The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1960
Semimonthly

DWELLING TOGETHER IN HONOR

ANGER AND INDIGNATION

SOVEREIGNTY AND INTEGRITY

IS ASTROLOGY FOR CHRISTIANS?

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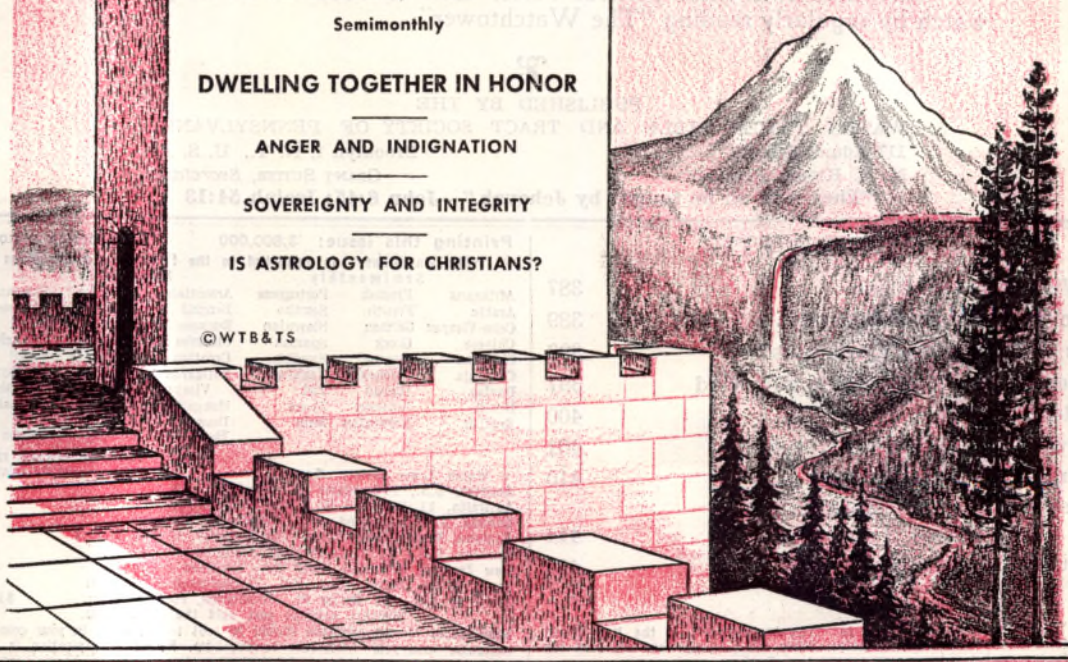

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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Dy – Catholic Douay version
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Wisdom HATES PRIDE

WISDOM is ability to use knowledge aright. It is the exercise of knowledge in a right way with good results. Closely related to wisdom is understanding. However, understanding may be said to go a step farther than wisdom. Understanding, as used in the Scriptures, means the ability to see a thing in its connected parts, and particularly the ability to see all things in their relation to Jehovah God. So God's Word counsels: "Wisdom is the prime thing. Acquire wisdom, and with all that you acquire, acquire understanding." —Prov. 4:7.

Wisdom has much to recommend itself. "Happy is the man that has found wisdom," for it is better than silver, gold and precious stones. It brings with it length of days, riches, glory and pleasantness. One of the reasons why all this is true of wisdom is found in the attitude it takes toward pride. Thus the personification of wisdom says: "Self-exaltation and pride . . . I have hated." Why does wisdom hate pride and self-exaltation?—Prov. 3:13; 8:13.

Wisdom is concerned with the fitness of things, with having them right. It knows the value of order and harmony. Wisdom is able to be objective, to view the facts impartially and to reason upon them clearly. It is interested in efficiency and results. Wisdom therefore hates pride because pride flies in the face, as it were, of all this.

What is pride? The word comes from roots meaning "stately," "handsome," "valiant." Among its definitions is "inordinate self-esteem." A certain amount of self-esteem is necessary, even as the apostle Paul shows: "I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind." Pride shows unsoundness of mind. It is an exalting of self, a taking of oneself too seriously, a thinking too highly of oneself. Pride is an emotional state that is not subject to reason and is therefore folly.—Rom. 12:3.

One who is proud is not only fully conscious of his own good points but he imagines he has many that he does not possess. Still worse, one who is proud is as blind to his own weaknesses and shortcomings as he is to the good and strong points of others. The proud person of one nation sees only shortcomings in those of other nations. Pride frequently goes with educational advantages, achievement, fame, power or wealth. Among the most common forms of pride are pride of race, religion and nationality.

Noting the tendency on the part of imperfect humans to brag, Jehovah God long ago counseled: "Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches." Why not? "For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as if you did not receive it?"—Jer. 9:23; 1 Cor. 4:7.

Wisdom hates pride not only because pride is without logic and sense of fitness of things but, chief of all, because pride is the flouting of the authority of the greatest, wisest, most powerful and most highly exalted Personage in the universe. Pride causes one to oppose the divine will of Jehovah God. That One "opposes the haughty ones," and warns that "everyone that exalts himself will be humbled." Pride makes us the enemies of the One that can do the most for us: give us everlasting life in happiness. No wonder wisdom hates pride! —1 Pet. 5:5; Luke 14:11.

Yes, pride violates all sense of proportion and fitness of things. It shows itself to be entirely without understanding as to the creature's relationship to his Creator. "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is." Pride blinds one to the fact that even the most exalted human is but as a grasshopper compared with the Creator and that entire nations are as but drops that fall from an emptied bucket and as the fine dust that collects on the balances.—Prov. 9:10; Isa. 40:15-17, 22, 23.

Proud, worldly-wise men sedulously try to free themselves from all accountability to their Maker and all sense of obligation toward him. They busy themselves trying to find apparent flaws in the Word of God and in His book of nature. They rationalize, they philosophize and they engage in idle sophistry, all in the vain attempt to prove to themselves and others that this marvelously designed and flawlessly operating universe came into existence by mere chance and operates at random and without a Sustainer. In vain they try to rule out religion's role in life. How foolish such men and nations show themselves to be! If not before, at Armageddon, all such will be made to know what fools they were. —Ps. 14:1; Rev. 16:14, 16.

Wisdom also hates pride because it is disruptive. Pride spurs rivalry and competition instead of harmony and cooperation. On the one hand, pride causes us to refuse to admit a wrong, and on the other hand, it makes us refuse to forgive and forget. How many marriages have been sacrificed on the altar of pride! Pride is one of the chief contributors to delinquency, for it makes parents exasperated with their children instead of patient with them, and it moves children to rebel against their parents, all of which goes contrary to Bible counsel.—Eph. 6:1-4.

Pride also acts as a disruptive force in the Christian congregation. It makes submission to authority irksome and cooperation with one's fellows difficult. Not allowing any room for pride are Paul's words: "In showing honor to one another take the lead," "with lowliness of mind considering that the others are superior to you."—Rom. 12:10; Phil. 2:3.

Truly with good reason wisdom hates pride! Pride makes us the opponents of the Creator, puts barriers between us and our neighbors and interferes with efficiency and the obtaining of desired results. God's Word is filled with warning examples underscoring the truth that: "Pride is before a crash, and a haughty spirit before stumbling." So be like wisdom; hate pride! —Prov. 16:18.

SOVEREIGNTY and Integrity

God's role and man's in the drama of vindication

FOR almost six thousand years now a drama of universal importance has been unfolding. It involves at once the sovereignty and vindication of the Creator and the integrity and destiny of all his creatures. This drama might well be illustrated by the two types of government that exist side by side in certain countries.

In these is found, on the one hand, a legally constituted, *de jure,* government keeping order and ostensibly looking after the welfare of its people. And, on the other hand, there is an underworld criminal government by gangsters that rules by bribes, violence and murder for its own selfish ends. The terrible reality of this situation in the United States, for example, was brought home to members of a Congressional committee when certain witnesses refused to testify because of fear of what the gangster government might do to them. Such a criminal rule not only represents a challenge to the sovereign rule of the country but also serves to test the loyalty of all its citizens to their *de jure* government.

In many respects the same may be said to be true of the universe, because of the condition that now prevails upon the earth. There is the legally constituted universal government by Jehovah God, the rightful Sovereign, "the King to time indefinite." (Jer. 10:10) And on earth there is a criminal government by gangsters, as it were, both visible and invisible. This government got its start and continues to rule by means of deceit and violence for the selfish ends of pride and power. It likewise represents a challenge to the duly constituted government, the rule by Jehovah God, and it accounts for this earth's being such a place of wickedness and woe. It also serves to test all those on earth as to their loyalty to the sovereignty of the universal *de jure* government, that of Jehovah God.

Let us hasten to add, however, that there is a basic difference between the two situations. Whereas the conflicting situation within certain countries is due to the weakness and selfishness of imperfect men who either connive at the situation or are unable to do anything about it, the situation involving the sovereignty of Jehovah God is tolerated by One who both has the power and purpose to end it all and will do so in his due time.

HOW IT ALL BEGAN

How did this situation upon earth come about, and why does God permit it to continue? When will it end, and what can and must we individually do about it? Fortunately for us, we are living in the day when God has caused light to shine upon his Word making these matters clear, in keeping with his promise: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."—Prov. 4:18.

God's Word reveals that the Supreme Sovereign of the universe is Jehovah God. "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King." Within himself Jehovah embodies all three branches of universal government: judicial, legislative and executive. He "ruleth in the kingdom of men, and giveth it to whomsoever he will," "and none can stay his hand, or say unto him, What doest thou?"—Isa. 33:22; Dan. 4:25, 35, *AS.*

Jehovah God is the rightful Sovereign of the universe both by reason of *what he*

is and by reason of what he has done. By reason of his eternity and superlative attributes, such as his omnipotence and omniscience, he not only is beyond the reach of any of his subjects but can impose his rule upon all. And this he has the right to do as the Universal Sovereign by reason of his being the Creator of all things seen and unseen and by reason of his being the Source of all life. Since all things owe their existence to him and are dependent upon him for their continuance, all rightful sovereignty rests with him. What is sovereignty? It has been defined as "the possession or exercise of supreme authority." "The power that determines and administers the government . . . in the final analysis."

Until about six thousand years ago Jehovah's sovereignty had never been questioned. Then one day one of God's spirit creatures dared to do so because of selfish ambition. This he did by inducing the first human pair, Adam and Eve, by means of appeals to selfishness, to become disloyal to Jehovah's sovereignty. At the same time he besmirched God's fair name by claiming that God had lied to Adam and Eve. Because of thus challenging Jehovah's sovereignty and besmirching His fair name this one came to be known as Satan or adversary, Devil or slanderer, Serpent or deceiver, and Dragon or devourer.—Rev. 12:9.

By this course of action Satan set himself up as a rival ruler who did not recognize Jehovah's sovereignty. In view of the basis of Jehovah's sovereignty, as we have seen, Satan, of course, had no right to challenge it. Jehovah continued to be the rightful Sovereign regardless of what any creatures did or did not do; it did not depend in any manner upon their approval and support.

Faced for the first time with a challenge to his sovereignty as the rightful Universal Sovereign, what would Jehovah God do? Would he at once assert that sovereignty by destroying the three rebels? This he could easily have done, so settling then and there not only the question of his sovereignty but also that of his telling the truth regarding the penalty for the violation of his law. But because of certain compelling factors Jehovah did not do so. What were these?

By turning away the first pair Satan impugned Jehovah's creatorship and justice in demanding obedience as a condition for life and yet seemingly not creating man able to remain loyal to Jehovah's sovereignty. Also, by Satan's success in turning away the first human pair he put in question the loyalty or integrity of all God's creatures toward God's sovereignty. And as later became evident in the case of Job, whom Jehovah had pointed out as being without a peer as to loyalty to Jehovah's sovereignty, Satan took the position that he could turn all men away from God. —Job, chaps. 1 and 2.

To give Satan ample opportunity to prove his boast, and to give other creatures the opportunity to demonstrate their loyalty to God's sovereignty, Jehovah delayed or postponed asserting his sovereignty. This would allow Satan to build up a powerful criminal government or organization by means of violence, deceit and murder, the destruction of which by Jehovah in his own due time would be an even greater proof of his sovereignty. God was so certain as to the outcome of it all that he foretold it in the garden of Eden, at the very time of the rebellion. (Gen. 3:15) In the meantime Jehovah would have those loyal to his sovereignty declare his name in all the earth, even as he told Pharaoh, who served as a symbol for Satan: "But, in fact, for this cause I have kept you in existence, for the sake of showing you my

power and in order to have my name declared in all the earth."—Ex. 9:16.

For the same reasons Jehovah also permitted the first human pair to live for quite some time and bring forth children. Jehovah knew full well that not all of them would prove disloyal to his sovereignty, that not all would yield to the pressures exerted by Satan's gangster government. He knew that there was no flaw in his creative work and that some of his creatures would remain faithful to him. The mere fact that their number has been small has had no bearing upon the issue, for by their course of action they prove that others could have done likewise had they wanted to.

The course of those that remained loyal, while not affecting God's sovereignty, would nevertheless clear God's name of the reproach that Satan heaped upon it by his boast that he could turn all men away from God. They would thereby also clear themselves of reproach and thus prove Satan a liar. That is why God says to such: "Be wise, my son, and make my heart rejoice, that I may make a reply to him [Satan the Devil] that is taunting me."—Prov. 27:11.

Once this question of man's integrity or loyalty to God's sovereignty has been fully settled God will assert his sovereignty. This he will do by destroying Satan and all others who have proved disloyal to Jehovah's sovereignty, at the battle of Armageddon, thereafter bringing in a new world in which righteousness is to dwell. —2 Pet. 3:13; Rev. 16:14, 16.

CERTAINTY AND HISTORY

Why can we be so certain that Jehovah will vindicate his sovereignty when for so long he has apparently done nothing about it? Because as Supreme Sovereign his Word tells us he cannot deny himself. Never acting in behalf of his sovereignty would amount to his denying that he himself exists, or at least that he had the power and will to assert his sovereignty, thereby vindicating himself. He would be like the governments of this world that connive at or are unable to deal with the gangster governments within their borders. Failure to act would show a lack of love for the ones being oppressed by Satan and his agents. Besides, were he not to act, wicked conditions would worsen to the extent of wiping out all his creation on earth.—2 Tim. 2:13.

Giving us strong assurance that Jehovah will, in his due time, assert his sovereignty is the record found in his Word. Did he not assert his sovereignty at the time of the Flood, in the days of Sodom and Gomorrah, in the days of Moses against Pharaoh and his Egyptian might, against Captain Sisera and his army, and against Sennacherib and his hosts encamped before Jerusalem? Yes!—Gen. 7: 1, 23; 19:24, 25; Ex. 14:30, 31; Judg. 4: 15; 2 Ki. 19:35.

At the same time Jehovah has had those who kept their integrity toward his sovereignty and who vindicated his name by thus keeping integrity. Among these must be mentioned Abel, Enoch, Noah, Abraham, Moses, David and many others down to the time of Jesus and his early followers, as far as the Scriptural record shows. And secular history shows that there have been some ever since, right on down to our day. When Jehovah asserts his sovereignty he spares those who have demonstrated their integrity to him.

THE SITUATION TODAY

Today, more than ever before in human history, conditions cry out for Jehovah to assert his sovereignty. There is godless communism taking in ever more of earth's population. It not only is dedicated to an atheistic ideology but harasses and perse-

cutes and imprisons those who insist on paying back "God's things to God" and who follow the example of the apostles who said: "We must obey God as ruler rather than men."—Matt. 22:21; Acts 5:29.

In Christendom there is a deliberate and concerted effort to wipe out the name of Jehovah. This is seen both by their refusing to use that name in their modern Bible translations and by their heaping ridicule and reproach upon those who bear his name, the Christian witnesses of Jehovah, thereby treating Jehovah's name with disrespect.—Isa. 52:5.

All over the earth there is more crime, delinquency and immorality than ever before, on the part of both adults and juveniles. As in no other period of history it is true: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad." —Eccl. 8:11.

These very facts, however, prove that the time for Jehovah God to vindicate himself by asserting his sovereignty is near at hand, for did not Jesus say that at the end of this system of things there would be an "increasing of lawlessness"? And did not the apostle Paul foretell "that in the last days critical times hard to deal with will be here" because of all manner of wickedness? They certainly did, even as the psalmist of old said: "When the wicked ones sprout as the vegetation and all the practicers of what is hurtful blossom forth, it is that they may be annihilated forever."—Matt. 24:12; 2 Tim. 3:1-5; Ps. 92:7.

The day for Jehovah to assert his sovereignty draws on apace. There is no time to lose. To escape annihilation with the enemies of Jehovah's sovereignty we must prove our loyalty to it by separating ourselves from Satan's criminal rule and refusing to be bribed or intimidated by it. That means we must stay clean of its materialistic commercialism, its corrupt politics and its false and hypocritical religions. Thereby we will share in the vindication of Jehovah's name, proving the Devil a liar. So doing, we can hope to be spared when Jehovah gloriously demonstrates that he is the Universal Sovereign and when he clears his name of all the reproach that has been maliciously heaped upon it; and this he will do by destroying all the wicked at Armageddon, the battle of the great day of God Almighty.

There is no middle ground. As Jesus said: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30) We may not deceive ourselves with the thought that a passive belief in the Bible and leading a moral life is all that is required. Not by any means! Loyalty to Jehovah's sovereignty requires that we take in knowledge of him and his Son, that we associate with other Christians, that we dedicate ourselves to do God's will and carry out that will, the chief part of it at the present time being preaching "this good news of the kingdom." By doing so, it will be our happy privilege to demonstrate throughout eternity our integrity to Jehovah's sovereignty and to honor his name as his obedient subjects in the righteous new world.—Zeph. 2:3; Matt. 24:14.

Is ASTROLOGY for Christians?

"WE ARE having an astrological renaissance," recently said a leading American astrologer, "and the center of the renaissance is in the United States, where some of the world's best astrologers live and work. America has become the Babylon of the 20th Century."

But America is just one of many lands that teem with people who run their lives by the stars, using astrology as a means to predict their future and to guide their lives even in the most minute matters. In some countries, such as Thailand, before a person does almost anything he consults his horoscope—the map of the heavens at one's given hour of birth, showing the planetary positions with regard to the twelve signs of the zodiac. Indeed, in Thailand there is no religion or science considered to be more important than astrology. And in India the best-sellers are the astrological almanacs. Hindu weddings are even set by the stars and planets, and it is not unusual in a town with a population of 10,000 people to have a hundred weddings in a day.

What is remarkable, however, is not that lands such as Burma, Thailand and India are hotbeds of astrology; for they have long been such. What is significant is that Christendom, which professes to be guided by the teachings of Jesus Christ, is itself a hotbed of astrology. Britain, France and Germany are among the professedly Christian lands having thriving schools of astrology. Great numbers of newspapers in Christendom have "Horoscope" columns. In the United States alone the number of syndicated astrological columns has increased from 158 to about 1,000, with the newspaper circulation being about 40,000,000. It is surprising how many Christians take a look at these "Horoscope" columns and how many religiously govern their lives by the stars.

Explaining why a leading astrologer called America a modern-day Babylon, *Life* magazine, in its issue of February 22, 1960, said: "For several years now the U.S., to the horror of many rational people, has been caught up in the biggest astrological callithump since Belshazzar saw the handwriting on the wall. Since World War II the number of working U.S. astrologers has swelled to more than 5,000 and the number of star-struck customers has multiplied from about three million to more than 10 million—perhaps a full million of them hard-core cultists who religiously run their daily lives on celestial schedule."

From Wall Street to Hollywood, multitudes of people are consulting their favorite astrologer, paying fees even as high as $100 for a horoscope so that they can arrange ventures, voyages, marriage, business projects, etc., when the planetary chart is set fair. Many of the biggest bro-

kers are said to pay big sums for astrological advice. And in Hollywood the astrologers have found a gold mine—a wealth of wealthy clients. "The religion of the stars is the stars' religion," said *Time* magazine of February 22, 1960, "and astrology in Hollywood is competing with the psychoanalyst's couch."

Telling of Carroll Righter, one of Hollywood's busiest astrologers, *Time* said: "Righter has just about as much influence in Hollywood as a leading astrologer has in Thailand, where no top politician makes a move until the heavens are right. Dozens of stars will make no move (or movie) without calling Righter. . . . Righter does not have all the big-name clients; Marilyn Monroe, Clifford Odets, and Susan Strasberg, for instance, seek their zodiacal advice elsewhere." Explaining how Righter got into the astrology business, *Time* adds: "Reading about the zodiac, he soon saw that although Broadway plays were being scheduled by astrological advice, and Wall Street might be half paralyzed without readings from the stars, Hollywood could be El Dorado as a place to cast horoscopes."

Seeing astrology flourish within Christendom, what is the Christian to think? Is astrology something for Christians? What does the Holy Bible say about astrology?

ASTROLOGY'S PAGAN ORIGIN

Not among the worshipers of the true God, Jehovah, did astrology originate but rather among the pagan worshipers of ancient Babylon. God's prophet Isaiah wrote of Babylon's "worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come." From Babylon's earliest days, from its youth, the prophet showed, it had toiled with sorceries and astrological predictions. (Isa. 47:12, 13) The government of Babylon, as well as people's personal affairs, was largely directed by the "lookers at the stars," the astrologers. They divided the heavens into certain mansions, with a view to tracing the course of planets through each of them, in the hope of being able to tell fortunes and predict future events; thus in Babylon originated the idea of the zodiac with its signs.

Archaeological discoveries confirm the Bible as to how thoroughly Babylon was steeped in astrology. We read in *The Reports of the Magicians and Astrologers of Nineveh and Babylon in the British Museum:* "The astrologer or the prophet who could foretell fair things for the nation, or disaster and calamities for their enemies, was a man whose words were regarded with reverence and awe. . . . The soothsayer was as much a politician as the statesman, and he was not slow in using the indications of political changes to point the moral of his astrological observations. . . . Nothing was too great or too small to become the subject of an astrological forecast."

From Babylon astrology spread throughout the earth. Ancient Egypt went in for it in a big way, and by the sixth century B.C. astrology was deeply rooted among the Greeks. Ancient Rome was a thriving metropolis for astrology. Tacitus, the historian, wrote: "Certainly the majority of mankind cannot be weaned from the opinion that at the birth of each man his future destiny is fixed." Under the emperors Tiberius and Nero two astrologers named Thrasyllus held high political positions. "The lower the Romans sank in religion and morals," says *The Catholic Encyclopedia,* "the more astrology became entwined with all action and belief."

DISASTER FOR ITS MOST ARDENT DEVOTEES

Besides astrology's pagan origin, the Bible reveals this illuminating fact: Astrol-

ogy has proved disastrous for those who relied on it the most. A noteworthy example is Babylon itself. Could its astrologers save Babylon from destruction? Nearly two hundred years before Babylon's fall, Jehovah God caused his prophet Isaiah to foretell Babylon's doom and that its teeming astrologers would not even be able to save themselves, much less the empire. Declared Jehovah's prophet:

"Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth, that perhaps you might be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you. Look! They have become like stubble. A fire itself will certainly burn them up. They will not deliver their soul from the power of the flame. There will be no glow of charcoals for people to warm themselves, no firelight in front of which to sit down. Thus they will certainly become to you."—Isa. 47:12-15.

What a weariness to Babylon were its multitude of astrologers, the prophet showed. How utterly useless they were, being unable to save Babylon from the disaster ahead! No glowing charcoals for warming would those astrologers be, "no firelight in front of which to sit down"!

The uselessness of Babylon's astrologers stood out in bold relief in the days of Daniel the prophet. The king of Babylon dreamed a dream and none of Babylon's magicians or astrologers could make it known or interpret it. But Daniel made known to the king the dream along with its interpretation: "Daniel answered the king, saying, 'No wise men, enchanters, magicians, or astrologers are able to tell the king the secret which the king has asked; but there is a God in the heavens who reveals secrets, and he makes known to King Nebuchadnezzar what shall be in the end of the days.' "—Dan. 2:27, 28, *AT*.

Even when Babylon was face to face with disaster, its astrologers proved worthless. Could the astrologers read the handwriting on the wall of King Belshazzar's palace? Says the Bible: "The king called aloud for the enchanters, the Chaldeans, and the astrologers to be brought in . . . But when all the king's wise men came in, they could not read the writing, nor make known to the king the interpretation of it." Daniel made known the writing to the king and its interpretation: "God has numbered your kingdom, and brought it to an end." "That night Belshazzar, the king of Chaldea, was slain." (Dan. 5:7, 8, 26, 30, *AT*) The astrologers failed to save the king, the kingdom or even themselves! Here, then, we see astrology convicted of ignorance and impotence in the very place where it originated and where it was most in practice—and on an occasion when it was certainly in the astrologers' interest to display their whole power!

It is no different in modern times; those who rely on astrology as their guide will come to disaster. Could astrology save Nazi Germany? H. R. Trevor-Roper, the officer appointed by the British Intelligence Bureau to investigate the last days of Hitler, wrote in *The Last Days of Hitler:* "According to Schellenberg, 'Himmler seldom took any steps without first consulting his horoscope'. . . . Hitler liked magic as he liked astrology. . . . To us it seems incredible that in these last days of the Third Reich its leaders should have thought that the stars, or a stroke of subtlety, could save them. . . . Nor was it only the Nazis who relied on the stars to preserve the Third Reich: the opposition [within Germany] also relied on them to overthrow the Na-

zis. . . . It is a pity that the science of astrology should have failed *all* its devotees."

CONDEMNED BY GOD

God's Word and the principles found therein condemn astrology. Did God allow his people to consult professional foretellers of events? We read: "There should not be found in you anyone . . . who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah."—Deut. 18:10-12.

WHY YOU NEED THE NEXT ISSUE

- Your future depends on staying awake to the significance of the times. To do so you must recognize God's agency for instructing his people. Scores of prophecies establish conclusively what this agency is. Study them, in the article "The Awake 'Faithful and Discreet Slave.'"
- All men face the "war of the great day of God the Almighty." But how will we know when it has begun? Is there hope for survival? These questions are answered Scripturally in the article "The Gathering Storm of Armageddon."

Why is God opposed to the foretelling of events by methods such as astrology? Because the one relying on it is not trusting in God or being guided by his inspired Word, of which the psalmist said: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) Hence the astrology-guided person walks in darkness and plays into the hands of the Devil and his demons, who are responsible for "lying divination" and "lying signs and wonders." (Ezek. 13:6, *AS;* 2 Thess. 2:9) God's Word foretold that in these "last days" men would turn to demonic teachings for guidance rather than the Bible: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."—1 Tim. 4:1.

When the Devil plotted to destroy the babe Jesus in the days of Herod the Great, whom did he use? Astrologers! Yes, the so-called wise men from the East were astrologers. Says the Bible: "Astrologers from eastern parts came to Jerusalem, saying: 'Where is the one born king of the Jews? For we saw his star when we were in the east and we have come to do him obeisance.' Then Herod secretly summoned the astrologers and carefully ascertained from them the time of the star's appearing, and, when sending them to Bethlehem, he said: 'Go make a careful search for the young child, and when you have found it report back to me.'" "The star they had seen when they were in the east went ahead of them, until it came to a stop above where the young child was." —Matt. 2:1, 2, 7-9.

This star phenomenon that guided the astrologers was not from God. The astrologers were tools of Herod, who was determined to murder the newborn babe; so he asked the astrologers to report back to him. How was Jesus saved from the murder plot? God intervened and gave the astrologers divine warning not to return to Herod. (Matt. 2:12) The star was of demon origin, it being a light used by the Devil to guide astrologers in his scheme to locate Jesus for destruction by Herod.

Astrology is not of God. It is of pagan origin; it has failed those who relied on it the most; it is condemned by God, and those who are guided by it are playing into the hands of demons. Christians shun all demon influence, not even dabbling with horoscopes out of curiosity. "Can a man rake together fire into his bosom and yet his very garments not be burned?" (Prov. 6:27) Astrology is not for Christians; the Bible is their guide.

REPENTANCE that counts with God

Annually thousands profess repentance upon hearing some evangelist preach. Is repentance as simple as that? What does the Bible say?

"REPENT, for the kingdom of the heavens has drawn near." With those stirring words John the Baptist introduced his ministry, and Jesus Christ preached the same message following John's imprisonment. Then some three years after Jesus began preaching this message in Galilee he told his disciples that "on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem." First the apostle Peter, then Paul, and today hundreds of thousands of Christian witnesses of Jehovah are fulfilling those words of Jesus.—Matt. 3:1, 2; 4:17; Luke 24:47.

Repentance is an elemental Scriptural teaching mentioned in connection with such basic tenets as faith in God and baptism. It is required of all creatures who would gain salvation.—Heb. 6:1, 2.

According to *Webster,* to repent means "to change one's mind or one's heart with regard to past or intended action, conduct, etc., on account of regret or dissatisfaction." It means "to feel regret, contrition or compunction for what one has done or omitted to do." Repentance goes farther than penitence, we are told, in that it emphasizes the element of new purpose; it involves making a distinct about-face.

The word almost invariably translated "repented" or "repenteth" in the more popular versions of the Hebrew Scriptures is *nahhám.* It means "to sigh, i.e., to breathe strongly." Hence, by implication, to breathe a sigh of relief, to feel sorry, to feel regret; to change one's mind or attitude regarding something. It is because of this meaning that the Scriptures at times speak of God as repenting or feeling regrets. In the Christian Greek Scriptures the corresponding verb is *metanoéo,* and simply means to think differently, to change one's mind, to reconsider. The related Greek noun, *metánoia,* translated "repentance," however, does carry with it the thought of compunction or reformation.—Strong's *Lexicon.*

TRUTHS AND PRINCIPLES INVOLVED

To understand fully just the kind of repentance that counts with God we must first of all appreciate the truths and principles involved in Scriptural repentance. We must recognize that God exists, that He is the Creator and Owner of all his creatures, and that He is the Most High, Judge and Lawgiver, and therefore rightfully holds all his creatures accountable to him. Obviously, the correlative of this must also be inherent in repentance, namely, that man is not only God's creation but also a free moral agent, able to distinguish between right and wrong, and therefore can be held accountable to God for his actions. In other words, Jehovah God, by reason of his superior position, his infinite qualities and his works of creation, is the One to whom all his intelligent creatures, by reason of their inferior position and their capabilities, are morally accountable. Incidentally, these basic principles are the very ones over which the atheist, agnostic and deist invariably stumble.

Also involved in the teaching of repentance is the fact that man is a sinner, and

not only that, but that there are extenuating circumstances that he can plead that justify God's extending to him the mercy of forgiveness. As King David pleaded when overtaken in a grievous sin: "Look! with error I was brought forth with birth pains, and in sin my mother conceived me." Were there no extenuating circumstances, no true repentance could be possible and then neither could nor would God forgive. Thus we read: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment." That is why repentance was not possible for Adam nor for Judas.—Ps. 51:5; Heb. 10:26, 27.

Scriptural repentance further requires that there be some provision by which or some basis upon which God can uphold the majesty of his law and yet take cognizance of repentance, for he is not given to change. (Mal. 3:6) Were his forgiveness to be indiscriminate, all fear and respect for him and his laws would disappear. This provision the Bible shows to be the sacrifice of God's only-begotten Son: "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. . . . that he might be righteous even when declaring righteous the man that has faith in Jesus." —Rom. 3:23-26.

And finally, the provision for repentance that counts with God involves the issue, Who is supreme? Jehovah God or Satan the Devil? Scriptural testimony, such as that at Job, chapters one and two, shows that one of the chief ways in which this issue will be determined is on the basis of man's keeping integrity. To enable lovers of righteousness to keep integrity—and thereby prove the Devil a liar when he boasted that he could turn all men away from God—provision needed to be made for their repentance and forgiveness. That God's servants appreciated the relationship between forgiveness and the honor of His name the Scriptures repeatedly show: "For your name's sake, O Jehovah, you must even forgive my error, for it is considerable." "Help us, O God of our salvation, for the sake of the glory of your name, and deliver us and cover over our sins on account of your name."—Ps. 25: 11; 79:9.

WHAT IT MEANS TO REPENT

For many centuries Jehovah God overlooked the sins of ignorance of the nations, but beginning with the conversion of Cornelius and in a special way in our day "he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by" Jesus Christ. Particularly pertinent to our day are also the words of the apostle Peter: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—Acts 17:30, 31; 2 Pet. 3:9.

For us to approach God and win his good pleasure by sincere repentance we must "believe that he is and that he becomes the rewarder of those earnestly seeking him." More than that, we must also take in knowledge of his righteous requirements, which are summed up in this way: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Heb. 11: 6; Mic. 6:8, *AS*.

As we come to know God and his righteous requirements we must become 'conscious of our spiritual need,' acutely aware of our sinful, undone condition and feel

truly sorry about our sins. We must feel deeply, as did the tax collector going up to the temple to pray, who, "standing at a distance was not willing even to raise his eyes heavenward, but kept beating his chest, saying: 'O God, be gracious to me a sinner.' " Like sincere repentance was also expressed by Ezra, on behalf of the erring returned exiles, and by the apostle Peter after he had denied Jesus.—Luke 18:13; Ezra 9:3-15; Matt. 26:75.

To count with God, we must plead such sincere repentance on the basis of God's provision for forgiveness: "If we confess our sins, he is faithful and righteous so as to forgive us our sins." This is done on the basis of the Helper we have "with the Father, Jesus Christ, a righteous one." He is the "Lamb of God that takes away the sin of the world." Of course, this provision of the ransom seems foolish to those who do not feel any need to repent.—1 John 1:9; 2:1; John 1:29.

Also vital in repenting is right motive. Ours must be a godly sorrow, based on love of God and of righteousness, and not merely on fear of punishment. Only "sadness in a godly way makes for repentance to salvation which is not to be regretted." 'It is the kindly quality of God that is trying to lead us to repentance.' A solely selfish remorse will profit us no more than it did Esau, Pharaoh or Judas.—2 Cor. 7:10; Rom. 2:4; Gen. 27:34-37; Ex. 10:16, 17; Matt. 27:3-5.

"FRUITS THAT BEFIT REPENTANCE"

To the crowds that traveled out to hear John the Baptist, he said: "Produce fruits that befit repentance." Just as "faith without works is dead," so repentance without befitting fruits is vain. What are these fruits?—Luke 3:8; Jas. 2:26.

The very first fruit of repentance is doing an about-face. As Peter told the Jews in his day: "Repent, therefore, and *turn around* so as to get your sins blotted out." From then on we may live, "no more for the desires of men, but for God's will." Yes, the fruits befitting repentance require us to dedicate ourselves to do God's will and to follow in the footsteps of Jesus Christ. And since the first thing Jesus did upon dedicating himself was to give a public expression of it, symbolizing it by water baptism, we may not delay being baptized once we have turned around and resolved to do God's will.—Acts 3:19; 1 Pet. 4:2.

Chief among the fruits that befit repentance is witnessing to God's name and kingdom. Without producing such fruits our repentance would be of no avail, for, while "with the heart one exercises faith for righteousness, . . . with the mouth one makes public declaration for salvation." There are various ways in which this public confession can be made, and by making the most of our opportunities we can produce much Kingdom fruit.—Rom. 10:10.

To bring forth fruits befitting repentance we must also exercise care that we continue to abstain from the selfish works of the flesh. We must ever bear in mind that "the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, . . . that are without legal restraint." Instead of letting a longing for such things return, we must set our affections on God's kingdom and its service and our minds on producing the fruitage of the spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—1 Pet. 4:3; Gal. 5:22, 23.

Extending mercy and forgiveness to those who have sinned against us and who repent is a further fruit befitting repentance and without which our repentance would not count with God. Only the merciful will be shown mercy. Jesus taught us to pray, "Forgive us our debts, as we also

have forgiven our debtors." And how often should we forgive? Jesus answered: "I say to you, not, Up to seven times, but, Up to seventy-seven times."—Matt. 6:12; 18:22.

While being conscientious to bring forth such fitting fruits of repentance, we should not go to the other extreme of brooding over our sins all the time as though by making ourselves miserable we could atone for them. Rather, we must have faith that "the blood of Jesus his Son cleanses us from all sin." Far from encouraging such brooding, the Scriptures tell us: "Happy is the one whose . . . sin is covered."—1 John 1:7; Ps. 32:1.

From all the foregoing it is very apparent that there can be no such thing as salvation because of deathbed repentance.

DIVINE AIDS IN BRINGING FORTH FRUITS OF REPENTANCE

Outstanding among the aids God has provided for our bringing forth fruits befitting repentance is prayer. We need to commune with God in prayer, praising and thanking him as well as asking him continually for forgiveness, wisdom and strength to do his will. Unselfishly our prayers should include petitions for the prosperity of His cause and the welfare of our brothers.—Phil. 4:6; Col. 4:2.

Imperative also is the regular study of God's Word together with the aids he has providentially provided so that we may get the sense of what we read in his Word. We cannot live "on bread alone, but on every utterance coming forth through Jehovah's mouth." Only by diligent study can we make progress and become "fully competent, completely equipped for every good work."—Matt. 4:4; 2 Tim. 3:17.

Christian association is another aid God has provided for us in bringing forth fruits befitting repentance. Even as the members of a human body have need of one another, so do Christians. We may therefore not forsake assembling ourselves together at congregation meetings, where we can encourage and incite one another to love and right works.—1 Cor. 12:12-27; Heb. 10:23-25.

If any dedicated Christian finds himself overtaken in gross sin, he should make haste to repent of his wrong conduct. First to God and then to the responsible ones in His visible organization he should make open confession of his wrong, express his repentance and earnestly seek forgiveness. By thereafter making straight paths for his feet and humbly submitting to any discipline that may be administered he can demonstrate that his repentance is indeed due to godly sorrow and that he sincerely does want to walk in the ways of righteousness.

Truly the Scriptural truth about the repentance that counts with God satisfies heart and mind. It magnifies God's wisdom and justice and, above all, his love and mercy.

Sleeping Pills

¶ In his pastoral letter to the clergy of his diocese the new bishop of Lund, Nils Bolander, asks the question why so relatively few people enter in through the gates of the churches? And he himself gives this answer: "The foremost reason might be that we priests are standing in there under obscure vaults and telling neither rhyme nor reason." He further says, about sermons: "There certainly is something to the saying that there is drowsiness in the Church. Sometimes our sermons may serve as sheer sleeping pills."—The Stockholm *Svenska Dagbladet*, January 23, 1959.

Dwelling Together in Honor

"How good and how pleasant it is for brothers to dwell together in unity!"
—Ps. 133:1

JEHOVAH is due all honor, praise and glory. It is due him by reason of his omnipotency and because in such position he maintains perfect integrity. His principles are right, as are his laws and judgments, and he guards them zealously, never deviating one iota in his loyalty to them. They are so treasured by him that he not only complies himself, but requires conformity to these principles by his angelic hosts and his faithful servants on the earth.

[2] Just as a good reputation is required of those who dwell together in honor in Jehovah's presence in the heavenly realm, so, too, he places a similar responsibility upon his creatures on the earth. There was a digression from integrity in the heavens when the one who became Satan rebelled against this honorable atmosphere in which the heavenly host all dwelt. As the result, in due time he was removed. Now he bears a name of ill repute.—Rev. 12:9.

[3] A good reputation should also be cherished among men and sought after since it is set forth as a requirement in God's Word. At Proverbs 22:1 (*margin*) it states: "A good name is to be chosen rather than abundant riches." We see from this that Jehovah has high respect for a good name. Such a name is acquired by an exemplary course of action, because a person who is upright is honorable and holds to right principles. So it is obvious that an individual possessing a good name is trustworthy, loyal, faithful, steadfast—which fact shows the person to be praiseworthy before Jehovah.

[4] Honorable standards are maintained in every walk of life by the Christian minister. They are practiced within the Christian congregation, in the marriage relationship, in business with one's associates, with others of the New World society; yes, and for that matter, before those of the world also. In other words, in all his relationships he is a man of repute. When honorable principles are not followed or there are infractions of them, difficulties soon develop; and if these are continued, they bring disastrous results. When violations occur, such as adultery, perversions, business fraudulently practiced, lying or reviling, the consequences are calamitous. Disregard for Jehovah's law and a practicing of vile things are a violation of God's standards. One doing such things brings dishonor to Jehovah God, to the Christian congregation with which one is associated, to his friends and upon himself, this resulting in one's removal from the congregation. Consequently, the dwelling together harmoniously, unitedly and honorably is not only required, but also cherished by those who serve Jehovah with exclusive devotion.

[5] Where there is a group of faithful Christian ministers assembled together in

1. To whom is all honor due, and why?
2. What was required of those in the heavenly realm, and what happened to those who digressed?
3. (a) Why should a good name be cherished? (b) What are the qualities of the possessor of a good name?
4. (a) What standards will a reputable man pursue? (b) What are the consequences to the violator and to the Christian body?
5. (a) What relationship should exist among those in a congregation? (b) How did Christ Jesus maintain unity with his Father?

a congregation, the relationship of one with the other is a true picture of co-operation. It can be likened to the body, which is made up of many members. When the members function as directed by the head, wonderful accomplishments can be expected, because all are working toward the same end. Co-operative effort on the part of all members can be maintained with full and complete respect for one another's position. The important thing is to follow the lead of the head. Honoring the head was illustrated well by Christ Jesus when, at John 5:30, he stated relative to his position before Jehovah God, whom he always recognized and acknowledged as his head: "I cannot do a single thing of my own initiative; just as I hear, I judge, and the judgment that I render is righteous, because I seek not my own will but the will of him that sent me." And, at John 8:29, "I always do the things pleasing to him." So in the case of Christ Jesus there were absolutely no exceptions in his being in complete unity with his Father; and, truly, it can be said that 'they dwelt together in unity and honor.'

[6] The same principle is recognized in the theocratic organization when proper respect and honor are rendered to authority. The Christian congregation is in no wise a democratic arrangement, but it is completely theocratic, with the ministerial servants being appointed to positions of service therein by Jehovah's spirit, through his organization. The apostle Paul gave advice as to how those in the congregation should be congruent to the godly principles of oversight. He requested them to "have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work." Not because of the individual holding the position, but because of the position itself. True Christian ministers hold the position in proper honor and respect. Paul gave further counsel in behalf of the overseers when he stated: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you." In properly taking care of his position of oversight the congregation overseer does not render his own expression or instructions, but merely carries out those from Jehovah's Word, the Bible, and also as he is directed through God's organization which is governing him. In all respects, in honor, he keeps watch over the individuals as an expression of love that he has for his brothers. It is, too, an unselfish expression of love, in that he does it joyfully, not as though it is burdensome to him. —1 Thess. 5:12, 13; Heb. 13:17; 1 Pet. 5:2.

6. (a) What honorable principle is maintained within the theocratic organization? (b) What counsel did Paul give those of the congregation and overseers in this regard?

BROTHERHOOD

[7] Not only will the Christian ministers receive instructions properly from the overseers, but they will also have love, respect and consideration for their brothers with whom they have constant association in the congregation. With emphasis the psalmist stated: "Look! how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1) It is most proper that respect and consideration for one another be rendered. The statement, "familiarity breeds contempt," has no place in the structure of Jehovah's organization. Actually intimate acquaintance should bring Christians closer together and make them more tolerant toward one another as far as overlooking shortcomings is con-

7. What is the proper feeling of Christian ministers toward one another in the congregation?

cerned, and absolving the minor inherent qualities possessed by each in his imperfection.—Col. 3:13.

[8] If dissensions do arise between brothers, they are settled in the atmosphere of tolerance and thoughtfulness for the ones involved. Thereby they avoid a more serious situation or circumstance. As an example of the proper attitude in these matters, let us look to the experience of Abraham and Lot. As they were traveling about together in their new territory, a quarrel arose between the herdsmen of Abraham's livestock and the herdsmen of Lot's livestock. It was necessary for them to separate and each take a different portion of the land. Notice the generous settlement that Abraham offered to Lot. He stated: "Please, do not let any quarreling continue between me and you and between my herdsmen and your herdsmen, for we men are brothers. Is not the whole land available to you? Please, separate from me. If you go to the left, then I will go to the right; but if you go to the right, then I will go to the left." "So Lot raised his eyes and saw the whole district of the Jordan, that all of it was a well-watered region before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt as far as Zoar. Then Lot selected for himself the whole district of the Jordan, and Lot moved his camp to the east. So they separated the one from the other. Abram dwelt in the land of Canaan, but Lot dwelt among the cities of the District [Lower Jordan]." (Gen. 13:8-12) This shows that Abraham did not look to his own selfish interests first, but wanted to settle things amicably. When settlement of disagreements or disputes is required between brothers, they might well think of this illustration. The avoiding of dissensions and ill feelings within the congregation is vital to the health and growth of the congregation.

[9] On an occasion the apostle Paul came to Corinth and he found an unpleasant situation where there was division among some in the congregation. Some stated they belonged to Paul, others said they belonged to Apollos, and others to Cephas, and some to Christ. Paul said: "Disclosure was made to me about you, my brothers, by those of the house of Chlo'e, that dissensions exist among you." "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10, 11) Where difference of opinion arises, the source of the difficulty should be sought out so that it can be eliminated; and Paul

8. (a) How should differences between those in a congregation be settled? (b) What illustration sets us a good pattern? Explain.

9. What advice did Paul give when he encountered dissensions in Corinth? in Rome?

advised the Romans: "Return evil for evil to no one. Provide the right things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men." And as a further warning Paul stated: "Keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them. For men of that kind are slaves, not of our Lord Christ, but of their own bellies, and by smooth talk and complimentary speech they seduce the hearts of guileless ones." This is good precautionary advice. Watch for and eliminate trouble so as to maintain the unity of the congregation.—Rom. 12:17, 18; 16: 17, 18.

SETTLING DIFFERENCES

[10] If there is a difference of opinion between brothers, or if one has wronged another, or if a brother observes his fellow Christian sinning, or has a grievance, he should go to the one involved personally and discuss the matter with him. This is entirely Scriptural, inasmuch as we are advised: "If your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." What a sane and logical manner this is in which to settle disputes! Too frequently where there may be a grievance between two persons, one goes about discussing it with many others. This is not the Christian thing to do. Even if he goes to the person and that one does not listen to him, it still would be out of place for him to go about discussing the matter with those not concerned. The proper thing under such circumstances would be to 'take along one or two more [mature brothers] in order that out of the mouth of two or three witnesses every matter may be established.' If this method fails, take it to the congregation.—Matt. 18:15-17.

[11] A true Christian will see his fault and ask forgiveness of the wronged person. What should a member of a congregation do in the event he is again wronged by the same person? Then a repetition of the same procedure is in order, and again the offender could ask forgiveness. Can he continue to ask forgiveness after committing further injury, perhaps unintentionally? Can a brother be forgiven or pardoned on more than one occasion by his fellow Christian? Yes, most assuredly! Recognizing that you too are a sinner and make many mistakes, ask yourself, Would I want to be forgiven only one time? In this light the wronged one will accept the apology of the transgressor. On this very point the apostle Peter inquired: "Master, how many times is my brother to sin against me and am I to forgive him? Up to seven times?" "Jesus said to him, 'I say to you, not, Up to seven times, but Up to seventy-seven times.' "—Matt. 18:21, 22.

[12] Obviously, then, it is mandatory for the one abused to accept the apology of the violator and let that conclude the matter. If he does not do so, then he would not be living at unity with his brother. In the event that he continued to harangue his brother or would not accept the apology or a remedied situation, and continued to tell others about how he had been wronged, then he himself would become a violator of God's righteous principles. We are told: "Where there is no wood the fire goes out, and where there is no slanderer strife grows still." (Prov. 26:20) This indicates that when a matter has been properly settled, that should end it. If the flame of

10. If a Christian minister has a grievance with his brother, what should he do about it?

11. When forgiveness is sought, how should the injured one treat the offender, and even if there is a recurrence?

12. (a) Why would it be wrong for an offended one to continue declaiming a brother who apologized or made proper retribution? (b) Why is it necessary to consider such a matter closed?

the fire is continually fanned, it will result in further contentions and embarrassment, violating God's principles of unity and dwelling together in honor, because "as charcoal for the embers and wood for the fire, so is a contentious man for causing a quarrel to glow." (Prov. 26:21) Such a person, even though he had been wronged originally, would be classified as a slanderer; and the Bible clearly states: "The words of a slanderer are like things to be swallowed greedily, which do go down into the innermost parts of the belly. As a silver glazing overlaid upon a fragment of earthenware are fervent lips along with a bad heart." (Prov. 26:22, 23) Since a man's outward appearance may not disclose what is inside him, there could be a bad heart underlying the outer innocent-appearing surface. It is an honorable thing to let contentions die, when proper forgiveness is sought, when justice is rendered toward the injured one and when the matter is permitted to rest. Then it is possible to live together honorably.

MEDDLING

[13] Minding one's own affairs is a virtue among Christian ministers. Show respect and love for one another and promote unity within the organization. "It is an honour for a man to cease from strife: but every fool will be meddling." About a thousand years after this statement was made similar counsel was given to Christians in Thessalonica: "For we hear certain ones are walking disorderly among you, not working at all but meddling with what does not concern them." Prying into the affairs of others is very annoying. Yes, it usually does not stop at this point; and when it does not stop, it causes strife.—Prov. 20:3, *AV*; 2 Thess. 3:11.

13. Why is it a virtue to mind one's own affairs?

[14] Frequently this occurs when people do not have enough to do or do not occupy themselves in the ministerial work to such an extent that their time is fully utilized advantageously. When it occurs that people have excessive time on their hands, difficulties can arise. Because of this very danger in the early Christian congregation, Paul wrote: "At the same time they [young widows] also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not." Again we can see that disunity can enter into a congregation and strife can arise between the members thereof when some talk about matters that they should not discuss, meddle in other people's affairs, and gossip. In view of this let us all therefore take to heart Peter's sound counsel. "Let none of you suffer . . . as a busybody in other people's matters." We have an abundance of counsel illustrating the prudence of being busily occupied in our ministerial work; otherwise, we are liable to be engaging in the very things we have been warned against, and thus we would be jeopardizing the harmony and unity of Jehovah's organization.—1 Tim. 5:13; 1 Pet. 4:15; 2 Thess. 3:11.

HONOR WITHIN THE FAMILY CIRCLE

[15] Patriarchal rule was directed by Jehovah in times past. Under this arrangement the husband (and father) was obligated to instruct his entire family according to God's law. As long as all members of the family observed the instructions and followed them obediently, there would exist a harmonious family unit. The family can be likened to a small organization in this

14. What may happen if ministers are not utilizing their time in caring properly for their ministerial duties, and what advice did Paul and Peter offer?

15, 16. (a) What position does the husband and father occupy in the Christian home? (b) What is the proper position of the wife in the family unit?

respect.—Heb. 7:4, *margin;* Acts 7:8; 2:29.

16 Within the family arrangement the wife too holds a very respected position. Holy women of old illustrated this, and such information is drawn to our attention at 1 Peter 3:5, 6: "For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.' And you have become her children, provided you keep on doing good." A woman's place as a helpmate is an honorable one too, as confirmed by the writer of Proverbs: "In her the heart of her owner has put trust, and there is no gain lacking. She has rewarded him with good, and not bad, all the days of her life. Her mouth she has opened in wisdom, and the law of loving-kindness is upon her tongue. She is watching over the goings on of her household." —Prov. 31:11, 12, 26, 27.

17 When parental authority is properly exercised and children respond, acknowledging and conforming to it, one sees a family group as Jehovah purposed. Honorable conduct toward those outside Jehovah's organization will also be practiced. All will watch carefully so they do not bring reproach upon the high standards and principles of Jehovah's Word.—Eph. 6:1-3.

18 If disciplinary measures are not taken when children require them, parents would be negligent in their theocratic duties as well as being ultimately injurious to the child's Christian welfare. "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame." (Prov. 29:15) Failure to discipline when needed could impair the family unity. The parents should see that their children are properly caring for their ministerial duties, attending meetings to obtain proper instruction, having a Bible study in the home for the advancement of the family spiritually, as well as oversee their recreation. When children are busy they are not likely to get into trouble. The time of relaxation requires equally as close supervision by parents as other activities. The associations of children also need to be guarded. Anyone, old or young, can be affected greatly by the persons and things he associates with. There is an adage among men, 'Show me a man's friends and I will tell you what he is.' If children fellowship with those whose habits are not compatible with the high standards of the New World society, they will soon adopt bad practices and ideas. Let us heed this strong counsel: "Do not be misled. Bad associations spoil useful habits." Conversely, we may say that useful habits lead to salvation of one's family. If one has been weakened by bad associations, immediate action to recover the erring one should be taken, as shown by these words: "Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame." Since it is truly prophetic as to what will happen if bad associations are tolerated, parents should remove such stumbling stones from the life path of their children. This proper course will enhance the blessings of the family.—1 Cor. 15: 33, 34.

17. What circumstances should exist in the family unit?
18. (a) How would failure to discipline children jeopardize a family unit? (b) To what extent should parents guard the activities of their children?

MORALITY

19 A Christian may follow a clean and honorable course for many, many years, having lived entirely by Jehovah's high and lofty principles. Then, by one act of immorality, he may shatter his fine record and jeopardize his place in the New World

19. (a) How could a chaste record of a Christian be soiled? (b) What requirements apply to a single person regardless of the amount of time spent in the ministry?

society and even his very life. Let us not be deceived to take this very foolish course. An act of fornication or adultery violates a Christian's integrity and his vows of dedication to his God. Let us live clean lives, above reproach, free from the entanglements of self-gratification and loose living so freely practiced in this twentieth century. In this respect, singleness is spoken of highly in the Bible and is considered the better course, because a person living in singleness is undivided in his servitude to Jehovah. This, however, does not guarantee that he will not take a course leading to immorality. He needs to keep strict watch on how he walks so as not to engage in loose conduct. "If they [single persons] do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." Notwithstanding, not everyone can make allowance for this gift of singleness in his life. It is true the single person may be able to devote more of his time and energy to the ministry, but regardless of how much of his time he may offer, it is worthless if he cannot refrain from the unchaste course. Fornication on the part of a single person may not be sanctioned regardless of his position or the amount of time devoted to the ministry, as clearly shown in God's Word. "Because of prevalence of fornication, let each man have his own wife and each woman have her own husband."—1 Cor. 7:2, 9.

[20] The marriage contract between man and woman is one established by Jehovah. He set the standard that the marriage contract must not be defiled. Corroborating this, it is stated at Hebrews 13:4: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." —1 Thess. 4:3; 1 Cor. 6:15-18.

20. What is the standard to be met by those who are married?

[21] Dwelling together in honor would also include stipulations that Jehovah has set constituting eligibility for marriage for the dedicated Christian. Just as we are strongly admonished to be separate from the world, the same is true in the marriage relationship, in that we should marry "only in the Lord." That establishes a requirement for a Christian witness anticipating marriage. If a man is going to marry a woman, she should therefore qualify as a dedicated wife. A dedicated woman should be certain that her intended mate is eligible by the same standard. This is showing proper respect for Jehovah, who is the author of marriage. For a marriage to be completely honorable, both participants should be dedicated. It does not end there, however, as good conduct in the marriage partnership must continue so as to bring honor to its author, Jehovah.

BUSINESS RELATIONS

[22] Another circumstance where conduct must be honorable is between employer and employee, and especially among those who are dedicated servants of Jehovah. This relationship is to be upright, with the conduct of each becoming to faithful Christians. Trustworthiness in business relations is a virtue. However, this relationship can be impaired, and frequently is, where one takes advantage of the other simply because they are both related in the faith. At times a Christian will say, 'I work for one of Jehovah's witnesses and can therefore take things easy. It is not necessary that I work hard at all, and anytime I want to, I can leave.' Should this be the proper thought on the part of an employee? Assuredly not, because an employer is entitled to a full and fair day's work, and all

21. What constitutes eligibility for marriage among dedicated Christians?
22, 23. What should be the attitude of the employee to the employer? the attitude of the employer to the employee?

the more so if the employee is in covenant relationship with Jehovah. In fact, the dedicated employee working for such a one should see that he gives his Christian brother the full day's work for which he is getting paid.

[23] The converse of this is true also, where the employer should not take advantage of the employee simply because the employee is a servant of Jehovah and a fellow witness of Jehovah. Paul spoke of the proper relationship. "You masters, keep dealing out what is righteous and what is fair to your slaves . . . you, too, have a Master." This is also emphasized in the law of Moses where it states: "You must not defraud a hired laborer . . . , whether of your brothers or of your temporary residents . . . In his day you should give him his wages." Therefore true Christians follow the policy of fairness that must be practiced in the relationship between employer and employee.—Col. 4:1; Deut. 24:14, 15.

[24] In other business relationships where an employer or employee is not necessarily involved, there are certain right policies that Christians follow at all times in order to avoid the jeopardizing of an honorable standing before God and men. This would be true in business, in selling various commodities, or in other dealings. In selling, full measure is required and must be meted out, just as the law directed the Israelites to do: "You must not come to have in your bag two sorts of weights, a great one and a small one. You must not come to have in your house two sorts of ephahs, a great one and a small one. A weight accurate and just you should continue to have. An ephah accurate and just you should continue to have, in order that your days may become long on the soil that Jehovah your God is giving you. For everyone doing these things, every doer of injustice, is something detestable to Jehovah your God." (Deut. 25:13-16) The practices of a Christian in a business way, therefore, must be honorable, not only among those of like precious faith, but in every association. The point is made at Micah 6:11, 13, 16 (*Mo*): "Can I condone wrong balances and short weights in the trader's bag? Nay, nay; I will be striking you with ruin for your sins." "I make you a horror, and your folk a scorn, to bear the derision of pagans."

[25] Unethical practices are abhorred by Jehovah; and if any within the structure of the theocratic organization were to become guilty of these practices, it would require disciplinary measures, in hope that chastisement would draw to the attention of the wrongdoer his wayward course and that such discipline would save the one practicing fraud. On the other hand, if there was no repentance shown and wrongdoing was fostered, the guilty one would be removed from the New World society. The reputation of Christians in business relationships therefore must be completely trustworthy, so there will never be reason for doubting the integrity of the loyal adherents to God's Word.

[26] The New World society of Jehovah's witnesses in all its business relations lives up to Jehovah's standards and guards them zealously, that nothing may reflect upon it so as to bring dishonor. Exemplary conduct toward all is demonstrated continually by the Watch Tower Bible and Tract Society, resulting in a very good reputation in business dealings in this world. The same high standard should be practiced on the part of the individuals making up the New World society of Jehovah's witnesses so that no reproach is brought upon Jehovah's clean organization and upon them-

24, 25. (a) What principles must guide a Christian in business dealings? (b) What should be shunned, and why?

26. How does the New World society regard Jehovah's principles in its dealings, and for what reason?

selves individually. Infractions would bring dishonor upon the individual Christian and upon the New World society as a whole.

[27] Some very fine examples of individual Christians who possessed excellent reputations are found in the Bible and set forth so that we may take note. We are told about a faithful Christian, Ananias, "a certain man reverent according to the Law, well reported on by all the Jews dwelling there." This is all the more creditable considering that he was a Christian and was so spoken of by the Jews.—Acts 22:12.

[28] Cornelius, when he was seeking the truth of God's Word, was also a man highly respected in the community where he lived. "Cornelius, an army officer [*margin*, a centurion; in command of 100 soldiers], a man righteous and fearing God and well reported by the whole nation of the Jews." It would certainly appear that his reputation was above reproach since he, although a Roman soldier, was spoken of in this praiseworthy manner by the Jews themselves.—Acts 10:22.

[29] The prophet Daniel's conduct was an ethical example. Of him men stated that it was impossible to find any reason against Daniel whereby a just law could be enforced to have him put in prison. "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." In order to "get him" it was necessary for these evil men to frame mischief by law and have King Darius sign a written edict wherein Daniel's rendering prayer and supplication to Jehovah would constitute a violation of the law of the Medes and Persians.—Dan. 6:5-9, *AS*.

[30] Likewise, Christians will maintain an honorable report, even among the nations, to such an extent that they cannot be spoken against in this respect. "Maintain your conduct right among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your right works of which they are eyewitnesses glorify God in the day for his inspection." If we are called upon to suffer for righteousness' sake and right works, we will bear this and not compromise in order to win the plaudits of men. Such would be dishonorable conduct and would bring Jehovah's disfavor, and disrespect from people who would view such a course of action.—1 Pet. 2:12.

27. How was Ananias spoken of in Damascus, and why was it so creditable?
28. What kind of reputation did Cornelius have not only in Caesarea but in the entire nation?
29. How do we know that Daniel was an honorable man?
30. According to Peter, how must a Christian conduct himself among those of the world, and why is deviation prohibited?

LIVING HONEST LIVES

[31] Surely it is an honorable course when a person maintains a good report within the congregation of God. However, even more than this is desirable, because a Christian should have a good report from those outside as well. This is shown in the words of Paul to Timothy, at 1 Timothy 3:7, where it states that the overseer should also have a favorable testimony from people on the outside in order that he might not fall into reproach and a snare of the Devil. This would certainly be evident to the people outside who are constantly scrutinizing the conduct of Jehovah's witnesses. They would see that they are men and women of integrity and genuinely living according to godly principles. Paul readily recognized this important quality, as shown in his words to the Hebrews: "Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things." —Heb. 13:18.

[32] Would it not, then, be wise for all of

31. Since Jehovah's witnesses are under such close scrutiny, what care must they exercise relative to their conduct?
32. What strong counsel did Paul give regarding the conduct of Christians?

us to prove to have seared deeply into our hearts and minds Paul's words as recorded at Philippians 4:8, 9? "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things. The things which you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you." Let every member of the New World society therefore so do, and thus all dwell together in honor.

ANGER AND INDIGNATION

ANGER is the antithesis of mild temper. The latter is a quality very desirable for Christians to cultivate. The former is an old-world characteristic that should be brought into subjection as rapidly as possible. It is true, the desires of the flesh become evident on many occasions and one's giving evidence of this is often manifested in fits of anger. In imperfection, an individual may be exasperated by another, but he should not let his wrath gain control so he makes his brother his enemy.

> *"Every man must be . . . slow about wrath; for man's wrath does not produce God's righteousness."—Jas. 1:19, 20.*

[2] Anger may not be allowed to linger within the mind of an individual, because of the fact that soon it will certainly grow into a mountain of dissension. Paul, in his counsel in this connection, mentioned: "Be angry, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil." In other words, if a person has been provoked to anger or becomes infuriated toward another, an amicable settlement or understanding should be worked out between those involved. It should be accomplished the same day so as not to permit an unhealthy and unchristian situation to exist. The psalmist also advised: "Be agitated but do not sin." So here again recommendation is given to direct Christian thinking to Jehovah's principles and a mild disposition.—Eph. 4:26, 27, 31; Ps. 4:4.

[3] Wrath is a quarrelsome trait to be shunned. Scriptural admonition enlightening us on this is expressed in this way: "Never be hasty in your anger; it is only fools who cherish wrath. Never ask why the past was better than the present: that is a foolish question." It is a fleshly influence, a carry-over from the old world inherently; and the Christian should strive to preclude it from mind and follow the counsel of being "slow about wrath."—Eccl. 7:9, 10, *Mo;* Jas. 1:19.

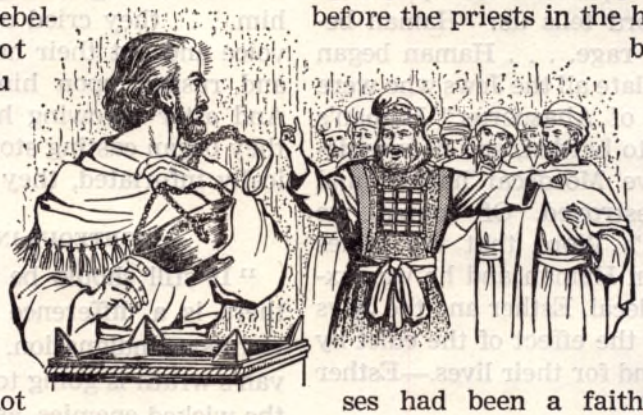
[4] Violent anger is spoken of adversely in God's Word, to the extent of being classified with fornication, uncleanness, loose conduct, hatreds, strife and contentions. (Gal. 5:19-21) It is a good thing to avoid

1. What kind of characteristic is anger, and what should Christians do about it?
2. If anger arises between two Christians, what should they do about it, and when?
3. Why should one be "slow about wrath"?
4. (a) With what other traits is anger classified by God's Word? (b) Why should ill-tempered persons be avoided?

those who practice and who are constantly afflicted with ill tempers, because one is liable to be contaminated and in a fit of anger pay back in like kind. We are to avoid such persons, because by having fellowship with them one would soon deteriorate. "Never join anyone who gets angry, never deal with a hot-tempered man; for you may learn his ways and land yourself in danger." In direct contrast we are also told by the same writer: "Good men's talk is like rare silver: a bad man's views are little worth."—1 Cor. 15:33; Prov. 22:24, 25; 10:19, 20, *Mo.*

BIBLE EXAMPLES OF ANGER

[5] In Saul's hot pursuit of David with intent to kill him he asked his son Jonathan to assist in disposing of David as an enemy. Because Jonathan sided with David, Saul's immediate reaction of anger and hate rose to a high pitch, as stated at 1 Samuel 20: 30-33: "Then Saul's anger grew hot against Jonathan and he said to him: 'You son of a rebellious maid, do I not well know that you are choosing the son of Jesse to your own shame and to the shame of the secret parts of your mother? For all the days that the son of Jesse is alive on the ground you and your kingship will not be firmly established. So now send and fetch him to me, for he is destined for death.' However, Jonathan answered Saul his father and said to him: 'Why should he be put to death? What has he done?' At that Saul went hurling the spear at him to strike him, and Jonathan came to know that it had been determined upon by his father to put David to death." In his rage Saul endeavored to kill David and later turned his rage against his own son Jonathan.



[6] Another classic example is the case of Uzziah when he ruled as king. As soon as he grew strong in this high position, his heart became haughty, due to his acting contemptuously against the Word of God in that he went into the temple to burn incense. The priest, Azariah, with other priests, drew this to Uzziah's attention by stating: "It is not your business, O Uzziah, to burn incense to Jehovah, but it is the business of the priests the sons of Aaron . . . Go out from the sanctuary, for you have acted unfaithfully." But the king revolted, as we note from the record: "But Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy itself flashed up in his forehead before the priests in the house of Jehovah beside the altar of incense." Jehovah's righteous judgment came to the fore in behalf of his priestly representative. —2 Chron. 26: 16-19.

[7] While Moses had been a faithful servant for many years, it is interesting to note what occurred on an occasion when the Israelites were quarreling with Moses in their rebellion against Jehovah, stating that it would have been better for them to have

5. To what extent was Saul's anger aroused against David?

6. (a) How did Uzziah react to the priest's counsel when he overstepped his duties as king in regard to the burning of incense in the sanctuary? (b) What judgment from Jehovah was meted out?

7. How did Moses and Aaron err by showing their anger before the nation of Israel?

expired before Pharaoh, rather than to have been brought up into the wilderness and permitted to die there because of lack of water. Rather than handling the matter calmly and acting submissively to Jehovah, Moses and Aaron manifested a provoked spirit, as shown in the words of Numbers 20:10: "Hear, now, you rebels! Is it from this crag that we shall bring out water for you?" Notice in this statement that Moses and Aaron, in a fit of rage, failed to give Jehovah credit for having provided the water miraculously, and apparently assumed credit to themselves rather than glorifying Jehovah before the congregation.

[8] Haman the Amalekite in his subtleness caused a kingly decree to be issued that all were to bow down before him. Nevertheless, the true servant of God, Mordecai, would not yield to such a course of honor to God's condemned enemy. (Ex. 17:14-16) When Haman observed that Mordecai the Jew would not capitulate and prostrate himself, the record tells us: "Haman became filled with rage. . . . Haman began seeking to annihilate all the Jews who were in all the realm of Ahasuerus." Haman's heart continued to harden, and he was determined to have Mordecai hanged and God's people destroyed. Of course, we know from God's Word that the tables were turned upon Haman and he was executed, and Mordecai, Esther and the Jews were freed from the effect of the edict by being told to stand for their lives.—Esther 3:5, 6; 8:10-12.

[9] When Jesus spoke to the crowd in the synagogue and read particularly from the scroll of Isaiah in advising them that on this very day the scripture was being fulfilled, the reaction on the part of many of the listeners was not that of heeding and recognizing the Messiah, but, instead, as we are told at Luke 4:28, 29, "all those hearing these things in the synagogue became filled with anger, and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong." Yes, again, we find those who professed to be in covenant relationship with Jehovah, in a fit of hostility not only rejecting his Son but seeking to kill him.

[10] It is engaging to note how, when Stephen was brought before the Sánhedrin, he related the history and record of the Jews, up to the coming of the Messiah. He courageously informed them, too, how they persecuted those who had been heralding the righteous One, and that they had not kept the law. The resulting anger against Stephen is declared at Acts 7:54-58: "At hearing these things they felt cut to their hearts and began to gnash their teeth at him. . . . they cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord. And after throwing him outside the city they began casting stones at him." Diabolically infuriated, they killed Stephen.

RIGHTEOUS INDIGNATION

[11] It still should be borne in mind that there is a difference between anger and righteous indignation. We know that Jehovah's wrath is going to be poured out upon the wicked enemies, as he has so frequently stated in his Word. While Jehovah is slow to anger, it does not mean that his anger cannot be aroused by unrighteous behavior. We are told by the prophet Nahum (1:6, *AS*): "Who can stand before his indignation? and who can abide in the

8. (a) What did Haman endeavor to accomplish when filled with rage? (b) And as a result, what happened to him?
9. Rather than responding favorably to the words of Jesus when he spoke in the synagogue, how did some of the Jews react?
10. How did the crowd respond after listening to Stephen relate the historical record of the Jews?
11. Why is Jehovah's wrath not improper?

fierceness of his anger? his wrath is poured out like fire, and the rocks are broken asunder by him." Just as much as Jehovah's hand of protection is over the faithful servants and those filled with exclusive love for him, his wrath and destructive forces will operate against the wicked, and they will not escape.

12 A manifestation of his wrath is pointed out by David at Psalm 69:24, 25: "Pour out upon them your denunciation, and may your own burning anger overtake them. Let their walled camp become desolate; in their tents may there come to be no dweller." So we see by Jehovah's own words and by those spoken by his faithful servant that it is in proper order for righteous indignation to be expressed against God's enemies. His abhorrence of wickedness will climax with the annihilation of it at Armageddon. So we, too, as Christians may show disdain against the things of this world as they are in opposition to Jehovah. It is not required that we condone unrighteousness. In fact, the contrary is true—we must love righteousness and hate iniquity. There is a proper time for each, as we are told: "For everything there is an appointed time . . . a time to love and a time to hate; a time for war and a time for peace."—Eccl. 3:1, 8.

13 It is most interesting to note some of the things that are despicable to Jehovah. Such information is set forth in these words: "There are six things that Jehovah does hate, yes, seven are things detestable to his soul: lofty eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions between brothers." Going a little farther, we are advised: "The fear of Jehovah means the hating of bad. Self-exaltation and pride and the bad way and the perverse mouth I have hated." So, truly, we have adequate cause for deploring and may properly deplore the things that Jehovah hates. —Prov. 6:16-19; 8:13.

14 A servant of Almighty God stated on another occasion: "Owing to your orders I behave with understanding. That is why I have hated every false path. . . . I have considered all orders regarding all things to be right; every false path I have hated. The double-minded ones I have hated, but your law I have loved. Falsehood I have hated and I do keep detesting it."—Ps. 119: 104, 128, 113 (*margin*), 163.

15 In view of this, when some within a congregation violate Jehovah's laws and disregard his principles by committing adultery, fornication, reviling, or being a drunkard, those of the congregation would naturally be expected to abhor those who practice such things. In fact, that is why it is important that the congregation committee exclude them from their association by disfellowshiping them. They hate those practices. And, correspondingly, those who commit them have no place in Jehovah's honorable and clean organization.

16 How important it is, then, to evaluate properly God's thoughts and wishes, recognizing them to be perfect and unchangeable. He hates anger and the wrathful sin of imperfect man. Knowing this, a Christian will at all times seek to direct his ways so as to conform to Jehovah's ways and thoughts. Yes, every Christian will therefore be slow to anger and avoid wrath. And what about indignation? Let it be Jehovah's indignation that is expressed, for he does so in righteousness, and thus he will forever destroy the hateful things that violate his principles.

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12. (a) What did David have to say about Jehovah's anger? When will it reach a zenith of manifestation? (b) May Christians show indignation?
13. What things does Jehovah hate?
14. What did David hate, and what did he love?
15. How may Christian ministers today look upon those that violate Jehovah's right principles?
16. How may those of the New World society regard anger and indignation?

Assembling Still More as the Day Draws Near

"NOT forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." As familiar as we are with this Scripture text it is again being stressed, making it the basis for our service theme for July.—Heb. 10:25.

What day is drawing near? Not the general "day of Jehovah," for it is here, having begun in 1914. Rather, it is the special day of Jehovah for his vindication: "Wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." That day is rapidly approaching.—Zeph. 3:8, *AS*.

Why assemble still more in view of that day drawing near? Because the old-world pressures upon our time and strength are steadily increasing, making it more urgent than ever that we heed Jesus' admonition: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare." Because lawlessness is increasing there is ever greater danger that our love will cool off unless we assemble together. Satan knows he has but a short period of time, and he acts accordingly. We also know that we have but a short time to preach this good news of the Kingdom and to warn the wicked and so we also should act accordingly. To that end it is imperative that we assemble ourselves together still more.—Luke 21:34, 35.

Where is it that we are to assemble still more? At our five weekly congregation meetings: at the Bible study with the aid of *The Watchtower*, at the service meeting and theocratic ministry school, at the public lecture and at the neighborhood Bible study with the aid of *"Your Will Be Done on Earth."* Included also are our semi-annual circuit assemblies and, right now, the Peace-pursuing District Assemblies.

In what way are we to assemble still more? In three different ways, in fact. First of all, "still more" suggests the thought of increased urgency. It has ever been important that we assemble together, but in view of the nearness of Jehovah's day of vindication it is more important, more urgent than ever before. "Still more" would, of course, also mean still more times. If any of us have not been regular in attending the seven different meetings above mentioned, then we should see to it that we assemble still more and more until we are regular in our attendance.

But what about those of us who already are one hundred percent regular in our attendance at these meetings? In what way can we be 'assembling still more as the day draws near'? By striving for still more quality in our assembling. Are we always punctual? Do we always prepare in advance? Do we pay strict attention from beginning to end? Do we take part to the fullest extent possible? At our circuit assemblies, are we there on time Friday evening? Are we on hand for the field service programs and for the baptism talk? At our district assemblies, do we plan on being there for all four days, from beginning to end, not slighting any sessions?

So, especially during the month of July let us all heed the admonition to assemble *still more*. And may we ever feel like David, who rejoiced when they said to him: "To the house of Jehovah let us go."—Ps. 122:1.

● The Fourth Commandment, recorded at Exodus 20:11, states: "For in six days Jehovah made the heavens and the earth, the sea and everything that is in them and he proceeded to rest on the seventh day." Does not the "six days" include Genesis 1:1, since the "six days" includes the time "Jehovah made the heavens and the earth"?—W. B., U.S.A.

No, we cannot so argue. The "day" of Genesis 2:4 as well as the "six days" of Exodus 20:11, comprising the whole creative period from when Jehovah God created light on the earth, does not include the period of time previous in which the earth was already existing and during which it was formless and waste, abiding in the darkness that covered the surface of its surging waters.

We may not forget that during this creative week God did create heavens. Those heavens are the ones described in the account of the second day in Genesis 1:6-8. It is in these heavens that verse 20 says the flying creatures wing their way. It was in these heavens that the sun, moon and stars outside became visible on the fourth day. The earth was made or created within this creative period also in that it was made to appear above the surging waters on the third day. (Gen. 1:9, 10) These, therefore, are "the heavens and the earth" that are referred to at both Genesis 2:4 and Exodus 20:11.

● How can the apparent contradiction between 1 Samuel 31:4 and 2 Samuel 1:10 be harmonized?—L. G., France.

The record at 1 Samuel 31:4 reads: "Then Saul said to his armor-bearer: 'Draw your sword and run me through with it, that these uncircumcised men may not come and certainly run me through and deal abusively with me.' And his armor-bearer was unwilling, because he was very much afraid. So Saul took the sword and fell upon it." At 2 Samuel 1:10 we have the words of an Amalekite addressed to David, claiming to have killed King Saul at his request: "So I stood over him and definitely put him to death, for I knew he could not live after he had fallen."

A little reflection will make it all clear. On the one hand we have the inspired record, most likely by the prophets Nathan and Gad, telling just how King Saul died. They report it as a fact. On the other hand we have the claim of a pagan, an unknown youth of the Amalekites, which contradicts the divine record. Is there any reason for doubting the record of the inspired writers? No, there is not. Is there any reason for doubting the words of the pagan youth? Yes, there is, for it is reasonable to conclude that he was trying to curry the favor of David by posing as the slayer of the one who sought David's life during his lifetime. What he said was therefore a deliberate falsehood. However, instead of getting him into the favor of David, it so aroused David's wrath that he ordered the youth to be slain for having killed Jehovah's anointed.—2 Sam. 1:15, 16.

● What are the "elementary things" that the apostle Paul warned against at Colossians 2:8? —B. F., U.S.A.

At Colossians 2:8 we read: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." The most common connotation of "elementary" is that which is primary, rudimentary, such as an "elementary" school. The term, however, also means that which pertains to or treats of the elements of anything. An element, in turn, is defined as "one of the constituent parts, principles or traits of anything."

In keeping with this definition is the Greek word here used by the apostle Paul, *stoikhei'on*, which means 'that which is a basal, fundamental or an initial constituent.' This word is a diminution of a Greek term meaning 'a straight rod or rule.' *Stoikhei'on* is also defined as "an element; an element of the natural universe . . . ; an element or rudiment of any intellectual or religious system."—*Greek Lexicon*, Bagster.

Stoikhei'on occurs seven times in the Christian Greek Scriptures. The apostle Peter uses it twice in the sense of an element of the natural universe, saying: "Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the *elements* being intensely hot will be dissolved." (2 Pet. 3:10, 12) A footnote in the *New World Translation* on the word "elements" says, "the celestial bodies." In the literal heavens the elements or

constituent parts are the individual celestial bodies. However, since we know that the *literal* heavens and earth will remain forever, and in view of what the context shows, it is apparent that the apostle Peter was here referring to a wicked symbolic heavens, consisting of Satan and all his wicked demons. These will melt away in the day of Jehovah in that they will be put out of action at Armageddon, thrown into the abyss for a thousand years.—Rev. 20:1-3.

In his letter to the Hebrew Christians the apostle Paul uses this same term *stoikhei'on* to refer to the basic elements of true Christianity. Because of their indolence these again needed someone to teach them from the beginning "the first principles [*stoikhei'on;* elements] of the sacred pronouncements of God," such as "repentance from dead works, and faith toward God, . . . the resurrection of the dead and everlasting judgment." Such teachings, elements or "principles" are both basic and primary, for which reason Paul designated them as the "first" elements of the teachings of Christianity.—Heb. 5:12; 6:1, 2.

Coming now to the "elementary things" mentioned at Colossians 2:8, these are the basic or elementary things or principles that comprise, guide and motivate Satan's world or system of things. The term would therefore include the philosophy or futile wisdom of this world; the empty deception of its materialism, which the Congregator in the book of Ecclesiastes repeatedly shows to be such a calamitous occupation; the traditions of false religion, and so forth. Included, therefore, are the things mentioned by the apostle John: "Because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." —1 John 2:16.

If the Christian is not at all times awake and alert, men of this world will carry him off as their prey according to its elementary things by bringing him again into bondage for their own selfish purposes. Thus certain Judaizers, who were a part of the world and who were trying to bring Christians back into the bondage of the Mosaic law, caused Paul to write: "If you died together with Christ toward the *elementary things of the world,* why do you, as if living in the world, further subject yourselves to the decrees, 'Do not handle, nor taste, nor touch,' respecting things that are all destined to destruction by being used up." (Col. 2:20-22) Two similar references to these particular "elementary things" are found at Galatians 4:3 and 9.

Since today comparatively few Christians have come out of Judaism, the danger of being taken a prey by Judaizers is not so great as it was with the Galatian Christians in Paul's day. But there are other dangers, such as those already noted, and not overlooking higher criticism, against which Christians must be on guard, for "bad associations spoil useful habits."—1 Cor. 15:33.

ANNOUNCEMENTS

FIELD MINISTRY

Christians are instructed to be 'assembling still more as the day nears.' (Heb. 10:25) Not only will we continue to do so, but we will encourage others to see the importance of assembling with Jehovah's people. To that end, we will offer to the people during July the fine book *"Your Will Be Done on Earth"* and another helpful Bible-study book, with two booklets, on a contribution of $1.

SECURITY DURING WAR

For your safety and the eternal welfare of your family you will want to hear the timely and vitally important subject SECURITY DURING "WAR of the Great Day of God the Almighty." It will be the featured Bible talk at all the Peace-pursuing District Assemblies of Jehovah's witnesses this summer. Write the branch office nearest you for details.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 7: Dwelling Together in Honor, ¶1-21. Page 401.

August 14: Dwelling Together in Honor, ¶22-32, and Anger and Indignation. Page 407.