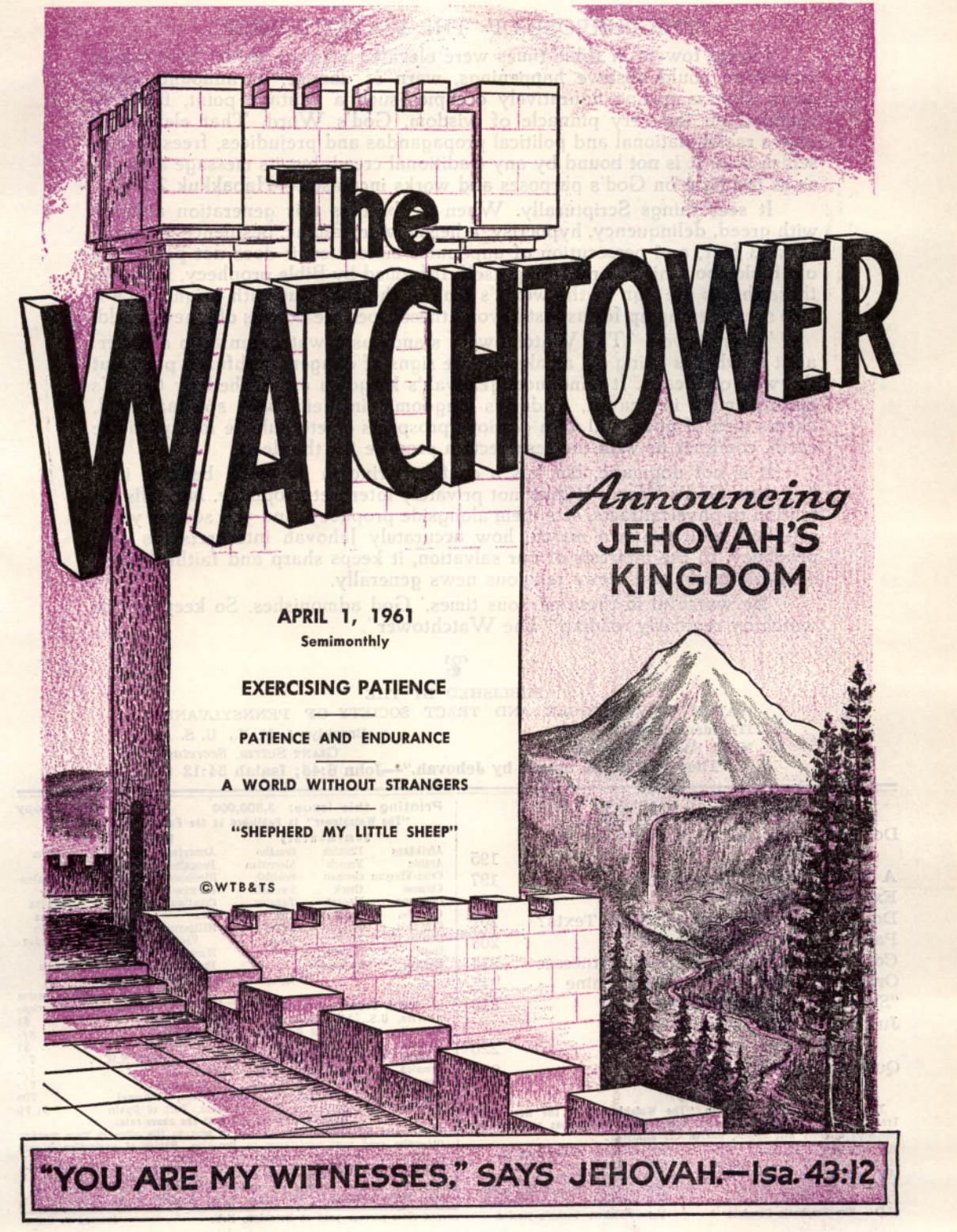




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 1, 1961

Semimonthly

EXERCISING PATIENCE

PATIENCE AND ENDURANCE

A WORLD WITHOUT STRANGERS

"SHEPHERD MY LITTLE SHEEP"

© WTB&TS

"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".



PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

N. H. KNOER, *President*

Brooklyn 1, N. Y., U. S. A.

GRANT SUITER, *Secretary*

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

CONTENTS

Do You Serve God or Expect God to Serve You?	195
A World Without Strangers	197
Exercising Patience	201
Do You Know a Hundred Bible Texts?	207
Patience and Endurance	208
Communists Fail to Convert Witnesses	214
Ordained Ministers Let Light Shine	215
"Shepherd My Little Sheep"	216
Judah—He Who Proved Himself to Be Superior	220
Questions from Readers	224

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

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

Printing this issue: 3,800,000 Five cents a copy
"The Watchtower" is Published in the Following 59 Languages

Semimonthly	Monthly
Afrikaans	Armenian
Arabic	Bengali
Cebu-Visayan	Bicolano
Chinese	Burmese
Chishona	Croatian
Cibemba	Ewe
Cinyanja	Hiligaynon-Visayan
Danish	Hungarian
Dutch	Ibanag
English	Portuguese
	Icelandic
	Kanarese
	Korean
	Malayalam
	Marathi
	Motu
	Pangasinan
	Papiamento
	Polish
	Russian
	Samoan
	Siamese
	Siloti
	Singhalese
	Tamil
	Tigrinya
	Tswana
	Turkish
	Ukrainian
	Urdu
	Yoruba

Watch Tower Society offices
America, U.S., 117 Adams St., Brooklyn 1, N.Y.
Australia, 11 Beresford Rd., Strathfield, N.S.W.
Canada, 150 Bridgeland Ave., Toronto 19, Ontario
England, Watch Tower House, The Ridgeway, London N.W. 7
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10
New Zealand, 621 New North Rd., Auckland S.W. 1
South Africa, Private Bag, P.O. Elandsfontein, Transvaal
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain
Monthly editions cost half the above rates.

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

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address in full). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

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

Printed in U.S.A.

The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXXII

April 1, 1961

Number 7

DO YOU think of Christianity in terms of giving or in terms of receiving? It is so easy to be concerned solely with our own well-being and so, in effect, expect God to serve us instead of our being concerned about serving God acceptably. If we engage in the worship of God merely because of the peace of mind it gives, the success, status or friends it brings, or because it offers hope of salvation after death, then, instead of serving God, we are expecting God to serve us, and our motive is wrong.

One way in which we reveal this mental attitude is by our prayers. Of what do they consist? Solely of petitions for ourselves and those dear to us? Then we betray that we expect God to serve us. Typical of this mental attitude is the devout religionist that makes her novena or nine-fold petition to Our Lady of the Miraculous Medal for the purpose of getting a job, finding a mate or regaining her health. The idea of serving God never enters her mind. Her attitude is that of a popular religious writer of a previous century who once stated: "Strange as it seems, the Christian religion is a selfish matter. It is primarily concerned with saving one's own soul."

DO YOU
SERVE
GOD
OR
EXPECT
GOD TO
SERVE YOU?

But not so! Jesus Christ himself founded the Christian religion and certainly he did not come to earth as a man to save his soul. He was not perishing. He had life and the right to life. Had he not lived for countless aeons with his Father? He came to earth, not to have God serve him, but to serve God, because it was the right and loving thing to do.

Jesus dedicated his life to do his Father's will. As he himself said: "I have come down from heaven to do, not my own will, but the will of him that sent me." In other words, 'I came to serve God.'

—John 6:38.

Jesus served God in many ways. He glorified his Father and made his name manifest to men. He bore witness to the truth. And he served God's people as well as all mankind. "The Son of man came," said he, "not to be ministered to, but to minister and to give his soul a ransom in exchange for many." The way he ministered to the people was by preaching to them "the good news of the kingdom of God" and healing all the ailing that came to him.—John 17:4; 18:37; Matt. 20:28; Luke 4:43; 6:19.

For Jesus, serving God also meant keeping separate from the world: "I am no part of the world," said he. It also meant

keeping free from all sin: "Who of you convicts me of sin?" No one could.—John 17:16; 8:46.

Because Jesus so faithfully and unselfishly served his Father, Jehovah God rewarded him by 'exalting him to a superior position,' giving him "the name that is above every other name."—Phil. 2:9.

Not that God was in need of Jesus' service or that he needs our service. For an eternity in the past Jehovah God had been perfectly self-contained before ever he created his Son; and if he did not need the service of his Son he certainly does not need our service. As the prophet quotes him: "If I were hungry I would not say it to you, for to me the productive land and its fullness belong." No matter what we may be able to do in serving God we must recognize Jesus' words as true: "When you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'" But God in his unselfish love gives his creatures the privilege of serving him so as to prove themselves worthy of his blessings.—Ps. 50:12; Luke 17:10.

To serve God as Jesus did does not mean for us likewise to perform miracles, feed the multitudes, cure the sick and raise the dead. Such miracles, having served their purpose to establish the divine origin of Christianity, passed away. Neither does it mean for us to give our lives in sacrifice as a ransom. That is impossible because we are all sinners and, besides, Jesus provided a ransom once and for all time by his sacrifice.—Heb. 9:26.

But we can serve God in imitation of Jesus by bringing honor to Jehovah God, making known his truth, his name, his Word and his kingdom. That commission Jesus gave to all his followers: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe

all the things I have commanded you." Each Christian therefore has the obligation to preach. That is why the apostle Paul exclaimed: "Woe is me if I did not declare the good news!" Do you think that commission was only for apostles, men like Paul? Then note that Paul also wrote: "Become imitators of me, even as I am of Christ."—Matt. 28:19, 20; 1 Cor. 9:16; 11:1.

Although very few professed Christians appreciate this truth, it is gradually beginning to dawn on the leaders of Christendom. Thus the 1958 Lambeth (London) Conference of Anglican bishops approximated the truth when it stated: "Evangelism is not to be thought of as the task of a select few. Baptism and confirmation constitute 'the ordination of the laity' for the task of evangelism. It is for every Christian to do what Andrew did for his brother—to say, 'We have found the Messiah,' and to bring him to Jesus."—*Theology Today*, July, 1960.

While preaching the good news of God's kingdom is the best way in which we can serve God, we may not limit ourselves to it. Serving God also requires that, as we have opportunity, we "work what is good toward all." And although we cannot live lives wholly free from sin as did Jesus Christ, to serve God acceptably we must continually strive against sin, lest it become a practice with us. At the same time we must keep ourselves "without spot from the world."—Gal. 6:10; Jas. 1:27.

If we thus serve God instead of expecting him to serve us it will be reflected in our prayers. Then instead of limiting them to petitions for ourselves, our prayers will include praise and thanksgiving to God and petitions for others and in particular for the triumph of righteousness. And then our future in this space age will be, not confusion and destruction, but happiness and everlasting life.—Matt. 6:9, 10.

A WORLD

Without Strangers

THE world we live in is virtually bursting at the seams with people. It may not seem so as you travel mile after mile across the rolling plains or fly over the forests, deserts and jungles of Asia, Africa and the other continents of the world. Nevertheless, it is a fact. Already responsible men are puzzled as to how the present population is going to maintain itself. And this is only the beginning, for men must live together and in peace, if at all.

At present there are 2,900,000,000 people on earth and their number is increasing by 49,000,000 a year. In just about thirty more years, that is, by 1990, United Nations' experts estimate there will be another 2,700,000,000 people added. By the end of the century, they say, the world's population may be nearly 7,000,000,000.

Think what this will mean: people working, playing, worshipping, yes, living together, in greater numbers and at closer proximity. Such closeness could very easily result in added strains, revolutions and wars. On the other hand, it could be an opportunity for improved relations through better knowledge of one another, a key to wider co-operation and greater happiness for all. Much, however, will depend on the mental disposition and training of the people.

Basically, men have a common, unifying factor in their being related to one another through the one man, Adam. But this fact in itself is not sufficient to insure peace and

security, feed the race and bless men with happiness, because the force stemming from such a common "brother-and-sister" relationship is not powerful enough in itself to eliminate the causes that divide men.

In the first place the majority of mankind are total strangers to one another, despite their common origin. What are "strangers"? Are they not just men and women whom we have not met or people we do not know? How many of the earth's 2,900,000,000 inhabitants do you know? The truth is we live in a world of strangers. Such strangeness is a dividing force, a power that foments distrust and suspicion. And it will remain until people get to know and to love one another.

But how can there be friendship and love unless there is the meeting of minds? How can there be trust between men without knowledge, and knowledge without a will to learn?

THE ANCIENT STRANGER

In ancient Israel, when laws were established protecting the rights of the stranger, the stranger-native relationship did enjoy a measure of success.

According to the *New Schaff-Herzog Twentieth Century Encyclopedia of Reli-*

How is a strangerless world possible in a world of constant change? Why is such a hope not visionary but a coming reality?

gious Knowledge, the word "stranger" comes from the Hebrew word *ger* in the King James or Authorized Version. It especially applies to "an alien living in a foreign land." A stranger, in the technical Hebrew sense of the term, may be defined as a person of foreign or non-Israelitish extraction. He was a resident within the limits of the Promised Land. He was distinct from the "foreigner" inasmuch as the latter still belonged to another country and would only visit Palestine as a traveler. Such ones never held any relationship with the people of God. The Jews referred to them as heathens.

In Solomon's time the Land of Promise was alive with strangers. Their presence among the Israelites is not surprising, because the Bible speaks of "a vast mixed company" coming out of Egypt with the Israelites at the time of the exodus. There were also several other groups of strangers among the Jews: the Canaanitish population that were never driven off the soil, captives taken in war, fugitives, hired servants, merchants, and so forth. The combined number of strangers was great. The census of them in Solomon's day gave a return of 153,600 men, which might mean that the total number of strangers was equal to about a tenth of the population of Israel.—Ex. 12:38; 2 Chron. 2:17.

Therefore, it was a sensible and merciful thing to draw up laws to regulate and protect the rights of the resident stranger. Such laws were made up in the spirit of great liberality. With the exception of the Moabites and Ammonites, who fought against Israel, all nations were admissible to the rights of citizenship in Israel under certain conditions. The foreigner who was merely passing through or residing temporarily in the land enjoyed no rights except the hospitality usually accorded to strangers. This right was held sacred in the Orient. As a guest the stranger was

safe even in the tent of his enemy.

With regard to religion, it was absolutely necessary that the stranger not infringe on any of the fundamental laws of Israel. He was forbidden to blaspheme Jehovah's name, to work on the sabbath, to eat leavened bread at the time of the Passover, to commit any breach of the marriage laws, to worship false gods, or to eat blood.

An uncircumcised stranger was not regarded as a full citizen. If the stranger was circumcised, then there was no distinction that existed in regard to legal rights between the stranger and the Israelite. "One law" for both classes was a principle affirmed in respect to religious observances and to legal proceedings. The judges were strictly warned against any partiality in their decisions. The Israelite was commanded to treat the stranger as a brother. Such laws were needed in order to counteract the natural tendency to treat persons in the position of strangers with severity.—Num. 15:16.

DURING THE CHRISTIAN ERA

The liberal spirit of the Mosaic law respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the beginning of the Christian era. Their firm distance from strangers may have originated partly out of the outrages that the Jews suffered at the hands of foreigners when they returned to Palestine from Babylonish captivity in 537 B.C., and perhaps partly through fear of having their race become mixed through inter-marriages with strangers.

Jesus Christ, however, did not go along with such rigid exclusiveness, but condemned it in his illustration of the good Samaritan. There he defines the term "neighbor" in a sense that was completely new to his hearers.—Luke 10:36.

The proselytes, mentioned at Acts 2:10, are spoken of as the true representative of

the stranger of the Hebrew Scriptures. Toward these as toward others the early Christians manifested a cordial feeling. In fact, the apostle Paul counsels that everyone who would be an overseer in the Christian congregation must be "a lover of strangers." Of course, these strangers were newcomers to the Christian congregation. Such ones were to be treated with all tenderheartedness. Through Bible study and by their regular association with the Christian congregation, they would no longer be considered "strangers," but regular friends of the congregation. Nevertheless, they would still continue to receive the hospitality accorded to strangers.—1 Tim. 3:2.

THE STRANGER OF TODAY

Of course, the word "stranger" today has taken on an entirely different meaning from what it had in the days of ancient Israel. Now the word commonly applies to one unknown, without acquaintance in a given place. A foreigner, on the other hand, is one who belongs to another nation. The word "alien" often denotes a foreign-born resident who is not a citizen.

It is primarily this modern meaning of "stranger" that is due to pass from the earth; because the ones pictured by the God-fearing "strangers" of Bible prophecy are destined to inhabit the earth for all time. They prefigured a class of people today who have hope of living on earth forever. These ones, like the strangers or foreigners who were drawn to ancient Israel because of Israel's worship of the true God and because of his favor upon Israel, join themselves with the remnant of spiritual Israel today. This they have done primarily since 1931. Since they are not spiritual Israelites, but are their companions, they are, therefore, prophetically referred to as "strangers" (*zarim*).—Isa. 61:5.

In unity the spiritual remnant and the stranger class have been drawn together,

like a flock in a pen. A good example of their unity and peace was seen during the 1958 Divine Will International Assembly of Jehovah's Witnesses. From 123 lands came worshipers of Jehovah to New York city for an eight-day assembly. There were close to 5,000 delegates from Europe, 106 from Asia, 263 from Africa, 898 from Central and South America, 1,341 from the islands of the sea, besides scores of thousands from the United States and Canada, all together forming a peak attendance of 253,922.

Here, in the heart of a divided world, the spiritual Israelites and the antitypical strangers were congregated together as never before in history. But with plenty of tact, love and self-abnegation they were able to work and live together in close association for more than a week, without discord, violence or bloodshed. All of this demonstrates that a peaceful, harmonious world under the true God Jehovah is possible. This he has promised.

A STRANGERLESS WORLD

Through his prophet Daniel, Jehovah foretells the setting up of "a kingdom that will never be brought to ruin. And the kingdom itself," he says, "will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) The setting up of that kingdom in the heavens A.D. 1914 marked the beginning of the end for this divided world. It is now time for people to ready themselves for the incoming new world of righteousness. The ingathering of the "stranger" class is positive evidence that we are living in the transition period.

How will the Kingdom government accomplish what nations of earth have failed to do? First of all, the Kingdom will govern all the earth. Opposing nations will perish. Secondly, it will tolerate only one

religion—the worship of the true God Jehovah. Therefore, all nationalistic and religious barriers will fall. “All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant.” “The earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea,” prophesied Isaiah.—Isa. 54:13; 11:9.

Knowledge of Jehovah will make the difference. It will draw all men together into a oneness never before experienced. It has already united the antitypical “stranger” with the remnant of spiritual Israel in bonds of love and affection. It has moved them “to beat their swords into plowshares and their spears into pruning shears.” As a people they have vowed not to lift up sword, nation against nation, neither to “learn war any more.” Therefore, their peace is abundant.—Isa. 2:3, 4.

Another factor that will contribute toward eliminating the modern meaning of stranger is the fact that “death will be no more.” (Rev. 21:4) With death out of the way, there will be ample time for people to get acquainted with one another. “For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life.”—John 3:16; 10:28.

But if no one dies, will not the earth become overpopulated in a short time? No. God’s war of Armageddon, which will put an end to this wicked world, will depopulate the earth considerably. The Bible says that “very few mortal men” will survive that battle. (Isa. 24:6; Rev. 16:14, 16) The few survivors, however, will marry and

bring forth children. There will also be a resurrection of “both the righteous and the unrighteous.” (Acts 24:15) When the earth will have been suitably populated, most likely then childbearing will cease. The earth’s inhabitants will busy themselves with the peaceful pursuits of making this earth a paradise for all eternity.

In the new earth that the prophets and the apostles foretold, mankind will be brought to perfection of mind and body. With perfect minds the human family will be able to retain in memory the names of all their brothers and sisters whom they will meet. Each will be interested in the other and will seek the welfare of the other. In time the one who lives the farthest away will become known. He will no longer be a stranger. The human family under the direction of their “Father for eternity” will prosper in peace and happiness, for such is God’s unalterable purpose toward this earth.—Isa. 9:6; Ps. 72:1-8.

The earth, therefore, is due for a change. There is no doubt whatsoever that the change will come. Its coming is not dependent on the vision and unselfishness of men, but on the wisdom and power of God. As persons abound in the new earth of his making, it will become clear that God and not man is the Guardian of the human race. “Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them,” is the inspired promise. The only question remaining is, Will we be there to enjoy it? Whether we will or not depends upon our relationship with the God who has vowed to make “all things new.”—Rev. 21:3-5.

PSYCHOLOGIST SCOFFS AT SIN

“There is no place whatever for the concept of sin in psychotherapy and to introduce this concept is pernicious.” So said a noted psychotherapist in New York. Nevertheless, the truth remains: “All have sinned and fall short of the glory of God.”—Rom. 3:23.

Exercising Patience

"Exercise patience, therefore, brothers, until the presence of the Lord. Look! the farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain."—Jas. 5:7.

JEHOVAH is the great God of patience.

This patience is based on his great love and mercy. He has demonstrated his undeserved kindness and forbearance on many occasions. He showed it by giving warning to the people of Noah's day who were filling the earth with violence, by putting Pharaoh on notice by means of Moses and sending a series of plagues before bringing death to the first-born of Egypt, by angelic messengers to the people of Sodom and Gomorrah, by prophets to Israel, and finally by sending his own Son. The patience of Jehovah has been demonstrated many times within the short history of man. Time and again men have turned from the paths of righteousness, but Jehovah has patiently given correction and warning and thus displayed his undeserved kindness, love and mercy toward men throughout the centuries.—1 Pet. 3:20.

² Jesus well illustrated this by his account of "a man, a householder, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower, and let it out to cultivators for hire, and traveled abroad. When the season of the fruits came around, he dispatched his slaves to the cultivators to get his fruits. However, the cultivators took his slaves and one they beat up, another they killed,

another they stoned. Again he dispatched other slaves, more than the first, but they did the same to these. Lastly he dispatched his son to them, saying: 'They will respect

my son.' On seeing the son the cultivators said among themselves: 'This is the heir; come let us kill him and get his inheritance!' So they took him and threw him out of the vineyard and killed him."—Matt. 21:33-39.

³ In like manner Jehovah as the owner of the vineyard has shown patience on many occasions. But, as Jeremiah said of Israel, "they did not listen, neither did they incline their ear, but they went walking in the counsels in the stubbornness of their bad heart, so that they became backward in direction and not forward, from the day that your forefathers came forth out of the land of Egypt until this day; and I kept sending to you all my servants the prophets, daily getting up early and sending them." Still Jehovah continued to give them warning, saying: "And you must speak to them all these words, but they will not listen to you, and you must call to them, but they will not answer you. And you must say to them, 'This is the nation whose people have not obeyed the voice of Jehovah its God, and have not taken discipline.'" Even then Jehovah showed patience by sending his Son, who was killed as he had foretold in the parable.—Jer. 7:24-28.

PATIENCE TOWARD WICKED ONES LIMITED

⁴ However, Jehovah's patience does not run on forever. This Jesus showed in con-

1. Who is the God of patience, and how does he show it?
2. How was Jehovah's patience illustrated by Jesus?

3. What did Jeremiah record regarding the patience of God toward Israel?
4. Is God's patience unending? How do we know?

nection with his illustration; he asked: "When the owner of the vineyard comes, what will he do to those cultivators?" The Jews said to him: "Because they are evil, he will bring an evil destruction upon them and will let out the vineyard for hire to other cultivators, who will render him the fruits when they become due." (Matt. 21: 40, 41) Although Jehovah has shown similar forbearance to the present wicked world, his Word shows that he will shortly bring upon it the recompense that is due it for forsaking him. God did not hold back on a previous occasion from punishing even the angels that sinned in the days before the Flood, reserving them for judgment and destruction. He did not restrain himself from bringing due punishment upon the entire wicked world of Noah's time by a global flood. And he purged the wicked cities of Sodom and Gomorrah by a consuming fire. He led the nation of Israel into captivity to Babylon and later permitted Jerusalem to be razed by the Roman soldiers as his patience reached the limit of his appointed time.

⁵ There is good reason to believe that the patience of Jehovah toward this present world is running out; for, as Paul foretold under inspiration, men have become "lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:2-5) Certainly Jehovah has every reason to be impatient with people like this and to take action against the present world system with its wrangling nations and divided in-

ternational blocs of power and with racial and religious enmities.

⁶ Jehovah has shown such patience that many people disbelieve in his existence. However, Jehovah has a reason for his patience, even as he told Pharaoh by his representative Moses: 'So that all will come to recognize my supreme power and so that my name may be declared in all the earth.' He is permitting time now for a warning to be given before the end comes to this present system, a time in which his name Jehovah may be made known, people of faith gathered out and the good news regarding his kingdom preached.—Ex. 9:16.

⁷ Even now Jehovah is proceeding with the dividing of the people, sifting aside those who, like chaff, are fit only for destruction, but preparing to preserve those who love righteousness and truth and who abide by godly principles. (Matt. 3:12) Among those facing destruction are the ones who constantly question even the existence of God. They say, If there is a God, why does he not do something about the conditions in the earth? They are like the scoffers that Peter foretold would come with ridicule, saying: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." However, the end of this system will come all too soon for such scoffers. For 120 years God restrained his anger at the wickedness in the preflood days and then brought the Deluge upon that ungodly system. God's patience toward that wicked world ran out. In the same way, Peter comments, 'The heavens and earth that now exist are stored up for a fiery ending, being reserved to the day of judgment and destruction of ungodly ones.'—2 Pet. 3:3-7.

6. For what reasons has Jehovah tolerated wickedness so long?

7. What work will God accomplish despite the scoffers?

5. Does the present system merit Jehovah's patience?

THE NEED OF PATIENCE

⁸ Men with their brief life span of approximately seventy years sometimes get impatient with the carrying out of Jehovah's purposes. They want to see immediate action. But viewed from the timeless standpoint of the Almighty God, only a brief period of six 1,000-year days, less than a week, has elapsed from the creation of mankind. Peter explains: "However, let this one fact not be escaping your notice, beloved ones, that one day is with Jehovah as a thousand years and a thousand years as one day. Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:8, 9) Noah also understood this in the preflood days when wickedness was so rampant in the earth. He must have had all kinds of opposition from the scoffers of his day as he went about building the ark, but Noah had confidence in Jehovah. He was not one to say, 'Well, Lord, here it is another year and nothing has happened; if you do not bring the end by A.M. 1641, I quit.' No, but he continued patiently with faith until the Deluge came over a decade later.

⁹ The Scripture record shows that we are now living in the time of the end of this system of things when Jehovah's wonderful purposes will be finally carried out by means of his kingdom and paradise conditions be restored upon the earth for those having faith. As the psalmist David wrote under inspiration of God: "Do not show yourself heated up because of the evil-doers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Trust in Jehovah and do good; reside in the earth and deal with

faithfulness. Also take exquisite delight in Jehovah, and he will give you the requests of your heart."—Ps. 37:1-4.

¹⁰ In view of this, what course of action should people now living take to merit Jehovah's favor and protection such as he showed to Noah, Lot and to Jerusalem's survivors? (2 Pet. 2:5-9) A wise man will imitate Jehovah by demonstrating patience himself, especially putting time and effort into fathoming the riches of God's Word, which will mean life to him. So if you are the kind of person who is inclined to be short-tempered and impatient, stop and consider the wonderful example of patience that the Almighty God has shown toward us. If you are overly quick to say and do things, then strive to cultivate the quality of patience. It is a virtue or god-like quality that a Christian needs to have, particularly in this time of the end. Just as Jehovah has shown patience with us, we can show it to others in our home life and with friends, at work or among strangers.—Matt. 18:23-35.

¹¹ Patience is regarded by many as a sign of weakness. In this age when everyone is in a hurry people frequently become impatient with others. But God's Word counsels us: "Better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." A wise man will be quick to learn of Jehovah and his purposes and lead himself and his family in the way that will merit God's favor and protection instead of being quick to take offense.—Eccl. 7:8, 9.

PATIENCE IN THE MINISTRY

¹² Jehovah's patience is not to be confused with slowness. Just as he took action to cleanse the earth in the days of Noah,

8. (a) Why can it not be said that Jehovah is slow? (b) What attitude did Noah manifest?

9, 10. What is the wise course to follow now?

11. Why is patience a sign of wisdom?

12. (a) What great work needs to be done? (b) What preparation is necessary?

so he has now purposed to bring to ruin those ruining the earth. But before the end of this system of things comes a great work has to be done. Just as Noah served as a preacher of righteousness in the days before the flood, so Jesus foretold that the good news concerning the established kingdom of Jehovah would be preached in all the inhabited earth for a warning to the people before the end of this system would come. This good news is now being brought to the attention of the people of all nations by the active united ministerial efforts of Jehovah's witnesses. Their ministry can be likened to the work of a farmer in some ways, and the illustration helps to emphasize the great patience that is needed in the ministerial service that God has assigned to true Christians today. A man who has never farmed would not dream of going out and buying land and starting to farm it without learning something about the methods of farming and getting instructions first. In like manner a period of study, congregation instruction and training are necessary before an individual can take up the ministerial service. Jesus recognized this need for training, and he sent his disciples out by twos so that they could profit by the association and helpful suggestions of each other.

¹³ A farmer does not go out one day and plant the seed and then come back the next week and harvest the crop. Instead, he has to build up the soil, fertilize it, plow it, harrow it, plant seed, cultivate and weed the ground and keep the birds away. Then perhaps he has trouble with a plague of bugs, so he has to spray the crop. Yet, after all that, he encounters drought, and the crop may be wiped out. Will the farmer give up and go to the city for a job or get other employment? Not if he is a real farmer. Instead, the next year he will go

through the same thing again. He may plant a windbreak to hold down the dust. He may put in a deep well to get water to irrigate the land. But he does not give up. He has patience and keeps working until he finally receives the fruitage of his labors and reaps a crop, thanks to Jehovah's blessing.

¹⁴ A real Christian who wants to follow in Jesus' footsteps, shares the truths he has learned with others. He finds that, first of all, he must cultivate the ground. This can be done by setting a good example in the neighborhood as a Christian. People take note of one's course of conduct and way of speech, and if it is in accord with Scriptural principles, then they will more readily listen to the message one brings. Even so, after many visits and talking to them about the Scriptures, there



13, 14. How can the ministry be compared with the work of a farmer, and why is patience required?

may not be much response. But do not get impatient. Remember, the walls of Jericho did not fall the first time around, either. Instead, the Israelites had to walk around the walls for six days and on the seventh day they walked around seven times, and finally the walls crashed down. We should not think we are going to break down the wall-like barriers of religious teachings and creedal traditions that have been built up over the centuries the first time we speak aloud the message of truth. But appreciating the importance of the message we bear, we need to be courteous and patient and show love. We are not dealing in crops like a farmer, but in lives; so there is need for even greater patience.

¹⁵ After visiting the people of good will, planting a seed of truth here and there, watering it with incidental witnessing now and then or by back-calls, when the minister finally notices a little interest being manifested, like a plant beginning to put its head above ground, then he tries to help it grow and become strong spiritually, cultivating the new interest with a Bible study. But if the plant weakens or the interest dies, will he say, "That is enough for me, I cannot be a teacher"? Not if he has really dedicated himself to Jehovah God and wants to serve him with all his heart, mind, soul and strength. The world is the field and the harvest is great; so there are plenty of opportunities to try again and show patience.

¹⁶ James stressed this point, saying: "Exercise patience, therefore, brothers, until the presence of the Lord. Look! the farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. You, too, exercise patience; make your hearts firm, because the presence of the Lord has drawn close." (Jas. 5:7, 8)

15, 16. (a) Why should a Christian not be easily discouraged in his service? (b) What good counsel did James give?

James recognized that after the planting the early rain is necessary to germinate the seed and again the later rain is necessary to bring the planting to fruition. So it is with the ministry. The waters of truth help the appreciation of God's Word to germinate and spring into life in the heart and mind of a person, but only continued watering and cultivating will help the individual to become like a plant of righteousness, ready to bear fruit to the praise and honor of the Creator.

¹⁷ James told the early Christians to exercise patience until the presence of the Lord. At Matthew 24:3, the disciples asked Jesus for the sign of his presence or *parousia*, and he gave them manifold evidence in a composite sign with at least thirty-nine distinct features. (See "*Make Sure of All Things*," page 337.) Part of this sign, which has been in course of fulfillment since 1914, was that this good news of the Kingdom would be preached in all the inhabited earth for the purpose of a witness to all the nations. This has been literally fulfilled in our day as Jehovah's witnesses, young and old, men and women, actively share in the preaching and teaching work world-wide in 179 countries and islands of the sea. The evidence of the outworking of Jehovah's purpose can be seen in the continued expansion and growth of the New World society. In 1914, when the second presence of Christ began invisibly, there were only a few thousand publishers active in the ministry. In 1938 there were 59,000. Now there are over 916,000. Jehovah's blessing has been on the planting and watering work, and he has given the increase.

PATIENCE WITH ACTIVITY

¹⁸ Although we are no longer looking forward to the presence of the Lord since the

17. What is outstanding about the time we live in?

18. How can Christians exercise patience now?

start of the sign's fulfillment in 1914, still we do need to exercise patience until the preaching work is thoroughly accomplished and Jehovah says it is enough at Armageddon. When James said we should exercise patience, this was not meant to be an inactive period of waiting, but instead should be an exercise of faith and hope by sharing with others the truths we have learned, at the same time having confidence in Jehovah's Word and the early carrying out of his purposes. As the psalmist foretold, Jehovah's people are willing in the day of his power. (Ps. 110:3) They are happy to be able to share in his service, and many families have even sold their homes and given up their secular work and moved out to new territories where their ministerial activity has been greatly appreciated by the people of good will they now serve.

¹⁹ These sincere Christians realize the wisdom of the counsel given by Jesus: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:62) So instead of looking back at the old-world system and the temporary advantages or promotions that it offers, they look ahead to the blessings of the new world and keep their eye on the Kingdom goal, putting forth every effort to advance the Kingdom interests by ministerial activity. They follow the counsel: "By endurance on your part you will acquire your souls [or, 'future lives']." (Luke 21:19) They realize that the wonderful gift of life in the new world is worth working for patiently, so they are not discouraged. They understand that even though many Bible studies may need to be conducted before one comes to appreciate the truth, this is all a part of the work, the dividing of the sheep and

the goats, that Jesus foretold, and they are happy to have a share in it. They look forward to the time when this work will be done and when all who live will know Jehovah.—Jer. 31:34.

²⁰ As long as a person keeps doing the preaching and teaching work the way Jehovah directs through his organization, it will not be in vain but will have Jehovah's blessing. Always look to him for guidance and pray for his assistance by means of his spirit. As Paul explained the minister's relationship to God: "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." The scripture goes on to explain that one will reap from the ministry according to what he puts into it, saying: "But each person will receive his own reward according to his own labor." Do you value the privilege you have to be one of God's fellow workers? If so, put forth every effort to make your ministry good in his sight. "For we are God's fellow workers. You people are God's field under cultivation, God's building." (1 Cor. 3:5-9) As a part of God's field under cultivation, are you making growth to spiritual maturity? Do not be like a sucker on a vine, always taking in nourishment, but never producing fruitage; but rather study, attend congregation meetings, and put forth real effort to be a good teacher, growing strong in the truth, prepared to produce fruit as a fellow worker of God. Then the words of Paul will apply to you: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing

19. What good Scriptural counsel should we follow, and why?

20. What is involved in obtaining Jehovah's blessing on our preaching work?

that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

²¹ There is every reason to be patient and steadfast in our ministry now that the Gentile times have passed and we are living in the time of Christ's second presence. Instead of proceeding in a course of debauchery and loose conduct, following the lead of the nations of this old-world system, a Christian has something better to live for. (1 Pet. 4:3) He wants to work for the advancement of the Kingdom interests. He has the wonderful Kingdom hope and all of its blessings that Jehovah has promised, and he knows that God's word never returns to him empty. (Isa. 55:11) With the tremendous increase in the New World society, let each one move ahead with it by increasing in spiritual maturity, progressing to maturity of understanding of God's Word and sharing fully in his service.

²² As for those who say they will "wait and see," manifesting lack of faith, they are of the same class as those who waited

21. Why should we no longer follow the lead of the old world?

22. What counsel did Paul give the Colossians?

outside the ark of Noah's day to see what would happen. They had no confidence in God's Word or purposes, and they drowned because of it. The true faith of a Christian combines knowledge and hope. It requires patience and endurance. Writing to the Colossians, the apostle Paul stressed the need for patience in everyday life. He mentioned that he did not cease praying. He wanted to see the Colossians filled with accurate knowledge, and he knew that that would take time and effort. He encouraged them to go on bearing fruit and to increase in accurate knowledge, becoming spiritually strong and powerful, enduring fully all opposition and showing themselves long-suffering. He said that if they did these things they would be walking worthily of Jehovah, fully pleasing him by bearing fruit in every good work, and this is certainly the goal of all true Christians. (Col. 1:9-11) There is every reason for us to be thankful that Jehovah is patient in working out his purposes, for it means an opportunity for us to serve now, and a future of everlasting life in a new world of righteousness.—2 Pet. 3:15.

Do You Know a Hundred Bible Texts?

- A vocabulary of one hundred Bible texts would be a great asset to any Christian minister of the good news. But for some, such as the natives of New Guinea, it is almost imperative that they have such a vocabulary. How do they acquire such a scripture vocabulary? Well, attached to one of the homes for pioneer ministers in that land there is a fine Kingdom Hall that provides excellent facilities for teaching the 100 to 120 natives that nightly leave their noisy compounds for Bible instruction.
- Classes are organized with ten to twelve in each and a mature Witness takes the oversight. Teaching starts off with the use of simple illustrated sermons, which are neatly drawn on the blackboards; the drawings helping greatly to convey the thought to the mind, whereas the spoken word often is misunderstood. Scriptures are repeated over and over again, and it is astonishing to note how many of these simple folk know up to a hundred Bible texts. A few hours each night of such concentrated study has brought remarkable maturity to a number of natives. Seven were recently baptized and many more are considering taking this step. Four have taken up the vacation pioneer ministry.—1961 Yearbook of Jehovah's Witnesses.

Patience and Endurance



THE real source of strength for patience and endurance is Jehovah, the God of eternity. Those who become a part of Jehovah's Christian organization must put forth an effort to maintain their place within it. It is not an honorary position. Endurance is required until one is actually carried through into the new world of righteousness. As one looks forward to the new world he can enjoy the spiritual riches that Jehovah is showering upon his people as the light of truth becomes brighter and brighter. Additionally, he can have a share in the great ingathering work that Jesus assigned for this time. As he does this work, Jehovah's spirit will back him up. (Zech. 4:6) The very fact that so many men, women and children are offering themselves willingly to share in this tremendous international preaching work is strong evidence of Christ's second presence and gives reason for endurance in the ministry.

² Jesus originally set the lead for this great preaching activity. He did not get discouraged when the crowd jeered at him, saying: "You have a demon"; or when, after a hard teaching, many of his disciples went back to their former ways and would no longer walk with him. His disciples also had the right attitude of mind and were

not dismayed. When he asked them: "You do not want to go also, do you?" Peter answered: "Master, whom shall we go away to? You have sayings of everlasting life." (John 7:20; 6:66-68) In like manner there is no reason for those sharing in the ministerial work that Jesus began to get discouraged when some who show interest and walk with them for a time turn aside. (Ezek. 33:32) Jesus as a perfect man could speak effectively to large crowds and teach them persuasively. He used illustrations of things they knew about: sheep and goats, farming, fishing. We can likewise draw on events of the day, doing a similar work, although usually with smaller audiences. We can visit the people in their homes, patiently calling back on them, conducting Bible studies with family groups, showing loving consideration for all. Will you follow this lead Jesus set for the field ministry, thus being a Christian, not in name only, but also in deed?

³ Jesus told of a man who owned a large vineyard ready for the harvest who requested his two sons to share in the work. The first son agreed to go, but did not go

1. What blessings can be enjoyed by those in the New World society?
2. How did Jesus and his disciples show endurance?

3. What invitation is being extended, and what is the response?

out; while the second refused his father, but afterward felt regret and went out. This is the time for the harvest that Jesus foretold, and Jehovah is showing patience until the ingathering work is finished. Many persons who profess to be sons of the heavenly Father are not willing to do the work that he assigns them. In fact, Jesus was speaking to the chief priests and older men of influence when he said: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God." (Matt. 21:28-31) Just as in Jesus' day when sincere and humble people of all walks of life accepted the message and began to share in the ministry, so it is today. Such ones show a repentant attitude and a willingness to serve God even before the class of those who profess to be doing his work.—Matt. 23:2, 3.

PATIENT ENDURANCE PRODUCES FRUITAGE

⁴ When one has an active part in the house-to-house ministry, he finds Jesus' illustration at Luke 8:9-15 to be true, that there are people of all kinds, just as there are many kinds of soil, some rocky, some full of thorns, some the right kind, good for planting. Jesus explained: "The seed is the word of God . . . As for that on the right soil, these are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." Patient personal help is necessary with most people. They may not understand the importance of the message, or they may have their minds filled with prejudices or misconceptions, or be sincerely convinced that the faith of their parents is the correct one. When the Witness returns to talk further about the Scriptural truths, the householder may try to evade him. Still Jesus assured us that the sheep would hear the Master's voice.

We can help to make that possible by persevering in the ministry, showing "endurance in work that is good."—Rom. 2:7.

⁵ Last year 646,000 home Bible studies were conducted weekly, and from these there were 69,027 baptized throughout the world; so much effort is required to obtain fruitage. As Jesus pointed out, some of the seeds of truth planted fall by the road. Then the Devil comes and takes the word away from their hearts so that they may not believe and be saved. Other seed falls on rocky ground. The Word of God is heard with joy, but the message does not take deep root because the soil is rocky; and so they believe for a season, but when the heat of opposition comes, such ones wilt and die. Other seed falls among thorns, as the people hear the message, but are too busy with the anxieties and wealth and pleasures of this life, and so the seed is choked out and never comes to maturity. It takes many studies to find the right kind of soil, with patient and practical weeding out of what is unfruitful.

⁶ A French Witness preached for seven years to his workmates without results. But finally he was able to establish Bible studies with some of them and several have made good progress in the truth. His patience was rewarded. So do not become impatient in the ministry because of not being received favorably by many persons. Not everyone listened favorably to Jesus, and many who listened with curiosity would not exercise faith in his teachings; so the same might well be expected today. If people would not listen to Jesus when he explained the truths of his heavenly Father to them, then why expect them to listen to his servants now? There is no reason to think that the world will be converted and that all will listen to the message. Still a warning is being given regard-

4. How did Jesus illustrate the reaction of the people to the message?

5. How is patience shown in producing Kingdom fruitage?
6. Why should we not be discouraged when some reject the message?

ing the day of Jehovah's vengeance so that those who wish to respond can flee from the destruction. The work of separating the sheeplike ones from those who manifest a goatlike disposition is proceeding in all parts of the world. The way the people respond to the message and treat the message-bearers is what determines their position on the right hand of favor or on the left hand of disfavor of the King, Christ Jesus. As he said: "Truly I say to you, To the extent that you did not do it to one of these least ones, you did not do it to me." So when someone brushes off the Kingdom messenger with the words, "I am too busy," or, "I am not interested," he is in effect telling that to Christ, for whom we serve as ambassadors.—Matt. 25:45; 2 Cor. 5:20.

⁷ A representative of Christ wants to perform his ministry in a way that may later on open up the way for a witness. The apostle Paul gave good instruction on this, saying: "But a slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one." (2 Tim. 2:24-26) Some of those who first oppose the message strongly do so because of their sincere faith in what they have been previously taught, as was the case with Saul of Tarsus. He brought much persecution against the early Christians because of his misdirected zeal, but when he accepted the Christian way of life he bore the brunt of the opposition against Christianity. As he wrote: "In every way we rec-

ommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food." —2 Cor. 6:4-10.

⁸ You may not have personally experienced such severe opposition because of your Christian course of conduct, but every dedicated Christian can recommend himself as God's minister in the ways Paul mentioned as he continued, saying: "By purity, by knowledge, by longsuffering, by kindness, by holy spirit, by love free from hypocrisy, by truthful speech, by God's power; through the weapons of righteousness for offense and defense, through glory and dishonor, through bad report and good report . . . as sorrowing but ever rejoicing, as poor but making many rich, as having nothing and yet possessing all things." Paul showed that he had good balance and a fine appreciation of the truth. He let nothing discourage him, but put Jehovah's service first. He could be patient despite beatings, imprisonment and opposition because he knew his course would have Jehovah's blessing.

PERSEVERING UNDER FAMILY OPPOSITION

⁹ Perhaps your greatest opposition is from those close to you. One who values the long-suffering and patience Jehovah has shown to mankind should certainly display the same qualities of long-suffering, kindness and patience in his dealings with others and particularly toward his own family, even though they may oppose the truth. Patience and a loving way may help the opposing ones to accept the truth in time. Getting impatient with the other person will only make the gulf wider. If members of the family persistently oppose a Christian in his worship as he attends

7. How can we recommend the truth to all kinds of people?

8. How should our lives reflect the truth?

9. What is the best course to follow in the face of family opposition?

meetings and shares in the service, it is possible to wear this opposition down, not by giving up, but by patiently putting Kingdom interests first. As Jesus said: "He that has endured to the end is the one that will be saved." (Matt. 10:22, 34-39) Again we are told: "If, when you are doing good and you suffer, you endure it, this is a thing agreeable with God." (1 Pet. 2:20) After a while the opposers, whoever they may be, will see that nothing will discourage you or overcome your patience, and they will respect you for your stand.

¹⁰ It may be that the problem is so great you cannot even talk about the truth with others in your family; they refuse to listen. Even then they may be won without a word by good conduct with deep respect. (1 Pet. 3:1, 2) Such a course of action is bound to make a good impression. A Christian should not retaliate in the old-world way with name-calling, contemptuous actions and lack of respect for the other's viewpoint. Rather, as Paul said: "Pursue righteousness, godly devotion, faith, love, endurance, mildness of temper." (1 Tim. 6:11) When a husband says that his Christian wife cannot share in the ministry or attend meetings, the wife knows that she has a serious problem, because she has vowed in dedication to do Jehovah's will. She does not want to oppose her husband, and yet she wants to remain true to her Creator. The scripture admonishes her: "Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly before many witnesses." She knows her husband cannot give her life, but it may be that by continuing steadfast in the truth herself she will eventually win him over to accept God's Word. Will she show godly devotion and endurance and make

this public confession? This is what God wants. She cannot give up her faith if she wants life; so she shows her love for her husband but still carries out her dedication vow to Jehovah.—1 Tim. 6:12.

¹¹ One Witness, who first heard of the truth about twenty-eight years ago, met consistent opposition from his wife and relatives. Prayers were said for him, candles were burned. When he was imprisoned because of his ministry, they said it served him right. His wife influenced their children not to listen to the teachings of the father. Despite all this, he showed himself to be a loving parent and a steady provider as a Christian father should, and he held fast to the truth. Finally after all those years, an *Awake!* article on the importance of religion in family life made such a deep impression that the wife asked for a Bible study with Jehovah's witnesses. Now she accepts the truth with her husband and is baptized, and they both rejoice to be united closer than ever by God's Word.

¹² There are many Bible examples that also show the blessing that comes with patient endurance. Job had a similar problem. He became sick and suffered the loss of his family and his property. His friends turned against him, telling him that he must have done wrong and that God was punishing him. His wife gave him foolish counsel, telling him to curse God and die. But he hung onto his faith determinedly, so that the patient endurance of Job is proverbial. At James 5:10, 11 we are told: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate." So if you think you have problems, con-

10, 11. (a) What counsel did Peter and Paul give on Christian conduct? (b) How may steadfastness of the Christian be rewarded?

12. How is Job a good example of endurance?

sider what Job went through and then exercise patience so that you may also receive a blessing for yourself and your family as he did. You may be assured that Jehovah will not allow you to be tested or tried beyond what you are able to bear, but that you will win by not giving up.—1 Cor. 10:13.

PATIENTLY ENDURING TO THE FINISH

¹³ When an individual accepts the truth from God's Word and begins to associate with the New World society, he is in a position similar to that of the Israelites thousands of years ago after they left Egypt and started on their way to the Promised Land. Similarly people of good will today leave behind them the old-world system of things and its way of life and set as their goal the new world of righteousness. It is important, however, not to be discouraged and impatient because the way seems long or hard. Soon after leaving Egypt the Israelites began to complain. The whole congregation began to murmur against Moses and Aaron, saying: "You have brought us out into this wilderness to put this whole congregation to death by famine." (Ex. 16:2, 3) They forgot that it was Jehovah who was leading them with a cloud by day and a pillar of fire by night. It was Jehovah who would provide for them, as he showed shortly in bringing them manna and also quail to eat. Then they complained about insufficient water, but Moses rebuked them with the words: "Why do you keep putting Jehovah to the test?" Jehovah was not going to let his people die of thirst; he provided water for them at Meribah. After all this, when they sent some of their men to spy out the land they were to take, they feared the inhabitants because of the report of the spies. They complained: "Why is Jehovah bringing us to this land to fall by the

sword? . . . Let us appoint a head and let us return to Egypt." Due to this final display of their lack of faith in Jehovah and his ability to lead and protect them, they were sentenced to wander forty years in the wilderness before their children entered the Promised Land.—Ex. 17:2, 3; Num. 14:3, 4.

¹⁴ Today we are following the lead of Christ Jesus, the Greater Moses. He provides us abundantly with spiritual food and the waters of truth in the midst of a parched land. He protects us from all the opposition that Satan and his hordes can bring against us. We do not want to show now the same lack of faith and appreciation that many of the Israelites showed, becoming impatient with Jehovah and his provisions or his schedule for working out his purposes. We do well instead to consider the promise at Psalm 37:7, 9: "Keep silent before Jehovah and wait longingly for him. . . . For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."

¹⁵ Counsel to continue on with full faith and zeal was also given the early Christian congregation at Ephesus: "I know your deeds, and your hard work and endurance, and that you cannot bear evil men . . . You are also showing endurance, and you have borne up for my name's sake and have not grown weary. Nevertheless, I hold this against you, that you have left the love you had at first." This must have shocked the brothers at Ephesus. They had been working hard and showing endurance, but still they lacked the same zeal and intense love and enthusiasm they first had for the truth. Today, although you may have been active for many years in the service, you do not want to cool off from the zeal and joy that you first had, but you must work to keep this alive as

13. How can the Israelites be a warning example for us now?

14. How does Christ serve as the Greater Moses?

15. What was the message to the congregation at Ephesus, and how does it apply at this time?

the force actuating your life. (Rev. 2:2-4) Jesus foreknew that this problem would exist today, pointing out that the love of the greater number would cool off. But if we are strong in the faith, associating regularly with the congregation and active in Jehovah's service, it will not happen to us. Instead we must continue in a balanced course of life, putting Jehovah's interests first and keeping the Kingdom as our goal.

¹⁶ A quality closely linked to patience is endurance, taking a resolute stand for the truth, not giving way under suffering or persecution. Jesus warned that there would be much opposition to the truth, saying: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also." (John 15:19, 20) An active Christian can expect opposition to his ministry, but he must continue faithfully despite it, because endurance now will mean future life in the new world. No one can run halfway down the course to life and expect to receive the prize; he must go all the way. Paul stressed this at Hebrews 10:36, saying: "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the *sin* that easily entangles us, and let us run with endurance the race that is set before us." (Heb. 12:1) Never stumbling because of lack of faith, but continuing doggedly on until the finish, the Christian will be able to run this race of endurance with Jehovah's help.

¹⁷ In years past and until now many brothers have continued faithfully under severe persecution. Two brothers are even now in prison for alleged "counter-revolutionary activities" in one country simply because they continued in their ministerial activity, bringing the Kingdom hope to the attention of the people of good will. In another country a brother who has taken the lead in the Christian activity of Jehovah's witnesses for many years has suffered much for the truth. He was imprisoned under one regime and then enjoyed a period of freedom during which time he pushed ahead with the ministry. He has been betrayed now by one in whom he trusted and again has been imprisoned. However, for such faithful Christians, even the threat of death does not turn them away from their worship of Jehovah. The words of Paul give powerful encouragement: "But let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit which was given us." (Rom. 5:3-5; Jas. 1:2, 3) Around the world the brothers have endured much, whether in plenty or in shortage, in persecution or in peace. But whether in good times or hard times, they know that their joy and happiness come from zealous activity in Kingdom service.—Phil. 4:11-13.

¹⁸ They do not want to bury their Kingdom talents by refusing to act on the knowledge of truth they have been given, but instead they use them constantly, planting, watering and cultivating in the hearts of others the same hope they enjoy. The servants in Jesus' illustration knew

16. Why can opposition be expected by a Christian, but what must he do?

17. What persecution for the truth have some encountered, but what does it produce?

18. How should we act on the knowledge of the truth we have?

that the master wanted them to use the talents, to show an increase, not to bury what had been entrusted to them by disuse. So today, we want to continue actively in the harvest, not being caught unprepared like the false shepherds who turn to farming at the last minute to escape the blame that comes upon them as a result of their many years of preaching falsehoods for hire. (Matt. 25:14-30; Zech. 13:4-6; Mic. 3:11) Jehovah's servants want to be able to show that they have been active in the vineyard, laboring in the field at Jehovah's direction, sharing in the great ingathering work. They do not want to give up now while the harvest is in full swing, but rather continue patiently until Jehovah says it is enough.—Isa. 6:11; 2 Thess. 1:4, 5; 2 Pet. 1:6.

¹⁹ You, too, can share in this ingathering

19. What will keep us from being inactive or unfruitful, and why should we be patient and endure?



COMMUNISTS FAIL TO CONVERT WITNESSES

◆ “The full weight of Communist opposition fell on Jehovah's Witnesses, a sect which has long had a following in Eastern Europe and so was well known in some sections of the expellee population. The Witnesses had also been a target for Nazi hostility, and many hundreds of them perished in Dachau and other concentration camps. During 1950, the Communists banned the sect in eastern Germany, on the ground that it was a branch of the American ‘espionage system,’ even though specially favorable treatment had been accorded it in Poland. It is believed that by the close of the year nearly eight hundred Witnesses were serving terms in prisons and in

work. If you add to your faith virtue, knowledge and endurance, then nothing can prevent you from being active and fruitful as you use the accurate knowledge you have received. If you have continued patiently for many years in advancing the New World interests, then keep holding fast the privileges of service you have, so that no one may take from you the crown of life. (2 Pet. 1:5-8; Rev. 3:10, 11) We can afford to be patient, because we have time on our side. But time is running out for the old-world system. Satan knows he has but a short period of time. Part of this generation is all that is left; so endure patiently to the finish for salvation. Continue preaching until Jehovah says the harvest is complete and brings an end to the old world in the destruction of Armageddon. Remember that ‘he that endures to the end is the one who shall be saved.’—Matt. 24:13; 2 Thess. 3:5.

labor camps, and that life sentences had been imposed on thirteen of its principal advocates. . . .

◆ “Jehovah's Witnesses believe that the end of the world is rapidly approaching, on the basis of their deductions from Holy Writ, and therefore indulge in prophecies concerning the impending demise of our world, due to sin and frailty. Communism believes in prophecy, too. . . . But Jehovah's Witnesses, confident that the Word of God had been vouchsafed for them, are incorrigible. No ‘patriots’ or ‘democrats’ have ever been reported from their ranks.”—*Religion Behind the Iron Curtain*, Shuster.

Ordained Ministers Let Light Shine

WHAT does it mean to be ordained? To be ordained means to be invested with ministerial functions or to be appointed authoritatively, even as Jesus Christ was ordained by God. One who is thus ordained has as his vocation or divine calling the Christian ministry.

Who are God's ordained ministers today? The clergy who attended a theological seminary and thereafter underwent an elaborate and pompous ordination ceremony? No; if such were essential then neither Jesus nor his early disciples and apostles would have qualified as God's ordained ministers, for they neither had such formal education nor underwent any such ordination.

God's ordained ministers today are those who have recognized Jehovah God as their Sovereign, Jesus Christ as their Savior, themselves as sinners and their need of Christ's sacrifice in order to have a proper standing before God. These upon dedicating themselves to do God's will, and being baptized at the first opportunity, are ordained by means of God's holy spirit or active force.

To all such Jesus' words apply: "You are the light of the world. A city cannot be hid when situated upon a mountain. Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Matt. 5:14, 16.*

Light both dispels darkness and gives life. The light that the ordained Christian minister lets shine is the life-giving truth that dispels the darkness of false religion, superstition and ignorance. It is the truth about Jehovah's purposes and his will for man.

How can we let our light shine? By bringing these truths to others as we go from house to house, stand on the streets, and whenever an opportunity presents itself. We also let our light shine when we teach others by making *return visits* upon them and by conducting Bible studies in their homes. And we let our light shine when we make public confession at our congregational meetings.

We let our light shine by the kind of speech we use. We want to use words that are decent, clean, helpful, respectable, that express our thoughts clearly and forcefully. We want to

avoid not only obscene, vulgar and corrupt language but also slovenly and slipshod expressions. Yes, let "neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming," be mentioned among you, says the apostle Paul.—Eph. 5:3, 4.

In particular do we want to watch our actions. We want to be careful that nothing we do will reflect unfavorably upon our heavenly Father and the New World society. "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31.

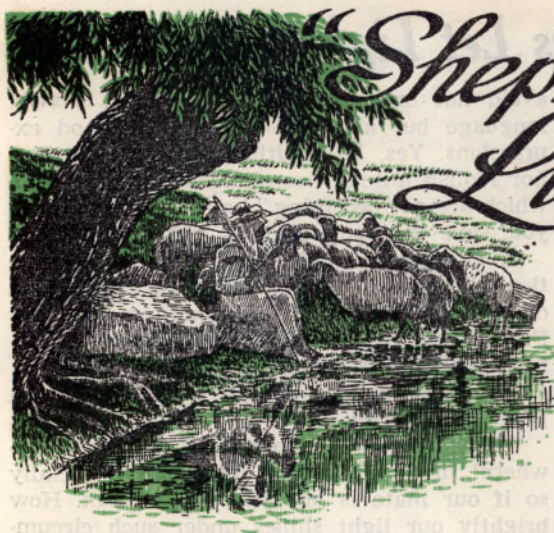
Where must we let our light shine? Everywhere! In the Christian home, and especially so if our mate is not also a Christian. How brightly our light shines under such circumstances when we are careful to heed the Scriptural admonition about "chaste conduct together with deep respect" and having as an adornment "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit." How often such conduct has opened the eyes of the unbeliever, even though at times it may have taken years and years to do so!—1 Pet. 3:1-4.

We also want to be careful to let our light shine at our place of employment. By an integrity-keeping course we bear witness that we are no part of the world. So let us faithfully give full measure to our employer, neither loitering at our work nor taking things from our employer that do not belong to us.

Nor would we overlook the need to let our light shine when enjoying recreation. Here also we are Christian ministers and therefore may not let down the guards of propriety. At such times we do well to call to mind Paul's example: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:27.

Letting our light shine on all occasions is not easy. It requires being on guard and exercising self-control. But is it not worth it? Thereby we bring honor to Jehovah's name; thereby we help our neighbor to see the truth and get on the road that leads to everlasting life, and thereby we assure salvation for ourselves. So "let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Matt. 5:16.

* For details see *The Watchtower*, January 1, 1960.



"Shepherd My Little Sheep"

FOR thousands of years sheep have played a vital role in the lives of pastoral people. In Bible times they were a common sight, and their characteristics were well known to the people of that time as well as the responsibilities that rested upon the shoulders of shepherds. It is understandable, then, why this meek animal is mentioned over 700 times in the Bible and is frequently used there in a symbolic manner. Jesus Christ used them this way when he told Peter: "Shepherd my little sheep." (John 21:16) He was referring to Christians whose care he was placing in the hands of overseers like Peter.

Unlike most domestic animals, sheep are timid and unable to defend themselves. This fact requires them to depend entirely upon their shepherd for protection from predatory animals. So too Christians trust in the Good Shepherd, Jesus Christ, and the Great Shepherd, Jehovah God. In Bible times when sheep were led back to their sheepfold in the evening, they had no reason to fear wild animals that might be lurking in the dark shadows of rocky valleys. Their shepherd was with them and ready to protect them with his sturdy staff and other weapons even at the cost of his life.

David, who was well acquainted with sheep because of having been a shepherd himself, beautifully expressed this trust when he wrote in the twenty-third Psalm: "Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me; your rod and your staff are the things that comfort me." Like a trusting sheep, David looked to Jehovah God as his Shepherd for protection, guidance and the provision of his needs. "Jehovah is my Shepherd. I shall lack nothing."—Ps. 23: 4, 1.

Although sheep can exist longer without water than most domestic animals, they should be within easy reach of it. Depending upon how hot the weather is, they will drink from one to four quarts of water every day. In Bible times shepherds would bring their sheep to water around noon, when the sun had become very hot. There in the shaded watering place the sheep were permitted to drink their fill and to rest on patches of green grass, contentedly chewing their cuds. Alluding to this, David wrote: "In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes." (Ps. 23:2, 3) So too is the Christian refreshed by the waters of truth that his spiritual shepherds see that he receives.

FEEDING HABITS

It is the custom of sheep to start feeding early in the morning and then to lie down during midday in a shaded place to regurgitate the food they have eaten that it might be thoroughly chewed. Similarly the Christian who is conscious of his spiritual

need begins each day by feeding upon Scriptural truths. During the day he will bring back to mind what he has read that he might meditate upon it.

As an interesting feature of sheep it might be mentioned that the animal has a stomach with four compartments. The first two act as a storage place for the food eaten during the feeding periods. After the food has been regurgitated and chewed, it is swallowed a second time and passed into the third section of the stomach where considerable digestive action takes place. From there it moves into the true stomach and finally into the intestines. Because the intestines of sheep are often over one hundred feet long food requires three to five days to pass through them. Like sheep, Christians require time to assimilate the heavier truths of God's Word.

The shepherds of Palestine do not take their sheep to distant pasture lands when spring comes and carpets the land with green grass. Instead, they pasture them near home and in grainfields as they are harvested. After the gleaners have finished working through a freshly harvested grainfield, the shepherd brings his sheep in to feed upon the dried blades of wheat and barley, succulent growths sprouting in the midst of the stubble and upon grain that the gleaners missed. When these nourishing pickings are gone the sheep are led to the more distant pasture lands. There the spring grass will, by then, have been dried to hay, providing well-preserved food for the sheep throughout the summer and fall months. As these shepherds make certain that their sheep have a steady supply of food, so the undershepherds of the Christian congregation see to it that a steady supply of spiritual food comes to those under their oversight. In this way they obey Jesus' command: "Feed my young lambs."—John 21:15.

SHELTER

Because Palestine is lashed with rainstorms during the winter, shepherds do not take their sheep out to distant, wind-swept pasture lands where there is no shelter. Although sheep can endure cold weather, they need protection from rain. The shepherds, therefore, keep their sheep near home until summer, when the rains cease. In view of this custom, the announcement of Jesus' birth could not have been made to shepherds in the open fields on December 25, as many professed Christians are led to believe. Scriptural evidence indicates that the announcement was made in the fall when shepherds were still in distant pasture lands bringing their flocks together at night for mutual protection.

The sheepfold of Bible times usually consisted of an open enclosure with stone walls, a single entrance and a shelter of some kind at one end. Sometimes more than one flock would be housed in one of these enclosures. In the evening when the shepherd returned with his sheep he would place himself by the narrow entrance to count the sheep and to prevent any other animals, such as a dog, from sneaking in. With the door to the sheepfold securely locked, there was no way a predatory animal or a thief could get in except by climbing over the walls.

The sheepfold was used in an illustration given by Jesus to teach an important truth that involved symbolic sheep. He said: "Most truly I say to you, He that does not enter into the sheepfold through the door but climbs up some other place, that one is a thief and a plunderer. But he that enters through the door is shepherd of the sheep. All those that have come instead of me are thieves and plunderers." (John 10:1, 2, 8) Counterfeit messiahs have never been interested in the welfare of God's people, who are pictured here as

sheep. But, like robbers, they have sought to destroy God's flock.

The thief that succeeded in climbing over the wall of the sheepfold undetected would quickly cut the throats of as many sheep as he could and then hoist their carcasses over the wall to his accomplices. "The thief does not come unless it is to steal and slay and destroy."—John 10:10.

Jesus came to bring life to the world of mankind, not to rob and destroy. As a shepherd shows loving concern for his sheep, so Jesus Christ showed loving concern for the people, the sheep of God's pasturage. He proved himself to be the right kind of shepherd. "I have come that they might have life and might have it in abundance. I am the right shepherd; the right shepherd surrenders his soul in behalf of the sheep."—John 10:10, 11.

Jesus likened himself to the door of the sheepfold when he said: "I am the door; whoever enters through me will be saved and he will go in and out and find pasturage." (John 10:9) What Jesus was illustrating here was the fact that he is mankind's Mediator with God. By virtue of the ransom sacrifice that purchased mankind, all people must approach God through him. "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) As a shepherd leads his sheep into the protective confines of the sheepfold as well as takes them out to pasture, so Jesus Christ cares for those who, by their faith, prove to be his Father's sheep.

CHARACTERISTICS

A physical characteristic that is peculiar to the breed of sheep that is popular in the Near East is an enormously fat tail. The tail becomes a deposit of fat that the animal can draw upon when food is scarce. It is a large, loose mass of fat upon the

rump and about the root of the tail. Sometimes a tail will weigh as much as thirty-five pounds. When it becomes so large and heavy that it is liable to be injured, the shepherd will support it on a small cart that the sheep pulls as it moves about. The fat is considered a delicacy in the Near East and is frequently used in making pastry. This deposit of fat might be likened to the strength, zeal and devotion of Christians that they draw upon to help them maintain integrity to God.

That this breed of sheep appears to have been the type used in Bible times for sacrifices is indicated by Scriptural references to the fatty tail. "You must take from the ram the fat and the fat tail." (Ex. 29:22) "From the communion sacrifice he must present its fat as an offering made by fire to Jehovah. The entire fatty tail near the backbone is what he will remove." (Lev. 3:9) As the fat of these meek sheep was offered in sacrifice, so Jesus Christ, the Lamb of God, offered his strength, zeal and devotion as God's self-sacrificing Son. This was a sweet smell of appeasement to Jehovah God.

Sheep have the characteristic of flocking together and being willing to follow a leader. Because of this instinct a shepherd that sees a sheep off by itself knows that it is either sick, injured or lost. He will go after it and bring it back to the flock, where he will give what help he can for its sickness. If the sheep has been injured, the shepherd in Palestine will rub the injury with olive oil, as David mentioned: "With oil you have greased my head."—Ps. 23:5.

Symbolic sheep must also flock together and be willing to follow the leading of the Good Shepherd and their appointed overseers. In fact, they are commanded not to forsake the gathering of themselves together. If one fails to do this, the undershepherds of the congregation know that

he is spiritually sick and needs help. If his feelings have been injured, the soothing oil of God's Word, when applied with loving-kindness, can often heal his injury.

Because a shepherd in the Near East keeps calling to his sheep as he leads them and also calls them by name, they become familiar with his voice and will respond to it. Jesus referred to this on an occasion when speaking about God's people: "The doorkeeper opens to this one, and the sheep listen to his voice, and he calls his own sheep by name and leads them out. When he has got all his own out, he travels before them, and the sheep follow him, because they know his voice. A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers."—John 10:3-5.

The shepherd has a very fatiguing job that calls for much love for his charges. He has to keep them together, find the lost and strayed ones, nurse the sick, care for the injured, keep newly born lambs warm and dry, carry wearied lambs, draw water for the flock, move them to fresh pastures and protect them. Persons who are appointed to positions of oversight in the Christian congregation are expected to show the same loving care for the congregation.

When Jesus was on earth he began the gathering of a select group of persons who would be privileged to rule with him in the heavens. They are symbolized as a little flock of sheep who follow the Lamb, Jesus Christ. "Have no fear, little flock, because your Father has approved of giving you the kingdom."—Luke 12:32.

In addition to this small group there is another group of symbolic sheep of unde-

termined number who will inhabit the earth under the rule of the little flock. Although they are not in the fold of the little flock who inherit the heavenly kingdom with Christ, those now living are gathered to form, with the little flock, one great flock under the watchful care of the Lamb of God. "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) These meek ones will possess the earth.—Ps. 37:11, 29.

There is a style of sheepfold that has been used in Palestine with a partition built across it. When a shepherd has a mixed flock of sheep and goats, he divides the sheep from the goats as they enter

the sheepfold in the evening, sending the sheep into one section of the fold and the goats into the other. Jesus referred to this practice in a prophecy pertaining to the last days when he would, as a shepherd, separate the peoples of all nations. "All the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left."—Matt. 25:32, 33.

These are only a few of many Scriptural references that use docile sheep to picture God's people. From all over the world people who manifest sheeplike characteristics are being gathered into a New World society of dedicated servants of God over whom appointed overseers are obeying Jesus' command to Peter: "Shepherd my little sheep." (John 21:16) Because of the good care they receive, they can truthfully say: "Jehovah is my Shepherd. I shall lack nothing."—Ps. 23:1.

SPECIAL NEXT ISSUE

**Read: *The Sacred Bible
and Our Problem of Survival.***



JUDAH



**HE
WHO
PROVED
HIMSELF
TO BE
SUPERIOR**

THE study of Bible characters is ever a rewarding one. Thereby we become acquainted with some of the most admirable and heart-warming persons that ever lived, as well as learning better to understand human nature—a fascinating study in itself. Further, we are taught valuable lessons regarding how to apply God's righteous principles in our lives and what the rewards are for doing so.

Among such Bible characters is Judah, one of the twelve sons of the patriarch Jacob. True, he erred at times, but as the record unfolds we see him gradually becoming stronger and more mature so that in the end, without any contriving on his part, he emerges as the one who excelled over his brothers and who became the progenitor of the Messiah: "Judah himself proved to be superior among his brothers and the one for leader was from him."—1 Chron. 5:2.

Judah was the fourth son of Jacob's less favored wife Leah. She named him Judah, meaning "Praised; [object of] Praise," out of gratitude to Jehovah for having given her a fourth son. No doubt this mental disposition of thankfulness on the part of his mother reflected itself in the care and affection she bestowed upon Judah and aided in Judah's developing the right

kind of personality.—Gen. 29:35.

Judah, being the fourth son, quite naturally at first followed the lead of his older brothers. Thus when their only sister, Dinah, was violated by one of the Canaanite princes, who nevertheless was anxious to marry her, Judah, as well as the others, joined Simeon and Levi in executing bloody vengeance. In wanton retaliation they despoiled the entire city of the prince. At the time their father Jacob

strongly censured them, although just how strongly he felt about it we first learn from his deathbed prophecy regarding his second and third sons: "Simeon and Levi are brothers. Instruments of violence are their slaughter weapons. Into their intimate group do not come, O my soul. With their congregation do not become united, O my disposition, because in their anger they killed men, and in their delight they hamstringed oxen. Cursed be their anger, because it is cruel, and their fury, because it acts harshly. Let me give them a portion in Jacob, but let me scatter them in Israel."—Gen. 49:5-7.

The fact that Jacob did not mention the part the others had in this deed clearly shows that Simeon and Levi were the chief culprits. Still, as Judah noticed how his father felt about it all, he doubtless wished time and again that he had had nothing to do with this terrible deed. Thus Judah had strongly driven home to him the folly of blind vengeance as well as that of blindly following others even though they are older in years.

This conclusion is borne out by Judah's course when the sons of Jacob planned to

do away with their half brother Joseph, their father's favorite. This time Judah did some thinking for himself. Looking for an opportunity to save Joseph, he saw it when a caravan of traders came along. Instead of letting Joseph die in the empty water hole into which they had thrown him, Judah urged upon his brothers a course of action that without doubt was divinely directed: "What profit would there be in case we killed our brother and did cover over his blood? Come and let us sell him to the Ishmaelites, and do not let our hand be upon him. After all, he is our brother, our flesh." While some critics read a mercenary motive into Judah's appeal, the tone of it makes clear that his chief concern was saving the life of Joseph. Most likely Judah put it that way because of the ugliness of the tempers of the brothers who were maliciously bent upon doing away with Joseph.—Gen. 37:26, 27.

Thus Judah succeeded in saving the life of Joseph. Still he had not fully matured, for he became party to the brothers' conspiracy of silence not to reveal to their father the truth about Joseph. Suppose he did tell his father the facts. Would not this lay him open to reproach by his brothers and also by his father for not more vigorously coming to the defense of Joseph? So Judah thought it best to remain silent with the rest. But what struggles of conscience and regrets must have gone on in Judah's bosom, if not also in the bosom of the others, as he noticed the grief of his father due to this conspiracy of silence! So it is with a wicked deed. It does not stop with the single act but grows a crop of misery for oneself as well as for others.

JUDAH AND TAMAR

An incident that raises questions in the minds of some involves Judah's relations with his daughter-in-law Tamar. At that time the law of levirate marriage was in

force. Briefly, this required that when a man died without an heir his brother had to provide the widow with the basis for an heir. Before he had any sons by his wife Tamar, Judah's first-born son was slain by Jehovah because of his wickedness. And because Judah's second son refused to comply with the law of levirate marriage, God also slew him. Then Judah told Tamar to wait until his third son, Shelah, matured. In the meantime Judah's wife died. As the years went by it appears that Judah failed to require Shelah to perform his duty toward his brother's widow; so Tamar schemed to get an heir by her father-in-law. This she did by disguising herself as a temple prostitute and seating herself on the road along which she knew Judah would be passing.

Judah went in to her, not knowing who she was. She shrewdly obtained tokens from him for her favors, by which she later was able to prove that she had become pregnant by him. When the truth came out, Judah did not blame her, but humbly said: "She is more righteous than I am, for the reason that I did not give her to Shelah my son." And most fittingly, "he had no further intercourse with her."—Genesis, chapter 38.

Professed Christians are prone to censure severely both Judah and Tamar in this matter, but the fact remains that the Word of God does not. More than that, Jehovah saw fit to have his Son come through Perez, one of Tamar's twins by Judah, instead of through Shelah, Judah's son by his lawful wife, the daughter of Shua. Thus Judah himself fulfilled the obligation of levirate marriage.

JUDAH GOES TO EGYPT FOR FOOD

Judah next comes to our attention during a severe famine when he and his brothers went to Egypt for food. There the food administrator, Joseph, unrecognized by

them, had accused them of being spies. He warned them not to return without their youngest brother Benjamin, of whom they had told him in professing their innocence to being spies. In the meantime one of the brothers was held as hostage.—Gen. 42: 1-25.

Needless to say, Jacob rebelled at the thought of allowing Benjamin to accompany his brothers to Egypt. He had lost his favorite wife Rachel in her giving birth to Benjamin, and Joseph his favorite son was no more—now to lose Benjamin also? No, this was too much! Yet the need for food was becoming urgent. Who could persuade Jacob to entrust Benjamin's safety to his care? Certainly none of those who plotted Joseph's death could plead to do so with a good conscience. Reuben tried it, but his words carried no conviction. And no wonder: he had defiled his father's concubine Bilhah.

Then Judah spoke up: "Send the boy with me, that we may get up and go and that we may keep alive and not die off, both we and you and our little children. I shall be the one to be surety for him. Out of my hand you may exact the penalty for him. If I fail to bring him to you and present him to you, then I shall have sinned against you for all time. But if we had not lingered around, we should by now have been there and back these two times." Yes, Judah's line of reasoning and his assurance made sense. He was the one that was able to rise to the occasion.—Gen. 43:8-10.

So Jacob permitted Benjamin to go in the care of Judah. From here on Judah is recognized as the leader and spokesman, for when again on the way home they were overtaken by Joseph's steward and charged with a theft (actually a ruse by Joseph), we read that "Judah and his brothers went on into Joseph's house." And in answering this baseless charge it likewise is Judah who speaks for the eleven:

"What can we say to my master? What can we speak? And how can we prove ourselves righteous? God has found out the iniquity of your slaves." Yes, innocent of the theft with which they were charged, of Joseph's silver cup, but guilty of having sold Joseph into bondage!—Gen. 44:14-16.

But all the Egyptian food administrator wanted was to detain Benjamin, the one in whose bag the silver cup had been found. This caused Judah to utter a plea concerning which McClintock & Strong's *Cyclopedia* states: "There is not in the whole range of literature a finer piece of natural eloquence than that in which Judah offers himself to remain a bondsman in the place of Benjamin, for whose safe return he had made himself responsible."

JUDAH'S ELOQUENT PLEA

"I pray you, my master, please let your slave speak a word in the hearing of my master, and do not let your anger grow hot against your slave, because it is the same with you as with Pharaoh. My master asked his slaves, saying, 'Do you have a father or a brother?' So we said to my master, 'We do have an aged father and a child of his old age, the youngest. But his brother is dead so that he alone is left of his mother, and his father does love him.' After that you said to your slaves, 'Bring him down to me that I may set my eye upon him.' But we said to my master, 'The boy is not able to leave his father. If he did leave his father, he would certainly die.' Then you said to your slaves, 'Unless your youngest brother comes down with you, you may not see my face any more.'

"And it came about that we went up to your slave my father and then told him the words of my master. Later our father said, 'Return, buy a little food for us.' But we said, 'We are not able to go down. If our youngest brother is with us we will go down, because we are not able to see the man's face in case our youngest brother is not with us.' Then your slave my father said to us, 'You yourselves well know that my wife bore but two sons to me. Later the one went out from my company and I exclaimed, 'Ah, he must surely be torn to pieces!' and I have not seen him till now.

If you were to take this one also out of my sight and a fatal accident were to befall him, you would certainly bring down my gray hairs with calamity to Sheol.'

"And now, as soon as I should come to your slave my father without the boy along with us, when that one's soul is bound up with this one's soul, then it is certain to occur that as soon as he sees that the boy is not there he will simply die and your slaves will indeed bring down the gray hairs of your slave our father with grief to Sheol. For your slave became surety for the boy when away from his father, saying, 'If I fail to bring him back to you, then I shall have sinned against my father forever.' So now, please, let your slave stay instead of the boy as a slave to my master, that the boy may go up with his brothers. For how can I go up to my father without the boy along with me, for fear that then I may look upon the calamity that will find out my father?"—Gen. 44:18-34.

After such a stirring appeal it is no wonder that "Joseph was no longer able to control himself," and, alone with his brothers, he made himself known to them! After this reconciliation Judah and his brothers were loaded down with gifts. What good news they had for their father! 'Joseph is alive and he wants you and all your household to come to Egypt to live!' Then, as Jacob and his household neared Egypt, Jacob, fittingly, "sent Judah in advance of him to Joseph to impart information ahead of him to Goshen."—Gen. 45:1-3; 46:28.

PROPHETIC IMPORT

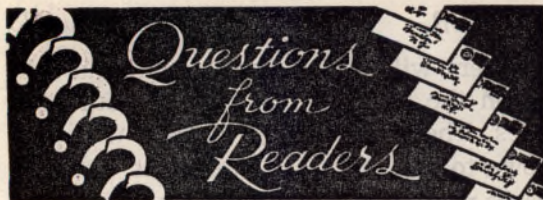
The last time we see Judah is at the *deathbed* of his father, when he and his brothers were called together to hear Jacob's final "commands to his sons," consisting of censure, commendation and prophecy. For his first three sons he had only stern rebukes: 'Reuben, you defiled my lounge!' 'Simeon and Levi, cursed be your anger.' But for Judah, aged Jacob had words of commendation: "Judah, your

brothers will praise you. Your hand will be on the back of the neck of your enemies. The sons of your father will bow down to you. A lion cub Judah is. . . who dares rouse him? The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and to him the obedience of the people will belong."—Gen. 49:1-10.

Truly Judah showed himself to be superior to his brothers in time of stress. He took the lead in what turned out for the best. And most important of all, Jehovah's blessing was upon his efforts. He was free from malice and ill will. He showed loving concern for his father, for Joseph and for Benjamin.

Judah's tribe became the most numerous and the royal one, through which came the Kingdom covenant from David to Jesus Christ. What an honor was his to be an ancestor of the Messiah, and for that one to take his name, "Lion that is of the tribe of Judah"! Though now sleeping in death, he lives in God's memory. In God's due time he will be resurrected, doubtless to be made a prince in the new world.—Rev. 5:5; 2 Sam. 7:12, 13; Ps. 45:16.

In addition to the lessons to be learned from Judah's course, his life appears also to have been part of a prophetic drama. As at one time Judah was associated with those who hated Joseph, so today there are persons who at one time were associated with the enemies of God's people. However, because of a good heart condition these are susceptible to the truth of God's Word and, upon coming in touch with it, make a change by taking their stand with God's people, even as Judah pleaded in behalf of Benjamin. Those doing so can hope to be rewarded both now and in God's new world of righteousness so near at hand.



● Just who is referred to by “those under the ground” at Philippians 2:10?—R. T., U.S.A.

At Philippians 2:10, 11 we read: “In the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.” Those referred to here as “under the ground” are those that Jesus said were in the memorial tombs awaiting a resurrection. (John 5:28, 29) Eventually all these will be raised from the dead and, to continue to live, will have to recognize Christ as Lord, to God’s glory. Only those in the memorial tombs or in the memory of God could be said to exist even though under the ground, asleep in death. The wicked dead, who will not be awakened, do not exist; they are extinct.—Ps. 37:10.

Pertinent here are Paul’s words at Ephesians 1:9, 10, for they refer to the same thing: “It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the

Christ, the things in the heavens and the things on the earth.”

● What is the meaning of the expression “the plowman shall overtake the reaper” as found at Amos 9:13, RS?—J. G., British Honduras.

Amos 9:13, according to the *New World Translation*, reads: “‘Look! There are days coming,’ is the utterance of Jehovah, ‘and the plowman will actually overtake the harvester, and the treader of grapes, the carrier of the seed; and the mountains will actually drip with sweet wine, and the very hills will all find themselves melting.’” Ancient Israel was primarily an agricultural land. For the plowman to overtake the harvester would indicate such a large harvest that it had not all been gathered in when the time for sowing came around. Likewise the treading of grapes and the sowing of seed would overlap because of the abundant grape harvest.

This prophecy has application to the workers in Jehovah’s spiritual paradise in which the New World society of Jehovah’s witnesses find themselves. It foretells the great prosperity enjoyed by Jehovah’s witnesses today in keeping with the prophetic promise stated in the Mosaic law at Leviticus 26:5: “Your threshing will certainly reach to your grape gathering, and the grape gathering will reach to the sowing of seed, and you will indeed eat your bread to the full and dwell in security in your land.” Proof of this can be seen by the annual report as published in *The Watchtower*.

ANNOUNCEMENTS

FIELD MINISTRY

Ordained ministers must let their light shine to glorify and praise God. This Jehovah’s ministers will do throughout this final month of the *Watchtower* campaign by offering a year’s subscription for this outstanding Bible journal, *The Watchtower*, and three Scriptural booklets on a contribution of \$1.

YOU CAN TAKE IT WITH YOU

Would you walk a mile to read a Bible if it were available only in a church, chained to a table? A few centuries ago many humble

persons did and considered it a great privilege. Today everyone can have his own copy and carry it wherever he likes. Do you? We highly recommend the *American Standard Version* in the now popular pocket-size edition. A complete Bible, it has a cyclopedic concordance of words and expressions and helpful footnotes. Size: 6 1/4" x 4 1/4" x 1". Get your copy today for only \$1.50. Enjoy God’s Word. Read it daily.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 7: Exercising Patience. Page 201.

May 14: Patience and Endurance. Page 208.