



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 1, 1962

Semimonthly

**ARE YOU REASONABLE
ABOUT RELIGION?**

REASONABLENESS LEADS TO PEACE

WHO SHOULD RULE MANKIND?

**WHY IS IT MISSING FROM THE
"NEW WORLD TRANSLATION"?**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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<p>AS - American Standard Version AT - An American Translation AV - Authorized Version (1611) Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott</p>	<p>JP - Jewish Publication Soc. Le - Isaac Leeser's version Mo - James Moffatt's version Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version</p>
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**JEHOVAH'S
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FOUNDATION for a Righteous **NEW WORLD**

HOW heart-cheering that the promised new world, like God's prophetic Word, has been "made more sure"! More sure than when God stated his promise through Isaiah about his "creating new heavens and a new earth"! Yes, and more sure than when that promise was later restated by the apostle Peter, who added the assurance that "in these righteousness is to dwell." (2 Pet. 1:19; Isa. 65:17; 2 Pet. 3:13) The new world is "more sure" in the sense that the Builder of it has already begun fulfilling his promise: He has provided a firm, enduring, righteous foundation so that the new world will endure forever in righteousness.

When did Jehovah God lay the foundation for a righteous new world? The laying of the new world's foundation has gone on in a certain, progressive manner, beginning with a preparatory step that God took in the first century of the Christian Era. That was at the Jordan River, A.D. 29, when Almighty God begot his beloved Son Jesus Christ with holy spirit, anointing him to become King in the "new heavens" of the new world.

Shortly thereafter, A.D. 33, a major progressive development in laying the new world's foundation took place. This was when God raised his Son from the dead on the third day to heavenly life. Forty days

afterward, Jesus Christ ascended into the presence of his Father and presented the merit of his shed blood. Upon God's acceptance of the value of Jesus' perfect human life, the foundation for the new world was laid in a first-stage way; and the resurrected Jesus Christ rightly became called "the Lamb who was slaughtered from the founding of the world."—Rev. 13:8.

But why could not the new world's foundation be laid in a full-scale way back there A.D. 33? Because when Jesus ascended into God's presence he sat down at his Father's right hand: "But this man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13) So the final, full-scale laying of the new world's foundation would have to wait till the time for the "new heavens" to operate—when God's kingdom in heaven would be established and the enemies of the King Jesus Christ would be made a footstool for his feet.

Why was the preliminary step of laying the new world's foundation A.D. 33 so important? Because it was necessary that the foundation stone for the spiritual "new heavens" be a tried and tested foundation

stone. Such a foundation must square with absolute righteousness. Jesus Christ was tested by his coming to the earth; this testing assured that the superstructure to be built upon the foundation would remain steadfast in righteousness, never turning to crookedness, never leading to disappointment.

The prophet Isaiah foretold that this foundation Stone would be tried and tested: "Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation." (Isa. 28:16) The apostle Peter, at 1 Peter 2:6, 7, makes direct application of Isaiah 28:16 to Jesus Christ. How was Jesus "tried" when he was on the earth? He was tempted by the Devil to turn unfaithful, to give in to the lure of unrighteousness. But Jesus resisted every attempt to turn him away from God and his standard of absolute righteousness. Jesus practiced exactly what he preached to others: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6: 33) By meeting the test successfully, Jesus proved his love for God's kingdom and His righteousness and God could therefore trust him with any responsibility, even that of being the "sure foundation" of the righteous new world. Thus Hebrews 5:8, 9 says: "Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him."

That statement by the inspired writer of the book of Hebrews reveals another reason why Jesus came to earth and why the aforementioned event of A.D. 33 was so important. By proving faithful to death as a man Jesus vindicated his Father, and at the same time he provided a basis for "everlasting salvation." How so? Because "he offered one sacrifice for sins perpetually." Thus he redeemed or bought back all that unfaithful Adam had lost for his de-

scendants by sinning and losing the right to perfect human life in a righteous world. To redeem those perfect human privileges on a paradise earth for them, the Son of God became a perfect man. If Jesus had not provided a ransom for "all those obeying him," no superstructure comprised of any of Adam's descendants could ever be built upon this "sure foundation"; and none of us could have hope for a righteous new world.

And now in our day the new world is even more sure! Why? Because monumental developments have occurred concerning the "new heavens and a new earth" in our day! This journal has often explained, giving abundant Scriptural evidence, that the year A.D. 1914 marked the time when God enthroned his King Jesus Christ, in fulfillment of Psalm 2:6: "I, even I, have installed my king upon Zion, my holy mountain." Did this mean that another major preliminary step to the full-scale laying of the new world's foundation had taken place, even while Christ's enemies are still active? Yes, indeed, for God's command to his King was: "Go subduing in the midst of your enemies."—Ps. 110:2.

Did you know that Abraham looked forward to that time when God's kingdom by Christ would subdue all enemies of righteousness? The Bible declares: "He was awaiting the city having real foundations, the builder and creator of which city is God." (Heb. 11:10) Do you, like Abraham, look to God and his King for a heavenly government to rule the world in righteousness? The Builder and Creator of the new world has laid as the basis of a stable and enduring government his tried Stone of a "sure foundation," Jesus Christ the reigning King. Now is the time for men everywhere to realize that God's foundation Stone is the only hope for everlasting life in an enduring new world of truth and righteousness.

WHO SHOULD RULE MANKIND?



*Will it be men of the East
or of the West? Or does God
have some other purpose?*

IN THE Communist East and in freedom-hating dictatorships among Western countries autocratic rulers force their will on more than a billion people, over a third of the earth's population. Ruthlessly they oppress their subjects, brutally mistreating anyone expressing a desire for liberty. Those who abhor despotic rulers agree that such men should not rule, but, on the other hand, do they agree among themselves on the one who should rule mankind?

The constant jostling of political factions in liberal lands to oust those who are in office and replace them with other men shows dissatisfaction even with these rulers. Although they are elected by the people, it is a common thing to read of the exposure of such officials as corrupt, self-seeking and woefully indifferent to the needs of the ones who elected them. For that reason in many lands the law limits the time that any one man may hold office. None of the political governments of earth are in position to produce a ruler who is of such unimpeachable integrity and who is so completely devoted to the welfare of the people, regardless of their race or economic status, that his rule would be a

real and lasting blessing to all mankind. The best they are able to produce is a government that may offer limited benefits to all and greater benefits for a privileged few and that for only a short period of time. Why?

The written Word of Jehovah God reveals why man's efforts to govern himself have been such a

frustrating experience. It says: "The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one, saying: 'Let us tear their bands apart and cast their cords away from us!' " (Ps. 2:2, 3) Rulers of Christendom may protest that they are not against God, that they do not reject his anointed Son, but God says

they do. The history of man rule shows why.

It was the first man, Adam, who rejected the law of God, deciding for himself what was good and what was bad. But particularly since the time of dictator Nimrod, who, following the flood of Noah's day, set himself up as a mighty one, a ruler of his fellow men, have men tried to establish governments that would not be controlled by God. They have foolishly rejected the Supreme Sovereign from being the invisible Ruler over them and have refused to obey his laws. The difficulties to which this can lead are well illustrated in the nation of Israel.

"GIVE US A KING"

For four centuries after their escape from Egypt, the nation of Israel was unique among the nations of the world. It had no visible king but was ruled by Jehovah

God. His laws governed them, tying them closely to his sovereignty. Faithful men served as overseers to see that his will was carried out for the good of the people. As long as they obeyed their invisible Ruler they prospered. But instead of being content with this righteous King, they pleaded for a human ruler.

"Give us a king"! they cried to the prophet Samuel. (1 Sam. 8:6) They wanted to be like the nations around them, having a human king that would go out before them in war, one whose pomp and splendor they could see. It was not that they had no ruler; they did—Jehovah God himself. He was their King. Jehovah even gave them visible governmental representatives, the judges, faithful men whom he raised up to serve his people. But there was no hereditary line of rulers; there was none of the showiness that characterized the royalty of the nations around them. Foolishly they rejected Jehovah as their King. Despite Samuel's warning of how a human king would oppress them, they kept insisting on having things their own way. To Samuel, who was grieved by their stubbornness, Jehovah said: "It is not you whom they have rejected, but it is I whom they have rejected from being king over them." (1 Sam. 8:7) Yet, in granting them their request for a human king, Jehovah did not relinquish his authority over them.

The government in Israel continued to be a theocratic one. The king was anointed at Jehovah's command and the laws of the land were the laws of God. But it was not long until the king himself failed to submit to the One over whose people he ruled. The laws of God were flouted; His worship was forsaken. When the nation thus turned its back on God, calamity followed.

POOR RECORD

Out of forty-three kings in a period of 510 years only six had such sufficiently

good relations with God that it could be said that they did what was right in the eyes of Jehovah. These were David, Asa, Jehoshaphat, Jotham, Hezekiah and Josiah. The other thirty-seven were guilty of failures that marred their reign so that they did not deserve such a favorable comment.

Their very first king developed an inflated opinion of himself and set them a bad example by being disobedient to God. Their third king, Solomon, also turned bad, leading them into pagan idolatry. He was responsible for their practicing the loathsome rite of burning their sons and daughters as sacrifices to grotesque idols. This abominable worship of false gods brought Jehovah's righteous indignation against the nation as a whole, causing it to be split into two kingdoms during the reign of Solomon's son Rehoboam.

The ten tribes that broke away formed a northern kingdom. Although Jehovah admonished them through his prophets, not one of the twenty monarchs that ruled them during the existence of the Northern Kingdom led the people in the way of obedience to Jehovah and of clean worship. Not one had entirely good relations with him. This could lead to but one thing.

NATIONAL COLLAPSE

Incensed at the Northern Kingdom of Israel because of its persistence in doing what is bad, Jehovah brought it to a violent end after an existence of 257 years. "Jehovah got very incensed against Israel, so that he removed them from his sight." (2 Ki. 17:18) The last king, Hoshea, was overthrown in a three-year siege begun by the Assyrian king Shalmaneser, and the ten tribes of Israel were thereafter taken captive, probably at the order of Sargon II. This national disaster for the Northern Kingdom was a harbinger of what was due to come on the Southern Kingdom for the

same reason—unfaithfulness to God.—2 Ki. 18:9-12.

After the fall of the Northern Kingdom the Southern Kingdom continued for 133 years. Although good king Josiah ruled for thirty-one of these years, he was unable to reverse the national trend. After his death the people continued in the way of idolatry and general disobedience to Jehovah as before his reign. Finally God brought the Southern Kingdom and its dynasty of Judean kings to an end by giving them into the hands of the Babylonians. Its cities were destroyed, its surviving people were mostly taken away captive to Babylon and the land became a desolate waste.

Despite repeated warnings from Jehovah's prophets, the people of both kingdoms followed the disgusting example of their many bad kings. "They continued to serve dungy idols, concerning which Jehovah had said to them: 'You must not do this thing'; and Jehovah kept warning Israel and Judah by means of all his prophets and every visionary, saying: 'Turn back from your bad ways and keep my commandments, my statutes, according to all the law that I commanded your forefathers and that I have sent to you by means of my servants the prophets.'" —2 Ki. 17:12, 13.

The grave mistake these people made in rejecting God as their King and failing to obey his commandments led to national disaster. Their experience well illustrates the point that mankind must listen to God and submit to his arrangements if they are to prosper.

MODERN-DAY GOVERNMENTS

Does God have among the governments now on earth one that represents him? Is there a human king, dictator, premier or president who rules by divine appointment? No! There has been no such divinely

approved government among men since God permitted the Babylonian hordes to overthrow Jerusalem in the seventh century before Christ. To Jerusalem's last king, Zedekiah, Jehovah said: "Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him."—Ezek. 21:26, 27.

At that time Satan the Devil became in the fullest sense "the god of this system of things." (2 Cor. 4:4) All the governments of mankind were under his control. For that reason the apostle John declared: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19) Therefore, whether the idea personally appeals to one or not, if he believes the Bible he must accept the fact that all the rulers of the governments of the earth, no matter how well meaning some of them may be, are under the control of Satan the Devil. Jesus said of his followers: "You are no part of the world." (John 15:19) But the rulers of this world very definitely are part of this world. They are devoted friends of it and work for its perpetuation. They may be devout church members and profess to worship and serve the God of the Bible, but the Bible sets matters straight when it says: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Severe disillusionment awaits those who put their confidence in them. Now as never before it is urgent to look to the One approved by God and to submit to his rule.

THE RIGHTFUL RULER

The one "who has the legal right" and who has received the authority to rule from God is not a power-hungry atheistic dictator of the East, nor is he a democratically elected ruler of the West. The one empowered by God is his own Son Jesus Christ. Already he thrones as king in the heavens. To him God has given "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him." (Dan. 7:14) Kings of the earth and high officials who continue to struggle for world control do so in defiance of the kingdom of God. They do not want to submit to God's enthroned king; they want to be the ones in power. After commenting on their defiant attitude, the second Psalm goes on to say: "The very One sitting in the heavens will laugh; Jehovah himself will hold them in derision. At that time he will speak to them in his anger and in his hot displeasure he will disturb them, saying: 'I, even I, have installed my king upon Zion, my holy mountain.' " To his king he says: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."—Ps. 2:4-6, 9.

Yes, Christ the King will bring to an end all these men who turn the attention of mankind away from the kingdom of God, which is mankind's only hope. The time is now near when Christ will go into action against the wicked elements both visible and invisible and destroy them in the "war of the great day of God the Almighty."—Rev. 16:14.

Under his Kingdom rule righteousness will prevail in every part of the earth. Greedy, self-seeking officials will be a thing of the past. Concerning this New World king it is said: "The scepter of your kingdom is the scepter of uprightness. You loved righteousness, and you hated lawlessness. That is why God, your God,

anointed you with the oil of exultation more than your partners." "In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the [Euphrates] River to the ends of the earth." What a joy it will be to have as the one ruler for all mankind one who really loves righteousness! What a blessing to be ruled by one who is approved of God and whose rulership God will crown with sure success!—Heb. 1:8, 9; Ps. 72:7, 8; Isa. 9:7.

By means of this rightful ruler for all mankind the earth will be brought to a state of paradisaic loveliness, free from war and calamity, even free from sickness and death. He is the ruler who will lead mankind in united worship and obedience to Jehovah God, to the glory of his Father and to the blessing of all his subjects.—1 Cor. 15:26; Isa. 66:23.

And what assurance is there that these things will come about? The assurance of God himself who has promised them. These are not the vain hopes of men, but the purposes of God set out in his Word the Bible. Jehovah God, the Creator of heaven and earth, is almighty; nothing can make his purposes return to him without fulfillment. The question of world rulership has already been decided by him. Soon all who fail to submit to Jehovah's ruling King will be destroyed forever. Now, therefore, is the time to prove that we are his disciples by maintaining separateness from the world, its power-grabbing political systems and the God-dishonoring religions that set aside God's Word. Now is the time to dedicate ourselves to God and to become public advocates of his kingdom in the hands of Jesus Christ. So doing, we will be numbered among those whom he will preserve alive through this world's end to be his happy subjects in the enduring new world.

TODAY, when approached about religion, many people say: "I'm busy. I don't have time to discuss religion. I have been to worship this week and that is enough." Others feel that one's religion is strictly his own business and

that, while other things, even politics, may be discussed, a discussion of religion is in bad taste and is taboo.

² Is this a reasonable attitude to assume? Is it practical and really wise? Is religion something that we can have apart from our everyday lives and actions and that will not affect our conversation? What attitude toward religion is reasonable?

³ Man has the faculty of reason. Through reason he is able to assemble facts in an orderly way, to get understanding, to build upon his own knowledge and upon the accumulated knowledge of his forefathers and to progress. Lower animals do not have this ability. A cow is able to see the things about her, but able to draw only a few, if any, inferences from them. She is no more advanced in knowledge and understanding of the universe than her ancestors thousands of years ago.

⁴ Man certainly has great superiority because of his ability to reason. Then why not use this reasoning power in every line of endeavor? Most persons will acknowledge that if anyone wishes to make a success of any business, trade or profession,

1, 2. What is the attitude of some persons toward religion?

3. What superiority does the faculty of reason give man over lower animals?

4. For what purposes must man use reasoning ability, and what is the most important use of it?

ARE YOU *Reasonable* ABOUT RELIGION?

he first must have knowledge of it. He must have wisdom, discernment and shrewdness. He must constantly use his reasoning ability. How much more the need for reasoning in those things that mean his life, his happiness and welfare and

that of his family! In the matters of standards and principles and in his religion he must be reasonable, discerning, shrewd and practical.

⁵ A man may be a highly successful businessman. He is able to supply his family with material needs and may see that they get the best of things. He looks carefully to the quality of the things he provides for his family. He spends virtually all his time in his work and in making these provisions. But at the same time he may leave the training in vital matters of faith, life and religion—his family's spiritual welfare—to others. He may be paying others to care for this, rather than seeing to it himself. He is, with all his "success," unreasonable and proves to be actually unsuccessful. Material things, including even a secular education, do not ensure real success.

⁶ Many families have seen their children, for whom they have provided well materially, even educationally, become delinquents. These children are spiritually bankrupt because of their parents' lack of reasonableness in overlooking their spiritual training. Some may have had no reli-

5. In what way may a man, by not being reasonable, work hard for success and yet be unsuccessful?

6. Through what unreasonable course are many families unhappy?

gion. In other cases the children accepted, without reasoning, the religion of their parents, or perhaps they were allowed to make their own choice, but whether this religion or course of action was truly leading them in the way of worship of God and the following of righteous standards or not was not reasoned on. These parents did not reason deeply enough to see that religion is serious, something that must be constantly spoken of and exemplified, and that they should obey the Bible's command to "inculcate [God's words] in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." They, if looking back with sound reasoning, could see that their failure was in not "bringing [their children] up in the discipline and authoritative advice of Jehovah." —Deut. 6:7; Eph. 6:4.

⁷ It is the course of wisdom, therefore, for you to be reasonable about religion, in fact, to apply all the reasoning you can to this vital matter. You should be most anxious and happy to reason upon it with others, not only to be sure that your course is correct, but that you may help others. By looking into God's Word as a basis for reasoning and by doing so with others, you will be blessed by God and will receive the respect and love of right-thinking persons. —Mal. 3:16.

THE ORIGIN AND RIGHT USE OF REASON

⁸ How and from what source did man receive the valuable gift of reason? By getting the answer to this, one can determine how reasoning should be used, and what the proper use of it will result in. Man originally was endowed with the power of reason by his Creator. He did not come up through millenniums of time and gradually evolve this power. Discoveries by

archaeologists reveal that where earliest evidences of man's habitation are found there is a complex civilization, man having reasoning power right from the start. Man's oldest history book, the Bible, tells us that the first man Adam had this faculty. This record shows that man was to be given dominion over lower animals. In harmony with this he was privileged to observe these animals, to reason on their habits and their characteristics and to name them appropriately. In observing these creatures and their procreative ways, he reasoned on the fact that as yet there was found no complement of him.—Gen. 1:28; 2:18-20.

⁹ Thus it is seen that Jehovah God the Creator gave man the gift of reason. This enabled man to draw conclusions from the facts he observed, to compare them and to understand and apply the information given him by his Creator. It enabled him to use good common sense in a practical way for his own welfare. It enabled him to see clearly his relationship to his Creator, Jehovah God. He recognized his subjection to God, as indicated by the explicit instructions he gave to his wife Eve concerning God's law with reference to eating the fruit of the tree of the knowledge of good and bad. (Gen. 2:17; 3:2, 3) Adam was thus happy and at peace with God and in harmony with all creation. Only later, when he ignored the true state of affairs, the facts, as well as the things revealed to him by God, did he forsake reasoning and become unreasonable, substituting for reasoning a false logic induced by desire rather than reasoning.—Jas. 1:14, 15.

¹⁰ Jesus said that man must worship God "with spirit and truth." (John 4:23, 24) This means that man cannot worship God by applying his reasoning ability altogether—

9. (a) How was proper reasoning beneficial to Adam? (b) How, then, did this reasoning creature come to have a disastrous end?

10. What does it mean to worship God with spirit and truth?

7. What, therefore, is the right attitude toward religion, with what result?

8. How did man receive reasoning power? Give proof.

er to the physical, material things he sees; but by seeing these things he must realize that God exists, that he is invisible, not material but spirit, of far superior intelligence, and that we as his creatures must rely on him for revelation of his purposes. Right reasoning has to be guided by God. To worship God 'with truth' would mean to follow a course in belief and practice of religion that is in harmony with the actual state of things, not contrary to them, not according to imagination or one's own private philosophy. One would have to accept God as the God of truth, recognizing the Creator's laws, both the natural law and that governing man's moral and spiritual course, as outlined in the Bible.—Prov. 3:5; 1 Cor. 2:10.

¹¹ Those who desire to use their reasoning ability will find that God has provided evidence plentifully to aid the reasoner to establish (1) that God exists and (2) that his primary attributes are love, justice, wisdom and power. The reasoner will also see by the nature of things that he is subject to a superior authority. First, he finds that the laws governing natural things cannot be broken with impunity. He discovers that there are also moral laws. Then he finds that he must be subject to some order of things. He cannot live absolutely independently. There has to be organization. In organization there has to be a superior. There has to be government. Thus every human must of necessity be in subjection to government.

¹² Further reasoning establishes that for the greatest welfare of man and the universe this government must be a right government, exhibiting the attributes found in God. Man cannot bring this kind of government, as proved by millenniums of human experiment and by the fact that man

does not have the necessary power or the understanding and preeminent position to rule properly over his fellow man. Furthermore, not all men have the reasonableness to acknowledge right government. Only those willing to align their course fully in harmony with truth could live peaceably together under government. This points the reasoner to the necessity of a government by God. During the reasoning process it becomes evident that a God of love would be communicative, telling man of his purposes and provisions. This leads the reasoner to the Bible, God's Word, in which he kindly and lovingly reveals he has in actuality provided such a government. This government, God declares, will destroy unreasoning men and bring peace and happiness earth-wide to those worshipping "with spirit and truth."—2 Pet. 2:12; Dan. 2:44; Isa. 9:6, 7.

WORLDLY PHILOSOPHY NOT PRACTICAL REASONING

¹³ Right reasoning, then, establishes faith. For "faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) Wrong reasoning, based on wrong premises or wrong comparisons, leads to false conclusions and loss of faith. Worldly philosophy, ignoring the guidance of God's Word, has done this. The faith of such philosophers is in man's imperfect knowledge and reasoning. They are "always learning and yet never able to come to an accurate knowledge of truth."—2 Tim. 3:7.

¹⁴ Why is it that "the wisdom of this world is foolishness with God"? Because the world does not apply the Bible command to "combine spiritual matters with spiritual words." If a problem on a matter of conduct arises, whether on an individual,

11. What facts and principles will be revealed to the one who uses his reasoning ability in the proper way?
12. How does the right reasoner see the need of a government by Almighty God?

13, 14. (a) Contrast the result of right reasoning with that of worldly philosophy. (b) How only can problems of individuals or groups be properly solved?

family, community or national scale, it is a spiritual matter, affecting life and happiness, as well as the relationship of one person or many toward God. It cannot be properly solved by philosophy or tradition, nor by comparison with the course of others. Neither can it be settled by conferences of world leaders, who are the imperfect offspring of unreasonable Adam. Only the standards of God's Word can be used as a norm or rule. Therefore God's Word should be consulted. Therein will be found "spiritual words" giving the right answer, since it is a book that gives counsel, not only for the individual as to his life course, but also to nations, for it is a book of governmental law as well.—1 Cor. 3:19; 2:13.

¹⁵ A few examples illustrate the futility of worldly philosophy and show that it leads its adherents away from recognition of the facts and is not acting "with truth." In a book entitled "The Universe and Dr. Einstein" the following statement is made on page 21: "Gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness . . . As Berkeley, the archenemy of materialism, phrased it: 'All the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any substance without the mind. . . . So long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit.'" At the shrine of philosophy they discard practical thinking and arrive at the conclusion that everything that exists may not really exist at all!

15, 16. Give an example of the misleading influence of worldly philosophy.

¹⁶ Today such philosophy has led its followers to the thought that there is no basic or absolute truth, thus no source of truth. Even principles are discarded for the sake of expediency. This was emphasized by a philosophy student in conversation with a minister. This student was anxious to discredit the Bible, though admitting not having read it. The minister made the statement that the Bible shows its superior origin by the high principles and standards that it holds forth. The student answered: "Well, standards and principles depend on the civilization in which you live. For example, in some places sodomy is practiced as a common, acceptable thing." The minister asked: "But would this be the standard that you would be willing to accept or consider desirable?" The reply was: "If I lived in that kind of community I suppose I would." What lack of integrity to principle! What unreasonableness and impractical thinking!

¹⁷ Right reasoning, guided by God's Word, will keep you from falling like this student of philosophy into a snare of confusion and contradiction of facts and principles. It will enable you to be practical, following standards that are upbuilding. It will give you the good sense to avoid the degrading influence and false standards of a corrupt world. You will accept and follow that which results in the proper use of your powers and in success and happiness.—Josh. 1:8.

¹⁸ Christ Jesus, the Son of God, came to earth to reveal to us this practical wisdom. To follow him and to imitate his course is to have good sense and to find that which is truly desirable along with everlasting life. Personified as wisdom, he invites us to use and increase our reasoning powers when he says: "I, wisdom, I have resided

17. How can right reasoning be a safeguard?

18, 19. How can we be sure we are following a course of wise reasoning?

with shrewdness and I find even the knowledge of thinking abilities. . . . Those loving me I myself love, and those looking for me are the ones that find me. Riches and glory are with me, hereditary values and righteousness. My fruitage is better than gold, even than refined gold, and my produce than choice silver.”—Prov. 8:12-19.

¹⁹ This Son is the One who will rule the Kingdom government under which those who willingly reason now so as to make their minds conform to God’s ways will be able to live in peace. This is the course of reasonableness, which is simply good sense.—Eph. 1:8-10; Rom. 12:2; Isa. 55:8, 9; 1:18.

REASONABLENESS *Leads to Peace*

JEHOVAH God has given reason to man, with the ability to be reasonable. Using this marvelous faculty enables man to serve God because of his appreciation of God’s wonderful qualities—his love, mercy and undeserved kindness, his almightiness, his limitless wisdom and his perfect justice. By reasoning on these things, the wise person can see that he himself has a limited measure of such qualities and that he should work to increase them in himself. He can thus serve God and, by loving and pleasing the God he serves, can become more like God, copying his ways.

² The apostle Paul, a close imitator of Christ, who imitated and exemplified his Father Jehovah in a perfect way, counseled us: “Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good

and acceptable and perfect will of God.”—Rom. 12:1, 2.

³ We enjoy association with one having the Godlike quality of reasonableness. Such a person is fair-minded, right-thinking, approachable, so peaceable to be around. But more important than this, reasonableness is essential to please God, who is always reasonable. He extends the invitation to men to use their reasoning power through the apostle, who says: “I entreat you.” In chapter 12 of the Bible book of Romans we are given a full description of what serving with our power of reason means. We find that wisdom, balance, understanding and good sense can be gained by right reasoning. A reasonable person will not think more of himself than is necessary, but will be sound in mind. Verse three tells us: “For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith.”

1, 2. (a) What transformation can result if a person uses his reasoning faculty? (b) How is this emphasized by the apostle Paul?

3. How is having the quality of reasonableness pleasant and essential? Why?

⁴ In reasoning we relate principles to facts or problems in a deductive way to clarify specific details, or we compare facts with one another in an inductive way to reveal or clarify general principles. But is pure reasoning enough? No. Many thinkers and philosophers are confused and do not know the way of peace. Reasoning must be guided by the Scriptures, not by human standards or by philosophy. We are told to get the mind of Jehovah, to prove what is the good and acceptable and perfect will of God. This requires study of God's Word. We must have spiritual guidance: "But a physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know them, because they are examined spiritually." (1 Cor. 2:14) We must also meditate. This does not mean to daydream on fanciful ideas of our own. No, our meditation has to be definitely guided by God. Our reasoning must be based directly on the Scriptures. Such meditation can be done even during periods of relaxation. Said the psalmist: "I shall certainly meditate on all your activity, and with your dealings I will concern myself." (Ps. 77:12) Certainly the best meditation for us is on God's dealings. In this way we can compare our life's activity with the Bible standard and apply the spiritual words of Jehovah to spiritual matters affecting our lives. Then, when a difficult decision is to be made, we will be able to recall and to follow Jehovah's excellent judicial decisions in such matters. By this kind of reasoning we can be sure our course will be guided by right principles.

STUDY AND MEDITATION ESSENTIAL

⁵ As an example of meditation, we can think on the apostle's words in Romans, chapter 11, in order to understand better

what really is the reasonable service that Paul speaks of in Romans 12:1. In chapter 11 he portrays the wonderful opportunity that was offered to Israel of filling all the places in the heavenly Kingdom organization under Christ. He shows how and why they failed, but how Jehovah's undeserved kindness and unsearchable wisdom provided a way to give people of the outside nations the opportunity to complete the filling up of this glorious governmental body. Then he appeals to Christians to consider not only God's justice in condemning disobedience, but also his wondrous love, wisdom and power in making provisions for both Jews and Gentiles who want to serve him. He says that as a consequence of reasoning on this they should present their bodies as a living sacrifice, with all their reasoning power. It is really the only reasonable thing to do.

⁶ Reasoning is also involved in preparing properly for meetings where the Bible is studied. For example, you may be studying *The Watchtower* in preparation for the weekly study at Kingdom Hall. As you study the questions and prepare comments, reason as to how you can make your comments upbuilding to your fellow Christians. Consider the new ones present. Your comments should be clear, simple, understandable. Encourage others to reason by preparing to comment in your own words instead of merely reading the answer. As an example of meditation in study and preparation, say you are considering paragraph 21 on page 46 of the January 15, 1961, *Watchtower*. There it states in substance that one may work hard to succeed in some worldly profession, but the highest profession, the most worthy aim, is to meet Jehovah God's requirements as his minister. To enrich your understanding and your comment on this paragraph you could

4. (a) What study is most vital? Why? (b) Upon what is it most profitable to meditate? Why?
5. Give an example of meditation on a Scriptural point.

6. (a) How may reasoning be used in preparing for meetings? (b) Give an example.

bring to mind all the study, sacrifices, determination and years of work that a person spends to be successful in any profession or career in the business or political world. Then you could think of the surpassing value of the ministry as a lifetime career and the impelling necessity of devoting even more concentrated energy, zeal and attention, in fact, your very life, to it.

⁷ If you do this, as you attend the congregation meetings your reasonableness will encourage others to reason and they will get understanding. The listeners, even newcomers, will be aided, which is the purpose of the meeting, as explained by Paul: "If you are all prophesying and any unbeliever or ordinary person comes in, he is reproved by them all, he is closely examined by all; the secrets of his heart become manifest, so that he will fall upon his face and worship God, declaring: 'God is really among you.'"—1 Cor. 14:24, 25.

⁸ We can improve and enlarge our ministry by reasoning on it, by thinking, Why is it beneficial to do the work in this way or in that way? This would be done, not to criticize, but to make progress and to avoid carrying on our ministry merely through a sense of duty or determination, or in a routine way. It will help us to develop love. We are commanded to render our ministerial service with our power of reason, proving to ourselves God's will by application and experience. We are admonished to do our work whole-souled: "He that distributes, let him do it with liberality; he that presides, let him do it in real earnest; he that shows mercy, let him do it with cheerfulness."—Rom. 12:2, 8; Col. 3:23.

⁹ For instance, why do we prepare various sermons on special subjects to deliver at the homes of the people? To encourage

people to think, to reason, to fit the Scriptures to the facts of life and to help them to get the pattern of truth. We are advised: "Keep holding the pattern of healthful words . . . with the faith and love that are in connection with Christ Jesus." (2 Tim. 1:13) By our sermons on different Bible subjects, each pointing to the Kingdom as mankind's hope, people in time begin to see a pattern in what we say. Those with good hearts begin to get a full picture of the hope of the righteous new world.

¹⁰ With whom, then, must we be reasonable? Reasonableness should enter into every facet of our lives. First of all, we must be reasonable with ourselves in our ministry. This means to have a sound mind, balancing time properly among our various responsibilities, not excusing ourselves with specious, plausible-sounding reasoning. We have been given a ministry by Jehovah's undeserved kindness. The apostle counsels: "Be at this ministry." He also admonishes: "Let your love be without hypocrisy. Abhor what is wicked, cling to what is good." Are you giving less attention to your ministry than in the past? Have other things caused a cooling off on your part? Reason tells you that to cool off in love for right means to lose abhorrence for sin. This is dangerous. Be reasonable, and make the necessary adjustments to put your ministry back into first place in your life, where it belongs. Jesus was aware of the danger of false reasoning when, after he had explained what was God's will for him, Peter argued with him from the human viewpoint: "At this Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Lord; you will not have this destiny at all.' But, turning his back, he said to Peter: 'Get behind me, Satan! You are a stumbling block to me, because you

7. How will such reasoning in preparation prove beneficial at meetings?

8, 9. Show how the application of reasoning can help us to appreciate our ministry more fully and to help those to whom we preach.

10, 11. (a) With whom must we begin in applying reasonableness? (b) What danger lurks if we do not apply reasonableness to our personal ministry?

think, not God's thoughts, but those of men.' "—Rom. 12:7, 9; Matt. 16:22, 23.

¹¹ In being reasonable with ourselves we will employ reasonableness as to entertainment, reading, thinking, association, secular work, home and family. Our ministry is our full-time occupation, our career. The Christian is commanded: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31.

REASONABLENESS WITH THOSE OF LIKE FAITH

¹² The next step is to be reasonable with our brothers, those of like faith. If we are reasonable, we will be calm, kind, considerate, not arbitrary, not inflexible. One of Jehovah's witnesses will not say to another when giving instructions or counsel: "That's absolutely the way it has to be done." Rather, he will follow the apostolic advice: "In brotherly love have tender affection for one another. In showing honor to one another take the lead." (Rom. 12:10) We should not feel that because someone is dedicated to God we have authority to be demanding with him. Think of the example set by the apostle Paul. With all his apostolic authority he could have *commanded*, but when writing to the congregation at Corinth about some of their shortcomings, he said: "Now I myself, Paul, entreat you by the mildness and kindness of the Christ." So the rule is: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—2 Cor. 10:1; Gal. 6:10.

¹³ We want to help one another. We cannot help by trying to fit others into our circumstances or by expecting them to do the same as we, but we may by reasoning

help a person to make the most of his opportunities. "For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding."—2 Cor. 10:12.

¹⁴ For example, a Christian woman may have a husband who is unfavorable toward the truth. She feels her responsibility toward him as a wife and feels she should spend some time with him on weekends when he is at home. Thus she may miss the arrangements for house-to-house preaching on Sunday morning, although she engages in midweek ministerial activity with the group that meets at the weekly Bible study conducted in her locality. Would it not be arbitrary and unreasonable to reprove or criticize her because she did not arrange her schedule to coincide with the schedule of others in the congregation whose circumstances are different?

¹⁵ A congregation overseer might reason with a member of the congregation, however, to help the individual see how he can make the most of his opportunities. He may observe one of his Christian brothers with a family who is not taking the proper lead or helping his children as he should. The overseer could reasonably approach him in a kind manner, saying something to this effect: "It is encouraging and comforting, isn't it, to know that we are all full-time ministers of God, even though some may have family responsibilities that prevent them from devoting all their time to actual preaching and teaching? However, as a father you have the special privilege of spending some of your dedicated time helping your children, as commanded at Ephesians 6:4: 'And you, fathers, do not be irritating your children, but go on

12. How can we be reasonable in giving instructions or counsel?

13, 14. How will reasonableness help us avoid a mistake? Give an example.

15. Give an example of kind reasoning with a brother to help him make the most of his opportunities.

bringing them up in the discipline and authoritative advice of Jehovah.' It requires effort to take full advantage of such opportunities. Paul knew this, for he counseled Timothy: 'For this very cause I remind you to stir up like a fire the gift of God which is in you.' (2 Tim. 1:6) There are times when we have to take some action to stir ourselves up just as one stirs up a fire with a poker. In order that we may do this in an orderly and effective way, we are given the rule at 1 Corinthians 14:40: 'Let all things take place decently and by arrangement.' It would be good, therefore, to make a schedule of your time so that you can give your children this life-giving attention. I have noticed that you love them very much. God also loves them and counts them sacred to him, so in giving them attention in study and aiding them in the field service of preaching the good news you can be assured of God's help and of happy results, as Paul said: 'I planted, Apollos watered, but God kept making it grow.' (1 Cor. 3:6) You will be blessed in seeing them grow up as integrity-keeping ministers of God." After discussing these scriptures the overseer could offer the brother help in arranging a schedule, extending personal assistance in any way possible.

REASONABLENESS PUTS IMPORTANT MATTERS FIRST

¹⁶ Getting the preaching done is the important thing. Reasonableness will enable us to appreciate those doing the preaching work, and their faith and efforts in doing so. It takes faith to have any part in the proclamation of the good news. Each witness of Jehovah spending a little or much time in preaching has a measure of faith. The Bible says: "Think so as to have a sound mind, each one as God has distrib-

uted to him a measure of faith." (Rom. 12:3) If one by faith is successful in his work, do not try to make him do things a certain way. Perhaps one is newly engaging in preaching from house to house; another may be well along in years of experience. Both may have difficulty in locating Bible texts quickly. In working with these ministers the instructor should not criticize them for not using every text in the sermon being currently presented. In fact, an individual may find that he seems to be able to handle a certain sermon better, explaining certain scriptures with more success. Surely he should not be discouraged or forced to use some other sermon he has difficulty with. Rather, reasonableness will make your counsel, if you are the teacher, encouraging and upbuilding. Give the person help. If you can help the individual to learn and use other sermons, this, of course, is to be desired and will promote progress in his ministry. Thus you are following the Bible's counsel: "Make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ." (Phil. 1:10) We are told that it is important to prove to ourselves the good and acceptable and perfect will of God. God counts it important that we keep separate from the world, maintain integrity and preach and teach the good news. If we aid one another to do these things, we will do well.

¹⁷ On the other hand, each one should be reasonable in conforming to instructions in doing the work, serving in harmony with God's ministers all over the world. He may need to make a change in his preaching methods. He may find he is not really teaching effectively. He may be directing attention to himself rather than to the truth or to the congregation, showing individuals the need of associating with oth-

16. In helping and counseling others, how can we keep our eye on the important things? Illustrate.

17. Although we should not be demanding with others, what should we strive to do, nevertheless?

ers of like faith. He must think of the example he is setting for others. Reasonableness will help him to see that the things we are instructed to do now are in preparation for the future and will stand us in good stead later on as new conditions and responsibilities face us.

¹⁸ An especially vital time to reason is when a question or controversy arises. In such circumstances one should display reasonableness and mildness. Perhaps you have made an error. It is reasonable and conducive to peace and to your own well-being to be ready to listen, to change your view or course of action when proof is shown. Lowliness and humility of heart will induce you to be ready to reason rather than to be stubborn or opinionated. If you are reasonable you will not become angry or discouraged, worrying that you might "lose face" when corrected. You will give regard to the Bible advice: "I tell everyone there among you not to think more of himself than it is necessary to think . . . Be minded the same way toward others as to yourselves; do not be minding lofty things, but be led along with the lowly things. Do not become discreet in your own eyes." Reasonableness will make you thankful there is someone to correct you before your error grows to bigger proportions.—Rom. 12:3, 16.

¹⁹ Perhaps the position is reversed and you are correcting another person. Then reasonableness will keep you mindful of the wise admonition: "'Do not go beyond the things that are written,' in order that you may not be puffed up individually in favor of the one against the other. For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive

it?" (1 Cor. 4:6, 7) You will give the correction in love and mildness, 'keeping an eye on yourself, for fear you also may be tempted.'—Gal. 6:1; Titus 3:2.

REASONABLENESS TOWARD THOSE

NOT OF LIKE FAITH

²⁰ Are there yet others toward whom we must show reasonableness? Yes. The Scriptural admonition is: "Let your reasonableness become known to all men." (Phil. 4:5) In the house-to-house ministry, in calling back on interested persons, in conducting Bible studies, as one teaches he must reason with great patience, being able to put himself in the other person's place. He can then help the individual because he knows why certain points are hard for the person to grasp. He will recognize good-will persons whom he is teaching as the Lord's flock, which Jesus described as "skinned and thrown about like sheep without a shepherd." He will realize that such individuals have been confused by false teachings and by lack of knowledge of God's Word. He will exercise love and hospitality, displaying empathy, fellow feeling, as described by Paul: "Follow the course of hospitality. Rejoice with people who rejoice; weep with people who weep."—Matt. 9:36; Rom. 12:13, 15.

²¹ Anyone teaching with reasonableness provides a basis for others to become reasonable toward God's Word, for he fits the Bible's description of a true minister: "A slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from

18. How will the reasonable person react when he is corrected in an error?

19. What will the reasonable person keep in mind when correcting another?

20. How will reasonableness make us more helpful ministers to those we are trying to teach?

21. What does teaching with reasonableness do for the one taught?

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.

²² Sometimes the greatest test of our reasonableness is when members of our own family are not believers. In such case, no less love and kind consideration should be given to these close to us by fleshly ties and beloved to us, but in some respects even more consideration and certainly more reasonableness is required. Time must be taken with them. A serious responsibility toward them rests on us. This means that reasonableness must be exercised in arranging a balanced schedule of time and responsibilities in order to give attention to the spiritual welfare of our family as well as to our public ministry.

²³ Perhaps the richest rewards of exhibiting reasonableness will be found when we are suffering adverse conditions, opposition and persecution, or when preaching in lands where there is official disfavor toward our ministerial work of teaching the good news of the Kingdom. If reasonable, the minister will understand why persecutions come. He will have the positive, optimistic viewpoint. He will realize that such things are to be expected by the Christian. It is in fulfillment of prophecy. It is often due to misinformation on the part of the persecutors. Thus reasonably viewing matters and realizing that these are misled, he will not be vengeful or vindictive toward his persecutors. He will remember that it is the Devil who really blinds people to the light of the good news. The warfare of the Christian, therefore, is not against men and his weapons are not those of men: vindictiveness, harshness, reviling and carnal weapons. (2 Cor. 4:4; 10:4, 5; Eph. 6: 11, 12) The Christian will reason on the Scripturally advised course of action de-

scribed at Romans 12:14, 17, 19-21: "Keep on blessing those who persecute; be blessing and do not be cursing. Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good."

²⁴ Do not let evil make you quarrelsome, sour and disgusted. Rather, conquer the evil with good, even when it may be in your power to return evil. Elisha the prophet set an example of this when a band of Syrians had come to take him captive and in protection of him Jehovah had smitten them with temporary blindness. The king of Israel wanted to kill these Syrians on the spot, but Elisha corrected him, saying: "You must not strike them down. Are those whom you have taken captive with your sword and with your bow the ones that you are striking down? Set bread and water before them that they may eat and drink and go to their lord." This accomplished more than returning evil would have done, for the record adds: "And not once did the marauding bands of the Syrians come again into the land of Israel."—2 Ki. 6:14-23.

²⁵ Sometimes, rather than a kind, inquiring question asked by a person of good will, it may be a harsh demand that will confront you from one in an official position. The apostle Peter says that in such cases you should be "always ready to make a defense before everyone that demands of you a reason for the hope in you, but

22. To what extent should reasonableness be exercised toward family members who are not believers?

23. What attitude should Christians have when persecuted and opposed, and what counsel should they follow?

24. How can we conquer evil with good?

25. What can we do now to be able to follow fully Peter's advice at 1 Peter 3:15, and with what hope?

doing so together with a mild temper and deep respect." (1 Pet. 3:15) It is in harmony with sound reasoning to prepare in advance for such things by study of God's Word NOW and by activity in his service in harmony therewith. This is the reasonable time to act. The Bible shows that Satan the Devil will make his final attack on God's people in the near future. Reasonableness convinces us that we cannot enjoy the things of this world to the full now. It is a time of warfare for Christians.

The scene of this world is changing. We have the glorious New World hope ahead. In view of this and its nearness, the words of the apostle apply more than ever: "Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer."—Rom. 12:12; 1 Cor. 7:29-31.

²⁶ Reasonableness, therefore, will bring peace, not only to oneself, but more importantly, to the Christian congregation. Our actions affect the congregation because of the close relationship described at Romans 12:4, 5: "For just as we have in one body many members, but the members do not all have the same function, so we, although many, are one body in union with Christ, but members belonging individually to one another." Reasonableness helps the congregation to maintain the perfect peace and unity described at 1 Corin-

thians 1:10: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."—1 Cor. 12:26.

²⁷ Reasonableness results in peace of mind, peace with God, peace with our neighbors, peace in our ministry and peace with those not Christian believers, as far as it depends upon us; as the Bible commands: "If possible, as far as it depends upon you, be peaceable with all men."—Rom. 12:18.

²⁸ Jehovah God is the One whom Christians are trying to please. At Proverbs 16:7 the principle is stated: "When Jehovah takes pleasure in the ways of a man he causes even his enemies themselves to be at peace with him." By following Jehovah's way with our power of reason we will conquer evil. What could we then have but good? Reasonableness is a part of the wisdom from above. Directed by God's Word, it will lead us into the happy condition that Paul desired for Christians when he said: "Finally, brothers, continue to rejoice, to be restored, to be comforted, to think in agreement, to live peaceably; and the God of love and of peace will be with you."—2 Cor. 13:11; Jas. 3:17.

26. How will reasonableness on a Christian's part have the effect of bringing peace to the congregation?

27. In what ways does reasonableness bring peace?

28. Whom are Christians trying to please, and with what prospects in view?

ARTICLES IN THE NEXT ISSUE

- Make Friends for Yourself.
- Proving Ourselves God's Friends.
- Good News for All Mankind.
- Why the Name "Jehovah's Witnesses"?
- Love for Truth.



THE THOUGHT BEHIND THE PROVERB

WHEN the Bible proverbs were written human nature was basically the same as we find it today. The wise man observed much that was good and much that was bad. All of it was worthy of note and comment. This served to commend the good, condemn the bad and point out the correct road to the doubting person uncertain of the course of practical wisdom. When the basis for a proverb is clearly understood, its lesson is more effective. Are you aware of the thought behind the following proverbs?

PROVERBS 4: 18, 19

"The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established. The way of the wicked ones is like the gloom; they have not known at what they keep stumbling."

Picture an early-morning traveler in Palestine as the sun rises in the east. When the sun first tinges the sky, objects are seen in broad outline. Gradually, under the ever-increasing illumination, everything is seen in clear detail. When the sun stands directly overhead at noon, there is no shadow ahead on the road. So is the path of God's servants who, through constant attention to his Word, steadily increase in knowledge, wisdom and understanding of his purposes. Hazy or erroneous viewpoints, little understood doctrine and prophecies are gradually cleared up under the ever-increasing light from God's Word, and the way to go is very clear. The wicked, on the other hand, are like the man who stumbles on in the dark at night. Having no understanding of Jehovah's Word and purposes and not willing to accept and conform to revealed truths, the wicked

stumble on in their ignorance and error, which, ironically, they are too blind to recognize or admit.

PROVERBS 14: 1

"The truly wise woman has built up her house, but the foolish one tears it down with her own hands."

The proverb shows the influence for good or for bad that a wife can exert in the family circle. A devout, industrious and prudent wife by wise management of her household promotes the prosperity of the family. She increases the furniture, food and clothing and plays a vital role in the religious education of the children. The opposite is true of the foolish, irreverent and thrifless wife. Though her husband be industrious and frugal, his household will not prosper, because she squanders both money and time. Not only is her furniture dilapidated, the children ill-clothed and ill-fed, but their spiritual education is sadly neglected. She has in effect torn the house down on top of them! The young man seeking a wife must choose wisely if he hopes to build a happy home.

PROVERBS 15: 19

"The way of the lazy one is like a brier hedge, but the path of the upright ones is a way cast up."

No matter what a lazy person undertakes he imagines that no end of difficulties are hindering him. If he goes on a journey, he thinks the road is thick with thorns and briers through which he cannot make his way or, at best, he does so painfully. Many of the difficulties are either the product of his own imagination or neglect of duty. The industrious, God-fearing man enjoys his work. He does not imagine all kinds of

obstacles that would serve as an excuse for not laboring. By giving attention to his work he avoids many thorny stumbling blocks and complaints that would otherwise confront him. His journey of life is along a smooth road that has been built up and that is free from stones. He makes good progress and rejoices.

PROVERBS 21: 31

"The horse is something prepared for the day of battle, but salvation belongs to Jehovah."

The Israelites had no war horses before Solomon's time. Among the ancient peoples of Asia, oxen pulled the plow and cart, the camel and the ass carried burdens, mules and asses were used for riding, and the horse was employed only for war. Before Israel's entry into the Promised Land, Jehovah commanded that their future king "should not increase horses for himself, nor make the people go back to Egypt in order to increase horses." (Deut. 17:16) God would be the protection of his people; war horses would not be necessary. It made no difference how mighty the army that came against them, Jehovah would provide salvation for his obedient people. Boasting of Assyria's military power, Rabshakeh, who headed Sennacherib's forces, offered to give over two thousand horses if the Jews could put riders on them. They had the horses for battle, but Jehovah gave the salvation to his worshipers.—Isa. 36:8; 37:36-38.

PROVERBS 27: 21

"The refining pot is for silver, and the furnace is for gold; and an individual is according to his praise."

The heat of the melting pot and furnace will test the quality of silver and gold, bringing scummy dross to the surface. So will praise show the quality of a man's heart. Wise men do not seek praise nor are they

puffed up by it. Vain men seek it and weak men are inflated by it. If one can bear praise without injury, remembering that anything and everything he has is actually from God, that one is sterling in the eyes of Jehovah.

PROVERBS 28: 3

"An able-bodied man that is of little means and that is defrauding the lowly ones is as a rain that washes away so that there is no food."

A threat to residents of Palestine is the cloudburst. These sweeping rainstorms have been known to descend on summer threshing floors and sweep them bare of all precious seed, drowning cattle and taking away flocks. Even homes have been washed away. So is the oppression of the poor man who comes into power and uses his office to grab all he can from the lowly ones. He stoops to petty extortion that would not occur to a wealthy ruler. In this manner a greedy ruler or a ruler in debt could sweep away everything upon which the poor depended for their livelihood. One in authority should be free of debt, lest he be tempted to use his office for harm instead of good.

PROVERBS 30: 17

"The eye that holds a father in derision and that despises obedience to a mother—the ravens of the torrent valley will pick it out and the sons of the eagle will eat it up."

The ravines of the torrent streams of Syria are frequented by ravens that have the reputation for attacking the eyes of living or dead animals. The raven in particular lives on dead carcasses lying in the field. Those who disrespect their parents or their heavenly Father and his mother-like organization will die a disgraceful death, unworthy of decent burial.—Rev. 19:17-21.

Letting Your Light Shine to Fellow Employees

JESUS CHRIST showed that true Christians as a group are "the light of the world." As such they individually do what Jesus said they should: "Let your light shine before men." (Matt. 5:14, 16) Many are the opportunities for doing this, yes, even among one's fellow employees. At the Vancouver United Worshipers District Assembly in 1961 one of Jehovah's witnesses related the following experience:

● "Some time ago I was working in a tool and die shop along with some 1,200 others. I was looking for opportunity to witness. During lunch period I overheard the conversation between two men who were discussing religion, especially the pros and cons of a certain religion. They were puzzled as to whether they should accept its main teaching. I asked if I might join them in the discussion. They agreed. Looking for an illustration to put my point across, I noticed the precision instruments for making accurate measurements on the table and asked, 'Why don't you measure this religion for accuracy, and see if it is genuine?' 'Measure it with what?' was their answer. 'With the Bible. It is a measuring rod, just as those instruments are that you see before you.' One of the men had a strong desire for God's truth and wanted to measure religion by the Bible. He began to attend all meetings, went in the field ministry regularly and witnessed to his family. The family is now an active part of Jehovah's organization, and he is an appointed servant in it."

● One's conduct is also part of the Christian's light-bearing work. A certain man living in New York city had not heard of Jehovah's witnesses; then he moved to Texas, where he worked with a group of carpenters who were all Jehovah's witnesses. He was much impressed by their good conduct. Since he was concerned about learning to be a builder, one of the Witnesses asked him: "Why don't you learn to live forever, so you can build forever." He liked the witness he received concerning God's kingdom and the hope for everlasting life, and he went home and related it all to his wife. In time a home Bible study was started with this man and his wife. Both of them were baptized at the recent Houston United Worshipers District Assembly.

● At the Copenhagen district assembly one of Jehovah's witnesses related how she learned God's truth at her place of work: "We

were some girls of the same age who would often talk about the problems and politics of the world. At that time I believed that the UN was the world's only sure hope for peace. But one of the girls told me that she was looking forward to a completely new world of God's making, a world where people would live in peace forever. It sounded strange to me; nevertheless, I considered the things she told me. From time to time I asked her questions about her hope, to which she gave me logical and plain answers. One day this Witness handed me the booklet *Basis for Belief in a New World*, encouraging me to study it. I did. After that, a home Bible study was started with me; and today at this assembly I was baptized."

● At the Paris assembly the conventioners also learned of the good results of letting one's light shine to fellow employees:

"In 1959 I was a waiter in a café. One day a friend of mine was asked to replace a colleague in the establishment where I worked. This man whom I had known very well began to speak to me about God and his purpose to establish a new world. This upset me, because never had I known this friend to speak of such things. Later this friend, along with his wife, came to my home and we discussed Christendom's religious doctrines. I accepted a book, a Bible-study aid. Later this friend returned again, this time with another waiter who was also a Witness. We had a discussion about the importance of considering the Bible in a systematic way.

"Later a series of unforeseen circumstances brought my friend regularly to work beside me as a waiter. We often discussed God's truth, and what surprised me particularly was the way he would hurry to finish his work so he could attend meetings or go out in the preaching work. This greatly impressed me, as in the past he had been mainly interested in pleasure. Then a religious sect announced the end of the world for July 14, 1960. Being perplexed, I sought out my Witness friend. He satisfied me with explanations from the Bible, and I felt a keen desire to learn more. I attended a public talk and agreed to have a home Bible study. My interest grew rapidly, and my family and I attended meetings. Taking advantage of this marvelous national assembly, my wife and I symbolized our dedication to God by water baptism."

Why Is It Missing from the

NEW WORLD TRANSLATION?

"WHY are certain words, phrases and even whole sentences that appear in the *Authorized* or *King James Version* missing from the *New World Translation of the Holy Scriptures*?" That is a question not a few Bible lovers have put to the publishers of the *New World Translation*. A question, let it be noted, that has sole reference to the so-called "New Testament" or Christian Greek Scripture part of the Bible.

Typical are the following examples taken from the *King James Version* in which the italicized words do not appear in the *New World Translation*: "Who-soever is angry with his brother *without a cause* shall be in danger of the judgment." "No man hath ascended up to heaven, but . . . the Son of man *which is in heaven*." "Charity . . . is not *easily provoked*." "*Howbeit this kind goeth not out but by prayer and fasting*."—Matt. 5:22; John 3:13; 1 Cor. 13:4, 5; Matt. 17:21, AV.

Why are such expressions missing from the *New World Translation*? In brief, it is because they appeared in the "Received Text" upon which the *King James Version* is based, but not in the Westcott and Hort text upon which the *New World Translation* is based; both of which texts, incidentally, are

in the original Greek. The questions naturally follow: What is the origin of the Received Text? Why has it been replaced by the Westcott and Hort

text? And why is it that omissions rather than additions appear to distinguish the later from the earlier text? These answers will prove not only of interest but also strengthening to our faith, for they will reveal what conscientious, thoroughgoing skill and labor were involved in the preparation of the text used as a basis for the *New World Translation*.

As students of the Bible well know, the original writings of the Bible books have long been lost. Apparently these disappeared not long after their being written and circulated, for none of the early church overseers of the second or the third century mention having seen any of them. What we have today are at best only copies of copies of the original autographs. As time went on the very language in which these were written, Greek, became a dead one as far as Roman Catholic-dominated Western Europe was concerned. However, with the fall of Constantinople to the Turks A.D. 1453, many Greek scholars and their manuscripts were scattered abroad, resulting in a revival of Greek in the Western citadels of learning.

Some fifty years after this, or early in the sixteenth century, Ximenes, archbishop of Toledo, Spain, a man of unusual ability and integrity, invited leading scholars of his country to his university at Alcalá to produce a multiple-language Bi-



ble—for the educated, not for the common people. The result was the Polyglot, named Complutensian after the Latin equivalent of Alcalá. It was a Bible of six large volumes, beautifully bound, containing the Hebrew Scriptures in four languages and the Christian Greek Scriptures in two. For the Christian Greek Scriptures these scholars had but few manuscripts at their disposal, and those of late origin, even though they were supposed to have access to the Vatican library. This Bible was completed in 1514 but was not approved by the pope until 1520 and was first released to the public in 1522.

THE "RECEIVED TEXT"

One who learned of the completion of this Bible and of its awaiting the approval of the pope was Froben, a printer in Basel, Switzerland. Seeing an opportunity for making profits, he at once sent word to Erasmus, who was the leading European scholar of the day and whose works he published in Latin, begging him to rush through a Greek "New Testament." This Erasmus obligingly did in six months. In fact, Erasmus was in such haste he rushed the manuscript containing the Gospels to the printer without first editing it, making such changes as he felt necessary on the proof sheets. Because of this great haste the work also contained many typographical errors, Erasmus himself admitting in its preface that it was "rushed through rather than edited." The first edition appeared in 1516, and corrected and slightly improved editions appeared in 1519, 1522, 1527 and 1535.

These editions, we are told, proved to be a brilliant success, a literary sensation. They were low in cost, and the first two editions totaled 3,300 copies, as compared with 600 copies of the large and costly six-volume Polyglot Bible. In the preface of his editions Erasmus also stated: "I ve-

hemently dissent from those who would not have private persons read the Holy Scriptures, nor have them translated into the vulgar tongues." He may have "vehemently dissented," but still Erasmus left it up to others to incur the displeasure of his church by translating the Bible as well as his own works into the vulgar tongue.

Luther used Erasmus' 1519 edition for his German translation, and Tyndale the 1522 edition for his English translation. The editions of Erasmus also were the basis for further Greek editions by others, such as the four published by one Stephanus (Stephens). According to most historians, the third of these, published by Stephanus, in 1550, became the Received Text of Britain and the basis of the *King James Version*. However, others hold, and with apparently stronger evidence, that one of Beza's editions, that of 1589, became the English Received Text.

The editions of Theodore Beza were the next to appear and were obviously based on an Erasmian text. They did not even vary as much as might be expected from those of Erasmus, seeing that Beza was a Protestant Bible scholar and possessor of two important Greek Scripture manuscripts of the sixth century, the D and D₂, the first of which contains the Gospels and Acts and the second the Pauline letters. Next followed the Dutch Elzevir editions, which were practically the same as those of the Erasmian-influenced Beza text. In the second of the seven of these, published in 1633, appeared the statement (in Latin): "You therefore now have the text accepted by everybody." This edition became the *Textus Receptus* or the Received Text on the Continent. It appears that this victory was in no small way due to the beauty and convenient size of the Elzevir editions.

Except for like practical consideration the editions of Erasmus had little to recommend them, for he had access to but

five (some say eight) Greek manuscripts of comparatively late origin, and none of these were of the complete Christian Scriptures. Rather, these consisted of one or more sections into which the Greek Scriptures were generally divided: (1) the Gospels; (2) Acts and the general letters (James through Jude); (3) the letters of Paul; (4) Revelation. In fact, of the some 4,000 Greek Scripture manuscripts only about fifty are complete.

Thus Erasmus had only one copy of Revelation. It being incomplete, he simply retranslated the missing verses from the Latin *Vulgate* back into Greek. He even repeatedly brought his Greek text in line with the Latin *Vulgate*, this accounting for the fact that there are some twenty readings in his Greek text not found in any Greek manuscript. And after leaving out 1 John 5:7 from his first two editions he inserted this spurious text upon dubious authority, apparently as a matter of policy, being pressured to do so by Stunica, the editor of the Complutensian Polyglot Bible.

DETHRONING THE RECEIVED TEXT

For some two hundred years Greek Bible scholars were in bondage to the Erasmus-oriented Received Text. As they became acquainted with older and more accurate manuscripts and noticed the flaws in the Received Text, rather than to change that text they would publish their findings in introductions, margins and footnotes of their editions. As late as 1734, J. A. Bengel of Tübingen, Germany, apologized for again printing the Received Text, doing so only "because he could not publish a text of his own. Neither the publisher nor the public would have stood for it," he complained.

The first one to incorporate his findings in the text itself was the scholar Griesbach. His chief edition appeared in two volumes, the first in 1796 and the second in 1806.

Still Griesbach did not fully break away from the Received Text. The first one fully to get out from under its influence was Lachmann, professor of ancient classical languages at Berlin University. In 1831 he published his edition of the Christian Greek Scriptures without any regard to the Received Text. As one authority expressed it: Lachmann "was the first to found a text wholly on ancient evidence; and . . . did much toward breaking down the superstitious reverence for the *textus receptus*."

Following Lachmann came Constantine Tischendorf, best known for his discovery of the famed Sinaitic Manuscript, the only Greek uncial (large type) manuscript containing the complete Christian Greek Scriptures. Tischendorf did more than any other scholar to edit and make available the evidence contained in leading as well as lesser uncial manuscripts. During the time Tischendorf was making his valuable contributions to the science of textual criticism in Germany, one Tregelles in England made other valuable contributions. Among other things, he was able to demonstrate his theory of "Comparative Criticism," that the age of a text may not necessarily be that of its manuscript, since it may be a faithful copy of an earlier text. His text was used by J. B. Rotherham for the Christian Greek Scriptures of his version. The fact that Tischendorf and Tregelles were stout champions of the divine inspiration of the Scriptures doubtless had much to do with the fruitfulness of their labors.

THE WESTCOTT AND HORT TEXT

The same was also true of their immediate successors, the two English scholars B. F. Westcott and F. J. Hort, upon whose text the *New World Translation of the Christian Greek Scriptures* is based. They began their work in 1853 and completed it

in 1881, working for twenty-eight years independently of each other, yet regularly comparing notes. As one scholar expressed it, they "gathered up in themselves all that was most valuable in the work of their predecessors." They took every conceivable factor into consideration in endeavoring to solve the difficulties that conflicting texts presented, and when two readings had equal weight they indicated that in their text. They stressed that "knowledge of documents should precede final judgment upon readings" and that "all trustworthy restoration of corrupted texts is founded on the study of their history." They followed Griesbach in dividing manuscripts into families, stressing the importance of manuscript genealogy. They also gave due weight to internal evidence, "intrinsic probability" and "transcriptional probability," that is, what the original writer most likely wrote and wherein a copyist may most likely have made a mistake.

They leaned heavily on the "neutral" family of texts, which included the famed fourth-century vellum Vatican and Sinaitic manuscripts. They considered it quite conclusive when these two manuscripts agreed, especially when supported by other ancient uncial manuscripts. However, they were not blindly bound to the Vatican manuscript as some have claimed, for by weighing all the factors they time and again concluded that certain minor interpolations had crept into the neutral text that were not found in the group more given to interpolations and paraphrasing, such as the Western family of manuscripts. Thus Goodspeed shows that Westcott and Hort departed from the Vatican manuscript seven hundred times in the Gospels alone.

The text of Westcott and Hort was acclaimed by critics world-wide and, although produced eighty years ago, is still the standard. Well has it been termed "epoch-making in the literal sense of the word,"

and "the most important contribution to the scientific criticism of the New Testament text which has yet been made," excelling all others "in regard to method and extraordinary accuracy." Of it Goodspeed, in his preface to *An American Translation*, states: "I have closely followed the Greek text of Westcott and Hort, now generally accepted. Every scholar knows its superiority to the late and faulty texts from which the early English translations from Tyndale to the AV were made."

In view of the foregoing it can clearly be seen why the New World Bible Translation Committee chose to use the Westcott and Hort text rather than any Received Text of two to three centuries before. There remains but the question, Why is it that omissions rather than additions appear to distinguish the later text from the earlier one?

Because, contrary to what might generally be expected, copyists were prone to add, to elaborate and to paraphrase, rather than to leave out things. Thus we find that the most dependable text is at once the most severe, the most condensed. Of the various places in which the Received Text differs from the Vatican manuscript, 2,877 are instances of additions. Of course, if one is first acquainted with the Received Text, these would appear as omissions.

In conclusion, let it be noted that Jehovah God could have performed a continuous miracle, either by preserving the original autographs or by keeping their copies free from transcribers' errors, but he did not choose to do so. Rather, he saw fit to guide matters by his providence in such a way that with comparatively few exceptions these errors are inconsequential, consisting mostly of errors in spelling, transposition of words or the use of synonyms.

Truly the foregoing facts serve to strengthen our faith in the authenticity

and general integrity of the Christian Greek Scriptures. They indeed have, to quote Professor Kenyon, "come down to us substantially as they were written." And

all this is especially true of the Westcott and Hort text upon which the *New World Translation* of the Christian Greek Scriptures is based.

From Behind the Iron Curtain

TWO years ago I was arrested because I was a witness of Jehovah. At two o'clock at night I was taken to prison and put into a cell. There was already a man in the cell when I entered, and he grumbled: "Not even at night can I have my rest; one man goes, another man comes and tomorrow I have to appear before court." I apologized and said that the disturbance was not my fault and then I asked why he was there. He replied that he was a building contractor; the fact that a building could not be finished in time was construed by the government as sabotage, and so he was sent to prison. He said he was in favor of justice and did not want to have anything to do with politics, and that is why he had been brought to prison. He then asked me what crime I had committed, to which I replied that I was a witness of Jehovah and told the people the truth. I suggested that we continue the conversation another time.

The next day this builder was condemned to several years' imprisonment. Now I could instruct him in the truth every day, because he wanted to know who Jehovah's witnesses are and what they believe, and his interest increased from day to day. After three weeks we did not start a meal before having prayed together, and sometimes he would even say the prayer himself. Somewhat later he asked if he could address me as brother, to which I readily agreed. He said: "One day you will leave the prison and I shall remain here and I would like to serve my time as a witness of Jehovah." I continued to teach him, and when we got to the subject of dedication, he expressed the desire to be baptized. But I objected to this, because it seemed too soon to me. He insisted though and said: "Brother, you are not taking dedication seriously enough"; which embarrassed me somewhat. I told him that we would continue to study and leave the matter to Jehovah. Here in

prison the immersion could not take place and so he would have to wait anyhow. He agreed, and we prayed together every evening.

One evening the jailer came, opened the door of our cell and told us to follow him. At first we expected something bad, but we were wrong. He led us to a door, opened it, told us to step inside and said: "Stay in here until I fetch you again, and don't make a noise." He locked the door and there we stood, looking at each other without saying a word; we were in a bathroom! There were two bathtubs filled with water. My prison mate, pointing with his finger at one of the bathtubs, said just one word: "Here." I felt like Philip in the presence of the Ethiopian. I told him it was not easy to be one of Jehovah's witnesses; one has to meet many obligations and one has to bury one's past way of life. He answered: "This is the reason why I am here." All this came rather suddenly to me, but since he knew what immersion meant, he insisted that I baptize him. And so we prayed to Jehovah and asked his blessing and his guidance upon us, and then I immersed my prison mate in water. Afterward we shaved and put everything in order again. After a while the jailer came, opened the door and brought us back to our cell, without saying a word. We thanked Jehovah again for this wonderful opportunity and continued our study.

At the end of the study my friend said: "Now when you leave me I shall not be alone, but God will be with me." Soon after, I was released from prison. I am corresponding with him by letter and he always admonishes us to remain faithful to the truth and fulfill our vows, and to remain strong until the end. He is looking forward joyfully to the time of his release, and then he will join us in our good work.

Judaism's Rabbi-Laity Distinction

TO MAKE an arbitrary distinction between those taking the lead in the worship of God and those following is not wise. Those teaching are not in a class by themselves, different from those being taught. This is a point repeatedly made by the great Teacher, Jesus Christ. "But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Neither be called 'leaders', for your Leader is one, the Christ."—Matt. 23:8, 10; Mark 10:42-44.

◆ That this distinction and division of clergy and laity is not for the best is appreciated even by certain leaders in modern Judaism. Thus Jacob D. Schwarz, in his book *The Synagogue in Modern Jewish Life*, had the following to say on this aspect of worship in Judaism:

◆ "There was a time in the history of the synagogue when the distinction between the layman and the rabbi as we know it today did not exist. No differentiation in religious duty or responsibility was made. In Judaism, traditionally the leader was not set apart by priestly or ecclesiastical functions. His marks of distinction were two, learning and piety. Any layman with these two qualifications was acceptable to the council of the synagogue and in the performance of many rites and ceremonies as well. He was competent to pray for himself and to lead others in prayer. His participation in the synagogue and in Jewish life was direct and spontaneous."

◆ In a similar vein one of the more prominent leaders in Conservative Judaism, the late H. Szold, was quoted as saying: "The Jewish doctrine has always been, not as usually stated, that we have no priests, but that we have no laity. 'A nation of priests' we are. Paradoxical as it may seem, the greatest effect of the anti-intellectual current [in which Jews objected to learned discussions by their leaders and asked that they be more practical and deal with everyday problems] has been a division of our people into the laity and a priesthood. We are, in fact, closer to having a hierarchy than ever before in our history, not because the priests are too learned, but because the laity are too ignorant."

◆ "The good old times cannot be extolled unreservedly; many of our diseases we have inherited from them. Yet it must be conceded

that in the past the Jewish education of the people formed the substantiation upon which the learning of the rabbis rested. The people were intelligent enough to ask questions intelligently. The difference between them and their leaders was one of degree, not of kind. . . .

◆ "At present a gulf yawns between the people and the pastors they have forced their rabbis to become, and the separation exists whether the rabbis are learned or unlearned

. . . The modern Jew sells his birthright or individuality and dignity and pays a man of clay like himself to take care of his soul and act as his scapegoat. Thus a new thing is being made in Judaism. No qualification for a position bestows influence; but the ordination conferred by election to the rabbinate of a congregation—an esoteric, mysterious something, often an esoteric, mysterious nothing. Members of the congregation like to quote the opinions of their rabbis upon philosophy, literature, politics and Judaism alike. To my ears 'the Doctor says' sounds perilously like 'my father-confessor says.' If we persist in our demand for pastors we must inevitably take the retrograde step from . . . teacherhood to priesthood. The doom can be averted, I maintain, not by beginning at the top, with the training of rabbis, but by educating the people."

◆ Also decrying this trend was one S. Michael Gelber, Jewish traveling lecturer. Addressing an audience at the Theodor Herzl Institute in New York city, early in 1961, on the subject "A Layman Looks at the American Rabbi," he made a forceful plea for lessening the distinction between clergy and laity in synagogue worship by having the worshipers take an ever more active part in the service.

◆ Not only are the words of Jesus pertinent to the foregoing observations but also the words of Moses. When Joshua heard that two men of the congregation of Israel were prophesying and begged Moses to tell them to stop, how did Moses feel about their prophesying? Far from telling them to desist, he answered Joshua: "Are you feeling jealous for me? No, I wish that all of Jehovah's people were prophets!" That wish of Moses as well as the rule announced by Jesus finds fulfillment among the Christian witnesses of Jehovah, they being a society of prophets, preachers, teachers.—Num. 11:26-30.

Instruction by Attention to God's Works

TODAY man has a better understanding of the wonderful works of God's material universe than ever before. By reason of his attention to them man has been instructed in many of the basic laws and principles governing both the inconceivably immense bodies in stellar space and the infinitesimally small ones residing in the tiny atom. Man has also greatly increased his understanding of the marvels residing in his own body. Truly he has reason to exclaim: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24.

All this attention to God's works should have caused modern man to grow in appreciation of his Creator, but not so. Like Napoleon's astronomer, Laplace, more often than not modern man sneers that God is not at all necessary to his hypothesis. Rarely indeed does he manifest the understanding of Elihu when he said to Job: "Do give ear to this, O Job; stand still and show yourself attentive to the wonderful works of God."—Job 37:14.*

Those who are wise will let their instruction regarding God's wonderful works increase their appreciation of him. They see in God's wonderful works evidence, not only of his existence, but also of his basic qualities, his attributes of wisdom, power, righteousness or justice and love. And they find that implicit in this knowledge is the obligation to worship the grand Creator.—Rom. 1:20.

Not that God's wonderful works are to be viewed only in the so-called Book of Nature. Not by any means! God's wonderful works include, among other things, his inspired Word, his organization, visible and invisible, and the great work of preaching the Kingdom.

What abundant and wise instruction we can receive by giving attention to God's wonderful Word! Are we so concerned to learn to know and to do God's will that we daily give attention to this Source of instruction? Do we approach such instruction with a teachable mental attitude and a pure motive? Above everything else, it is by attention to this work of God, his Word, that we are instructed.—2 Tim. 2:15.

And then there is God's wonderful organization, visible and invisible. True, only with our

eyes of faith can we see its invisible part. (Dan. 7:9, 10, 13, 14) But we can see God's visible organization with our natural sight, though not without the aid of God's holy spirit. It consists of the remaining ones of the Christian congregation that had its beginning at Pentecost. Designated by Jesus "the faithful and discreet slave," it is the nucleus of the New World society of the Christian witnesses of Jehovah.—Matt. 24:45-47.

Do we give the attention to this wonderful work of God that it really deserves? If we would understand God's Word and serve him acceptably we must. That includes attention to its publications, such as its official journal, *The Watchtower*, the Bible-study aid "*Let Your Name Be Sanctified*," and the monthly pamphlet *Kingdom Ministry*. It also means faithfully attending the various congregational meetings and assemblies and giving attention to what is being presented from the platform at these gatherings.—Heb. 2:1; 10:23-25.

What is the purpose of our being instructed in this way? Is it solely that we might gain salvation? No, that is not the sole reason, in fact, it is not even the primary reason. Above all, we want to be instructed so that we may have a part in another one of God's wonderful works, the one he is having done at the present time, namely, preaching the good news of his kingdom. By faithfully sharing in that grand work we shall also be contributing our part toward the greatest of all of God's works, the vindication of his name.

Yes, nothing is more important than the clearing of God's name of reproach. If we fully appreciate that fact, we shall not be unduly concerned about what men think of us but shall remember that "trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected."—Prov. 29:25.

So let all Christians, especially during the month of February, be instructed by earnestly, humbly and regularly giving attention to God's wonderful works, at the same time having a part in the work he is having done at the present time, preaching the good news of his kingdom. Doing so, they will have their joy made full and share in his greatest work of all, the eventual and complete vindication of Jehovah God's name and universal sovereignty, to their own eternal salvation.

* For details see *The Watchtower*, August 15, 1961.

Questions from Readers

● Will the great crowd of "other sheep" who survive Armageddon know whether their companions of the remnant proved faithful and gained the prize of immortality or not?—F. C., United States.

Yes, it seems reasonable to conclude that just who comprise the 144,000 members of the body of Christ will be common knowledge to those of the "other sheep" living in the post-Armageddon new world. Relevant thereto is Psalm 87:5, 6, which reads: "And respecting Zion it will be said: 'Each and every one was born in her.' And the Most High himself will firmly establish her. Jehovah himself will declare, when recording the peoples: 'This is one who was born there.'"

That this should be the case is most reasonable. Certainly at the present time we know, because of the Scriptural record, that certain ones received Jehovah's approval in times of old, which information is encouraging to us. So for those of the post-Armageddon new world to know that certain ones proved faithful and received the glorious reward of immortality would likewise prove an incentive to faithfulness to them. Their faithful devotion would be recalled by those that knew them, in keeping with the principle stated at Hebrews 13:7: "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith."

● What is the meaning of the following statement, recorded at Matthew 10:23: "You will by no means complete the circuit of the cities of Israel until the Son of man arrives"?

Jesus said that in the year 31 (A.D.). This was when he was sending out his twelve apostles, in twos, to preach in all the cities of Israel. It may have been, as in the case of the seventy evangelizers whom Jesus also sent out to preach, that the apostles were sent in advance of Jesus and that Jesus would later come to the places where they had preached. (Luke 10:1) This, however, does not appear to be the thing re-

ferred to by Jesus in Matthew 10:23, namely, that he would personally, in the flesh, follow up his twelve apostles in the cities in which they had preached.

It is evident that when Jesus gave his twelve apostles these preaching instructions, he was doing so for the years that would follow his death, resurrection and ascension to heaven, never to come back again to the earth in the flesh. How is this evident? From the fact that Jesus spoke to the apostles about their being mistreated in the synagogues and being haled before governors and kings "for a witness to them and the nations." (Matt. 10:17, 18) There is no record that such things occurred during the short preaching campaign in which the apostles engaged in Israel exclusively, after which they returned to Jesus and made their reports. At the time that Jesus gave them the above instructions, he plainly told them not to go to the nations or even to the Samaritans on this preaching campaign, but only to the "lost sheep of the house of Israel."—Matt. 10:5, 6.

So it must have been because he looked ahead to their world-wide preaching among outside nations after his ascension to heaven that Jesus said to the apostles: "You will be objects of hatred by all people [not merely Israelites] on account of my name; but he that has endured to the end is the one that will be saved. When they persecute you in one city, flee to another; for truly I say to you, You will by no means complete the circuit of the cities of Israel until the Son of man arrives."—Matt. 10:22, 23.

On the occasion of saying those words, Jesus gave the apostles, for the immediate preaching campaign, a local territory assignment. It took in the territory of Israel in Palestine, namely, Judea, Galilee and Peraea, and did not include Samaria. By covering this they would "complete the circuit of the cities of Israel." So now Jesus used this temporary, limited territory assignment as an illustration of their final complete territory assignment. Before he ascended to heaven the resurrected Jesus made their territory assignment the entire world, for he said: "All authority has been given me in heaven and on the earth. Go therefore [everywhere in the earth] and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit." (Matt. 28:18, 19) This enlarged their territory assignment beyond the borders of Israel, yes, beyond the borders of so-called

Christendom and out into the so-called pagan world that does not belong to Christendom. Under Jesus' instructions, his disciples were to undertake to complete the circuit of the whole inhabited earth, preaching the good news of God's kingdom to all, to Jewish people, to professed Christian people and to all the pagan peoples.

By our consideration of Bible prophecy and modern events we discern that the Lord Jesus Christ, in company with Jehovah God, came to the spiritual temple in the spring of 1918. It was *after* that year, particularly from 1919 forward, that the remnant of Christ's anointed disciples began preaching the good news of God's kingdom as having been established in the heavens in 1914. How long after the Lord's coming to the temple must this preaching continue? Until the "Son of man arrives" for the execution of Jehovah's judgment. This will be in the "war of the great day of God the Almighty," at Armageddon. In connection with that arrival Jesus said, in Revelation 16:15: "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his shamefulness."

Accordingly, by means of his instructions to his twelve apostles Jesus was prophetically telling us today that his anointed disciples or the remnant of spiritual Israel would not com-

plete the circuit of the entire inhabited earth with the preaching of the message of God's established kingdom before the glorified heavenly King Jesus Christ would arrive as Jehovah's executional officer in the battle of Armageddon. This means that Jehovah's witnesses today, who now include hundreds of thousands of the "other sheep" or earthly companions of the spiritual remnant, will not be able to reach personally all parts of the earth with the Kingdom message before the battle of Armageddon breaks out.

We may be driven from one city to another by the persecution upon Jehovah's witnesses, yet we should keep going. Why? Because, even being driven by the scattering power of the persecution to outside locations, we shall not be able to reach all the territory directly, personally, before the war of God Almighty's great day breaks out and destroys the people of this wicked world and thus puts a finis to our work of witnessing to such worldly people.

Hence it is up to us to cover as much of the territory as possible before Armageddon. Till then we shall never run out of new territory to work or of territory in which the need for Kingdom publishers and teachers is great. Thank God for that!—Compare *The Watchtower* as of June 1, 1900, page 174; June 15, 1907, page 184, paragraph 3.

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