The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 15, 1960
Semimonthly

THE POWER OF KINDNESS

SHOWING KINDNESS TO ALL MEN

"BE FREE OF THE LOVE OF MONEY"

"SHARPER THAN ANY TWO-EDGED SWORD"

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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"Sharper than any two-edged sword"

WHAT is sharper than any two-edged sword? God's Word, the Bible, according to the apostle Paul: "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart."—Heb. 4:12.

In the days of the apostle Paul one of the weapons used in combat was a dagger-like sword that was two-edged. It was especially used in fighting at close quarters and for stabbing rather than for slashing. It therefore well served Paul's purpose to illustrate the effectiveness of God's Word, for his Word cuts deep and divides between soul and spirit in that it distinguishes between what we appear to be as *a living* creature, the soul, and our mental attitude, the spirit, thereby making bare the thoughts and intentions of the heart.

Today there are countless contradictory schools of psychology, all striving to probe the human heart and lay bare its secrets. But none, nor all together, can compare with the Word of God in regard to this, for it was written by the One *who* made the human heart. What he thinks of the heart of fallen humankind his Word tells us: "The heart is more treacherous than anything else and is desperate. Who can know it?" Not the psychologists, nor the psychiatrists, but "I, Jehovah, am searching the heart, examining the deepest emotions." —Jer. 17:9, 10, *margin*.

Among the many examples showing how deeply God's Word cuts and how well it divides between the deed and motive are the words of Jesus at Matthew 6:1-8. We may not even be aware of it, but if we do our deeds of piety and charity in public, if we let them be seen by others, they cease to have merit. Our very motives become suspect and we become hypocrites. Those charitable institutions that advertise gifts received for the purpose of encouraging giving are actually working against the best interests of the givers. In a similar vein Jesus, at Matthew 7:1-5, condemns as hypocrisy the tendency to use, as it were, telescopic and microscopic vision in judging others and yet be abysmally blind when judging oneself. Our lack of objectivity makes our motives suspect. Are *we con-*

sciously or unconsciously trying to exalt ourselves?

The apostle Paul evinced like inspired sharp mental discernment. At 1 Corinthians 13:1-3 he shows that eloquence, learning and works of charity will profit us absolutely nothing if our motive is not pure. Note also his keen understanding of the human heart when he says, regarding making contributions for needy brothers: "Let each one do just as he has resolved in his heart." When a worthy cause is first brought to our attention we impulsively resolve to be generous, big-hearted. But when the time comes to actually part with our shekels, how prone we are to hedge, to rationalize and to feel that our resolve was a rash vow and that prudence indicates giving less! Nor should we give grudgingly or under compulsion, "for God loves a cheerful giver."—2 Cor. 9:7.

Quoting from the Hebrew Scriptures on the subject of divine discipline, Paul is likewise deeply discerning. When we are chastised we are likely to go to one of two extremes: either we pull out from under the rod by rebelling and belittling the correction or we feel so sorry for ourselves that we become discouraged and give out, quit. Striking at both extremes as well as showing why we should avoid them, Paul says: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines."—Heb. 12:5, 6.

That the apostle Peter also was taught of Jehovah as regards these things is strikingly brought home to us in his counsel to those who are pastors or shepherds in the Christian congregation: "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:2, 3.

Peter well knew that, even as with literal sheep, caring for Christian sheep involves many hardships, long hours and hard work. So what is the selfish, fallen human tendency? For a shepherd to carry out his duties with a sigh, because he simply has no choice in the matter but is compelled to do it, as though he were carrying an onerous burden. Rather than manifest such an attitude or disposition, he should serve willingly, appreciating the privilege.

Peter further warns shepherds against serving for dishonest gain. A position of oversight brings with it peculiar temptations. How natural it is for selfish human nature to become dishonest, selfishly taking advantage of the conditions! Proof of that is seen in the record made by shepherds in the days of ancient Israel, in Jesus' day and in ours. Not for self-gain but for the love of God and his sheep, eagerly, must shepherds serve.

Touching on another human failing, Peter warns against shepherds' wanting to lord it over the flock. How easy it is to take oneself too seriously when given a position of responsibility! How prone we are to acquire the dictator or boss complex and rule with a high hand! It could even be done in all good conscience because of an exaggerated estimate of one's responsibilities. So the shepherd is counseled to conduct himself as he would want his sheep to conduct themselves, with humility. Moses' law gave like discerning counsel to the one made king. He was to read daily in God's Word lest he feel himself better than his subjects.—Deut. 17:19, 20.

Truly God's Word is sharper than any two-edged sword. It cuts deeply, dividing or distinguishing between soul and spirit, between our life as humans and our mental attitude. It makes bare to us the thoughts and intentions of our hearts by its very commands as to what we should and should not do.

"Be free of the love of money"

ALMIGHTY God knows what man needs for happiness. In his Word, the Holy Bible, he gives much counsel that, if heeded, can save a person from a life of anxiety, worry, heartache and tragedy. One of the formulas for happiness found in God's Word is: "Be free of the love of money." How few among Christendom's professed Christians heed this counsel! What unhappiness could be avoided by being free of the love of money! What a cloud of sorrows envelops those who are not "free of the love of money"! —Heb. 13:5.

Telling us why it is vital for Christians to be free of the love of money, the apostle Paul writes: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6: 9, 10) The money lover need not necessarily be rich; indeed, he may be among those millions of persons with little or moderate means who are determined to be rich. This determination to be rich is one symptom of the love of money. A person deliberately sets his efforts to amass money and riches.

Another symptom of the love of money is a lack of consciousness of one's spiritual need. The materialist centers his life around himself, his desires and material things. The Christian, on the other hand, is to center his life around Jehovah God, His Word, His will, His ministry, making spiritual things the core of his existence. So the cardinal injury that comes from loving money is that it ruins one's relationship with Jehovah God. Let us see how this happens.

Certain requirements are set down in the Bible for Christians. They are (1) to imitate God, (2) to trust in God, (3) to obey God and (4) to love God. Those afflicted with the love of money make a mockery of these divine requirements.

IMITATORS OF THE WORLD

"Become imitators of God," is the divine will. (Eph. 5:1) But the love of money insidiously prompts one to imitate this wicked world and its ways. Instead of imitating God's qualities—his slowness to anger, his long-suffering, his loving-kindness, his mercy, his generosity, his faithfulness—the lover of money adopts selfish, grasping, cruel and unscrupulous ways. Kindness and generosity get in his way of making money, and so such benevolent qualities he squelches; he forces and trains himself to be hard and ruthless, inuring himself to every manner of unkindness his cleverness can contrive.

Not money, but the love of money is "a root of all sorts of injurious things." What are these injurious things?

Love of money thus readily leads one into the injurious practice of telling lies. Anything to make a dollar! What are promises to the money lover? They mean nothing; they are just something to break when more money is to be made. Agreements? Keep them when it is expedient; break them when it is financially expedient—this is the money lover's policy.

Money lovers often obtain a superabundance of money, and yet, despite this, they will lie, cheat and defraud even their best friends to get more—only to add greater burdens to their already wearisome load and to heap upon themselves the scorn and hatred of those whom they have defrauded.

As the money lover more and more imitates this world, he may even turn to stealing and robbery. Four robbers were recently arrested after having robbed a Massapequa, Long Island, New York, bank of $72,231. Three of the robbers told police they took up robbery because of their being in debt, but the other robber offered police a different explanation: "Sure they were in debt, but who isn't? . . . It was more a lust for money than a need." (New York *Journal-American,* March 10, 1959) What multitudinous crimes, what frightful deeds, what hideous acts are committed out of lust for money!

Did not Judas Iscariot betray his best friend, the Lord Jesus Christ, into the hands of murderers for thirty pieces of silver? Yes, and the Bible says of this money lover: "He was a thief and had the money-box and used to carry off the monies put in it." (John 12:6) What a disastrous end overtook Judas! How different it could have been had he been "free of the love of money"!

Suppose one determines to get rich in a scrupulously honest way. Can he then escape falling into "temptation and a snare and many senseless and hurtful desires"? Can he escape stabbing himself "all over with many pains"? Can he escape the evil of imitating this world? Declares the inspired Word of God: "He that is hastening to gain riches will not remain innocent. A man of envious eye is bestirring himself after valuable things, but he does not know that want itself will come upon him." —1 Tim. 6:9, 10; Prov. 28:20, 22.

Because he is not imitating Jehovah God and his beloved Son, the lover of money burdens himself with worries, cares, distractions and dissatisfaction. He never has enough. One survey by social scientists of people of different income levels showed that those making $5,000 a year wanted $10,000 and those making $10,000 wanted $20,000. Even those with millions of dollars wanted more millions. "It is generally true," said the report, "that the more money a person has, the more he wants." There is no real satisfaction in the money lover's wealth or in his pride of ownership: "A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity."—Eccl. 5:10.

The lover of money, betrayed into a multiplicity of employments, has no time or inclination for laying up treasure in heaven. "Store up for yourselves treasures in heaven," advised Jesus. But the lover of money does not imitate Jesus in this regard; he imitates this world by storing up treasures upon the earth, where, said Jesus, 'moth and rust consume, and where thieves break in and steal.'—*Matt. 6:19, 20.*

TRUSTING IN RICHES

The Christian is to trust in God and not to put his trust in uncertain riches. But one blinded by the love of money feels his life depends on his riches and possessions. Showing the injuriousness of trust in riches, Jesus told an illustration: "The land of a certain rich man produced well. Consequently, he began reasoning within him-

self, saying: 'What shall I do, now that I have nowhere to gather my crops?' So he said: 'I will do this: I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things, and I will say to my soul: "Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself."' But God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God." —Luke 12:16-21.

What a horrible thing to die without being rich toward God! But the lover of money dies, like the man in Jesus' illustration, having laid up treasure only for himself. Warning against this unreasonable course of action, Jesus said: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

What injury comes from this belief that one's very life results from the things one possesses! What happens, then, if such a person loses, through some disaster or adversity, the possessions in which he has trusted? Well, what happened, as an example, in the 1929 Wall Street stock market crash? Many persons who lost the riches in which they trusted could now not bear to live. A waiter at a lunch counter in the Wall Street area, recently retired, told a reporter how the stock market crash affected those who had trusted in their riches: "You've no idea what it was like. Men came in worth a million dollars one day and the next they jumped out the window." Suicide—just another of the injurious things spawned by the love of money. How different it is for those who trust in God! The God-trusting person could lose all his possessions and yet never think of suicide; whatever his burden he does not resort to self-destruction but follows the divine counsel: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." Jehovah, who sustains the whole universe, will sustain the one who trusts in him; but the money lover cannot say: "In Jehovah I have trusted, that I may not wobble."—Ps. 55:22; 26:1.

SERVING TWO MASTERS IMPOSSIBLE

Then there are the divine requirements of obeying and loving Jehovah God. But the love of money causes one to become a slave to riches and to give his obedience and service to this world. So what monstrous injury is brought about? The despising of Jehovah God! How so? Because the lover of money cannot obey and serve and love two masters. Showing how utterly impossible it is to be a slave to two masters, Jesus Christ said: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches." (Matt. 6:24) There is no changing of this divine rule, there are no exceptions; "no one" can serve, obey and love two masters. Sticking to Riches, making it his idol, his god, the lover of money despises Jehovah.

Though he may be called a success in the eyes of this world, in actuality, what a colossal failure the lover of money is in the eyes of God! What is true success in life is to live up to what Jesus Christ said was the greatest commandment of all: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matt. 22:37) But the lover of money gives his whole mind to the making of money and with his whole soul he works to that end; and in his heart he has assigned to money the place that God alone should occupy.

Because so much injuriousness issues from the love of money, it is not surprising that the money lover puts on an outward form of godliness. Hypocrisy results! The Pharisees of Jesus' day were outwardly religious, but what was the condition of their hearts? After Jesus told them that no one can be a slave to two masters, the Pharisees exposed their true heart condition, as the Bible account shows: "Now the Pharisees, who were money-lovers, were listening to all these things, and they began to sneer at him. Consequently he said to them: 'You are those who declare yourselves righteous before men, but God knows your hearts.'" (Luke 16:14, 15) The Pharisees tried to serve two masters; they loved money and so were hypocritical in the worship of Jehovah God. Some money lovers today may fool men, but as Jesus showed, God knows their hearts.

True it is that the love of money is "a root of all sorts of injurious things." It causes one to imitate this world, to trust in riches and to obey and love this world with its riches. This is the very opposite of what God requires. No wonder such injuriousness is disastrous, plunging men "into destruction and ruin"!

How may one guard against suffering unhappiness and ruin? By following the divine counsel: "Let your manner of life be free of the love of money, while you are content with the present things. For he has said: 'I will by no means leave you nor by any means forsake you.'" (Heb. 13:5) Similar counsel is given by the apostle Paul at 1 Timothy 6:7, 8: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things."

Everyone came into this world empty-handed. If we came in this way, we are not obligated to carry anything out. But we can enrich the world despite our initial empty-handedness. How? Not in material ways; but we can enrich the world by using our mental endowments to *help others* learn God's truth and to gain everlasting life in his righteous new world. No one can buy life in the new world: "Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him."—Ps. 49:6, 7.

So why waste time, effort and energy trying to get rich, going after earthly riches? Such riches do not make one wealthy in God's eyes. The only way to real success is to please Jehovah God by doing his will. Then we will be rich indeed; and, being "content with the present things," we will feel a true sense of richness and happiness.

Serving Status Seekers

¶ At the 1959 Midwest regional meeting of the Congregational Christian Churches an official spokesman lamented that his denomination was largely serving status seekers. Churchman Joseph W. Merchant, secretary for urban church work of the Congregational Christian Churches' Board of Home Missions, said that his denomination was catering to "business men, professionals or white collar workers." He added: "So far as the so-called lower classes are concerned, main line Protestant groups are leaving Christianity to Jehovah's Witnesses, the Salvation Army or the storefront sects. . . . I am fearful for our souls if we tend to become a chaplaincy to the status-seekers, counting our Ph.D.'s as though these were our pearls of great price."—New York *Times*, October 15, 1959.

The Power of Kindness

KINDNESS is a power because it finds its source in Jehovah, the Most High God, the great Giver of "every good gift and every perfect present." Setting the supreme example, Jehovah shows kindness to all, even "toward the unthankful and wicked." Because kindness helps the Christian to be like his Father in the heavens, it is a rewarding power. What rewards there are in being a son of the Most High! Truly as Jesus said: "Your reward will be great." These words remind us of the divine rule stated long ago concerning the power of kindness: "A man of loving-kindness is dealing rewardingly with his own soul." The kind person may think he gives his kindness away; actually it comes back to reward the one who loves and practices kindness because he wants to be like his Father in heaven.—Jas. 1:17; Luke 6:35; Prov. 11:17.

> "Continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. Continue becoming compassionate, just as your Father is compassionate."
> —Luke 6:35, 36.

[2] Much can be read about the rewards of kindness in the books of this world; it is a quality praised by philosophers and writers on manners, etiquette and charm. But those who rely on these worldly works do not bring forth the fruitage of God's spirit, and their highly polished veneer of politeness and correctness often covers hearts wholly antagonistic to the spirit of God. What is wrong? Warmth and love are lacking, because Jehovah and his will are left out of the matter.

[3] Because Jehovah is left out of these worldly discussions of kindness it is no wonder that some persons use kindness to benefit themselves in a self-seeking way. They show kindness but they hope for something back, some favor in return. They use kindness like money—to buy what they want. Their motive is wrong. When the Christian manifests his kindness in practical ways, he does so "not hoping for anything back." He is kind because he loves his heavenly Father. When we love someone we are often surprised how we imitate, seemingly without effort, some of the good traits and qualities of this beloved person. How love should prompt us, then, to cultivate purposely the qualities that distinguish Jehovah God! "Become imitators of God," is the divine command. Only by being an imitator of God may one prove to be a son of the Most High. Kindness helps the Christian imitate his Father in heaven.—Eph. 5:1.

[4] How does one manifest kindness? In many ways: By being disposed to do good to all men, by being merciful, by being compassionate, by being benevolent, by being patient, by being friendly, by being hospitable, by being generous, by being considerate, by being gentle, and by being obliging. Kindness is rooted in love. Paul said: "Love is patient and kind." (1 Cor. 13:4, *AT*) Or as the *New World Transla-*

1. Why and how is kindness a power?
2, 3. (a) How do worldly writings on kindness fall short, and with what results? (b) What is the right motive for showing kindness?
4. Explain how one manifests kindness.

tion puts it: "Love is long-suffering and obliging." More than friendliness and politeness, kindness is obliging, yes, willing to go out of the way to assist others in both what is temporal and what is spiritual.

A DIVINE REQUIREMENT

5 Kindness is closely linked with love in the Scriptures, as in the word "loving-kindness." This is kindness coming from love, the kind of love that is steadfast and loyal. The person with this loving-kindness shows the indwelling of the holy spirit, for the fruitage of God's spirit includes "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." God's spirit transforms a person, enabling him to put on the "new personality" required of true Christians: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering." So kindness is both a convincing evidence of Christian love and a divine requirement.—Gal. 5:22, 23; Col. 3:12.

6 Throughout the Scriptures there is abundant testimony that Jehovah requires the love of kindness on the part of all those who will gain his approval: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" It is not strange that Jehovah requires us to love kindness. How often the inspired writers extol the loving-kindness of God! How we should appreciate this quality in the heavenly Father! "How precious your loving-kindness is, O God!" Jehovah rightly requires this quality in man: "The desirable thing in earthling man is his loving-kindness." We cannot please God with sacrifice alone. Through the prophet Hosea Jehovah says: "I desire kindness, and not sacrifice." Great could be the sacrifices made by the Christian in the service of God, yet without loving-kindness he could not prove himself to be a son of the Most High. It is something to think about: that Jehovah God has placed loving-kindness in this preeminent position. Without the motive and manifestations of love, one could not receive a reward from God no matter how great the sacrifices: "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all."—Mic. 6:8, *AS;* Ps. 36:7; Prov. 19:22; Hos. 6:6, *AS,* footnote; 1 Cor. 13:3.

7 How clear that the motives of man and the qualities of his heart mean more to Jehovah God than brain power. If Jehovah were primarily interested in brain power he would have chosen the wise and intellectual men of the world for carrying out the great work of preaching the Kingdom good news in all the earth. But he has not placed his spirit on the proud and wise of this world; the apostle says "that not many wise in a fleshly way were called, not many powerful, not many noble . . . in order that no flesh might boast in the sight of God." The one who seeks to be like his heavenly Father is the one whom God can use and the one whose "reward will be great."—1 Cor. 1:26-29.

8 Many are the rewards for practicing kindness now. It is a power that aids us in doing what is right in all the affairs of life. Tactfulness, for instance, can be better understood when we realize that it is rooted in kindness. If we do the kind thing we find that we are doing the tactful thing. How many Talmudlike rules of etiquette are unnecessary, for at the basis of good manners is kindness! Politeness could be defined as kindness in trifles; courtesy as

5, 6. Give reasons why practicing kindness is a divine requirement.

7. What does the heavenly Father primarily look for in man?

8. What reward does the practice of kindness bring in everyday life?

kindness in little things. Kindness is expressed by language as well as by acts. It may seem a little thing to use the word "please," but when it reflects loving-kindness rather than cold etiquette, it has big significance. We cannot think that Abraham's, Lot's and Jehovah's use of the word was mere formality.—Gen. 12:11-13; 19:1, 2, 18-20; 15:5; 22:1, 2.

[9] Kindness is a power because it helps Christians pursue peace and maintain harmony. It puts misunderstandings to flight and clears the way for forgiveness. In the difficult art of communication, one does not always express thoughts with the desired preciseness; misunderstandings may occur. Here kindness comes to the rescue and preserves peace. It is easy to come to the right understanding through patience and kindness; it is easy to forgive the kind person. Even if one is treated unkindly one's own kindness blunts the sting of unkindness. Kindness helps everyone live up to the counsel of the apostle: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another."—Col. 3:13.

[10] Kindness solves problems. When confronted with a situation that may not be exactly covered by the Scriptures, the Christian seeks a principle that will help solve the matter. He finds it at Ephesians 4:32: "Become kind to one another." So when one asks, 'What is the thing to do?' the course of action is clear: Do the kind thing, for the kind thing is the right thing.

KINDNESS NOT WEAKNESS

[11] To be a power for doing right, both in the eyes of men and the eyes of God, kindness must be without weakness. It is a mistake to think that kindness is an easy-goingness that allows wrong practices or conditions in the Christian congregation. The Christian overseer cannot condone what is Scripturally wrong in the mistaken belief that he is thus being kind. Kindness does not have its eyes blindfolded to evil or what is out of harmony with the will of God. Parents are not really kind when they let their children do whatever they wish. Mistaken kindness has resulted in much juvenile delinquency. In a Christian congregation spiritual delinquency can result if the overseer views kindness as lacking firmness. True kindness is firm for what is right in God's eyes; it insists on obedience to God's commandments. True kindness need not lead to loss of respect, prompting others to take undue advantage of one. The Lord Jesus Christ exemplified the perfect blend of kindness and firmness.

[12] Was there ever a man as kind as the Lord Jesus? Being an imitator of his Father in heaven, he set the perfect example for his followers. Kings and rulers of this world are seldom approachable; in any event they are too busy. But the Son of God was always approachable and never too busy to help others in both material and spiritual ways. What compassion he showed! On seeing the crowds of people, "he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." People from all walks of life felt free to approach Jesus. Parents would not hesitate to bring children to him: "People began bringing him young children for him to touch these; but the disciples reprimanded them. At seeing this Jesus was indignant and said to them: 'Let the young children come to me, do not try to stop them, for the kingdom of God belongs to such kind of persons.' And he took the children into his arms and began blessing them, laying his hands upon them." Kind in every way, Jesus was still firm for

9. How does kindness aid one in pursuing peace?
10. By applying what Scriptural principle may one solve problems?
11. What is the mistaken view of kindness, and why is kindness not weakness?
12. What is said about the kindness of Jesus Christ?

what was right.—Matt. 9:36; Mark 10:13, 14, 16.

13 Some persons may think that the Lord Jesus was unkind, when they read the twenty-third chapter of Matthew, about how Jesus exposed and denounced the hypocritical religious leaders. Actually the religious leaders were the unkind persons, having spurned the undeserved kindness of God through his Son. Said Jesus: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her, how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it." God's loving-kindness rejected! Being firm for doing the divine will, Jesus reproved not only the hypocritical clergy but also his own disciples when it would have been unkind not to reprove them. When Jesus told his disciples that he "must undergo many sufferings and . . . be killed," doing so "with outspokenness," Peter objected. "Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Master; you will not have this destiny at all.' " But Jesus answered: "Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men." Jesus was not being unkind. True kindness is a power because it acts to encourage one to do the will of God. No one is ever being kind if he does or encourages others to do what is out of harmony with Jehovah's will. Jesus had stated the divine will in a forceful manner; yet in the face of this Peter voiced strong objections. These deserved a firm rebuke.—Matt. 23:37; Mark 8:31, 32; Matt. 16:22, 23.

14 The apostle Paul likewise administered stern rebukes when it would have been wrong and unkind not to do so. Wrote Paul to the Corinthians: "Some are puffed up as though I were in fact not coming to you. But I will come to you shortly, if Jehovah wills, and I shall get to know, not the speech of those who are puffed up, but their power. For the kingdom of God lies not in speech, but in power. What do you want? Shall I come to you with a rod, or with love and mildness of spirit?" With peace-breakers, puffed up and arrogant, Paul did not take the attitude: 'My kindness requires me to let them have their way.' No, he was courageous enough to use the rod of his mouth to administer the proper discipline; this would have *beneficial* results both for the individuals involved and the Christian congregation. The results of discipline show that it is kind. Jehovah himself does not hold back from disciplining all who would be his sons: "God is dealing with you as with sons. For what son is he that a father does not discipline? But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. Furthermore, we used to have fathers who were of our flesh to discipline us and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." —1 Cor. 4:18-21; Heb. 12:7-9, 11.

15 The Christian overseer today will deal with the flock of God with love and mildness of spirit. This does not hinder him, however, in dealing firmly with those who would imperil the cleanliness and peace of the congregation. He will deal with an offender in a kind way; yet if there is no improvement, the overseer may have to use strong speech. If the offender persists

13. Why was Jesus not being unkind in exposing the hypocritical clergy? in reproving Peter?
14. What did Paul find it necessary to administer from time to time, and why was this really kindness?

15. How does the overseer properly treat the flock of God, and how may he deal with an offender?

in his unrighteousness, the overseer may need to speak in a sternly rebuking way. When Jesus and Paul rebuked others, they did not lose their temper or speak in a way unbecoming to a servant of God. So today the overseer is firm but kind. Writing to Titus, the apostle Paul said: "An overseer must be free from accusation as God's steward, not self-willed, not prone to wrath . . . but a lover of strangers, a lover of goodness, sound in mind, righteous, having loving-kindness." The happiness and spiritual health of a Christian congregation depend to a great degree on the overseer's loving-kindness.—Titus 1:7, 8.

[16] The apostle Paul had much to say about how to show loving-kindness in the congregation. He himself set an excellent example for all overseers. He wrote to the Thessalonians: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. You are witnesses, God is also, how true to loving-kindness and righteous and unblamable we proved to be to you believers." Giving instructions on how to show kindness to each person in the congregation, Paul wrote to the overseer Timothy: "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness. Honor widows that are actually widows." In the family circle where real love exists, each member treats the other with consideration and kindness. So it should be with the Christian congregation. Some are to be shown the same respect and kindness by overseers as if such ones were their fathers, some as if they were their mothers and some as if they were natural brothers and natural sisters. Doing this, the overseer will also know how to deal kindly with the sick and the infirm. Such ones may not be able to do what they would like to in the Christian ministry; they can only do what their strength allows. Such ones are not to be treated by the overseer as if they are unfaithful to God's truth; encouragement is what they need, not discouragement. The kind overseer, then, is "tenderly compassionate"; he tries to understand the limitations of others. By his own loving-kindness the overseer encourages all to do what they are able in advancing the good news of God's kingdom. "Continue becoming compassionate," said the Lord Jesus, "just as your Father is compassionate." By trying to understand the problems of the elderly and infirm and by offering what help he can give, the overseer shows compassion and loving-kindness.—1 Thess. 2:7, 10; 1 Tim. 5:1-3; Eph. 4:32; Luke 6:36.

16. (a) How did Paul treat the flock of God, and what counsel did he give to an overseer on how to show kindness? (b) How does the overseer properly treat the elderly and infirm?

DRAWING POWER OF KINDNESS

[17] Kindness attracts, unkindness repels. How one is attracted to Jehovah because of his loving-kindness! "His loving-kindness is to time indefinite"—this assurance occurs in every verse of Psalm 136. Thus as one reads the inspired Word and learns of Jehovah's kindly qualities and of his kind arrangement for forgiveness of sins, one is drawn to Jehovah through his Son. Such kindness causes one to repent and turn away from a course of worldliness, as Paul shows at Romans 2:4: "Do you despise the riches of his kindness and forbearance and longsuffering, because you do not know that the kindly quality of God is trying to lead you to repentance?" Seeing that kindness has such drawing power, the Christian earnestly, fervently, intensely desires to be like his Father in heaven, that by his own kindness he might draw others to the worship of Jehovah God.

17. What is the right response to Jehovah's loving-kindness?

18 The Christian wife with an unbelieving husband may draw her mate to God's truth by considerateness and kindness. She does not try to force the truth upon her husband, for she knows the divine will as expressed by Peter: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." A wife may have been at one time disrespectful of her husband's headship; she may have been censorious and demanding in her ways, nagging and finding fault at every opportunity. She may not have known what the inspired Proverbs state, that "the contentions of a wife are as a leaking roof that drives one away," that "better is it to dwell in a wilderness land than with a contentious wife along with vexation." She may not have read the commentary given these Scriptures by Dr. Philip Lai, an Australian doctor with twelve years of experience on polar expeditions. Reporting on a speech he gave, the New York *Times* of November 24, 1959, said: "Nagging wives, impossible marriages and fatigue from 'keeping up with the Joneses' were listed today as some of the reasons why men went to live in the frozen wastes of the Antarctic." Unkindness repels, repelling some, it seems, as far away as the "wilderness land" of the South Pole! Kindness works differently; it has tremendous drawing power. The wife who puts on "the new personality which was created according to God's will in true righteousness and loving-kindness" may win her husband to God's truth "without a word." Such is the power of kindness! —1 Pet. 3:1, 2; Prov. 19:13; 21:19; Eph. 4:24.

18. Contrast the power of kindness with that of unkindness, and so how may a Christian wife win an unbelieving mate to God's truth?

19 The apostle's counsel to Christian women shows what is basic for attractiveness. In some lands girls may be sent to so-called charm schools so they can learn how to be charming. The result? All too often a worldly charm called glamour. Worldly sophistication and glamour may deceive those who go by old-world standards, but those with spiritual discernment are not fooled; they know that the qualities of the heart—unselfishness, appreciation, kindness, compassion and mildness—are basic to true attractiveness: "Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God"—and in the eyes of man. By cultivating the fruits of the spirit, the Christian woman possesses a charm that no amount of worldly glamour and etiquette could ever give. Again it amounts to putting God's will first, trying always to be like our Father in heaven.—1 Pet. 3:3, 4.

20 Kindness is a rewarding power. It is a fruit of God's spirit and part of the "new personality." It is a divine requirement. It helps solve problems. It is a power at the heart of tactfulness, good manners and true attractiveness. It puts misunderstandings to flight. It makes it easy to forgive others. It is firm for what is right. It helps the Christian pursue peace and draw others to Jehovah and his truth. It helps us obey the command: "Become imitators of God." If we have pursued goodness and compassion and kindness for this reason, it will be as Jesus said: "Your reward will be great, and you will be sons of the Most High."—Eph. 5:1; Luke 6:35.

19. Explain how Christian women win true attractiveness.
20. What are the rewards of the power of kindness?

Showing Kindness TO ALL MEN

THIS is a cold, inhospitable world because so many persons are without loving-kindness. It is a world wherein strangers are often viewed with an icy suspicion. Fear has had a chilling effect on kindness, and in many persons the love of money has strangled what remained of their loving-kindness. Viewed as a hindrance to financial gain, kindness is often replaced by unscrupulousness; thus mental brilliance has provided no guarantee of kindness. Observing this fact, Sir Robert Watson-Watt, principal inventor of radar, said: "I have suffered more in the conduct of my business from people who are brilliant and ingenious in their own techniques, but who have not been educated in being human beings." Brilliance without loving-kindness causes one to resemble, not Jehovah God, who is "abundant in loving-kindness," but rather the one who "walks about like a roaring lion, seeking to devour someone," Satan the Devil. True it is, that "in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money . . . with no loving-kindness."—Jonah 4:2, *AS;* 1 Pet. 5:8; 2 Tim. 3:1, 2.

[2] Since the Christian must prove himself to be a son of the Most High and not a "son of the Devil," how is he to live in a world that has "no loving-kindness"? Can he allow himself to fall into the mud of unkindness in which this wicked world wallows? Can he ever allow himself to try to use unkindness to forge ahead in business, personal or Christian interests? No! not if he wishes to prove himself a son of the Most High, as the apostle John shows: "The children of God and the children of the Devil are evident by this fact: Everyone who does not practice righteousness does not originate with God, neither does he who does not love his brother." The "children of God" cannot adopt the unkind practices of the "children of the Devil." God's children cannot bring forth, like the "sons of disobedience," rotten fruit, but they must "go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth." Certainly "children of light" cannot employ unkindness to try to advance personal interests or Jehovah's interests; rather, they use "every kind of goodness." So kindness or the lack of it furnishes identity as to our sonship.—Acts 13:10; 1 John 3:10; Eph. 5:6, 8, 9.

[3] Kindness informs others as to whether we are imitating God or not; it has the power to give one a recommendation. This is even recognized by the world, as when a noted man went out of his way to carry a suitcase for an elderly lady in a railroad station; and an observer remarked: "That is the first time I ever saw a sermon walking." Christians, of all persons, must be walking sermons, their daily speech and conduct recommending themselves as God's ministers. "In no way are we giving any cause for stumbling," wrote the apostle Paul, "that our ministry might not be found fault with; but in every way we

1. What effect does the lack of loving-kindness have on this world and on men?
2. (a) Contrast the "children of God" with the "children of the Devil," showing their respective fruitage. (b) May the "children of God" properly employ unkindness to try to advance personal or Christian interests?

3, 4. How may Christians recommend themselves as God's ministers?

recommend ourselves as God's ministers, by the endurance of much, . . . by purity, by knowledge, by longsuffering, by kindness."—2 Cor. 6:3-6.

[4] Kindness is thus part of the "every way" by which the true ministers of God recommend themselves at all times, thereby proving to others that they are "children of light." This means that they must be "children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world." Christians must shine both as regards the light of Bible truths and by their moral conduct; in a twofold way they shine brilliantly as illuminators in a crooked world that has "no loving-kindness."—Phil. 2:15.

[5] So if the Christian is going to recommend himself as God's minister, he must be willing to show kindness to all men. This includes his Christian brothers, strangers, "the unthankful and wicked," and, yes, even his enemies. Said the Lord Jesus: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? You must accordingly be complete, as your heavenly Father is complete."—Luke 6:35; Matt. 5:44-48.

KINDNESS TO STRANGERS A RESPONSIBILITY

[6] Kindness to all men, as the Son of God explained so forcefully, is a Christian responsibility. The apostle of Jesus Christ admonishes us to keep this responsibility always in mind; Paul wrote: "Let your brotherly love continue. Do not forget kindness to strangers, for through it some, unknown to themselves, entertained angels." What rewards came to Abraham, Lot and Manoah because they were kind to all men! They entertained angels and received blessings from the Most High, because they never forgot "kindness to strangers." —Heb. 13:1, 2; Gen. 18:1-10; 19:1-29; Judg. 13:8-20.

[7] How can Christians today show kindness to strangers? By following the example of Jesus Christ. He showed kindness to all persons, and the most important way he did this was by inviting others to feast upon spiritual food, the truths concerning the "kingdom of the heavens." To advance the interests of God's kingdom Jesus showed kindness in every way. Right from the beginning of his ministry he showed hospitality to strangers so as to help them spiritually. When John the Baptist introduced Jesus to two of his disciples, they followed Jesus and asked him: "Where are you staying?" Jesus answered: "Come, and you will see." "Accordingly they went and saw where he was staying, and they stayed with him that day." So the abode of Jesus was a hospitable place; he used it as a means to help others learn about God's kingdom. But primarily Jesus went to the homes of others, not to beg but to give; he showed kindness to strangers by going to their homes to teach them about the kingdom of heaven. So Christians today not only make their homes hospitable places but are willing to go to the homes of strangers, that they may have a part in the great preaching work foretold by the Lord Jesus: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all

5. How did Jesus stress the importance of showing kindness to all men?
6. How did Paul stress showing kindness to all men?
7. How do Christians today show kindness to strangers, and why are they happy in doing this?

the nations." Today this great preaching and teaching work is being done worldwide by Jehovah's witnesses, and happy are those who have a part in it! Thus kindness to strangers brings the reward of happiness now. Wrote the apostle Paul: "You must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' "—John 1:35-39; Matt. 24:14; Acts 20:35.

[8] Because of the lack of loving-kindness among many householders today, some Christians may feel reluctant to go to the homes of strangers with the Kingdom message as Jesus and the apostles did. Such ones may feel that the unthankfulness and unkindness of people in general make it too difficult to bring them spiritual things. But if the Christian has real kindness in his heart, he will not hold back from sharing his spiritual goodness with strangers, unthankful though many of them may be. Is not Jehovah God kind even toward the unthankful and wicked? Jehovah God has showed his loving-kindness toward all men by sending his Son into the world, "in order that everyone exercising faith in him might not be destroyed but have everlasting life." That is undeserved kindness on the part of God. Despite the preaching of God's kingdom and other good works, the Christian is not perfect; he cannot earn salvation. So Jehovah treats us kindly. How God's kindness should inspire us to be like him! "When the kindness and the love for man on the part of our Savior, God, was manifested, owing to no activities in righteousness that we had performed, but according to his mercy he saved us." Since Jehovah has set a loving example like this, how can any Christian who longs to be a son of the Most High hold back from showing kindness to strangers?—John 3:16; Titus 3:4, 5.

[9] If a person receives God's goodness and, in turn, is not willing to show kindness to strangers by bringing them the Kingdom good news, he is not showing himself like the Father in heaven but he is letting the Devil make him what Jehovah does not want him to be—unkind to strangers. Kindness to strangers is God's will for Christians. So the minister of God gladly visits strangers to tell them about God's kingdom, though he may, at times, have to talk to them through a peephole. The lack of hospitality of householders does not discourage the minister of God; he does not give up in doing what is kind. "Let us not give up in doing what is right."—Gal. 6:9.

[10] It is a test of the Christian's kindness and love for strangers as to how he responds to unkindness. When he is treated unkindly, he "does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth." (2 Tim. 2:24, 25) The Christian minister dissolves hostility with kindness: "Keep on blessing those who persecute; be blessing and do not be cursing. But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:14, 20, 21) Again we read: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 4:12, 13) So the

8. Why may some feel reluctant to show kindness to strangers, but what is the right attitude?

9. Why is it important to share the Kingdom good news with strangers, and does the inhospitality of householders discourage the minister of God?

10. How does the Christian show kindness to his enemies and persecutors, and what benefits result from this course of action?

Christian does not return evil when he is reviled; he blesses. When persecuted, he bears up under the unkindness and is not crushed in spirit. Jailers and prison guards have come to a knowledge of the truth because Christians "keep on blessing those who persecute."—Acts 16:25-34.

KINDNESS TO THE BROTHERS

[11] The Christian has the privilege of showing kindness not only to strangers and persecutors but also to his Christian brothers who are not known to him personally. The apostle John wrote his beloved friend Gaius: "Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that, who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God. For it was in behalf of his name that they went forth, not taking any money from the people of the nations. We, therefore, are under obligation to receive such persons hospitably, that we may become workers with them in the truth. Beloved one, be an imitator, not of what is evil, but of what is good. He that does good originates with God." So kindness is shown not only by preaching and teaching others God's truths but by showing hospitality and kindness as did Gaius. He was "doing a faithful work," and John commended him highly; for those who were recipients of his kindness were "strangers at that." It may hurt financially at times to show such kindness, but Gaius was not begrudging in his hospitality. Gaius' kindness brought him many blessings. Besides that heart-warming letter from the apostle John, he was blessed with the privilege of using his home for a meeting place of the congregation in Corinth and of entertaining the apostle Paul: "Gaius, my host and that of all the congregation." Rich in kindness and love, Gaius had unspeakable blessings; and the testimony to his kindness is there in the ever-enduring Word of God.—3 John 5-8, 11; Rom. 16:23.

[12] Setting a good example also in showing kindness to his Christian brothers was Philemon. Writing to him, Paul said: "I always thank my God when I make mention of you in my prayers, as I keep hearing of your love and faith which you have toward the Lord Jesus and toward all the holy ones. For I get much joy and comfort over your love, because the hearts of the holy ones have been refreshed through you, brother." We do not know what Philemon did to refresh the hearts of the holy ones, but it was some form of kindness. Paul thanked Jehovah in his prayers for such evidences of Philemon's love.—Philem. 4, 5, 7.

[13] Onesiphorus likewise opened wide the apostle's heart through thoughtful kindness. In Rome he hunted for Paul and found him and evidently brought the apostle some refreshment. Paul often had reason to thank Jehovah for Onesiphorus' kindness: "May the Lord grant him to find mercy from Jehovah in that day. And all the services he rendered in Ephesus you know well enough."—2 Tim. 1:16-18.

[14] Onesiphorus, Philemon and Gaius were Christians who were alertly thoughtful as to kindness. They did not let opportunities slip by; they were not so engrossed in their personal interests that they did not think of the needs of others. In this regard we are reminded of the Philippians. In the loving letter to the Philippians, we learn of the close, sympathetic bond between Paul and the congregation. Indeed, one of the reasons for Paul's writing the letter was to express his gratitude for the kindness of

11. What example did Gaius set in showing kindness?

12, 13. What is said of the kindness shown by Philemon and Onesiphorus?

14, 15. Why are Onesiphorus, Philemon and Gaius good examples for Christians, and how did the Philippians also show the Christian spirit?

the Philippians. On a number of different occasions they had rendered practical sympathy and kindness to Paul by material assistance, plus words of comfort and cheer. Twice they sent gifts to Paul while he was in Thessalonica, and when the apostle was a prisoner in Rome they dispatched Epaphroditus to him with a memorial of their love. Paul sent Epaphroditus back with this letter that shows that the Philippians were often in Paul's prayers:

15 "I thank my God always upon every remembrance of you in every supplication of mine for all of you . . . It is altogether right for me to think this regarding all of you, on account of my having you in my heart." "You Philippians, also know that at the start of declaring the good news, when I departed from Macedonia, not a congregation took a share with me in the matter of giving and receiving, except you alone, because, even in Thessalonica, you sent something to me both once and a second time for my need. . . . I am filled, now that I have received from Epaphroditus the the things from you, a sweet-smelling odor, an acceptable sacrifice, well-pleasing to God. In turn, my God will fully supply all your need to the extent of his riches in glory by means of Christ Jesus."—Phil. 1:3, 4, 7; 4:15, 16, 18, 19.

16 The Philippians would not go unrewarded for this kindness, Paul shows. God would "fully supply" all their need. Jehovah God assumes the responsibility of repaying kindness, whether we render it to strangers or to Christian brothers. Jehovah's Word assures us of this: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment he will repay to him." "Send out your bread upon the surface of the waters, for in the course of many days you will find it again." "You know that each one, whatever good he may do, will receive this back from Jehovah." —Prov. 19:17; Eccl. 11:1; Eph. 6:8.

16. Who assumes the obligation of repaying us for the kindness shown to all men?

REWARDS FOR SHOWING KINDNESS

17 So whatever we sow will come back to us. If we sow kindness we will receive kindness back; "in the course of many days you will find it again." Unexpected blessings come to Christians for showing kindness to all men. Take, for example, Dorcas. "She abounded in good deeds and gifts of mercy that she was rendering. But in those days she happened to fall sick and die." The disciples at Lydda, where Dorcas had died, heard that the apostle Peter was in a nearby city, Joppa. They sent two men to Peter to entreat him: "Please do not hesitate to come on as far as us." When Peter arrived at Lydda, "they led him up into the upper chamber, and all the widows presented themselves to him weeping and exhibiting many inner garments and outer garments which Dorcas used to make while she was with them." We can well picture the scene: A group of widows, tearful and sorrowful at the loss of a dear friend and sister, exhibiting the proofs of Dorcas' love and kindness, each of them speaking to the apostle about the kindness that had been shown to herself. We know what happened: Peter put everybody outside and prayed to Jehovah. "She opened her eyes and, as she caught sight of Peter, she sat up. Giving her his hand, he raised her up, and he called the holy ones and the widows and presented her alive."—Acts 9:36-41.

18 What an unexpected blessing! Raised from the dead! This *was the* first resurrection miracle recorded as performed by one of the apostles, and the circumstances that led to it were rooted in kindness. Who can say that this miracle would have happened if Dorcas had not been abundant in loving-kindness? Not only were Dorcas and

17, 18. What unexpected blessings came *about because* of the kindness shown by Dorcas?

the widows blessed, but the occasion furnished a witness to the truth and "many became believers upon the Lord."—Acts 9:42.

[19] Those who fail to show kindness to all men miss out on many blessings. Just as it is true that "a man of loving-kindness is dealing rewardingly with his own soul," so it is that "the cruel person is bringing trouble upon his own organism." (Prov. 11:17) That is the divine rule. Well illustrating it are Abigail and Nabal. Abigail was "good at discernment and beautiful in form, but the husband was harsh and bad in his practices." David had showed kindness to Nabal, and one day he sent his men to Nabal to ask for a little food: "Just give, please, whatever your hand may find to your servants and to your son David." Cruel, stingy Nabal "screamed rebukes at them." This angered David; he put his sword on, and he and his men determined to repay Nabal for his unkindness. Nabal's wife, Abigail, intercepted David, bringing him "two hundred loaves of bread and two large jars of wine and five sheep dressed and five seah measures of roasted grain and a hundred cakes of raisins and two hundred cakes of pressed figs." Abigail, in an impassioned plea, reflecting her kindness and discernment, persuaded David not to enter into bloodguilt. As for Nabal, "Jehovah struck Nabal, so that he died." David recognized that Nabal received from Jehovah what he had coming to him: "David got to hear that Nabal had died and so he said: 'Blessed be Jehovah, who has conducted the legal case of my reproach . . . , and the evilness of Nabal Jehovah has turned back upon his own head!' " As for kind, sensible Abigail, she had an unexpected blessing: "David proceeded to send and propose to Abigail to take her as his wife."—1 Sam. 25:3, 8, 14, 18, 38, 39.

19. What is the divine rule regarding the harsh, cruel person, and how is this illustrated?

[20] We will receive from Jehovah what we have coming to us. Unkindness comes back to one just as surely as does kindness. The mean, cruel person loses out on the blessings of showing kindness and reaps—even in a number of ways—only "trouble upon his own organism." If the cruel person escapes repayment by man or seems not to suffer from body-injuring emotions, he cannot escape repayment from Jehovah, the accurate Account-keeper. "Certainly," declares Paul, "the man that is doing unrighteousness will receive back what he unrighteously did, and there is no partiality." On the other hand, "he that is pursuing righteousness and loving-kindness will find life, righteousness and glory."—Col. 3:25; Prov. 21:21.

[21] What abundant testimony there is that God is opposed to unkindness—meanness, harshness, stinginess, narrowness and selfishness! The Christian spirit is

20. Why is the mean, cruel person certain to receive the repayment he deserves?
21. What is God opposed to, but what is the Christian spirit?

in accord with gentleness, compassion, long-suffering, hospitality and generosity. The Christian measure is nothing skimpy, though it might be overflowing. Said Jesus: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return."—Luke 6:38.

[22] Let us measure out our kindness, then, generously. In showing kindness to strangers by teaching them the Kingdom truths, Christians have the opportunity to show generosity by giving freely of their time. To measure out time skimpily in God's precious Kingdom ministry, when we could measure it out generously, will deprive us of blessings: "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully." Being generous with our kindness to all men will bring rich rewards and unexpected blessings—yes, and you will "prove yourselves sons of your Father who is in the heavens." —2 Cor. 9:6; Matt. 5:45.

22. How should Christians measure out their kindness, and what will be the result?

Pursuing my Purpose in Life

As told by Ragna S. Ingwaldsen

DECEMBER 25, 1959, was a happy day for me, not for the reason that the world celebrated it, but because it marked my eleventh anniversary as a missionary in Venezuela. They have been eleven happy years, full of wonderful experiences in bringing the message of God's kingdom to the friendly people of this South American country.

My service to Jehovah did not begin eleven years ago, however. It began long before that. In fact, I was blessed with the privilege of being reared in God's service. Back in 1906, when I was a little tot, my mother took me to the Minneapolis convention, where she was immersed in water in symbol of her dedication to God. From then on she never failed to inculcate in me a strong love for him and for his visible organization. I soon learned the importance of serving Jehovah by participating regularly in the witness work. I was happy to go along with my mother and help distribute from house to house tracts that were called "Bible Students Monthly."

In 1914 the great work with the Photo-Drama of Creation began. Although I was too young to have a large part in it, I did give out invitations and attended the showings. I delighted in seeing over and over again these movies and slides about Biblical events.

Our home was always open to pioneers, who, at that time, were called colporteurs. To me they always seemed to stand out as the ones who had a deep appreciation of Jehovah's truth. Since my mother and aunt were also colporteurs, I resolved to be one too some day. I dedicated my life to Jehovah and was baptized in 1918.

While still in school I had the privilege of distributing the famous book *The Finished Mystery,* which was used as a basis for unjustly sending some of our brothers to prison. When I participated in the work

of securing names on a petition for their release, I was amazed to see the unchristian attitude of the teachers in school who refused to sign it. This made me more determined than ever to pursue my purpose in life of becoming a full-time publisher of the good news of Jehovah's kingdom.

At the Cedar Point convention in 1922 the way was opened for me to realize my ambition. This was the convention when everyone in attendance was invited to take part in group witnessing. This had not been done before. I shall never forget that eventful day. I was thrilled to be among the many friends who made up car groups and left the grounds for field service. From that time onward it has been a joy to advertise the King and his kingdom. Until 1941 poor health prevented me from having an unbroken record of pioneering, but since then I have been able to serve without a break, pursuing my purpose in life.

My home town was the place where I began serving Jehovah as a pioneer. Gradually I extended my activities to outlying towns. Later, opportunities were given me to work in other states. One of these assignments took me to Kentucky, where I worked from 1933 to 1936. Most of the people we found in the rural territory there were living in rather primitive conditions, and a large percentage of them were illiterate. This gave me a foretaste of what I would later find in missionary work in a foreign land.

To reach some of the homes in this Kentucky assignment we drove up the "hollows" as far as we could and then walked. At times we had to remove our shoes and wade across streams barefoot in order to reach a house. While working in this rugged country, I learned that where hardships are the greatest, the joys in God's service can be the sweetest.

After re-entering the pioneer work in 1941, I worked in and around Chicago for five years. While there I was delighted to receive an invitation to attend the ninth class of Gilead. I had always loved school, and now I felt the thrill of once again sitting in a classroom, but this classroom was different. Here I was being taught Bible truths and how to be a good missionary.

The lessons and counsel I received at Gilead have served to bolster me up over the rough spots I have encountered since then. They have served somewhat like a reservoir of spiritual knowledge that I have been able to draw on from time to time. In his goodness Jehovah provided, through Gilead, the fortifying equipment I have needed during the many years since graduation.

Following my graduation, I pioneered in Brooklyn for a year, at which time I received, along with five other graduates, an assignment to Maracaibo, Venezuela. It was a happy day when we sailed from New York on the beautiful ship Santa Sofia. Eight delightful days later we arrived at our assignment. This was the first time any of us had set foot in a country outside the United States. Many questions passed through our minds. We wondered how we would react to the strange people and the strange customs here. Would we be able to stick to our missionary assignment? I felt that the coming years would answer these questions, and so they have.

It was here in this foreign land that I was to learn for the first time the *real* meaning of the word "pioneer." Here I was opening up the way in this strange land for the Lord's other sheep to come to a knowledge of the truth and to find the way to eternal life. Maracaibo was a city of over 200,000 that had heard very little of the Kingdom message. I will never forget the first night we met with some people of good will there.

One of the reasons I have been able to keep happy in this land that is so different from my birthplace is that I made up my mind at the very start to love the people. Jehovah loved them enough to send us down here to help them to learn about his grand purposes, and we should do the same.

Little by little we began to locate the Lord's other sheep as we preached from house to house. How happy we were to see new persons each week at our meetings! We were experiencing the great joy of seeing a congregation grow from infancy to a mature gathering of Jehovah's witnesses.

As might be expected, we have had obstacles to overcome. One of these has been the high rate of illiteracy among the people. By exercising much patience, we have been able to help many persons of good will to learn both the truth and how to read. Whether we worked with people who could not read or with people who could, we found great ignorance about the Bible. We had much satisfaction, therefore, in seeing each person of good will finding Scripture texts after studying for just a short while. To hear one of them say: "Just think, if you hadn't come to Venezuela we wouldn't know this precious truth," made me feel that the sacrifices I had made to come here were well worth it. When we were moved to another city after three and a half years, we were happy to have a large congregation of active publishers to show for our labors of love.

Our new assignment was Barquisimeto, the third-largest city in Venezuela. Since this city has an ideal climate, it was a welcome change from the constant heat of Maracaibo. We found a small congregation of six publishers in addition to the missionaries already there. Once again we had the pleasure of watching a congregation grow as we worked among the people. It developed into a group of sixty publishers by the time we were moved to another city. Our last day with them was when they inaugurated a new, beautiful Kingdom Hall, the fulfillment of a five-year dream. It was very difficult for us to leave the friends we had learned to love so much, but the Lord's work must expand, and so we moved on to our third assignment. This was a smaller city in the far eastern part of Venezuela—Cumaná.

Here too we have found many persons of good will, as is evident from the increase we already have in our congregation. Two new publishers of the good news in this city attended the grand Divine Will International Assembly of Jehovah's Witnesses in New York city in 1958 and were immersed there.

How rich the years have been for me! Although they have brought their trials and sorrows, the joys I have found in the full-time service of our heavenly Father more than compensate for them. To lie down at night knowing that the day has been spent in praising Jehovah's name is a joy and a source of contentment that is hard to express. I often wonder why many who are unencumbered continue to hesitate about entering the pioneer work. As Jehovah kept the widow's jar filled with oil in the days of Elijah, so he supplies the needs of those who put his interests first. This is what we missionaries have found in our many years of full-time service.

The experiences I have had in my foreign assignment have enriched my life and strengthened my faith always to trust in Jehovah. I am ever so glad that I did not postpone the pioneer service, but plunged into it with full faith that Jehovah would help me pursue my purpose in life.

"The Light of Life"

LIFE is dependent on light. Not only does human life require light, but, as the *Scientific American* of October, 1959, states: "All life on this planet runs on sunlight, that is, on photosynthesis performed by plants. In this process light supplies the energy to make the organic molecules of which all living things are principally composed." Hence light and life are inextricably linked together.

Not strange, then, that we read in the Bible of "the light of life." Jesus Christ said, at John 8:12: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life."

How can one possess "the light of life"? Jesus Christ is the one who gives light that leads to everlasting life. "I have come as a light into the world," he said, "in order that everyone putting faith in me may not remain in the darkness." (John 12:46) To possess "the light of life" one must put faith in Jesus Christ and become his follower.

One must also come to know the great divine Source of light, Jehovah God, the One who said in the beginning: "Let light come to be." (Gen. 1:3) Of this great Source of light and life the psalmist wrote: "Jehovah is my light and my salvation." "For with you is the source of life; by light from you we can see light." (Ps. 27:1; 36:9) All light thus proceeds from Jehovah. Jesus Christ reflected this light that he received from his Father; and though he could say, "I am the light of the world," he identified his Father as the Source of his light: "I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak. Also I know that his commandment means everlasting life."—John 12:49, 50.

Jesus Christ, as "the light of the world," taught his followers God's life-giving commandments; and he did more: He made his followers light bearers like himself. To his followers he said: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Matt. 5: 14-16.

No one can possess "the light of life" who himself is not a light bearer, for all possessors of "the light of life" must let their light shine before mankind, doing so for the glory of God, the Source of all light.

"THE LIGHT OF THE WORLD" TODAY

Who today is "the light of the world"? Who today have the message of enlightenment concerning God and his kingdom by Jesus Christ? Who today are making God and his kingdom clear to the minds of those who open their eyes of understanding to the light? Who today are shining brilliantly with "the glorious knowledge of God by the face of Christ"?—2 Cor. 4:6.

Is it Christendom with its worldly religions? By their own admission Christendom's clergy are not reflecting the pure light from God, as an editorial in *Theology Today* of January, 1960, said: "Regretfully it must be acknowledged that this light does not shine in the Church with commanding brilliance. Other factors than Christ have been allowed to enter into its composition, and the Church has tended to become more and more like the communities with which it is surrounded. It is not so much the light of the world as rather a reflector of lights which shine in the world itself."

Jesus Christ did not receive his light from this world; that could never have made him "the light of the world." Instead of being "more and more like the communities with which it is surrounded," the light of the world must be, as Jesus said, like a city situated upon a mountain. No individual could shine like this today. Jesus was talking to a group of his disciples when he said: "You are the light of the world." So "the light of the world" is an organization of light-bearing Christians—Christians who are reflectors, not of what is in the world, but of the life-giving truths and commandments that come from God and which are *found in the* Book of light, the Holy Bible.

Today the New World society of Jehovah's witnesses is this light-bearing organization; it is a citylike organization that is prominent around the globe because all its members let their light shine before mankind. In a city there are women as well as men, and all contribute various functions. So in this citylike organization of light bearers all contribute to the light so that the organization can blaze as

the greatest light today, as "the light of the world."

The light that leads to everlasting life originates with Jehovah, the divine Source of all light and life. Jesus Christ received light from his Father and reflected it to others, that they might walk in light and be light bearers themselves. As an organization the true followers of Jesus Christ are "the light of the world," shining with great brilliance to the glory of Jehovah God and to the salvation of all who come to "possess the light of life."

"Your Will Be Done On Earth"

Serial Part 40

Below we print the chart that follows the concluding chapter of the book "Your Will Be Done on Earth."

CHRONOLOGICAL CHART OF WORLD POWERS (THIRD TO SEVENTH) — 607 B.C. to A.D. 1926

MIDDLE EAST	EGYPT	THE WEST	JUDEA
BABYLONIAN EMPIRE (607-539 B.C.)			
Nebuchadnezzar			Jerusalem and temple destroyed, 607 B.C.
Evil-merodach, 582 B.C.			
Neriglissar			
Labashi-Marduk			
Nabonidus			
Belshazzar, died 539 B.C.			
MEDO-PERSIAN EMPIRE (539-331 B.C.)			
Darius the Mede			
Cyrus the Great (Persian)			
Cambyses	Pharaoh Psammetichus III		Jerusalem's temple altar rebuilt by restored Jewish remnant, 537 B.C.
[Usurper Magian Gaumata, pretending to be Smerdis, 522/1 B.C.]			
Darius I (Persian) (Hystaspes), 521-485 B.C.	Darius I redigs the Suez Canal		Jerusalem's temple rebuilt, 520-516 B.C.
Xerxes I (Ahasuerus)		Roman Republic is set up with praetors, 509 B.C.	
Artaxerxes I (Longimanus)			Jerusalem's temple visited by priest Ezra, 468 B.C.
			Jerusalem's walls rebuilt by Governor Nehemiah, 455 B.C. Seventy weeks of years begin counting
Xerxes II			
Darius II (Ochus; Nothus)			
Artaxerxes II (Mnemon)			
Artaxerxes III (Ochus)			
Arses		Philip II, king of Macedonia, 359-336 B.C.	
Darius III (336-331 B.C.) (Codomannus)		Alexander III, the Great, king of Macedonia, 336 B.C.	
		MACEDONIAN (ALEXANDER'S) EMPIRE (336-323 B.C.)	
	Conquered by Alexander the Great, 332 B.C.		Conquered by Alexander the Great, 332 B.C.
	PTOLEMAIC KINGDOM	Alexander the Great dies at Babylon, 323 B.C.	Comes under control of Ptolemaic Kingdom of Egypt, 323 B.C.
	Ptolemy I, son of Lagus the father of the Lagidae (323-285 B.C.)	Philip Aridaeus (323-317 B.C.)	
SELEUCID KINGDOM			
Over Syria and Mesopotamia		Alexander Allou (317-311 B.C.)	
Seleucus I Nicator (312-280 B.C.)			

MIDDLE EAST	EGYPT	THE WEST	JUDEA
		Heracles (Hercules) (311-309 B.C.) Cassander, king of Macedonia	
	Ptolemy II (285-246 B.C.) (Philadelphus)	Antigonus Gonatas, king of Macedonia, 277-239 B.C.	
Antiochus I (280-261 B.C.)			
Antiochus II ("Theos") (261-246 B.C.) husband of Laodice			
Seleucus II Callinicus (246-226 B.C.)	Ptolemy III Evergetes (246-221 B.C.)		
Seleucus III Ceraunus (226-223 B.C.)			
Antiochus III the Great (223-187 B.C.)			
	Ptolemy IV Philopater (221-203 B.C.)	Philip V, king of Macedonia, 220-179 B.C.	
	Ptolemy V Epiphanes (203-181 B.C.)	Roman General L. Scipio Asiaticus defeats Antiochus III at Magnesia, 190 B.C.	Taken under control by Syrian King Antiochus III the Great, 198 B.C.
Seleucus IV Philopator (187-175 B.C.)	Ptolemy VI Philometor (181-146 B.C.)		Seleucus IV Philopator sends Heliodorus to Jerusalem to pillage the temple treasure, c. 175 B.C.
Antiochus IV Epiphanes ("God Manifest") (175-163 B.C.)			**MACCABEAN REVOLT (167 B.C.)** Temple rededicated by Judas Maccabeus, 165 B.C. Feast of dedication instituted
Antiochus V Eupator (163-162 B.C.)		Macedonia becomes dependent upon Rome, 168 B.C.; is made a Roman province, 146 B.C.	
Demetrius I Soter (162-150 B.C.)			Judas Maccabeus negotiates a treaty with Rome, 161 B.C.
			Jonathan, youngest brother of Judas
Alexander Balas (150-145 B.C.)	Ptolemy Eupator (146 B.C.)	Greece made a Roman province, 147/146 B.C.	
Antiochus VI Dionysus (145-141 B.C.)	Ptolemy VII, surnamed Evergetes II (Physkon) (146-117 B.C.)		
Demetrius II Nicator (145-139/8 B.C.)			Simon, of original Maccabean family (143/142-134 B.C.)
Antiochus VII Sidetes (139/8-129 B.C.)			
Seleucus V		Attalus III, king of Pergamum, wills his kingdom to Rome, 133 B.C.	John Hyrcanus (134-104 B.C.)
Antiochus VIII Grypus	Ptolemy VIII, surnamed Soter II (Lathyrus), and Cleopatra his mother, 117-81 B.C.		
Antiochus IX Cyzicenus			
Antiochus X Eusebes	Ptolemy IX (or, Alexander I) (107-89 B.C.)		
Antiochus XI Epiphanes			Aristobulus I assumes title of "king," 104 B.C.
Philip II			Alexander Jannaeus (103-76 B.C.)
Antiochus XII Dionysus			
Tigranes, king of Armenia, acquires Syria, 83 B.C. (83-69 B.C.)	Ptolemy X (or, Alexander II) (81-80 B.C.)		
	Ptolemy XI Auletes (80-51 B.C.)		Alexandra (76-67 B.C.)
Antiochus XIII Asiaticus (69-65 B.C.) Dethroned by Roman General Pompey			Aristobulus II (66-63 B.C.)
Syria made a Roman province, with capital at Antioch, 64 B.C.		Roman General Pompey defeats Mithridates and Tigranes, 64 B.C.	Jerusalem captured by Roman General Pompey, 63 B.C. Roman control established over Palestine
	Ptolemy XII and his sister Cleopatra (51-48/7 B.C.)	Romans occupy Egypt, 55-51 B.C., after restoring Ptolemy XI to throne	
	Ptolemy XIII and Cleopatra (47-43 B.C.)	Julius Caesar defeats Ptolemy XII, who drowns	
	Cleopatra, with her son Caesarion nominally coregent under the name of Ptolemy XIV (43-30 B.C.)		Herod the Great (son of Antipater) takes Jerusalem by storm, 37 B.C., to become king
	Egypt becomes a Roman province, 30 B.C.	Battle of Actium, 31 B.C., in which Octavius defeats Mark Antony	
		ROMAN EMPIRE as Sixth World Power (30 B.C.–A.D. 800)	
		Octavius, as sole ruler of Rome, is styled Augustus by the Roman Senate, 27 B.C.	
P. Sulpicius Quirinius, governor of Syria, 2 B.C.			Birth of Jesus at Bethlehem-Judah, 2 B.C.
			Archelaus, son of Herod the Great, ethnarch of Judea
.....			**ROMAN PROCURATORS:** Coponius, A.D. 6-9
P. Sulpicius Quirinius (A.D. 6)			Ambibulus, A.D. 9-12
Q. Caecilius Metellus Creticus Silanus		Tiberius Caesar, emperor of Rome, A.D. 14-37	Annius Ruffinus, A.D. 12-15
M. Calpurnius Piso			Valerius Gratus, A.D. 15-26
C. Sentius Saturninus			Pontius Pilate, A.D. 26-36
L. Pomponius Flaccus			Marcellus, A.D. 36-37
L. Vitellius, Roman proconsul of Syria (A.D. 35-39)		Gaius Caligula, emperor A.D. 37-41	Marullus, A.D. 37-41

MIDDLE EAST	EGYPT	THE WEST	JUDEA
		Claudius, A.D. 41-54	[Herod Agrippa I, king of Judea, A.D. 41-44] Cuspius Fadus, A.D. 44-46 Tiberius Alexander, A.D. 46-48 Ventidius Cumanus, A.D. 48-52 M. Antonius Felix, A.D. 52-58 (?)
		Nero, A.D. 54-68	Porcius Festus, A.D. 58-62 (?) Albinus, A.D. 62-64 Gessius Florus, A.D. 64-66 Jewish war with Rome, A.D. 66-73
C. Cestius Gallus (A.D. 65-67) P. Licinius Mucianus (A.D. 67-69)		Galba, A.D. 68-69 Otho, A.D. 69 Vitellius, A.D. 69 Vespasian, A.D. 69-79	Jerusalem and temple destroyed, A.D. 70
		Titus, A.D. 79-81 Domitian, A.D. 81-96 Nerva, A.D. 96-98 Trajan, A.D. 98-117	Jewish fortress of Masada falls, A.D. 73 [John the apostle, on isle of Patmos, writes The Revelation and three letters and Gospel, A.D. 96-98]
Emperor Trajan adds Armenia, Mesopotamia and Assyria to Rome		.....	
Septimia Zenobia (Bath Zabbai), queen of Palmyra, A.D. 266/7-272		Septimius Severus, A.D. 193-211 Builds a Roman wall in Britain	
	Queen Zenobia's army occupies Egypt, A.D. 270	.....	
Queen Zenobia and son captured by Emperor Aurelian, A.D. 272		Aurelian, A.D. 270-275	
CONSTANTINOPOLITAN RULE		.....	
Emperor Constantine founds New Rome or Constantinople, and makes it the capital, A.D. 330		Constantine the Great, A.D. 324-337	
.....	Egypt comes under the control of the eastern division of the Roman Empire, A.D. 395		
Theodosius, A.D. 379-395 Arcadius, A.D. 395-408 Theodosius II, A.D. 408-450		Honorius, A.D. 395-423 Valentinian III, A.D. 423-455 Romans quit Britain, A.D. 436	
Zeno, A.D. 474-491 Becomes ruler of the whole Roman Empire, A.D. 476		Odoacer, of Imperial bodyguard, takes Rome and becomes king of Italy, A.D. 476	
.....			
Heraclius, A.D. 610-641	Alexandria falls to Mohammedan Saracens; Egypt becomes province of Mohammedan caliphs, A.D. 641		Jerusalem captured by Moslems under the caliph Omar, A.D. 637 Dome of the Rock built by amir Abdalmalik, A.D. 688, in Jerusalem
.....			
Constantine V, and his mother Irene, A.D. 780 Constantine VI, A.D. 792 Empress Irene alone, A.D. 797-802		Charlemagne, the Frank, crowned Emperor of the West, by Pope Leo III, at Rome, A.D. 800	
EASTERN ROMAN EMPIRE		**WESTERN ROMAN EMPIRE**	
Nicephorus I, A.D. 802-811		Emperor Charlemagne, A.D. 800-814 Lewis I, A.D. 814-840	
.....		.....	
		HOLY ROMAN EMPIRE OF THE GERMAN NATION	
Romanus II, A.D. 959-963		Otho I crowned by Pope John XII as emperor of the Holy Roman Empire, A.D. 962	Jerusalem captured from Crusaders by Saladin, sultan of Egypt and Syria, October 2, 1187
Nicephorus II, A.D. 963-969		.....	
.....		Frederick III, as head of the House of Hapsburg, is elected emperor of the Holy Roman Empire, A.D. 1440. Reigns till A.D. 1493	
Constantine Palaeologus XII, A.D. 1448-1453 Constantinople is captured by Mahomet (Mohammed) II, May 29, A.D. 1453. It becomes capital of Ottoman Empire, and the Byzantine Empire ends	Selim I, emperor of the Turks, conquers Egypt, A.D. 1517	.....	Jerusalem taken by Turks under *Selim I* in 1516
		British Queen Elizabeth I charters East India Company A.D. 1600 Virginia begins to be settled, A.D. 1607, as Great Britain's first American colony **Seventh World Power** emerges in Great Britain, A.D. 1763 Francis II succeeds his father as Holy Roman Emperor, A.D. 1792	
	Great part of Egypt is conquered by French under Napoleon Bonaparte, A.D. 1798-1799		
Syria is restored to Turkey, A.D. 1840	British troops dispossess French, and Turkish government is restored, A.D. 1801	**HOLY ROMAN EMPIRE** ends, as Francis II renounces title, and takes title of Francis I, Emperor of Austria, A.D. 1806	
	Suez Canal opened, A.D. 1869 Egypt, under a native "Khedive," is virtually a British dependency from 1882 onward	**GERMAN EMPIRE** re-established under William I of Prussia, A.D. 1871; signs treaty of alliance with Austria and Italy, March 13, 1887	

MIDDLE EAST	EGYPT	THE WEST	JUDEA
		Frederick III, German emperor, A.D. 1888	
		William II, German emperor, A.D. 1888-1918	
		Austria declares war on Serbia, July 28, 1914	
		Germany declares war on Russia, August 1, 1914	
		Great Britain declares war on Germany, August 4, 1914	
	Egypt declared a British Protectorate, December, 1914	America declares war on Germany, April 6, 1917	
		World War I ends on November 11, 1918	Jerusalem captured by British, December 9, 1917
		Paris Peace Conference opens January 18, 1919	
		France ratifies Peace Treaty, with League of Nations Charter, October 13, 1919, to make it effective	In peace settlement Turkey, ally of Germany, renounces her sovereignty over Palestine
Syria ceases to be a Turkish province, is created as an independent state and is mandated to France by Supreme Council of League of Nations, A.D. 1920		League of Nations begins functioning at London, England, January 10, 1920. **Eighth World Power** becomes alive	
		Germany is admitted to League of Nations, September 8, 1926	Palestine is mandated to Great Britain by League of Nations in 1920

PROPHETIC "TIMES" AND "DAYS"

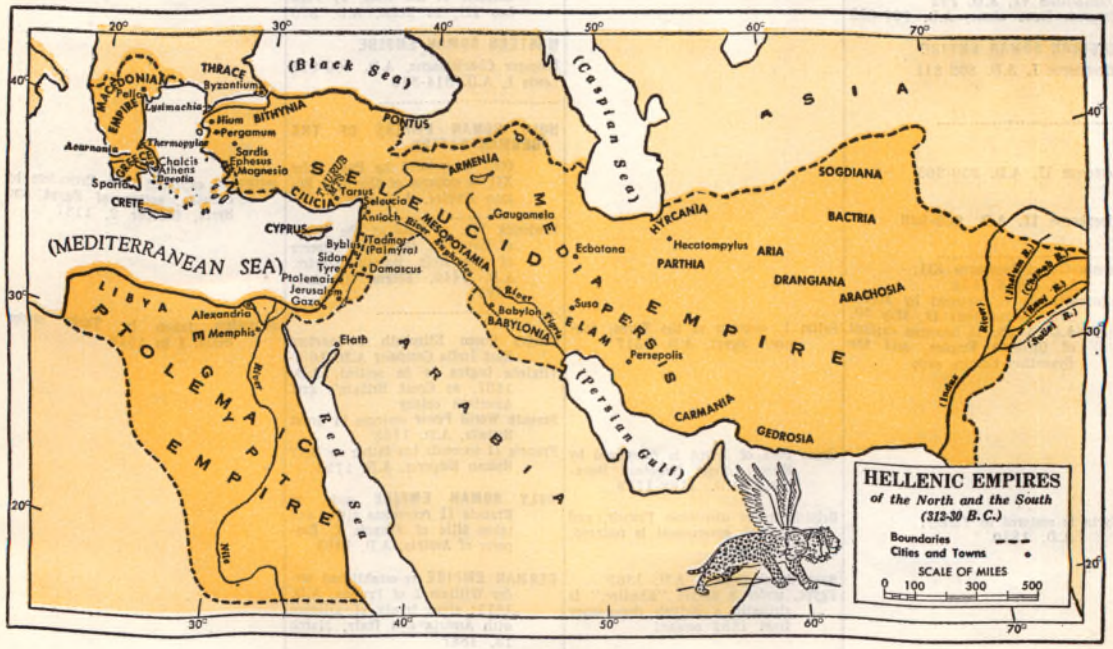
"SEVEN TIMES" or "the appointed times of the nations" (Daniel 4:16, 23, 25, RS; Luke 21:24):
Began in 7th lunar month (Ethanim—September-October), 607 B.C.
Ended in 7th lunar month (September-October), A.D. 1914

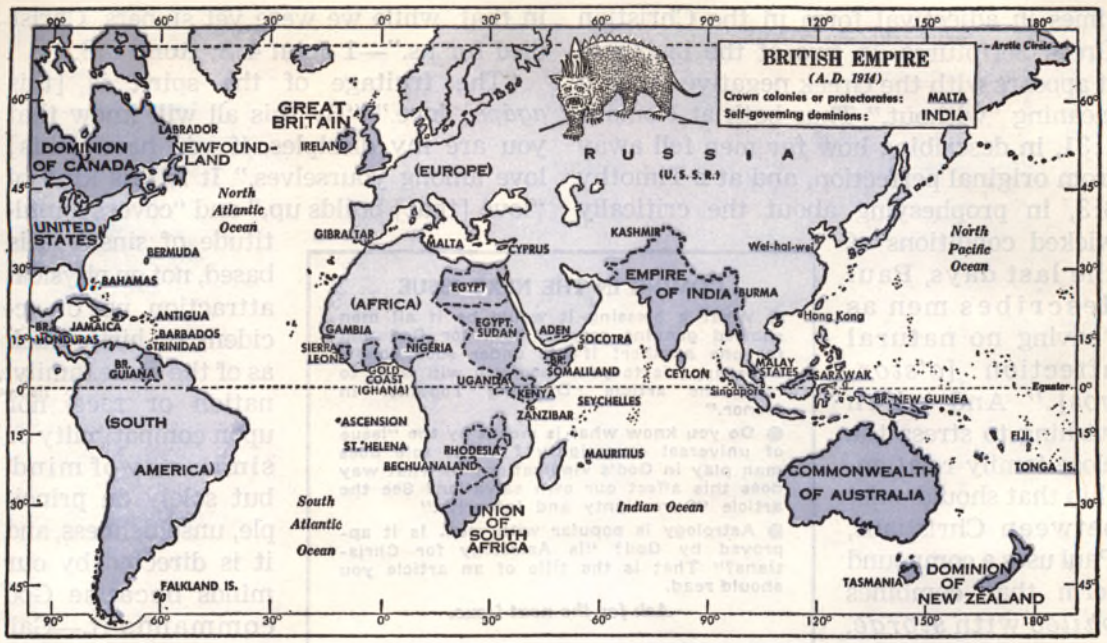
"TIME, TWO TIMES, AND HALF A TIME" (Daniel 7:25; 12:7, RS):
Began in first half of November, 1914
Ended May 7, 1918, at arrest of Watch Tower Society's officers and companions
(Compare the 42 months of Revelation 11:2.)

"A THOUSAND TWO HUNDRED AND NINETY DAYS" (Daniel 12:11, Le):
Began the end of January, 1919
Ended the first half of September, 1922, at the second Cedar Point (Ohio) convention

"THE THOUSAND THREE HUNDRED AND THIRTY-FIVE DAYS" (Daniel 12:12, AT):
Began the first half of September, 1922, at the second Cedar Point (Ohio) convention
Ended in the month of May, 1926, at the London (England) International Convention

"TWO THOUSAND AND THREE HUNDRED EVENINGS AND MORNINGS" (Daniel 8:14, RS):
Began in the month of May, 1926, at the London (England) International Convention (May 25-31)
Ended on October 15, 1932, with the official publication of notice in **The Watchtower**





The End

"LOVE" in the Christian Greek Scriptures

AT THE time the Christian Greek Scriptures were written, Greek was the universal language. This fact made for their greatest possible distribution in the shortest time possible. Additionally, Greek is a very specific and exact language and the koine Greek of that time was highly developed, making it the best medium for the exact expression of thought. A case in point are its words for "love."

In the English language we speak of "love" between the sexes, "love" of a mother for her child, "love" of friends and the unselfish "love" of God. In the Greek language, however, four separate and distinct words are used: *éros, storgé, philéo* and *agápe*. Because Eros was the name the later Greek poets gave their god of love, who was the son of Aphroditē, *éros* came to be the name for romantic love, love between the sexes. The Roman counterpart to Eros is the more familiar Cupid, usually shown with a bow and arrow. Very significantly, not once is the term *éros* found in the Christian Greek Scriptures.

Storgé is the term used to describe natural affection based on blood relationships, accounting for the expression "blood is thicker than water." It is found only three

times in adjectival form in the Christian Greek Scriptures. In two of the instances it appears with the Greek negative prefix *a* meaning "without." Thus both at Romans 1:31, in describing how far men fell away from original perfection, and at 2 Timothy 3:3, in prophesying about the critically wicked conditions of the last days, Paul describes men as "having no natural affection [*a'storgos*]." And when wishing to stress the close family relationship that should exist between Christians, Paul uses a compound term that combines *philéo* with *storgé*, saying: "In brotherly love have tender affection [*philo'storgos*] for one another."—Rom. 12:10.

COMING IN THE NEXT ISSUE

- What a blessing it would be if all men showed genuine respect both for God and for one another! If life under such conditions appeals to you, then you will want to read the article "Dwelling Together in Honor."
- Do you know what is meant by the "issue of universal sovereignty"? What role does man play in God's vindication? In what way does this affect our own salvation? See the article "Sovereignty and Integrity."
- Astrology is popular with men. Is it approved by God? "Is Astrology for Christians?" That is the title of an article you should read.

Ask for the next issue.

While the next highest form of love is *philéo*, it will help toward better understanding it to consider first the highest form of love, *agápe*. Strong's *Dictionary* defines it as "embracing specifically the judgment and the deliberate assent of the will as a matter of principle, duty and propriety." In contrast to *éros*, which does not appear in the Bible at all, *agápe* in all its various forms occurs well over 250 times in the Christian Greek Scriptures; three times as often as does *philéo* in all its forms.

Appreciating what *agápe* means, we can understand why the apostle John wrote, not that God is *éros*, *storgé* or even *philéo*, but that He is the very personification of principled, unselfish interest in others, *agápe* love. When we truly love (*agápe*) someone, we are concerned about that one's welfare, interests and happiness. Thus God "recommends his own love to us in that, while we were yet sinners, Christ died for us."—1 John 4:8; Rom. 5:8.

"The fruitage of the spirit is [this *agápe*] love." "By this all will know that you are my disciples, if you have [this] love among yourselves." It is this kind of "love [that] builds up," and "covers a multitude of sins." It is based, not on physical attraction, not on accident of birth, such as of the same family, nation or race, nor upon compatibility or similarity of mind, but solely on principle, unselfishness, and it is directed by our minds because God commands it.—Gal. 5:22; John 13:35; 1 Cor. 8:1; 1 Pet. 4:8.

It is this *agápe* love that Paul describes for us, and how ably he does so! Nothing we do will profit us unless the motive is *love*. It is long-suffering and obliging; it is not jealous, does not brag, get puffed up, behave indecently, get provoked, and does not look out for its own interests. It does not keep account of injuries, does not rejoice in unrighteousness, but rejoices only with the truth. It bears, believes, hopes and endures all things. It never fails. No wonder that of faith, hope and love, "the greatest of these is love"!—1 Cor. 13:1-13.

Agápe love allows for degrees, *and* therefore Christians are commanded to have "intense love for one another." They must work at it to perfect it so that they "may have freeness of speech in the day of judgment." We are not only commanded to love (*agapáo*, verb form of *agápe*) God, but to do so with our whole heart, soul, mind and strength and to love our neighbor as ourselves.—1 Pet. 4:8; 1 John 4:17, 18; Mark 12:29-31.

Coming now to *philéo,* or the friendship love or affection, it is at once inferior to and superior to *agápe* love. How so? It is inferior as to quality but superior as to its being a privilege. It is the first element of such words as Philadelphia, love of brother; philosophy, love of wisdom; philanthropy, love of mankind, as well as of many other words used in the Scriptures that have not been carried over into the English language, such as *philarguría,* love of money (silver), and *philágathos,* loving good or virtue. Jesus used this word when he said that the religious leaders *liked* the front seats in the synagogues and that the world was *fond* of its own. Indicating its inferiority to *agápe* love is Peter's command to 'add to our brotherly affection [*philadelphía*] love [*agápe*].'—Luke 20:46; John 15:19; 2 Pet. 1:7.

As to *philéo,* affection, being a privilege, note that, while God showed his *agápe* love for sinners, "the Father has affection for the Son." That is why Jesus assured his followers that the Father had, not merely love, but affection for them: "The Father *himself* has affection for you." And why? "Because you have had affection for me," and not merely because of their need. Yes, God has affection, or treats as friends, only the deserving ones.—John 5:20; 16:27; Jas. 2:23.

Likewise with Jesus. He felt love (*agapáo*) for the rich young ruler, but he felt both love and affection (*philéo*) for John his preferred apostle. (Mark 10:21; John 19:26; 20:2) When speaking to Peter after his resurrection, the first two times Jesus asked Peter if he had love for him, but the third time he asked if Peter had affection for him. Each time, in reply, ardent Peter used the more intimate term: "Master, you know I have affection for you." —John 21:15-17.

Today on every hand we see an overemphasis on sexual *éros,* while there is ever less and less natural affection, *storgé.* The world knows nothing of the *agápe* love that is the fruitage of God's spirit and involves the mind and will, is wholly unselfish and is based on principle. Jehovah God is the very personification of this kind of love, and we are commanded to be like him in this. This is the love we must have for God, for our neighbor, our enemies, yes, and even for ourselves. But as Christians we may express *philéo,* affection, only for fellow Christians.—Matt. 5:44-48; 1 Cor. 15:33.

● In the statement at Revelation 5:10, "they will rule as kings *over* the earth," why does the *New World Translation* use the word "over," while other translations, such as the *King James Version, American Standard Version, Douay* and *Diaglott,* use "on"?—J. D. J., U.S.A.

The *New World Translation* at Revelation 5:10 renders the Greek preposition *epí* in connection with the earth as "over" the same as it renders the identical preposition followed by the genitive (possessive) case as "over" in Revelation 9:11 and 11:6. "They have *over* them a king." "They have authority *over* the waters." Thus you see that this preposition followed by the genitive case does not in every instance have the meaning of "upon" or "on." This preposition, *epí,* followed by the genitive case, may refer to place in answer to the question, "Where?" and may thus signify "upon, on, in, at, near," but it may also refer to a position as above or as denoting pre-eminence. Thus we read at Matthew 2:22 that Archelaus was king "of" or "over" Judea, and at Ephesians 4:6 that God is "over" all. Also, it may

refer to one's being over a business or an office, as at Acts 6:3, where we read of the apostles searching out seven qualified brothers to "appoint them *over* this necessary business." See also Acts 8:27; 12:20.

So in Revelation 5:10 it refers to being *over* the earth as rulers, not being exactly *on* the earth, because the rest of Revelation as well as other texts of the Christian Greek Scriptures show that Jesus Christ and his joint heirs of the Kingdom will rule in heaven, which is the throne of God, whereas the earth is merely the footstool and therefore not the place for the glorified Christ to rule. Consistent translators who render things *contextually* will therefore render this expression in Revelation 5:10 as "over the earth." Thus the *Complete Bible in Modern English* by Ferrar Fenton renders the verse: "And have made them into a Kingdom and priests for our God; and they will reign over the earth." See also *An American Translation* by Edgar Goodspeed and J. M. P. Smith.

The above instance drives home the truth that the Bible cannot be properly translated without knowledge and understanding of the purposes of God.

● Why do Jehovah's witnesses take the number 144,000 at Revelation 7 literally and not symbolically as they do other numbers in the book of Revelation?—G. S., U.S.A.

Not all the numbers in the book of Revelation are to be understood symbolically. The seven seals and seven bowls were literally seven, as shown by *Light*, Books I and II. (Rev. 5:1; 16:1) The forty-two months and the 1,260 days had literal fulfillments, even as will the thousand years of Christ's reign. (Rev. 11:2; 12:6; 20:2, 3, 6, 7) As for the number 144,000, it is reasonable to take this number literally because of its being contrasted with the "great crowd" that no man was able to number. (Rev. 7:9) Further, at Revelation 14:1, 3, we read of Jesus Christ as standing upon the mount Zion together with 144,000 others. The 144,000 would logically be as literal as the 1, making a total of 144,001 standing upon the mount. Besides, why give such a large and specific number if it does not impart information?

Apparently those who have difficulty in accepting this number as being literal are those who believe that heaven is the destiny of all gaining salvation. However, when we realize that only the spiritual seed of Abraham, Christ and those who "belong to Christ," will receive the heavenly reward, whereas the vast majority of humankind will enjoy everlasting life on earth as members of all the nations that will bless themselves in Abraham's seed, then the number 144,000 presents no problem. (Gen. 22:17, 18; Gal. 3:16, 29) Further, did not Jesus state that the number of those gaining the heavenly reward would be small? "Have no fear, little flock, because your Father has approved of giving you the kingdom." Compared to the billions of mankind that will eventually fill the earth, the 144,000 are relatively few. —Luke 12:32.

ANNOUNCEMENTS

FIELD MINISTRY

As workers together with the Right Shepherd Christ Jesus and his Great Shepherd Jehovah God, we know we must be 'tending our shepherd's flock skillfully.' (Ps. 78:72) Throughout June extend help to "other sheep" by presenting the book *From Paradise Lost to Paradise Regained* and a booklet, on a contribution of 75c.

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July 24: The Power of Kindness. Page 361.
July 31: Showing Kindness to All Men. Page 367.