The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1963
Semimonthly

STUDYING THE WORD OF LIFE

IMPROVING PERSONAL STUDY

SET YOUR HEART ON WORTHWHILE TREASURES

NAMES FOR CHRIST AND HIS CONGREGATION

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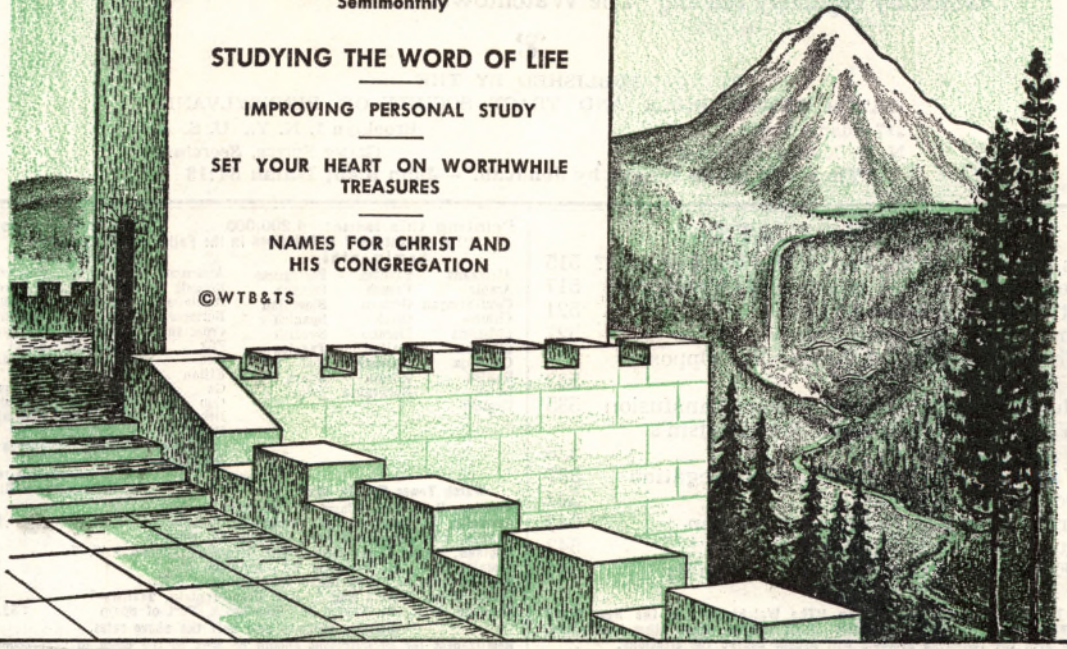

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Is the VOICE OF THE PEOPLE the VOICE OF GOD?

THERE is a Latin saying, *Vox populi, vox Dei,* that is, "The voice of the people is the voice of God." Many persons hold this time-honored saying to be true, it being especially acceptable to those who believe in democracy. But does it necessarily follow that the voice of the people or the voice of the majority is the voice of God?

Of course, if it were literally true that the voice of the people were the voice of God, then it might well be argued that minorities or dissenters have no rights, since they would be on the side of the opposer, Satan the Devil, in keeping with Jesus' words: "He that is not on my side is against me, and he that does not gather with me scatters." While not many would think of saying that in so many words, the fact remains that to the extent that majorities are intolerant of minorities, to that extent they are in effect, at least by their thoughts and actions, saying that very thing.—Matt. 12:30.

That the voice of the people is not the voice of God, that is, not necessarily so, is seen from the fact that in varying lands the people have chosen different types of government. If the voice of the people is the voice of God, then God must be all confused. But God is not a God of disorder or confusion, but One of order and peace. —1 Cor. 14:33.

Then again, if the voice of the people were the voice of God, it would indicate that God was fighting against himself. In Italy's recent elections the Communists made decided gains. If it should happen that one day they became a majority in that Roman Catholic country and took over the reins of the government, could it be said that it was the voice of God that a professedly Christian rule be replaced by an avowedly atheistic rule? Would God cast out God? Not even the Devil would do that!—Matt. 12:26.

Far from the voice of the people being the voice of God, more often than not just the opposite has been true. Follow the voice of the people and most likely you will go wrong. Thus Aaron, who became ancient Israel's first high priest, listened to the voice of his people in making a golden calf for them, to his own later chagrin and embarrassment. To that same people Moses said, shortly before his death: "I well know your rebelliousness and your stiff neck. If while I am yet alive with you today, you have proved rebellious in behavior toward Jehovah, then how much more so after my death!" Moses should have

known, for he led, judged and ruled those Israelites for forty years!—Ex. 32:1-4, 21-24; Deut. 31:27.

Another Biblical incident that might be cited is that when the people of Israel in the days of Judge Samuel asked for a king. This was the voice of the people, but was it the voice of God? Judge Samuel, who was also Jehovah's prophet, felt hurt at his people's rejection of him, but Jehovah God told him to accede to their demands: "Listen to the voice of the people as respects all that they say to you; for it is not you whom they have rejected, but it is I whom they have rejected from being king over them. In accord with all their doings that they have done from the day of my bringing them up out of Egypt until this day in that they kept leaving me and serving other gods, that is the way they are doing also to you."—1 Sam. 8:7, 8.

In view of the experiences of Aaron, Moses and Samuel, it should not be difficult to understand how it was that the voice of the Jewish people when they rejected Jesus Christ as the long-looked-for Messiah some nineteen hundred years ago was not the voice of God. As Luke records the matter, after Pilate for the third time wanted to release Jesus, "they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out." —Luke 23:23; John 1:11, 12.

If the voice of the people really were the voice of God, then the men elected to office in modern times would be God's choices. But how could elections be indicative of God's will when more often than not success depends upon the amount of money spent, or upon who makes the strongest bids to the passions and prejudices or selfishness of the people by vain or conscienceless promises?

Pertinent in this regard are the remarks that Poland's Cardinal Wyszynski made in an interview at the recent ecumenical council in Rome. He told that the Catholic Church in Poland feared that in the elections of January, 1957, the temper of the people would cause them to register a huge protest vote and so he ordered all the Catholic clergy to instruct their flocks to vote for the atheistic communistic candidates appearing on the ballots. This the Polish Catholics obediently did. But did this approval of the atheistic communistic candidates by the Roman Catholic Hierarchy and the common people make their election an expression of the voice of God? —*Die Weltwoche* (*The World's Week*), Zurich, Switzerland, March 1, 1963.

That the voice of the people is not necessarily the voice of God is further underscored by the fact that Jehovah God has his own government for the ruling of this world, his kingdom with his Son, Jesus Christ, as its king. Concerning his government Jesus, when before Pilate, said: "My kingdom is no part of this world." (John 18:36) It did not represent the voice of the people of this world but the voice of God. It is the kingdom for which all Christians, professed and genuine alike, have been praying for nineteen centuries, but only genuine Christians have been acting in harmony with that prayer.

If the voice of the people were the voice of God, it would not have been necessary for the apostles of Jesus Christ to say: "We must obey God as ruler rather than men." Whenever there is a conflict between what God requires and what the worldly governments demand, then those practicing apostolic Christianity will reply in the same way, for they well know that the voice of the people is not necessarily the voice of God.—Acts 5:29.

SET YOUR HEART ON WORTHWHILE TREASURES

What are worthwhile, durable treasures? How can they be obtained and retained?

IN ALL parts of the earth people are on the run, yes, setting their hearts on the treasures or material things of this life. They count happiness in dollars, new cars and houses. Success and security are measured by wealth. And yet never has the world of mankind been so unhappy and felt so insecure. Religion is held out as the path to peace and security, and many zealously take hold of what is considered a respectable religion, only to be frustrated in their quest for that which is soul-satisfying and durable. Why is this? Is it because most people are seeking after the wrong kind of treasure? What is the really worthwhile treasure that brings peace, security and, above all, the blessing and favor of the God of the universe? In order that we may set our hearts on that which is really worthwhile and leads to life, it will be very beneficial to examine the record of a people who were in covenant relationship with the Most High God. Let us, then, examine our present course in the light of that record.

ANCIENT EXAMPLE

The Jewish nation went into captivity in the year 607 B.C.E. and for seventy years served under the heavy yoke of Babylon. Now the time had come for them to be released from their bondage, to leave the land of captivity to return to Jerusalem to rebuild the temple for Jehovah's worship. Was that an easy thing for them to do? No, it required faith in Jehovah to leave the land of exile. Most of the Israelites at that time had been born in Babylon and had fulfilled Jehovah's command as recorded at Jeremiah 29:5-7: "Build houses and inhabit them, and plant gardens and eat their fruitage. Take wives and become father to sons and to daughters; . . . seek the peace of the city to which I have caused you to go into exile." To many it was the only home they knew, the only security they had in a material sense. So the question was, Would they heed the call to go to Jerusalem in the interests of Jehovah's worship? Would they leave their homes, friends and material possessions to travel hundreds of miles to a land that many of them did not know and had never seen, to build a temple for the worship of the true God, Jehovah?

Many of them did. They were encouraged, and this no doubt fired their zeal and helped them make their decision. Even King Cyrus of Persia urged them on, and the people of the land encouraged them too. "As for all those round about them, they strengthened their hands with utensils of silver, with gold, with goods and with domestic animals . . . Also, King Cyrus himself brought forth the utensils of the house of Jehovah . . . [and] proceeded to . . . number them out to Sheshbazzar the chieftain of Judah." (Ezra 1:6-8) So with silver and gold and words of encouragement they set off on the long and dangerous journey. They had bright hopes, things looked good, and before them was an open path to worship Jehovah God at his temple in Jerusalem. Such a privilege

and honor was indeed a worthwhile treasure and one that could bring lasting benefits to those seeking it.

A TRAGIC CHANGE IN COURSE

But something happened at Jerusalem that changed the picture for them, and their faith weakened. They lost sight of their real purpose in coming so far. It was not too long before they had opposition in the building work, for we read, "At that the people of the land were continually weakening the hands of the people of Judah and disheartening them from building, and hiring counselors against them to frustrate their counsel." (Ezra 4:4, 5) Things were not so easy now. They did not have the comforts of their homes in Babylon, and the people were not giving them gold and silver to encourage them and to finance their service to Jehovah as rebuilders of his temple, but, rather, the people round about were hostile. There was opposition, and the going was tough, and as their minds turned away from the work at hand, from the real purpose in coming, their thoughts no doubt turned back to "the good old days" in Babylon. It reminds us of a very similar situation that occurred in the days of their forefathers after they had left Egypt.—Ex. 16:1-3.

After some years the prophet Haggai, seeing what was happening, was moved by God to ask some pertinent questions and give some good advice: "Is it the time for you yourselves to dwell in your paneled houses, while this house is waste? . . . 'There was a looking for much, but here there was just a little; and you have brought it into the house, and I blew upon it—for what reason?' is the utterance of Jehovah of armies. 'By reason of my house that is waste, while you are on the run, each one in behalf of his own house. Therefore over you the heavens kept back their dew, and the earth itself kept back its yield.'" (Hag. 1:3-11) Yes, they turned each one to his own materialistic pursuits, and they lost Jehovah's blessing. They began to trust in riches, they looked for security in houses, land and material things, and they lost their joy, their zeal for Jehovah's service and their faith. They began seeking materialistic treasure.

ON WHAT IS YOUR HEART SET TODAY?

If you had lived back there in the days of the return from captivity, what would you have done? That question can best be answered by answering a similar one, What are you doing today? After what are you running? It is good for us, each one, to examine his course of action, that he may not fall into the same snare as the Jews in ancient times.

Jesus the great teacher once said: "My food is for me to do the will of him that sent me." (John 4:34) Is that your attitude? Or do you find that you are so busy with the material things of life that you have little, if any, time for God? This is a fast-moving and fast-living world; yes, we are "on the run" in a literal sense—but after what are you running? Many think that the way to true happiness is by accumulating riches, just as those Jews turned from building the temple for Jehovah's worship to the building of houses and material things for themselves. The Christian apostle Paul, however, knew otherwise, and his wise counsel comes down to us over the centuries, "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin." (1 Tim. 6:9, 10) How true it is, then, that not material things, but, rather, "the blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Prov. 10:22.

Many today, like the Jews who started out so well, fired with zeal and good in-

tentions, have fallen by the wayside. Yes, like the nation of Israel, they have neglected spiritual things for material things. The result has been a loss of the real, worthwhile treasure. They have lost Jehovah's favor, their joy of service has gone and they have no real happiness in life. They find that they have no strength to continue on, and this is to be expected because God gives strength only to those who are faithful to him.—Isa. 40:31; Neh. 8:10.

Are you among those who have neglected spiritual things in favor of the material things of life? Are you one who began in the service of Jehovah, yes, was even baptized in symbol of your dedication to Him, and perhaps was given privileges and responsibilities within God's organization, but then began 'running after your own house' instead of seeking first the kingdom of God? Maybe at first when you began all was well, and you enjoyed God's service, but then opposition arose. Members of your own family opposed you, or people at work or neighbors became hostile. It was not so easy now. Then you were offered that new job, more pay, more opportunities, and so little by little you fell away, caught in the snare of materialism. If this is the case, then heed the words of God's prophet and follow the example of many of the Jews who listened to him in the sixth century before Christ. In fact, it behooves all of us, no matter who and where we are, to consider our own situation in the light of God's Word, that we may make straight paths for our feet and receive and retain the blessing that comes from seeking the true treasures that lead to life.

WHAT TO DO

"Set your heart upon your ways," admonished Jehovah through Haggai the prophet. " 'Go up to the mountain, and you must bring in lumber. And build the house, that I may take pleasure in it and I may be glorified,' Jehovah has said." (Hag. 1: 7, 8) That means, 'Get busy in Jehovah's service and put Kingdom interests first.' The building up of true worship should be the first thing in your life, not the building of your own house, or of a future or position in this world. Remember the words of Jesus: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) This old world with all its glitter and material possessions will soon pass away, so why "set your heart" on that which in the end will bring you nothing; as the apostle John explains, "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Yes, "set your heart upon your ways" and look to Jehovah for strength to serve him. Be of the same mental attitude as King David, who observed "the able-bodied man that does not put God as his fortress, but trusts in the abundance of his riches," and then said of himself: "But I shall be like a luxuriant olive tree in God's house; I do trust in the loving-kindness of God to time indefinite, even forever."—Ps. 52:7, 8.

Think of the situation back there in the time of restoration. How happy those Jews were who came out of captivity to serve Jehovah God! They were working together for a common and noble cause, the building of the temple of Jehovah God, and they were united in love and purpose. But when they went "on the run, each one in behalf of his own house," they became divided, selfish, unhappy and faithless. Above all, they lost Jehovah's favor and, instead of happiness and security, found bitterness, drought, hunger and other sufferings. On heeding the prophet Haggai's counsel, many of them regained their happiness by returning to Jehovah's service at the temple.

So too, today, you can regain your happiness by zealously turning to the worship of Jehovah. How much happiness do we really gain from earthly riches? Just a fleeting moment maybe, and then one is off "on the run" again after more. Wise King Solomon, after setting his heart to find the value of material wealth and earthly treasures, tells us that, after gaining more and becoming greater than all before him, he found that "everything was vanity and a striving after wind." (Eccl. 2:1-11) The thousands of people the world over who suffer from mental sicknesses, ulcers and other ills due to the strain of pursuing earthly treasures are a testimony to the folly of seeking happiness by means of wealth.

ARTICLES IN THE NEXT ISSUE

- Drawing Courage from the Word of God.
- Courageous Perseverance in the Service of God.
- A God Worthy of Praise.
- When Marriage Ties Are at the Breaking Point.

Think of the joy that comes from unitedly seeking association with God's people today. How much better it is to sit in the meetings of Jehovah's witnesses, surrounded by peaceable lovers of God and neighbor, listening to good, wholesome Scriptural counsel, than to be working overtime, just to pay for a new house, car or television. Remember the words of Jesus: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) Real happiness and joy come from the inside, from the heart, not from the outside, from material possessions. The knowledge that one is doing God's will and has his favor brings true security and peace of mind. The treasure of Kingdom service, preaching from house to house, helping one's neighbor learn the way to life, associating with God's people —surely these things form a durable and lasting treasure far superior to anything material riches can bring. And remember, they bring with them the blessing of Jehovah—"that is what makes rich."

So, although many have fallen for the snare of materialism and have set their heart on worldly treasures, it is not too late to turn to Jehovah and to serve him. There is yet time to start storing up treasure in heaven. Jesus said: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven . . . For where your treasure is, there your heart will be also." (Matt. 6:19-21) Consider the example we have discussed in this article and consider the results. Some turned back, 'set their heart upon their ways' and received the blessing of Jehovah. (Hag. 2:15-19) Do the same as those wise Jews, and follow also the advice of the apostle Paul: 'Work at good, be rich in fine works, be liberal, ready to share, safely treasuring up for yourselves a fine foundation for the future, in order that you may get a firm hold on the real life.' (1 Tim. 6:18, 19) Real life? Yes, a full life now in God's service and eternal life in the new world of righteousness. So keep your balance in this materialistic old world and "set your heart," not on material treasures, but on the worthwhile treasures that have to do with the vindication of God's name and his Kingdom interests. Then you will not get caught in the snare of materialism, but will obtain and retain Jehovah's blessing and will lay hold on the real life, which will bring you joy and contentment now, and forever in the world to come.

Studying THE WORD of LIFE

"For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope."—Rom. 15:4.

THROUGH the pages of the Bible your Creator speaks to you. He tells you what he has done in times past and what he has purposed to do in the future. He gives you sound counsel and wise instruction for guiding you in the way that is best for you. Since he is far wiser than any human, what he says is worthy of your closest attention. If you listen to him, his written Word can be for you a book of life. "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you."—Prov. 3:1, 2.

[2] The rewards for studying God's Word are great, but they cannot be had without effort. Many hours of reading, along with deep concentration and meditation, are necessary. This is unpleasant to frivolously minded persons whose reading is never heavier than picture magazines, newspapers and paperback novels. Because they are unwilling to exert themselves and dig into the deep things of God's Word they fail to find the treasures of wisdom that are there for those willing to make the effort to get them. "If, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." (Prov. 2:3-5) That requires study. What can happen when it is lacking and God's Word is neglected is seen in Jehovah's covenant people of ancient times.

[3] The king of Jehovah's covenant people was required to have a copy of God's law and to read it repeatedly throughout his life. By following its guidance he would be able to lead his subjects in the way that would be best for them. His regular studying of Jehovah's law was in the national interests as well as his own. "It must occur that when he takes his seat on the throne of his kingdom, he must write in a book for himself a copy of this law from that which is in the charge of the priests, the Levites. And it must continue with him, and he must read in it all the days of his life, in order that he may learn to fear Jehovah his God so as to keep all the words of this law and these regulations by doing them."—Deut. 17:18, 19.

[4] Most of the kings who ruled Jehovah's chosen people ignored this command. They failed to study the divine Word and to follow the guidance of its wise counsel. Relying upon their own wisdom, they led the people in the very way God warned them not to go. They foolishly turned from the path of obedience to God and sank into the stinking mire of idolatry. "They kept

1. Through what does God speak, and why is it wise to listen to him?
2. Why do some persons fail to find the treasures in God's Word?
3. What was required of the king of God's covenant people in ancient times, and why was this good?
4. What course did most of the kings of God's chosen people take?

walking in the statutes of the nations whom Jehovah had driven out from before the sons of Israel, and in the statutes of the kings of Israel that they had made; and the sons of Israel went searching into the things that were not right toward Jehovah their God and kept building themselves high places in all their cities, from the tower of the watchmen clear to the fortified city; and they kept setting up for themselves sacred pillars and sacred poles upon every high hill and under every luxuriant tree; and there on all the high places they continued to make sacrificial smoke the same as the nations whom Jehovah had taken into exile because of them, and they kept doing bad things to offend Jehovah."—2 Ki. 17:8-11.

5 Like the many kings who did not search out the wise instructions and protective counsel of the Scriptures, the Levitical priesthood in general neglected them. Failing to feed their minds upon the spiritually nourishing truths Jehovah provided them, they became empty-headed like the dumb idols they foolishly worshiped. They saw nothing wrong with playing a double role as priests of Jehovah and priests of the despicable idols and the abominable high places. " 'For both the prophet and the priest themselves have become polluted. Also in my own house I have found their badness,' is the utterance of Jehovah." (Jer. 23:11) One of the few exceptions to this waywardness was in the days of Jehoshaphat.

6 In Jehoshaphat's time the Levites fulfilled their obligation to study God's Word and to instruct the people in it. King Jehoshaphat made certain that they did. At his orders they went throughout the land on regular teaching circuits. This upbuilding work strengthened the people and helped them to walk the way of obedience to God. "They began teaching in Judah, and with them there was the book of Jehovah's law; and they kept going around through all the cities of Judah and teaching among the people." (2 Chron. 17:9) If this constructive effort to instruct the people in God's Word had continued during the reigns of succeeding kings, the history of that nation would be greatly different from what it proved to be. Rulers like Jehoshaphat were too few in the royal line of twenty-three Judean rulers.

5. What mistake did the Levitical priesthood in general make, and to what did this lead?

6. Explain what wise thing the Levites did in Jehoshaphat's time and why it was good for the nation.

FINDING THE BOOK OF THE LAW

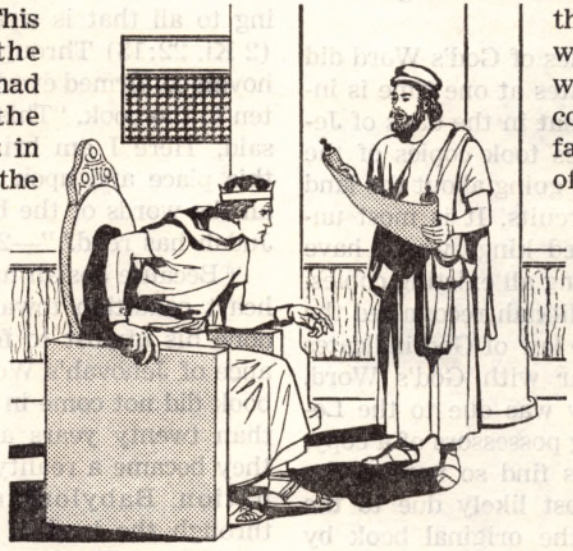
7 The rule of Josiah was one of the most remarkable in the history of the Judean kingdom. What largely contributed to this was the written Word of God. Like Jehoshaphat, who ruled more than 250 years before him, Josiah had deep respect for that divine guide. Desiring to walk in the way of obedience to Jehovah, he instituted an intensive campaign to stamp out the abominable practice of idolatry that had eaten into the vitals of the nation during the reigns of his father and grandfather, Amon and Manasseh. Images were pulverized, the bones of Baal priests were burned on their altars and the altars pulled down. The sacred pole was pulled out of the temple and destroyed, as well as the chariots of the sun that had been used in sun worship. No longer would he permit the horses that were dedicated to the sun to enter the temple and defile it. Even the valley of Hinnom was made unusable for idolatrous practices by being made into a city dump. —2 Chron. 34:3-7; 2 Ki. 23:6, 10, 11.

8 In the eighteenth year of his reign when he was only twenty-five years of age Josiah ordered the temple of Jehovah to be repaired. Apparently major repairs had

7, 8. (a) What were some of the noteworthy things Josiah did during his reign? (b) Why did the temple need repairing?

not been done on the temple since the days of Jehoash, over 200 years before the days of Josiah. During the fifty-five years that Josiah's grandfather, Manasseh, reigned and the two years that his father, Amon, ruled, the upkeep of the temple had been neglected, although it was used in the practice of idolatry for much of that period. It appears that some of the chambers or outer buildings of the temple had been ruined by idolatrous kings and needed to be rebuilt.—2 Chron. 34:8-11.

[9] During the course of the repair work Hilkiah, the high priest, found the book of the Law that had been written by Moses. This was apparently the original copy that had been kept beside the ark of the covenant in the Most Holy of the temple. It may have been hidden during the time when idolatrous Manasseh, the son of Hezekiah, was desecrating the temple with idols and persecuting the servants of Jehovah. According to Josephus, Manasseh killed many righteous men, including prophets. So intense was his wicked campaign that he is said to have filled Jerusalem with innocent blood. "There was also innocent blood that Manasseh shed in very great quantity, until he had filled Jerusalem from end to end." (2 Ki. 21:16) In view of this fanatical persecution, it seems reasonable to conclude that a faithful high priest took the law of God from its customary place beside the ark of the covenant and hid it for its own protection.



King Josiah hearing the Word of God

[10] Hilkiah recognized the scroll as the law of God and considered his find of such great importance that he had Shaphan, the secretary of the house of Jehovah, take the manuscript to the king. What Josiah heard when Shaphan read the sacred book to him left him shocked and frightened. "It came about that as soon as the king heard the words of the book of the law, he immediately ripped his garments apart." —2 Ki. 22:8-11.

[11] The scroll probably was the book of Deuteronomy, because that book contains dire warnings of what would happen to God's covenant people if they failed to obey the law of God. The warnings are in such striking detail that they could easily shock good King Josiah, especially when he was well aware of the idolatrous course the nation had taken. National disaster was a frightening prospect.

[12] Since the law of God required the king to read the Word of God, you may wonder why Josiah was shocked by the reading of the warnings in this sacred book as if he were hearing them for the first time. It is very possible that he was. He may not have had a copy of God's Word to read. In view of the great number of Judean rulers who had

9. What important find was made during the repair work on the temple, and what possible reason is there for the original hiding of the thing found?

10, 11. (a) How did Josiah react to the reading of the book? (b) What does the book appear to have been? Why?

12-14. Give a possible explanation why Josiah acted as if what he heard was read to him for the first time, although the king was supposed to keep a copy of God's Word and read it.

been idolatrous, some fanatically so, such as Ahaz, Athaliah and Manasseh, it may well be that kings had left off the practice of having a personal copy of the law of God for regular reading. What Josiah knew about the law of God probably came to him by oral instruction from the Levites, who undoubtedly had copies in their possession. When at the age of fifteen "he started to search for the God of David his forefather," he must have gone to faithful Levites for instruction about the God of David. It is not likely that those who had been close to his idolatrous father, Amon, in the royal court could have taught him. —2 Chron. 34:3.

13 That several copies of God's Word did exist among the Levites at one time is indicated by the fact that in the days of Jehoshaphat the Levites took copies of the Law with them when going about the land on their teaching circuits. It is most unlikely that the wicked kings would have succeeded in destroying all existing copies. The very fact that Hilkiah recognized the book he found as the law of God indicates that he was familiar with God's Word, and this undoubtedly was due to the Levites of his day being possessors of a copy. What made Hilkiah's find so noteworthy in his mind was most likely due to the manuscript's being the original book by the hand of Moses.

14 Since Josiah's knowledge of the Word of God may not have come from personal study of the law of God but from what he was taught by the Levites, it is possible that what Shaphan read to him was heard by him for the first time. The frightful curses mentioned in the twenty-eighth chapter of Deuteronomy coupled with the fact that they were read from the original manuscript would certainly impress Josiah with their importance. By ripping his garments he revealed to what extent he was shaken by what he heard.

15 Josiah realized that Jehovah's anger was great against the nation for having ignored the divine Word and for disobediently doing everything God had told them not to do. Showing his great concern, he promptly dispatched a delegation of five persons to inquire of Jehovah through the prophetess Huldah. "Go, inquire of Jehovah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found; for great is Jehovah's rage that has been set afire against us over the fact that our forefathers did not listen to the words of this book by doing according to all that is written concerning us." (2 Ki. 22:13) Through the prophetess, Jehovah confirmed everything that was written in the book. "This is what Jehovah has said, 'Here I am bringing calamity upon this place and upon its inhabitants, even all the words of the book that the king of Judah has read.' "—2 Ki. 22:16.

16 Because Josiah had manifested a good heart condition toward Jehovah and had done his utmost to follow the good guidance of Jehovah's Word, the curses of the book did not come in his day. It was more than twenty years after his death when they became a reality for that stiffnecked nation. Babylonian armies marched through the land of Judah pillaging and destroying. The beautiful temple Solomon had built and the city of Jerusalem were demolished, leaving them a heap of rubble. Most of the people who survived were marched away to distant Babylon as captives, just as the book of Deuteronomy foretold: "Jehovah will march you and your king whom you will set up over you to a nation whom you have not known, neither you nor your forefathers." (Deut. 28:36) All this came upon them because

15. How did Josiah confirm what was read to him from God's Word?
16. (a) Describe how the curses in the book were fulfilled. (b) Why did they come upon God's covenant people?

they had failed to study God's Word and follow its instructions.

IN THE DAYS OF THE APOSTLES

17 How vitally necessary the study of God's Word is to human welfare was keenly appreciated by the Christian apostles. At no time did they cast doubt on its dependability and thus contribute to undermining public confidence in it, as some religious leaders have done in the twentieth century. They always manifested deep respect for it, doing their utmost to build up faith in it and appreciation for it. When the Jews of the city of Beroea in Macedonia went to the Scriptures to see if Paul's teachings measured up to them, Paul did not condemn them. He did not institute an inquisition against them as the Roman Catholic Church has done at times against those who sought to measure her teachings by the Bible. Instead, he spoke highly of those Jews, saying they were noble-minded. He approved of their desire to study the Scriptures and to use them as a measuring rod of faith and truth.—Acts 17:11.

18 If the nation of Israel had shown the willingness of the Beroeans to study God's Word and to be guided by it, they would not have suffered the curses foretold in the book of Deuteronomy. The record of what happened to them stands as a warning for other generations. It is a warning to those who neglect study of the Scriptures today. What the apostle Paul said regarding the disobedient Israelites in the wilderness can be applied to their disobedient descendants under the rule of the nation's kings. "Now these things," Paul said, "went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) By noting what those people did wrong and what they failed to do, we today can avoid the divine disapproval that came upon them with its disastrous consequences.

19 In his letter to Timothy, the apostle Paul stressed the value of Bible study by saying: "All scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) How can the Bible teach you if you ignore its instruction? How can it reprove you if you turn a deaf ear to it? How can it set things straight for you regarding true beliefs if you fail to follow it as a guide? How can it discipline you in righteousness if you never study it? Do not be like the unhappy Israelites who failed to benefit from the Scriptures because they failed to study them and apply what is written in them. "Happy are those hearing the word of God and keeping it!"—Luke 11:28.

MAKE BIBLE STUDY PART OF YOUR LIFE

20 As God's Word was essential to the welfare of the Israelites so is it essential to your welfare. At this time when mass insanity is driving the nations toward a nuclear holocaust, you need the calming influence of the Bible. You need its wisdom for straight thinking. You need its hope-inspiring prophecies to give you a sense of security. You need to make Bible study a part of your life.

21 What Jehovah said to Joshua before the Israelites crossed the Jordan River into the Promised Land is advice you would do well to follow today. "This book of the law should not depart from your

17. What attitude did the apostles have toward the Scriptures?
18. Why can the failure of the Israelites to study the Scriptures be considered as a warning?
19. How did Paul stress the value of Bible study, and to what conclusion must we come when we consider his words?
20. Why do we need the Bible today?
21, 22. (a) Explain what Joshua meant by what he told the Israelites regarding God's Word. (b) How can you have God's words in your mouth?

mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh. 1:8) Studying it day and night does not mean literally reading it continuously. The expression is stressing the point that the study of God's Word should be a regular thing throughout your life and not something that is started and then neglected.

22 If you keep the truths and principles of the Scriptures in mind by continually reviewing them through study, they will not depart from you. When you speak they will influence your tongue so that what you say will be upbuilding to others. Your words will reflect its wisdom and your actions will reflect its good principles. When you talk about the things in God's Word, you have his words in your mouth. They are clean and sweet, making your speech edifying and wholesome. "How smooth to my palate your sayings have been, more so than honey to my mouth!" (Ps. 119:103) To neglect regular study of the Bible can cause God's Word to depart from your mouth so that its truths no longer are the things about which you talk.

23 Reading the Bible in an undertone means to meditate as you read. Saying each word slows down your reading, but it allows the thought content to sink in so you can meditate upon it, turning the thought over and over in your mind. The Bible is unlike many books that are full of words but empty in thought. It has no wasted words. In the parts that are not historical narrative, the meaningful sentences require you to slow down in your reading and to meditate.

24 By obeying what is written in the Bible, it will act as a guiding light that will lead you along the path of life to eternal life. In the midst of international confusion and perplexity, with the frightened people of the world not knowing which way to go, you can walk calmly along the straight path revealed by God's Word. You can know where you are headed, and you can be certain of getting there. It is by studying and obeying it that you can make your way successful and be able to act wisely.—Ps. 119:105; Matt. 7:13, 14.

25 As the person who seeks precious silver or other material treasures devotes much time and energy to finding them, so the wisdom and knowledge in God's Word should be sought with diligence. Finding them is of far greater importance to your happiness and eternal welfare than any amount of material treasures. "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."—Prov. 3:13, 14, 18.

26 If you value what God caused to be written in his Word, you will not make the mistake the Israelites did by neglecting it. Appreciate it and study it. Like Josiah, have deep concern for God's laws and an intense desire to do according to all that has been written in the Scriptures. Let them instruct you and guide you in the way to life as they did the apostles. Cherish them, keeping their truths fresh in mind by regular study. Realize that "all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope."—Rom. 15:4.

23. What is suggested by reading the Bible in an undertone?
24. How is the Bible a guiding light for us today?
25. How much effort should be put forth to learn what is in the Scriptures?
26. What will you do if you value God's Word?

Improving PERSONAL STUDY

"Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you."—Matt. 7:7.

THE invaluable treasures of wisdom and knowledge in the Word of God are for those who are willing to seek them. If you make no effort to study the Scriptures, how can you expect to find these treasures? How can you honestly claim that you value the good laws, upbuilding counsel and enlightening truths that God has put in his written Word? When Jesus said what is recorded at Matthew 7:7, he was speaking to people who valued highly the Word of his Father, not to people who think so little of it that they seldom if ever read it. If you are one who recognizes its worth, you will do what Jesus said. In prayer you will ask the Father, not once, but repeatedly, for instruction, knowledge and wisdom. You manifest your sincerity and earnestness when you "keep on asking," as Jesus said.

[2] Your request for instruction, knowledge and wisdom will be granted you if you go to the Scriptures and study them. As a door is opened for the person who makes the effort to knock on it, so the treasures of God's Word can be opened, to your enjoyment and betterment, if you make the effort to seek them. No one else can do this seeking for you. The firmness of your faith and the deepness of your appreciation for Scriptural truth is related to the amount of personal Bible studying you do. Appreciation for what Jehovah God has done and for what he has promised to do must be maintained in order for one to walk in the way that is pleasing to him. It is the fire to Christian zeal, but that fire grows weak when Bible study is neglected.

[3] Unless Bible study is maintained as a regular thing, the truths you learn will, in time, become hazy and your grasp on them weak. This can open the way for you to drift away from the faith. Warning of this, the apostle Paul said: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1) You pay more than the usual attention to the truths in the Scriptures by reviewing them over and over again. This impresses them deeply upon your mind so they will not leave you as do things to which you give only casual attention. Review helps you to recall them in vivid clarity.

[4] If you are a dedicated Christian, you have indicated by water immersion that you desire to follow the example of Jesus Christ by giving a witness to the truth. When he was standing before Pontius Pilate he said: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) You must know that truth before you can give witness to it. The better you know it the better you can use the

1, 2. (a) Explain Matthew 7:7. (b) What determines the quality of your faith and appreciation?

3. (a) Why should Bible study be regular? (b) How can you pay more than usual attention to the truths of the Scriptures?

4, 5. Why is it necessary to have a good knowledge of the truth, and how is it obtained?

sword of the spirit to tear down "strongly entrenched things" and to overturn "reasonings and every lofty thing raised up against the knowledge of God." (2 Cor. 10:4, 5) Religious falsehoods and erroneous reasonings that have become strongly entrenched in the minds of sincere people are not easily torn down. To succeed, you must learn how to use the Bible effectively, just as a good soldier of ancient times had to learn how to use his sword effectively.

5 As a Christian, the Bible is your sword. Have you worked with it so that it feels familiar in your hand? Can you deftly slash away the supports of false doctrines? Can you unerringly puncture arguments that are contrary to the truth? If you cannot, you need to work more with that sword by improving personal study of the Bible and by increasing your use of it in the ministry.

BIBLE READING

6 There is no better way to study the Bible than by subject, but that does not mean there is no value in straight reading of the Bible. There is! It gives vital background information and an overall view of God's Word. It helps you to locate in the stream of time notable events and the periods when people with whom God had dealings lived. It familiarizes you with those people and the things they did. This is all essential information for one who is to be an effective witness to Jehovah's truth.

7 What part does Bible reading play in your personal study program? Do you urge other people to read the Bible regularly but fail to do it yourself? When you call on a person for the purpose of bearing witness to the truth, what do you say when he asks if you have read the Bible through? Are you able to give an emphatic Yes? Or do you squirm a bit and say that you have read almost all of it? Do you not think his confidence in you as a proclaimer of Scriptural truth is weakened when you are unable to give him an affirmative answer?

8 The Watch Tower Bible and Tract Society has for many years urged Bible reading as well as Bible study by subjects. On its publishing plant in Brooklyn, New York, there is a large painted sign that says: "Read God's Word the Holy Bible Daily." To the thousands of people who drive past that sign every day on their way to and from work, it expresses the Society's position on Bible reading. It shows that the Society believes that everyone should read God's Word regularly. Certainly Jehovah's witnesses should be the foremost Bible readers in the world. This is recognized in the Watchtower Bible School of Gilead, where every student is required to read the Bible through before he completes his course of study. This emphasis on Bible reading is proper. Our whole life is centered around God's Word. Its truths are what we preach; its promises are what we trust; its principles are what we live. Every day we, of all people, should read it.

WHEN TO STUDY

9 If you are a dedicated witness of Jehovah, you have a very full schedule. *Your* secular work and ministerial activities consume the major portion of your time. With so much to do, it becomes a problem to find time for personal study. Yet personal study is essential to your spiritual well-being and to your spiritual maturity. You cannot afford to neglect it. How can you efficiently and effectively teach others if

6. What is the value of straight Bible reading?
7, 8. (a) Why should a witness of Jehovah be able to say Yes when asked if he has read the Bible through? (b) What position does the Watch Tower Bible and Tract Society take on Bible reading?

9. Why must a Witness teach himself?

you are not continually teaching yourself? Adjust your busy schedule so that it is balanced with a personal study program.

[10] Set aside a study period each week if possible. Use that time for study, not permitting television shows, radio programs or other forms of entertainment to distract you from it. If you are unable to use an evening for a study period, perhaps there is a morning or an afternoon you could use. Even an hour at regular periods is better than nothing at all. Do you find time to watch several popular television shows during the week? Why not take the time you spend at one or two of these shows and devote it to personal study? Using short periods of fifteen minutes to half an hour are fine for daily Bible reading. Carry the Bible with you so you can take advantage of the time you may otherwise waste while waiting in a doctor's or dentist's office, for buses or streetcars, in beauty parlors or barbershops and for other people. Perhaps you can do some Bible reading in the morning, during lunch or at night before retiring. By making this a daily habit, you can read the Bible through, not only once, but several times over a period of time.

[11] As a dedicated Christian you strive to spend at least ten hours every month in ministerial activity. Why not set the same amount of time as a goal for personal study? Recognize the fact that you need to feed yourself spiritually in order to be active spiritually. If you keep a personal record of the time you spend in the field ministry, you might also consider keeping a record of the time you spend in personal study. At the end of each month you will then be able to see how your study time balances with your other activities.

10. How can time be found for personal study and Bible reading?
11. What is a suggested way for seeing how your study time balances with other activities?

STUDY WITH CHILDREN

[12] Establish a study period for your children. They need to learn the life-giving truths of God's Word as much as you do, and it is your responsibility as parents to teach them. At each of their study periods give them an assignment to work on. Like at the Bible School of Gilead, require them to read a certain number of pages from a publication of the Society and to report on them at the next study period. Repeat this until the book is completed. This can be alternated with assignments to read several chapters from the Bible and to give reports on those chapters. A fine practice is for them to learn the order of the books of the Bible. When there are several children, you can play a game with them by having them take their Bibles and then when you name a book see which one finds it first. This is educational as well as enjoyable.

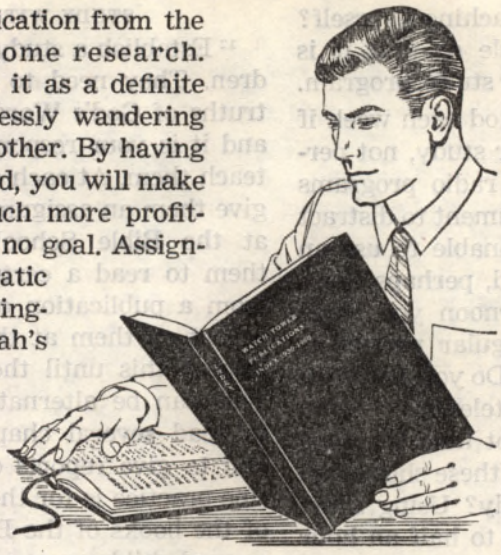
[13] When the children give a report to you on their homework assignments, quiz them on the material to make sure they understand it. In fact, you can ask them questions on the Bible at almost any time—riding in the car, at meals, and so forth. Ask them questions on Bible doctrines, Bible geography, Bible characters, Bible events and other things that they learn in their study periods. Helping them establish good study habits when they are young will help them to have such habits when they are older.

HOW TO STUDY

[14] Improving personal study requires you to learn how to study. Knowing this, you can get the most benefit from your study periods. First of all, decide in advance what you will study during your study period. You may choose to spend the time preparing for a congregation meeting or

12, 13. Describe a way parents can instruct their children and how they can be questioned.
14. What is necessary before beginning a study period?

studying a new publication from the Society or doing some research. Whatever it is, have it as a definite goal instead of aimlessly wandering from one thing to another. By having a specific goal in mind, you will make the study period much more profitable than if you had no goal. Assignments in the Theocratic Ministry School at Kingdom Halls of Jehovah's witnesses are helpful in providing such goals from time to time.



[15] Periodically devote your study period to adventurous excursions into the Word of God. At such times have as your goal the finding of an answer to a question that someone may have asked or that may have come to your own mind, the obtaining of background information about a certain event or period in Bible history or the enlarging of your understanding of a certain prophecy. With the help of the *Watch Tower Publications Index* dig into the publications of the Society for information.

[16] Seek background information from non-theocratic references you have in your personal library, such as maps and Bible dictionaries. Do not overlook a concordance. It can be very useful in directing you to additional information. When the material you are reading is about Biblical locations, use maps so you can visualize where they are. Take the missionary travels of the apostle Paul as an example. You gain a vivid visualization of those travels if you follow them step by step on a map. When studying about the building of Solomon's temple learn what you can about the materials used in the building work. From where did they come, who did the work and in what manner? How were giant cedar logs transported from the mountains of Lebanon to Jerusalem? When studying about the Babylonian captivity of the Jews, examine a map to see where Babylon was located in relationship to Jerusalem. Note the distance the captives were forced to travel. Possibly further research will reveal how they may have been treated and what type of country they passed through. All this is background information that will contribute to a better understanding about what you are studying. How well you remember what you study depends to a great extent upon how well you understand it.

[17] These suggestions will be of no benefit to you unless you have a desire to learn. Without that desire you will not be moved to seek the wisdom of God's Word. You will have no incentive to dig for knowledge and understanding. If you are a dedicated Christian, you should have that desire. You should want to learn about your Creator and about the things he caused to be written in his Word. Out of love for him you should thirst for knowledge and understanding. "The understanding heart is one that searches for knowledge." —Prov. 15:14.

[18] During your study period strive to have surroundings that are conducive to study. Do not imagine that you can study with a radio blasting in your ear or even

15, 16. (a) Explain how you can pursue adventurous excursions into the Word of God. (b) Give examples of possible subjects for investigation, not necessarily those mentioned in the paragraph.

17. Why must there be a desire to learn?
18. What surroundings are desirable for study, and what effort should be made to get them?

playing quietly. Profitable study requires refreshing silence. This allows your mind to focus sharply on what you are studying. But what if your home is not large enough to find a quiet room where you can shut out the noise of energetic children? Pick a study time when the children are not around or after they have gone to bed. If this is impossible, go to the public library or the park if the weather permits. Perhaps you could go to a friend's house when he studies, and his children could be sent to your house for the study period or vice versa. There certainly must be a time or place you can find where the surroundings are conducive to concentration.

[19] It is only by concentration that you can really benefit from your study efforts. If you are worrying about a problem, your mind is divided, preventing you from centering your attention on what you are studying. For the time being endeavor to dismiss the problem from your mind and cultivate a deep interest in what you are reading. Without interest and concentration, you will find yourself reading page after page mechanically, not remembering what you are reading. Lack of concentration is one of the reasons so many people have poor results when they try to study. Their mind wanders off to other subjects, and what they read makes very little impression. Perhaps you find that you fall asleep when you try to study. This is usually due to lack of interest in the material. What helps to cultivate that interest is to have something specifically in mind for which you want to use the material. Then you are studying with an objective, alert for information you can use. By improving your interest in the material and your concentration, you can improve ability to study.

19. What part does interest and concentration play in making your efforts to study fruitful?

THE MECHANICS OF STUDY

[20] Let us say that you have on your study program a newly released book from the Society. What is the best way to study it? The first thing to do is read the title and think about what you know on the subject. This begins the procedure of getting an overall view of what the book contains. We might compare the procedure to examining an automobile. How much could you learn about it if you looked only at the individual parts of the auto? You learn much more by looking first at the assembled automobile as a whole. Walk around it, looking at it from various angles. Now come in closer and see how the various parts are related to one another. After that you can, with greater understanding, examine the individual parts in detail. The same procedure is the way to begin studying a book. Get the overall view by looking at the title and the table of contents, thinking about the things you will possibly find. Take a closer look by reading the subheadings in the chapters, relating them to the chapter headings. This preliminary survey need not take long, but it is well worth the effort.

[21] With a general idea in mind about the contents of the book, turn your attention to the first chapter. While reading it, be on the alert to note the topic sentences. These usually appear at the beginning of each paragraph but sometimes are in the middle, or sometimes at the end where the principal idea of the paragraph is finished off. They tell you briefly what the paragraph is about. You could even underline these. By reading the chapter in this observant way, you can mentally build up a general outline of the chapter. The same method can be effectively used when studying a magazine article.

20. (a) Describe how a preliminary survey can be taken of a book before studying it. (b) What is the purpose of this survey?

21. Describe the procedure while reading a chapter.

22 As you read, try to read word groupings rather than one word at a time. As your hand can hold more than one marble at a time, so your eye can take in more than one word at each eye fixation. This contributes to faster reading and to a better grasping of the thought content. At times, however, you will encounter very weighty material that does not lend itself to rapid reading. You may even have to slow down to reading one word at a time, such as when reading the meaty sentences of the book of Proverbs. Generally, however, the reading of word groups makes it much easier to extract the thought from a sentence.

23 When you come to a subheading, stop and review in your mind what you have just read. Do you remember the points that were made? If the material is hazy in your mind, go back and read the topic sentences of each paragraph to refresh your memory. When there is an explanation of a scripture, see if you can remember it. If not, read the explanation again. Now proceed with your reading until you come to another subheading. As you read keep the theme in mind and the progressive development of the chapter.

24 Read with a pencil in your hand if the book or magazine is yours so you can underline key words and outstanding information. Do this sparingly. It will help you to refresh your memory when you review the material and when the material is used in a group study. Never underline or mark up a book that is not your own. Other people will be reading it, and they will not appreciate your markings. When you complete your reading of the chapter, give it a final and brief mental review. Fix the main points in mind. Think about what you could tell a person regarding what you have just read.

25 By keeping your mind active while you are reading you will not find your mind blank of information when you have completed a page or two. An active mind while you read is essential for good results. Visualize events when they are described. Note fundamental Bible truths and prophetic fulfillments. Compare what is said in the material with your own actions so that you might personally profit from it. Look for new thoughts as well as the reasons why specific statements are made. Reason on the material. Look for things you can use as a preacher of God's Word in the field ministry. All this contributes to a fruitful study period.

26 The good results that come to you from improving your personal study are manifold. The more you learn, the better you are able to give a reason to others for the hope you have, the better will be your judgments when faced with decisions and the stronger will be your conviction that you are doing what is right. You will enlarge and strengthen your shield of faith that protects you from the bad effects of worldly scepticism and atheistic propaganda. You will give better student talks in the congregation's Theocratic Ministry School and more edifying comments in group Bible studies. You will be able to speak more confidently in the door-to-door ministry, make better back-calls on interested persons and conduct more informative Bible studies in the homes of the people. Instead of remaining as spiritual babes, you will be able to grow to spiritual maturity. By improving your study habits you can plant your feet more firmly on the road to life.

22. What is the value of reading groups of words rather than one word at a time, and when is slow reading necessary?
23. What is suggested for impressing the material on your mind as you read?
24. (a) How should a pencil be used while studying? (b) What should you do when you reach the end of a chapter?
25. How can the mind be kept active while you are reading?
26. What are the good results that come from improving your personal study?

[27] Look upon God's Word as a treasure-house of spiritual riches that can be yours if you make a diligent effort to seek them. They can bring you things that silver and gold could never buy. Cherish them as long as you live, finding delight in meditating on them and in talking about them. Make them the center of all your interests. Show your appreciation for them and manifest your desire to use them more fruitfully in the Christian ministry by improving your personal study.

27. How should the treasures of God's Word be regarded?

THE AMALEKITES

A LESSON FOR OPPOSERS OF GOD

THE Amalekites were an ancient group of nomadic marauders. At the time of the exodus of Israel from Egypt, they were centered about Kadesh-barnea in the Negeb desert, south of Palestine. From this center their camps radiated out far and wide into the Sinai peninsula and northern Arabia. Much of the time they lived by plundering their more peaceful neighbors.

Why are the Amalekites of interest to us? Because they were to become chronic enemies of God and his chosen people of that time, ancient Israel. The way God dealt with these Amalekites is of concern to all men and nations, since it provides a pattern for the way He will deal with his enemies today.

The origin of the Amalekites is uncertain. At Genesis 36:12 Amalek is listed as the grandson of Esau. However, some authorities make a distinction between this Amalek from Esau and the Amalekites found in the Negeb and Sinai area, because Genesis 14:7, which predates Esau, refers to "the whole field of the Amalekites." Also, at Numbers 24:20 the Amalekites are called "the first one of the nations," which might indicate the existence of another people called Amalekites who lived earlier than the Amalek mentioned as a descendant of Esau. Others consider the distinction of the two Amaleks unnecessary, as they regard these earlier references to be a later editorial description for the benefit of those who would be living when the books of Genesis and Numbers were written.

The first meeting between the Amalekites and Israelites took place soon after the exodus from Egypt, at Rephidim, near Mount Sinai. Here the Amalekites made an unprovoked attack upon Israel, harassing their rear and cutting off the weak and weary. Joshua commanded Israelite forces in the fight, with Moses holding up his rod in the sight of the people to indicate that Jehovah was with them. On that occasion Israel prevailed. The Amalekites were soundly defeated.—Ex. 17:8-13; Deut. 25:17, 18.

Because of their hardened and unreasonable hostility toward God's people and because they "did not fear God," the Amalekites came under a permanent ban. Since they worked in opposition to the purposes of the Universal Sovereign, Jehovah, he decreed their utter extermination in

time.—Ex. 17:14-16; Num. 24:20; Deut. 25:18, 19; 1 Sam. 15:2, 3.

During the remainder of the year that Israel remained at Sinai and during their subsequent journey northward toward the southern border of Palestine, they remained unmolested. But when they reached Kadesh, another encounter with the Amalekites took place. It had been the intention of the Israelites to enter Palestine from the south, west of the Dead Sea. Spies were sent in to examine the land and determine whether an entrance from that point was possible. The returning spies reported that the Amalekites were in southern Palestine, together with the Hittites, Jebusites, Amorites and Canaanites. (Num. 13:29; 14:25) They discouraged the people so that they rebelled against Moses. At this Jehovah declared that they would not enter the Land of Promise. Yet, contrary to the will of Jehovah and the command of Moses, the Israelites determined to go forward anyway. They were met by the Amalekites and the Canaanites and suffered defeat.—Num. 14:39-45.

Years later, when Israel was established in Palestine in the days of the Judges, another encounter is recorded. The Amalekites apparently allied themselves with Eglon, king of Moab, and the Ammonites to attack Israelite territory successfully. Later, when Moab was defeated by Israel under the leadership of Ehud, the Amalekites may have suffered too.—Judg. 3:12-30.

A few generations later the Amalekites pursued their old tactics of harassing peaceful agriculturists when, in league with the Midianites, they oppressed northern Israel. As the crops sown by the Israelites were ripening, the Amalekite marauders descended and plundered the area, so that the unfortunate Israelites became impoverished and discouraged. However, Jehovah raised up Gideon, who dealt the combine a smashing defeat.—Judg. 6:3-6, 33; 7:12–8:21.

In King Saul's time Amalekite bands were found roaming throughout hundreds of miles of wilderness from the border of Egypt to Havilah, a designation that may include north-central Arabia. At this time Jehovah commanded Saul to execute the Amalekites on account of "what Amalek did to Israel when he set himself against him in the way while he was coming up out of Egypt." King Saul crushed the Amalekites, but foolishly spared their king, Agag, and the best of the flocks alive, for which Samuel rebuked Saul and slew Agag.—1 Sam. 15:1-33.

Remnants of the Amalekites evidently still remained in the wild desert near the southern boundary of Palestine, because King David found them in that region. (1 Sam. 27:8; 30:1) Amalekite robbers had taken the city of Ziklag, burning it with fire and carrying off captives, including David's two wives. David pursued them and so severely mauled the Amalekites that only 400 of their men on swift camels succeeded in making their escape. From this disaster they never recovered. —1 Sam. 30:1-20.

The decline of Amalek was hastened in King Hezekiah's day when a band of 500 from the sons of Simeon struck down "the remnant that escaped of Amalek," taking their stronghold in Mount Seir.—1 Chron. 4:43.

A final reference to this nation may be in connection with Haman, the son of an "Agagite," who was executed along with his sons in the days of Queen Esther and King Ahasuerus of Persia. (Esther 3:1; 7:10; 9:10) Jewish historian Josephus lists them as Amalekites, although it is not certain. In any event, from then on no further mention of Amalek is made in the Bible, nor in secular history. The Amalek-

ites disappear as a nation, in harmony with the decree of Jehovah—just punishment for this rough Negeb tribe listed at Psalm 83:7 as an inveterate enemy of God and his people.

Thus the enmity of the Amalekites toward the Israelites can be traced from the time Israel had just escaped from the terrors of Egypt and were struggling through the wilderness, down through many centuries. It made a deep and lasting impression upon the Israelites.

The utter extermination of the Amalekites should serve as an everlasting warning to opposers of Jehovah's purposes and people. Down at this end of the world, men and nations who oppose God and his people will suffer a fate similar to that of Amalek, for "they will have to know that [He is] Jehovah."—Ezek. 38:16-23.

Heart Surgery Without Blood Transfusion

THE *Roosevelt Report* of January, 1963, published by the Roosevelt Hospital, 428 West 59th Street, New York city, carried an article "Hearts and Sugar Water—A Story of Surgical Success." It said in part: "Roosevelt Hospital surgeons, in November, opened a man's heart and successfully repaired its defective valve without using a drop of blood transfusion, either during surgery or postoperatively. In most institutions where open-heart surgery is performed, such an operation requires from 15 to 20 pints of bank blood.

"Key to this unusual surgical accomplishment here is the use at the Hospital of the Kimray Open-Heart Machine, a new type of heart-lung apparatus which allows the substitution of a small quantity of five per cent dextrose in water for the six to ten pints of bank blood used to fill or 'prime' the older type of heart-lung machine. . . . The great importance of the use of the Kimray Machine to the individual patient is the avoidance of dangerous blood transfusion reactions, so likely to occur when multiple blood transfusions are used. Serious kidney complications, virus hepatitis, and disturbances of blood clotting are foremost among the hazards that have been eliminated."

Roosevelt Hospital surgeons are not the only ones who see the need to use blood substitutes for priming open-heart machines. Reported the Long Island *Sunday Press* of February 24, 1963: "A blood substitute—dextran—has been used successfully to prime the pump in more than 200 open-heart operations by University of Minnesota doctors. They feel that dextran also reduces the risk of transfusion reactions."

Highlighting the wisdom of these heart surgeons in avoiding the use of blood is an article in *Life* magazine (February 15, 1963) entitled "Lurking Risks of Transfusion," which said that there are powerful reasons for being afraid of blood transfusions—various diseases that may be lurking in human blood, such as syphilis, malaria, and serum hepatitis. What is the mortality rate for persons who get serum hepatitis and who are forty years or older? The article reported that one ten-year study showed it was 23 percent. It stated further:

"Dr. Jere W. Lord, Jr., who performs vascular surgery at University and Columbus hospitals in New York . . . recently observed that despite the advances in knowledge in the last 20 years, the physician's problems in using blood are still of major proportions: 'There are men in the field so aware of the problem that they've learned how to prime the pump-oxygenator for open-heart surgery with straight glucose. . . . I try to do all the surgery I can without blood.'"

Yes, use of blood is dangerous, not only because of medical complications, but because it is forbidden by God's Word. (Acts 15:28, 29) Conscientious doctors are finding that there is much that can be done, however, even in difficult cases, without transfusing blood.

WALKING BY FAITH AMID MATERIALISM'S DECEPTIONS

MATERIALISM'S deceptions! How many they are and how subtle! Due to the sin of our first parents the inclination of the heart of man is toward what is bad, toward selfish pleasure, toward covetousness or toward the love of ease. Materialism is made to appeal to these fallen tendencies by those who stand to profit by our succumbing to materialism, those who offer entertainment or who have fine homes, fine autos or fine furnishings and clothes to sell.—Gen. 8:21.

But materialism is deceptive. The more you have the more you want. Besides, it plays havoc with the Christian's spiritual interests and his relationship with his God. 'The deceptive power of riches chokes the word.' Not without good reason therefore did the apostle Paul warn: "Let your manner of life be free of the love of money, while you are content with the present things."—Matt. 13:22; Heb. 13:5.*

Materialism is also deceptive because it is temporary, as we are reminded by the apostle John: "Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but [only] he that does the will of God remains forever." —1 John 2:16, 17.

We cannot serve two masters. The question is, What comes first in our lives? We must earn a living and provide for our own or we are worse than an unbeliever. But that does not mean that we cannot keep on seeking first the kingdom of God and his righteousness. It is a matter of emphasis and priority. If we find ourselves neglecting the spiritual things, then we are being taken in by materialism's deceptions.—1 Tim. 5:8; Matt. 6:33.

To avoid being ensnared by materialism's deceptions we must have a strong faith. Study of God's Word, association with others who are trying to avoid materialism's deceptions, prayer and engaging in the Christian ministry will help us grow strong in faith. In particular is it helpful to take note of the fine Scriptural examples of those who in times past walked by faith amid materialism's deceptions.—Heb. 12:1.

There was Moses who, in preference to all the treasures of Egypt, chose to walk by faith as God's anointed one. Before him there was Abraham, who preferred to walk by faith in alien lands rather than enjoy the comforts and prosperity of that great ancient city of Ur of the Chaldees. And then there was Job, wealthy as he was, who did not put his trust in his riches and so kept integrity when he lost them all.—Heb. 11:24-26, 8-11; Job 31:24-28.

Coming to Christian Scripture times, we observe Saul of Tarsus. Highly educated, he could look forward to a life of high reputation and economic security, but he gave it all up for a life of faith, becoming materially poor but making many spiritually rich. And the greatest example of all, that of Jesus Christ. What riches he left behind in heaven to do God's will on earth, and what opportunities for material wealth he cast aside so as to walk by faith! He did not even have a place to lay his head!—Luke 9:58; 2 Cor. 6:10.

Today there are some 30,000 Christian ministers in the full-time ministry throughout the world serving as pioneers, special pioneers, missionaries, circuit and district servants and members of Bethel families; they have proved for themselves the truth of David's words that Jehovah will not forsake the righteous. Could you be among that number? If not, perhaps you could be a vacation pioneer minister for at least one month in the year. Even if family obligations prevent you from enjoying the blessings of this full-time ministry, are you doing all you can to inculcate in your children the desirability of such a career? —Ps. 37:25; Deut. 6:7.

So walk by faith, as "seeing the One who is invisible." (Heb. 11:27) Remember, valuable material things are temporary and they cannot profit you in the day of Jehovah's fury, Armageddon. (Prov. 11:4) Put spiritual riches first in your life, enjoy to the full the blessings God has for his people in the way of *spiritual* food, Christian association and service. In that way you will be laying up treasures in heaven, lasting treasures.—Matt. 6:19-21.

During the month of September let all of God's dedicated ministers walk by faith amid materialism's deceptions by devoting all the time they possibly can to the Christian ministry, in particular endeavoring to place with men of goodwill toward God Bible-study aids and then calling back to assist them further.

* For details see *The Watchtower*, July 15, 1962.

Names for CHRIST and his CONGREGATION

NAMES are essential to designating persons or things. Names may also indicate certain qualities or show relationship to other things or persons. So, to describe the functions of the Christian congregation and its various relationships, it is given a number of names or designations in the Christian Greek Scriptures. Said the apostle John of the number included in this select group: "I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads." —Rev. 14:1.

Bear in mind that, when a name or designation is used in one instance in a certain way, this does not mean that thereafter that name always designates exactly the same thing. Consideration must be given to the context and the sense intended at the time. A name may be used in a broad, inclusive sense or in a limited, restricted sense. For example, usually "the kingdom" in such expressions as "the kingdom of the heavens" has reference to Jesus Christ and those called from earth to heavenly life with him, or the complete 144,001 who are commissioned as kings. However, Jesus used the same designation to apply in a restricted or limited sense in connection with him alone when he said to his opposers: "Look! the kingdom of God is in your midst." And on another occasion he used the term kingdom to refer to the realm over which he and his 144,000 joint heirs would rule.—Matt. 13:24-33; Luke 17:21; Matt. 25:34.

Another term that clearly applies to both Jesus and his body members, or the 144,001 together, as the heavenly ruling body appointed by God, is "new heavens." "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13; also Phil. 3:20.

"Temple" is also used in a symbolic sense to include Jesus Christ and his body members, or the 144,001, as Jehovah's arrangement for the carrying on of true worship, a sanctuary for God to inhabit by spirit. This can be clearly seen from reading Ephesians 2:20-22. Since this symbolic temple was represented by the anointed Christians on earth in his day, Paul could also use this name as applying in a representative way when he wrote to the congregation at Corinth: "Do you not know that the body of you people is the temple of the holy spirit?" (1 Cor. 6:19) And at Revelation 21:22 "temple" has yet another significance when Jehovah God and the Lamb Jesus Christ are said to be the temple of the New Jerusalem.

It was promised to Abraham that through his seed all nations of the earth would bless themselves. The designation "Abraham's seed" in its broadest sense takes in the 144,001, but it has a primary and specific application to Christ Jesus alone, as shown by Galatians 3:16. It is in a secondary sense, because of belonging to

Christ, that the 144,000 are also "Abraham's seed, heirs with reference to a promise." (Gal. 3:29; Gen. 22:17, 18) So, while the inspired Christian writers used the same names or designations differently, they did not do so indiscriminately, but with due consideration to the thought to be conveyed.

Also referring to the 144,001 collectively are the terms "royal priesthood" and "holy nation," found at 1 Peter 2:9. The expression "new creation" applies, not in a collective sense to the 144,001, but to each one as an individual, as indicated by the way the expression is used at 2 Corinthians 5:17: "If anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence."—Gal. 6:15.

CONGREGATION OF GOD

Consider now the term most frequently used when speaking of Christians: "the congregation." How is this to be understood? Does it in itself include Jesus Christ, so that the Christian congregation may be said to consist of 144,001 members? From the standpoint of Christ Jesus being included as the head or chief one, we could properly use the term "congregation" in this most inclusive sense, and this is in harmony with the application of Psalm 22:22 to Jesus. (Heb. 2:12) David, the writer of Psalm 22, was a member of the congregation in the midst of which he declared Jehovah's name; so the one to whom this text is applied, Jesus Christ, could also be said to be one of the congregation, and in harmony with that, the others in the congregation are called his "brothers." In David's case, the congregation was that of Jehovah God, and for thirty-three and a half years Jesus Christ was a member of it and preached amidst it while on earth. A remnant of these became part of *his* congregation or spiritual body. However, generally when the Christian Greek Scriptures speak of the "congregation" in the broad sense, they are referring to the 144,000 as a body subject to the head Christ Jesus. Thus Paul, at Ephesians 1:22, 23, speaks of "the congregation, which is his body," and later writes: "I am speaking with respect to Christ *and* the congregation."—Eph. 5:32.

In addition to the uses mentioned above, the word "congregation" (Greek: *ekklesía*) is also applied in other ways. One of these is illustrated at 1 Corinthians 10:32, where we read: "Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God." Here the writer obviously does not have in mind the "congregation" in the broad sense of the entire 144,000. Rather, he uses the term as applying to the Christians living at that particular time.

But by far the most common use of the word "congregation" in the Christian Greek Scriptures is in referring to a local assembly of Christians. This may include all the Christians in one particular city, or may refer to an even smaller group meeting in a private home. So we find it recorded that "great persecution arose against the congregation that was in Jerusalem." Also: "Greet the congregation that is in their house." (Acts 8:1; Rom. 16:5) Accordingly it would be proper to speak of "congregations" in the plural, and this is often done in the Scriptures. (1 Cor. 11:16; Acts 15:41; 2 Thess. 1:4) Today, when applying to a local assembly, the term "congregation" would include all the dedicated Christians associated with it, regardless of what may be their hope or destiny.

Most of the Scriptural terms that apply to the 144,000 members of Christ's body apart from their Head do so quite obviously. Among such are "Christ's body," "the body of the Christ," "the bride, the Lamb's

wife." And since the "Lamb's wife" is also termed "the holy city, New Jerusalem," it follows that this name also applies only to the 144,000 body members. This is borne out by the description of it in Revelation chapter 21.—1 Cor. 12:27; Eph. 4:12; Rev. 21:2, 9, 10.

Another Scriptural expression that refers to the 144,000 members of Christ's body is "little flock." Said Jesus: "Have no fear, little flock, because your Father has approved of giving you the kingdom." Since Jesus does not include himself, saying, 'The Father has approved of giving *us* the kingdom,' the expression "little flock" here applies only to the 144,000 members of his body who are heirs of the Kingdom with him. To these "sheep" and others Jesus is the Fine Shepherd.—Luke 12:32; John 10:11, 16.

Jesus used yet another distinctive term to refer to his anointed body members, namely, "faithful and discreet slave." This is a designation that applies to the composite body of the anointed on earth at any time since Pentecost A.D. 33, when Christ's followers, especially his apostles, were entrusted with his interests on earth. Since Christ is the one that takes an accounting with this "slave," it clearly does not include him. At this accounting, after his entering into Kingdom power, Christ Jesus further blessed those making up the "faithful and discreet slave" at that time, giving them additional Kingdom privileges and responsibilities.—Matt. 24:45-47.

"THE CHRIST"

We come now to a consideration of those terms or titles that apply or are used to refer to Jesus Christ apart from his body members. Among those that might be mentioned as found in the Christian Greek Scriptures are "the Amen," "Faithful and True," "the Faithful Witness," "King of kings and Lord of lords," "the Lamb of God," "Leader," "the Lion that is of the tribe of Judah," "Lord," "Potentate," "Savior," and "the Word." Clearly, the designations here referred to apply, not to Jesus' body members, but to Jesus himself, even as do his more commonly used names, "Jesus," "Jesus Christ" and "Christ Jesus."—Rev. 3:14; 19:11; 1:5; 19:16; John 1:29; Matt. 23:10; Rev. 5:5; 1 Pet. 3:15; 1 Tim. 6:15; Luke 2:11; John 1:1; Matt. 1:21; Rom. 7:25; 8:1.

But what about the expressions "the Christ" and "Christ"? Does the use of the article with "Christ" designate something different from when no article is used? Might it be that, whereas the term "Christ" refers to Jesus Christ alone, the term "the Christ" could also include the 144,000 members of his body? Do the Scriptures support this thought or distinction?

No, they do not. Certainly Christ's body members are not included in the words of Peter: "You are the Christ, the Son of the living God." Then again, the 144,000 are said to rule "as kings *with* the Christ for a thousand years." How could they be said to be reigning with the Christ if they were a part of the Christ? Yes, there are many scriptures that distinguish between "the Christ" and the members of his body. —Matt. 16:16; Rev. 20:4.

In fact, the expression "the Christ" of itself at no time includes the members of Christ's body. So the title "Christ," with or without the definite article, refers to Jesus Christ, the article serving to draw attention to or to emphasize his office as the Messiah. Christ is the Head and Bridegroom of the 144,000, his body or bride. That is why these ones are said to be "in union with Christ," to "belong to Christ," and to be "Christ's body."—Rom. 12:5; 1 Cor. 3:23; 12:27.

The fact that Christians are said to be "in union with Christ" does not mean that they can be spoken of as "the Christ," any-

more than the term "Lord" can be applied to them because children are told, "Be obedient to your parents in union with the Lord."—Eph. 6:1.

How, then, are we to understand 1 Corinthians 12:12? This reads: "Just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ." Does not the term "the Christ" in this instance include the body members? No, apparently not, for what Paul is here discussing is the body of Christ separate and distinct from its Head. That is why he sums up his argument in verse 27, saying: "Now you are Christ's body, and members individually." At verse 12 Paul is evidently using an elliptical way of speaking in connection with the Christ, a form of speech not uncommon in the Scriptures. So we could paraphrase Paul's words at 1 Corinthians 12:12 this way: 'Just as the body, though being a single entity, has many members, so it is with the body of Christ, that is, those associated with or belonging to Jesus Christ.'

In other words, the writers of the Christian Greek Scriptures do not make a distinction between "the Christ" and Jesus Christ. Illustrating this point is Ephesians 2:13, which says: "But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ." Compare also Ephesians 1:10, 12, 20.

In view of the foregoing, how is Hebrews 11:26 to be understood? This tells us that Moses "esteemed the reproach of the Christ as riches greater than the treasures of Egypt." To whom or what does "the Christ" refer in this instance? It does not seem that the "riches" Moses had in mind was in his being a type of "the Christ" to come, because he did not know that he was such. Rather, it appears to refer to the privilege he himself had of being God's anointed one (Greek: *christós*) to serve as mediator and deliverer. This meant more to Moses than all the treasures of Egypt.

From this discussion we can see that a variety of terms are applied to Jesus Christ and his body members. Some apply exclusively to Jesus. Others, such as "new heavens," always take in the composite number of the 144,001, Christ Jesus and his body. Still other names describe just the 144,000, though usually illustrating some relationship to their Head, Christ Jesus, such as "body of Christ," "the bride," "little flock," and "New Jerusalem." But, as we have noted, there are some designations that at times have a broad or inclusive sense, taking in the 144,000 as a body and sometimes including Christ, while at other times these same designations have a more limited or restricted sense. A good example of this is the word "congregation." So it is important to consider the context so as to have clearly in mind the thought of the writer. Names are descriptive. When correctly understood and applied, they bring out the full value of things or persons, and are essential to an accurate knowledge of the Word of God.

Demonism at Ephesus

● One of the earliest inscriptions found at Ephesus was a form of divination by omens from birds inscribed on a block of marble. "If the bird is flying from right to left, then whether it rises or settles out of sight, it is unlucky," and so on.—*The Bible Was Right*, by Hugh J. Schonfield, chapter 37, "The Home of Magic." See Acts 19:18, 19, where it reports that Ephesus was known for its "magical arts."

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● How can grief for a lost mate be assuaged?

By the truths of God's Word; by doing good to others; by prayer.—P. 260.*

● What assets can a Christian use for the benefit of others?

Time, Bible knowledge, strength, influence, natural abilities and aptitudes.—Pp. 271-274.

● Why did Jehovah accept Abel's sacrifice but not Cain's?

Because Abel's was of the right sort and offered in faith and sincerity. Cain's was lacking in these respects.—P. 288.

● Of what is godly discipline a proof?

That one is loved by the one administering the discipline.—P. 297.

● Why should one not belittle discipline?

For one's own good, for the good of others and for the praise of God.—P. 297.

● From what various sources may discipline come?

Jehovah God, Jesus Christ, the Bible, the theocratic organization (by the printed page or by overseers), one's Christian companions, parents, oneself by exercising self-control. —Pp. 298, 299.

● In what spheres is steadfastness required of Christians?

In resisting materialism, in right conduct, in the face of persecution, in the field ministry, in meeting attendance.—Pp. 302-307.

● How far below sea level is the surface of the Dead Sea?

Upwards of 1,200 feet. (To be exact, 1,287 feet.)—P. 312.

● Why did Jesus answer Pilate the way he did when Pilate asked him if he was a king? (John 18:37)

To avoid the charge of sedition.—P. 320.

● To qualify for dedication and baptism, what two basic requirements must be met?

Accurate knowledge of the significance of these and cleanness morally and spiritually. —Pp. 329, 330.

● What will result from compromise under persecution in the case of a Christian?

It will lead to torment of conscience because of unfaithfulness. It will incur the displeasure of Jehovah God. If that compromise consists of "an act of worship" of Satan or any part of his organization, the compromiser can no longer represent Jehovah's Kingdom interests. It may result in loss forever of the prospect of life in God's righteous new order. —Pp. 346, 347.

● What are some of the desires incidental to youth that Christians must shun?

Recklessness, obscene talk, "practical jokes," overindulgence in sports, suggestive styles of dress, improper conduct between the sexes. —Pp. 363, 364.

● What should be the Christian's attitude toward efforts to unite all religions?

Have nothing to do with them, as Bible-based religion is exclusive, opposed to all interfaith.—Pp. 391, 392.

● Which kind of maturity is the most important one?

Spiritual maturity.—P. 396.

● Of what value is encouragement?

It gives strength and hope; it helps others to endure.—P. 424.

● In what various ways can encouragement be given?

By words of commendation, words of appreciation, by an act of kindness, by fellowship, by a friendly smile, by imparting hope from the Word of God.—P. 432.

● How does a life of faith manifest itself?

By works; by giving the truth to others. —P. 468.

● Why should one who commits a serious sin confess it to his Christian overseer?

Not because he thinks that overseer can grant him forgiveness, but because Jehovah requires it. Until the matter is set straight, he will always be plagued with a guilty conscience. He cannot acceptably serve Jehovah under such circumstances. If he has sinned, Jehovah knows that, and if the sinner tries to cover over his wrong without accepting the discipline from Jehovah, God sees that lack of true repentance and humility, and He will see that such a person is eventually cleaned out of his organization unless he undergoes a change of heart.—Pp. 473, 474.

● Why is the record of Papias, of post-apostolic times, of interest to Christians?

Because of the testimony he gives to the

* All references are to *The Watchtower* for 1963.

canon and the creditability of the Christian Greek Scriptures.—P. 477.

● What kind of giving does the Bible not encourage?

The giving away or the betrayal of the fault of an intimate acquaintance.—P. 483.

● When should parents begin training their children?

From earliest infancy, as did the parents of Moses.—P. 491.

● How many distinct meanings does the term "spirit" have in the Scriptures?

At least seven: Jehovah God, Jesus Christ, the angels, life force of earthly creatures, mental disposition, inspired expressions, and God's active force.—P. 503.

Truth Spreads Despite Opposition

◆ A woman who is devoting her full time to preaching God's kingdom in Quebec, Canada, reports this experience: "After a circuit assembly in Quebec, a young couple left their name with me to call on them. The man is a French Canadian who had spent four years studying for the priesthood. The things he saw and experienced turned him against all religion, and he became very bitter. His wife is a Spanish girl, a devout Catholic. Being very sincere in her religion, she kept trying to get her husband to go to church with her. He refused to go because of his former experiences. He decided that the fastest way to discourage his wife in her views was to acquaint her with Jehovah's witnesses. That is why they were at the assembly.

"Later on I called at their home and, for the first time in her life, she heard the marvelous hope that the Bible gives. How her face lit up as I told her about the restoration of paradise on earth! After two studies she tried with greater zeal and determination than ever to get her husband to bring her to the Kingdom Hall. She witnessed to everyone, even writing to her family in Spain, sending them a *Paradise* book. They burned the book, telling her not to write anymore about the Bible. However, she continued to do so and quoted scriptures.

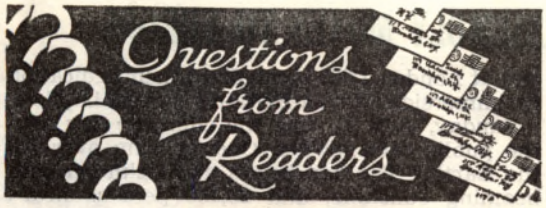
"Soon everyone in her district knew she was studying with Jehovah's witnesses, so they began to bring pressure against her husband. He, in turn, brought her books back to me and told me not to return to his home anymore. He was very angry. In his determination to stop her he took his gun, showed her the bullet, then loaded the gun and pointed it at her head and told her to make her choice. She tactfully answered him without compromise, and he finally put the gun away. That same week she started in the field ministry with me.

"When she attended a circuit assembly in Montreal, she symbolized her dedication to Jehovah. This made her husband angrier than ever. In desperation he decided to send her back to her people in Spain. Just as all the arrangements were ready, she received a letter from her mother saying that all the family there were studying with Jehovah's witnesses. This was quite a blow to the husband, so he decided that the only way to stop her was to make her a prisoner in her own home. When she tried to go to the meetings, he would sit by the door and not let her out. In the daytime he telephones every hour or two to make sure she is in. So she started a magazine route with her bread man, started a Bible study with her neighbor, placed a double subscription with her shoemaker.

"Later a lady whose husband had forbidden Jehovah's witnesses to call at her home met her on the street, and she asked her to study the Bible with her. She has since brought her to some meetings.

"One morning, as we were working together in the field service, the young woman's husband came and put her in his car. He took her to one of his friends, a person who was opposed to the truth. His wife was to stay with this opposed person for the day. After a while the lady of the house became curious and started to ask questions. The young woman took the opportunity to witness to her, placing a Bible, two books and two magazines. The lady was so interested she asked her to return and help her understand the Bible.

"This sister has proved to be the right kind of minister even under the most difficult circumstances. She has recently reported thirty hours a month and places over fifty magazines a month. Her great hope is that someday she will have the freedom to attend all the meetings at the Kingdom Hall."



● Why does the *New World Translation* at Matthew 5:5 read, "Happy are the mild-tempered ones," while at Psalm 37:11 it reads, "the meek ones"?—D. B., United States.

The reason why Psalm 37:11, in the *New World Translation,* reads "the meek ones" is because the Hebrew word *'anáv,* there rendered "meek," has the thought of "poor, humble, meek," rather than mild-tempered. *'Anáv* is therefore consistently rendered "meek" throughout the Hebrew Scriptures of the *New World Translation.* According to the *American College Dictionary,* one who is meek is "one humbly patient or submissive, as under provocation from others."

Now as to Matthew 5:5, it should be noted that Jesus was not reading or quoting directly from a Hebrew scroll of the Psalms. As to the *New World Translation* rendering, it is true that the expression "mild-tempered ones" might have been rendered another way, such as "meek ones." Why, then, "mild-tempered ones"?

Many persons are familiar with the *King James Version* rendering of Matthew 5:5, "Blessed are the meek." Many have also got the idea that what Jesus meant was 'blessed are the teachable.' So the expression has often been made that to be meek is to be teachable. True, he who is meek is teachable, but being teachable is only one of the qualities a meek person has. Moreover, the basic meaning of the original Greek word at Matthew 5:5 is not "teachable." According to the two-volume Greek-English *Lexicon* by Liddell and Scott the Greek word in Matthew 5:5 means, respecting persons, "mild, gentle, meek," and the adverbial form of it means "mildly, gently." Interestingly, *The New English Bible,* at Matthew 5:5, reads: "How blest are those of a gentle spirit."

Also the Greek-English *Lexicon* by Westcott and Hort states regarding this Greek word, *praús* or *práos:* "Mild temper, and, of animals, tame, gentle. Matthew 5:5 (Here the *AV* and *AS* render it meek, but the words never did, at any time, or in any passage of any other author signify *meek.*)"

The New World Translation Committee, by rendering the Greek word "mild-tempered," believes it has attained a far superior rendering than "meek." The *New World Translation* rendering defines the Greek word and does not leave it up to any reader to attach an arbitrary meaning to the word, such as saying that "meek" means "teachable."

● Does the scripture at Psalm 34:7, "The angel of Jehovah is camping all around those fearing him, and he rescues them," have application to rescue from natural disasters such as floods and earthquakes?—R. E., United States.

This scripture must be understood in the light of its context. The superscription to Psalm 34 says: "Of David, at the time of his disguising his sanity before Abimelech, so that he drove him out, and he went away." So David is speaking against a background of his being in enemy territory, where he had to disguise himself by pretending to be insane before King Abimelech (also called Achish) in order not to be executed by this Philistine king, who might otherwise have viewed David as an intelligent, scheming, spying Israelite. Under such circumstances Jehovah's angel preserved David and rescued him. This is very different from rescuing one from a flood or an earthquake. The circumstances are entirely different, and they have no relationship to each other.—1 Sam. 21:10-15.

When it comes to floods and storms, Jehovah's people have to heed storm warnings just like everyone else. True, the tendency of many persons is to ignore warnings, as some have done regarding hurricanes and floods, so losing their lives. Those who choose to ignore warnings, thinking 'it cannot happen to me,' must accept the consequences.

Protection after Armageddon is something else. Even Armageddon may not end earthquakes. We cannot be dogmatic and say that Armageddon will immediately bring the entire globe, internally and externally, to its finished condition and hence there will not need to be any alterations in the interior or on the surface of the earth. But should these be necessary during the progress of the thousand years, God can direct the course of these, and he can bring about the protection of his people from any harm or loss, in harmony with the promise at Revelation 21:4.

"EVERLASTING GOOD NEWS" ASSEMBLY MOVES TO EUROPE

FOLLOWING very successful assemblies in Milwaukee and New York, the Around-the-World Assembly of Jehovah's Witnesses moved to Europe, opening simultaneously in London and Stockholm. A high point at these assemblies was the adoption of a stirring resolution, by 22,009 conventioners in Stockholm and 39,663 in London. It was resolved that "under the propaganda and programs inspired by demons and voiced by political systems serving the 'ruler of this world,' the kings of the earth and their armies are being led . . . to the battlefield with the Hebrew name Har–Magedon (or, Armageddon). We . . . will not obstruct them in their military preparations, and yet we will not march with them to Har–Magedon, for we refuse to fight against God Almighty and his kingdom by Jesus the Messiah . . . it is our resolution to remain immovable on the side of the established Messianic kingdom of Jehovah God."

At Stockholm 766 persons were baptized, and at London 1,369 symbolized their dedication by immersion. It was Britain's largest baptism.

Sunday, July 21, was the climactic day with the public talk, "When God Is King over All the Earth." The day began at Stockholm with beaming sunshine, and 25,160 persons heard this talk that was translated simultaneously into Swedish, Danish and Finnish. The Norwegian Witnesses took their seats among the Swedes, to make room for the public. At London, with clear blue sky, 50,111 assembled for the public talk, overflowing Twickenham's Rugby Union Stadium.

As the assembly closed at London and Stockholm, it opened simultaneously in Munich and Milan. The Milan assembly reported a fine attendance of 14,199 delegates on the first day. Of these, 7,237 listened in French, 5,345 in Italian, 1,171 in Spanish and 446 in Portuguese. At Munich, the first day's afternoon attendance was 75,846 persons; the conventioners had come from 34 different countries.

ANNOUNCEMENTS

FIELD MINISTRY

These are days when materialism makes such demands that it easily crowds spirituality out of one's life. Avoiding this snare, Jehovah's witnesses will demonstrate their devotion to Jehovah God during September by sharing fully in the ministry, presenting to all persons the books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified,"* together with two booklets, on a contribution of $1.

WHO WILL WIN IN THE CLASH OF WILLS?

Today as never before there is a clash of wills on all fronts, between nations, between business and labor, between political and racial groups. But what is *God's* will in these issues? Is he involved? What will be the final outcome of the present struggle for supremacy? Read the two fascinating and revealing books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified."* Both are only $1. Send now and receive free two timely booklets on Bible subjects.

ANNOUNCEMENT OF ANNUAL MEETING

Yearly the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania is held on October 1, and in 1963 this date falls on Tuesday. The meeting will be at ten o'clock in the forenoon on Tuesday, October 1, and will be held at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania.

A regular letter of notice of annual meeting will be sent to each of the members of the corporation. The members will wish to be certain that these letters of notice reach them by seeing to it that the secretary's office has their present mail address to which to send the notices.

As is the usual procedure, the notices will be accompanied by proxies. The proxies should be returned by the members promptly in order to reach the office of the secretary of the Society not later than September 15. The proxy should be returned by each member whether the member is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 29: Studying the Word of Life. Page 521.

October 6: Improving Personal Study. Page 527.