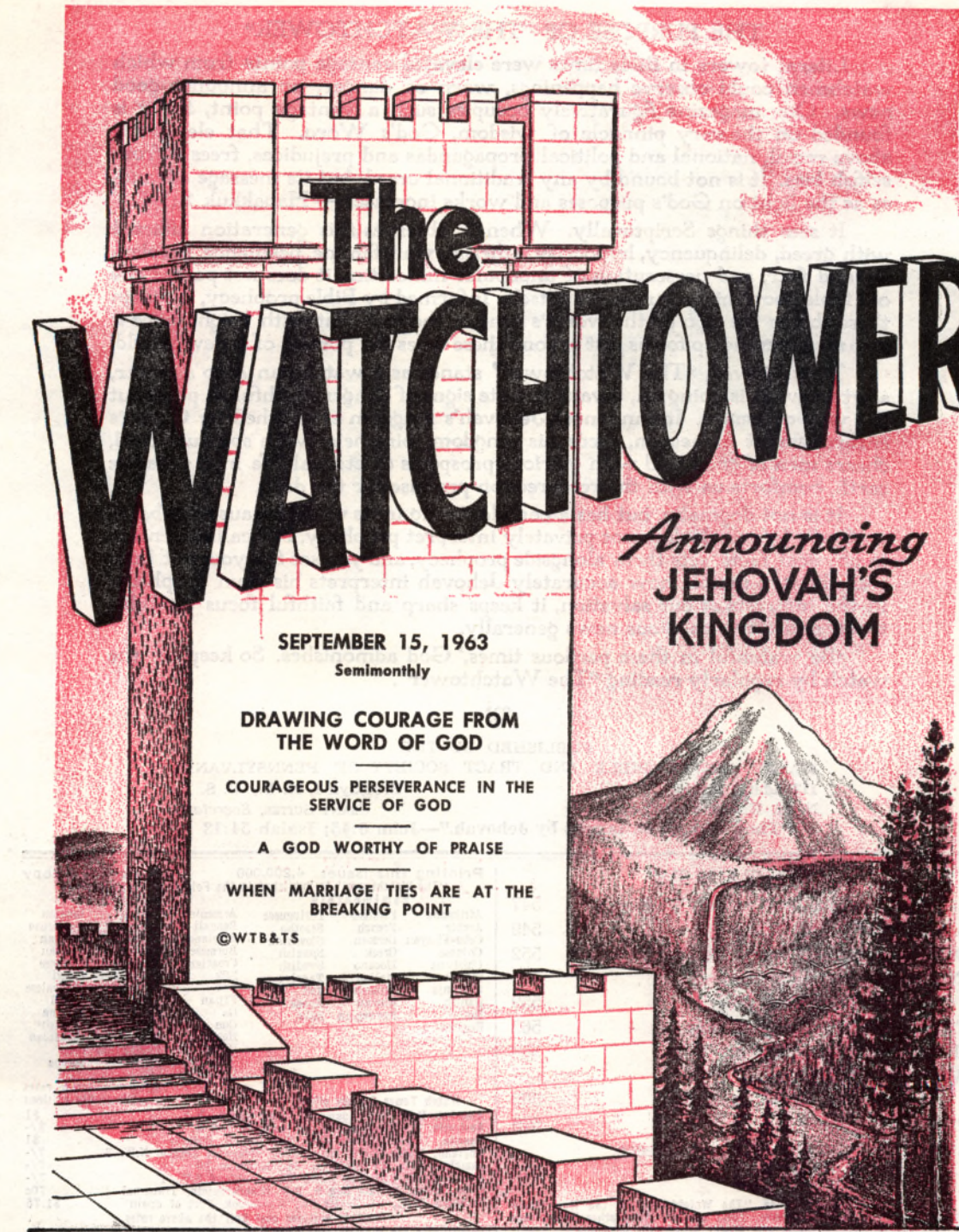




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1963

Semimonthly

**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**

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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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FOR some, self-delusion may be more pleasant than facing reality, but it does not provide a living,

feed loved ones, or enable one to cope with the many other requirements of life. A person who imagines things are the way he would like them to be, instead of facing them the way they really are, is not reasoning on the facts, but is building on fancy. His powers of discernment are clouded.

Those who ignore the facts and delude themselves with fancy are like the proverbial ostrich that hides his head in the sand when danger nears. However, the realist recognizes that such ostrich exists in fables only, not in fact! The ostrich of reality does not ignore the fact of danger. He does not hide his head in the sand. To the contrary, he moves away from the source of potential harm so rapidly that few animals can keep up with him when he is in full flight.

Dreamers are like that proverbial ostrich. They hide their heads in the sands of self-deception and fancy when situations arise that demand a realistic facing of the facts, and actions based on those facts. Such fancy is as profitless as believing the earth to be square in spite of the

Are you guided by

FACT or by *Fancy?*

overwhelming proof against such a conclusion; or like believing two plus two equals five, when the facts of math-

ematics show this is not the case.

Today no more flagrant ignoring of the facts can be found than that dealing with God and his purposes. Many people conceive God to be what they want him to be, not what he really is. They ascribe qualities to him that he does not have, or take away qualities that he does have. They try to fashion God to an image that suits their fancy, while ignoring the facts that show what he actually is.

For instance, some, under instruction from their church, tell Jehovah's witnesses who call at their homes this: "You preach a cruel and unreasonable God who is going to sweep most of his children away in a horrible battle of Armageddon. You make out that God is not good and kind. I want nothing to do with such a God. You Witnesses consider this world hopeless and so you leave it to perish."

This is a complete ignoring of the facts. It is another instance of behaving like the proverbial ostrich. For throughout God's communication to humanity, the Bible, the theme is emphasized over and over again that one day God's kingdom will rule this

world, taking over the direction of earth's affairs from the present governments that are ruling by divine permission only. How great an illusion it is for any who profess Christianity to be offended when mention is made of God's taking his great power to rule in the way he has made clear in his Word!—Rev. 11:17, 18.

It is not Jehovah's witnesses who have originated the thought that the present system of things is beyond reform. It is the Almighty God Jehovah himself who says such a thing. To say otherwise is not facing the facts. It is self-deception, a fancy, an illusion. Under God's own guiding spirit, the Christian apostle John wrote: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him . . . Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

When the disciples of Jesus asked him when the end of this system of things was coming, did Jesus say, 'Why, how can you think such a cruel thing?' No, he did not. Jesus proceeded to answer his disciples realistically, giving them the many facts that would mark the end of this world. It would have been a cruel deception to do otherwise.

It is a fact that God considers this world hopeless. He has decreed that he will replace its confusion, crime, war, hate, sorrow and death with a paradise new world of righteousness, where humans can live in peace and happiness forever with one another. So in this time of great world distress, it will not do to say that God's destruction of wickedness is cruelty. God would prefer that all the wicked repent from their bad ways (2 Pet. 3:9), but when they do not, then he has the right to destroy them for his own name's sake and also for the sake of those who do love

what is right and who do want to lead a life that is in harmony with God's requirements. "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." (Ps. 145:20) That is not fancy. That is a fact. Those who say such is cruelty ignore the fact of untold cruelty and misery that wicked people bring upon humankind. They also ignore God's cleaning away of wickedness in the Flood and in the destruction of Sodom and Gomorrah. Ignored too is the guarantee that he will bring a similar destruction at the battle of Armageddon. At that time those who choose to ignore the facts will not survive—no more so than those who ignored the facts survived at the time of the Flood and at the time of Sodom and Gomorrah's destruction.—Jude 7; 2 Pet. 3:5-7; Rev. 16:14-16.

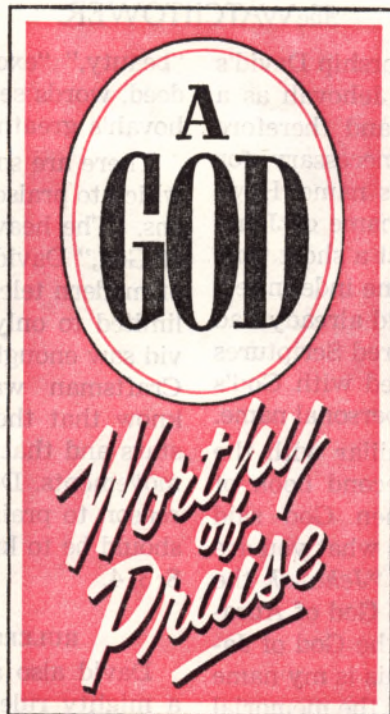
You may have many ideas about God and his ways, but do not take for granted that those are God's ideas and ways. God is love, true, but he balances this perfectly with his other attributes of wisdom, justice and power. Realistically investigate God's Word, the Bible, to determine what the will and purpose of God are. Then do that will to the best of your ability, asking God for strength to compensate for your weaknesses.

Ignoring God, his purposes and his will is not going to change the reality of them, any more than believing the earth to be square would make it so, or believing two plus two is five would make it five. God will accomplish his purpose toward earth regardless of the fancies or illusions of men. "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand." (Prov. 19:21) That is a fact, not a fancy. Lovers of life in a righteous new order will realistically consider that counsel and follow it, to their eternal benefit.

HAVE you observed that people react differently to the marvelous works of creation? Some persons, for instance, will look into the heavens and see the stars scattered above like sparkling diamonds, and, although recognizing them as very beautiful, will not be moved to give praise to their Designer. While, on the other hand, this same sight may cause another person to feel humble and insignificant before the mighty Maker of these heavenly wonders. Because of appreciation for what God has made, a feeling of gratitude wells up within his heart and words of praise spring from his lips.

Certainly the Maker of these marvels of creation in both heaven and earth is worthy of praise! Yet, due to lack of knowledge and understanding, millions of persons fail to give him the praise due his name. This indeed seems strange when one considers that a painter who can capture the colors of a sunset or a sculptor who can reproduce the form of man and animals is held in high esteem even long after he has died. Should not the One who made the originals after which the imperfect copies are patterned receive greater praise?

If one would stop to reason he would be forced to agree that He should. God does not desire to remain anonymous and have praise go to some impersonal force, which is what happens when people praise the wondrous works of 'Mother Nature.' Therefore, to make expressions of praise



Who is this God?

What praiseworthy things has he done?

that are pleasing to God, understanding as to who he is and what his purposes are is necessary.

A faithful old king that had such knowledge and understanding was David, who, in his younger years, killed the giant Goliath. For our benefit today there is recorded in First Chronicles, chapter twenty-nine, the heartfelt prayer that he made on the occasion when he turned the kingship of Israel over to his son Solomon. Consider David's beautiful expressions of praise and see whether you also do not have reason for making similar expressions.

NAME AND EXALTED POSITION

David opened his prayer with the words: "Blessed may you be, O Jehovah the God of Israel our father, from time indefinite even to time indefinite. Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours." —1 Chron. 29:10, 11.

Notice that David addressed God by the personal name Jehovah. He did not think that God was some impersonal force of nature, but recognized him as the father of his people. It was to this mighty and excellent One that David attributed all the marvelous works of creation, observing that 'everything in the heavens and in the earth belongs to him.' Is this great Creator your God? Do you address him by his name Jehovah, giving him praise for all his beautiful works?

Although they claim to worship David's God, some persons identify Jehovah as a national God of the Jews, and therefore feel that it is no longer necessary for Christians to call him by his name. However, David prayed for the name of Jehovah to be blessed, not for just a short time by the Jews, but "even to time indefinite." It should be noted that David already had nearly one-third of the inspired Scriptures and was therefore acquainted with God's purpose to be known by his personal name.

For example, he was familiar with the following account in the second book of these Holy Writings: "Then God said once more to Moses: 'This is what you are to say to the sons of Israel, "*Jehovah* the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.'" This is my name to time indefinite, and this is the memorial of me to generation after generation.'" —Ex. 3:15.

Clearly, it is God's purpose that he should be known forever by the name Jehovah. One Levitical composer of David's day even ended his song with the request: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." All the writings that have been added to the inspired Scriptures since that time confirm that God desires to be identified by his name Jehovah. —Ps. 83:18.

People today identify beautiful masterpieces of art with such names as Rembrandt, Da Vinci and Michelangelo, and they speak in glowing terms of these gifted men. How much more so should the name of JEHOVAH be praised, the Creator of far surpassing masterpieces! Is that how you feel when examining the marvels of creation? That was how David felt, and from the bottom of his heart he endeavored to heap words of praise upon Jehovah, speaking of his "greatness," "mightiness,"

"beauty," "excellency" and "dignity." Indeed, words seem inadequate to praise Jehovah's greatness.—1 Chron. 29:11.

There are so many things around us for which to praise Jehovah. Look at the heavens. "The heavens are declaring the glory of God," David said. Even without the aid of modern telescopes, so that his view was limited to only a few thousand stars, David saw enough to recognize that a Master Craftsman was responsible. Today we know that there are countless billions of stars and that law and order govern their movements. Do we not have even greater reason to praise Jehovah? How happy we should be to know his name!—Ps. 19:1, 2; 8:3, 4.

RULERSHIP AND SUPREMACY

David also appreciated that Jehovah is a mighty ruler who dealt in a wonderful way with his people, and, so, continued his prayer: "Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all. The riches and the glory are on account of you, and you are dominating everything; and in your hand there are power and mightiness, and in your hand is ability to make great and to give strength to all. And now, O our God, we are thanking you and praising your beauteous name."—1 Chron. 29:11-13.

Many persons today may feel inclined to praise Jehovah for his marvelous creative works, but what about praising him for his promised Kingdom and the way he exercises his power in behalf of his people? Are you aware of such reasons for praising God? David's beautiful prayer shows that not only was he acquainted with Jehovah's dealings with his people in his own day, but by means of the inspired Scriptures he also knew what God had done in behalf of his people before his time.

The second book of those Holy Writings described how Jehovah had delivered the

entire Israelite nation from bondage in Egypt. How mighty and powerful Jehovah proved to be in holding back the Red Sea! What a wonderful Provider he was in the wilderness! How he strengthened his people for their conquest of the Promised Land! What a marvelous law he gave Moses to govern His people! But not only did Jehovah provide the law; later he raised up judges, and then kings.

David was acquainted with these things. He remembered how the prophet Samuel had been sent to anoint him as king when he was a shepherd lad tending his father's flocks. He therefore appreciated that it was Jehovah's throne upon which he sat, as the chronicler later wrote: "And Solomon began to sit upon Jehovah's throne as king in place of David his father." Because of knowing these things David acknowledged that the kingdom belonged to Jehovah, and his heart was full of praise for the wonderful way He ruled his people.—1 Chron. 29:23.

Do you have the same appreciation for Jehovah's kingdom and the way he cares for his people? Actually, today we have reason for even greater appreciation. Why so? Because that Israelite kingdom was only typical of the everlasting kingdom to be established in the hands of the promised Messiah, the seed of David. Concerning this rule God promised: "Once I have sworn in my holiness, to David I will not tell lies. His seed itself will prove to be even to time indefinite, and his throne as the sun in front of me. As the moon it

will be firmly established for time indefinite."—Ps. 89:35-37.

Jesus Christ proved to be the seed of David in whose hands Jehovah promised to establish a kingdom as permanent as the sun and moon. When Jesus was upon the earth he taught his followers to pray for this kingdom. You remember how he said:

"You must pray, then, this way: Our Father in the heavens, let your name be sanctified. Let *your kingdom* come. Let your will take place, as in heaven, also

upon earth."—Matt. 6:9, 10.

Notice that in this prayer to his Father Jesus said, "Your kingdom." Yes, the kingdom is Jehovah's, even as David prayed: "Yours is the kingdom, O Jehovah." Fulfilled Bible prophecy indicates that this superhuman government is now at hand. Soon Jehovah will again show that in his "hand there are power and mightiness." He will destroy the wicked of this old world just as he buried Pharaoh and his hosts in the Red Sea. And even as he protected his people at that time, so he will again, leading them into his promised new world to enjoy the everlasting blessings of his kingdom.

When one considers all the marvelous works of Jehovah, what he has done in times past, and what he promises to do in the near future, is there not every reason to give him our praise? Happy are we if we follow David's example, when he prayed: "And now, O our God, we are thanking you and praising your beautiful name."—1 Chron. 29:13.

COMING IN THE NEXT ISSUE

- "Everlasting Good News" for the "Time of the End."
- Maintaining a Right Standing with God.
- A Death That Brought Life.
- The Tongue of the Wise One Is Healing.



Drawing

COURAGE

from the

WORD OF GOD



WHO can be of good courage in a world such as this—a world that is saturated with fear? Never before in the history of man have there been more forces working together to strike fear into the hearts of men. Fear of war has given rise to the most frantic arms race in the history of the human race. Year by year the crime rate spirals upward, adding to the anxiety. With alarming frequency, earthquakes bring men's homes crashing down on them, killing 180,000 at one blow in China in 1920, over 12,000 in Iran in 1962, and thousands more each year in

1. What circumstances have filled the hearts of men with great fear, and in the face of them who only can be courageous?

"We may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?' "—Heb. 13:6.

other places. Drought, locust plagues and storms ruin crops, resulting in severe food shortages. Disease, too, continues to take a terrible toll—not only diseases such as cancer and malaria, but also those caused by the greed of men, resulting, for example, in the birth of thousands of deformed children due to the use of harmful drugs. In a world as plagued with causes for fear as this, who has sound reasons for being courageous? Only those who can say: "Jehovah is my helper."—Heb. 13:6.

² It must be borne in mind that the circumstances that call for courage are not only those that make news headlines. Sometimes they are the very personal tragedies of which few others may be aware. These things often strike harder in the life of the one involved

than the threat of nuclear war. To face up to these problems courageously and with success, one must look to God and turn to his Word for guidance.—Ps. 46:1, 2; 119:105-112.

³ Outstandingly is courage required of all who endeavor to live with godly devotion as followers of Jesus Christ. With firm determination they must reject the pressures that suck one into the whirlpool of materialism and sensuality that marks the ways of the world. As imitators of Christ, they must be fearless witnesses of Jehovah God. They must not be afraid to

2. What other situations often call for courage, and where should one turn for guidance at such a time?

3. Why is it that particular courage is required of Christians?

expose falsehood and to advocate the truth of God's Word, no matter how unpopular it may be. For their integrity to God they may be thrown into jail, forced out of their employment or deported from the country of their residence. Of this they can be sure: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) From where does the courage come to stand up against such pressure? It is the possession of those who have faith that is rooted in the Word of God.

COURAGE FROM KNOWING THE GREATNESS OF GOD

⁴ While it is true that courage is internal strength, Christian courage is not self-reliance. It is not the result of looking to oneself. Rather, it results from reliance on God, and in a knowledge of him lies the key to this strength. Thus, to get courage, we must look to the Bible, because it is from this source that we learn of Jehovah God and his matchless qualities, and it is this Word of God that impresses upon our minds his greatness. By telling us of his works it makes it clear to us that he is "the God that made the world and all the things in it." By relating his deeds in connection with his servants, it shows us that he is "the Most High over all the earth," that he is "God Almighty." "Jehovah is in truth God. He is the living God." He hears the supplication of his servants, and his hand "has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear." Worshipers of such a God have every reason to be courageous.—Acts 17:24; Ps. 83:18; Ex. 6:3; Jer. 10:10; Isa. 59:1.

⁵ Since accurate knowledge of God's

Word is a prime factor in having courage, it behooves us to etch it upon our hearts and minds. Do as the psalmist who said: "I shall remember the practices of Jah; for I will remember your marvelous doing of long ago. And I shall certainly meditate on all your activity, and with your dealings I will concern myself." (Ps. 77:11, 12) Spend some time every day reading the Bible, meditating on it and discussing it with others. Dwell on the activities of Jehovah instead of making the squabbling of the rulers of this world your chief concern. Giving attention in this way to the Word of God, thus growing in love for God, dispels fear of the proud oppressors among mankind, be they men in power who arrogantly seek to stamp out true worship or nations that are stockpiling weapons for nuclear war.—1 John 4:18.

⁶ Those who are the dedicated worshipers of Jehovah God do not become faint-hearted even when nations that are armed to the teeth threaten to exterminate them. While Christians 'do not wage warfare according to what they are in the flesh' and 'the weapons of their warfare are not fleshly,' this does not mean that the nations have a free hand to snuff out the lives of God's people and put an end to right worship. (2 Cor. 10:3, 4) Jehovah is with his people, and they have confidence in him. From his written Word they know him as the One who in the days of King Jehoshaphat of Judah delivered his people from the combined forces of Moab, Ammon and the land of Edom. On that occasion he said to the people of Judah and the inhabitants of Jerusalem: "Do not you be afraid or be terrified because of this large crowd; for the battle is not yours, but God's. . . . You will not need to fight in

4. How is Christian courage defined, and on what is it founded?

5. Like the psalmist, what practice that strengthens courage should we pursue?

6, 7. Why do Jehovah's witnesses not become faint-hearted even when powerful nations threaten to exterminate them?

this instance. Take your position, stand still and see the salvation of Jehovah in your behalf."—2 Chron. 20:15-17; Ps. 34:7.

Again, in the days of Hezekiah it was that the king of Assyria, ruler of the mightiest government among men in that time, after a successful campaign through parts of Palestine, turned his war machine against Jerusalem. Confident of conquest here too, his military commander Rabshakeh taunted Hezekiah: "What is this confidence in which you have trusted?" (Isa. 36:4) Hezekiah showed what the confidence was in which they trusted by going up to the house of Jehovah to pray and by sending word to Jehovah's prophet Isaiah. The defiance of the Assyrian monarch was, not merely against Hezekiah and his people, but against Jehovah God. For his own name's sake God took action, and the invading armies were not even permitted to erect their siege ramparts against the city or to shoot a single arrow there. In one night Jehovah's angel of execution destroyed 185,000 of the Assyrian host and sent the king reeling back in defeat to Nineveh, where he met his own death while worshiping his idol god. Likewise in this twentieth century, when the powerful dictatorial government of Nazi Germany threatened to stamp out Jehovah's witnesses, it was thwarted in its efforts. Jehovah, who in all these cases delivered his servants, is the One concerning whom the world ruler Nebuchadnezzar was himself humbled to say: "He is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?'" (Dan. 4:

35) Soon now at the universal war of Armageddon he will completely wipe out those who oppose him and oppress his people, but even now he does not permit them to thwart his purpose. Those who worship him have good reason to be courageous. Dwelling under his loving care, they can say with the psalmist: "Jehovah is on my side; I shall not fear. What can earthling man do to me?"—Ps. 118:6.

DELIVERANCE FORETOLD

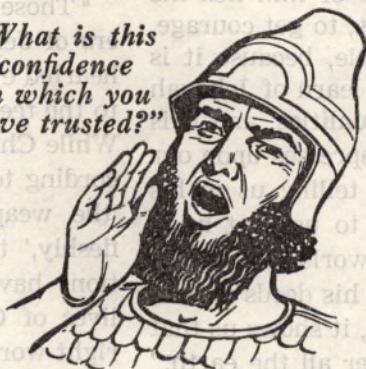
Not long after providing deliverance for Jerusalem from the military forces of Sennacherib, Jehovah had recorded in his Word encouragement that his people would need at a later time. "'Comfort, comfort my people,' says the God of you men. 'Speak to the heart of Jerusalem and call out to her that her military service has been fulfilled, that her error has been paid off. For from the hand of Jehovah she has received a full amount for all her sins.'" (Isa. 40:1, 2) Yes, for turning apostate and walking in the footsteps of unfaithful Samaria, which Jehovah gave into the hands of Assyria, the inhabitants of Judah and of Jerusalem were taken into exile in 607 B.C. to serve under Babylonian masters. But what a comfort it was for those captive Israelites in the seventieth year of Jerusalem's desolation to realize from the written Word of God through his prophets Isaiah and Jeremiah that the time for deliverance was at hand! They could take courage!—Dan. 9:1, 2.

⁸ It is true that a long journey lay ahead

8. When the Israelites were captives in Babylon, how could they draw courage from God's written Word?

9. Why was the long journey back to Jerusalem no reason for them to lose heart?

"What is this confidence in which you have trusted?"



of them en route back to Jerusalem, but would this thwart the fulfillment of the promise of their God? "Listen! Someone is calling out in the wilderness: 'Clear up the way of Jehovah, you people! Make the highway for our God through the desert plain straight. And the glory of Jehovah will certainly be revealed, and all flesh must see it together, for the very mouth of Jehovah has spoken it.'" (Isa. 40:3, 5) God himself would see that obstacles were cleared out of the way. He would invisibly lead their return, even as he had led them out of Egypt, for by means of this restoration of his name people Jehovah's glory would be made manifest before all the nations.

¹⁰ This was no vain promise of some nationalist leader among the Jews who hoped to break the Babylonian yoke. It was not in such a scheme that they could find reason for courage. They well knew that one of the inspired writers of the Psalms had warned them against looking to earthly men for deliverance, because men perish; they dry up just like the grass. "But as for the word of our God, it will last to time indefinite." (Isa. 40:8) "Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God." (Ps. 146:3-10) In fulfillment of his word, as a loving shepherd gathers together his sheep, so Jehovah gathered together his people to Jerusalem to rebuild its temple of worship, in 537 B.C. The confidence that they based on the promises of God's written Word was not misplaced.

"RAISE YOUR EYES HIGH UP"

¹¹ When foretelling through Isaiah this deliverance that he would bring about for

his people, Jehovah went on to draw their attention to his creative works. He urged them to observe here evidence of his almighty power and to see in it reason to have confidence that he would uphold those hoping in him. He made clear that to him the seas are something to be measured in the hollow of his hand; the heavens he measures off as the distance between his extended fingers, and all the nations are but as the film of dust on a scalepan. But can man control the mighty seas? Has he even been able to see to the limits of creation, to say nothing of measuring distances to remote heavenly bodies with certainty? Then what sound reason could there be for those who are hoping in Jehovah to fear what men can do? None at all!—Isa. 40:12-17.

¹² Look up at the heavenly bodies and consider what their existence means: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." (Isa. 40:26) This is good to keep in mind at this time when men are bragging about their scientific achievements. They boast of having put manned spaceships into orbit around the earth. They are proud of having sent space probes toward the sun, the moon and the planets Venus and Mars. But do these feats mean that man is now the one to whom we must look for preservation? Certainly not!

¹³ The moon has been in orbit since long before men began their space programs, and it is not the kind of satellite that burns out after a few months. But it is only one of these heavenly bodies, none of which

10. What kind of promise would have been no sound reason for courage, but what made the hope cherished by the Jewish captives a better one?

11. Through the prophet Isaiah, what facts concerning his creative works did Jehovah draw to the attention of his people, and why?

12, 13. How does a comparison of the creative works of God with the achievements of men impress us?

were put there by men. Why, the earth itself is a spaceship, and one with live cargo. Rather than just one human passenger, it has three billion of them and animals without number, and they are not all packed into space suits to survive. Great though the works of men appear in the eyes of men, they become downright pathetic when viewed alongside the handiwork of God. Men may have hydrogen bombs and missiles in their arsenals, but Jehovah God can turn loose earthquakes equivalent to thousands of hydrogen bombs, and unleash storms of hail against which they cannot make a counterattack. Even with a gentle snowfall he can immobilize their operations. (Josh. 10:11; Job 38:22, 23) The scientific achievements of the nations will not enable them to avoid being called to account for the blood they have spilled on this earth. Because of that all lovers of righteousness can take courage.—Amos 9:1-3; Ezek. 38:22.

¹⁴ Yet the fact that Jehovah is almighty does not mean that it is easy for those who worship him as true Christians. As Jesus told his followers: "People will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name. . . . Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death; and you will be objects of hatred by all people because of my name." (Luke 21:12-17) Nevertheless, this prospect does not cause those who have placed their trust in God to lose heart. Why not?

¹⁵ They draw courage from the Scriptures, which help them to view the matter in proper perspective, assuring them:

14. Although Jehovah is almighty, why is it not easy for one to be numbered among his worshipers at this time?

15. In the face of official persecution, how do the Scriptures help Christians to maintain courage?

"There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers, the One who is stretching out the heavens just as a fine gauze, who spreads them out like a tent in which to dwell, the One who is reducing high officials to nothing, who has made the very judges of the earth as a mere unreality." (Isa. 40:22, 23) So perhaps certain rulers do ban true worship. They may declare it against the law to preach to persons of another religion. They may seize the children of Christian parents and give them a blood transfusion because those parents refuse to approve a violation of God's law, and they may turn deaf ears to the appeals of those parents for justice. But Jehovah God has a different view of matters. He does not fail to observe what is going on, and he will reverse the unrighteous decrees of these men who abuse their authority. Then those whom the world has judged to be unfit God will choose to be the ones that will live forever in his new world, because they hoped in him.

LISTENING TO GOD

¹⁶ Certainly, then, it behooves all men to listen to what God has to say. We cannot expect him to approve our course if we turn a deaf ear to his counsel, nor is he pleased with those whose lips profess the love of God but whose hearts are alienated from him. The Scriptures offer no reason for courage to people of that sort. The ones who find cause for courage when they study God's Word are those whose attitude is like that of the psalmist who wrote: "Instruct me, O Jehovah, in the way of your regulations, that I may observe it down to the last. Make me understand, that I may observe your law and

16. What sort of persons are the ones who find cause for courage when they study God's Word?

that I may keep it with the whole heart. Cause me to tread in the pathway of your commandments, for in it I have taken delight." (Ps. 119:33-35) It is those who are thus moved by love for God and for his righteous ways that have sound reasons to be courageous. Not only are they courageous in the face of opposition, but they have the courage to order their lives in harmony with the high moral standards set out by God.

¹⁷ Courage is needed to do that, because even when one exercises care to avoid bad associations, he still comes in touch with immoral people. They may be persons with whom he is secularly employed, neighbors or classmates in school. It is not easy to refuse to go along with the crowd. But Jesus said that his followers are not part of the world. (John 17:11-14) They must be on the watch. They dare not let down their guard by feeding their minds on the immoral literature and lewd entertainment of this sex-crazy world. They must courageously show their hatred for what is bad and their love for what is right. Delighting in Jehovah's commandments, making them our meditation, fortifies us against the immoral conduct of the world; and keeping always in mind that "all things are naked and openly exposed to the eyes of him with whom we have an accounting" further strengthens that determination to do what is right.—Heb. 4:13.

¹⁸ Of course, there are men who lack such a keen awareness of their accountability to God who nevertheless have a certain sense of decency. They live what they consider to be moral lives, but when adherence to high moral standards seems to put them at a disadvantage they often

lack the courage to do what they know to be right. For example, when they find their economic security threatened by dishonest practices of worldly business competitors, they may feel that the only way to handle the situation is to adopt their methods, much as they dislike them. Or they may conclude that, if their employer demands that they deal dishonestly with customers, there is nothing else they can do. Not so with a true Christian. He does not allow himself to be overcome by the evil practices of the world. He does not become envious of those doing unrighteousness. He believes as did God-fearing David: "Better is the little of the righteous one than the abundance of the many wicked ones. For the very arms of the wicked ones will be broken, but Jehovah will be supporting the righteous ones. Jehovah is aware of the days of the faultless ones, and their very inheritance will continue even to time indefinite." (Ps. 37:16-18; 119:36) Because of strong faith in God, they are courageous. They do not grow fainthearted because of anxiety over what they will eat or drink or the clothing they will wear. They know that if they keep on seeking first the kingdom of God and his righteousness, Jehovah God will see that the other things are added. They draw courage from the Word of God.—Ps. 37:1-4, 27, 34; Matt. 6:31-33.

¹⁹ That written Word can strip away the superstitious and ignorant fears that have caused men to fall into woeful bondage. From its pages one can learn the origin of life and the meaning of death. But how many persons, because they have not listened to God's Word and do not know what he says about death and future life, prove themselves to be the kind the Devil de-

17. In what way is courage needed to remain morally clean, and how can that courage be strengthened?

18. What is the Christian course in the face of dishonest business practices?

19, 20. How does a knowledge of God's Word enable one to avoid compromising his Christian faith even when faced with the threat of death?

scribed when he said to God: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul. . . . thrust out your hand, please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face"! (Job 2:4, 5) Job was not that sort of person, but many are. They will give anything in exchange for their lives. They will forfeit virtue, honesty and a clean conscience in order to avert death. They are willing to live a lie, professing to support ideologies they hate and performing vile deeds against their will, in order to pacify those in power. For fear of death they are in slavery all through their lives. —Heb. 2:15.

²⁰ But those who have an accurate knowledge of the Word of God do not live in such fear. The One whom they serve is the Source of life, and they have listened to him. They know that he has made provision for deliverance from the grave. They have confidence in his promise of resurrection from the dead, so they do not balk at proving themselves faithful to God, even to death if need be. (2 Cor. 4:13, 14; Rev. 2:10) Knowledge of the Word of God makes them courageous. It strengthened Jesus to maintain integrity in the face of an ignominious death. It gave Stephen the courage to speak the truth without compromise before the court that was trying him for his life. It has likewise imbued thousands of the Christian witnesses of Jehovah in this twentieth century with courage to stand firm for true worship. —Heb. 12:2; Acts chap. 7.

²¹ It is that same Word of God that strengthens one to act courageously in the face of threats of war, food shortages, terrifying earthquakes and savage crimes,

all of which are so prevalent in the world today. These circumstances touch the lives of Christians even as they do the rest of the world. They too may be driven from their homes by aggressors in time of war, lose their belongings in an earthquake, face food rationing, and have to exercise increased caution because of the prevalence of crime. Yet their outlook is different from that of the world around them. Fortified with a knowledge of the Scriptures, they can do as Jesus said: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) They recognize in these things an evidence of the near end of this wicked old world and the incoming of God's righteous new world. This knowledge gives them courage, not only to face the hardships that all share in common, but to speak out as fearless advocates of the kingdom of God.

²² Having listened to God, they know that he cares for them. They know that they can call upon him in prayer and that he will hear them. (Ps. 145:18) Lovingly he watches over them, as a shepherd caring for his flock. No matter what the circumstances with which they are confronted, they have confidence that as long as they continue to listen to God and respond to his loving counsel, there is nothing that 'will be able to separate them from God's love that is in Christ Jesus.' (Rom. 8:31-39) Wisely, therefore, they continue to feed their minds and hearts on God's Word by studying and meditating on its precepts every day of their lives. Because they do so in faith they can "be of good courage and say: 'Jehovah is my helper; I will not be afraid.'" —Heb. 13:6.

21. What is it that enables a Christian to be courageous in the face of the critical times now confronting all men?

22. What confidence can Jehovah's people have as to their relationship with their God, and how do they keep this confidence strong?

Courageous Perseverance

IN THE SERVICE OF GOD

IN ADDITION to imparting courage to us by informing us of the greatness of God and by acquainting us with his will, there is yet another way in which the Bible gives us courage to do the divine will. How is that? By the record of the lives of men of faith. Thus, not only do the Scriptures outline for us the things that God requires of those who are his servants, but they provide real-life examples of the way in which God-fearing individuals have won his good pleasure. We can see what they did when confronted with situations similar to ours, and how Jehovah blessed them. In this way we will be emboldened to act courageously, not holding back from the service of God.

² The apostle Paul pointed to this source of encouragement when he wrote: "Because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus." (Heb. 12:1, 2) So as we read in the Bible about the lives of this great cloud of witnesses of pre-Christian times as well as Jesus Christ and the early Christians, let us personally benefit from their example and be stimulated to press

on courageously in the race that is before us.

³ Many are the persons, however, who, instead of getting into the race, when they see the responsibility of service to God opening up before them, hold back. Perhaps they feel unworthy; they may feel they do not qualify; they may fear that they will fail to live up to what God requires. If that is your situation, look around at those whose record God has preserved in the Bible for your instruction. Whom did God choose to serve him? "You behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God." (1 Cor. 1:26-29) God is not using those who are wise in their own eyes, but those who look to him for guidance. He is not favoring those who have confidence in themselves, but those who have faith in him. It is not the one who does better than anyone else that

1, 2. How can we benefit from the record of the lives of men of faith found in the Bible?

3. Who are the ones that Jehovah uses as his servants?

pleases him, but the one who keeps an eye in personal interest on the advancement of his Christian brothers. Those who serve Jehovah are the ones who love him enough to want to do his will.—Ps. 25:4, 5, 9, 12; Phil. 2:4.

⁴ Moses was such a man. Though he suffered from a speech impediment and was eighty years old when called for service, he responded. (Ex. 4:10-12; 7:7) Gideon, though the 'smallest in his father's house,' was willing to serve, and Jehovah backed him up. (Judg. 6:15, 16) Amos was but a herdsman and a nipper of figs of sycamore trees, but he became a prophet of God. (Amos 7:14, 15) Then there were Peter and Andrew, James and John, fishermen from Galilee. They were "unlettered and ordinary" men, but Jesus chose them to be among his apostles. (Matt. 4:18-22; Acts 4:13) Some few, such as Paul, had considerable education. But others had an unsavory past, having engaged in crime and loose living. Yet when they dedicated themselves to God to serve him, whether they had been worldly-wise or wicked, they left behind those things and took up a new life in the service of God.—Phil. 3:4-8; 1 Cor. 6:9-11.

⁵ The thing that is of importance is not what you were before you came to a knowledge of the divine will, but what you are now. Do you have firm faith in Jehovah God and his Word? Do you love him with all your heart? Do you long for life in his righteous new world? (Heb. 11:6; Mark 12:29, 30; 2 Pet. 3:13, 14) Then there is no reason to hold back. Do not refrain from serving God because, from a human standpoint, you feel you might fail. Rather, consider why it is that Jehovah uses us humans with all our weaknesses. "We have this treasure in earthen vessels,"

writes the apostle Paul, "that the power beyond what is normal may be God's and not that out of ourselves." (2 Cor. 4:7) Courageously, then, with confidence in God, copy the example of the Perfecter of our faith, Jesus, by getting baptized in symbol of your dedication to Jehovah God, and share in the preaching work that God has given his servants to do.

PREACHERS OF THE KINGDOM OF GOD

⁶ This is an obligation that rests on the shoulders of everyone who accepts the undeserved kindness of God. How forcefully it is impressed on us as we study the Gospel accounts of the life of Christ! "Come after me, and I will make you fishers of men," Jesus invited. "Be my follower," he said. "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples." And what would those followers of his do? They would share in the work that Jesus himself was doing, "preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.'" (Matt. 4:19; 9:9; 11:28, 29; 4:17) As his disciples they learned from him and soon became sufficiently experienced in the ministry to be sent out on their own. First, he sent out the twelve with the instructions: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matt. 10:5, 7) Later he designated seventy others and sent them out with a like commission.—Luke 10:1-11.

⁷ Jesus was so wrapped up in this work of preaching that he later said to Governor Pilate that the very reason he had been born, the purpose for which he had come into the world, was to "bear witness to the truth." (John 18:37) Understand-

4. Cite examples that show what type of persons have served Jehovah and had his approval.

5. What thoughts should help one to get the right viewpoint toward participation in Jehovah's service?

6. For what activity did Jesus train all those who became his followers?

7. (a) In the life of Jesus how important was preaching? (b) So how did his disciples come to view this work?

ably, those who were his disciples had a like feeling of urgency about it, so much so that, when ordered by the officials to quit preaching, they replied: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard." (Acts 4:19, 20) They knew well that, shortly before leaving them, Jesus had said: "Go therefore and make disciples of people of all the nations." And his very last words to them before ascending to heaven were: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Matt. 28:19, 20; Acts 1:8) It was unmistakably clear to them that being a follower of Jesus meant being a preacher.

⁸ So strongly did the apostle Paul feel the obligation resting on all who follow in the footsteps of Jesus Christ, that he wrote to his fellow Christians in Corinth: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me." (1 Cor. 9:16, 17) Every one of us ought to feel that same weight of responsibility. In this we should do as Paul encouraged those Corinthian Christians: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) If we keep our eyes focused intently on Jesus, and on those who were his faithful imitators, we will feel the same urgency about preaching the good news as they did.

COURAGEOUS ENDURANCE IN THE WORK

⁹ Jesus stayed with his work until he

could report to his Father: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4) And that should be the determination of all who are his followers. Endurance is required. It is not enough merely to have had faith, or to have shared in the preaching work. "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." (Heb. 10:36) How foolish it would be to lose sight of the truth and slip back into the ways of the old world, like a sow going back to its wallowing in the mire! "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out."—Gal. 6:9.

¹⁰ It is true that not everyone will respond to your preaching of the good news. In many localities a preacher of the good news may go from house to house for hours without being able to give more than the briefest presentation of the message. People may not accept the Bible literature he offers them, and he may be inclined to feel discouraged. But if he has conscientiously prepared his presentation and is making an earnest effort to stimulate the interest of those persons in the Word of God, is there any reason for him to conclude that his ministry is fruitless? No. "A disciple is not above his teacher, nor a slave above his master." (Matt. 10:24) Not everyone listened to Jesus. The people in his hometown did not believe him. When he journeyed into the country of the Gadarenes, he was not welcomed by the populace, but "they earnestly urged him to move out from their districts." In Jerusalem he was charged with being demonized. (Matt. 8:34; Luke 4:16, 28, 29; John 8:52) Others of God's servants encountered a similar response.

8. When writing to the Corinthians, what did the apostle Paul say regarding the Christian's responsibility as a preacher?

9. Of what importance is endurance in the ministry?

10. How should a Christian minister feel when the people in his territory do not want to listen to the good news?

¹¹ Samuel was God's prophet in Israel, and the people to whom he ministered were those that had been set apart by God as His special possession, but even they did not always listen. Samuel was not indifferent to the situation. When the people ignored his good counsel and demanded a king, he apparently felt a sense of personal failure, but Jehovah corrected him, saying: "It is not you whom they have rejected, but it is I whom they have rejected from being king over them." (1 Sam. 8:7) Noah's preaching assignment was even more difficult. So far had man digressed from what is right that the Scriptures say that "every inclination of the thoughts of his heart was only bad all the time. And Jehovah felt regrets that he had made men in the earth, and he felt hurt at his heart." (Gen. 6:5, 6) They were not disposed to heed Noah's warning. After his preaching for forty to fifty years, no one but his own household had responded. Only he and his wife, his three sons

and their wives, got into the ark. The rest "took no note." (Matt. 24:39) Had he failed as a preacher? Not at all! In fact, he is recommended to us as a "preacher of righteousness" whom God preserved when he destroyed that wicked world. He showed endurance.—2 Pet. 2:5.

¹² Keep in mind, too, Moses and the territory in which he was assigned to preach. Time and again Jehovah sent Moses to Pharaoh to declare His judgments. These repeated calls at the royal court were certainly not because Pharaoh displayed goodwill; they were not prompted by any indication that Pharaoh might join in the worship of Jehovah. Rather, they were made in the face of opposition, but in obedience to Jehovah, to make known His judgments and to declare His name. "The Egyptians will certainly know that I am Jehovah when I stretch out my hand against Egypt, and I shall indeed bring the sons of Israel out from their midst," declared Jehovah. (Ex. 7:5) It took courage to preach under circumstances such as those.

11. When Samuel and Noah preached, how was the message received?



Time and again Jehovah sent Moses to Pharaoh



¹³ Jeremiah, too, faced hardship in the ministry. God did not tell him, 'Jeremiah, I have some good territory for you to work.' No, he said: 'When you preach to these people in Jerusalem they are going to fight against you.' And that is just what happened. When Jeremiah warned them that Jehovah was going to bring destruction on the nation for its apostasy, they laughed and mocked and jeered.

12. Under what circumstances did Moses preach, and why did he continue to do so?

13. What were Jeremiah's experiences in the ministry, and how can we profit by them?

Why, once when he was preaching near the temple, one of the men in charge there got heated up about what he said and slapped him and then had him locked up in the stocks. Several times the rulers had him thrown into jail. At one point Jeremiah got so despondent about it that he said: 'I am not even going to talk about God anymore.' But he got over it. (Jer. 1: 19; 20:1, 2, 9) Yet after twenty-three years he reported that the people in the territory still were not very responsive. "These twenty-three years . . . I kept speaking to you people, rising up early and speaking, but you did not listen." (Jer. 25: 3) In spite of it all, Jeremiah was still on the job, preaching courageously after forty years. He stayed with it right down to the time when Jehovah brought about the things of which he had sent Jeremiah to preach. It is courageous examples such as those that stimulate us to "run with endurance the race that is set before us."

COURAGE IN THE FACE OF DISAPPOINTMENT

¹⁴ Among those to whom you talk about God and his kingdom you are going to encounter some who listen, but even many of them will be disappointing, and it is good to know it. You are going to meet persons who listen when you first meet them but who show no interest at all when you return. Jesus likened this situation to seed that fell by the roadside and was snatched up by the birds before it could take root. In these cases the Devil has used those who manifest a spirit like his to misrepresent the Word of God and so to destroy whatever interest was there. Do not become disheartened.—Matt. 13:3, 4, 19.

14. What disappointing experience is often had when we call back on persons who were at first willing to listen to the good news, and why?

¹⁵ Others will do more than just listen when you call on them; they will receive the word with joy, and it will make you feel good to have talked to them. They may even welcome you when you return a number of times. Yet some of them are like plants that sprout rapidly in shallow soil; their roots do not go deep. When ridicule is hurled at them by their relatives and other associates, it is more than they care to face. They may know that the things they have heard from the Bible are the truth, and they are rather apologetic when they tell you that they feel it would be better to discontinue studying the Bible with you. But, dominated by fear of man and lacking enough love of God to be moved to obey his commandments, they fall away.—Mark 4:5, 6, 16, 17.

¹⁶ Another group, like seed that falls among the thorns, may allow the word to begin to grow, but they are so weighed down with other matters, problems that are a cause of anxiety to them and that they feel demand their first attention—long hours of secular work, entertaining guests and seeking recreation—that they just do not have time. They may be pleasant; they may say that they wish they could sit down and listen, but they just do not feel that they can take the time.—Luke 8:7, 14.

¹⁷ Are you going to allow yourself to become downhearted and discouraged about these experiences? Equipped with foreknowledge, avoid that. Rather, by holding on to the truth and 'bearing fruit with endurance,' prove that in your case the Word of God has been received into a fine and good heart. By your zealous continuance in the ministry, show that you are not one

15. Why is it that others who for a time manifest considerable joy over what they are learning later stop studying with Jehovah's witnesses?

16. What else chokes the word out of the lives of people?

17. How should we react in the face of these experiences?

who withers up in the face of persecution or one who abandons the prospect of God's new world for the material gains of the old world. Prove that you have the courage to keep on doing the will of God.—Luke 8:8, 15; 2 Tim. 4:10, 11.

¹⁸ One who has a balanced view of these matters is going to be strengthened to face other problems as well. He is not going to let personal problems cause him to lose heart. It is true that at times one's associates, even those within the Christian congregation, do things that may disappoint one. They try to do what is right, but they are not perfect; none of us are. What should we do when others let us down? Consider the pattern set for us by Christ Jesus, the Chief Agent of our faith.

¹⁹ It was on the last night of his life as a human that he went to the garden of Gethsemane with his disciples to pray. Before long a mob with swords and clubs moved in and put him under arrest. The disciples stayed long enough to see what was happening, but, then, as the record tells us, "all the disciples abandoned him and fled." (Matt. 26:56) Later that night, in the courtyard of the high priest, a servant girl on seeing Peter said that he must be one of Jesus' followers. But Peter retorted: "I do not know him, woman." Three times it happened, and all in the courtyard where Jesus saw him after the cock crowed. (Luke 22:55-61) But Jesus did not falter. He did not allow the shortcomings of his associates to cause him to waver in his faithfulness to God. He looked to his Father in heaven and trusted in him.

²⁰ Then on the third day, when he was raised from the dead, Jesus had the opportunity to settle accounts with those who had let him down if he wanted to, but

what did he do? He did not scold them for what they had done. He did not say: 'After what you did the other night, don't you ever speak to me again. We're finished!' Nor did he give them the cold shoulder and refuse to talk to them. To the contrary, he studied with them and prayed with them and helped them to grow strong so they would not falter again, but would prove to be courageous servants of God. He was more concerned with their faithfulness than with his feelings. What a wonderful example for us to follow!—Luke 24:44-50.

"FIGHTING SIDE BY SIDE FOR THE FAITH"

²¹ No one who wants to prove faithful in the service of God can afford to let hurt feelings, or materialistic pursuits or persecution separate him from the congregation of Jehovah's people. Every true Christian needs that upbuilding spiritual association. It is at the regular meetings of the congregation that one becomes equipped to serve God. It is there that one's faith is strengthened so that he can courageously persevere in doing the divine will. Servants of God today should feel about these meetings as the early Christians did, who were willing, not only to inconvenience themselves, but to face danger in order to congregate with their fellow believers. Even when persecution was intense against them, King Herod having killed James and holding Peter in prison, the others did not slack off in their attendance at meetings out of fear. While exercising due caution, meeting behind closed doors, they nevertheless gathered together to pray and to strengthen one another. They knew that they needed those meetings in order to stay spiritually alive and to have the courage to continue bearing witness, as Jesus had instructed them. (Acts 12:1-5, 12-17) The need is just as

18. What should be done when others in whom one had confidence let him down?

19, 20. In this connection, what experience did Jesus undergo, and what example did he set from which we can profit?

21. What should be our attitude toward association with the congregation of Jehovah's people?

great today. Every true Christian should prize that privilege of assembling together for instruction from God's Word as did the brothers in Troas, who, when Paul made a brief visit to them, stayed to listen to what was said even though Paul talked right through the night and the meeting did not end until daybreak. (Acts 20:7-11) When you have the opportunity to meet with the congregation of Jehovah's people, take full advantage of it. In this be stimulated by the example of David, one of that great cloud of pre-Christian witnesses of Jehovah, who said: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.'"—Ps. 122:1.

²² What wonderful encouragement there is for all who love God to do his will! By means of the Scriptural accounts of the lives of his faithful servants Jehovah has provided a marvelous stimulus for all who love righteousness to take hold of the op-

22. By what means does Jehovah help us to be courageous, and what should be our determination?

portunity to be preachers of the kingdom of God, pointing others to the 'new heavens and new earth in which righteousness is to dwell.' (2 Pet. 3:13) Through provisions for them to meet together and preach together with fellow witnesses, he helps them to grow strong and to remain firm in the faith. Through his Word he urges them to persevere in the ministry, to exert themselves vigorously in his service, 'buying out the opportune time because the days are wicked.' (Eph. 5:15-17) He extends to them the privilege of approaching him in prayer, and with his spirit he backs them up. If you regularly avail yourself of these divine provisions, you have every reason to be courageous; you will be able to stand "firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God."—Phil. 1:27, 28.

Finding Joy

BY SERVING GOD

As told by

P. A.
IDREOS

MY PARENTS are Greeks. I myself was born in Smyrna, Asia Minor, in the early part of the twentieth century. Shortly after World War I the place of my birth became a battleground between the

Greeks and the Turks. Many thousands of people were taken captive by the Turks, and I was among them—a prisoner of the Turks while still in my teens.

Those were dramatic days. They awakened many questions in my mind. Could it be that I was destined to spend my life

in captivity? My life had hardly begun! How long could I endure such suffering? These thoughts racked my brain day and night. My only comfort was a small "New Testament" that I read constantly, but without understanding many things.

In captivity I found myself praying to God to deliver me. I promised him that if he would free me I would devote the rest of my life exclusively to his service.

As my captivity continued without any apparent hope of deliverance, I directed my studies mainly to the Bible book of Revelation. I became especially interested in what was said to the angel of the congregation in Smyrna. I read Revelation 2: 10, which says: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days." But counting the days, I sadly noted that prison and tribulation continued, though the "ten days" had passed long ago! Actually, I was misapplying this text to the Greek Orthodox Church in modern Smyrna and to my own experiences in connection therewith. However, through intervention of an American organization I was later set free, along with other Greeks under eighteen years of age, being ferried across to the island of Chios.

It was in Chios that the loving God of the universe gave me the opportunity to show whether my promise made under the pressure of captivity was sincere or not. Here is how the opportunity presented itself:

A schoolmate of mine was corresponding with his uncle, an American "Bible Student" named George Gangas, who to this day is an active witness of Jehovah, one who has served in the Watchtower Society's Brooklyn Bethel for thirty-five years. What "uncle" Gangas wrote to my schoolmate and whatever books and book-

lets he sent to him were promptly passed on to me. These pieces of literature gradually convinced me that what was written therein pointed to true worship and everlasting life.

After many discussions I accepted what was said in the books and booklets as containing truth. I perceived that Jehovah God had provided me with an opportunity to show the sincerity of my promise to him. How I enjoyed learning! I devoured the volumes of the *Studies in the Scriptures* by Pastor Russell and the early publications by Judge Rutherford. I particularly enjoyed studying *The Harp of God*. And, too, at this time, I found great pleasure in learning English.

SERVICE—BAPTISM

A small group for Bible study was soon formed on the island of Chios. Then we got in touch with the Athens branch of the Watch Tower Society. It was not long until we were out in the ministry declaring the good news of God's kingdom, but this mostly by distributing tracts. It was at this time that opposition began to show itself. Nothing, of course, can bind the Word of God. Through its local branch in Athens, the Watch Tower Society provided us with every possible assistance in order that we might advance the good news and fulfill our ministry. We were even blessed with the visits of special representatives of the Society. How refreshing were those associations in my early days, learning and spreading God's Word of truth!

All of this was just the beginning. Serving God filled me with genuine joy. Early in May, 1925, we held our first national assembly in Athens. This constituted a vital milestone in my life, because I was here privileged to symbolize my dedication to Jehovah by being immersed in water. From that year on I associated with the

Athens "class," where I continued serving God and enjoying his rich blessing.

IN PARIS

Six years later, in May, 1931, I was privileged, along with ten other Christian brothers and sisters from Greece, to attend our first "big" international assembly of Jehovah's people. It was held in the Salle Pleyel, Paris, France. There, for the first time, I came to know J. F. Rutherford, who was the president of the Watch Tower Society. I also met a multitude of other brothers from America, England, Austria, Germany, Poland and other countries. Memories of that "big" assembly are still deeply engraved in my mind, though the total attendance did not exceed 3,500 persons.

This assembly in Paris had an amazing effect on my whole life. It deepened my appreciation. It enlarged my love for God and his visible organization. Young brothers who interpreted Brother Rutherford's lectures into the German, Polish and French languages especially captured my attention. I admired them greatly. Their fine work impressed me. How I wished that some day I could do the same! This wish has since been realized. I waited over twenty-five years for its fulfillment, but it came. In 1956, when Nathan H. Knorr, who succeeded Rutherford to the presidency of the Watch Tower Society, gave a speech in Athens, it was my privilege to translate his talk into Greek.

PERSECUTION—INCREASES

During the late 1930's, the ministry of the good news in Greece was carried on in the face of many difficulties and persecutions. Under the dictatorial regime that prevailed in Greece from August, 1936, intolerant religious circles had illiberal laws framed with the hope of silencing our Christian work.

One evening in 1940 when we were holding our weekly *Watchtower* study in Athens, police agents came and arrested all present. They locked us up in various jails throughout the city. They threatened us with exile, unless we signed a declaration disavowing our religious convictions. After twenty-four days in jail we were released. This was a most upbuilding experience for me. It helped me immensely. It enlarged my trust in Jehovah. It strengthened my resolve to remain faithful to God under every circumstance.

Our difficulties in the Christian ministry increased as Greece became involved in World War II. There came the violent and cruel occupation by the German Nazi troops. We were cut off from all contact with the Watch Tower Society's headquarters in Brooklyn, New York. However, with persecutions, there came increase. Under ban we exerted greater effort. At the end of the war we were about seven times as many in number as at the war's beginning.

ORGANIZATION AND TRAINING

Once again we made contact with the Watch Tower Society's headquarters in the United States. Great was our joy in 1946 when two Gilead School graduates came to organize us theocratically. We rejoiced in the affection and vital interest thus shown us by Jehovah's organization. I was given added privileges, first as a "servant to the brethren," then as the branch servant. Difficulties and problems were many, but so were there many blessings.

Then came 1950 and the Theocracy's Increase Assembly in New York city, together with special training at the Brooklyn Bethel headquarters. On my arrival in New York I had an unusual experience; at least, it was unusual to me. Immigration officials came aboard ship and put me, along with a few others, under arrest. We

were taken to Ellis Island. After considerable questioning we were set free the next day. For a while I wondered if I was really going to see America and attend the Christian convention. This, of course, happened when the Korean war was in progress and American officials were very careful about people coming into the country. So our detention was a precautionary measure well understood.

The assemblies that followed in 1953 and 1958 in New York city, together with the accompanying training, were great occasions in my life. I might add, too, the visits of Brother Knorr in Athens and the receiving of his permission to build a wonderful four-story building to shelter the Bethel family in Greece were thrilling

occasions. In this building now we have a printing plant and offices.

There is one feature of my private life that I would like to mention. In 1953, I was privileged to take Sister Phyllis, a lovely girl, as my wife. So now in my Christian life I have a precious mate to keep me company. Together we are enjoying the full-time service to Jehovah.

It was in 1924 that I started in the way of Jehovah. Ever since then I have endeavored to work in close cooperation with his theocratic organization. Throughout these many years of my life I have felt Jehovah's loving, guiding hand. I have experienced his great mercies, protection and love. It has been a rich life, one full of joy. What more can I say? May this also be your happy lot.

"Honest and Good People"

THE book *The Man with the Miraculous Hands*, by Joseph Kessel, is the story of the Finnish humanitarian Dr. Felix Kersten, a gifted manual therapist whose most influential patient was Heinrich Himmler, Nazi leader of the S.S. in the Third Reich. The dreaded S.S. chief was plagued by stomach cramps, and only Dr. Kersten's treatments brought him relief. Dr. Kersten thus gained tremendous influence over the Nazi leader and he was able to wring concessions from Himmler that saved thousands of persons from death at the hands of the Gestapo. In a chapter entitled "The Jehovah's Witnesses," this book says:

"[The Jehovah's witnesses] were seized and thrown into concentration camps, where they were treated in a particularly inhuman manner. Kersten found out about this and decided to help them. With war consuming more and more human lives, it had become common practice to use the people in concentration camps to work in factories and on farms. Inspectors, and even dogs trained to make them work as quickly as possible, came along with them. One day Kersten told Himmler that he

lacked hands at Hartzwalde. He asked him if he could get some from the concentration camps.

"What kind of prisoners do you want?" Himmler asked. 'You have many Jehovah's Witnesses,' Kersten said. 'These are honest and good people.' 'See here,' Himmler cried, 'they are against the war and the Führer.' 'Let's not get into an intellectual discussion. I have a practical problem. Do me a favor, give me some women from this sect. They are real hard-working farmers.' 'Very well,' Himmler said. 'But without guards and dogs,' Kersten continued. 'That would make me feel like a prisoner. I promise you I'll keep an eye on them myself.' 'Agreed,' Himmler said.

"Sometime later, ten women in rags and with their skeletons showing through their skins, arrived at Hartzwalde. But they did not ask for bread or clothes; first they wanted a Bible. They had been deprived of theirs while they were in the camps. . . . The doctor asked Himmler for more Jehovah's Witnesses for Hartzwalde. He got thirty in all, including some men."

WHEN *Marriage Ties*

ARE
AT

THE **BREAKING
POINT**

WHEN God united the first human pair in wedlock he purposed that the marriage union should be permanent. The account in Genesis 2:24 states: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh."

The marital arrangement was to bring together man and woman in an unbreakable union, instituted for their blessing and happiness and for the bearing of righteous offspring, all to the glory of God.

However, that perfect state in the original paradise was disrupted. Rebellion entered the hearts of the first pair and they were cast out from paradise. No longer would they maintain their perfection. Degeneration of mind and body set in, which imperfection or sin they would pass on to all their offspring.

With man and woman no longer walking in God's ways, it was not long before marriage bonds began to break. How true this has been down through the centuries, and especially so in our times! Divorces and separations have become commonplace and the reasons for such have been many. But, according to the laws of the Universal Sovereign, Jehovah, who makes allowances for human imperfection, there are not many reasons for breaking the marriage tie. His Son Jesus said: "I say to you that whoever divorces his wife, except on the

ground of fornication, and marries another commits adultery." (Matt. 19:9)

Thus, Scriptural divorce was limited. But what of separation, where adul-

ttery has not been committed and where a divorce may not be contemplated? What is the Bible's view on this matter?

PROPER VIEW OF SEPARATION

In the ancient city of Corinth, steeped in false worship and wickedness, this problem of separation arose in the first-century Christian congregation. It prompted an inquiry to be made to the apostle Paul regarding the propriety of separation. The inspired answer of the apostle was recorded in God's Word for a permanent record. It helps us to understand God's mind on this matter of separation, where both husband and wife are Christians, also where one mate is a Christian but the other is an unbeliever.

Paul wrote: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband . . . and a husband should not leave his wife." (1 Cor. 7:10, 11) Primari-



ly Paul emphasizes that Christian couples must do all they possibly can to resolve differences that may arise and not to separate. The reasonableness of this is obvious, because where both mates profess to be dedicated Christians, they are under obligation to perform God's will, and God's will for Christian couples is to 'stick together' and not to break the marriage tie.

Marriage partners both may claim to be Christians, both may have dedicated their lives to God, and yet they may claim incompatibility and want to separate. What is wrong? One or both of those professing to be Christians are not applying Bible principles. Somewhere these vital principles are being pushed aside, ignored, and personal inclinations have taken their place. Where God's counsel is applied, the results cannot fail. "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. . . . In all your ways take notice of him, and he himself will make your paths straight." (Prov. 3: 1-6) No problem will come up in the lives of Christian husbands and wives that cannot be resolved by applying this wisdom from God and by showing real love for one another as true Christians always should. (John 13:34, 35; 1 Cor. 13:4-7) Are they as Christians showing love by 'keeping an eye, not in personal interest upon just their own matters, but also in personal interest upon those of the others'? (Phil. 2:1-4) They should sit down together and discuss their differences as dedicated servants of God, making proper allowances for human imperfection. Vital, too, is the need for prayer to be offered regularly to Jehovah for his assistance; they should regularly pray together.

Jehovah has made excellent provision for assistance where differences seem irreconcilable between dedicated Christians.

This provision is within the Christian congregation. Here mature overseers and older men who have God's mind on marital matters may be consulted for counsel from the Scriptures, which counsel married believers experiencing difficulties should apply. Since Jehovah has provided this arrangement, those who take advantage of it will receive its benefits, whereas those who do not seek the counsel of these mature servants are actually ignoring Jehovah's arrangements for assistance. This consultation can mean the difference between successfully overcoming difficulties and not overcoming them.

Truly, Christian couples should not have to separate. Since they have dedicated their lives to do Jehovah's will, they should quickly take the necessary steps to bring their lives into harmony one with another, thereby honoring the God who originated marriage.

Nevertheless, Paul recognized that some would separate. He stated: "But if she should actually depart, let her remain unmarried or else make up again with her husband." (1 Cor. 7:11) Since adultery has not been the basis for the separation and no legal divorce has been obtained, Christians who separate are not Scripturally free to remarry. Obviously they can have no sexual relations with members of the opposite sex. However, because of the prevalence of temptation and immorality, it would be far better to "make up again."

What of the situation where one mate is a dedicated Christian and the other an unbeliever? Said Paul: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the

unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16.

The Scriptures, therefore, lay the primary emphasis on *not* breaking the marriage tie. If it is to be broken, the Christian should endeavor not to be the one that makes the break. However, if the unbeliever separates, the Christian would let him depart.

There are distinct advantages in remaining together, even if it is one's lot to live in a religiously divided household. A Christian believer may win his or her mate over to Christianity. Surely the unbeliever is in an advantageous position, for he is in touch with true Christianity as practiced by his mate. Eunice, the mother of Timothy, was married to a man who did not profess Christianity. The Scriptures do not indicate that she left him. Instead, we must conclude that she remained with her husband, all the while imparting instruction to Timothy and aiding the young lad to become a true Christian. (2 Tim. 1:5) The Bible does not say that Timothy's father ever became a Christian, but apparently separation never blighted the union of Timothy's parents.

GROUND S FOR SEPARATION

Paul's words at 1 Corinthians 7:10-16 show that Scriptural separation is possible, although the unbelieving mate should be the one to institute it. However, because of the actions of the unbelieving marriage partner, a situation may become very serious, even critical for the Christian mate.

Because of abusive treatment or circumstances of an extreme nature, the believer may deem it best to depart as a last resort.

One valid ground for separation is willful nonsupport. When entering matrimony, the husband and head assumes a responsibility toward the wife and any children that may bless the union. He has an obligation before God, even if he does not profess Christianity. In fact, if he were a Christian he would be considered worse than an unbeliever if, because of sheer negligence, he did not care for his family. Says 1 Timothy 5:8: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." In view of this, the Christian may separate if conditions are extreme and there is *willful* failure on the husband's part to support his mate, though this does not free one for remarriage.

Extreme physical abuse furnishes another valid basis for separation. As is often the case, drunkenness may be an underlying cause, resulting in physical abuse. (Prov. 23:29-35) A mate who is not governed by Scriptural principles may fly into a rage and cause physical harm to the believer. This may occur often, so that one's health and life are actually in jeopardy. After thoughtful and prayerful consideration of the circumstances, the Christian may feel that there is no recourse but to separate from the abusive mate. On the other hand, the Christian may find that there are things she can do to avoid outbursts of anger on the part of her mate, thus making the situation endurable.

Absolute endangerment of one's spirituality furnishes another basis for separation. The Christian's relationship with Jehovah God is something to be cherished and protected. If, because of extreme measures, actual physical restraint, or similar

treatment, the Christian believer finds it completely impossible to pursue true worship and to serve Jehovah God according to his Word and the dictates of a Biblically trained conscience, that one may choose separation. While the marriage partner is the closest neighbor to whom we must show love, Jesus made plain that love for God comes first. (Matt. 22:37-39) No human has the right to prevent one's worship to God. "We must obey God as ruler rather than men."—Acts 5:29.

When conditions become trialsome, the Christian will not act rashly and impetuously, quickly breaking up the marriage through separation. Instead, there will be a careful analysis of matters, a prayerful consideration. (1 Pet. 4:7) Before ever making a move that would shatter a marriage, such questions as these may be asked with profit: Might it be that what is viewed as failure to provide sufficient support is really the result of excessive demands on the part of the Christian? Is this failure deliberate, or are there extenuating circumstances that should be considered, such as poor health, a financial reverse, and the like? What of the abusive treatment? Is it verbal, or if physical, is it something that has resulted more in hurt pride than in real physical harm? Then, what of one's spiritual condition? Is it really in jeopardy, or does it only seem to be, due to the Christian's failure to take full advantage of opportunities that do exist to remain spiritually strong? In essence, is the situation so bad, so extreme, as to require separation? Or could the problems be resolved by a better application of Bible principles?

Consider, too, the possible consequences. Your course of life will be altered. Think of the pressure of the separation. What if it resulted in your falling into immorality? What a disastrous effect! Possibly there are children. Is the care and love of only

one parent going to be sufficient? Will you be able to handle matters from a financial standpoint, or otherwise?

→ Naturally, if the circumstances are extreme, one may choose to resort to separation, but it should be a step taken only as a very last resort, after all other efforts to correct the situation have been exhausted, and after prayerful consideration.

RESOLVING PROBLEMS

When problems arise with an unbelieving mate, a kind and considerate discussion will frequently produce good results. For example, it might tactfully be pointed out by a Christian wife that she is according full religious freedom to her husband. It is only proper that she receive the same consideration as a Christian who wishes to pursue godly devotion. She does not interfere with her mate's religious pursuits; therefore, she should reasonably receive similar treatment. (Matt. 7:12) While a good Christian wife is in subjection to her husband (Col. 3:18; Eph. 5:22-24), she realizes that God comes first, for the "head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." (1 Cor. 11:3) So hers is a relative subjection, and where there is a conflict of wills, God's will must be obeyed.

Ⓒ How should the Christian wife married to an unbeliever view the obligations of the Christian ministry? Meetings of Jehovah's witnesses are held three times a week. This is not excessive, since many women are out to church functions and social gatherings often during the week. But if the Christian wife is out the other nights also, then the crisis may come when she wants to go to meetings. As for her service in the field ministry, that does not have to be performed during the hours her husband is home and wants the company of his wife. He may not object if she

is gone a few hours on the weekend to congregation meetings, but if she is gone all day, first to service and then to meetings, the husband may object. Many dedicated women arrange their affairs to engage in regular field ministry during the daytime when the husband is busy with secular work and children are at school. Hence, the Christian wife living in a religiously divided household may find it necessary to curtail activity somewhat, but she does not forsake meetings and service altogether. (Matt. 18:20; Heb. 10:24, 25) A person's spiritual health can be maintained in a divided household if good planning is carried out and the Christian does "not give up in doing what is fine."—Gal. 6:9.

A person has a right to the religion of his choice, and also to personal property in the way of Bibles and Bible-study aids. This does not mean, though, that a Christian wife should necessarily place these things in full view in a part of the home where the unbelieving husband might object. Such things can be kept among personal effects. Time can be spent studying the Bible and Bible literature in private. In this way, arguments or conflicts may be avoided. Of course, when it comes to principle, one should not compromise, but neither should a person unwisely cause unnecessary difficulty.—Matt. 10:16.

Sometimes the problem centers around the religious instruction of children in a divided home. Where the mother is the believer, she can tactfully arrange to have her children accompany her to meetings and service. But if her husband objects and forbids the children to accompany the mother, then as head of the house, his wishes must be acceded to. Since it is his responsibility before God, it would be unwise for the believing wife to try to force the issue. At home she can patiently teach the children Bible principles, so when they

grow up and leave home they will be able to pursue true worship.

What happens regarding the training of children if the husband is the believer and his wife is not? The believing husband, as the head of the home, has the right and obligation to God to have his children raised as true Christians. He will take the lead in bringing his children to Christian meetings, teaching them in the field ministry and studying the Bible with them in the home.

Wisdom displayed in connection with material things can also aid in strengthening marriage ties. A wife may have some preference regarding furnishings for the home. The husband also has his thoughts and, as head of the house, may choose to make a different decision. But in that event should the wife harbor ill-feeling just because certain things do not suit her taste? If a problem arises because of this, the Christian wife should not think she is suffering for righteousness' sake. In fact, she is failing in her Christian duty to be submissive and in subjection. Or the unbelieving husband may desire to move elsewhere. The Christian wife may realize that this will pose problems, but she should yield to her husband's wish, for he has the right to choose where the family will live. Contention that might result because of displeasure over living quarters could become so grave that there would be a desire to resolve the problem by separation. In this case the basis of a separation would not be due to religious differences. In fact, by applying Bible principles, such problems would be averted entirely.

It is easy to see what the other person is doing wrong. But the Christian wife should ask herself, What can I do to contribute to the success of the union? If my husband does not come home at night and goes out drinking, is it because there is something about the home to which he

does not like to return? Do I nag him? Am I always lecturing him? Are the children out of hand? Such honest self-analysis can be extremely revealing and valuable. The wife's responsibility is to try to make the home one to which the husband will want to return at night.

Nor should the believer ignore the interests of the unbelieving mate. When the man and woman were courting each other before marriage, each made an endeavor to cultivate interest in what the other liked. The believing mate should do the same after marriage. Even though she may not be interested in some activities the husband likes, a believing wife, for example, would do well to cultivate an interest in such things for the sake of her marriage. It is difficult to make love grow when man and wife do not do things together. Where there is no compromise of principle involved or Biblical issue violated, the believing mate will subordinate personal desires and spend some time doing what the unbeliever wants, thus demonstrating Christian reasonableness. This is the loving course and may turn the unbeliever to inquire into a faith that results in such consideration for one's mate.

A Christian husband should not be harsh and demanding. This will surely cause unhappiness and may lead to separation. Think of the joy experienced by both the man and his wife when they entered wedlock. Why not work to preserve that feeling? Why should a God-fearing husband emulate the ways of worldlings who thoughtlessly dominate their wives and subject them to cruel and unloving acts or words? True, because of sin, the woman was to experience the fulfillment of God's words, "in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you." (Gen. 3:16) But the mature husband will not become dictatorial. (Col. 3:19) He

will take his wife's feelings into consideration. And, while he has the responsibility of making final decisions, he will consult with her, not to receive directives, but to know her problems, so that he may take them into consideration in making his decisions. He will exercise proper, loving headship. He will wisely follow Paul's counsel: "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation." (Eph. 5:28, 29) Show love for the woman you asked to share your life with you. Even if she does not now embrace true Christianity, spend time with her, consider her, compliment her. Show her your concern. Never be too busy with other pursuits to devote some time to her and to reassure her of your love. Proper conduct in this respect may mean a happy life and may result in one's mate accepting Christianity. Failure to do such things may be disastrous.

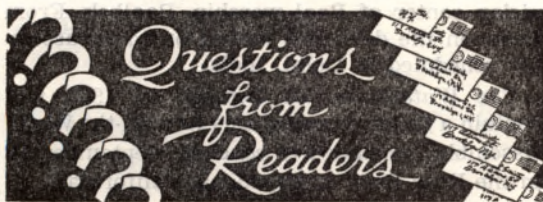
Christian husbands and Christian wives have real advantages. They have God's holy spirit. With it, there can be a cultivation of its fruitage of self-control, love, mildness, kindness, and similar qualities. (Gal. 5:22, 23) What a wonderful effect this will have on the marital union! The Christian united in wedlock with an unbeliever should realize, of course, that the unbeliever may not know of God's requirements and is not in position to apply Biblical principles. Hence, there may be some difficulty, but the Christian should continue to produce the fruits of God's spirit. Doing this and keeping up one's courage and hope in Jehovah God can produce gratifying results indeed, as Peter said to Christian wives: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word

through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect.”—1 Pet. 3:1, 2.

In this world of turmoil, separation and divorce are common, with their attendant problems and grief. True Christians look forward to the new world of righteousness in which such heartrending separation, sorrow and hardship will no longer plague mankind. But now, during the closing days of this old world and amid its tumult, you may be faced with a situation that raises the question of whether to separate from your marriage mate. With you must rest

the final decision. But, first, consider the Scriptural grounds for separation. Think, too, of the possible consequences. Subject yourself to personal scrutiny. Consult with mature Christian overseers for sound counsel. Meditate upon the possible good effects of continuing with an unbelieving mate, even under hardship, as someday he or she may become a fellow worshiper of Jehovah. Just think of the joy that would be yours then because you resolved not to depart! In any event, do your utmost to be found blameless in the sight of God and receive his blessing and reward.

Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. Love never fails.—1 Cor. 13:4, 5, 8.



● What are the authorities mentioned at Colossians 1:16? Would these authorities include the “superior authorities” of Romans 13:1?—C. W., United States.

Colossians 1:16, 17 reads: “By means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. Also, he is before all other things and by means of him all other things were made to exist.”

To what authorities does the apostle Paul here refer? To the “superior authorities” or rulers of this world, mentioned at Romans 13:1? No, those “superior authorities” are said to be “placed in their relative positions by God,” not created by God. But the authorities of Colossians 1:16 are spoken of as God’s cre-

ation through the Son of God. Moreover, the worldly “superior authorities” could not be said to have been created for him, that is, for Jesus Christ, but, rather, for men upon the earth. So there are various authorities. Some are part of Jehovah’s organization and others are part of Satan’s world and organization. The context in Colossians, chapter one, makes this fact very clear, for at verse 13 Paul states: “He delivered us from the authority of the darkness and transplanted us into the kingdom,” or authority, “of the Son of his love.” So right here in this very connection we have two distinct authorities referred to.

The authorities of “the Son of his love” belong to him, were created by means of the Son, he being the instrument God used. And these authorities include not only heavenly, spiritual, invisible authorities, but also those appointed to exercise authority in the Christian congregation. Even as Jehovah had a channel to serve as an authority or governing body in the days of the apostles and following Pentecost, A.D. 33, so today Jehovah God has a governing body, a “faithful and discreet slave” class, that oversees the work of the Christian witnesses of Jehovah in the New World society. —Matt. 24:45-47.

ASSEMBLY DELEGATES STOP AT GREECE, VISIT PROMISED LAND

AFTER the close of the assemblies in Munich and Milan, the delegates to the "Everlasting Good News" Around-the-World Assembly of Jehovah's Witnesses traveled to Athens, Greece. Here an assembly was scheduled for July 30 at the Playground of the "Panathenian Athletic Team," on the basis of a permit granted by the Athens police in April, 1963. But a few days before the assembly, with conventions already on their way, the permit was canceled by government order, issued at the persistent instigation of the Greek Orthodox clergy, especially the archbishop of Athens, who threatened demonstrations if the government did not yield.

Though no assembly could be held because of the Greek government's yielding to clergy pressure, more than 1,400 assembly delegates came to Athens. They had come for the assembly from as far away as the Hawaiian Islands, Brazil, South Africa and Spain. They profitably used their time by visiting historical sites, such as the Acropolis of Athens and ancient Corinth.

The delegates also visited the branch office of the Watch Tower Society in Athens. Here the Society's president, N. H. Knorr, pointed out that the congregations of Witnesses in Greece would still share in the blessings of the assembly. He also said: "Persons of goodwill in Greece will now wonder why the government repealed the permit once granted for your assembly. You, who know the answer, have now a great work before you. You should

answer the questions raised by goodwill people, and provide opportunity for them to hear the 'everlasting good news.'"

Much publicity thus resulted from the clergy's efforts to block the assembly. For some fifteen days prior to the scheduled assembly day, the current event reported in the press of Athens and other big cities was whether the Witnesses would have their assembly or not. The publicity was unprecedented in the history of the work of Jehovah's witnesses in Greece.

Leaving Greece, the delegates went to Jerusalem, in Jordan. From here they had opportunity to visit such places as the Mount of Olives, the Garden of Gethsemane, Bethlehem, Hebron, the Jordan Valley, the Dead Sea, the Jordan River, Jericho, Samaria, Bethany, the Valley of Hinnom (Gehenna), Mount Nebo, the ancient Edomite city of Petra and the Society's branch office in Amman.

From Jerusalem the delegates moved to Lebanon, the site of a Phoenician civilization at least 4,000 years old. Here there was opportunity for the Witnesses to see the cedars of Lebanon, Mt. Hermon and the ancient Phoenician center of Baal worship, Baalbek. From Lebanon the delegates moved on to an assembly scheduled in Delhi, India.

The Watchtower of October 15, 1963, will contain a fuller report of this Around-the-World Assembly, scheduled to conclude September 1-8 in the Rose Bowl in Pasadena, California.

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.

A REVIEW OF SPIRITUAL BLESSINGS

Around the world the "Everlasting Good News" Assemblies of Jehovah's Witnesses have made history. In an international circuit of

twenty-four cities, hundreds of thousands of persons of goodwill toward God and their neighbors have joined in a spiritual feast of stimulating Bible instruction. Whether you shared these blessings or not you will want to read the principal talks as they are published in *The Watchtower*, starting with the next issue. Subscribe now for one year. Send only \$1. You will be glad you did.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 13: Drawing Courage from the Word of God. Page 552.

October 20: Courageous Perseverance in the Service of God. Page 559.