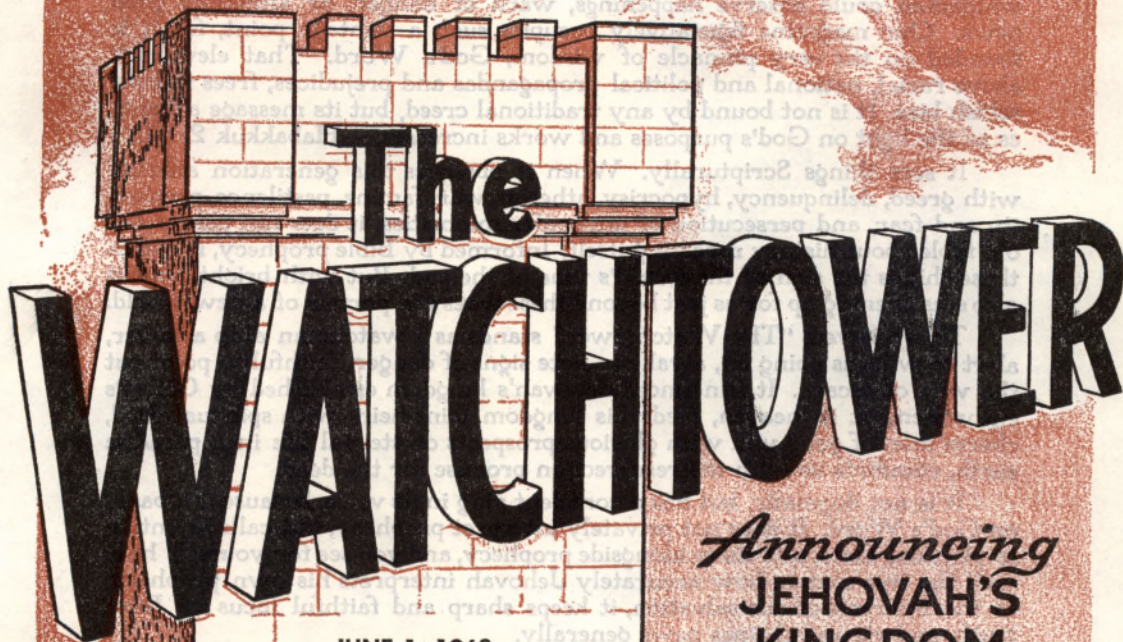




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1963
Semimonthly

**BAPTISM NECESSARY
FOR CHRISTIANS**

WILLINGLY EXPAND YOUR MINISTRY

**"EVERLASTING GOOD NEWS"
ASSEMBLY WELCOMES YOU**

**MAINTAINING INTEGRITY IN THE
FACE OF BRUTAL PERSECUTION**

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-8.

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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SELF-CONTROL *is proof of wisdom*

ANY person who is in his right mind takes satisfaction in being wise. He does not want to be a fool. Among the ways he can show that he is truly wise is by exercising self-control. As the proverb says: "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last."—Prov. 29:11.

To exercise self-control, however, is not easy. It is not the line of least resistance. That is why there is so little of it in evidence today. Conditions today call to mind the days before the Deluge, regarding which we are told that "the badness of man was abundant in the earth" and that "the earth became filled with violence."—Gen. 6:5, 11.

In fact, Jesus Christ prophesied that as it was back in the days of Noah so the days of "the presence of the Son of man," where we now are, will be. In the same vein the apostle Paul foretold that "in the last days critical times hard to deal with will be here. For men will be . . . without self-control." All of which makes it even harder to exercise self-control.—Matt. 24:37-39; 2 Tim. 3:1-3.

It would be difficult to overstate the case for self-control as being proof of wisdom. "As a city broken through, without a wall,

is the man that has no restraint for his spirit." (Prov. 25:28) Every waking moment, even to some extent our sleeping moments, all our thoughts and feelings, all our words and actions come within the purview of self-control. If we could but clearly, prominently and indelibly impress upon our minds that self-control is proof of wisdom, it would greatly help us in times of stress or temptation. Consider a few examples.

Have you ever been reprimanded or severely rebuked by a superior, and that, perhaps, before others? What was your first impulse? Was it not to try to vindicate yourself, perhaps with hasty, ill-advised speech? Yet that would only have made matters worse. Wisely we are counseled: "If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins." Yes, "an answer, when mild, turns away rage." It takes real self-control to keep your place and to answer with mildness the one who manifests rage, but it is the only wise course, for it smooths out difficulties and makes for peaceful relations.—Eccl. 10:4; Prov. 15:1.

Why, just on general principles it is wise to exercise self-control as to one's words,

especially if one is inclined to be talkative: "The foolish one speaks many words." "In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly." "Anyone holding back his sayings is possessed of knowledge . . . even anyone foolish, when keeping silent, will be regarded as wise."—Eccl. 10:14; Prov. 10:19; 17:27, 28.

Then there is the matter of self-control in eating and drinking. Failure to discipline oneself at the table results in overweight, which is America's No. 1 health problem, leading to chronic degenerative diseases, chief of which is cardiovascular disease or "heart trouble." And how many homes have been broken up, how many careers ruined, how much sickness, all because of lack of self-control in "drinking"! It is even as God's Word says: "Who has woe? . . . Who has concern? . . . Those staying a long time with the wine." "Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise." In other words, if you lack self-control these things will make a fool out of you.—Prov. 23:29, 30; 20:1.

Do you own an auto? Then you will also want to exercise self-control in driving it. Year after year auto accidents take thousands of lives and maim millions. In 1962, in West Germany alone, 14,213 lost their lives in traffic accidents and 413,457 were injured. Most recent figures for other countries are 38,000 fatalities for the United States, 9,000 for Italy and 7,000 for Great Britain, with twenty to thirty times as many injuries. According to accident insurance companies, speeding, liquor, day-dreaming, drowsiness and negligence are chiefly responsible for these accidents. And what are these but so many instances of lack of self-control?

To mention just one more common area

where self-control is proof of wisdom, there is the matter of relations between the sexes. Not so long ago psychologists ridiculed the idea of chastity before marriage, but now we read such statements as these: "No sociological study has ever shown that pre-marital intercourse, or adultery, makes for happier marriage." "Can anything on the pleasure side of pre-marital sex equal the suffering if the girl becomes pregnant?" "Ten million people in the United States now have or have had syphilis and the figure for gonorrhea is twice as large."—*Love and Marriage*, Magoun.

Nor to be overlooked, we are now told, is the fact that self-control is also necessary within the marital relation, and the best training for this is self-control before marriage. For Christians there are the still more impelling reasons of clear conscience and association with the Christian community to underscore the wisdom of self-control in this regard, "for God will judge fornicators and adulterers."—Heb. 13:4.

Since self-control is proof of wisdom, enlist all the aids you can toward exercising it. Among such is "the fear of Jehovah," which truly "is the beginning of wisdom." One reason for this is that "the fear of Jehovah means the hating of bad." In turn, prayer is an aid to walking in the fear of Jehovah.—Ps. 111:10; Prov. 8:13.

Another aid is humility. A humble person does not chafe against the restrictions that wisdom puts upon his freedom; he recognizes that by the very nature of things all freedom must be relative. Still another aid is empathy; being able to put ourselves in the place of others will enable us to be patient with them.

Self-control is not easy, but it is worth the effort, for it is proof of wisdom, and who does not want to be wise?

"EVERLASTING GOOD NEWS"

Assembly

Welcomes You

JUNE, 1963! More than a million worshippers of Jehovah and people of goodwill have looked forward to this year and month with keenest desire. Their hopes and anticipations have been riding high ever since two years ago when on June 25, 1961, at Yankee Stadium, New York city, the Watch Tower Society's president, Nathan H. Knorr, announced that there would be a world convention in 1963, that it would begin in the United States and continue on around the world. When he invited conventioners to go along on this global convention tour, a roar of approval went up from the audience. Delegates left for their homes with their hearts and hopes ablaze for '63.

1963 is here! The prayers and hopes of many are about to be realized. For in Milwaukee, Wisconsin (U.S.), June 30 to July 7, the "Everlasting Good News" Assembly of Jehovah's Witnesses will begin and then from there move to Yankee Stadium, New York city, July 7-14. Never has there been anything like it. A convention aflame with the "everlasting good news" on a world tour! Like a city on top of a mountain it will beam its message of hope as it circles the globe.—Matt. 5:14-16.

OPPORTUNITIES ASSEMBLY AFFORDS

This world assembly affords Jehovah's witnesses an opportunity to come together as a people for God's name and purpose. Theirs is not a gathering together merely

out of a sense of duty, or out of a burning desire to be with one another, but principally out of love for God and his Word. They want to do his will. Therefore, they come together to take in instruction and to see how they might improve their relationship to God. Think of what this means! Can you imagine getting away to a place that is free from the fears of this world, from its menace of materialism and its immoral, corrupting chatter? That is what it is like at these assemblies. At them you associate with persons who love God. Their speech is wholesome and they are eager to improve their spirituality.

That is what makes assemblies of Jehovah's witnesses so outstanding, for at them you come face to face with working Christianity. You witness Christian principles in operation on a major scale. In some cities, for eight days, such "out-of-this-world" living will take place, whereas in others the assemblies will last only four days. But regardless of their length, the same love, spirit and devotion will be manifest at all of them. First in Milwaukee, then in New York, and then to England, Europe and Asia the world convention will go. Such places as Stockholm, Sweden; Munich, Germany; Delhi, India; Hong Kong; Seoul, Korea; Honolulu, Hawaii, and others will be privileged to have this world convention. Then sixty-three days after the first assembly day in Milwaukee, this global convention will have made its way around

the world to its final assembly city, Pasadena, California. There in that city's Rose Bowl, on September 1-8, will be the grand finale of this around-the-world Christian convention. What a unique way to declare the "everlasting good news" in all the world! What a demonstration of truth and light to a dark and dying world! What a privilege to be a part of this assembly! Will you be present at least at one of the cities to benefit from the convention's program? The "Everlasting Good News" Assembly of Jehovah's Witnesses cordially invites you to attend.

THE ASSEMBLY PROGRAM

The world convention's program is carefully designed to be of practical benefit to all who desire to serve Jehovah. God's Word, the Bible, will be the Book of counsel that will be consulted continually. Its benefit to each and every Christian minister will be stressed throughout the assembly. Married and single persons and children will all find help and encouragement in what will be said. Prayer and study of the Bible will be carefully considered. Each assembly program will feature a baptismal service. Candidates will receive instruction and then be baptized. Congregation overseers, pioneers, including vacation and special pioneer ministers, missionaries, circuit and district servants will all find specific instructions dealing with their problems in the ministry.

While people of goodwill are invited to every session, yet they are encouraged to put forth a special effort to hear the public talk "When God Is King over All the Earth." This discourse will be delivered by the president or another official of the Watch Tower Society at each assembly city. The very title of this talk rings with hope and is permeated with the spirit of the "everlasting good news." You will not want to miss it. In Milwaukee, Wisconsin,

this speech will be delivered on July 7, and in New York city at Yankee Stadium, July 14, 3 p.m.

Each assembly city will be stimulatingly different. From the very start there will be an international flavor. For through the Watch Tower Society, Jehovah's witnesses have arranged for delegates, that is, branch servants, missionaries, special pioneers and others from nearly every country in the world to be present at various assembly cities. Thus many locations of the world will be represented at each assembly city no matter where you attend the world convention.

RECEIVING AND GIVING

Besides receiving life-giving counsel and instruction through the generous program, every conventioner will be a recipient of the spirit of the occasion. God's spirit will be there. This one fact alone makes attending worthwhile. In addition, however, to see tens of thousands of people working together out of love, willingly giving of themselves without pay, is a profound blessing in this day and age. To behold men, women and children singing together, learning and praying together is uplifting and faith-strengthening indeed in this era of fear of nuclear war.

Think what such scenes do to Christian ministers and people of goodwill who live in isolated territories, where the largest gatherings of the Lord's people are merely a handful by comparison. What joy these scenes arouse in them! They would not miss an assembly for anything. Will you be present to show your appreciation?

Jesus Christ, the Son of God, said: "There is more happiness in giving than there is in receiving." (Acts 20:35) So at the world assembly there will be ample opportunity to give of one's abilities and talents. Doctors and nurses will be needed in the first aid department. Sign painters and

musicians will be in demand. There will be work enough for all who willingly offer themselves, whether they be cooks or bakers, electricians or mechanics, young or old, skilled workers or those just willing to help. Side by side Christians of various races and nationalities will willingly work to care for the many assembly departments. Their joy will be full, because they find pleasure in serving their Christian brothers.

The global convention will afford delegates opportunities for spiritual giving also. In each assembly city conventioners are going to call on people in their homes and share with them the "everlasting good news." There will be an exchange of ideas, not only on the convention program by means of talks, demonstrations and interviews, but also by getting acquainted with their Christian brothers and sisters in their own homelands. This will broaden their knowledge and appreciation of one another.

A CONVENTION ON TOUR

Now, imagine if you will, hundreds, yes, in some cases, even more than a thousand of Jehovah's witnesses going from assembly city to assembly city. Can't you just see their joy on arrival in Europe, Asia, Australia and the islands of the sea, because of their being greeted by their Christian brothers in these various lands? What joy, in turn, on the part of those welcoming new arrivals, receiving their love and greetings! What a thrill will be theirs!

Jehovah's witnesses are Bible students, so they will be particularly interested in seeing places of Bible fame. Many will have the privilege to see where the apostle Paul preached. In fact, many may stand in the midst of the Areopagus where Paul stood

when he gave his sermon recorded at Acts 17:22-31. No doubt their minds will recall that Paul said: "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. . . ." In Palestine many of Jehovah's witnesses will be privileged to see the city where the temples of Solomon, Zerubbabel and Herod stood. They will see places where Jesus Christ performed his powerful works of preaching, teaching and

healing. Some will see the Jordan River where he was baptized, the garden of Gethsemane where he prayed shortly before his impalement. What a unique privilege this world assembly!

Therefore, think about the blessings this month opens up to you as the world convention gets under way. The one and all-important remaining question is, When the global convention reaches its grand finale in the Rose Bowl, Pasadena, California, September 1-8, will you be able to say, "I was a part of it"? Remember, you are welcome to attend.

ARTICLES IN THE NEXT ISSUE

- Flee from Desires Incidental to Youth.
- Maintaining Personal Integrity.
- The Price for Breaking God's Law.
- Rosicrucianism—Compatible with Christianity?

DURING TEN WEEKS JEHOVAH'S WITNESSES ON WORLD TOUR WILL VISIT TWENTY-FOUR CITIES

Milwaukee, Wisconsin, U.S.A.: June 30-July 7.
 New York, New York, U.S.A.: July 7-14.
 London, England: July 14-21.
 Stockholm, Sweden: July 14-21.
 Munich, Germany: July 21-28.
 Milan, Italy: July 21-28.
 Athens, Greece: July 27-30.
 Jerusalem, Jordan: July 31-August 3.
 Beirut, Lebanon: August 1-4.
 Delhi, India: August 6-11.
 Rangoon, Burma: August 8-11.
 Bangkok, Thailand: August 8-11.
 Hong Kong: August 14-18.
 Singapore: August 14-18.
 Manila, Philippines: August 14-18.
 Djakarta, Indonesia: August 15-18.
 Melbourne, Australia: August 16-20.
 Shou Feng, Taiwan: August 18-21.
 Kyoto, Japan: August 21-25.
 Auckland, New Zealand: August 21-25.
 Seoul, Korea: August 24-27.
 Suva, Fiji: August 24-27.
 Honolulu, Hawaii: August 28-September 1.
 Pasadena, California, U.S.A.: September 1-8.

BAPTISM

Necessary For Christians

NO MATTER where you may live in this world stop and ask yourself, How many things in this life are undeniably necessary? You may reason there are many and start to enumerate them in your mind. Reflect for a moment, though, and reevaluate. Generally speaking, would not most people say there are only three? Food. Shelter. Clothing. However, note what Christ Jesus stated: "On this account I say to you: Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?" (Matt. 6:25) Notice there the emphasis is not on the material but on the spiritual. Why? Because the spiritual, not the material, counts with God. Hence, if we conduct our lives aright we can honor and praise God, our heavenly Life-giver. If we make room for the spirit and avoid the tendencies of fallen flesh we can pursue a course of life necessary for God's approval. (Rom. 7:18, 19, 22, 23) Could there be anything of greater value in these critical, momentous times when the survival of the entire human race is in question?

² Hence, in reality, while three things are necessary to keep us alive physically, one more must be added if we are to be successful spiritually. It is appropriate, therefore, to scrutinize carefully our hopes,

1. (a) How did Jesus view the necessities of life, and upon what did he place the emphasis? (b) Why must Christians make room for the spirit?

2. (a) What questions will enable us to examine ourselves before God? (b) Define Christian dedication, and show its importance.

our aspirations, our goals in life. Hence the questions: What standing do I have with God? What does he want and require from me? How can I give him what is truly due him? The only reasonable answer to these questions is dedication of one's life to God. But what is dedication? Christian dedication is the act of a person in setting himself apart by solemn decision unreservedly and unconditionally to do the will of Jehovah God, through Christ Jesus, as that will is set forth in the Bible, being made plain by God's holy spirit. Without dedicating our life to God, we could hardly expect his favor and approval. Since there is nothing material that we can offer God, for he owns the beasts upon a thousand mountains, it is clear that we can offer only spiritual gifts to him. Jesus points this out clearly: "Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth." —John 4:23, 24; Ps. 50:10.

³ Actually, dedication, a spiritual relationship, is required of all who would gain life. Note how this point is made at Luke 14:27: "Whoever is not carrying his torture stake and coming after me cannot be my disciple." Furthermore, when we do something like following the Son of God, then God, in turn, does something won-

3. Into what favored relationship will dedication bring a Christian? Explain its value.

derful for us. What? He permits us to come into a highly favored relationship with him, as close as a father with his son. Imagine the blessing resulting to one who can truly call God his "Father"! Recognizing this prospect and the value of doing the divine will, should we not place the highest premium upon spiritual values rather than material ones? Will this not bring us joy, happiness and peace of mind in this fear-ridden, materialistic world? But you may ask, How can anyone come into a position whereby he can dedicate his life to God and enter into this favored relationship with his heavenly Father?

⁴ As with everything we build, this relationship, too, must be constructed on a solid foundation. Its base is accurate knowledge and faith. Actually, one must be drawn to God by faith based on knowledge of his Word. Is this not what Jesus meant when he said, "I am the way and the truth and the life. No one comes to the Father except through me"? (John 14:6) Just how vital is this intellectual understanding and appreciation of God's Word known as "faith"? The apostle Paul answers, at Hebrews 11:6: "Moreover, without faith it is impossible to please him well, for he that approaches God must believe

4. Upon what is Christian dedication based? What part does faith play?



that he is and that he becomes the rewarder of those earnestly seeking him."

Yes, we must have a faithful knowledge of God's will in order to do it. In this there is no emotionally directed appeal. Rather, the knowledge



is based upon the revealed will of God from his Word, the Bible.

⁵ And what is Jehovah's will for all who would gain his favor today? His Word reveals it at Ephesians 5:15-17: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." Can we deny that these are wicked days, in which "men become faint out of fear and expectation of the things coming upon the inhabited earth"? (Luke 21:26) Yet there really is no question as to what God's will is, for the reasonable Christian course is to increase our spirituality and mold our lives to the pattern that will eventually merit his approval and blessing.

⁶ As we study the Bible our minds are filled with the wonderful truths of God's Word and we are moved by an overpowering desire to make known our appreciation to Jehovah God for his innumerable expressions of kindness. If we held back we would no doubt feel like the prophet Jere-

5. What is Jehovah's will for true Christians today? —
6. How can we show our appreciation to Jehovah for all his kindness?

miah, who said that God's Word was as a burning fire shut up in his bones and he could not contain it. (Jer. 20:9) Thus the inescapable conclusion to the matter is our desire to share this good news and unreservedly give ourselves to Jehovah to do his will.

⁷ However, even though we may have Scriptural knowledge, which is a prime requirement for baptism, still before we can follow through we must be clean morally and spiritually. Commenting on this, Isaiah said: "Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah." (Isa. 52:11) It is crystal clear, then, that any who would qualify for Christian dedication and baptism must separate from the world and be clean. Why? Because "the whole world is lying in the power of the wicked one." (1 John 5:19) They must make whatever adjustments are required in their lives to conform to the moral standards laid down in God's Word, the Bible. For example, if one is newly acquainted with the truths of the Bible and has not had time to strip off unclean habits of the world or straighten up his way of living with the opposite sex, then he would not yet qualify for baptism. Marital affairs must be in good order too. One must be clean morally and spiritually. Note what the apostle Paul said at 1 Corinthians 6:9-11: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were." Note—"that is what some of you

were," not are. What was just quoted from God's Word provides a sharp definition of what we must *not* be if we would qualify for the all-important Christian dedication and baptism.

JESUS' BAPTISM

⁸ Now that we know what Christian dedication is and how vitally necessary it is to anyone who would merit Jehovah's approval, we must also recognize the part that accurate knowledge and faith play. Part of the accurate knowledge necessary for Christians in this regard is the relationship between dedication and baptism. Actually, baptism is a *public* symbol of one's *private* dedication to serve God. The pattern for Christian dedication and baptism was set by Jesus, the Son of God. In reality, his baptism was something new. (Heb. 7:26) Prior to Jesus' baptism, John the prophet had been baptizing Jews who were sinners and who were repentant over their sins against the law that Jehovah God had given to the nation of Israel through Moses. (Matt. 3:1-11; Acts 19:4) Jesus was no such repentant sinner. John the Baptist knew that Jesus was holy, pure and undefiled, and John tried to prevent Jesus from being baptized, saying: "I am the one needing to be baptized by you, and are you coming to me?" Jesus overcame John's objection by saying: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." (Matt. 3:14, 15) John then submissively baptized Jesus.

⁹ There are some interesting and valuable points to be gained by an examination of this baptism of Jesus, the Son of God. First of all, how old was he on this occasion? Luke established this when he said: "Furthermore, Jesus himself, when he commenced his work, was about thirty

7. In addition to possessing knowledge, what else is vitally necessary to qualify for dedication and baptism?

8. (a) Show the relationship between dedication and baptism. (b) How was Jesus' baptism something new?
9. Outline some of the interesting and valuable points gained by an examination of the baptism of Jesus.

years old." (Luke 3:23) Hence Jesus was no infant on this occasion. He was a grown man, capable of making the vital decision to dedicate himself to do the divine will. Notice further, he was immersed completely in water. The record states: "After being baptized Jesus immediately came up from the water." (Matt. 3:16) This was no sprinkling ceremony but, rather, a complete immersion. That such was the custom with John is established by the Scriptures at John 3:23: "John also was baptizing in Aenon near Salim, because there was a great quantity of water there." Further, please note that the baptism was performed by an authorized baptizing agent, John the Baptist. Once Jesus came up out of the water there was a change in him. No longer would he pursue the life of a carpenter. Rather, he, by water baptism, symbolized his dedication of himself, body and all, to do Jehovah's will in a way more than the law given through Moses demanded. At his being buried by John under the water Jesus symbolically died to his past situation in earthly life. His will did not die but conformed more and more to the divine will as outlined for him, namely, the preaching of the good news of God's kingdom.—John 4:34; 5:30; Luke 22:42.

¹⁰ Actually, Christian baptism has a similar significance today. Jesus provided the pattern. In order to be valid it must be made with understanding. Even as Jesus was baptized when he had made an intelligent, free-will decision regarding dedication, so Christians today must understand what they are doing. This would preclude infant baptism as unscriptural. (Rom. 10: 9, 10) Moreover, one who would be baptized now must be living a clean, honorable life, even as Jesus was. It is obvious that some transformation takes place prior to baptism; otherwise, how could something

unclean be dedicated to the clean, pure God, Jehovah? Baptism could not possibly consummate a pretense of dedication. Additionally, the baptizing agent must be a dedicated servant of Jehovah, even as was John. In these days of the established heavenly kingdom, who else is publishing the good news of God's kingdom? Upon whom is Jehovah's name, and into whose hands have his Kingdom interests been placed? Jehovah's witnesses are the only ones, and hence it would only be proper that the baptizer be one of Jehovah's dedicated male representatives of the New World society.—Isa. 43:10; Matt. 24:14, 45-47.

¹¹ Remember, too, that baptism as performed by John the Baptist was not performed for the removal of sin but was a symbol of repentance for sins against the old Jewish law covenant. Certainly in the case of Jesus he had no sins. (1 Pet. 2:22) Likewise today, true Christian baptism is an outward symbol of what has already taken place inwardly, namely, a complete, wholehearted dedication to do the will of Jehovah God. It is not a religious ceremony that removes sins. Rather, repentance must precede baptism, as pointed out by the apostle Paul at Acts 26:20: "Both to those in Damascus first and to those in Jerusalem, and over all the country of Judea, and to the nations I went bringing the message that they should repent and turn to God by doing works that befit repentance." So baptism is not a ceremony, the water of which washes away sins, but, rather, a symbol of dedication. Preceding it there must be repentance and reverence. Following it there must be a faithful fulfilling of the dedication vows.

¹² Baptism is a serious step, but by the same token it is a joyful step. It must be

10. Show how Christian baptism has a similar significance today.

11. Is baptism a cleansing ceremony? Explain why you so answer.

12. Illustrate the seriousness of baptism, and outline how some have mistaken views concerning baptism.

made with intelligence and proper appreciation for its significance. To make the vow of dedication and then fail to carry it out would mean death. (Eccl. 5:4, 5) On the other hand, to fail to make it and hold back when one has sufficient knowledge would also mean death. Some may mistakenly feel that it is not necessary to be baptized, claiming that they have insufficient knowledge and will wait for a more favorable time. Remember, it is not baptism that obligates one; it is knowledge. When one knows enough to recognize that this old world will soon pass away with all its desires, and that the only way we can gain life is to start living for the new world now, he knows enough to be baptized. If one is morally clean at this time, then why delay?—1 John 2:15-17.

¹³ One could theorize and offer many reasons as to why it is not yet necessary for him to be baptized. He could think, 'How can I live up to my dedication vows? What assurance do I have that God will help me? What will I do when difficulty arises? Will I remain faithful? Perhaps I should wait until I get more knowledge and it will be more opportune.' Would this not be a form of rationalizing? Would this not be engaging in "the practice of explaining or justifying one's opinions and actions solely by what is considered reasonable"; which is the definition of rationalizing? Also, would this not be leaning on one's own understanding instead of God's? Whose standard should we follow, ours or God's? If there is any doubt as to what is the right thing, would it not be the course of wisdom to get the help and advice of mature Christians who have your best spiritual interests at heart? Remember the assurance Jehovah gives us at Philippians 4:13: "For all things I have the strength by virtue of him who imparts power to me." Hence, why de-

lay, why procrastinate, if we qualify for Christian dedication and baptism?

BAPTISM AFTER EXAMINATION

¹⁴ Next, Jesus said we should be baptized in the name of the Father, the Son and the holy spirit. (Matt. 28:19, 20) What does this mean? Fatherhood refers to parenthood, and being baptized in the name of the Father shows that one recognizes the superiority and sovereignty of our heavenly Father, whose name alone is Jehovah. (Ps. 83:18) We must sanctify his name, respect his sovereignty, love his kingdom and serve its interests. (Luke 11:2) Next, being baptized in the name of the Son shows one's appreciation for the high authority and position conferred upon the Son by the Father. There must be love and appreciation for the Son because he is the Ransomer. Without his sacrifice we could not gain life. How great a debt we owe him! (Isa. 55:4; John 4:42) Finally, being baptized in the name of the holy spirit means to recognize such spirit as the active force of Jehovah. It is that same force that unerringly guided the men of old to write the Bible, impelled the early Christians to withstand persecution successfully and that today guides Jehovah's theocratic organization on earth.—2 Pet. 1:21; John 6:63; 1 John 5:6.

¹⁵ One's baptism is a public demonstration of death to a past course of life. If the candidate remained submerged in water, truly it would mean his death. Fittingly, one is raised to life as it were, alive to do the will of Jehovah. Thus one's day of baptism could be said to be the day of one's start in a new life. Baptism serves both as a public confession of one's dedication and as a sign of one's being an ordained minister. Doubly blessed by Jehovah is this individual. The date of one's baptism

13. (a) Why is it unwise to rationalize on baptism? (b) What assurance do we have from God that he will help us?

14. Explain what it means to be baptized (a) in the name of the Father, (b) the Son, (c) the holy spirit.
15. Outline some of the valuable aspects of baptism.

should be recorded and remembered always. As far as Jehovah's visible organization is concerned it is the date of your ordination to the ministry of the Most High.

¹⁶ However, before candidates are admitted to baptism it is proper and fitting that they answer two questions, so that all those assembled with them for the occasion may be witnesses who have heard from the candidates' own mouths that they understand what they are doing and that they have taken the required steps to qualify for baptism. Those who can answer the questions in the affirmative should say "Yes" after each question, and they should say it loudly and in unison, that is, all at the same time.

¹⁷ The first question is: Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ?

¹⁸ The second question is: On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth

16-19. (a) What important questions are asked of candidates for baptism? (b) What indicates eligibility for baptism? (c) On this occasion, of what is it good to have a clear perspective? (d) Is baptism the ultimate goal?

as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?

¹⁹ Everyone who has answered "Yes" to those two questions is eligible for baptism and should be baptized at that same assembly of Jehovah's witnesses. The baptized one should remember the day always, for it is truly a decisive day of his life. On such an occasion it is a very wholesome thing to have a clear perspective of one's responsibilities and privileges in the ministry from this point forward. Remember, baptism is not the ultimate goal but rather the beginning of a very favorable relationship.

²⁰ Following baptism, that vitally necessary step, how should one view his relationship to Jehovah, His organization, his Christian brothers? What can one do to fulfill one's dedication vows faithfully and joyfully? How can one increase one's spiritual-mindedness and decrease one's desire for the material things of life? What steps should one pursue to gain greater maturity, in order that one might endure and walk in his integrity before God in these critical days? We will leave these questions for the next article to answer.

20. What questions present themselves for further discussion?

THE RIGHT WAY

One of Jehovah's witnesses in North Carolina (U.S.A.) relates this experience:

"My husband was called upon to do some electrical work for a lady who was trying to get it done as cheaply as possible. She wanted him to lower the quality standard that he felt was vital; he would not do this, so he asked her to get someone else to do the work the way she wanted it done. But she finally agreed to having it done the right way. A little later I called by this house with the *Watchtower* subscription offer, and she immediately invited me in and listened to what I had to say. After answering her many questions on the first visit, I was able to start a Bible study on the second. She said that the reason she listened to me was because of the firm stand my husband had taken in doing the work the right way rather than the cheapest."

Willingly

LOOK about you today and what do you observe? What marks this world and its people? Fear! Yes, no matter whether you look at nations, communities, families or individuals, fear is prevalent everywhere. And of what are people afraid? They fear war. They fear insecurity. They fear hunger. They fear disease. They fear neighbors. They fear governments. They fear knowledge. They fear death.

² And yet how many people fear God? That is, fear to displease him so that they do not gain his approval, blessing and protection in these critical days. You say that such people are few and far between. In this you are right. But in reality there are hundreds of thousands of men, women and children who are rid of the fears of this world and who have an inspiring, wholesome purpose in life. How could this be? It is because these people love God, and perfect love casts fear outside. (1 John 4: 18) What makes this group of people so different, so happy, so free? It is their dedication to the Most High God, Jehovah, and their having been baptized in public symbol of that dedication.

³ As pointed out in the previous article, baptism is vitally necessary in order to consummate publicly the inward dedication of one's life to serve the Creator, Jehovah God. One gets baptized to please God, not man. Was Jehovah the Father pleased with the baptism of his Son Jesus Christ? Let the divine record answer:

1. Of what things are people afraid today?
2. How have some become free of this world's fears, and what has brought about such freedom?
3. Was Jehovah pleased with the dedication and baptism of his Son? Why do you so answer?

EXPAND YOUR MINISTRY

"After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'"
—Matt. 3:16, 17.

⁴ Following his baptism, what did this Son of God do that brought further divine approval? Of him the record states: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." (Luke 4:18, 19) Here we see the Son of God participating in the most ennobling of all human careers, the Christian ministry. As he preached the kingdom of God as the only hope for mankind, were the people impressed? Did they respond with appreciation? The record states: "They all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth." (Luke 4:22) Since Christ set the example for all Christians, does it not necessarily follow that all true Christians should also be ministers, public proclaim-

4. (a) Following baptism, what did Jesus do that brought further divine approval? (b) What conclusion must we reach in this connection as Christians?

ers of the good news of God's kingdom? (1 Pet. 2:21) We cannot escape this conclusion as we read such Scriptural direction as that at Romans 10:10-15 and John 21:15-17.

⁵ Not only should Christians want to copy the Master in his manner of teaching, but they should also want to imitate his mental disposition. Of him Jehovah's Word prophetically spoke: "Here I have come, in the roll of the book it being written about me. To do your will, O my God, I have delighted, and your law is within my inward parts." (Ps. 40:7, 8) Here, then, is the key to the matter. Jesus willingly did his Father's bidding. His service was not done under compulsion or with reservation, but he was wholehearted, generous, and abundant in his giving. To be willing means "to be desirous, ready, prompt to do, give, grant, etc.; not slow, lazy, or reluctant."

⁶ How unlike this description is the average church member today! On July 2, 1961, the late Dr. Robert J. McCracken told the congregation at Riverside Church in New York that "what is needed in the churches is more wholehearted commitment" and "men and women who are devoted, body, mind, and soul, to the service of God and their fellows." McCracken pointed to Jesus as their example: "Nobody ever took Christ for granted. He was such a disturbing personality that the authorities had to liquidate Him. Real Christianity is always an explosive force. The little girl was wiser than she knew when she said about the Bible that it began with Genesis and ended with Revolutions. Few things are more to be lamented today than the dearth of initiative, enterprise, driving energy, creative resource in religion taken as a whole."

5. In what way should Christians imitate Jesus? Explain what "willing" service is.

6. What did one church leader point out as greatly needed in religion today?

⁷ In contrast to the spiritual apathy described above, consider the zeal of dedicated Christians known as Jehovah's witnesses. For example, the German church publication *Gemeinschaftsgruss* (Community Greeting) pointed to the failure of church members to work. It confessed: "We must be ashamed of ourselves because of whom? Because of Jehovah's witnesses." After describing how all of Jehovah's witnesses are workers, it raised the question, 'Is one who does not work actually a member of the congregation?' It acknowledged that, "according to what the Bible says, he isn't . . . Therefore we must shame ourselves before this sect. But this shame is only secondary. We must shame ourselves before God, that we have congregations everywhere calling themselves by his name, in which, however, only a few work. God's name is thereby robbed of its holiness."

WITH THE POWER OF REASON

⁸ How vital it is, then, to do the works of God! (John 9:4) And yet, is this the sum of the matter? Should Christians be content with a minimum of service to God and, even temporarily, concentrate on expanding material aims and ambitions? While this may seem desirable for some, it is totally undesirable for dedicated Christians. Why? It is dangerous. The Bible counsels: "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."

7. In contrast to the general condition of spiritual apathy, how did a German church publication describe the work of Jehovah's witnesses?

8. What course would be dangerous for Christians today?

(Rom. 12:1, 2) We cannot serve both God and Riches, Jesus said.—Matt. 6:24.

⁹ Note, each one's power of reason should be employed in making this transformation that will enable him to expand and grow in his ministerial capabilities. One definition of "reason" is: "Due exercise of the reasoning faculty. Right thinking." Here, then, is the key to the matter. If one sincerely wants to be Christlike in his ministry and wants to progress in Christian stature and maturity, he will, of necessity, have to employ right thinking. It is largely a matter of putting first things first and placing the emphasis on the spiritual rather than the material. For example, many persons have taken in an accurate knowledge of Jehovah's purposes in this time of the end. During the 1962 service year alone, Jehovah's witnesses conducted 654,210 Bible studies each week, and some of these persons dedicated their lives to Jehovah to do the divine will. Think of the impact this personal Bible study can have on good soil, good hearts! The seeds of truth can germinate, grow, and finally develop fruitage. Persons once sullen or morose become happy and enthusiastic ministers of the good news. Those once indifferent or even lazy become energetic and trustworthy. Those formerly quick-tempered or even violent gain self-control and, in turn, self-respect. Yes, personal Bible study is a wholesome investment that pays rich dividends. But again, is this the end of the matter? Not at all! Christians are not trying to develop good personalities alone, for this would be a credit to them alone. Rather, they want to bring credit to Jehovah by giving him the sacrifice of their lips. (Heb. 13:15) That means being ministers that preach from house to house. They want to be useful to

Jehovah in his ever-expanding New World society.

¹⁰ To this end, up until now, perhaps you have studied God's Word and have already learned of His purposes for a new world of righteousness. Progressively, you may have learned many things, sufficient to persuade you to dedicate your life to Jehovah. If not, we encourage you to keep on taking in such knowledge in order that you may take this eventual step that leads to life. (John 17:3) Continue putting first things first. By all means and at all times place the spiritual above the material. Have a program for daily Bible reading and prepare well for all congregational meetings. Paul counsels all Christians: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:12-14) There it is! What fine instruction and encouragement to work for greater maturity! And what better time is there to start than right now? Surely, with Jehovah's work expanding all over the earth in every country, there is a great need for effective teachers and ministers of the good news.

¹¹ How, then, can we individually build to greater maturity and become effective teachers? In addition to personal study of the Bible we need the rich association of

9. (a) Explain how one's power of reason is employed in the expansion of ministerial capabilities. (b) Illustrate the benefits resulting from conducting home Bible studies.

10. What should one do to gain spiritual maturity? How does Paul counsel on this point?

11. (a) What courses of instruction are available weekly? Where? Why are they so vital? (b) Give reasons showing the wisdom of regularly attending congregational meetings.

fellow Christians at all congregational meetings. Make it your firm resolve to attend regularly all the courses of instruction Jehovah provides for our training in the ministry. Actually, in each one of the 22,166 congregations of Jehovah's witnesses throughout the world in 189 lands, there are five courses of instruction each week. These courses cover such subjects as a careful, progressive reading of the entire Bible, public speaking, how to participate effectively in public ministerial activity, and other related Biblical subjects; and they are all free. Never will a collection be taken. Indeed, these courses of instruction are spiritually upbuilding and strengthening in these critical days when the faith of all men is being sorely tested. (1 Pet. 1:7) Please consider this your personal invitation to be present at any one or all of these weekly meetings, if you are not already doing so. Paul said: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) Notice the warning, the urgency, the love and the encouragement all included in his one exhortation from Jehovah. To profit regularly from the latest revealed truths from the Temple, flowing down through Jehovah's channel-like organization, be sure to attend these meetings. And remember, too, those of you who are new in your association with the New World society, your presence does so much to enliven the congregation and inject new life into it. Yes, for compelling reasons we should form the good habit of regular meeting attendance, if we have not already done so. Growth to Christian maturity is thereby assured.

¹² Additionally, as maturity and balance are gained, you will grow to appreciate the

ministry more and more. What an unspeakable privilege and blessing it is to share the good news of God's kingdom and bring comfort and hope to the hearts of those who sigh and groan over the detestable things they see done today! (Ezek. 9:4-6) That this witnessing is vital, please note what a New York minister, Ralph W. Sockman, said: "Until its members can testify to what their religion is doing for them, the church has failed to reach its full potential as a vital and vigorous institution." He said: "We need those who can take the witness stand and testify to what is in their hearts. . . . Your religion never comes alive until you do something about it." Sockman pointed to Jehovah's witnesses as examples, observing, "They turn their faith into news. They tell what the living Christ has done for them personally."

¹³ Yes, here in this vital work, in this sharing of the good news of God's kingdom, we can follow in the footsteps of the Master, Christ Jesus. What higher vocation could one have? What greater privilege and responsibility could one enjoy than to be a minister of Jehovah God, even as Christ Jesus was? As one willingly participates in this rewarding work he is daily reminded of his complete dependence upon Jehovah God and the necessity of learning how to represent the greatest personage in the universe most effectively. And remember the assuring words offered by David: "Jehovah is aware of the days of the faultless ones, and their very inheritance will continue even to time indefinite. They will not be ashamed in the time of calamity, and in the days of famine they will be satisfied." David further said: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Ps. 37:18, 19, 25.

12. Why is "witnessing" so vital?

13. What privileges and rewards are afforded those who willingly represent Jehovah God as his ministers?

LARGER ACTIVITY

¹⁴ As public proclaimers of the good news willingly expand their ministerial efforts, they are reminded of the words of the apostle Paul: "But I am remaining at Ephesus until the festival of Pentecost; for a large door that leads to activity has been opened to me." (1 Cor. 16:8, 9) Indeed, after dedication and baptism, much responsibility requiring activity was placed squarely upon the shoulders of the apostle Paul. But he carried it well and found great joy in his work. He said: "There is more happiness in giving than there is in receiving." (Acts 20:35) And give he did, right down to the very last. Are you willing to offer yourself in connection with the preaching of the good news of God's kingdom? Are you ready to walk through the open door that leads to activity, even as Paul did?

¹⁵ In order to please God we will want to share willingly our knowledge of the Kingdom with others. In this connection we can certainly profit from the counsel Paul gave the early Christians at Rome: "Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, let us prophesy according to the faith proportioned to us; or a ministry, let us be at this ministry; or he that teaches, let him be at his teaching; or he that exhorts, let him be at his exhortation; 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. 12:6-8.

¹⁶ Armed with this mental disposition, we can appreciatively and faithfully fulfill our dedication vows. Yes, to be baptized, one must be clean morally and spiritually. To remain in Jehovah's favor we must remain clean in word and in deed. Never

should we bring reproach upon the name of Jehovah or his organization. Constantly, therefore, ministers of God should think about growing to maturity; and a great help in that right direction is the cultivating of the fruitage of the spirit. (Gal. 5:22, 23) What is meant by this? These qualities (fruits of the spirit of God) are love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. Constantly after baptism each one should examine himself to see what progress he is making in the development of this fruitage. There should be progress, even if we may think it is slow. And even if the progress is really slow, it is still of paramount importance that we individually grow to maturity and progress in spiritual stature. Why? In order that we may, with Jehovah's help, stave off the inroads of the Devil in these critical days before Armageddon.

¹⁷ Something else that is of great assistance in doing the divine will is the organization that Jehovah has provided for the direction and benefit of his people and persons of goodwill. What we have learned has not been on our own. There is a teacher! Jesus said: "It is written in the Prophets, 'And they will all be taught by Jehovah.'" (John 6:45; Isa. 54:13) We have gained all this knowledge through the arrangement Jehovah is pleased to use at the present time, namely, through his anointed spirit-begotten witnesses, comprising the "faithful and discreet slave" class described by Jesus at Matthew 24:45-47. This slave class has used the Watch Tower Society as its legal instrument since 1884, and the chief publication of dissemination of Bible truth since 1879 has been *The Watchtower*. It is so even to this day. Develop deep respect for this arrangement, for this is pleasing in the eyes of Jehovah. (Heb. 12:

14, 15. Outline Paul's view of the ministry.

16. Describe what helps greatly in growth to maturity. What benefits result to the cultivator of this fruitage?

17. (a) Outline the role Jehovah's organization plays in aiding us to do the divine will. (b) In what ways should we show respect for Jehovah's organization?

9) This respect should be not only for the organization itself but also for those whom Jehovah has placed in positions of responsibility within the organizational structure. We should trust our proved, faithful brothers and appreciate the hard work they are doing, for truly they are responsible for our souls.—Heb. 13:17.

¹⁸ Not only will growth to maturity bring you many blessings, much joy and happiness, but think of the example it will set for all those who are daily coming into the organization at such a rapid rate at the present time. Nothing is quite so inspirational to men of goodwill toward God as the example of those who have unreservedly given themselves in Christian dedication and baptism and who are holding fast to the way of integrity in the strength and power of Jehovah. (Matt. 5:16) Your sticking close to Jehovah, praying daily for his blessing and direction, working diligently with and under the direction of his organization will help you to avoid lapsing into inactivity and losing out on the blessing of life. Once you have started in the way of life you must pursue it and work constantly for the prize. We must never grow weary in well-doing, but, to the contrary, increase our joy and think of ways in which we can willingly expand our ministry.—1 Cor. 9:24; Rev. 2:10.

¹⁹ Can you willingly expand your ministry to become a regular proclaimer of the good news, preaching three to four hours

18. (a) What does a good example do for the many new ones associating? (b) Explain why Christian endurance must be developed.

19, 20. (a) Describe ways in which Christians can willingly expand their ministry. (b) What rewards are there for those who remain faithful?

in ministerial activity every month? Can you willingly expand your ministry to the point where, after declaring the good news in the house-to-house work, you will make return visits on interested persons and conduct Bible studies with them? Can you willingly expand your ministry to the extent that you will be spending ten hours each month in ministerial activity? Can you willingly expand your ministry of praise and recommend yourself by your fine works so that you might even qualify to be used as an overseer of God's flock in due time, or a ministerial assistant, as the need arises? Remember, Paul said: "If any man is reaching out for an office of overseer, he is desirous of a fine work." —1 Tim. 3:1.

²⁰ Many are the ways in which we can willingly expand our ministry, and many are the blessings that Jehovah has for his dedicated people. Just think of the new world of righteousness he has promised to those who do his will! But even now may we ever appreciate the full significance of Christian dedication and baptism by dispelling the fears of this world and by being living examples of Christian strength and endurance. Not only will we have a wholesome and inspiring purpose in life, but contentment, satisfaction and happiness are gained by us right now. So, taste and see that Jehovah is good, for his blessing is upon those who remain faithful to him in these critical pre-Armageddon days when each one of us will want to expand his ministry willingly.—Rev. 21:1-5; Ps. 110:3.



IS Speaking in Tongues

AN EVIDENCE OF TRUE WORSHIP?

A NUMBER of religious organizations throughout Christendom make speaking in tongues prominent in their worship, and they will answer, 'Yes! speaking in tongues is a necessary requirement of true worship.' "We believe," states the *Manual* of one such organization, "in the baptism of the Holy Ghost as it was on the day of Pentecost. We believe all those who receive the Holy Ghost will speak with other tongues."

Generally speaking, in the United States the Pentecostal churches grew out of a movement that had its start around the turn of the century, and whose revivals were characterized by "speaking in other tongues." During the year 1906 the most spectacular of these revivals occurred at Los Angeles, California, where, according to the book *Suddenly from Heaven*, an official history of the Assemblies of God, on April 9, a group of worshipers was hit as though "by a bolt of lightning," and "the entire company was knocked from their chairs to the floor. Seven began to speak in divers kinds of tongues and to magnify God. The shouts were so fervent—and so loud!—that a crowd gathered outside."

Since this incident is viewed by Pentecostals as being similar to the outpouring of the holy spirit at Pentecost, a second Pentecost as it were, the questions arise: Is speaking in tongues a distinguishing mark of a true Christian today? For what purpose were first-century Christians giv-

en the miraculous gift of tongues? Did Jesus speak in tongues?

PURPOSE OF GIFT OF TONGUES

Jesus cured the sick, raised the dead and performed many other amazing deeds. These miraculous powers identified him as a true prophet and servant of God, just as the performing of miracles established Moses' authenticity as God's prophet. However, speaking in tongues was not one of the miraculous powers exercised by Jesus. It was not until the festival of Pentecost A.D. 33 that this gift was first received, and on that occasion it served as an effective evidence that Christians had God's spirit upon them.

In the late spring of A.D. 33 the Jews had gathered from inside and outside the Roman Empire for their annual festival of Pentecost. Just ten days before, Jesus had ascended into heaven, and, in obedience to his instructions, 120 of his disciples were waiting in Jerusalem to receive the promised "power from on high." (Luke 24:49) About nine o'clock in the morning on that memorable day there suddenly "occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole

house in which they were sitting. . . . and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance.”—Acts 2:2-4.

When the Jews heard Jesus' followers speaking in perhaps over a dozen different languages, what effect did it have upon them? “They were astonished,” the Bible says, “and began to wonder and say: ‘See here, all these who are speaking are Galileans, are they not? And yet how is it we are hearing, each one of us, his own language in which we were born? . . . we hear them speaking in our tongues about the magnificent things of God.’”—Acts 2:5-11.

To hear Galileans speaking distinctly in their many different languages was convincing evidence to these foreigners that God's spirit was upon Jesus' followers. It was miraculous! It was entirely different from the 'loud and fervent shouts' of the Pentecostal revival at Los Angeles, for here in Jerusalem many foreigners received instruction in their native languages about “the magnificent things of God.”

From what occurred at Pentecost it is evident that the holy spirit was given to early Christians for the practical purpose of preaching the good news. Jesus indicated this in his parting instructions to his disciples: “Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, . . . you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth.”—Acts 1:4-8.

This special gift of tongues received in Jerusalem through God's holy spirit assisted the disciples there in preaching the good news for a sign to those Jewish worshipers from distant parts of the earth. But the real fulfillment of the prophecy of Joel 2:28-32 on that day of Pentecost was the

fact that those who were filled with the spirit prophesied. Speaking with tongues was incidental, for a sign of authenticity or divine backing.—Acts 2:16-22.

The Bible records only two other instances of the outpouring of the holy spirit being accompanied with the speaking in tongues. The first occurred about three and a half years after Pentecost, when God turned his attention to the nations and poured out his spirit upon the Gentile Cornelius and his household. Because of its immediate visible manifestation, speaking in tongues was the logical gift for God to bestow on these uncircumcised non-Jews in order to show the apostle Peter that they could be accepted into the Christian congregation.—Acts 10:44-46.

It was similar in the other instance, when the apostle Paul preached to the men at Ephesus who had received John's baptism. Their speaking in tongues was impressive on-the-spot evidence that John's baptism was no longer suitable in God's sight, as it was prior to the outpouring of the spirit at Pentecost A.D. 33.—Acts 19:1-7.

NOT ALL SPOKE IN TONGUES

Now, do these three recorded instances indicate that all first-century Christians spoke in tongues, and that, therefore, all true Christians would today? That is the conclusion drawn by some, but is that what the Bible indicates? Let us examine and see.

First of all, it is interesting to find that the only other place in the inspired Scriptures where the gift of tongues is mentioned is in Paul's first letter to the Corinthians. And on that occasion Paul wrote to the Corinthians concerning tongues because they had attached apparently too much importance to them and had to be straightened out as to their use.

So, in order to determine the Christian's proper position with respect to the gift of tongues, let us examine the three chapters in which the apostle Paul discusses them. In chapter twelve of his letter he explains that there were many miraculous gifts of the spirit, and where did he place tongues in importance? Paul minimized them in verse 28 by listing them last. He then asked: "Not all have gifts of healings, do they? *Not all speak in tongues, do they?*" It is clear that Paul was showing that not all Christians possessed these miraculous gifts, and, therefore, the possession of any one of them, including the speaking in tongues, was not necessary to salvation.—1 Cor. 12:4-11, 28-31.

However, someone may argue that there is a difference between the "gift of tongues" and the speaking in tongues as "evidence" of the outpouring of the holy spirit. All spoke in tongues upon receiving the spirit, they might say, but not all were later endowed with the "gift of tongues." But where is the Scriptural support for such a supposition? It is lacking.

To illustrate: One will observe that other miraculous gifts were also bestowed when the holy spirit was poured out, as at Ephesus when the men "began speaking with tongues *and prophesying.*" (Acts 19:6) Now, do the Scriptures make a distinction between receiving the gift of prophesying at the outpouring of the holy spirit and exercising it later on; that is, that *all* received the gift of prophesying when holy spirit first came upon them, but only *some* exercised it after that? No, the Scriptures do not make such a distinction, just as they do not show that all Christians spoke in tongues on receiving the holy spirit, while only some did afterward! There is no getting away from it, not all Christians spoke with tongues in the first century. It was not necessary to salvation.

GIFT OF TONGUES CEASES
Paul goes on, in the thirteenth chapter of his letter to the Corinthians, to show them the lowly position of tongues as compared with more important matters, especially the "surpassing way" of love. Even those blessed with the gift of tongues "become a sounding piece of brass or a clashing cymbal" if they do not exercise love, he explained. (1 Cor. 12:31; 13:1) And to emphasize the importance and permanence of love as compared to the miraculous gifts of the spirit, he wrote: "Love never fails. But whether there are gifts of prophesying, they will be done away with; *whether there are tongues, they will cease*; whether there is knowledge, it will be done away with."—1 Cor. 13:8.

On the basis of Paul's words here, there should be no question that the miraculous gifts of the spirit were to pass away. But when? It is argued by some that, since Paul said that 'tongues are a sign to the unbelievers,' they would not pass away until unbelievers passed away, that is, until there were no longer any unbelievers. (1 Cor. 14:22) But is that the point Paul is making in this thirteenth chapter? No, it is not. In this chapter he does not associate the cessation of tongues with unbelievers, but, rather, he is comparing the temporariness of the gifts of the spirit with the permanence of love; and he links the transitoriness of these gifts, not with unbelievers, but with the infancy of Christianity.

So after declaring, in verse 8, that the miraculous gifts of prophesying, tongues and knowledge are to be done away with, Paul shows that they were a feature of the babyhood of the Christian congregation. In its infancy such miraculous gifts were needed to identify in a spectacular way that God's favor had shifted from the Jewish nation and was now upon this new congregation of Christians. But, as Paul ex-

plained, when a man reaches adulthood he does away with "the traits of a babe." So when the Christian congregation grew to adulthood, that is, reached maturity by becoming a recognized, established organization, these miraculous gifts passed away. Yet faith, hope and love remained as the distinguishing mark of true Christianity.—1 Cor. 13:9-13.

Regarding the transitoriness of the miraculous gifts M'Clintock and Strong's *Cyclopaedia*, Volume 10, page 484, says: "It thus appears that the miraculous gifts of the first days bestowed upon the Church for a definite purpose were gradually but quickly withdrawn from men when the apostles and those who had learned Christ from their lips had fallen asleep." The Scriptures show that it was "through the laying on of the hands of the apostles the spirit was given." Therefore, when the apostles died, and when those who had received the miraculous gifts through them passed from the earthly scene, the supernatural gifts of the spirit, including speaking in tongues, ceased.—Acts 8:18.

TONGUES THE LESSER GIFT

But since the spiritual gifts were at that time still present, Paul went on, in chapter fourteen of his letter, to encourage the Corinthians to strive after them. But which one in particular? Not tongues, but "preferably that you may prophesy." This would do more good in upbuilding others. For Paul explained: "He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation." He then asked: "If I should come speaking to you in tongues, what good would I do?" Yes, how would it help others if they did not understand what he was saying? So Paul said: "In a congregation I would rather speak five words with my mind, that I might also instruct others verbally, than

ten thousand words in a tongue."—1 Cor. 14:1-19.

The Corinthians needed to be reminded of the purpose of the gift of tongues. So Paul wrote: "Tongues are for a sign, not to the believers, but to the unbelievers." Notice that Paul does not associate the cessation of tongues with unbelievers, but, rather, he explains that tongues should serve as a *sign* to unbelievers, as they did at Pentecost. At that time foreign-speaking peoples were attracted to Christianity as a result of hearing God's Word explained to them in their own languages. So the Corinthians should remember that tongues were not given to instruct believers within the congregation, but "for a sign" to unbelievers who might attend a meeting of the believers.—1 Cor. 14:21-26.

As to the use of tongues in the congregation, Paul counseled: "If someone speaks in a tongue, let it be limited to two or three at the most, and in turns; and let someone translate. But if there be no translator, let him keep silent." Such counsel served to control the use of tongues in the congregation. It relegated them to their proper place.—1 Cor. 14:24-28.

JESUS' INSTRUCTIONS?

Does the foregoing, which includes the entire Bible record concerning tongues, indicate that Christians would speak in tongues today? No, for tongues and the other miraculous gifts served as credentials for God's new Christian organization during its infancy. But after serving this honorable purpose these miraculous gifts ceased.

'But hold on,' someone may caution. 'You overlooked the main scripture on the subject, Jesus' own instructions at Mark 16:17, 18: "These signs will accompany those believing: By the use of my name they will expel demons, *they will speak with tongues*, and with their hands they

will pick up serpents, and if they drink anything deadly it will not hurt them at all." See, that proves Christians today would speak in tongues.'

But does it? A person who would deliberately handle poisonous snakes or drink a deadly potion would be considered either very foolish or mentally deranged, even by a Pentecostal. Yet that is what those words say Christians would do.

The fact of the matter is that Bible scholars are agreed that the last twelve verses shown with the book of Mark, which speak about tongues and not being injured by snakes, were not written by Mark but were added by another. Tregelles, a noted nineteenth-century Bible scholar, states: "Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome, as well as other writers, especially Greeks, testify that these verses were *not* written by St. Mark, or not found in the best copies." But even if these words were part of Mark's inspired writings (although the bulk of evidence shows they are not) there is nothing in them contrary to the Scriptural evidence that tongues would pass away following the death of the apostles.

AN EVIDENCE OF TRUE WORSHIP TODAY?

Whereas the apostle Paul showed that the gift of tongues was to cease from the Christian congregation, he pointed to love as the permanent distinguishing characteristic of true Christians. Jesus did also, when he said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35; 1 Cor. 13:8, 13.

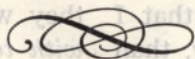
Love is the primary fruitage of God's holy spirit; the others are "joy, peace,

long-suffering, kindness, goodness, faith, mildness, self-control." It is these qualities, along with faithful obedience to God's command to preach "this good news of the kingdom," that identify one as having the holy spirit today, and not the gift of tongues.—Gal. 5:22, 23; Matt. 24:14.

What, then, is it that on occasions knocks worshipers from their chairs and causes them to shout in different tongues? Since the Scriptures clearly show that it is not God's spirit; if it is not the result of emotionalism or mental unbalance, then it is an instance of the operation of Satan and his demons. The apostle Paul warned that 'Satan would transform himself into an angel of light' and that he would deceive many with "lying signs and portents and with every unrighteous deception."—2 Cor. 11:14; 2 Thess. 2:9, 10.

Those who seek these miraculous gifts that God no longer bestows upon his people lend themselves to such deception by Satan, and often the effects are embarrassing. Aside from the convulsive seizures and emotional shouting, D. A. Hayes in his book *The Gift of Tongues* described an incident similar to those reported by others. "At Los Angeles not long ago," he wrote, "a woman had the gift of tongues, and a reputable Chinaman who heard her said that she was speaking his dialect of Chinese. When he was asked to interpret what she said, he refused to do it, saying that the language was the vilest of the vile."

Such obscenity is characteristic of the work of the demons. No, the so-called 'speaking in tongues' of today is not an evidence of true worship. But, rather, Jesus said that his disciples would be known by the love among themselves.



MAINTAINING INTEGRITY

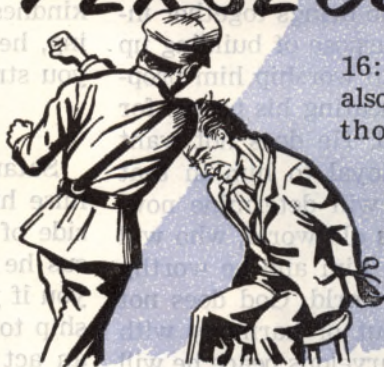
in the face of **BRUTAL PERSECUTION**

EACH year the evidence mounts to show that the institutions of this world are crumbling. Crime increases in staggering proportions, political upheavals are the order of the day, marriage problems grow, parental authority over the young diminishes, and fiendish weapons are perfected that could annihilate mankind.

All this fulfills Bible prophecy precisely. It shows that we are without doubt living in the final years of this system of things. Of our time Revelation 12:12 says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." Because his time is due to expire shortly, this adversary of God "walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

In this time of the end Satan's fury is especially directed toward those who will not submit to his control, the worshipers of the Universal Sovereign, Jehovah God. Because they refuse to cooperate with Satan and his visible organization in their opposition to God, Satan brings pressure on them to force them to compromise their faith.

Hence, one who has cast in his lot with Jehovah God and His Son, Jesus Christ, will be the target of persecution inspired by demon forces. Jesus informed Christians that following in his steps would mean trials in the flesh. He said: "In the world you will have tribulation." (John



16:33) His apostle Paul also stated: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."

—2 Tim. 3:12.

That this persecution is unjust can be seen from the meaning of the term. Persecution means primarily the infliction of an injury as a punishment for adherence to some opinion or course of conduct that cannot properly be regarded as criminal, such as a manner of worship. The apostle Peter showed that Christians would 'suffer because they are doing good,' and not for any wrongdoing on their part.—1 Pet. 3:17.

Not all persecution is of the same nature. Some Christians are persecuted by having their family or friends turn against them. Others are thrown into jail. Some have been put under severe mental pressures such as "brainwashing." There are many who are subjected to brutal physical persecution, where blows from fists or weapons are directed against them and they may be deprived of food, water and sanitary facilities. Some are put to death because of their faith. Such brutal persecution has occurred within our lifetime in Russia, Germany, the United States and other parts of the world.

WHY GOD PERMITS IT

It is vital that those who serve God appreciate fully why the all-powerful Jehovah would allow persecution to come upon those he loves. That he could prevent this is unquestionable. But he does not choose to do so, for very important reasons.

In these days God is calling out a people for his name. These he brings together into one fold for the purpose of building up their faith so they can worship him properly. Also, God is educating his people for life in his new world. He does not want any who will be disloyal to him in that new world. Thus he will determine now, before the end of this old world, who will maintain integrity to him and be worthy of living in his new world. God does not want any who are out of harmony with him to disturb the marvelous peace he will establish in that restored paradise. Hence, while God does not cause the persecution, he permits it to come upon those who profess to love him to test their loyalty. Those who do not truly love God will be sifted out of his organization.—Matt. 25:31-33; 2 Cor. 13:5.

However, the greatest reason for permitting persecution is in connection with the issue of universal sovereignty raised by Satan. The integrity of man when put under test has been called into question by Satan. He challenged God, claiming that no human would remain faithful if he, Satan, were permitted to test man. Thus God permits this test to come. Every person that maintains integrity under test proves the Devil a liar and shows he upholds God's side of this issue and supports God's right to rule our universe.—Job, chapters 1 and 2.

Not only will persecution test God's people as to their integrity, but it will strengthen them, for every trial endured with faithfulness brings a victory to the Christian that strengthens his resolve and

ability to withstand further tests. As the Christian apostle Peter said: "Take your stand against [the Devil], solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. But, after you have suffered a little while, the God of all undeserved kindness . . . will himself finish your training, he will make you firm, he will make you strong."—1 Pet. 5:9, 10.

WHAT SATAN WANTS

Satan wants the Christian to compromise his faith in God, thus upholding his side of the challenge. When he tested Jesus he said: "All these things I will give you if you fall down and do *an act* of worship to me." (Matt. 4:9) Satan knew that an act of worship would compromise Jesus' faith and would support his challenge that man would not remain faithful under test.

The Christian must not delude himself and think that the most important thing is to be freed from persecution so he can continue to preach the good news of the Kingdom, and therefore compromise to effect his release. Any compromise is a crack in the Christian's integrity that could begin his downfall. When that compromise consists of "an act of worship" of Satan or any part of his organization, the person who has thus broken integrity to God can no longer represent Jehovah's Kingdom interests on earth.—Ex. 20:5; Matt. 4:10.

Some point to Peter's denial of Christ and ask how he could be forgiven this dereliction so quickly. We must keep in mind that, although he denied knowing Christ, Peter did not engage in an act of idolatry. He did not bow down to an image, whether in the form of a dumb idol or any other form. He did not deny God, but was temporarily overcome by human weakness,

from which he quickly recovered. The situation would have been different if Peter had engaged in an act of idolatry.—Matt. 26:69-75; John 21:15-17.

ATTITUDE UNDER PERSECUTION

Persecution is never pleasant, but the Christian can endure it and be strengthened by it if he maintains the right attitude. Said Peter: "Even if you should suffer for the sake of righteousness, you are happy," and, "If he suffers as a Christian, let him not feel shame, but let him keep on glorifying God."—1 Pet. 3:14; 4:16.

Why should the Christian be happy when under persecution? Because he knows he is doing the right thing, that he is maintaining integrity, that he is pleasing God and upholding His side of the issue. How God and his faithful angelic forces must rejoice when they see imperfect humans stand firm and maintain integrity under brutal persecution!

This right mental attitude greatly aided the early Christians in their trials. On one occasion the apostles were flogged and ordered to stop speaking upon the basis of Jesus' name. What was their attitude? Acts 5:41 tells us: "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name."

On another occasion Paul and Silas were thrown into jail, into the inner prison, and their feet were put in stocks. What was their attitude? "About the middle of the night Paul and Silas were praying and praising God with song; yes, the prisoners were hearing them." (Acts 16:25) With the proper mental attitude, appreciating why they were being persecuted, they were able to sing praises to Jehovah!

INDIVIDUAL RESPONSIBILITY

A Christian's course of action can influence others. If he compromises his faith,

he can affect others adversely. The compromiser would not think of getting a gun and shooting his Christian brothers. But the result is worse when by his course of compromise he causes another to break integrity, resulting in that one's losing opportunities for everlasting life in God's new world.

A course of compromise may mean the easing of difficulties temporarily, but does it really gain anything worthwhile? No, for while one may gain temporary relief, he may forfeit everlasting life in God's restored paradise. Also, the one who compromises does not gain peace, because now his conscience will be tormented, especially if he has caused another to stumble. Most important, by choosing friendship with the world, the compromiser incurs the enmity of God.—Jas. 4:4.

One should look to those among Jehovah's people who remain firm, such as loyal overseers of God's visible organization. But even if an overseer should capitulate, it should not deter the Christian from maintaining integrity. He should stand, not because someone else does, but because of his intense love for God and for what is right, just as the Levites maintained integrity when the other Israelites made the golden calf, and as the eleven apostles of Jesus remained in God's service after Judas compromised.—Heb. 13:7; Ex. 32:26; Acts 1:13-17.

In the case of overseers, heavier responsibility falls upon them. Since their course of action can affect many others, their bloodguilt will be heavier if they weaken and fail. However, if they remain faithful under test, then to their Christian brothers they will prove to be like "a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country."—Isa. 32:2.

WHAT TO DO WHEN PERSECUTED

When persecution comes, especially brutal physical persecution, what should the Christian do? He should first of all call to mind the reason why such persecution comes. Then he should guard against becoming overconfident in his own strength or in the strength of other persons. Where physical persecution is involved, one's own physical strength can soon run out.

The Christian's strongest defense is his love for God and his complete reliance on Him. Even after his own physical resources have run out, his mental resources will not be exhausted if he leans upon Jehovah. God will give him strength beyond his own capacity in times of stress. Psalm 46:1, 2 promises: "God is for us a refuge and strength, a help that is readily to be found during distresses. That is why we shall not fear."

Continually meditate upon God and his purposes. Dwell on his Word in your mind, even though all Bibles and Bible literature are taken away from you. Keep the vision of God's new world always before your eyes. Most important, "pray incessantly." (1 Thess. 5:17) This communication with God is indispensable, otherwise you might think only about the discomfort of the moment and give in to the inclinations of the flesh. If your heart is right, Jehovah will assist you to withstand this persecution, because "God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:13.

PREPARE BEFORE PERSECUTION COMES

It is necessary to prepare in advance for persecution. It is good to think now about

why persecution is permitted and what our course of action should be, so that when it comes we will be mentally prepared for it.

We need to build up our faith, courage and integrity day by day. We will endure in proportion to our faith. Faith will be in proportion to our love of God, which, in turn, grows with knowledge. Strong conviction based on Bible reading, study, and association with other Christians is needed. In addition, we must live the truth. It must become part of our lives. In this way we will be put in the way of smaller tests day by day. As we overcome them we will be strengthened to endure the more severe ones that may come later. However, if we shrink back from doing God's will in our daily lives now, then we will not be prepared to stand the more difficult tests later.

Learn all you can of God and his purposes now. Let that knowledge reach down into your heart and motivate your entire course of life. Remember, the person who knows God best will trust him the most in time of test.

We have reached the time of the greatest crisis in the world's history, a time of shaking and testing for God's people. Shortly, Satan the Devil will make his final, all-out assault against Jehovah's worshippers. With complete confidence and reliance on God, Christians will meet this brutal persecution and come off victorious. They will maintain integrity, to God's honor and glory and to their own salvation. "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it." (Ps. 37:34) What grand encouragement this is for those who maintain integrity in the face of brutal persecution!



TRUE WITNESSES, LIKE THE "WORD OF GOD"

THE name he is called is The Word of God." Most fittingly, the Christian Bible writer who thus refers to Jesus Christ is also the one who makes more references to the subject of witnessing than any other.—Rev. 19:13.

Jesus Christ, as the Word or Spokesman of God, certainly lived up to his title. He fulfilled the purpose for which he had come to earth: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." He could, some sixty years later in heaven, refer to himself as "the faithful and true witness," and his apostle John referred to him as "the Faithful Witness," the one "Faithful and True." The apostle Paul testifies to the same effect: "Christ Jesus . . . as a witness made the fine public declaration before Pontius Pilate."—John 18:37; Rev. 3:14; 1:5; 19:11; 1 Tim. 6:13.*

All persons who have dedicated themselves to do the will of Jehovah God and to follow in the footsteps of Jesus Christ, the Word of God, must be true witnesses as he was. Not that they can perform miracles or do perfectly as he did. No, not that. But they can be true witnesses to the best of their ability, each one according to what he has.—2 Cor. 8:12.

Among the many ways in which Christians can be true witnesses, like the Word of God, is in giving all honor to Jehovah, for the Word of God at no time called attention to himself: "Jesus said to him: 'Why do you call me good? Nobody is good, except one, God.'" "I cannot do a single thing of my own initiative; just as I hear, I judge; . . . I seek, not my own will, but the will of him that sent me." Yes, to be a true witness like the Word of God one must at all times be careful that his words call attention, not to himself, but to Jehovah God.—Mark 10:18; John 5:30.

More than that, the Word of God made use of every opportunity to witness, as when he was a guest in the home of Simon the Pharisee and when resting by the well of Sychar. So being a true witness today like him means being alert to all opportunities to witness.—Luke 7:36-50; John 4:5-26; 2 Cor. 9:7.

Then again, the Word of God featured the Scriptures in his witnessing, always appealing to them as his authority: "You are mistaken,

because you know neither the Scriptures nor the power of God." "Did you not read what was spoken to you by God?" "Is it not written in your Law, 'I said: "You are gods"?' " Are you familiar with the Scriptures and do you feature them in your witnessing, not tending to make them secondary to your reasoning or to the corroborative testimony of imperfect men?—Matt. 22:29-32; John 10:34.

The Word of God put the interests of his Father's name and kingdom first in his life, not only preaching, "Keep on, then, seeking first the kingdom and [God's] righteousness," but also practicing it. He did not needlessly encumber himself with worldly goods. He had a consuming zeal for his Father's worship. True witnesses today, having the same attitude as the Word of God, will not let material considerations of food, clothing and shelter so fill them with anxious thoughts that they neglect their Christian ministry.—Matt. 6:31-33; John 2:17; 1 Tim. 6:6-8.

Another respect in which the Word of God was an exemplary witness was in his being sympathetic and kind, patient, mild and understanding toward people. "He felt pity for them, because they were skinned and thrown about like sheep without a shepherd." And what tenderness and affection were in his words! "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 9:36; 11:28-30.

Once, apparently after a long and strenuous preaching campaign, Jesus, the Word of God, said to his disciples: "Come, you yourselves, privately into a lonely place and rest up a bit." But when the Jews learned about it they got to that lonely place ahead of Jesus and his disciples. Finding the crowd there, did Jesus rebuke them, telling them he needed rest? No, tired though he and his disciples were, "he started to teach them many things." Are you likewise willing to put the spiritual interests ahead of physical comfort?—Mark 6:31-34.

No question about it, much is required of all who would be true witnesses like the "Word of God." Will you endeavor to be like him during the month of June?

* For details see *The Watchtower*, October 1, 1962.

Physically Weaker, Spiritually Stronger

ONE of Jehovah's witnesses in West Germany relates the following: "I was on my way to make some back-calls, but before I got far I had gotten so weak that I had to turn back. I had been suffering for some time from a disease similar to multiple sclerosis. I returned home, and since then, the year 1958, I have been outside my apartment only a few times.

"By Jehovah's undeserved kindness, I was still able to conduct two Bible studies. The persons I studied with came to my home. In this way I was able to maintain an average of about fifteen hours a month. I felt everything was all right, but I was mistaken.

"From then on, my health steadily worsened. I fell in my apartment several times, becoming more of an invalid. Now it was that I began to appreciate more and more the love shown by my Christian brothers. A sister, although having a family to look after, took time to drive me to several doctors, who recommended several forms of treatment, none of which helped much. One day I called up an older sister and asked her if she knew of a nurse who might be available to help look after me, since I was no longer able to get around from room to room. This sister's husband had pounded braces into the various doorposts in my apartment, and this was a great help for me, since I could use them as supports while going from room to room. But now even these supports were no longer sufficient. She told me to call a certain brother who knew of a nurse who was one of Jehovah's witnesses. I called him up, and the next morning this sister came and has been very unselfishly looking after me.

"My health steadily worsened, and I became almost totally paralyzed. A new situation faced me. Since I could no longer write and could just barely speak, I debated how I could keep on witnessing. I thought of dictating letters to persons who had had a recent death in the family. After having thought up a good

witness, I arranged for a sister in our congregation to come so she could take dictation for me. She has been doing this regularly ever since.

"In 1961 I suddenly got worse and was on the verge of death. But Jehovah had given me much to do and it had to be done. I was privileged to receive a special assignment of work from the branch office—something I could do in spite of my infirmities. Then, too, there were letters to write, as well as my two home Bible studies. It is apparent that, whereas one may be getting weaker and weaker physically, he can at the same time be getting healthier spiritually.

"I keep in touch with the congregation by means of a tape recorder. A brother records the theocratic ministry school and also the service meeting every week, so I get to hear it all, including the congregation servant's closing comments and the Society's letters that are read to the congregation. Every five weeks one of the servants in the congregation brings me the written review paper and lets me answer the questions orally, as best I can.

"I now appreciate the Society's publications much more than I formerly did. I read the *Watchtower* and *Awake!* magazines from cover to cover and then wait impatiently for the next ones. It always seems to take so long for the newest issues to come!

"Though often in pain, I try not to let my troubles get the better of me. I have so much to occupy me that I barely have time to think about them. I must not forget to mention that a person of goodwill with whom I studied in my apartment was baptized at the assembly in 1961, in Hamburg. Also the man who used to drive an hour to come to me to have a Bible study wrote that he plans on getting baptized. So I have much joy, and this comes not only from being regular in witnessing but also because of the help from brothers and sisters who have made it possible for me to grow spiritually stronger though I have become physically weaker."



Questions from Readers

● At Acts 11:8 we read where Peter said: "Not at all, Lord, because a defiled or unclean thing has never entered into my mouth." Are we to understand from this that Peter at this time was still adhering to the Mosaic law in this matter?—R. M., United States.

That the law of Moses, which designated certain animals as either clean or unclean, was made invalid by the death of Jesus Christ the Scriptures clearly show: "He [Jehovah] kindly forgave us all our trespasses and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake."—Col. 2:13, 14.

Since the doing away with the Law would make tremendous changes in the lives of Christ's followers, it is not surprising that it took some time for them to appreciate this fact, so, even though it was more than three years since Christ had died, apparently Peter had not eaten any food ceremonially unclean. Living in a Jewish community no doubt had a bearing on this, and had he openly flouted the restrictions of the Law in these matters it is quite likely that he would have caused a riot, even as a riot broke out when certain Jews thought that Paul had violated the sanctity of the temple by bringing in an uncircumcised person.—Acts 21:27-32.

However, with the lesson that Jehovah gave Peter at that time regarding Gentiles being accepted for a place in the spiritual body of Christ, without doubt Peter also gathered that there were also no more any such things as unclean foods, religiously speaking, of course. The gradual way in which these truths were driven home to the early Christian congregation is underscored by the events recorded at Acts, chapter 15, where we read of the apostles and older men meeting at Jerusalem to pass on such subjects as circumcision and the eating of meats offered to idols. And it might not be amiss to note that, since God's will for his servants was only gradually made plain at a time when inspired apostles were present in

the Christian congregation, how much more should we expect that in our day God's will would only gradually be made plain to his servants on earth, the "faithful and discreet slave" class and their "other sheep" companions.—Matt. 24:45-47; John 10:16; Prov. 4:18.

● What is the meaning of Luke 23:34, and why does it appear in the *New World Translation of the Holy Scriptures*? Is not part of the text spurious?—J. W., United States.

That part of Luke 23:34 that has been questioned reads: "But Jesus was saying: 'Father, forgive them, for they do not know what they are doing.'" The reason why these words appear in the *New World Translation of the Holy Scriptures* is that they are found in the Sinaitic and Alexandrine Manuscripts, in the Codex Ephraemi rescriptus, in the Latin *Vulgate* and in both the Curetonian and Peshitta Syriac Versions. This is a formidable array of authority in favor of these words.

The words in question, however, appear within brackets in the *New World Translation of the Holy Scriptures*. This is because the Westcott and Hort Greek text, on which the *New World Translation* is based, has these words enclosed in double brackets. By the double brackets these Greek scholars wished to indicate that the testimony in favor of these words is not unequivocal. There are a few very fine manuscripts that leave them out, among which are the noted Vatican Manuscript No. 1209, the Codex Bezae and the Sinaitic codex of the Syriac translation. Weighing the one set of authorities against the other, the New World Bible Translation Committee decided in favor of those having these words when revising its translation—especially since there was no provision for footnotes in this edition, and it was therefore a case of either leaving them in the text or leaving them out altogether.

In times past these words were held spurious largely on the basis of their not appearing in the noted Vatican Manuscript No. 1209. However, it does not seem that this fact alone should count so heavily against them, in view of their being found in so many other manuscripts of great authority. This appears to be the consensus of modern scholarship, as these words appear in the text of the *Revised Standard Version*, *A New Translation of the Bible* by James Moffatt, *The New English Bible* and *The New Testament in Modern English* by J. B. Phillips.

In this connection it might be observed that as regards authenticity it might be said that there are three kinds of texts. First, there are those regarding which the testimony is so emphatic and clear that there is no question about their belonging in the text; these comprise upward of 99 percent according to Westcott and Hort. The second group make up those texts concerning which there is no question about their *not belonging* in the Bible, such as the larger portion of 1 John 5:7. Then there are a few texts concerning which the testimony is not entirely unequivocal or clear one way or the other and which require weighing and judging of evidence for and against. Among such is Luke 23:34.

As to those to whom Jesus was referring when he said the words in question, the preceding verse says: "And when they got to the place called Skull, there they impaled him and the evildoers, one on his right and one on his left." Then come Jesus' words, after which the record goes on to say: "Furthermore, to distribute his garments, they cast lots." Obviously Jesus was not asking God to forgive the evildoers who were impaled with him, for the two of them were not doing anything to Jesus. Nor could Jesus have had in mind the chief priests who were responsible for his death, for they did know what they were doing, having handed Jesus over in malice because of envy.—Mark 15:10.

Jesus' words therefore could only refer to the Roman soldiers to whom had been committed

the distasteful task of impaling Jesus after stripping him of his garments; it was they who were doing something to Jesus at the time and who did not know or realize what they were doing. They did not know that they were impaling the Son of God. They were just obeying the orders of the Roman governor Pontius Pilate, who had yielded to the insistence of the Jewish mob by handing Jesus over to his executorial forces to be impaled. Consequently, it must have been these Roman executorial soldiers who needed to be forgiven and for whom Jesus asked forgiveness from his heavenly Father.

● Why do Matthew and Mark speak of the transfiguration as taking place six days after Jesus had made a certain promise to his disciples, whereas the Gospel of Luke says that it occurred eight days later?—J. S., United States.

Apparently Matthew and Mark did not count the first and last days; rather, they counted six whole days as intervening between the promise of the Lord Jesus to his apostles and the transfiguration itself. (Matt. 17:1; Mark 9:2) Luke, we should note, does not profess to give the exact interval. He reports that the transfiguration occurred "about eight days after these words." (Luke 9:28) Since Luke counts portions of the first and last days as whole days, he prefers to give the period in round numbers—"about eight days." Thus Luke reported the number of days from a different viewpoint, and there is really no contradiction.

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