more that partook of the bread and the wine at the Lord's Supper. Thus during this past service year there were hundreds less that claimed to be of the 144,000 spiritual Israelites. How many of these 10,368 remaining were among the 120,905 who were baptized in water in the 1969 service year? If it depended upon such ones, how few baptisms in water would have been conducted in the 1969 service year? And yet the report shows 120,905 baptized.

<sup>5</sup> How long, or till when, were the making of disciples of Christ to be kept up, together with the baptizing of them? Jesus Christ indicated this, for after giving his command in Matthew 28:19, 20 concerning discipling and baptizing, he said:

What raises the question as to whether a limit was set as to the number of disciples to be baptized?

<sup>2. (</sup>a) When commanding the disciple-making, did Christ specify any number? (b) What discrimination would result in very few "Christians" being baptized nowadays?

<sup>3, 4. (</sup>a) According to reports published since 1942, what has happened to the number of baptized Christians claiming to be begotten of God's spirit? (b) How do the number of those baptized as contrasted with those partaking of the emblems at the Lord's Supper during 1969 and the preceding year illustrate this?

<sup>5. (</sup>a) How long, or till when, were the making of disciples and the baptizing of them to continue? (b) Since the Kingdom preaching continues on as foretold since 1914, what related work would continue along with it?

"And, look! I am with you all the days until the conclusion of the system of things." Ah, then, this work was to continue into the "conclusion of the system of things." That is where we find ourselves since the end of the "appointed times of the nations" in early autumn of the year 1914. (Luke 21:24) At the present time the worldwide preaching of "this good news of the kingdom" is going ahead on a scale never before realized since 1914, in a climactic ful-

fillment of Jesus' prophecy in Matthew 24:14 concerning the "conclusion of the system of things." Logically, then, if under Christ's direction this Kingdom preaching has gone on increasingly until now, the discipling and baptizing would

continue on along with it.

<sup>6</sup> Well, then, are those tens of thousands of baptisms that have been reported annually in recent years baptisms of "disciples" of Christ? Yes! That is the only type of persons that dedicated Christians are instructed in Matthew 28:19, 20 to baptize and teach. It is true that, after praying in behalf of his "little flock" of spiritual sheep Jesus Christ went on to say: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) These "other sheep" were to have an earthly hope of eternal life in a terrestrial paradise, and not a heavenly hope. It is true, also, that since the year 1923, when the parable of the sheep and goats was explained at the Los Angeles (California) convention and later published in *The Watch Tower* of October 15, 1923, many hearers of the Kingdom witness have set their hopes on being of the "other sheep" class and inheriting the earthly paradise under God's heavenly kingdom. But for years they were not advised to get baptized.



Those who partook of the Memorial emblems last April numbered just 10,368. In contrast with this, 120,905 new believers were baptized during the past service year

## BAPTIZED AS BEING WHAT?

<sup>7</sup> It is true that since the counsel given in paragraph 33 on page 250 of *The Watch Tower* of August 15, 1934, persons desiring to be of these "other sheep" have been baptized in water in symbol of their

dedication of themselves to God through Christ. But what were they authorized to be baptized to be? Specifically to be "other sheep"?

<sup>8</sup> It is further true that in the following year at the spring convention held in Washington, D.C., capital of America, the prophecy in Revelation 7:9-17 was explained and the "great multitude" (AV) therein described was declared to be made up of present-day "other sheep" with earthly hopes, this startling explanation being later published in *The Watch Tower* as of August 1 and 15, 1935. And on the day following that joy-inspiring speech many of the conventioners who were hope-

<sup>6. (</sup>a) As what were those tens of thousands baptized according to Matthew 28:19? (b) Since 1923 on what prospect were many of those accepting the message setting their hope?

<sup>7.</sup> When instructed to be baptized, what were they authorized to be baptized to be?

<sup>8.</sup> What question arises as to what those baptized on Saturday, June 1, 1935, at the Washington, D.C., convention were baptized to become, and why?

ful "other sheep" were baptized. But on that Saturday, June 1, 1935, at the Washington convention those many who were immersed were baptized as being what? As being "other sheep"? As being members of the "great multitude" legitimately holding paradise hopes? Is that what they had dedicated themselves to God to become?

9 In Scripturally confronting this question we can with safety refer only to what Jesus commanded his followers on the subject. It is a fact that Jesus' parable of the sheep and goats is part of his prophecy regarding the "conclusion of the system of things" and that this particular parable applies within the time of the "conclusion of the system of things," that is to say, in the present time. It is likewise evident that the vision of the "great crowd" (Rev. 7:9) was given to John the apostle after he had the vision of the 144,000 sealed spiritual Israelites. Hence this vision would apply now, specifically since 1935, when the sealing of the 144,000 spiritual Israelites appears coming to its close.

10 Also, in accord with that fact the number of the anointed remnant of spiritual Israelites who observe the Lord's Supper gets smaller and smaller. And yet today the baptized and dedicated witnesses of Jehovah number around one million. These Christians hope to survive the oncoming "great tribulation" on the coming day of God's vengeance and enter into God's new order on earth. So this is evidently the appointed time for the coming forth of this unnumbered "great crowd" of "other sheep." Down till this "conclusion of the system of things" Jesus said he would be with his obedient followers "all the days" as they carried on the discipling and bap-

as they carried on the discipling and bap-9, 10. (a) How do Matthew 25:41-46 and Revelation 7:9-17 indicate this to be the time for a "great crowd" of "other sheep" to appear? (b) What question there-

fore arises as to baptizing believers into classes?

tizing. But did Jesus command them that they should baptize some dedicated ones as members of the "little flock" to whom it is the heavenly Father's good pleasure to give the celestial kingdom? And to baptize others dedicating at this time as "other sheep," as members of the unnumbered "great crowd" who are to be heirs of the earthly paradise under God's kingdom?

11 The Scriptural answer is No! What Jesus simply said was: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them." (Matt. 28:19, 20) This calls for us to get the correct understanding of Christian dedication. When dedicating ourselves to God through Christ we do not lay down any terms for God according to which only he is to accept our dedication. When we dedicate ourselves, we present ourselves to God as Jesus his Son did, saying: "Look! I am come to do your will." (Heb. 10:9, 10; Ps. 40:7, 8) Thus we express no choice of our own, but we leave it to Jehovah God to decide what our eternal destiny shall be. If it is his will that we desire to be done in our case. then we shall accept his assignment of us and will be satisfied with it, happy in it. (Rom. 9:16) It is proper to expect that after one's baptism God would give a witness to the dedicated, baptized one what his decision has been in that one's case. To the one whom he begets by his spirit he will give a son's witness.—Rom. 8:16, 17.

<sup>12</sup> In all certainty, then, what we are baptized as being is, without exception, disciples of Jesus Christ. Our baptism is according to his command, yes, in imita-

<sup>11. (</sup>a) Why does the Scriptural answer to the questions call for a reexamination of the matter of dedication? (b) What is it proper for us to expect God to give to an individual after his baptism?

<sup>12. (</sup>a) Certainly, then, we are baptized to be what, and after doing what figuring? (b) Of whom do we want ourselves as well as others to be the baptized disciples?

tion of him. Our coming to God with the decision to do his will is likewise in imitation of Jesus Christ, after we have followed his counsel to figure out the expense first. (Luke 14:25-33) As dedicated, baptized servants of God, we can be disciples of no one else but his faithful Son. For at the transfiguration of Jesus on the high mountain after the Passover of 32 C.E. Jehovah God said to the apostles there present: "This is my Son, the beloved, whom I have approved; listen to him." (Matt. 17:1-5) One truly dedicated to God desires to be a disciple of no one else but God's own choice. He does not want any other dedicated, baptized persons to be a disciple of anyone else but of Jesus Christ. Just as the apostle Peter, who witnessed Jesus' transfiguration, wrote: "Christ suffered for you, leaving you a model for you to follow his steps [not Peter's] closely." -1 Pet. 2:21. mixinged mayor

<sup>13</sup> So, then, just because we are living in the "conclusion of the system of things" and because Jesus Christ is present on "his glorious throne" and separating the symbolic "sheep" from the "goats," it is no reason for anyone who is being baptized since 1934/1935 C.E. to think that he is being baptized as one of the "other sheep," or as a modern-day Jonadab, or as one of the "great crowd" who are not spiritual Israelites. (John 10:16; 2 Ki. 10: 15-23; Rev. 7:9-17) He should not think so even though he knows that already the dedicated, baptized witnesses of Jehovah number around a million world wide, or far more than the 144,000, the number to which the spiritual Israelites with heavenly hopes are limited. He should bear in mind that he is being baptized as a disciple of Jesus Christ, a learner, a pupil, of him. After his baptism he may rightly expect that Jehovah God, to whom he has dedicated himself without laying down any terms, will in due time give him a witness as to whether he has been assigned to the "great crowd" of present-day "other sheep" or not.

14 Whether in due time the dedicated, baptized person has the indication from God that he was begotten by God's spirit to be a spiritual Israelite or has been made a member of the sheeplike "great crowd," one fact remains: he is fundamentally a baptized disciple of Christ. The same degree of faithfulness to God is expected of the disciple who is one of the "other sheep" as of the disciple who is one of the remnant of spiritual Israelites. A disciple is a disciple. All the disciples, regardless of whether of the "little flock" or of the "great crowd," are now "one flock" under the "one shepherd," the Lord Jesus Christ, who laid down his life and surrendered his earthly soul for all the sheep. (John 10: 15, 16; Luke 12:32) They are not followers of different religious men on earth, but are followers of the "one shepherd." They are learners, pupils, of this Shepherd, through whom they receive instruction from God. (John 6:44, 45) What they learn they must apply, put to use and live by faithfully. Otherwise they are not Christians. Only as disciples of Christ can they expect to survive the war of Armageddon.

#### DISCIPLES MAKE OTHER DISCIPLES

<sup>15</sup> One important thing is to be noted from the account of Matthew 28:16-20, and it is this: The account there says: "However, the eleven disciples went into Galilee to the mountain . . . And Jesus approached and spoke to them, saying: ' . . . Go therefore and make disciples.'"

<sup>13. (</sup>a) In view of the time and the foretold events, what should a candidate not conclude as to his baptism?
(b) What should he expect God to indicate to him in due time after his baptism?

<sup>14.</sup> Regardless of what is thus indicated to them, what do they fundamentally remain, and what requirement is expected to be met by them unitedly?

<sup>15.</sup> According to Matthew 28:16-20 those who were already disciples were told to do what, and whom do they imitate in this respect?



A disciple of Christ is not merely his pupil but should teach others, making them also disciples of Jesus

It was those who were already disciples whom the resurrected Jesus told to do the discipling work in all the nations. This means, therefore, that a disciple of Christ is not to be merely a learner or pupil of him but is to make disciples of others, disciples of the 'one teacher,' Jesus Christ. In doing this he is imitating his one Teacher, Jesus Christ, himself, for Jesus Christ also made disciples. (John 3:25, 26: 4:1) Women as well as men have the privilege of becoming his disciples. Tabitha or Dorcas of Joppa is specially named as a disciple. (Acts 9:36) Women as well as men were baptized in water as Christ's disciples, as believers in him.—Acts 8:12; 16:15.

sion of the system of things," this making of disciples and baptizing them is still going on. But the fact that we are so far advanced in this concluding period since 1914 C.E. is an indication that the time left for making and baptizing disciples in all the nations is near its end. According to his promise the resurrected, glorified Jesus Christ is with us in this work that he himself commanded us as his disciples to do.—Matt. 28:20.

<sup>17</sup> While Jesus is supervising the work of discipling and baptizing in water during this "conclusion of the system of things," he is also preparing for a baptism of another kind in the very near future. Concerning him John the Baptist said before even Jesus himself was baptized in the Jordan River nineteen centuries ago: "That one will baptize you people with holy spirit and with fire.

His winnowing shovel is in his hand, and he will completely clean up his threshing floor, and will gather his wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out."—Matt. 3:11-13.

with holy spirit on the festival day of Pentecost in 33 C.E. (Luke 24:49; Acts 1:4 to 2:33) In the year 70 C.E. he became a baptizer with fire upon the Jewish people in the province of Judea and in Jerusalem, when Jerusalem and her temple were immersed in fiery destruction, 1,100,000 Passover celebrators in the city were killed and Judea was desolated as 97,000 surviving Jews were dragged off into slavery throughout the Roman Empire.

19 That was a prophetic type of the larger and final fulfillment of the prophecy upon the modern-day antitypical unchristian Jerusalem, namely, worldly Christendom. Because of her not being really a disciple of Jesus Christ but being rather a follower of Nimrod, the "mighty hunter in opposition to Jehovah" and the founder

<sup>16.</sup> According to that command of Christ what work still goes on, but what about further continuance of that work?

<sup>17.</sup> What other baptism did John the Baptist describe that Jesus is now preparing to perform?

<sup>18. (</sup>a) When did Jesus begin baptizing with holy spirit? (b) When did he baptize the Jewish people with "fire"?

<sup>19.</sup> According to that first-century type, what is now due to be baptized with "fire," and why?

of ancient Babylon and her pagan religion, Christendom is really a part, in fact, the outstanding part, of modern Babylon the Great. When this world empire of false Babylonish religion goes down, Christendom will be destroyed with it, she being baptized with fire as were the first-century Jerusalem and Judea.-Gen. 10:8-10; Rev. 17:1 to 18:18.

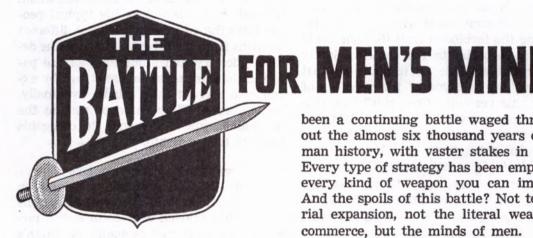
20 Thirty-seven years before the desolation of Jerusalem and Judea in the year 70 C.E., the apostle Peter told the inquiring Pentecostal celebrators at Jerusalem to get baptized in the name of Jesus Christ and urgently entreated: "Get saved from this crooked generation." (Acts 2:37-40) Similar words of the utmost urgency are today being said by the dedicated, baptized witnesses of Jehovah to all those who till now have kept on celebrating religiously in antitypical Jerusalem, or Christendom. Truly it is far better to be baptized now

20. What words of counsel are now being said like those of Peter to inquiring Jews on the day of Pente-cost, and hence with what baptism is it better to be baptized?

in water as a dedicated disciple of Christ than to be baptized in the near future in the fire of destruction into which Christendom will be plunged, thus to perish with her "crooked generation."

21 "People of all the nations" outside of Christendom need likewise to take heed to the urgent message, for along with Christendom, all Babylon the Great, the world empire of false Babylonish religion, "will be completely burned with fire, because Jehovah God, who judged her, is strong." (Rev. 18:8) The dedicated, baptized disciples of Jesus Christ will be the ones to survive this approaching time of fiery destruction and to enter into God's righteous new order, a truly Christian new order. With that in view, Jehovah's witnesses as disciples of Christ continue to obey his command: "Go therefore and make disciples of people of all the nations, baptizing them."-Matt. 28:19.

21. (a) What can be said as to whether only those in Christendom need to heed the warning message?
(b) Who will survive the flery destruction, and what command does this class now continue to obey?



ISTORY'S pages are filled with the accounts of great battles waged for the selfish acquisition of riches and power. But did you know that there has been a continuing battle waged throughout the almost six thousand years of human history, with vaster stakes in view? Every type of strategy has been employed. every kind of weapon you can imagine. And the spoils of this battle? Not territorial expansion, not the literal wealth of commerce, but the minds of men.

Who is it that is battling for possession of the minds of men? An unseen enemy who, wielding superhuman powers, seeks to bring every human mind into the orbit of his malevolent influence. The enemy is Satan the Devil, aptly described in the Bible as "the great dragon" and "the original serpent." (Rev. 12:9) These terms reveal at once the methods and the aim of this invisible menace. "Serpent" suggests the stealthy, slithery, slimy deceptiveness of his campaign, while "dragon" or "devourer" exposes his aim to swallow down all who oppose him, to grow fat at their expense, their submission feeding his own ego.

How does this battle affect you? Is it not a fact that your mind is one of the spoils that Satan would wish to acquire? Indeed, he has already besieged it, cast up intellectual mounds against it, done his best to sap it at its very foundation. Your succumbing to his onslaught could make you his. And that would mean for you God's disapproval and ultimate condemnation. How very important, then, to be on guard against that 'roaring lion who seeks to devour'!—1 Pet. 5:8.

#### THE START OF IT ALL

Note how this campaign for the capture of minds began in Eden. Our first mother, Eve, was so conversant with God's law respecting the forbidden fruit that she could quote it verbatim to the serpent. Subtly the serpent argued: 'Is it really so that God has deprived you of the privilege of eating this perfectly fine fruit? The reason he does not want you to eat it is that he does not want you to be as smart as he is. So, get smart! Eat! You will not really die.'—Genesis, chapter 3.

In that, his first sally, Satan was successful. Eve succumbed to his twisted reasoning, his big lie. He carried off her mind as his spoil. And here is how the apostle Paul aptly described Satan's success: "But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sin-

cerity and the chastity that are due the Christ."—2 Cor. 11:3.

The Scriptures tell us that Eve was deceived. (1 Tim. 2:14) But how? Was she deceived into thinking that she was doing right? No, rather the deception lay in the fact that she was promised something she did not get. She had been cheated. Her selfish grasping after something unauthorized brought her into disastrous collision with God's law. She was justly sentenced to death.

Adam, on the other hand, was not deceived. He had no reason to believe in the Devil's false promise to his wife. He, like many other persons even today, chose to go along with his mate into destruction, rather than take a stand for righteousness. Yes, Adam also succumbed to Satan's battle for his mind. The adversary played upon his selfish desire to hold on to Eve at any price. And so the whole world of mankind was plunged into sin and death.

—Rom. 5:12.

Through the centuries the battle has continued. Satan waged a stubborn campaign for the minds of the Israelites, whom Jehovah had selected as his typical people. Here the adversary produced different weapons from his arsenal. Through the debased idolatry and immorality of the pagan nations round about he strove by example to corrupt their minds. Eventually, he succeeded. They came to despise the commandments of Jehovah, to defile his place of true worship.

#### THE CAMPAIGN INTENSIFIES

Eventually God sent his only-begotten Son to earth as the chief witness to His truth. This beloved Son became the target for an intensified campaign on Satan's part. Can any doubt that the Devil was battling for control of Jesus' mind when he subjected him to temptation, even offering him rulership of the entire world

in exchange for Jesus' worship? (Luke 4: 5-8) Just think! Jesus could have gone over to Rome and in effect told Caesar: "Get out! I'm taking over." But God's Son wanted no part of the Devil's corrupt and blighted system of things. He wanted God's kingdom!

Jesus' disciples of the first few centuries were subjected to a heinous campaign of persecution as they fought to thwart Satan's attempts to control their thinking. They were thrown to the beasts in the arena, they were used as human torches, their families were broken up and banished to remote lands. As the years went on, the devilish pressures and cajoleries had their effect. A formalistic pagan religion with a Christian veneer developed. Satan's relentless war for the minds of men continued.

#### FINAL SHOWDOWN NEAR

Today we are living in the time of gravest danger. We have reached the "last days" of this system of things. (2 Tim. 3: 1-5) Since his being cast out of heaven and down to earth, Satan knows that his time is short before the showdown. His battle for men's minds is all out.—Rev. 12:12.

Consider how entrenched is the Devil's power. He controls and gives authority to every political system on earth. (Rev. 13: 1, 2, 7) He promotes authoritarian methods. Through fear he has captured the minds of many. They fear to be different. And Babylon the Great, the world combine of false religions, continues for a short time to serve Satan's purpose, namely, to 'blind men's minds' to the sure promises of God's kingdom.—2 Cor. 4:4.

Wave after wave of commercial, materialistic advertising brainwashes the population into thinking they must keep up with the Joneses. Even professed Christians can be affected. Satan is putting on

the greatest propaganda campaign of all time in his efforts to capture men's minds. In these perilous days he has managed to transform the multitude into "lovers of pleasures." The news media, including billboards, combine to promote the idea that pleasure and material possessions are the sole legitimate goals in life.

One of the Devil's cleverest schemes is to have countless multitudes submit to brainwashing for hours on end—a process that flashes before their eyes scenes of horror, scenes deluging the mind with rape, murder, larceny, arson and every other crime. Yes, the brainwashing is done by means of television programs. To protect their minds from such onslaughts, Christians need to use selectivity when it comes to enjoying TV programs.

Abuse of sex is another of the Devil's weapons. Sex is used to sell every kind of product. Adultery, fornication, homosexuality are all rampant, and even clergymen are excusing such immoralities. Plays and motion pictures get bolder and bolder as they depict on stage and screen sex intimacies that are legitimate only in the privacy of the marriage bed. As the apostle Paul accurately described it, peoples of the nations "walk in the unprofitableness of their minds," "having come to be past all moral sense." (Eph. 4:17-19) And Satan's battle for men's minds continues without letup.

#### BE ON GUARD!

Remember! The Devil is after your mind! He aims to capture you and corrupt your thinking. How can you thwart him? By guarding your spirituality. "For the minding of the flesh means death, but the minding of the spirit means life and peace." (Rom. 8:6) You need to have God's law in your heart and mind, something that is achieved only by good associations, by Bible study and prayer. Only

thus can you "brace up your minds for activity."—1 Pet. 1:13.

Another way you can foil Satan's bid for your mind is by following this wise counsel: "Make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism. but with lowliness of mind considering that the others are superior to you." "Keep this mental attitude in you that was also in Christ Jesus." (Phil. 2:2, 3, 5) Yes, a mind unified with fellow Christians and lowliness of mind are the characteristics of Jesus' true followers. Pride must be avoided, for the one who is proud refuses timely counsel and walks head on into disaster. The Bible describes such a one as "puffed up with pride, not understanding anything, but being mentally diseased." -1 Tim. 6:4.

Laziness of mind is another trap that can bring people under Satanic control. "Well, I'm just not a student," someone may say. Then apply yourself the harder. There is no easy way. Our minds must keep alert to remain up-to-date as to God's will and way. We do not want to be like the Jews of the first century who rejected God's Son because "their mental perceptions were dulled."—2 Cor. 3:14.

Nor can we be double-minded, 'indecisive and unsteady in all our ways.' (Jas. 1:6-8) Yet some, in contact with Jehovah's people for many years, never get to the point of dedication and baptism. They enjoy the company of Jehovah's witnesses, but never become one. Such ones are not fully equipped to resist the Devil's machinations. Without the spiritual suit of armor from God, without the aid of his spirit that rests upon his organized, active worshipers, they are vulnerable to Satan's onslaught upon their minds.—Eph. 6:13.

Some hold back from being active Wit-

nesses to God's truth. Why? Because of fear-fear of neighbor, of relatives, of employer. That spirit of fear lays them open as easy targets of the Devil. But love of God can dispel that fear. (1 John 4:18) And what reasons there are to love him, because he is the one who makes the gift of eternal life available, and he is the one who offers us deliverance through the end of Satan's entire system of things! The fearful, cowardly ones are destined to share the fate of Satan and his demons. (Rev. 21:8) Wise thinking, thinking that causes one lovingly to submit one's life to God's requirements, is what will defeat the devilish attempts to enslave your mind.

Work hard to foil his attempts upon you. When wrong desire fills your mind, ask yourself, Am I going to give Satan the victory over my mind? When anxiety or greed over material things assails you, ask, Who is controlling my mind? When anger rises up, inquire, Who is gaining control of my mind now?

Take advantage of all of Jehovah's provisions for your protection against Satan's cunning moves. Follow the fine example of the apostle Paul and accept his counsel: "Brothers, I do not yet consider myself as having laid hold on it [God's reward of life]; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Jesus Christ. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. And the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 3:13-15; 4:7) Guard your minds, refuse to capitulate to Satan, and Jehovah will reward you with rich blessings.

# WHY SERVE JEHOVAH?

Is IT just in recent times that you have taken up the service of Jehovah? Are you finding pleasure in it? No doubt you are, because there is much satisfaction that comes from doing the will of God, and association with other persons who engage in upright conduct and who truly love one another surely makes life pleasant.

But will you endure in Jehovah's service? That depends to a considerable extent on why you are serving Jehovah. If you truly love Jehovah and serve him out of a heart that is filled with appreciation for what he has done, perseverance in his service will not be difficult. But if anyone takes up the service of God with the thought that he is going to serve until a particular year and, if God has not put an end to the wicked system of things by that time, then he will quit, he obviously has a wrong motive. And, while there are many benefits that come to one who serves Jehovah and it is important to appreciate them, if a person serves only for what he gets out of it, then he may guit when faced with hardship and persecution.

Why, then, should we serve Jehovah? There might be said to be three basic reasons for serving Jehovah, and which reasons serve as a threefold cord that is not easily broken.—Eccl. 4:12.

#### THE WISE THING TO DO

Serving Jehovah is the wise thing to do. Why so? Because, first of all, we can enjoy nothing without life, and Jehovah has made life, yes, everlasting life, dependent upon our serving Him. A wise person wants to live; in fact, Jehovah put in us a love of life. The way to choose life is by loving Jehovah, listening to him, sticking to him. Yes, "the wages sin pays is

death, but the gift God gives"—to those who serve him—"is everlasting life by Christ Jesus our Lord."—Rom. 6:23; Deut. 30:19, 20.

Serving Jehovah is also the wise thing to do because it sets one free from many forms of bondage. To serve Jehovah one must become a disciple of Jesus Christ, and he promised freedom to his disciples. (John 8:31, 32) He who lives a life of dedication to Jehovah God becomes free from selfish ambitions, from the fear of man, from bondage to false religion and from the love of money, which "is a root of all sorts of injurious things." He also becomes free from bondage to sin. He no longer lets sin rule as king in his mortal body to obey its desires.—1 Tim. 6:9, 10; Rom. 6:12-20; Heb. 13:6.

To serve Jehovah God is also the wise course because it means safety and security. As the writer of Proverbs so well noted: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." And since, as the apostle John noted, 'the whole world is lying in the power of Satan,' our only protection from him is to serve Jehovah. Yes, unless you are serving Jehovah God you are serving the Devil, and how foolish it is to serve your worst enemy!—Prov. 18:10; 1 John 5:19; 2 Cor. 4:4.

True is the saying, "the blessing of Jehovah—that is what makes rich, and he adds no pain with it." (Prov. 10:22) By serving Him one learns to live in a way that is conducive to mental and physical well-being. (1 Tim. 4:8) One also becomes part of a large family of Christian brothers and sisters who are devoted to Jehovah's principles of truth and righteousness. As Jesus promised, those who leave all to be

his followers will receive a hundredfold now in this period of time, mothers, sisters and brothers.—Mark 10:28-30.

Moreover, the wise person appreciates happiness, and the service of Jehovah means the greatest happiness. How so? In that "there is more happiness in giving than there is in receiving," and to serve God today largely means giving of one's time, energy and means to tell others about God's kingdom.—Acts 20:35; Matt. 24:14.

#### THE JUST, THE RIGHT THING TO DO

An even stronger reason for serving Jehovah is that it is the right thing to do. We owe Jehovah God our service. How so? Because, first of all, he is the Sovereign Ruler of the universe. All lawful authority resides in Him. He has the right to tell all his creatures what they may and may not do. As the prophet Jeremiah expressed it: "To earthling man his way does not belong. It does not belong to man who is walking even to direct his step." More than that, as the Creator of all things seen and unseen, he is the Owner of all his creatures. They are settlers on God's earth, on his property. "It is he that has made us, and not we ourselves." It is only right therefore that we serve Jehovah's purposes and not our own selfish ones.—Jer. 10:23: Ps. 100:3.

More than that, Jehovah God not only gave us life in the first place but also sustains our life, furnishing sunshine and rain and all else necessary to continue living. As the apostle Paul told the Greek philosophers on the Areopagus or Mars' Hill: "For by him we have life and move and exist."—Acts 17:28; Ps. 36:9; Matt. 5:45.

Serving Jehovah God is simply giving him what is his due, what we owe him. Most fittingly, therefore, Jesus said: "Pay back... God's things to God." (Mark 12: 17) God gave us life, and our intellectual, emotional and physical faculties and ca-

pacities. These we must pay back to him by serving him. It can be no other way. By the very nature of things we can fit into God's arrangement of things only if we obey his two great commandments, to love Him with our whole heart, soul and mind, and to love our neighbor as ourselves. (Matt. 22:37-39) So we should serve Jehovah God because it is the right, the honest, the just thing to do. We owe him our service. This may be said to be the second strand of this threefold cord.

#### THE LOVING THING TO DO

However, the best of all reasons for serving Jehovah is that it is the loving thing to do; to serve him out of loving gratitude not only because of what he has done for us but also because of who he is.

Jehovah God is the most just, the wisest, the most loving Master that anyone could possibly serve. In ancient Israel when a bond servant found himself blessed with an unusually kind, loving and considerate master, he might not want to be set free after his time of servitude was over. If so, he could ask to remain as a bond servant for the rest of his life because of his love for his kind master. Jehovah God is such a loving, kind and considerate Master that every one of his creatures should out of love for him want to continue as his bond servant forever.—Deut. 15:12-17.

Yes, sheer loving gratitude should cause us to want to serve Jehovah God. He is the Giver of every good gift and perfect present. (Jas. 1:17) He himself is love, the very embodiment of unselfish, principled affection. (1 John 4:8) He loved the world of mankind so much that he sent his only-begotten Son to earth to die for human-kind, to be the Lamb of God that takes away the sin of the world. As the apostle wrote: "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son [to die] for our

sins."-1 John 4:10; John 1:29; 3:16.

Not only love for Jehovah God but also love for our fellowman should make us want to serve Jehovah. The greatest possible good we can do for our neighbor is to help him take in knowledge of Jehovah God and Jesus Christ. Why? Because as Jesus himself said, "This means everlasting life"—and what greater blessing can one receive than the prospect of everlasting life?—"their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.



• We have received quite a number of inquiries from married persons asking about sexual matters, as a result of views that have been widely publicized by worldly sources. These questions have dealt with conjugal acts, birth control, sterilization and abortion. We herein comment on such matters to the extent that we feel authorized to do so.

Marriage stems from a divine source, Jehovah God. It was man's Creator who provided a wife as a complement for Adam. Was this just for platonic companionship, devoid of sexual acts between husband and wife? Not according to the Bible. It says that God instructed the first pair: "Be fruitful and become many and fill the earth."—Gen. 1:28.

This helps us to see how Jehovah himself looks at marriage. It has as a primary purpose reproduction or childbearing. (Gen. 1:28; 2:18) This was not to be accomplished by parthenogenesis, the development of an egg without fertilization. Rather, obeying God's instructions necessitated sexual relations or conjugal acts between the man and his wife. Thus, such chaste and pleasurable intimacy ought not be

Truly, serving Jehovah God is the wise thing to do, for it offers many rewards both now and in the future. A better reason for serving Jehovah is that it is the right thing to do. And the best of all reasons to serve Jehovah is because of love, because of loving appreciation of who He is and what he has done and will yet do for us. These three basic reasons can truly serve as a threefold cord, both for causing one to serve Jehovah and for keeping our service to Jehovah unbroken regardless of the time remaining for this system of things.

viewed as wrong or ignoble. It is honorable and sacred, a means to transmit human life. The Bible plainly shows, though, that among Christians intercourse must be restricted to between a husband and his wife. The Creator condemns sexual relations outside of this sphere: "God will judge fornicators and adulterers."—Heb. 13:4.

Nonetheless, knowing that marital relations also serve to satisfy passionate desires, some persons have asked about certain sexual practices. We have been obliged to respond that it is not the place of outsiders to dictate to a married couple as to what they will do in this intimate aspect of their marriage.

The male and female sex organs were provided by God to be used in fulfilling the noble assignment to be "fruitful and become many." We need not describe how these organs cooperate to that end. Their design is quite apparent. Married persons recognize the obvious way in which the husband's organ fits into his wife's birth canal to serve the serious purpose of reproduction.

Some have contended, however, that absolutely anything done between husband and wife is permissible. However, that view is not supported in the Bible. In Romans 1:24-32, where it speaks of both men and women who participated in immoral sex practices, including lesbian and sodomite acts, the Bible mentions a "natural use of the female." Thus it shows that to indulge in such perverted use of the reproductive organs so as to satisfy a covetous desire for sexual excitement is not approved by God.

This would also be true in connection with married couples; they should not pervert this "natural use of the female." In many places even the law of the land backs this up, making certain acts between husband and wife illegal. For example, speaking about the United States, Time of August 8, 1969, observed: "Sodomy is illegal in nearly every state, even between spouses." (Those who have not learned how such perversions are practiced ought to be grateful for that, for Jehovah God urges Christians to "be babes as to badness."—1 Cor. 14:20.)

In view of their mutual needs marital relations are a way for husband and wife to express tender love and deep affection for each other. Would it be consistent with that selfishly to ask one's mate to share in a degradation of the reproductive organs, acting in a way that the mate found to be repulsive, just so as to gratify one's own senses? Would that be the tender, loving course? No sane person would abuse his or her own human body, or force upon it a practice that was revolting. The Scriptures speak of husband and wife as one flesh. (Eph. 5:28-31) So would a sane and loving husband or wife request sex acts that the other mate rightly regarded as unnatural and disgusting? Obviously authority over the body of one's mate is not unlimited or unaffected by Bible principles.—1 Cor. 7:1-5; Prov. 5:15-19.

Sometimes individuals feel that self-control as to sex is necessary for a single person but that once one is married it is not needed. This view, however, is not correct. Self-control is a fruit of the spirit and it should be manifested in all of one's dealings. (Gal. 5:22, 23) The fact that usually the male has the greater sexual desire suggests that he display a greater measure of self-control, even though his wife lovingly wants to satisfy him. He should assign her "honor as to a weaker vessel, the feminine one." (1 Pet. 3:7) And in part he can do this by recognizing that her sexual nature is different from his. Dwelling with her "according to knowledge," he ought not think only of quickly satisfying himself however and whenever he wants, but he should be considerate of her both physically and emotionally.

However, beyond the above observations about conjugal acts we cannot go. With love, respect and unselfishness, marriage mates themselves must decide what they will do. They can keep in mind the importance of self-control and that "there is more happiness in giving than there is in receiving."—Acts 20:35.

Related to this matter is the question of birth control. As we mentioned at the outset, reproduction is a prime purpose of marriage, according to the Bible. We firmly believe that children are a blessing, or as Psalm 127:3 puts it: "The fruitage of the belly is a reward." Does this mean, though, that all Christians are obliged to marry and produce children? Are God's servants today responsible to apply personally the instruction God gave Noah and his sons, "Be fruitful and become many and fill the earth"?—Gen. 9:1.

No, the Bible does not say that this is an obligation today. Jesus himself pointed out that certain disciples would avoid marrying "on account of the kingdom of the heavens." (Matt. 19:10-12) And under inspiration the apostle Paul specifically explained that singleness affords greater freedom for serving the Lord. (1 Cor. 7:32-34, 38) Some married Christians, too, in order to enjoy greater freedom to serve God, or for health or economic reasons, have decided to limit the size of their families by practicing birth control. The Bible does not directly discuss birth control, and so each couple can consider the above points and reach their own conclusion. Those who seek to avoid having children now are not violating any command of God to Christians, but neither are those who do have offspring now acting improperly in doing so. -Gal. 6:5.

There are numerous birth-control methods. It is not our place as a Bible society to recommend or endorse any of these. If a married couple want to practice birth control—and let us emphasize that this is entirely a personal decision—they have to conclude how to do that. There might be physical side effects from certain contraceptive methods. Hence, that should be considered. Another aspect to evaluate is whether a particular method might violate Christian principles in some way.

For instance, scientists themselves are not sure of the mode of operation of the intrauterine device (IUD), sometimes called the "loop" or "coil." A 1968 report from the United Nations World Health Organization stated: "Whether or not the presence of an IUD affects fertilization in the human female has not been conclusively demonstrated. . . . The findings in other species suggest that the prevention of egg-sperm union [conception] in the [fallopian] tube is not the explanation of the antifertility action of IUD's in mammals." (Technical Report Series No. 397, page 11) IF this device

THE NEXT ISSUE

Get to Know the God of Truth.

The Implanting of the Word.

Some Men Became Believers.

allows conception but interrupts the development of the fertilized ovum at some later state, it would amount to abortion from a Biblical standpoint. (Abortion will be considered later.) We as a Society have not performed experiments with IUD's and so cannot say one way or the other. The individual couple must weigh the factors and be willing to shoulder before God the responsibility for their decision.

One contraceptive measure that has many supporters in the world is voluntary sterilization. Surgical operations have been devised by which a male or a female can be rendered sterile for

birth-control purposes. Sometimes these operations are termed "temporary" in that it is claimed that they can be reversed. But the fact remains that among the reported 4 percent who seek such a reversal, less than half are

successful and even then there are for women extraordinary risks with subsequent pregnancies. With good reason, then, one writer observed that "sterilization must be considered a permanent, irreversible procedure." (We are, of course, referring to an operation with sterilization as its objective, not an operation to remove diseased tissue such as cancer of the womb. In this latter situation, the loss of one's reproductive ability might be a sad and possibly unavoidable result, and not the purpose of the operation.)

Whether called "temporary" or not, just what is the Bible view of sterilization? God did not allow sterilization among the Israelites. To the contrary, he forbade his nation to make eunuchs, saying: "No man castrated by crushing the testicles or having his male member cut off may come into the congregation of Jehovah." (Deut. 23:1) Further, he gave laws that protected the reproductive powers. If a married woman endangered the reproductive powers of a man in a fight, she was severely punished for her act.—Deut. 25:11, 12.

It is true that Christians are not under the requirements of the Mosaic law. (Rom. 6:14) But does one really want to know God's thinking on the matter of sterilization? The above information is the only indication we have in the Bible. Those who are spiritually mature deeply appreciate having insight into God's view

so they can guide their steps accordingly. True, to some persons sterilization might seem to be a course that would require less in the way of self-control or would avoid the dangers associated with pregnancy for a woman in poor health, but note the attitude reflected in Psalm 143:10: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." Mature Christians today manifest that same attitude in making their decisions.

One final matter appropriate to this discussion is abortion. There is an increasing clamor

in the world for reform of laws on abortion. Proponents often state that abortions should be legalized when a licensed physician "believes there is substantial risk that continuation of the pregnancy would gravely impair the physi-

cal or mental health of the mother or that the child would be born with grave physical or mental defects," or some variation of this. We do not take sides one way or the other in this legal matter, but we can comment on what the Bible says that relates to the question of whether abortion is licit for a Christian.

Fundamental to this question is the Biblical view that life is a gift from God and is sacred. Both to Noah as the progenitor of the post-Flood human race and to the nation of Israel Jehovah forbade murder or the taking of the life of another human. (Gen. 9:5, 6; Ex. 20:13) But when does a human life begin? Theologians and scientists have argued this point back and forth. However, what is of concern to Christians is Jehovah's view.

According to God's law given through Moses the developing human fetus or embryo was considered a life or soul. God declared: "In case men should struggle with each other and they really hurt a pregnant woman and her children do come out but no fatal accident occurs, he is to have damages imposed upon him . . . But if a fatal accident should occur, then you must give soul for soul." (Ex. 21:22, 23) Note that God did not say that this applied only after a certain number of weeks of the pregnancy had elapsed. If the woman had conceived and was pregnant, action that resulted in killing the developing child in her—that which would in time under normal circum-

stances live as a separate soul—would be murder.

Consequently, abortion simply to get rid of an unwanted child is the same as willfully taking a human life. (1 John 3:15) The same is true when it comes to getting an abortion just because a doctor theorizes that allowing the pregnancy to go full term will be harmful to the health or life of the mother.\* It is good to remember that medical opinions, no matter how sincerely motivated, are still opinions. According to a UPI report, one woman in Hull, England, had such a serious heart problem that she had to rely on an electric device to stimulate her heart. After she became pregnant doctors said "the strains of labor would be too much." They advised her to have an abortion. Yet she refused to have an abortion. She sought medical aid to stay alive. Finally she gave birth to a healthy daughter and, holding the newborn child in her arms, said: "She's worth the risk."

Because of the effects of imperfection there are dangers associated with every human pregnancy. How grateful we can be that God has promised to change things in the future, restoring human perfection and health, even resurrecting those who have been faithful to him. So surely it is the wise course today to do what one can to preserve the degree of life and health one has, but to avoid doing anything that would result in forfeiting one's hope for eternal life in perfection.—Matt. 16:25-27; Rev. 21:8.

In conclusion, let us mention that we realize that when it comes to birth control and marital relations there are many personal views. We have not tried to discuss all such nor will we. This consideration is to set forth what we find in the Bible. Some persons might desire us to give them more detailed advice on these topics or make decisions for them. This we cannot do. It is our hope, though, that this discussion will prove helpful.

## 3

### **ANNOUNCEMENTS**



#### FIELD MINISTRY

What would you do if you knew that your friends, loved ones and neighbors were in danger of losing their lives? You would warn them, would you not? This is what Jehovah's witnesses are now doing in helping people to see what the Bible says about the impending destruction of this system of things and how they can enjoy God's protection during that time. Jehovah's witnesses are happy to assist lovers of truth by means of a free home Bible study. Throughout December they will also be offering to interested persons a copy of the New World Translation of the Holy Scriptures, along with a copy of the 192-page book Is the Bible Really the Word of God?, for \$1.25.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 4: "Go . . . Make Disciples . . . Baptizing Them," [1-28. Page 745. Songs to Be Used: 61, 63.

January 11: "Go... Make Disciples... Baptizing Them," [29-32, and "Make Disciples" —Till When? Page 753. Songs to Be Used: 62, 64.

<sup>\*</sup> If at childbirth a choice must be made between the life of the mother and that of the child, it is up to the individuals concerned to make that choice. Some in this situation have decided to save the life of the mother because of her importance to her husband and her other children, if any. However, advances in medical procedures in many nations have made this situation very rare.