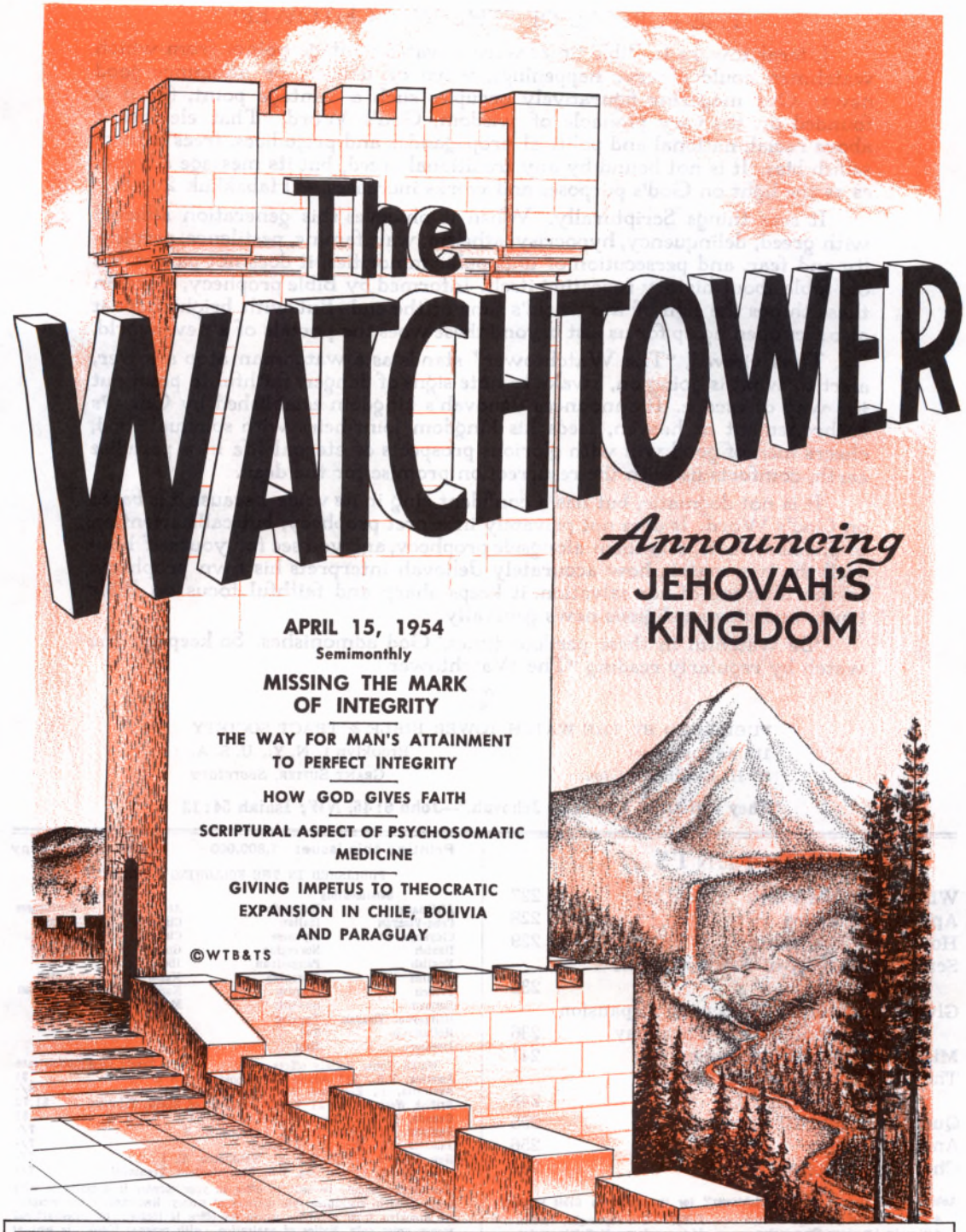

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV April 15, 1954 Number 8

WHERE IS "THIS FAITH" FOUND?

AMONG the many illustrations Jesus gave to drive home the points he was making was one that stressed the need of faith and persistence in prayer. It told of a certain judge who neither feared God nor respected man and whom a certain widow continually troubled with the plea to have justice rendered to her. Finally this judge said: "Although I do not fear God or respect a man, at any rate, because of this widow's continually making me trouble, I will see that she gets justice, so that she will not keep coming and brow-beating me to death."—Luke 18:1-5, *NW*.

Making application of this illustration Jesus assured his hearers that if an unrighteous judge would give heed to the continual pleading of this widow, "certainly, then, shall not God cause justice to be done to his chosen ones who cry aloud 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 this faith on the earth?"—Luke 18:6-8, *NW*.

How is this faith that God will cause justice to be done to his chosen ones manifested? Merely by continuing in prayer? No, but rather primarily by continuing in a faithful course of action, for should one compromise to avoid persecution he would no longer have any need to pray to God to have justice done. One who compromises to avoid persecution shows that he does not believe that God will cause justice to be done to his servants; and, more than that, thereby he loses his evidence of being one of God's Christian ministers. As Paul wrote Timothy, "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted," even as Paul was. That Paul considered being persecuted as evidence of one's being a Christian minister is also seen from his second letter to the Corinthians: "Are they ministers of Christ? . . . I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often."—2 Tim. 3:12; 2 Cor. 11:23-27, *NW*.

Paul, by thus enduring persecution, showed that he had faith that God would cause justice to be done, and so did the others in his day who, like him, continued faithful in spite of stress. But what about our day? Where is this faith to be found? Among the highly respected organized religions? In answer consider the course of the Polish bishops who in December, 1953, signed an oath pledging allegiance to the Polish People's Republic and that they would not do anything against its interests, and concerning which the Vatican organ *L'Osservatore* stated:

"The reports that the Polish Bishops have taken an oath must be judged against the background of the general climate that

has been created in these last months. . . . Violence and falsehood, perfidy and hypocrisy, blandishments and blackmail are closely interwoven to oppress the Church. An oath taken under such conditions is objectively invalid. . . ."

The point the Vatican organ makes may be true from a technically legal standpoint, but may it not well be asked, If the bishops really had "this faith" would they have yielded under the pressure of violence and blackmail, or succumbed to Communist hypocrisy, perfidy, falsehood and blandishments and signed that compromising oath?

In view of the foregoing incident, which may be said to be quite typical, must the answer to Jesus' question as to whether upon arriving he would find "this faith" upon the earth be in the negative? Not at all. No? Then where can "this faith" be found? The 1954 *Yearbook of Jehovah's Witnesses* gives eloquent reports of integrity-keeping in Iron Curtain countries as well as in other totalitarian lands, such as the Dominican Republic.

For instance, in East Germany the Communists have sneered, "We shall see who can hold his breath the longest," and upward of two thousand witnesses of Jehovah have been arrested and at the present time more than a thousand are still incarcerated, with an average prison sentence of six and three-quarters years each. Has this caused them to compromise in the slightest? It has not.

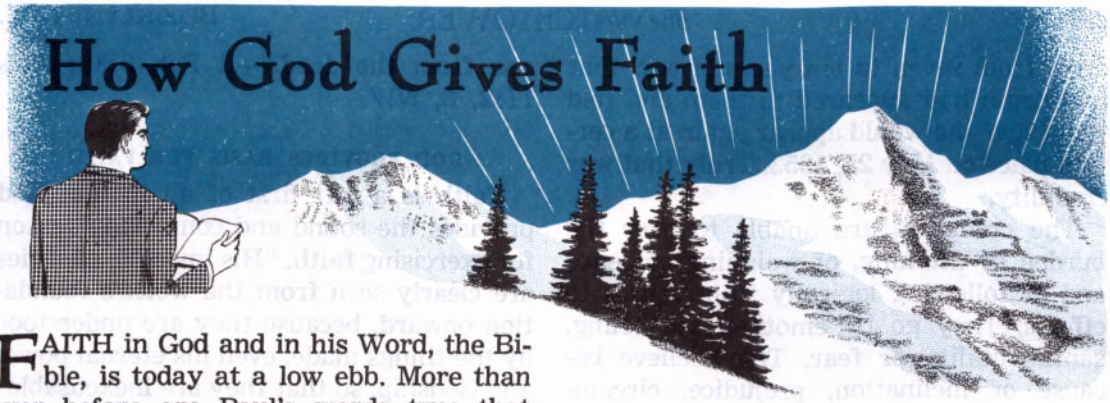
For another striking example of Christians' having "this faith," note the report from Poland: "In this fight for peace no one should feel too young or too old, even a six-year-old child or a man of a hundred years can successfully engage in this battle if he but wishes to. Such do not worry about the loss of their health or even their life and they have overcome the fear of police clubs and of prisons. The enemy's purpose is to stop the work by arresting the leaders of this wonderful movement for freedom [but] in spite of all we are constantly endeavoring to improve the organization and setting new quotas, which we have not only been reaching but even surpassing. . . . You do not need to worry about us, because our older brothers reared us carefully and we are able to take care of ourselves in all the problems of life in spite of the fact that we are young."

More reports could be quoted from the *Yearbook* but the foregoing should suffice to prove that at the present time there are Christians on earth who have such strong faith that God will cause justice to be done to them that they 'do not worry about the loss of their health or even their life and have overcome the fear of police clubs and of prisons.' The Communist tactics of violence and blackmail, perfidy and hypocrisy, falsehood and blandishments that have been so effective against the Polish bishops have proved futile when directed against the Christian witnesses of Jehovah.

APOLOGY ACCEPTED

● The January 15, 1954, issue of *The Watchtower* published an article entitled "Do You Respect Plagiarists?" It exposed repeated plagiarism of articles from our publications by a Churches of Christ minister and a Churches of Christ editor, these plagiarized articles appearing as their own in the *Gospel Broadcast*, a Churches of Christ paper published in Dallas, Texas. When this practice of plagiarism was made public in *The Watchtower* a written apology was received by us from the minister and the editor, which we accepted. The February 11, 1954, issue of *Gospel Broadcast* published the exchange of letters.

How God Gives Faith



FAITH in God and in his Word, the Bible, is today at a low ebb. More than ever before are Paul's words true that "faith is not a possession of all people." —2 Thess. 3:2, *NW*.

Why do some persons have faith and others not? Some hold that faith is a gift that God arbitrarily gives or withholds. To support their position they like to quote Paul's words at Ephesians 2:8 (*NW*), where he tells the Christian that he is "saved through faith; and this not owing to you, it is God's gift."

But note in the context that Paul is not discussing faith so much as God's undeserved kindness, and that it is by this undeserved kindness he has made the arrangement of salvation through faith. This fact is shown by the complete verse: "By this undeserved kindness, indeed, you have been saved through faith; and this [arrangement] not owing to you, it is God's gift."

The kind arrangement that comes through Christ Jesus and that takes account of faith is the gift. It is through this arrangement rather than by works of the law that salvation was to come to those manifesting faith in it. So the entire arrangement for Christian salvation was by God's undeserved kindness, and through faith in it rather than faith in works under the law are Christians saved. The divine arrangement without individual faith in it would bring no salvation to individuals. The two go together; and with the gift of everything that is embraced in Jehovah's arrangement he also provides the means of having the necessary faith in the arrangement. The arrangement places a value on faith so that salvation results. We must use the means to get faith.

CREDULITY NOT FAITH

Much that passes for faith is not faith but credulity, and there is a world of difference between faith and credulity. Credulity, we are told, is "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded; in general, a disposition, arising from weakness or ignorance, to believe too readily, especially impossible or absurd things." And to be credulous is to be "uncritical with regard to beliefs; easily deceived; gullible."—*Century Dictionary and Cyclopedia.*

Since credulity thrives on ignorance, it is not surprising to find much credulity in Roman Catholic Latin America, which, according to the *United Nations World,* October, 1951, is two thirds illiterate. Thus the news that the virgin Mary was to appear at a certain location was featured in the press and radio programs of Puerto Rico, causing some 100,000 to make a pilgrimage to the place, only to be disappointed. And what was the basis of all this excitement? The statements of a few chil-

dren, from seven to ten years of age, that the virgin had appeared to them and told them that she would appear again at a certain place on May 25, 1953. Truly that was credulity.

The credulous are unable to bear the burden of thinking, of weighing evidence and of following logically from causes to effects. They go by emotion, by feeling, sentimentality or fear. They believe because of inclination, prejudice, circumstances or hope of reward, and so are subjective instead of objective in religious matters.

In striking contrast with such, the Christian bases his faith on sound authorities and clear reasoning. His faith consists of knowledge and confident reliance upon it, being "the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1, *NW*) Faith views the evidence objectively, in love of the truth, and so swallows neither the unsupported assertions of "scientists" nor the traditions peculiar to organized religion.

God expects us to reason, to think. That is why he counsels, "Come now, and let us reason together." And why Paul wrote Timothy, "Give constant thought to what I am saying." "Ponder over these things." —Isa. 1:18; 2 Tim. 2:7; 1 Tim. 4:15, *NW*.

It is because of his lack of knowledge based on sound authority and clear reasoning that the credulous person says: "I never argue religion." But the person with a sound basis for his religion can discuss it with others, and in fact is urged to do so, 'to be always ready to make a defense to everyone that demands of him a reason for the hope that is in him.' He follows the example of Paul who searched out the Jews at their synagogues where 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."—1 Pet. 3:15; Acts 17:2, 3, *NW*.

GOD PROVIDES BASIS FOR FAITH

Faith is a gift first of all in that God provides the sound and compelling reason for exercising faith. "His invisible qualities are clearly seen from the world's foundation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable" for not exercising faith. (Rom. 1:20, *NW*) Yes, all nature, its beauty, magnitude, design and symmetry, its many balances without which life would not be possible on this earth, and our very bodies, 'so wonderfully and fearfully made,' unite to give eloquent testimony to the existence of the Creator as well as to tell us of his attributes.—Job 38 to 41; Ps. 139:14.

For like sound and compelling reasons the Christian exercises faith in the Bible, all of it. To say, as once did a prominent Brooklyn clergyman: "I read the Bible the way I eat fish" (meaning that he discarded that which he thought was not true, not edible), is to admit having no faith at all in the Bible, but only in one's judgment.

The sixty-six books of the Bible present a harmonious theme throughout, though written by some thirty-five different writers from all walks of life, over a period of many centuries, and in various lands and languages. They manifest a frankness, honesty and candor that stamps them as truth, and their historical accuracy has time and time again been verified by the findings of geologists and archaeologists. And above all, the fulfillment of many of the Bible's prophecies stamps it as being of divine, not human, origin.

The Bible gives us a reasonable explanation of man's origin and shows how sin entered into the world, why God has permitted evil to continue, and what man's destiny is. Its theme is the kingdom of God

by means of which Jehovah will vindicate his name and supremacy and bless men of good will. Those who apply its principles to their lives find them both practicable and practical. The greatest man that ever lived said concerning it, "Your word is truth," which fact alone is sufficient reason for our faith in it.—John 17:17, *NW*.

ACQUIRING THE GIFT OF FAITH

To acquire the gift of faith we must do something about it. God does not in some supernatural and arbitrary way bestow faith upon us. God having provided a basis for our faith it is up to us to acquire the knowledge that makes faith possible, even as Paul states: "Faith follows the report"; that is, the report or knowledge contained in God's Word. (Rom. 10:14-17, *NW*) That means that we must study God's Word.

But study alone is not enough; we must have, first of all, the right heart attitude. The clergy of Jesus' day studied God's Word and yet it did not benefit them; they were unable to believe in Christ Jesus. Why? Because, as Jesus told them: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?" Desire for selfish gain will blind us so that we shall not be able to exercise faith.—John 5:39, 44, *NW;* Jer. 17:9; Mark 4:19.

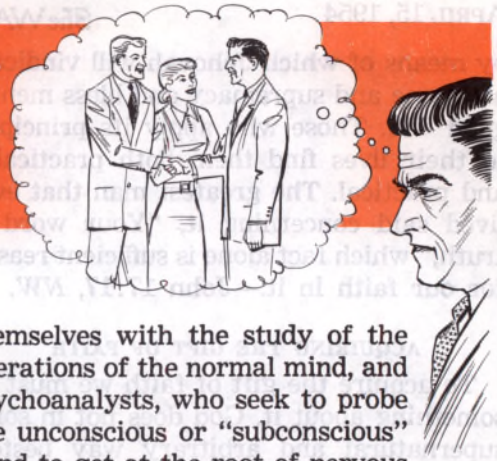
However, even the right heart attitude and study are not enough for us to acquire faith. We must understand what we study if we would have faith, and to understand the Bible we need help; even as the Ethiopian eunuch indicated to Philip when he asked, 'How can I understand unless someone should guide me?' That is why God gave the Christian congregation "some as apostles, some as prophets, some as missionaries, some as shepherds and teachers," so that we may "all attain to the oneness in the faith and in the accurate knowledge of the Son of God." For this purpose God has provided at the present time a "faithful and discreet slave" organization having a publishing agency, the Watch Tower Society. (Acts 8:30-35; Eph. 4:11, 13; Matt. 24:45, 46, *NW*) Since God provides all this help for us to gain faith in this sense also, faith is a gift.

Nor may we overlook the holy spirit or God's active force, without which we could not understand God's Word and so would not have faith. " 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." (1 Cor. 2:9, 10, *NW*) The holy spirit being a gift, the faith that results from it is a gift from this standpoint also.

This matter of faith as being a gift from God and yet not arbitrarily or miraculously so but requiring effort on our part may be illustrated in various ways. For example, we pray, 'Give us our daily bread,' and we thank God for what he provides, and yet he does not provide apart from our own efforts; for as Paul plainly stated: "If anyone does not want to work, neither let him eat."—Matt. 6:11; 1 Thess. 5:18; 2 Thess. 3:10, *NW*.

Thus we see that faith is a gift in that God provides the basis for faith, the book of nature and his written book, the Bible. He also provides an organization and his holy spirit to help us to gain this faith. But we must also do our part, we must approach the study of the Bible with the right heart attitude, we must study to gain the knowledge contained in the Bible, and then we must confidently rely upon it, that is, act in harmony with it; for unless we do that, we still would not have the gift of faith, because "faith without works is dead."—Jas. 2:26, *NW*.

Scriptural Aspect of Psychosomatic Medicine



FOLLOWING righteous principles can have a good effect upon our bodies, not as a direct reward from God, but because of the vital relationship between our minds and bodies. This relationship is termed psychosomatic (mind, *psyché,* and body, *soma*). It must be, then, that the converse is also true, following unrighteous principles can have a deleterious effect upon our bodies. We can function at our best only when in harmony with God's righteous principles.

Before considering the Scriptural aspect of psychosomatic medicine let us note that recognizing such does not imply full acceptance of all that is claimed for the "psychosomatic tendency in medicine." 'Disease is not all in your mind,' as a popular book by that title clearly shows; and the psychosomatic principle works both ways, for the body can and does affect the mind.

To speak of the Scriptural aspect of psychosomatic medicine may sound like heresy to many psychiatrists, but that the effect of the mind upon the body is essentially a question of morals, of conduct, of behavior, is implied by none other than Dr. Seguin, in his book *Introduction to Psychosomatic Medicine.* According to him this new tendency in medicine should be called "ergasiology," which means "the science of behavior in a broad sense." For the Christian, behavior is to be governed by Scriptural rules.

Psychiatrists, those concerned with the treatment of mental disorders (as distinguished from psychologists, who concern themselves with the study of the operations of the normal mind, and psychoanalysts, who seek to probe the unconscious or "subconscious" mind to get at the root of nervous disorders), classify emotions according to their effect upon the body. Thus Dr. O. S. English, of the Department of Psychiatry, at Temple University's school of medicine, lists the eight most harmful emotions as being: (1) need for love, approval and recognition; (2) anxiety; (3) hostility; (4) inferior feelings; (5) ambivalence, or a combined feeling of love and hate; (6) guilt; (7) ambition and (8) envy.

THE NEED FOR LOVE

Why should the need for love, approval and recognition be first on the list as doing the most harm to most people? Because God has made us so that love is essential to our well-being. Regardless of our calendar years, regardless of our physical and mental growth and maturity, we are still falling far short unless we also reach maturity as regards our emotions, and especially love. In earliest infancy the importance of love cannot be overstressed; infants have died who had all they needed except sufficient mother love. As a child grows older, lack of parental love may cause it to have asthma or some form of skin ailment; ways in which a child feels insecure, because of a lack of love, may affect its physical health.

In infancy and early childhood it is the

parents' selfishness or thoughtlessness that causes the child to suffer from a lack of love; but as we grow older it is our own fault if we thus suffer from the need of it. It shows that we are not giving love, for to give love means also to receive it. Note the way the Scriptures point this out: "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." "There is more happiness in giving than there is in receiving." "A liberal man will be enriched, and one who waters will himself be watered." "A man who is kind benefits himself." —Luke 6:38; Acts 20:35, *NW;* Prov. 11:25, 17, *RS.*

The importance of love cannot be overstressed, and regardless of how insignificant our tasks may seem to be, if done out of love they are conducive to our physical well-being. By some it is termed "Eros" (love) or the creative instinct, and concerning it one Hutschnecker, in *The Will to Live,* says: "Love in its all embracing sense, as the Bible speaks of love, is the creative instinct." So, if we are suffering from the most harmful of all emotions, the need of love, then it is because we are not following the Scriptural instructions regarding the showing of love to others. "You must love your neighbor as yourself." —Matt. 22:39, *NW.*

ANXIETY—FEAR AND WORRY

The next most harmful emotion is anxiety, which includes fear and worry. That these can cause wrinkles and premature aging is well known, but not so well known is the fact that these make one more susceptible to disease. Thus two physicians, who made a protracted study of some 1,300 telephone operators in New York city, found that the women having the most illness were the ones who did the most worrying, being widows and divorcees with children to care for. Doctors have found also that anxiety slows down the heart beat as much as 27 beats a minute. The Bible shows that "men become faint out of fear" and the heart may stop. —Luke 21:26, *NW;* Isa. 13:7.

The Scriptural antidote is obvious, namely, faith. Note Jesus' counsel in this regard: "Quit being anxious about your souls as to what you will eat or about your bodies as to what you will wear. Who of you by being anxious can add a cubit to his life span? If, therefore, you cannot do the least thing, why be anxious about the remaining things? . . . you with little faith! So quit seeking what you might eat and what you might drink, and quit being in anxious suspense, for all these are the things the nations of the world are eagerly pursuing, but your Father knows you need these things." "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." And note also Peter's advice: "Cast all your anxiety upon [God], because he cares for you."—Luke 12:22, 25-30; Matt. 11:28-30; 1 Pet. 5:7, *NW.*

Fear also exercises a vicious power in our bodies, harming heart and stomach and taxing the ductless glands. Surgeons know that fear may mean the difference between success and failure of an operation. Here again the remedy is faith. As Paul reminds us, Jehovah "has said: 'I will by no means leave you nor by any means forsake you.' So that we may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?' " And some hundred times the Scriptures command, "Fear not."—Heb. 13:5, 6, *NW.*

Fear indicates not only a lack of faith

but also a lack of love. It betrays undue concern for our well-being. To the extent that we have love for God and our neighbor to that extent we shall be less concerned about ourselves. That is why John states that those who have love have freeness of speech, because "there is no fear in love."—1 John 4:17, 18, *NW*.

HOSTILITY

Hostility or personal hatred, whether expressed violently or suppressed, does harm to the body. The former may cause fatal heart attacks, severe attacks of indigestion and even strokes. As regards the latter, we are told: "Anyone who has a large assortment of repressed emotions, especially of the hate and fear variety, is tying up large quantities of ordinarily available emotion," and that they represent "a waste or dissipation of energy due to the faulty design of the personality." Also that "internalized hates cause disease of the internal organs and represent partial suicide."

The Bible refers to fits of anger as works of the flesh, which the Christian is to avoid. It reminds us that love does not get provoked and that greater is he that rules his disposition or temper, spirit, than he that takes a city.—Prov. 16:32; 1 Cor. 13:5; Gal. 5:20, *NW*.

God's Word also counsels us not to cherish resentment, not to carry "internalized hatreds" around with us. It tells us that to 'hate our brother is to be a murderer and that no murderer will gain eternal life.' "You must not hate your brother in your heart." "Let not the sun set with you in a provoked state." (1 John 3:15; Lev. 19:17; Eph. 4:26, *NW*) Hostility or personal hatred is actually a form of rebellion. It represents a desire to punish another, to work injury. It is unwilling to wait upon Jehovah to make an accounting but wants to take the law into its own hands. Note how this is brought to our attention in Moses' law, which, by the way, also shows us what the remedy is: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself." Rather than returning kind for kind we are instructed, "Continue to love your enemies, to do good to those hating you, to bless those cursing you." —Lev. 19:18; Luke 6:27, 28, *NW*.

In this connection, however, it must be observed that the Bible shows that there is such a thing as a proper hatred, a "perfect hatred," the kind of hatred that David had for those who hated God. (Ps. 139:21, 22) But such hatred does not harm us, because it is not coupled with a desire to personally work injury upon those hated, but rather results in a loathing of them, causing us to avoid having anything to do with them.

INFERIORITY FEELINGS AND AMBIVALENCE

Feelings of inferiority act as a depressant upon the human organism and are caused by having the mind centered upon oneself. Youth, lack of education, poverty, personal appearance or lowly station in life may cause one to feel inferior, but only if one is concerned with what others may think of him.

Of course, the remedy for such feelings is to get God's mind on the subject by recognizing that no one is perfect and that each one stands or falls to his own Master. Who has anything that he did not receive? None. The Christian, by reason of his knowledge of Jehovah and his purposes, and the privilege of serving as God's minister, occupies a most honorable position, that of an ambassador. So "let the lowly brother exult over his exaltation, and the rich one over his humiliation." Before God we are all on the same level.—Jas. 1:9, 10; Rom. 14:4; 1 Cor. 4:7; 2 Cor. 5:20, *NW*.

"Ambivalence" is defined as a combined feeling of love and hate. It seems strange that we should want to hurt the object of our affection, but such is often the case. Hate being the opposite of love, the term "ambivalence" seems to be a contradiction, unless we remember that even the Bible uses the term "love" in various senses, and that possessive, selfish, passionate desire are at times referred to as love. It harms us physically because of the anxiety and hostility that it engenders in us.

Adam's regard for Eve seems to have been turned into ambivalence. On the one hand she seemed more important to him than everything else, and on the other hand he did not hesitate putting the blame upon her for his disobedience. True love makes one humble; selfish affection makes one proud. Jealousy is a form of ambivalence, and "jealousy is cruel as the grave." And "he that is cruel troubleth his own flesh." (Song of Sol. 8:6; Prov. 11:17, *AS*) No question about it, just as we make ourselves happy by making others happy, so we make ourselves miserable when we let ambivalence make others miserable.

GUILT, AMBITION AND ENVY

The feeling of guilt is the punishment that an outraged moral sense or conscience inflicts upon the body in the form of anxiety, worry and fear. At times this punishment becomes so severe that the guilty one seeks escape by self-destruction.

For this injurious emotion there is also a Scriptural remedy. To regain a good conscience requires repentance, confession to God and to the one wronged, with the request for forgiveness. It also requires the exercising of faith in Christ's blood and making amends as far as lies within us. If we forgive others, we can trust that God will forgive us. At the same time humility is required, so as to accept the chastisement that comes upon us because of our sin. Having repented and set out on the right course, we must exercise faith that God has indeed forgiven us and not continually punish ourselves by going over past mistakes.—Matt. 6:4; 1 John 1:7; Phil. 3:13, *NW*.

Ambition or competition is a form of hostility, the desire to get ahead of the other fellow. It causes one to go to extremes and robs one of peace of mind. Thus the body's internal balance is upset, tensions are created and one is made more susceptible to disease. As someone has expressed it: "It is better to be poor and alive than to die of dyspepsia."

The Bible is filled with counsel against selfish ambition. "For what benefit will it be to a man if he gains the whole world but forfeits his soul [or life]? or what will a man give in exchange for his soul?" Riches have wings; rust corrodes them and thieves steal them. We cannot serve both God and Riches at the same time. The desire for selfish gain is a root of all sorts of injurious things, but godliness with self-sufficiency is a great means of gain. So let our lives be free from selfish ambition, being content with the things we have. —Matt. 16:26; 6:24, 34; 1 Tim. 6:6, 10; Heb. 13:5, *NW*.

Envy is the begrudging of another's blessings. King Ahab envied Naboth his vineyard, and those laborers who worked all day in the vineyard envied the generosity bestowed upon those who had worked only an hour. It harms the body because it robs one of peace of mind; it makes one miserable because of another's happiness; and it is therefore a manifestation of hostility, blackening one's outlook on life, even as Jesus indicated: 'If your eye is sincere (that is, "simple," all one way, in focus, generous), then your whole body will be bright; but if your eye is bad (that is, wicked or envious), then your whole body will be dark.' (Matt. 6:22, 23, *NW*)

The antidote for envy, then, is generosity, loving one's fellow as oneself.

Clearly, with the help of the Scriptures we can counteract the injurious effect that these eight most harmful emotions might have upon our bodies by eliminating them from our minds and dispositions, thus putting away our old personality and putting on a new one. We must do so, however, not primarily because of the psychosomatic principle involved and the beneficial effect upon our bodies, which is as far as most psychologists and psychiatrists go; we must do so because it is right, and because we love Jehovah God with all our heart, mind, soul and strength and because we love our neighbor as ourselves.—Eph. 4:22; Matt. 22:37-39, *NW*.

Giving Impetus to Theocratic Expansion in Chile, Bolivia and Paraguay

OUR previous report closed with Mr. N. H. Knorr, president of the Watch Tower Society, emplaning late Saturday night, December 5, at Lima, Peru, for Antofagasta, Chile. It was 5:15 the following morning when his plane came down at the airport in the desert, near the coastline close to Antofagasta, where he was met by four missionaries.

The ride from the airport to the city was pleasant, as the air was brisk and clear. After a little rest all went to the public hall located in the public library building. The attendance of 140 at the afternoon's public talk delighted the witnesses, who had worked hard advertising this lecture. Later in the day other meetings were held. It was a pleasure for our traveler to be with the local witnesses and to hear their field experiences.

Two of the missionaries then accompanied Brother Knorr to the hotel where he was staying because of lack of room at the missionary home. While they were talking in the lobby the floor began to move underfoot, the pictures on the wall began to swing, and the doors began to open and close by themselves. Yes, it was a real earthquake. The next day it was learned that a small town in the Andes, some ninety miles away, had been destroyed by the quake, resulting in much suffering and millions of pesos' damage.

Monday, the following day, with its overcast skies, was one of apprehension for many Antofagastans as to whether there would be more earthquakes, and perhaps even a tidal wave, or not. There were four more quakes in the two days but the first was by far the worst. That Monday evening the witnesses gathered for another talk by Brother Knorr. Then on Tuesday afternoon, which day, incidentally, was a national holiday in honor of "The Immaculate Conception of Mary," the president of the Society, together with six missionaries and two local witnesses, left by air for Santiago, where the Chilean national convention of Jehovah's witnesses was to be held. More than a hundred brothers were on

hand to give a hearty welcome to the travelers upon arrival.

The ride from the airport to the branch office of the Watch Tower Society provided an interesting opportunity to see how a Chilean national holiday is celebrated in Santiago. There was a float of winged angels impersonated by young children and highlighted by small statues of Mary. Traffic was slowed down because of another procession of about two hundred miniature brides, little girls dressed in white. Each had a wreath of flowers crowning her veil and each carried a spray of lilies in her hand. These little brides were trailed by miniature grooms, all of whom had taken their first communion that morning. Hundreds of other children, together with women, but very few men, were marching along in this procession on its way to the Roman Catholic church. They were reciting and singing and saying their prayers under the direction of a priest; all of which was a common sight in Santiago that night.

The days that followed were spent by our traveler in making plans for theocratic expansion in Chile and in visiting the missionary homes in Santiago. The missionaries had been concentrating upon the densely populated city of Santiago, but now arrangements were being made for expanding their activity to other parts of the country. At present there are six zealous congregations in Santiago, with only ten in the rest of the country.

CONVENTION IN SANTIAGO

While these plans for expansion were being worked out a three-day convention began in the Manuel Rodriguez Theater, the stage of which had been made into a beautiful platform, featuring the yeartext in gilt letters, flanked by watchtowers exactly as they appear on the cover of the *Watchtower* magazine, and the front banked with flowers. An all-girl orchestra of about ten pieces provided a splendid accompaniment for the singing.

The convention program was well balanced; talks were given by the president of the Society, by the missionaries and also by some of the local ministers, who did very well in their talks based on themes taken from the New York convention. Many very interesting experiences were told that bore witness to the zeal and the effectiveness of the witnesses in Chile. The convention also gained an international flavor with two sessions in German.

The peak attendance of brothers was reached on Saturday night when Brother Knorr spoke to 703. On Sunday morning 71 were immersed, symbolizing their dedication to do Jehovah's will. Then came the public talk, "After Armageddon—God's New World," given in Spanish by one of the Chilean witnesses, heard by 1,091. The concluding feature was a talk by Brother Knorr, for which 1,127 were present.

Sunday afternoon the missionaries all gathered at the branch office, where the Society's president spoke to them for two hours and discussed their problems. Then on Monday morning he, with two companions, traveled to Valparaiso where, after checking over the missionary home, he spoke to an audience of 82 in the evening. By noon the next day our travelers were riding back to Santiago, this time by bus. This proved to be a most delightful journey, for as they left the seaside they started climbing over the hills on roads that twist and turn and they took in a most beautiful view of the principal port of Chile. In three hours our travelers were back to Santiago.

The next day a trip was made to Concepción, where a similar program was carried out with one hundred in attendance. Then early on the following morning, Brother Knorr and his traveling compan-

ion, the Society's Chilean branch servant, left by train for Temuco, an eight-hour trip through a very beautiful part of Chile. One really gets a different viewpoint of Chile when traveling south of Santiago. To the north are barren hills and sand, but in the south it is green and fertile.

Temuco proved to be an interesting city, with its main market displaying all kinds of fruits and vegetables and its streets filled with horse-drawn vehicles. There were a few automobiles, but the horse certainly still has its day in southern Chile. A friendly radio station manager offered a large radio studio for the meeting of the evening, at which 83 were in attendance.

The next afternoon our travelers returned to Santiago for a farewell assembly by the local congregations, 332 packing out the hall for Brother Knorr's final talk to the Chilean brothers.

After the meeting a group of missionaries took Brother Knorr to see the city from Cerro San Cristobal. Situated in the northeast corner of the city, this hill, some 1,200 feet high, has on its crest a large statue of the virgin Mary, with the sun, moon and stars under her feet, and treading the serpent. Roman Catholics consider her to be the woman mentioned in Genesis 3:15 and Revelation (Apocalypse) 12:1. The statue is some seventy feet high and at night is spotlighted so that it can be seen from any point in the city. It is to this statue that the Catholic population looks for protection for their city. Many pilgrimages are made in fulfillment of vows or to ask favors because of her supposed miraculous powers.

The small group of Jehovah's witnesses in Santiago is working to release the people of good will from these superstitions and this error and to point them to the true way of salvation that comes by means of being in the New World society.

CONVENTION IN WORLD'S HIGHEST CAPITAL

Leaving Brother Knorr poised for his trip to Argentina we now return to Brother Henschel, who, as we noted in our last report, remained for the conclusion of the assembly at Lima, Peru, and then left by plane the following day, Monday, December 7, for Bolivia.

The tourist who flies from Lima, Peru, to La Paz, Bolivia, may find the first part of his trip dull, because below are the sandy wastes stretching from the coast to the foothills of the Andes, so it seems. Arequipa, with its verdant green, presented a welcome change. After leaving it the plane followed the profound valleys of the Andes, winding higher and higher toward the city called "the highest capital in the world," La Paz.

The waters of the renowned Lake Titicaca shone blue in the sunlight and sparkled around little sailboats finding their way among the islands. And across the lake was a range of the mighty Andes, resplendently white in the rays of the sun, which penetrated between the thick white clouds that floated leisurely across the blue sky. This was the top of things and it meant that La Paz was not far away. The weather, though usually bad in December, was good, and so the landing at the airport, 13,000 feet above sea level, was speedily effected on the dirt runway.

A group of missionaries and local witnesses was on hand to meet our traveler, who, in spite of the high altitude, was feeling fine, anxious to get to the work at hand. The trip down to the city, involving a descent of a thousand feet, was made along a tortuous winding road, without benefit of guard rails. Indians and Cholos (mixed, part Indian and part Spanish and civilized) in great numbers were walking along the roadside—the women, wearing the little derby hats, were proof that this was indeed Bolivia!

All the missionaries in Bolivia were heading for La Paz for the convention, as also were many of the local brothers from the interior cities, more of whom came to this convention than to any previous one. Though it meant putting up with many inconveniences and even hardships, both as to travel and rooming accommodations, they were glad to do it for the sake of theocratic expansion in Bolivia. The convention was held at the Yugoslav Home, which served the assembly well in all respects and was procured at a reasonable rental.

Before the assembly the brothers throughout Bolivia had worked hard, being able to show a 20 per cent increase over 1953. This was especially appreciated in view of their rather poor record for 1953. Friday evening saw 113 present, Saturday evening 120, and a peak of 160 attended the public meeting Sunday afternoon, when the talk "After Armageddon—God's New World" was delivered by the Society's Bolivian branch servant.

On Sunday morning there was also a baptismal service and eight symbolized their dedication by being immersed in the La Paz Stadium swimming pool. As at the previously held other South American conventions, new publications in Spanish were released to the delight of all present and the Resolution adopted at the New World Society Assembly in New York was here also enthusiastically adopted.

The conventioners showed a keen interest in the various features of the program and especially enjoyed Brother Henschel's closing remarks Sunday, made through an interpreter. He pointed out the need of knowledge before one can show love and that Christians must mature and learn to show love. After the apostles and disciples had been with Jesus for a while he did not beg them to do God's will but gave them orders to preach, which orders the speaker then showed to apply at the present time to the witnesses in Bolivia.

During the assembly many interesting experiences were related, the assembly itself also serving to arouse interest among men of good will. The stress put upon the full-time ministry during the programs resulted in a number of part-time ministers' responding to the call. There is much interest in Bolivia and much work to be done. The Bolivian brothers who attended the New York convention were able to compare their own standard of living with that in other places and so learned to appreciate that the Watch Tower missionaries that come to Bolivia do so not for the purpose of having an easy life, but to help the Bolivians who want to serve Jehovah. Had they wanted a life of ease they would have stayed where the living standards are higher.

These missionaries in Bolivia do not act superior to the Cholos and others, but work right with them. In La Paz, one of the Chola witnesses is particularly active and the people there seem amazed that a North American woman missionary would be walking with this sister, conversing together as they go in the service of the King. And this Chola witness, though lacking worldly education, knows how the early Christians preached, and so she goes from door to door with the message, appreciating that everyone can learn to preach if he wants to and does not let the *most difficult* door stop him—the door to his own house!

It seems that the increase of interest in the Kingdom good news may be partly due to the political unrest. Not long ago opposers of the present government tried to overthrow it and in their failure the power behind the revolution was exposed: ammunition and guns stored in a Roman Catholic church. Also there is the evil of inflation, prices are rising but wages are not keeping abreast with them. Many who left

Europe seeking a haven in South America are now beginning to learn that their real haven is the Kingdom hope of all mankind.

CONVENTION IN PARAGUAY

From La Paz Brother Henschel flew to Asunción, Paraguay, where another convention was to be held. However, due to the plane's leaving Texas a day late he arrived a day behind schedule and so disappointed the brothers who came to the Asunción airport on December 15 to meet him. Returning on the following day they were on hand to meet this special representative of the Society and gave him a warm welcome.

That evening a meeting was had with the missionaries. To solve the problem of the long siesta, which lasts from 11:30 a.m. to 3:00 p.m., it was suggested that the missionaries arrange their working schedule to suit this custom of the people. Another problem that needed adjusting was the contribution rate for the literature, made necessary because of the inflation.

Because of pressure on the part of the "state religion" Jehovah's witnesses in Paraguay were unable to procure a meeting place suitable and adequate for their assembly and so it was held in their Kingdom Hall. Among those attending were some from Argentina, witnesses who had not been able to attend an assembly for a long time because of the opposition to their work in their country. Many also came from the interior of Paraguay.

The two-day assembly program began with a discourse on baptism, after which eight symbolized their dedication to Jehovah, the immersion taking place in the Paraguay River, which river is the main artery of life for Paraguay.

The assembly was officially opened with the address of welcome by the branch servant of Paraguay, who gave impetus to the assembly spirit by showing the conventioners the importance of taking notes during the assembly. The afternoon's program emphasized the theme of love, in the field, in the meetings and among the brothers. The evening session began with songs and experiences; then followed a report on the New World Society Assembly held in New York, after which came a talk stressing the privileges, opportunities and responsibilities of the full-time ministers. The concluding talk was given by Brother Henschel.

Friday morning the program began, dealing with the various problems such as language and transportation. Then our traveling representative again addressed the assembly and among other things pointed out to the Paraguayan brothers their responsibility to engage in the field ministry. Many of these had come from Europe, and, living in colonies speaking their native tongue, had not needed to learn Spanish. They were shown, however, that they are ministers, and since the principal language of the land in which they are now dwelling is Spanish, they should learn Spanish. The need for more full-time ministers was also stressed.

The attendance had averaged over a hundred thus far and all were wondering how many would come to hear the public lecture. To their joyful surprise, the final count of those who packed out the Kingdom Hall, the adjoining room, the patio downstairs, or who stood in the doorway or outside listening, was 230, making it the largest ever held in Paraguay.

Theocratic expansion is taking place in Paraguay. Last year they had a ten per cent increase in the number of Kingdom proclaimers and they look forward to at least the same increase this year. Jehovah's witnesses throughout the world will watch with interest whether their brothers in Paraguay go over the top or not.

MISSING THE MARK OF INTEGRITY

"For all have sinned and fall short of the glory of God."—Rom. 3:23, NW.

JEHOVAH our God is a holy, all-wise God, a King of utmost majesty. He is absolutely pure, clean, upright, undefilable and wholly devoted to righteousness. By him impureness, uncleanness, defilement and those devoted to the doing of lawlessness are totally abhorred. This absolutely holy and clean God can associate solely with those who are clean, holy, and who keep integrity to him. (Ps. 41:11, 12) He alone is rightfully worthy of exclusive devotion, love and service. To Israel he said: "For I am Jehovah your God, and you must sanctify yourselves and you must prove yourselves holy, because I am holy." David said: "For you, O God, delight not in wickedness; no evil man remains with you."—Lev. 11:44, *NW;* Ps. 5:5, *CB.*

[2] This holy God-King is also the happy God. (1 Tim. 1:11, *NW*) He is continually in a state of complete happiness. Therefore this Majestic One is the very source of true happiness. From him flow every blessing and every perfect present. As the "Father of the celestial lights" Jehovah is ever at the maximum height of his powers to bring happiness and blessings to his associates. With him there is no build-up to a topmost position of power nor is there a passing from such a zenith position to a decline. This "Father of the celestial lights" is unlike our physical sun, which produces a variation of shadow upon a sun dial as the sun passes from its rising position in the east up to its highest or zenith position in the heavens above and then declines to its setting position in the west. Of Jehovah's absolute zenith power to bless and make happy and that we can have every confidence in him to perform James wrote: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow."—Jas. 1:17, *NW.*

[3] The happy holy God is also a friendly God, a loyal helper. Yes, he is a friend indeed to all those who are holy and righteous in relationship with him. The most trusted friend is he. He deals solely with those who remain as his friends. His friends are characterized by their faithfulness, exclusive devotion and integrity toward him personally and toward him regally. To his proved friends Jehovah grants theocratic legal recognition, favors and blessings as associates in his happy organization. (Rom. 11:2, *NW*) We note the case of Abraham who was granted legal recognition as a proved friend of God and thus justified by faith. " 'Abraham exercised faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend'." Israel as a nation was happy when Jehovah was their friendly helper. "Happy you are, O Israel! Who is there like you, a people enjoying salvation in Jehovah? A shield your helper is, and he

1. What kind of God is Jehovah, and with whom does he associate?

2. Does Jehovah have the ability to bless and make happy? Why yes or no?

3. To whom does Jehovah grant legal recognition, and why?

who is a sword is your eminent one." —Jas. 2:23; Deut. 33:29, *NW*.

[4] What does the God of theocratic friendship purpose? This greatest friend purposes good, that which works for unending happiness and pleasure to himself as God-King and to all those in holy union and harmony with him. The holy God expresses his purpose of good toward his servants by providing them with opportunities to experience progressive states of happiness from one period of joyful existence to another. In any one period of time the true state of happiness enjoyed is the condition of full contentment, delight and exhilaration as to the abundance of good things ever newly brought forth by the happy God for the pleasure and gladness of those who are his friends in lawful union with him. "Now we know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose." —Rom. 8:28, *NW*.

A GUIDE TO FREE WILL

[5] The holy God is also a loving father. As the first and greatest father he knows best how to run his family-like organization of friendly obedient children. All spirit creatures and the first man, Adam, became sons of Jehovah upon their perfect creation. Being made in the image and likeness of God they each were granted the amazing gift of free will. This faculty of free will was a sacred trust to be used wisely. Either the individual creature, angelic or human, could use his free will in a good way that would result in continued holiness and everlasting life or he could use it in a bad way that would result in corruption, uncleanness and eventual extinction in death. From the beginning the Creator-Father took steps to direct his free-will children in the desirable way that continues in perfect happiness. For had they voluntarily pursued a free-will course of integrity, creatures would have been kept purposeful, joyful and closely related to the holy God, the very fountain of happiness and goodness.—Ps. 25:21, *AS;* Prov. 11:3; Luke 3:38; Gen. 1:26, *NW*.

[6] What step, then, did the God of absolute freedom take to direct the right course of his free-will inferiors? Establishing a mark of integrity, a mark indicating whether or not one was rendering exclusive devotion to his supreme benefactor, the God-King, a mark placing a legal limit on certain actions beyond which it was divinely inadvisable for the creature to venture in exercising his free-will powers. Surely Jehovah as the Almighty God had the absolute right to define the safe boundaries of the relative freedom of his created inferiors. Then, too, such legally published limitations would constantly remind the creature of his inferior relationship, which was one of dependency, and that he should ever be conscious of ascertaining the divine will of his sovereign superior, even as Jesus Christ did when he was on earth. (Matt. 26:39, *NW*) Moreover, such legal restrictions worked no hardship upon God's creatures by denying them things that were essential for their immediate happy existence. Further, God was not withholding something from his children to which they had a legal right. And finally, Jehovah had the right to test his friends as to the doing of good, even as Abraham's friendship was tested in being asked to sacrifice his only son, which pictured the good thing Jehovah would do by giving his very own Son as a ransom.—Gen. 22:1-14.

[7] To all in his organization, Jehovah is

4. What does God purpose for his friends, and will you describe it?
5. How does Jehovah manifest himself as a loving Father, and why?
6. What steps did Jehovah take to direct the right course of his inferiors?
7. How must God's servants respect his dual office? How do they manifest the glory of God?

both Holy God and Absolute King. By virtue of this dual office he has the right to exact exclusive devotion, perfect obedience and expert service. Such exclusive performance toward him is complete integrity. By creatures' respecting the legal mark of integrity set by the God-King they demonstrate their loyalty and faithfulness to this truly Holy One. By meeting this set mark of what God considered manifesting friendship they legally have a standing before him. Since it is God's purpose to bring forth creatures who out of their own free will lovingly desire to do the will of Jehovah, those who follow this divinely designed pattern thereby produce praise and glory for Him. So by measuring up to the mark of integrity the faithful creature can also be said Scripturally to be manifesting the glory of God in exclusive devotion. (1 Ki. 9:4; Ps. 26:1-11; 12) In support of this Joshua expressed the truth, "he is a God exacting exclusive devotion to him." —Josh. 24:19, *NW*.

SIN

[8] Now what if the mark of exclusive devotion, perfect obedience and keeping integrity is violated? Such constitutes a missing of the mark. It becomes a flagrant violation of God's law. It results in a falling short of the glory of God. Above all, it becomes treason against the God-King. All this is called *sin*. All this merits capital punishment, death, just as treason within the nations today brings the highest sanction, death, upon the traitor. In such a position of unholiness all of us find ourselves today. Paul rightly said: "For all have sinned and fall short of the glory of God."—Rom. 3:23, *NW*.

[9] In the Greek language, in which the apostle Paul spoke to Greek-speaking audiences, the word for sin (Greek, *hamartía*) originally meant *to miss*, as, for instance, to miss one's road. Then it came to mean to fail of doing something, to fail of one's purpose, to miss one's point, to go wrong. Now Paul was a Hebrew, and in the Hebrew part of the Bible that he read the verb *to sin* (Hebrew, חטא, *hhata'*) likewise originally meant *to miss*, hence *to fail*. For instance, Judges 20:16 (*NW*) reads: "Out of all this people there were seven hundred chosen men left-handed. Every one of these was a slinger of stones to a hairbreadth and would not *miss*." Also Proverbs 19:2 says: "It is no use to act before you think: to be hasty is *to miss the mark*." (*Mo*) Note further Proverbs 8:36: "But he who *misses* me [wisdom] wrongs himself, all who hate me love death." (*AT*) Sin is therefore a missing or failing to do the will and law of God. "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness." "All unrighteousness is sin."—1 John 3:4; 5:17, *NW*.

[10] Is there any Scriptural evidence that angels were tested by a mark of perfect integrity? Yes. Peter mentions angels who "sinned," or missed the mark, in Noah's day and that God did not hold back from punishing them for their lawlessness. (2 Pet. 2:4, 5, *NW*) What free-will course did these angels follow that exceeded an apparent prohibition upon their life course and reflected against their exclusive devotion? The Bible answers this for us. "Now it came about that when men started to grow in numbers on the surface of the ground and daughters were born to them, then the sons of God [angels] began to notice the daughters of men, that they were good-looking, and they went to taking wives for themselves of all whom they selected." (Gen. 6:1, 2, *NW*) Years later Jesus revealed part of what must have

8, 9. What is sin? What is the basic meaning behind the word "sin" in the Greek and the Hebrew?

10. Is there any evidence that angels were tested? If so, when and how?

comprised the reasonable limitations God placed upon angels. Jesus said that faithful holy angels in heaven neither marry nor are given in marriage. (Matt. 22:30, *NW*) So all the angels before the deluge of Noah's day who cohabited with the daughters of men missed the mark of perfect obedience. These evil-minded angels proved to be no true friends of God and together with their ringleader, Satan the Devil, they have been cast out of Jehovah's heavenly household as enemies. They thereby entered a free-will course of badness that brought unhappiness upon themselves and will end up in their total annihilation. —Luke 8:31, *NW*.

MARK OF INTEGRITY IN EDEN

[11] But what about original perfect man? What was the legal mark of integrity set before him to direct his course wisely before his Divine Friend and Benefactor, Jehovah God? It was a clear-cut specific law, a violation of which God would consider an act of unfriendliness, treason, and thus sin, and was definitely set before perfect Adam and his beautiful wife. "And Jehovah God also laid this command upon 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.'" There was no vagueness about this mark. It was easy to understand. It was easy to keep. The consequences for missing this mark were also clearly stated, namely, that for such treasonable act man would "positively die."—Gen. 2:16, 17, *NW*.

[12] Jehovah God was absolutely within his right to make this mark of integrity for man's good. He knew man better than man did himself because Jehovah was the creator of man. Jehovah knew it was for man's good that he be reminded by this constant mark that he was an inferior dependent upon his Creator-Superior. In fact, Jehovah manifested true love as the God of love by arranging for such a guidepost between God and man. This legal restriction worked no hardship upon Adam and his wife, as it was denying them nothing necessary for their happy life in the paradise garden. They had the legal right to eat fruit from the other trees, but as to this particular tree it was withheld.

[13] An exceedingly valuable gift was in store for Adam if he had proved worthy. Jehovah God had placed Adam and Eve in a vast estate in the eastern part of a section of the earth called Eden. This large estate had been brought to a high degree of cultivation, having been designed and laid out by God into a beautiful paradise garden-park. Additionally, this estate was well stocked with friendly animals of every family kind. Likewise it was well planted with food-bearing trees and plants of every description. Actually this estate was to be merely the gateway to an eventually ex-

11. What was the mark of integrity that God set in Eden?

12, 13. Why was God justified in setting this mark before Adam and Eve?

panded possession of the entire globe with its untold mineral resources. Here in a setting of inspiring beauty, peace and harmony and amid great natural wealth Adam and Eve found a happy home. Surely the great God of every perfect gift was within his right to test Adam before he passed over such valuable rights of permanent possession to a proved friend. Who today would freely turn over a priceless gift of property to an enemy? No one in his right mind would. So in God's case. Man must first prove himself a loyal, trustworthy friend of the God-King. In accord with this principle Jehovah God later tested Jesus here on earth as to his fitness and worthiness to be King of the new world. —Gen. 2:8; Heb. 2:18, *NW*.

[14] Adam and Eve were originally placed in this amazing estate with no set life tenure. It appears that all other forms of animal life flourishing in the earth had limited life spans granted them. (2 Pet. 2:12, *NW*) Each particular animal kind would live its span of years to make a contribution toward the growing wealth of the earth, then to conclude its existence in death for its offspring to carry on the life work assigned to that race or species of creatures. (Incidentally, Adam's observing the conclusion of existence of the animals added force to the word "death" that Jehovah used in announcing to him the penalty for failing to keep the mark of integrity.) But as to Adam Jehovah God did not define his life span. Rather the term of his life span was left open, conditional upon keeping the legal mark of loyalty. However, the organism of man was originally made to enable him to live forever. Thus God had the further right to test Adam and his offspring as to their worthiness to enjoy the greatest of gifts, namely, that of an unending life span, everlasting life. This still greater gift was bound up in connection with another legal guidepost in the garden, known as "the tree of life."—Gen. 3:24, *NW*.

14. For what further reason did Jehovah test Adam and his wife?

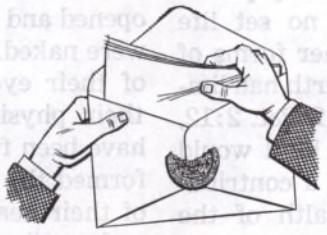
GOOD AND BAD

[15] What seems to be signified in that the mark of integrity was connected with a "tree of the knowledge of good and bad"? It appears that no physical benefit nor harm came from the literal touching or eating of this forbidden tree. Rather the dealing with this tree seemed to affect the conscience. We note that when Adam and Eve later did eat of the fruit of this tree the Bible does not record any physical reaction but does indicate that their consciences immediately registered guiltiness. "Then the eyes of both of them became opened and they began to realize that they were naked." (Gen. 3:7, *NW*) The opening of their eyes could not have referred to their physical eyes, because these must have been fully open at the time they performed the illegal act. So it was the 'eyes of their heart' or conscience that reacted, and not that they received a physically enlarged brain capacity filled with divine wisdom. (Eph. 1:18, *NW*) Another interesting fact—it is always a ruler that "knows" or judges between what is right and wrong or good and bad. This is observed in God's statement upon Adam's expulsion from the garden, where it is inferred that Adam had decided to become his own judge to "know" what is "good" and "bad." By so doing he had rejected the heavenly Superior Authorities. "And Jehovah God went on to say: 'Here the man has become like one of us in knowing good and bad.' " These observations add up to conclude that the tree served as a legal sign or symbol, a guidepost, between the God-

15, 16. (a) Apparently of what nature was this mark of integrity, and why? (b) What examples are there of other legal symbols?

King and man in their governmental dealings with each other.—Gen. 3:22, *NW*.

[16] As to the guidepost nature of this tree we have something of a similar significance in the case of the heap of witness or pile of stones set up at Galeed as a legal sign between Laban and Jacob, which governed the legal conduct of the one toward the other. (Gen. 31:48-53, *NW*) Another example, a modern one. When a legal document of great importance is put into an envelope and sealed shut by an official seal impressed in sealing wax, the exclusiveness of the document is violated when an unauthorized person breaks the wax seal. It is not the physical breaking of the wax seal that is criminal, but it is the illegal attempt to pass the forbidden seal, which is merely a legal symbol or barrier to what is inside the envelope, that is criminal.



[17] Next we ask, What is "good"? and What is "bad"? *Good* is that which is right, complete and in harmony with Jehovah's rules and principles of proper conduct. *Bad* is directly to the contrary. It is that which is wrong and out of harmony with rules and principles of proper conduct. God as Creator pronounced and judged the results of several creative days as being "good." (Gen. 1:10, 12, 18, 21, 25, *NW*) Is an immature one or a child in position to make rules of proper conduct and thus define what is good and what is bad? No, of course not. For this reason earthly fathers must discipline their young to hold them to standards of goodness defined by a superior authority. (Heb. 12:7-11, *NW*) It is not the inferior that determines the rules of goodness, but it is the lawmaking superior that does. Jehovah God is the one who is the final judge and ruler to determine really what is good and what is bad.

[18] A certain one came to Jesus asking him about what is good. Jesus gave him the right answer showing that Jehovah God is the only one who determines *good* and creatures must follow what God commands because God always commands what is right. "Now, look! a certain one came up to him and said: 'Teacher, what good must I do in order to get everlasting life?' He said to him: 'Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually.' "—Matt. 19:16, 17, *NW*.

[19] Jehovah God's right to determine what is good was basely set at issue in Eden about six thousand years ago by Satan the Devil. He transmitted to Eve wrong thinking and stirred up a wrong desire in her as an inferior to defy her sovereign ruler Jehovah and instead to judge for herself what was good and bad. "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." This evil desire in Eve became fertile and she took action to eat of the forbidden tree. "Consequently the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it." Here to their everlasting shame Adam and Eve missed God's mark of perfect obedience and integrity. From that very hour they entered a course of unhappiness, lawlessness, uncleanness and

17, 18. (a) What is the definition of "good" and of "bad"? (b) Who determines what is good? What confirms this?

19, 20. (a) How was sin introduced to this earth? (b) Why did the original sin not involve illicit intercourse of the sexes?

eventual death. They had defied the rule and word of the Sovereign Majesty himself and thus had committed an act of high treason.—Gen. 3:5, 6; Jas. 1:14, 15, *NW*.

[20] At this point it must be observed that Adam's original sin did not involve illicit intercourse as is claimed by some sects of Christendom. Sexual intercourse was not the point at issue, it did not comprise the set mark for man, it had become lawful by an earlier commandment for a husband and a wife to have sex relations. (See Genesis 1:28.) Adam's original sin was his bad act in missing the set mark, it was his treasonable rejection of the God-King Jehovah by accepting another form of rule as to what was good and bad.

UNHOLY CONSEQUENCES

[21] The consequences of this one traitorous act of willful sin proved to be devastating not only to Adam but globally to the resultant Adamic family, "just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12, *NW*) Adam, now a lawbreaker and an enemy of his former God-King, was promptly summoned to court by Jehovah, found guilty along with the woman and the Satan-controlled serpent and sentenced. Adam and his wife were forthwith dismissed as traitors from God's holy organization. The man was sent out of the perfect garden of Eden, was given a limited life span of existence that would end up in death and was forced to take up residence in the uncultivated part of the earth to earn his livelihood by the sweat of his face. (Gen. 3:16-19, *NW*) Jehovah God being no longer their loving friend and wise counselor and they being out of union with God's organization, Adam and Eve were forced to shift for themselves according to their immature and inexperienced judgment. The stresses and strains of hard work, the disappointments and heartbreaks of man-made organization, and even the stark tragedy of seeing the first human die, their own son put to death by a murderous, maddened brother—all these trials tended to throw out of balance the functions of the once perfect human organism. Sicknesses developed and finally death ensued. Remember how the terrible strain on the nervous system of the perfect man Jesus as he hung on the tree hastened his death.

[22] Children inherit the assets and liabilities of their parents. Since Adam died an unholy one, a traitorous outcast, one who had not acquired the rights of possession to the lovely garden-estate of Eden and one who had not obtained any right to an unlimited life span, these disabilities or disadvantages came upon his offspring. And so as a rebel patriarchal head Adam brought family disability upon all the human race.

[23] His having to rely upon unholy, imperfect judgment of what was good and bad after his expulsion, Adam's remaining years of his 930-year life span would be spent in farther and farther missing God's original mark of true integrity. This down-road tendency of corruption would lead to greater degradation upon his children generation after generation. Finally, after about 1,600 years, man became so unholy and degraded, missing the mark of perfect integrity by such a great degree, that Jehovah felt regrets that he had made men in the earth and he felt hurt at his heart. Only Noah proved in a large measure to be righteous. Noah had not become as degraded as his contemporaries al-

21, 22. What were the consequences of Adam's sin? What is family disability?

23, 24. (a) What sort of record did sin make during the first 1,600 years? (b) How did Jehovah look upon these results?

though he too was missing God's original mark of perfection because he had been born a sinner.—Ps. 51:5.

24 "Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time. And Jehovah felt regrets that he had made men in the earth and he felt hurt at his heart. So Jehovah said: 'I am going to wipe men whom I have created off the surface of the ground, from man to domestic animal, to creeping animal and to flying creature of the heavens, because I do regret that I have made them.' But Noah found favor in the eyes of Jehovah. . . . Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." (Gen. 6:5-9, *NW*) Some will ask, Since God destroyed all but eight good people in the deluge of Noah's day, what have been the prospects for man's being uplifted to perfection thereafter? For the answer to this question please see the succeeding article.

IN THE previous article we have seen how man lost paradise by breaking his integrity toward God and so missing the mark. Now we shall study how paradise restored is to be gained by the redeemed descendants of the sinner Adam. Their gaining the restored paradise on earth does not mean a universal return of every last member of the first Adam's family. Rather we shall see that this involves only those who come into a new family arrangement under another Adam, a life-giving Father who heads a new flock like a wise shepherd. —Isa. 9:6; John 10:11-16, *NW*.

2 To begin, we ask, Did Jehovah ever restate his mark of perfect obedience to Adam after his being dismissed from the paradise of Eden? There is no evidence that God ever spoke to rebel Adam again after his court trial in Eden's garden. Since God gave his law to Adam when he was perfect and yet Adam selfishly broke the divine law, God would not give to the now imperfect, rebellious Adam any restatement of his law or any new set of laws in the hope of his attaining to the mark of perfect integrity toward God the supreme Lawgiver. Later Jehovah did speak to Adam's descendants such as Abel, Enoch, Noah and Abraham, giving these imperfect but holy men some revelations of His purposes, and there is the record that God imposed obligations upon Abraham and gave him commands, statutes and laws (Gen. 26:5, *NW;* 2 Pet. 1:1, 21; 3:2), yet there is no record that a complete, detailed code of laws governing all the relations of life was ever given to any of them. In fact, Paul shows that until the day of Moses there

1. Whom does the gaining of the restored paradise on earth involve?

2, 3. Why was no law given by God to Adam after his expulsion from Eden, and when and to whom was a complete code of laws governing all of life's relations given?

was no such comprehensive code of laws given by God. However, sin and its companion, the penalty death, continued ruling as king, but no men, including Abel, Enoch, Noah and Abraham, could determine how far they were missing God's mark of human perfection. They could not tell to what extent they were falling short of the "glory of God." Why not? "For until the Law [through Moses] sin was in the world, but sin is not charged against anyone when there is no law. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." Here Paul alludes to the coming of one like Adam, a second Adam.—Rom 5:13, 14, *NW*; 1 Cor. 15:45.

[3] But did not Jehovah give other laws before Moses' time that branded violators? Yes. Besides those to Abraham, there were such laws as those forbidding the eating of blood and forbidding murder, as given to Noah. (Gen. 9:4-6) Joseph, Abraham's great-grandson, spoke of sinning against God by committing fornication with his master's wife. (Gen. 39:7-9) Jehovah kept King Abimelech from sinning against him by ignorantly committing adultery with Abraham's wife. (Gen. 20:6, 7) These specific laws governed certain human relationships, but they did not constitute a complete code of laws governing a nation like Israel and setting out a special course of holy devotion to a God-King. Such a body of law governing special conduct toward a God-Ruler in all the affairs of life did not come into existence until God gave the Law to Israel through the mediator Moses in 1513 B.C.

[4] Even though the law covenant was binding solely upon the Jewish nation, yet their schooling under it and the things it pointed forward to were eventually to benefit people of all nations. The law covenant was one body of legislation made up of the Ten Commandments and about six hundred additional laws. The entire legal code served as a Constitution that organized the Israelites into a holy nation with governmental relationship to the God-King Jehovah. As to this, Jehovah said to Israel: "Now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." —Ex. 19:5, 6, *NW*.

[5] This law code given through Moses was perfect. It was right. It was good. And it was holy. (Ps. 19:7; Rom. 7:12; 1 Tim. 1:8, *NW*) It revealed a high standard of holiness. The words "holy" and "holiness" are used more than 130 times in connection with this law covenant. The code contained laws providing for holy sabbath days, holy garments for its administering priests, a holy meeting place between the God-King and his holy servants, holy anointing oil, a high-priest crown with an inscription "Holiness belongs to Jehovah," holy things, holy conventions and holy contributions. The Law further prescribed that the people keep ceremonially clean before their holy God-King by eating clean foods, by various washings of the body, by making of sacrifices for sins and by keeping away from dead things.—Ex. 16:23; 28:2; 29:29;

4, 5. Whom did the law covenant legally bind, what relationship did it establish, and how did it involve holiness?

30:25; 39:30; Lev. 5:15; 23:3; Num. 18:19, *NW*.

TREASON

[6] Some moderns presumptuously criticize the Living God for having decreed the death sentence for those who violated the First and Second Commandments, which these moderns claim are merely moral laws. (Deut. 13:6-10; Lev. 20:2, *NW*) Such persons are ignorant of the fact that these two commandments not only were introductory to a moral code but were part of the written jural standards of the nation, actually the preamble to its Constitution, and, more than that, they governed the personal allegiance of each Israelite to his Sovereign King, Jehovah. Note the exclusive allegiance required by the Second Commandment. "You must not bow down to them nor be induced to serve them [images], because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:5; 34:14, *NW*) Therefore for an Israelite to fall away from the clean worship to serve a god other than Jehovah or to embrace idolatry in serving images, by such very breaking of the First and Second Commandments he was committing the highest of crimes in the land and meriting the heaviest of punishment.

[7] Hear what a Biblical authority, George Bush, has to say on this point in his *Notes, Critical and Practical on Exodus,* Volume II, page 4: "Idolatry became not only the transgression of a moral precept of most aggravated character, but also *an act of treason against the state.* It was a virtual rejection of the authority of their acknowledged Ruler. It was a breach of the original compact, an open rebellion against God, a positive casting off of sworn allegiance, and therefore, on the established principles of all governments, justly meriting capital punishment."

6, 7. Why did the breaking of the First and Second Commandments merit such a heavy punishment?

[8] Actually, according to the laws of the nations today the above act against the dignity of the sovereign power would be considered high treason. Such a crime would be termed *lese majesty. Lese majesty* is defined legally as any act committed against the sovereign power or, often specifically, any of various offenses violating the dignity of a sovereign ruler. *Bouvier's Law Dictionary* (1934), page 689, defines it as "high treason." So the offense Adam committed in Eden against the sovereign majesty of Jehovah and the breaking of allegiance to their God-King Sovereign by the many Israelites amounted to gravely reprehensible crimes even according to present-day legal standards. Hence we see that Israel under a law defining sin and advocating holiness brought upon themselves great possibilities for blessings or dire consequences for missing the mark in failures and breakings of the law. (Deut. 28:1-68) Let small-minded revilers take note that Jehovah's witnesses of today still take serious heed to the principles underlying the First and Second Commandments by refusing to salute the flag of any nation or to commit idolatry, that their exclusive devotion to Jehovah God may remain as clean as possible.

[9] Was it possible for the imperfect Israelites to keep this law perfectly and thus to raise themselves up to God's high, revealed standard of exclusive holiness and righteousness? The answer is a decided no, as found in the Biblical record of the Jewish nation during the some fifteen hundred years of the law covenant's operation. Many self-righteous Jews thought that by works of law they could become so holy as to meet God's high standard of holiness and that God would have to declare them

8. (a) How would the laws of the nations today describe an act committed against the dignity of the sovereign? (b) What serious heed do Jehovah's witnesses take today, and why?

9. Could the Jews successfully justify themselves by means of the Law? Why your answer?

righteous or justify them by means of the law. But Paul emphatically shows: "Therefore by works of law no flesh will be declared righteous before him."—Rom. 3:9-20, *NW*.

WHY THE LAW COVENANT

10 Why, then, the giving of a perfect law of holiness to the Jews? There were several reasons, as indicated in the Scriptures. First the legal standard of holiness should have served as a mirror to the Jews. Every time they looked into this mirror by examining their life course as against the requirements of the Law it should have shown them what sin was and how far short they were from the perfect glory of God. Paul argued correctly: "Really I would not have come to know sin if it had not been for the Law." "For by law is the accurate knowledge of sin." (Rom. 7:7; 3:20, *NW*) Also every time they viewed their lack of exclusive devotion and shortcomings under the law that required animal sacrifices to appease the disfavor of their God-King, it should have created in them a strong realization of the need of a genuine ransomer. It should have led them to a desire for the Christ, in whom they could have faith. "Before this faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith which was destined to be revealed. Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith."—Gal. 3:23, 24, *NW*.

11 How further should the law covenant have led the Jews to accept Christ when he came? It should have enabled them to recognize the second Adam when he appeared to commence a new relationship with Jehovah God. It was written in the law, "And you must keep my statutes and my judicial decisions, which if a man will do, then he must live by means of them. I am Jehovah." (Lev. 18:5, *NW;* Rom. 10:5) In other words, any man fully keeping the entire law that served as God's standard then of exclusive holiness would be a sinless man, a man who would have Jehovah's declaration of righteousness granting him the right to perfect human life. This man, then, would correspond to the first perfect Adam before he sinned. In such way the law covenant would enable the faithful Jews to be on the lookout to identify such a perfect man who would qualify as the perfect ransomer. Here was another requirement that their promised Messiah or Christ would have to meet. Did Jesus, the Christ, meet this vital requirement of perfect holiness, sinlessness, being exclusively devoted to the God-King Jehovah and having the right to perfect human life? The answer is a resounding Yes. Jesus kept his integrity. Jesus himself challenged the self-righteous Pharisees of his time: "Who of you convicts me of sin?" (John 8:46, *NW*) Paul adds his testimony to this point as to Jesus' qualifications. "For such a high priest as this was suitable for us, one of loving-kindness, guileless, undefiled, separated from the sinners, and become higher than the heavens."—Heb. 7:26, *NW*.

12 "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a *corresponding* ransom for all." This scripture confirms that Jesus Christ was the man that corresponded to the first perfect Adam and hence gave his soul as man's redeemer in the place of Adam's soul forfeited because of his unfaithfulness. God's law pictured this requirement of like for like, soul for soul. "But if a fatal accident should occur,

10. In what respect should the Law have served the Jews, and what should it have shown them?

11. For what further reason was the law covenant given, and what do the facts show?

12. Why was it necessary for a corresponding ransom, and who gave it?

then you must give *soul* for *soul*." Jesus personally testified that he gave his *soul* as a ransom for many of faithful mankind: "Just as the Son of man came, not to be ministered to, but to minister and to give his *soul* a ransom in exchange for many." —1 Tim. 2:5, 6; Ex. 21:23; Matt. 20:28, *NW*.

THE NEW WAY

13 As we have already considered, the law covenant arrangement did not lift the imperfect fallen Jews up to God's high standard of perfect holiness. Thus man's uplift to human perfection in God's sight must come about by a different arrangement. "For the Law [covenant] made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God." What, then, is that better arrangement that does succeed in drawing men near to God and finally up to righteousness in God's sight? The law-covenant system was brought to an end when Jehovah legally terminated it "by nailing it to the torture stake" of Jesus A.D. 33. It gave way to the new arrangement that does bring in uplift to righteousness before God, the way of God's undeserved kindness ushered in by Jesus Christ the ransomer. "For sin must not be master over you, seeing that you are not under law but under undeserved kindness." "The law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ."—Heb. 7:19; Col. 2:14; Rom. 6:14; John 1:17, *NW*.

14 During the three and a half years of his earthly ministry Jesus fully prepared this new way of uplift to perfection and gave demonstrations as to how it would work for faithful mankind's permanent good. At the time of Jesus' baptism in the waters of the Jordan in the fall of A.D. 29, John the Baptist, the forerunner announcer of the Christ, made this arresting proclamation: " 'See, the Lamb of God that takes away the sin of the world! . . . the reason why I came baptizing in water was that he might be made manifest to Israel.' . . . 'I viewed the spirit coming down as a dove out of heaven, and it remained upon him. . . . And I have seen it and have borne witness that this one is the Son of God.' " Here in a spectacular manner on Jesus' dedication day Jehovah God's holy active force, manifested in the form of a dove, came down upon Jesus as a witness that the heavenly Father was accepting the offer of Jesus' perfect human life as a ransoming sacrifice to take away sin. Thus was inaugurated the new program of genuine forgiveness of sins, miraculous healings from the effects of sin and the hope of perfect sinless life forever in a new world of righteousness.–John 1:29-34, *NW*.

15 From this dedication day forward Jesus was reckoned in God's sight as a new spiritual creature with hopes of spirit life in heaven. " 'The first man Adam became a living soul.' The last Adam [Jesus Christ] became a life-giving spirit." (1 Cor. 15:45, *NW*) Though still walking in the flesh as a perfect man for a further three and a half years until his human sacrifice was completed in his death upon the torture stake, yet God permitted Jesus to give practical illustrations here on earth as to how this new program of human uplift would operate in Jehovah's due time.

NEW FAMILY REWARD

16 That the "last Adam became a life-giving spirit" must indicate that Jesus

13. What new way in man's behalf was necessary, and why? Through whom did the new way come?

14, 15. (a) How was the new way spectacularly inaugurated, and with what announcement by a forerunner? (b) Who is the "last Adam," and why was he able to give practical illustrations as to the new program of human uplift?

16, 17. (a) How, according to divine legal procedure, does Jehovah make possible the program of human recovery? (b) What contrast do the Scriptures give between condemnation of the human family and the justification of any?

Christ, the second Adam, passes on life under a new family arrangement. The first Adam, as a patriarch or family head, became a gross sinner before he passed on any life effects to his offspring. So when he did begin to have children he passed on to them a great disability of sinfulness, sickness and death that his descendants have never been able to shake off. Thus sore family condemnation clings to the old human race because of the first Adam, and punishment in the way of sickness and death continues to run its course. Now if Jehovah God, in his loving mercy and in a kindness that members of the old Adamic family in no wise deserve, provides a new Adam who never missed the mark of integrity and who has the value of human life rights, what does this make possible according to divine legal procedure? Why, it makes possible a most marvelous program of salvation and formation of a new human family around a new family head. Such a new righteous family head would have the power legally and actually to pass life effects of goodness, healing and eventually perfection from his meritorious righteous record to all those who are invited to become members of his new family arrangement. Notice how Paul contrasts the family condemnation of the old Adamic family with the reward that comes to the believers by means of the righteous ransoming act of the "last Adam," Jesus Christ.

17 "So, then, as through one trespass [of the first Adam] the result to men of all kinds [entire old Adamic family] was condemnation, likewise also through one act of justification [of the second Adam, Jesus Christ] the result to men of all kinds [who believe and obey] is a declaring of them righteous for life. For just as through the disobedience of the one man [first Adam] many were constituted sinners, likewise also through the obedience of the one person [second Adam] many will be constituted righteous."–Rom. 5:18, 19, *NW*.

RECOVERY PATTERN

18 Let us go back to the scenes of Jesus' earthly ministry to see how he demonstrated the effects, the scope and the time for the operation of the program of recovery when earthly lovers of Jehovah will be lifted up to the mark of perfection. First we observe that Jesus offered the true happiness to those conscious of their spiritual need, the sin-laden repentant ones, the meek who loved God, the honest-hearted ones, those hungering and thirsting after righteousness, the merciful ones and those being persecuted. He did not invite the hypocrites, the self-righteous ones, nor many of the so-called wise and intellectual ones to become his disciples under the new way of forgiveness of sins. "Happy are those who are conscious of their spiritual need. . . . Happy are those hungering and thirsting for righteousness. . . . you have hidden these things from the wise and intellectual ones and have revealed them to babes. Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 5:3-10; 11:25, 28-30, *NW*) Many were the honest-hearted ones as people of good will who heard Jesus' invitation "Come to me" and became his Christian footstep followers. Many hear today and follow a like course.

19 Among these good-will Jewish people Jesus performed more than forty astounding miracles. These were all performed on the basis of his pending ransom sacrifice, illustrating the powers available to him to

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18. Who were invited to become Jesus' disciples, to accept his yoke and gain true happiness?
19. What pattern did Jesus set as to deeds that would be performed in the reconstruction of mankind?

use when the day of reconstruction of mankind comes. He cured a lunatic, cast out evil spirits, cured cases of fever, cleansed from leprosy, cured a paralytic, healed a man infirm for thirty-eight years, restored a dried-up hand, cured a woman subject to a flow of blood for twelve years, restored eyesight, made the dumb able to speak, straightened a woman who was bent double, cured dropsy, replaced a cut-off ear, and, last and greatest of all, he performed three resurrections. What a wide range of restorative healings! Surely there is not a sin-produced handicap or evidence of human degeneracy that lies beyond the power of Jesus Christ to heal lastingly in the new earth society.

[20] Another comforting fact to notice in Jesus' ministry is that he did not confine his miraculous healing to the Jews. There were two cases where he healed non-Jews and non-Samaritans, thus showing that in the time of the reconstruction good people from all nations who are invited to be his subjects will be recipients of this great healing service. (Mark 7:24-26; Matt. 8:5-10) Likewise it is interesting to note that Jesus performed so many of his miracles on the sabbath day. Actually the Pharisees accused Jesus of breaking the sabbath in the performance of these mighty deeds. Jesus argued that it was lawful to do good on the sabbath and finally stated that he was the Lord of the Sabbath. Here, then, is the clue as to the time for his permanent recovery program. It is during the thousand-year Kingdom rule, which is a thousand-year sabbath over which Christ Jesus rules as Lord, that faithful man is to be helped to meet the mark of integrity.—Matt. 12:1-8; 19:28, *NW*.

20. (a) How did Jesus demonstrate what kinds of people will be healed by him in the antitypical sabbath? (b) How did Jesus indicate the time when this would take place?

SINS FORGIVEN

[21] Jesus, too, had the authority to forgive sins. In fact, certain scribes accused Jesus of blasphemy because he claimed this power. In reply Jesus showed that it was just as easy for him to perform a miracle as to say, "Your sins are forgiven." One was just as easy as the other and both related to the recovery program. " 'However, in order for you to know that the Son of man has authority on earth to forgive sins—' then he said to the paralytic: 'Get up, pick up your bed, and go to your home.' " (Matt. 9:6, *NW*) What great relief this provision has ever been to the conscience of the true Christian to know that as he prays to Jehovah his Father in Jesus' name for forgiveness of sins along with repentance, such forgiveness is granted!—Mark 11:25, *NW*.

[22] "Happy are those whose lawless deeds have been forgiven and whose sins have been covered; happy is the man whose sin Jehovah will by no means take into account." (Rom. 4:7, 8, *NW*) Today the anointed remnant by reason of their being justified by faith have had their past record of inherited sins wiped away. The other sheep, too, have had a token forgiveness. Coupled with the fact that both groups have been undergoing a spiritual healing by means of God's Word of truth, this means that all Jehovah's witnesses are even now enjoying a great state of happiness. They are transforming their minds and already are being lifted up spiritually toward the high goal of holiness. Yes, they are determined to render exclusive devotion to Jehovah their God-King and to maintain absolute integrity toward him. However, we know men have yet a long way to go to meet that perfect standard. But step by step we desire diligently to travel the way Jehovah has provided in his undeserved

21. What other authority did Jesus demonstrate in his earthly ministry, and of what comfort has this been to Christians?
22. What happiness do Jehovah's people have now?

kindness for man's gradual uplift to human perfection in God's image.

[23] We thrillingly look forward to a still greater state of happiness, after Armageddon, when the physical healings commence for the survivors, their offspring and the resurrected ones. While mankind retrogressed in sin to a very low level from God's original mark during the past six thousand years, yet by means of an accelerated program Jesus Christ will accomplish the lifting up of the new family of humans in a thousand years. He will fully recover them to full perfection in the flesh and mind so that they can easily meet Jehovah's restated terms of perfection and integrity. Gone beyond memory then will be the aches, pains, faults, mistakes, weaknesses, troubles, sorrows, deformities, handicaps, sicknesses and negligence of the days under the harsh rule of sin and king death. Then, too, during the first part of that thousand years of reconstruction, as a parallel project the entire earth will become an Edenic paradise. At the conclusion of the thousand years, after the uplifted multitudes of mankind meet their final test to determine their worthiness of the gift of an unending life span, radiantly vital mankind, then holy, perfected and truly loyal, will be standing in paradise on the shore of the ages to come. As they employ their powers of free will to maintain the glory of their Holy God, earth's resplendent subjects will pass from one exhilarating exploit to another and from one state of complete happiness to another to time eternal. (Eph. 1:21, *NW*) Forever they will maintain their integrity to Jehovah God to his vindication.

23. What will be the final achievement of God's uplift of humankind by the thousand-year kingdom of Jesus Christ?

● Will a baby that is stillborn or that dies shortly after birth have a resurrection if its parents are faithful servants of Jehovah? —H. C., United States.

What Jehovah resurrects or implants in a created body is the life pattern or personality the individual had developed before death. Although a child dying a few hours or days or even a year after birth may not have developed a life pattern or intelligent memory, yet it has a mental and trait inheritance from its forebears, and if time had been allowed for these to develop they would have resulted in a definite personality which would have shown relationship to the family. Said Dr. Milton J. E. Senn in March of 1949 from the Child Study Center of Yale University, in his capacity of professor of pediatrics and psychiatry: "It appears that the beginnings of the individual organism in a psychological sense as well as in a physiological sense begin with conception. . . . The child comes into the world with physical and mental patterns pretty well set, and the child's behavior during the growing up period is influenced by them."

Jehovah God and Christ Jesus are able to note and reproduce all these latent tendencies in a babe and to reproduce them in the resurrection, so that the child to whom its mother will then be united will really be her child, and as such traits and tendencies unfold with the child's growing up under the Kingdom and in the new earth, this fact will become more and more apparent to the mother. She will know it is really her own for these reasons and not for any basic physical resemblance. In the case of one that was stillborn these physical and mental patterns that are inherited were present from the time of conception and for the time the babe was developing in the womb, but the child had never lived as an individual, and resurrection is for those who have lived.

If children are sanctified by reason of a believing parent, then there is no reason to doubt that such "holy" children will have a part in the resurrection, even if they died as babes.

ANNOUNCEMENTS

THE SECRET OF HAPPINESS

"Happy are those who are conscious of their spiritual need," said Jesus, "since the kingdom of the heavens belongs to them." One conscious of his spiritual needs is made happy by studying the Bible and learning the glories of God's kingdom. Then he is in position to enjoy the secret of happiness—giving. Giving? Yes, giving the blessed information to others, for Jesus said, "There is more happiness in giving than there is in receiving." (Acts 20:35, *NW*) Jesus gave the truth freely at all opportunities and instructed his followers to share the life-giving truths with others. During the month of May, Jehovah's witnesses and all persons of good will toward God will enjoy this happiness by going from house to house sharing the truth with others.

"WATCHTOWER" STUDIES

Week of May 16: Missing the Mark of Integrity.
Week of May 23: The Way for Man's Attainment to Perfect Integrity.

✓✓ CHECK YOUR MEMORY ✓✓

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

- How Polish clergymen recently evidenced a lack of faith? P. 227, ¶4.
- Where, even under Communist rule, uncompromising faith is found? P. 228, ¶2.
- Why some people will "never argue religion"? P. 230, ¶4.
- How one acquires faith? P. 231, ¶1.
- What is the Scriptural antidote for anxiety and fear? P. 233, ¶4.
- How to overcome feelings of inferiority? P. 234, ¶6.
- The Scriptural remedy for a guilt complex? P. 235, ¶4.
- How envy harms the body? P. 235, ¶7.
- Where the population of Santiago, Chile, looks for protection? P. 238, ¶3.
- What Bolivian Christians recently learned about their missionaries? P. 239, ¶5.
- Whether God is friendly? P. 241, ¶3.
- Why God set legal limits for man? P. 242, ¶6.
- What "sin" really is? P. 243, ¶9.
- What requirement of integrity was put on the first man? P. 244, ¶11.
- Actually, what distinguishes "good" from "bad"? P. 246, ¶17.
- Why Adam's sin did not involve illicit intercourse of the sexes? P. 247, ¶20.
- About how many hundreds of laws were included in the law covenant? P. 249, ¶4.
- How Adam's offense against Jehovah would be defined according to modern legal standards? P. 250, ¶8.
- How the law was to lead Jews to Christ? P. 251, ¶10.
- What Jesus' miracles illustrated? P. 253, ¶19.
- How Edenic conditions will be restored? P. 255, ¶23.
- Whether an infant child has a life pattern that could be resurrected? P. 255, ¶4.