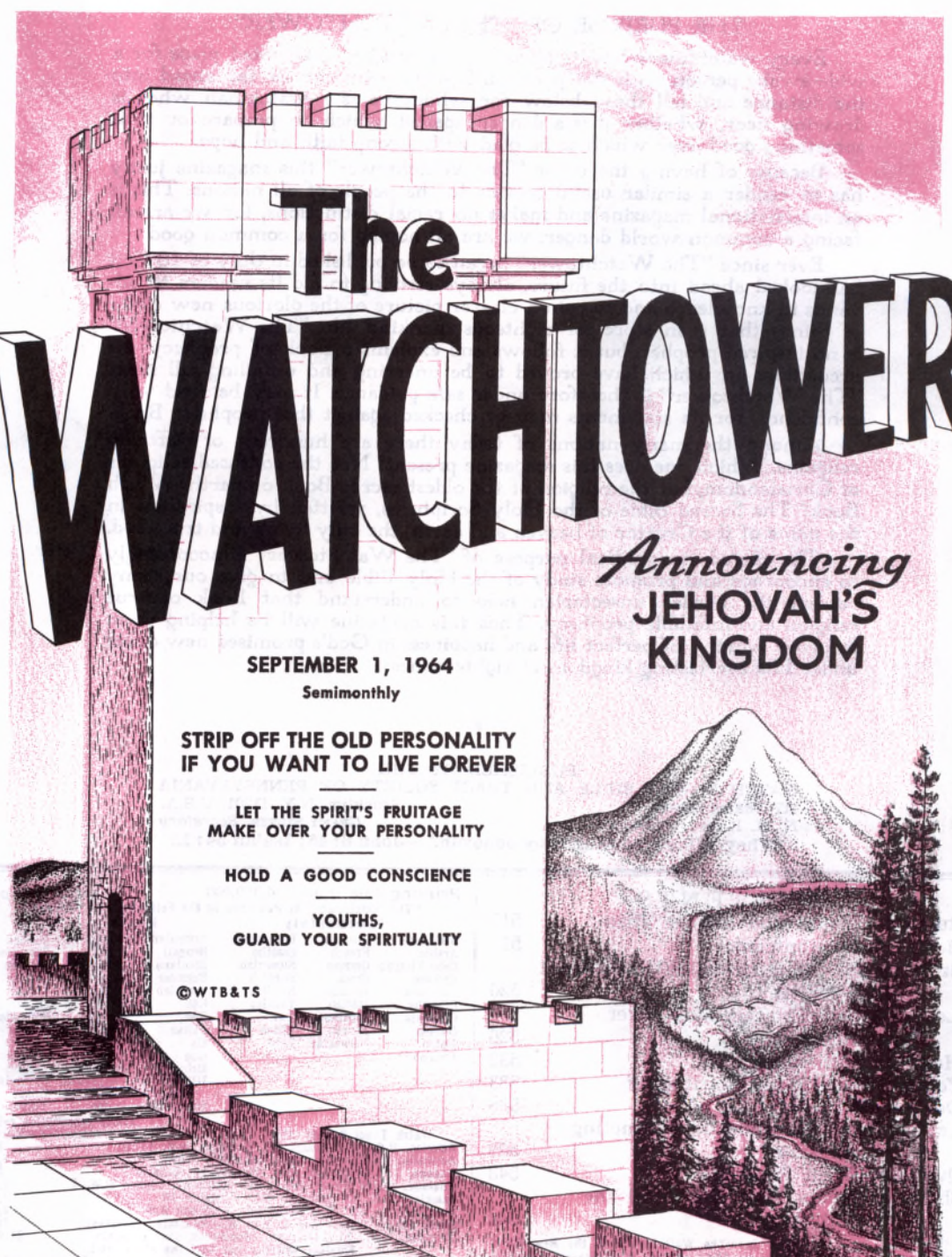




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 1, 1964

Semimonthly

**STRIP OFF THE OLD PERSONALITY
IF YOU WANT TO LIVE FOREVER**

**LET THE SPIRIT'S FRUITAGE
MAKE OVER YOUR PERSONALITY**

HOLD A GOOD CONSCIENCE

**YOUTHS,
GUARD YOUR SPIRITUALITY**

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



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

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AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV - Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
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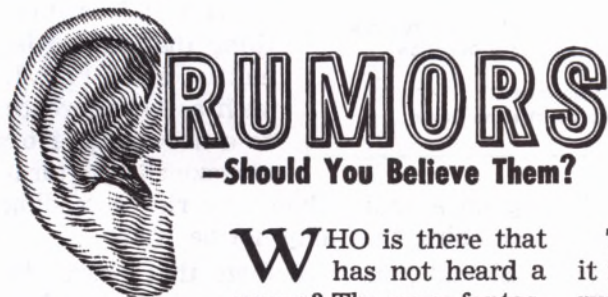


Announcing
**JEHOVAH'S
KINGDOM**

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WHO is there that has not heard a rumor? The more fantastic and excitement-arousing or scandalous the rumor, often the more readily it is believed and spread. Rumors excite, disturb, cause anxiety, raise false hopes and may slander people. Obviously, then, rumors are something to be reckoned with. How can one avoid being misled, disturbed unnecessarily or falsely encouraged?

First of all, it will help you to keep in mind the definition of a rumor—"a story or statement talked of as news without any proof that it is true." Whether it has basis in actuality or not, the rumor lacks acceptable authority. So you can detect a rumor not only by the obvious words "there is a rumor that . . ." but also by the fact that its distinguishing feature is lack of sound evidence. The rumor has no secure standard of evidence. Well, then, should you believe rumors?

Since a rumor, when checked out, all too often bears the same resemblance to truth as a broken mirror does to a whole one, would it be wise to accept it as authentic information? In most cases, no,

especially if the rumor does not personally affect you or if it is not reasonable or if it contradicts sound facts in your possession. If you blindly regard a rumor as true, passing it on, remember, you may be held accountable for it.

To protect yourself against false reports, it is well to weigh what you hear, to test rumors with what authorities you have. You should also want to protect your friends. Unfortunately, many people do not do that. They hear a rumor and pass it on as truth if the item is of sufficient interest, even though it may injure someone. It is amazing with what speed rumors can travel. They can spread through a factory, an office or a community with greater speed than many other methods of communication.

The rumor that Nero set fire to Rome in 64 C.E., for instance, must have spread like wildfire. That rumor was put out by Nero's enemies, and most modern scholars doubt that Nero was in any way responsible for the fire. They regard it as accidental. But the rumor that Nero set fire to the city has persisted down to this day. To counteract the false rumor, Nero spread one of his own: That the Christians set fire to the city. This led to a terrible persecution of the Christians.

In our day rumors are amazingly prevalent. One of the latest on a global scale was on April 13, 1964, when it was flashed

around the world that Soviet leader Nikita Khrushchev was dead. It was a false rumor, started apparently as a hoax. A television office in Hamburg, West Germany, received a press telegram saying that Khrushchev died of "hephacapaly tirosis." But that office, evidently suspicious, did not take any action on the message. Another rumor telegram had been sent to a radio office in Cologne. That office repeated it to the Hamburg headquarters of the German press agency, closing with the words, "Can you confirm this?" But the teletype reader excitedly tore off the message before the final words appeared. As a result, a flash was sent out, saying, "Khrushchev dead." By the time the lost line, "Can you confirm this?" was discovered, it was too late. A false rumor had spread around the world.

When rumors come your way, what reasonable measures can you take to protect yourself? If evidence is lacking, usually it is wise to disregard the rumor. It is sobering to realize that you do not know. So when evidence is absent, be careful about getting excited, disturbed, angry, elated, discouraged or charged with whatever emotion the rumor is likely to evoke.

What if a rumor directly affects your health or safety? The fact that there is no known authority for some news does not in itself mean it is invariably false. It could be true. If someone reported that he heard a bad storm was coming, you might inquire about the source of his information. Perhaps he just "heard a rumor" about it. Yet it could affect your safety, so you may wish to confirm it; and that can often be done simply by turning on the radio or calling the weather bureau.

But what about rumors that do not affect you personally? Well, is it really worth your while or is it really your obligation to try to confirm them? If it is of no great consequence, is it worth your time and the time of others who may be involved, to have to confirm or deny it? Why bother if it does not make any difference anyway?

If a rumor does not involve you personally and it is something that cannot be easily confirmed, such as by reference to a newspaper or magazine or by turn-

ing on a radio, then why risk spreading something that may not be true?

Should you have facts that prove the rumor false, then puncture the rumor balloon before it travels farther.

If a false rumor involves an organization with which you are associated, you may especially be in a position to puncture it. For example, if a Bible research organization regularly publishes information in its official publications and someone comes along with a rumor that conflicts with what you read in the official publications, then what? Are you going to put a rumor above what is official? That would not be wise. If you are uncertain, check what is published officially. Is a reputable organization going to disseminate vital information via rumormongers? No, such an organization uses official spokesmen and official publications.

Christians especially must recognize a rumor for what it is, for they are under command by God: "Now that you have put away falsehood, speak truth each one of you with his neighbor, . . . whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers."—Eph. 4:25, 29.

COMING IN THE NEXT ISSUE

- Nations Come to Jehovah's House to Pray.
- "Carry On Prayer on Every Occasion in Spirit."
- Are You a Loyal Christian?
- Take Care Not to Belittle the Name of Jehovah!

Hold a Good Conscience

WHAT IS CONSCIENCE?
HOW SHOULD IT WORK?

"LET your conscience be your guide," many say. By this they mean that your conscience will guide you to do what is right.

However, what kind of conscience? Trained by whom, by what set of circumstances, environment or teaching? In harmony with whose concept of "right" will it guide you? The "wise" saying does not answer these critical questions.

The conscience of the thief enables him to rob. The conscience of the liar enables him to lie. The conscience of the murderer enables him to murder. Obviously, it makes a big difference what kind of conscience one has. There is a bad conscience as well as a good one. A bad conscience is acquired by feeding the mind on bad information and by continually going against what one knows is right. The conscience then becomes dulled, calloused, until it may finally become inoperative in distinguishing right and wrong. Instead, what is expedient or profitable may replace it as the guide to one's conduct.

CULTIVATE A GOOD CONSCIENCE

Conscience is the internal recognition of right and wrong as regards one's motives and actions. It is that faculty of the mind that impels one toward doing or not doing what is right and avoiding or not avoiding what is wrong.

Surely the lover of righteousness wants to avoid what is wrong, for wrongdoing means the loss of God's favor and even one's life prospects. The apostle Peter warned: "Many will follow their acts of loose conduct . . . But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering."—2 Pet. 2:2, 3.

But how is a good conscience developed? God's Word counsels: "Keep your minds fixed on the things above." (Col. 3:2) By keeping the mind centered on God's ways, on the wisdom that comes from Him, a person can begin to cultivate a good conscience. This wisdom comes from the knowledge of God's purposes found in his Word, the Bible. The apostle Paul showed this when he stated: "Clothe yourselves with the new personality, which through accurate knowledge is being made new."—Col. 3:10.

To cultivate a good conscience a person must take in accurate knowledge of what is right and what is wrong. But he must also live up to it. Not doing what one learns is right eventually dulls the good conscience he is acquiring. He will then find himself lapsing into bad ways of thinking and acting. Doing, not just hearing, is vital, as the disciple James noted: "Put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able to save your souls. However, *become doers of the word, and not hearers only*, deceiving yourselves with false reasoning."—Jas. 1:21, 22.

GOOD CONSCIENCE AT WORK

Like the rudder of a ship that steers it through troubled waters, a conscience trained in obedience to God's Word steers us correctly through the troubled seas of humanity and conflicting standards of

right and wrong. It acts as a goad to keep us in God's right ways and pricks us when we have done wrong.

No doubt you have experienced this by being troubled over something you did that you knew was wrong. It caused you great anguish. You may have lost sleep over it, perhaps even been brought to tears by it. This is conscience at work, exerting its influence in you, helping you by chastening you for past mistakes so you will avoid future ones. It is like the case of the person who failed to pay his income tax as he should have, but who, years later, sent the tax bureau the money because his conscience bothered him all that time! So conscience, trained in right ways, is a powerful force for good.

In the process of building and holding a good conscience, it is vital to recognize God's great mercy in forgiving past errors. A person should not be tormented in his conscience perpetually by the wrong he has committed before he acquired a good conscience, or by the wrong for which he has asked forgiveness after acquiring a good conscience. God's marvelous promise is: "I shall forgive their error, and their sin I shall remember no more." (Jer. 31:34) Also, through Isaiah, God assured: "'Come, now, you people, and let us set matters straight between us,' says Jehovah. 'Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they should be red like crimson cloth, they will become even like wool.'" (Isa. 1:18) Let us take this loving, merciful God at his word and have confidence that he forgives past errors as we sincerely ask forgiveness and continue serving him.

Another important point to recognize is that, while God's Word gives us the accurate knowledge needed for right thinking and right acting, it does not set out a detailed list of precise situations in which

we may find ourselves, with a pointed answer as to exactly what each person should do. However, it does give us *principles* that fit every occasion. Each Christian needs to train his conscience so he will be able to apply these principles correctly and not have to have somebody else tell him what to do each time a decision is required relative to right and wrong. Indeed, Christians are under obligation to God to progress toward maturity in making decisions. They must "become full-grown in powers of understanding."—1 Cor. 14:20.

NOT HOW CLOSE, BUT HOW FAR

Some reason that if a thing is not specifically forbidden by God's Word or by God's visible organization, then it is all right to indulge in it. But, just because a thing is not forbidden, that does not mean it is for Christians. Jesus said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:14) Hence, the Christian does not try to see how close he can get to the world and its bad ways just because some things are not pointedly forbidden, but he trains his conscience to see how far away he can get from what is bad so as not to be contaminated by it.

A person may know that it is wrong to commit fornication, to steal, to become drunk or commit other grievous sins. He feels that he never wants to be a practicer of those things the Bible plainly speaks against. But does he allow himself to participate in activities that could lead to them, just because there is no specific rule against these activities? If a person does not want to commit fornication, does he yet permit himself to come into close contact with those of the opposite sex other than his marriage partner? This is not the way to hold a good conscience, for he allows himself to have it severely tested, perhaps beyond endurance.

A person who wants to hold a good conscience will avoid, not only what is clearly bad, but also what can lead to bad. He will demonstrate that the law of God is in his heart and that he does what is right because he loves what is right, not because he ceremoniously follows a long list of do's and don't's. (Jer. 31:33; Matt. 6:33) He will have the same mental attitude as Jesus Christ, of whom it was said: "You loved righteousness, and you hated lawlessness." (Heb. 1:9) If one is to keep away from immorality, for example, he should keep away from intimate association with one not his mate. He will be careful not to seek out the company of the opposite sex when he is too young to marry. Later, when courting for the purpose of marriage, he will hold his good conscience by remembering that courtship is not a license for loose sexual behavior.

Anyone who wants to do what is right will also stay away from associating with persons who are not interested in God. For a certainty, "bad associations spoil useful habits." (1 Cor. 15:33) The more one associates with those who are not striving to hold a good conscience, the more he will have his own eroded toward badness. It is inescapable. "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap." (Gal. 6:7) God's Word plainly shows that bad associations spoil useful habits. Do not mock him by saying or behaving as if you do not believe it.

DO NOT VIOLATE CONSCIENCE

As you work toward holding a good conscience, you need to keep in mind the effect of your own behavior on others. For instance, your good conscience may not be disturbed at doing a particular thing that is proper by God's standards, but another's conscience may be disturbed. You may like

to drink wine, eat certain foods, or do other things that the Bible shows are perfectly permissible. But what if another, weaker in conscience, is offended? Then it would be better not to insist on your rights, but to forego what offends another's conscience. Heed Paul's warning: "When you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ. Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble."—1 Cor. 8:12, 13; 10:24, 25.

The opposite can also be true. You may be disturbed at what does not disturb another mature Christian. That does not mean you should try to do what he does at the expense of violating your conscience. If you feel it is wrong for you to do some particular thing, then as long as your refraining is not a violation of Godly principles, do not do what you feel is wrong. Later you may see things as the other person does. Then it is time enough to do what he does, this time without violating your conscience. When in doubt, do without. No harm will come by not taking an action that pricks your conscience, but harm may come if you ignore the warning, as it can pave the way for more serious violations of your conscience.

No, do not let just any conscience be your guide. Work hard toward building and holding a good conscience trained by God's Word. Do not let go of it, even though you may be surrounded by those with bad consciences. Do not thrust aside your good conscience, as some have, for that would mean the shipwreck of your faith and the loss of God's favor. (1 Tim. 1:18-20) If you love what is right and if you want to live in the righteous new order of things promised by God, then by all means "hold a good conscience."—1 Pet. 3:16.

**Strip
off**

"Strip off the old personality with its practices, and clothe yourselves with the new personality." —Col. 3 : 9, 10.



If You Want to LIVE FOREVER

A TRAVELER along a country road came upon what appeared to be an abandoned farm. Its owner was a lazy good-for-nothing God-dishonoring fellow. The fields were overrun with weeds and the orchards bore only diseased fruit unfit to eat or even pick. "What a sad and sickening sight!" groaned the stranger. However, upon rounding the bend in the road his depressed spirits were suddenly lifted as he came upon a very prosperous farm with fertile fields and lush orchards. Observing that every tree was loaded down with the finest fruit, the astonished traveler exclaimed: "Look! Here is lovely, living beauty, resembling that of Paradise!"

² In time the energetic farmer purchased his neighbor's neglected orchard and be-

1, 2. What interesting points can be drawn from the illustration of productive and nonproductive trees?

gan a reclamation program. He worked hard cutting out the deadwood, stripping off all the sucker branches, fertilizing the root systems and watching over and protecting the trees against disease and pestilence. In addition this God-fearing farmer gave thanks to his Grand Creator when the trees began to produce good fruit. People everywhere were struck with utter amazement as the fame of this spectacular transformation spread far and wide throughout the countryside. A wild orchard had been tamed through the hard work and watchful care of an industrious farmer whose efforts had been blessed by Jehovah!

—1 Cor. 3:6, 7.

³ Now, you may never have the opportunity of seeing such a radical change in a literal fruit-bearing orchard. But whoever you are, wherever you live or whatever lan-

guage you speak, you only have to look around you to observe something far more wonderful taking place. For in reality this story of an orchard is only a small illustration of what is now occurring on a global scale in more than 190 countries and islands of the sea, among people speaking more than 160 different languages. Hundreds of thousands of these people are actually changing both their way of thinking and their conduct. They are transforming or making over the characteristics of their very personalities so they can live forever!

⁴ These made-over personalities are

3. What change has occurred that is far more wonderful than the taming of an orchard?

4. In what respects do Jehovah's witnesses surprise many people?

known as Jehovah's witnesses. Undoubtedly, in visiting with them when they call at your door, you have recognized that they are altogether different from other people in many respects, for example, their outlook on life, the way they talk and the things they say, the way they conduct themselves, and so forth. However, the really surprising thing is that at one time, maybe very recently, these individuals talked and acted just like other persons in your community. Then, upon becoming Jehovah's witnesses, they developed entirely new personalities. Most amazing indeed!

⁵ How great this change in personality has been can be better appreciated by making a comparison. Look at your own community as a whole. What do you see? What kind of persons are the majority of those among whom you have to live and work? Is the kind of fruitage these personalities produce good or bad? If you are one who lives in a quiet little churchy town or village, where your neighbors are not an open threat to your life and property, you probably observe that individuals are often clannish and intolerant and very hypocritical in their way of living, especially toward outsiders and strangers. They often slander and backbite and are revengeful toward others. They are not immune to social and sexual immorality and loose conduct. Profanity, cursing and obscene talk are a part of their daily speech.

⁶ Or, perhaps you live in one of the large population centers where you come in closer contact with the rotten fruitage produced by the present degenerate society of mankind. Fear of your fellowman compels you to lock your doors securely at night. Parents often worry over the danger that their children may be kidnapped. There are not many people you dare to trust, es-

pecially in the commercial world. Agreements involving any degree of risk are usually set out in legal contracts, couched in special phraseology to make them binding, simply because the word of people cannot be trusted. The newspaper, radio and television headlines and commentaries, the statistics on crime and delinquency, and the general outcries of an aroused public all testify to the bad and poisonous fruitage produced by the present generation. On every social and governmental level of society people of this present system of things are very selfish and greedy. They quarrel and often fight like wild animals. Ever so many are liars, extortionists, thieves and "kickback" artists. Some are desperate underworld criminals and fugitives from justice. Many are sadistic killers and sex perverts who lie in wait for innocent and defenseless victims. More and more people by choice are fornicators, adulterers, masturbators and sodomites. Some have reached great notoriety in high social circles as professional prostitutes, paramours, "playboys" and pimps. Many, many thousands are dope addicts and habitual drunkards. It is not an exaggeration to say that, for the most part, the whole world, morally speaking, seems to be a tangled jungle of confusion infested by beastlike characters who prey upon their fellow creatures.

WHY SUCH WICKED CONDITIONS?

⁷ A thoughtful person inquires beyond the prima-facie evidence, which appears on the surface, and seeks to learn the cause for these atrocious conditions, as well as a remedy, if there is one. Such an inquiry discloses that bad personality characteristics such as described above are acquired, in part, through both *heredity* and *envi-*

5, 6. After looking at today's world conditions, to what conclusions do you come?

7. How has heredity been a major influence on personality characteristics?

ronment. Parents have passed on to their children the imprint of nearly 6,000 years of sin and death. "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "Through the disobedience of the one man many were constituted sinners." (Rom. 5:12, 19) Hence David confessed, though he was 'a man agreeable to Jehovah's heart,' "In sin my mother conceived me." (Acts 13:22; Ps. 51:5) Of sinner Adam's offspring "there is not a righteous man, not even one." "Who can produce someone clean out of someone unclean?" asked Job. —Rom. 3:10; Job 14:4.

⁸ The climate and environment in which seedlings are compelled to grow have much to do with their development and fruitfulness. No less is this true with the offspring of mankind. From infancy children are surrounded by the depraved environment of this corrupt world. The atmosphere created in the home by the parents may be quite good, which, of course, is the rare exception nowadays, yet the association outside the parental nest is, for the most part, ruthless and cruel. The child that comes from a good home plays and associates so often with less fortunate children. The public schooling of the youth, whether inside or outside of Christendom, is under the influence of a wicked system of things ruled by Satan the Devil and his demons.—John 12:31; 2 Cor. 4:4; Eph. 2:2.

⁹ Do not forget that, since 1914 and the beginning of World War I, we are living in a time of great calamity and woe. The Bible foretold what would take place after that year, saying: "So down the great dragon was hurled [from heaven], the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the

earth, and his angels were hurled down with him. [Hence] . . . woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:9, 12.

¹⁰ We are now living in this "short period of time," the "last days" of this Devil-ruled system of things, concerning which the apostle Paul under divine inspiration warned: "But know this, that in the last days critical times hard to deal with will be here." In telling how critical and how hard to deal with this time would be, Paul next describes the foul-smelling personalities that would walk the earth in these last days. His description is so accurate and faithful to the facts we might imagine we are reading a commentary in our daily newspaper instead of Paul's nineteen-hundred-year-old letter to Timothy. "For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." —2 Tim. 3:1-5.

SOLID BASIS FOR HOPE

¹¹ Notwithstanding this bad start every one of us has had through heredity, as well as the degrading influence we have suffered by our environmental association with a world under the control of enraged demons, yet the situation is not altogether hopeless. Reassuring hope is based on the trustworthy testimony Jesus gave to the Jewish ruler, Nicodemus, when he de-

8. What effect has environment had on personalities?
9. Why have conditions worsened, particularly since 1914?

10. How accurately did Paul describe the personalities of people living today?
11, 12. In spite of world conditions, why is our situation not a hopeless one?

clared: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16.

¹² What world did God love? Why, the world of fallen sinful mankind, offspring of the rebel sinner Adam. "Christ Jesus came into the world to save sinners," not sinless ones, wrote the apostle Paul to Timothy. To the same effect he also wrote the Romans, saying: "While we were yet sinners, Christ died for us." So the grand privilege of entering Jehovah's glorious new order of perfection and righteousness, and having everlasting life under that wonderful arrangement of things, is extended, not to a sinless race of people, but only toward human creatures who are born in sin and schooled under a system of demonic wickedness.—1 Tim. 1:15; Rom. 5:8.

¹³ Does this mean that Jehovah will allow the restored Paradise to be populated with the hateful personalities that now infest the earth? Certainly not! Some changes, indeed, some very drastic changes, in the personalities of those qualifying for life in God's sinless kingdom of uprightness are absolutely necessary.

¹⁴ At Capernaum during Jesus' great Galilean ministry all doubt on this point was removed. Jesus, the historical account says, "beheld a tax collector named Levi [also called Matthew] sitting at the tax office." Now tax collectors even at that early time had a bad reputation as extortioners. Nevertheless, "[Jesus] said to him: 'Be my follower.' And leaving everything behind he rose up and went following him. Also, Levi spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal.

13. Does this mean that God's new order will be populated with bad personalities?

14, 15. (a) What association did Jesus have with sinners, and with what results? (b) What do we learn from this?

At this the Pharisees and their scribes began murmuring to his disciples, saying: 'Why is it you eat and drink with tax collectors and sinners?' In reply Jesus said to them: "Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance.'" On another occasion, this time in the city of Jerusalem just a few days before he was put to death, Jesus again emphasized this truth when confronted by the hypocritical holier-than-thou religious leaders of his day. "Truly I say to you that the [despised and sinful] tax collectors and the harlots are going ahead of you into the kingdom of God."—Luke 5:27-32; Matt. 21:31.

¹⁵ We learn several important things from this conversation. Sinners were called to be footstep followers of Jesus, and in the instance of Matthew he was also called to be one of the twelve apostles. Such sinners, however, are not called to continue in their past course of lawlessness and sin, but, rather, are called to *repentance*. Extortioners and harlots will live forever in God's new order, not simply because they are humble enough to admit their guilt as sinners, but, more important, because they are eager and happy to change their past way of thinking and their past way of living, yes, to change their whole personalities of the past.

¹⁶ The making over of our personalities, therefore, is a divine requirement upon all who will live forever in God's new order. However, this does not mean that it is a requirement that will be enforced for the first time after Jehovah destroys Satan and his wicked influence upon human society. Rather, it is a requirement that all those who hope to survive Armageddon must meet *now*, this side of the Battle, now,

16. What, then, is required of all who hope to live forever?

"before there comes upon you people the burning anger of Jehovah."—Zeph. 2:2.

NOT A RECENT REQUIREMENT

¹⁷ This new-order requirement, the acquiring of a completely new personality, is not something that is demanded only of twentieth-century Christians who are faced with the imminence of Armageddon. First-century followers of Christ had to work just as diligently to make over and change their way of living. Note what the apostle Paul wrote in 55 C.E. to those in the congregation at Corinth. "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. *And yet that is what some of you were.*"—1 Cor. 6:9-11.

¹⁸ To another congregation, "to the holy ones and faithful brothers in union with Christ at Colossae," the apostle Paul wrote in 60-61 C.E.: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another."—Col. 1:2; 3:5-9.

¹⁹ Paul the apostle of the Lord Christ Jesus was no exception, for he included himself with the rest of the early Christians when he wrote: "For *even we were*

once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, hateful, hating one another." In another letter this apostle of Christ again included himself, saying: "It is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them *we all* at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest."—Titus 3:3; Eph. 2:1-3.

²⁰ The apostle Peter also told how true Christians of the first century transformed or made over their personalities, saying: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—1 Pet. 4:3, 4.

²¹ If first-century Christians to whom these words were originally addressed had to make such drastic changes in their personalities in order to entertain the hope of everlasting life, then with a greater force of argument must we do likewise, who are living in this violent and corrupt twentieth century at the very portals of the long-awaited new order. Jehovah's law is just as demanding upon us as upon the Ephesians and Colossians who were told: "Put away the old personality which conforms

17. Is the stripping off of the old personality a rather recent requirement? How do you know?

18. In this regard what did Paul also write to the Colossians?

19. Did Paul consider himself exempt from meeting this divine requirement?

20. What did Peter write in this regard?

21. Is the stripping off of the old personality with its practices an optional matter for true Christians today?

to your former course of conduct and . . . put on the new personality." "Strip off the old personality with its practices, and clothe yourselves with the new personality."—Eph. 4:22-24; Col. 3:9, 10.

STRIP OFF

THAT BABYLONISH PERSONALITY NOW

²² The great majority of people today who publicly display the rotten fruitage of their bad personalities seem quite content to continue doing the works of their lord and owner the Devil. (John 8:44) Jehovah's Christian witnesses, therefore, stand out in stark contrast to these, for they gladly put themselves under the ownership and cultivation of Jehovah and Christ Jesus. The ever-increasing number of these Witnesses already totals more than a million and is growing at a phenomenal rate throughout the earth. During the fiscal year of 1963 more than 62,000 were baptized in symbol of their dedication to do the will of their owner Jehovah.

²³ And from where do these Witnesses come? Principally from this world's organized religious systems, otherwise collectively identified in the Scriptures as "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." These people who become Jehovah's witnesses quickly respond to the divine call, "Get out of her, my people," and in doing so they shed their old personalities that conformed to their former course of conduct while they were under the tutelage of that wicked system. If all the former Babylonish thoughts, sayings and deeds of these individuals were written in an open book for all to read, it would certainly tell a shocking story. It would reveal that formerly some had been slander-

ers, envious, quarrelers, greedy persons and hateful gossipers. More shocking, it would disclose that formerly some had had the personalities of liars, thieves, killers, sodomites, fornicators, prostitutes, dope addicts and drunkards. Wild undisciplined trees these were, whose fruitage was a disgrace to God and to man!—Rev. 17:5; 18:4.

²⁴ But now look at the reputation that these same individuals have made since becoming associated with Jehovah's witnesses. Everywhere in Christendom, in Heathendom and in communistic lands Jehovah's witnesses are recognized as an upright, clean and honest people, a people of truth and integrity, holy men and women and children of faith, fidelity and courage. Certainly those producing delicious and noble fruit like this are as oases in the barren wilderness of human society. Of a truth, only "big trees of righteousness, the planting of Jehovah," could bear such precious life-giving fruitage as this!—Isa. 61:3.

²⁵ Whoever you are, if you sigh and cry because of the disgusting things you see done in the earth, if you want to live forever, you too can get out of Babylon the Great and make the break for freedom and life in Jehovah's new order! You too can strip off the old Babylonish personality together with its death-dealing practices. But hurry! There is little time left before God's judgment destroys this monstrous "mother of harlots" together with all who remain in her.—Rev. 17:1, 2, 15, 16.

²⁶ But how, you may ask, can such colossal changes in the whole personality of an individual be made? How can the change be made at this crucial time when the pressure is so great to compel everyone to

22. What evidence proves it is possible for individuals to strip off their old personalities?

23. (a) From where do the ever-increasing number of Jehovah's witnesses come? (b) What were their former personalities like?

24. Having stripped off their Babylonish personalities, what image do Jehovah's witnesses now present to the world of mankind?

25. What invitation is here urgently extended to all?

26. What questions are raised, and where will satisfactory answers to them be found?

conform to the world's way of thinking and acting? How has this been accomplished in the case of the hundreds of thousands of Jehovah's witnesses of all na-

tionalities? All who want to live forever will find the Scriptural answers to these important questions presented in the following article.



"BY THEIR fruits you will recognize them." This proverbial truth is often quoted, but not everyone who repeats it knows he is quoting from Jesus' famous Sermon on the Mount. In that Sermon by way of illustration the Great Teacher enlarged on this principle of truth, saying: "Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit; a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men." "A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks."—Matt. 7:16-20; Luke 6:45.

² In his letter to the Galatians Paul also said that rotten stock could easily be recognized by the worthless fruit it produces. So if you see a person practicing fornication or uncleanness or engaging in loose conduct, if you see an idolatrous person or

"Produce fruit that befits repentance. [For] every tree . . . that does not produce fine fruit is to be cut down and thrown into the fire."—Matt. 3:8, 10.

Make Over
**YOUR
PERSONALITY**

one practicing spiritism, if you see a person expressing hatred, strife or jealousy, or one being seized in fits of anger, if you see one stirring up contentions, divisions, sects or envies, if you see one engaging in drunken bouts or licentious revelries, or if you see one practicing *things like these*, then you know you are looking at a rotten tree that is about to be cut down and pitched into the fire of everlasting destruction. "As to these things," Paul continues, "I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom."—Gal. 5:19-21.

³ These conclusions are therefore incapable: rotten trees must first become good trees before they can produce good fruit; the man's heart must first become good before his mouth can speak forth good things; incorrigible ones who resist and resent changing will be summarily burned up, annihilated. Furthermore, if such changes in personality and in one's course of conduct were not possible, then

1. In his Sermon on the Mount, how did Jesus say we could tell the difference between good and bad trees?

2. What kind of fruitage did Paul say would identify persons who will go into everlasting destruction?

3. From these scriptures to what conclusions do we come?

Paul's warning to the Galatians would have been meaningless, without purpose.

⁴ But how can the mental makeup, the living habits, the way one talks and acts toward others, be altered and changed to the point where one has a completely new personality? Well, how were such drastic changes possible in the case of the Christian Corinthians who formerly had been fornicators, adulterers, thieves, drunkards, revilers, extortioners, and so forth? The inspired Scriptures answer: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and *with the spirit of our God.*" So with this same divine agency, Jehovah's active force, the holy spirit of our God, the same changes in true followers of our Lord Jesus Christ today can be accomplished.—1 Cor. 6:11.

⁵ Further assuring us that it is Jehovah's active force or holy spirit that produces the fine fruit displayed by true Christians, Galatians 5:22-25 declares: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. . . . Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. If we are living by spirit, let us go on walking orderly also by spirit." As long as a person has the "spirit of the world" he can never hope to bring forth this kind of fruitage, for only those who receive "the spirit which is from God" can do so.—1 Cor. 2:12.

THE BEAUTY OF A NEW PERSONALITY

⁶ Jehovah's powerful spirit can certainly give a person a completely new personality. For example, if you are long-suffering, mild-tempered and are exercising self-

control, certainly your speech and language is bound to improve. If you bridle your tongue, abusive, hateful and cutting remarks will be avoided. You will have a mild answer to give to those who oppose you and revile you. (1 Pet. 3:15) Filthy language, obscene jesting, foolish talking and rotten sayings will not pass your lips if you are being led by Jehovah's spirit, for you will have a love for his holy Word the Bible and the divine precepts contained therein. That Word commands: "Let a rotten saying not proceed out of your mouth . . . neither . . . foolish talking nor obscene jesting." "Now really put them all away from you, . . . abusive speech, and obscene talk out of your mouth."—Eph. 4:29; 5:4; Col. 3:8; Jas. 3:8-12; Prov. 15:1.

⁷ By letting the power of Jehovah's spirit make over your personality you will be able to exercise self-discipline and self-control in this immoral, sex-maddened, thrill-seeking world. You will be able to "deadens . . . your body members . . . as respects fornication, uncleanness, sexual appetite, hurtful desire." Such "hurtful desires" include harmful habit-forming things like the addiction to narcotics and the slavery to tobacco. The same is true when it comes to your personal eating and drinking habits. Moderation and self-control will prevent you from becoming either a glutton or a drunkard. Modern sophisticated society may frown at the insinuation that it is infested with drunkards, preferring to call such addicts by a more fancy name, "alcoholics." But regardless of what label is attached the Bible declares that unless they make over their personalities by exercising self-control they will never live in God's clean and sober new order of righteousness.—Col. 3:5; 1 Cor. 6:10; Prov. 23:20, 21.

4. How are drastic changes in personality made possible today?

5. (a) Describe the "fruitage of the spirit." (b) Who are able to display it?

6. In what ways will a new personality be reflected in one's speech?

7. (a) In what other ways can Jehovah's spirit change one's personality? (b) By exercising self-control what "hurtful desires" can be avoided, to the saving of one's life?

⁸ Particularly in your association with others should you radiate the new personality that only Jehovah's spirit can develop. Begin to do this in the home among blood relatives, whether they are in the Truth or not, as you deal with the many economic problems and social difficulties of the times. If you exercise self-control, if you show mildness, if you prove you have faith, if you display goodness and kindness, if you are long-suffering, if you bless the home with peace and joy and, above all, if you show love toward everyone, why, even as the apostle Peter says, unbelieving husbands who have the spirit of the world "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.

⁹ There can be no hypocritical pretension in this regard. This new personality is not to be a thin veneer for outward show, nor is it a pretty veil that is put on or taken off to fit the occasion. Rather, if you have the spirit of God instead of the spirit of the world, then this new personality must be an inseparable part of you. At all times, whether in your home congregation or on an around-the-world tour, whether inside or outside the home, wherever you go this beautiful Christlike personality must also go. When you visit your neighbors and friends in the house-to-house work, when you go to your business, when you go to school, wherever you go, you must display this same new personality for all to see. Your friends and neighbors, your business associates, your schoolteachers and schoolmates, will be compelled to see how the power of Jehovah's spirit can create in His witnesses

completely new personalities. Let their speaking abusively of you be because you do not lose your temper, because you do not lie or steal or cheat, because you do not commit fornication or adultery, because you are not a slave to habit-forming narcotics, including tobacco, because you do not get drunk, "because you do not continue running with them in this course to the same low sink of debauchery." —1 Pet. 4:3, 4.

¹⁰ Another place where your loving "new personality" will be noticed, and especially appreciated and admired, is in association with the congregation of Jehovah's people. Whether that congregation is a small one numbering but a handful or whether it is a large international assembly of Jehovah's witnesses, you must "walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit [which is from God] in the uniting bond of peace." (Eph. 4:1-3) Colossians 3:12-14 also addresses you who are associated with Jehovah's congregation, when it says: "As God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."

YOUR OWN RESPONSIBILITY

¹¹ What is your personal responsibility or obligation in this matter of making over

8. How can one display the fruitage of God's spirit in the home, and with what results?

9. (a) Besides in the home, where else should one reflect a Christlike personality? (b) What excuse, then, will opponents have to speak abusively of you?

10. What personality characteristics identify those of the Christian congregation?

11. (a) With whom does the responsibility for a new personality lie, with the creature or with the Creator? Explain. (b) How did Jesus emphasize this point?

your personality? When you make a dedication of your life to do God's will, is your acquiring of a new personality entirely up to Jehovah? When you come out of the water of baptism in symbol of such dedication to God, do you automatically and immediately step forth adorned with a clean new personality? No, the change does not come in this fashion or with this speed. First of all, Jehovah does his part; there is no question about this. He provides his active force or holy spirit that makes possible the great change. However, Jehovah makes this provision available only to those desiring it, to those seeking it, to those asking or begging Him to give them such spirit. Jesus emphasized this divine principle when he said in his Sermon on the Mount: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened." For those who first ask, Jehovah can "do more than superabundantly beyond all the things we ask or conceive."—Matt. 7:7, 8; Eph. 3:20.

¹² It is therefore your responsibility first to ask Jehovah for his holy spirit as well as prove worthy of receiving it by making a dedication of your life to the doing of his will. Then upon receiving such divine help and power it is your obligation to let the fruitage of that spirit make over your personality. It is your responsibility to strip off the old personality together with its practices. This is not an easy thing to do. It is a tremendous undertaking, and each one individually must put forth a great effort. However, with all your personal effort, without the active force or spirit of Jehovah it could never be accomplished, for no human who is an offspring

of the willful sinner Adam has the power and strength in himself. Never forget this. Never become self-reliant or self-confident. Rather, *keep on asking for Jehovah's spirit, keep on seeking Jehovah's help in this regard.*

¹³ Have you ever heard some attempt to excuse themselves from this personal responsibility by saying, "This is just the way I am. I can't change"? This is the weak crutch that the drunkard or alcoholic and the tobacco and narcotic addicts often lean upon. No one doubts the truthfulness of the first statement, "This is just the way I am." But when they add, "I can't change," they really mean, "I won't change." This is the same spirit, the same mental attitude that Cain had. Instead of heeding Jehovah's warning to "turn to doing good," Cain obstinately held to the false premise, "I can't turn; I can't change," and so headlong this 'I-won't-turn' man plunged down the course of violence and disobedience to his eternal destruction.—Gen. 4:6-8; Jude 11.

¹⁴ Then there are those who would like to deceive themselves and others into believing they have what they like to call an uncontrollable "split personality." This they think excuses them from personal responsibility and gives them license to fly into a fit of anger at the slightest provocation, or to indulge in a periodic fling of loose conduct. But alas, how wrong they are! No 'Dr. Jekylls and Mr. Hydes' are acceptable in the theocratic society of Jehovah's Christian witnesses, for such so-called "split personalities" are not pleasing to God. Jesus declared: "He that is not on my side is against me." It is also written: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be

12. In accepting one's responsibility for stripping off the old personality, how can self-confidence be avoided?

13. How do some attempt to excuse themselves from personal responsibility in the matter of making over their personalities?

14. Are so-called "split personalities" free to indulge periodically in loose conduct?

partaking of 'the table of Jehovah' and the table of demons." You cannot have the spirit of the world and at the same time have the spirit of God. Only the stupid one thinks he can remain clean and yet, periodically, return to his vomit and to a rolling in the mire.—Matt. 12:30; 1 Cor. 10:21; 2 Pet. 2:22; Prov. 26:11.

¹⁵ Daytime and nighttime cannot be split up and intermixed to suit the whims of anyone. So if we have come out of darkness into His marvelous light, then as children of the light we cannot conduct ourselves as children of darkness. This is Paul's argument to the Romans. "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light. As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy. But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh."—Rom. 13:12-14; 1 Pet. 2:9.

GROWTH TOWARD MATURITY AND PERFECTION

¹⁶ Some might conclude from the emphatic language used by the apostle Paul in Colossians 3:9 that this stripping off of the old personality and the replacing of it with a new personality is something that occurs suddenly and completely. Such a conclusion, however, is not according to the Scriptures or the facts. Growth in maturity from the spring planting to the harvest fruitage illustrates the point. The process is gradual and one that requires a great deal of effort and hard work on the part of the farmer. Peter appreciated this principle of gradual growth and develop-

ment when he wrote: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." Adds Paul: "To what extent we have made progress, let us go on walking orderly in this same routine."—2 Pet. 1:5-7; Phil. 3:16.

¹⁷ So the change in personality characteristics takes time and is something that is never completed in imperfect mankind. Perfection in personality will never be reached this side of Jehovah's new order of righteousness. Hence the need for constant effort toward improvement. The inspired writers John and James put it this way: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness. If we make the statement: 'We have not sinned,' we are making him a liar, and his word is not in us." "We all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also his whole body."—1 John 1:8-10; Jas. 3:2.

¹⁸ Not even the apostle Paul while in the fallen flesh reached perfection in his personality. Otherwise he would not have said: "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." So down to the day of his death this great Christian warrior admitted that it was necessary to put

15. As children of the light, how should Christian personalities conduct themselves?

16. Are we to suppose that the attaining to a new personality is something that occurs suddenly and completely?

17. How do John and James show that constant effort toward improvement in one's personality is necessary?
18, 19. In what never-ending struggle are Christians engaged, as shown in the case of Paul?

up a hard fight. "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—Rom. 7: 21-23; 1 Cor. 9:27.

¹⁹ As in the apostle Paul's case, so in ours, if we fail to browbeat the sinful tendencies of the fallen fleshly body and lead it as a slave to the dictates of a new personality, if we fail to display the fruitage of Jehovah's spirit, we too will be disapproved by Jehovah, and that would be most tragic.

²⁰ Do you realize what that means, to be disapproved by Jehovah? Shortly before Jesus was taken captive that last night he warned his disciples of the terrible consequence that would come upon his anointed followers if they were disapproved because of not bearing the fruitage of Jehovah's spirit. "I am the true vine," said Jesus, "and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. . . . Just as the branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you remain in union with me. . . . If anyone does not remain in union with me, he is cast out as a branch and is dried up; and men gather those branches up and pitch them into the fire and they are burned."—John 15:1-6.

²¹ Jehovah is a productive cultivator, and he will see to it that everyone in his lush theocratic organization produces and displays the pleasant fruitage of His spirit. Make no mistake about it, if you fail to produce the fruitage of a Christian personality you will have no place in the theocratic society of Jehovah's Christian witnesses! All the fruitless, wild and lawless suckers in his cultivated organization are

quickly lopped off, cast out, dried up and eventually are pitched into the fire of everlasting destruction! "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

²² How much better, then, to be disciplined by our heavenly Father, as by the Great Cultivator who cleans his people by his Word and dealings, in order that we may remain in His fertile organization and bear more of the spirit's fruitage in union with Christ Jesus our Lord. It is true, as Paul wrote to the Hebrews, that such corrective discipline and cleaning of our personalities is painful, "yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." So "do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines."—Heb. 12:5-11.

START COUNTING YOUR BLESSINGS

²³ Your letting the spirit's fruitage make over your personality this side of Armageddon will bring you many Kingdom blessings even amid the present sordid conditions in the world. You too will be able to count your blessings and privileges together with Jehovah's witnesses. You will have freedom from want, for you will continually enjoy a banquet of rich spiritual food. Your cup will overflow with joy and happiness. Never do the righteous who seek first the Kingdom have to beg for bread. (Matt. 4:4; 6:31-33; Isa. 25:6; Ps. 37:25) You will have freedom from fear of man, for we know that Jehovah can deliver the righteous and give them the victory even when their enemies torture them to death. (Ps. 118:6; Luke 12:4; 1 John 4:18) You will have freedom from slav-

20, 21. According to Jesus' warning, what will be the consequences if we fail to let the spirit's fruitage make over our personalities?

22. Why should we not belittle the discipline of our loving Father, Jehovah?

23. Together with Jehovah's people, what are some of the grand blessings you can now enjoy in great measure?

ery to Satan and his demonic organization, for the Truth will set you free to become the happy and willing slaves of Jehovah and Christ Jesus. (John 8:32; Rom. 6:6, 16; 1 Cor. 7:23; Gal. 1:10; Col. 3:23, 24; 1 Pet. 2:16) You will have the freedom to worship and the freedom to assemble with Christ Jesus in your very midst, whether openly by the thousands in great assemblies of Jehovah's witnesses, or secretly behind iron and bamboo curtains. (Matt. 18:20) You will have the freedom and privilege through prayer to talk directly to your Father Jehovah, to petition him for his spirit, his guidance, his strength and his protection. (Matt. 6:6; John 14:13, 14) You will have the freedom and honor to carry about the fear-inspiring name of JEHOVAH as you serve as his dedicated publicity agents and witnesses, proclaiming the everlasting good news to all the nations.

²⁴ Above all, never overlook the grandest blessing and privilege that any crea-

24. What is the all-important purpose served by your bearing more of the spirit's fruitage?

ture could possibly have, namely, sharing in the vindication of the precious Word and sacred Name of your Father Jehovah. Jesus in his illustration of the vine and the branches particularly emphasized this overriding purpose for bearing more of the spirit's fruitage, saying: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples."—John 15:8.

²⁵ So keep on letting the spirit's fruitage make over your personality. Keep on bearing much fruitage. Keep on proving that you are a true footstep follower of Christ Jesus and an imitator of his lovely personality. Then, instead of reading the sickening story of your stripped-off old personality, everyone will be so happy and thrilled to make the acquaintance of your attractive new personality in the fruitage that Jehovah's holy spirit has produced. All to the honor and praise and sanctifying of Jehovah, the most glorious *personality* in all the universe!

25. So what should we keep on doing, and with what results?

HOSPITAL WITNESSING

● Even while ill, Jehovah's witnesses are a comfort to others, including those who are attending them in their illness. This can be seen from what took place when a Witness in Toronto, Canada, found it necessary to go to a hospital. She says: "Last October when I spent two weeks in a hospital I had opportunity to witness to nine people, some patients, and others who were employees. One of the employees was a German lady who accepted the magazines from me and asked many questions. After I left the hospital I corresponded with all to whom I had spoken, sending them magazines. I heard from three of them soon afterward. To those who lived in the city I sent along my telephone number. Two days later I had a phone call from the German lady and she thanked me for the

magazines. She said she is very tired at the end of the day and cannot bring herself to write a letter, but she was glad to give me a call on the phone.

"She told me, among many things, that she had been promoted at the hospital and because of it was being treated very coldly by her fellow workers. She said, 'I ate alone and was alone. I didn't know what to do. Then I got your magazines and your nice letter and I was so happy. I read the first article, which you said I shouldn't miss, on "Mildness Is Wisdom." How much better I felt and how glad I was that I didn't say anything to my fellow workers but just kept quiet! I am glad I remained mild, it was the right course.' The lady subscribed for the magazines and says that she reads them every night and really enjoys them."

YOUTH

YOU school-age Christians are different from your schoolmates who have no purpose in life. You have determined that, regardless of what other incidental activities you might engage in, your foremost purpose in life is to serve God. This being the case, you are not left in doubt as to what is right conduct, because God's Word the Bible is your guide. You do not feel, as do so many worldly youths, that you are wasting your time by going to school; because you have a purpose in life and you can see how the things you are learning will help you to accomplish that purpose. But as a Christian, you must guard your spirituality.

You are going to school for an education, not to participate in religious rites, though there is more of this in school than most people realize. Your attitude toward these religious activities in the school must be governed by what you have learned from the Bible, and the same is true of participation in after-school activities.

You must realize, of course, that true religious principles may mean very little to your classmates; in fact, they mean little to most adults. Since this is the case, they may feel that anything religious is good, regardless of what the Bible may say about it. People in some places may even go to church and claim to be Christian one day, and then the next day they indulge in pagan voodoo rites. Others go to church on Sunday and then live dishonest and immoral lives the rest of the week. But you youths who have determined that you

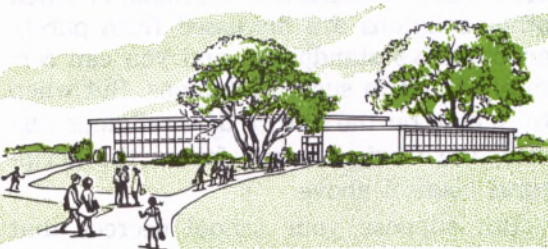
GUARD YOUR SPIRITUALITY

want to serve God in the way that he approves must live by the principles of his Word all the time.

For safeguarding you during school years certain Bible principles stand out as being of utmost importance. One of these is God's counsel to seek right association and to avoid unnecessary association with those who are not worshipers of Jehovah God.

You can be certain that bad association will endanger your spirituality, for Jehovah God inspired an apostle of Jesus Christ to write: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Writing again to those Christians living in the immoral city of Corinth, this same apostle pointed out the need to stay clear of false worship and false worshipers when he said: "What sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? . . . And what agreement does God's temple have with idols? . . . "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing"; "and I will take you in." ' ' —2 Cor. 6:14-18.

It is true that you cannot completely avoid coming in touch with unbelievers;



otherwise you would have to get out of the world. So in attending school you can expect to come in contact with persons who do not love God and who do not respect his Word the Bible, and in most cases this is unavoidable. But after the bell rings to let you know that school is over for the day, you do not have to linger in the company of those who have no faith, as if you liked to be with people of that sort.

"QUIT TOUCHING THE UNCLEAN THING"

God tells us not only to avoid unnecessary worldly associations, but to "quit touching the unclean thing." Now, how does this principle apply to your school life? Well, in many schools throughout the earth there are religious services. At times they are grossly idolatrous; in other instances they may be simply the repetition of a prayer from the Bible. But, look at it this way: Would you go into some church of Christendom and there join with the congregation in prayer? Of course not, because you know that they worship a triune god. They label it with names from the Bible, but they borrowed the idea from ancient Babylon, which was in opposition to Jehovah God. Their worship is unclean in God's sight. So if you would not join them in worship in their church, why do it when they move their religious services into the schoolroom? One who obeys the Bible command to "quit touching the unclean thing" will not do so. You can say your own prayer at home in private.

Of course, there are times when the Bible is read as literature in school, or when other religions are discussed from purely an objective standpoint, and you can certainly share in such discussions. But when they take on the nature of a religious service, the Christian will follow the Scriptural counsel above.

But suppose your school decrees that you can have time off to engage in reli-

gious activity or instruction? Well, keeping in mind the Bible principle of staying separate from false worshipers, you could not join worldlings in any interfaith religious service. But it would be another thing to take advantage of the time provided by engaging in the Christian ministry or by doing personal Bible study. Then such released time would be used wisely. It is the same as taking advantage of national holidays.

Some schools may allow for birthday parties and celebration of religious holidays such as Christmas, which even encyclopedias and the public press have repeatedly shown to be of pagan religious origin. Despite the fact that the Bible shows that only pagans celebrated birthdays (Gen. 40:20; Mark 6:21) and despite its warning against worship that is mixed with paganism, some may feel that joining in such celebrations is such a small thing that no harm can come from it. But it is a matter of principle. Those who think that a little violation of principle will not hurt are like people who would not think of committing a bank robbery, but they do not mind cheating people out of a few dollars, because it is just a "little thing." They excuse their violation on the basis of "littleness," but in doing so they undermine their own morals.

So when it comes to celebrations based on false worship, you do not want to be like those people who take their religion lightly. Who are the criminals in prison? Who are the ones convicted of extortion, robbery, or murder? Why, they are usually people who have a religion but who learned to take religion lightly! Do not be like them.

Further, even if the celebrants at school think they are honoring God by their actions, you know that, in the case of Christmas, for example, they are actually joining in the ancient worship of the sun-god, in

the worship of that ungodly man who was later deified and made a hero—Nimrod, “a mighty hunter in opposition to Jehovah.”—Gen. 10:9.

So if your school has false religious services or celebrations or birthday parties, then what? Why, then the witness of Jehovah asks to be excused, and if this is not possible, he just sits quietly and does not participate in any way in these religious activities.

Besides separateness from false worship and false worshipers, another vital principle that should govern your life is the one stated by the Son of God: “Keep on, then, seeking first the kingdom and his righteousness.” (Matt. 6:33) That means that our life and its activities should center around God’s kingdom and related matters, the ministry, congregation meetings and private study of the Bible.

AFTER-SCHOOL ATHLETICS

Concerning this principle of putting Kingdom interests first, as well as the one regarding right association, how should a young witness of Jehovah view after-school-hour sports? Ask yourself, Would involvement in such sports tie me down to a program requiring me to spend evenings and weekends playing on the school team when I should be at a meeting of the Christian congregation or out in the ministry pursuing my real purpose in life?

Moreover, when you play in the company of worldly youths, what kind of language do they use? Even those that the world considers to be “good” (because they do not join gangs or destroy public property) often use foul language, tell smutty jokes and may even blaspheme God. Is that the kind of association you want? Not if you want to guard your spirituality.

Remember what the apostle Paul wrote to the young man Timothy: “Bodily training is beneficial for a little; but godly de-

votion is beneficial for all things.” (1 Tim. 4:8) Note that Paul placed the emphasis, not on bodily training, but on godly devotion. Since a “little” bodily training is usually provided during school hours, and since being an athlete is not your purpose in life, why spend a lot of time on sports that could be more profitably spent in building up your spirituality? Modern schools have overemphasized sports, but the Bible places the emphasis where it belongs—on godly devotion. Study of God’s Word and taking care of Kingdom interests is more important than participating in any after-school athletic activities.

If you desire a little extra recreation at times, then remember Paul’s words to Timothy: “Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, *along with those who call upon the Lord out of a clean heart.*” It would follow, then, that any recreation you take outside of school should not be with worldly youths but with “those who call upon the Lord out of a clean heart.” These are the ones with whom you should enjoy recreation.—2 Tim. 2:22.

SCHOOL CLUBS

Many school-age Christians are faced with the matter of whether to join school clubs or not. When it comes to school clubs, the wise thing is to examine your motive.

Why do you want to join a club? Is it because of free educational benefits that you could not get anywhere else without paying for them? Education is not a wrong motive. Yet even so, you need to examine other factors: Is the club limited to school hours? Does it come closely under school supervision? Or will the club require extra time after school with perhaps little or no supervision? Will membership in the club create unwise distractions for you? Discuss the matter with your parents. Discuss together the purpose of the club and the

effect of its operation. Then be sure that the decision made is in favor of retaining your spirituality.

Now, suppose you examine your motive in wanting to join a club and find that it is not really educational benefits unobtainable elsewhere that you want, but the association. In this regard we have a warning given at 1 John 2:15: "Do not be loving either the world or the things in the world." The word "world" in that scripture is from the Greek *kosmos* and refers to people; that is, when God's Word says 'not to be loving the world,' it basically means we should not love association with worldly people. It is a warning against bad association. So if you were to join a club that is in effect a social club or that would entangle you in worldly alliances, you could be heading for trouble. Even if it is only a hobby club, is it wise to enjoy hobbies with worldly people? Since Christians should take recreation with other Christians, would it be proper to share hobbies with worldlings? God cannot be mocked: "Bad associations spoil useful habits."

Many, then, are the school clubs that pose great threats to your spirituality and moral uprightness. Illustrating this are the words of L. T. Woodard, M.D., who writes in his book *Sex in Our Schools*, about high school clubs and Greek-letter societies:

"Many high schools have them, too, on a local basis . . . Most of these organizations are purely and simply social clubs. They include small cliques of a school's most popular students. And, although they are not 'sex clubs' as such, they certainly serve as centers for sexual activities. In talking with various high school students who passed through my office during the course of my research for this book, I jotted down the following statements on high school Greek-letter societies from boys and girls who should know about them firsthand: A sorority girl of 17: 'There isn't a girl in our sorority who's a virgin.' . . . A fraternity boy, 16½: 'I joined the fraternity to have a place to bring a girl. The fraternity rents

a little basement apartment near the school, and let me tell you, it's a real rape shack.'"

That doctor goes on to quote other students with more shocking statements about high school clubs, spotlighting the grave moral danger.

So when it comes to school clubs, study out the situation and discern the ultimate consequences. Heed the warning: "Do not be loving the world," and save yourself endless misery and heartache.

SCHOOL DANCES

What, now, of school dances? School dances involve the same dangers as school clubs, only they greatly heighten the danger of immorality. Many school dances are noted for scandalous conduct, especially as to what happens after the dance. Since most of the dancing that is done at such dances is sexually stimulating, it is little wonder that shocking moral conduct results. And do not think that the farther one advances in worldly education, the better the moral climate becomes. Note this report from the *New York Times* of March 14, 1964: "A survey of the senior class at Columbia College shows that 83 per cent believe in premarital sexual intercourse." So Jehovah's witnesses stay clear of school dances. School dances throw one into the company of bad associates. They seek recreation with those "who call upon the Lord out of a clean heart."

MUSIC INSTRUCTION, SCHOOL BANDS

A Christian interested in music may face the problem of whether he should take music instruction. He may be invited to join the school band. What should be his view? There is nothing wrong with music instruction itself; what really matters is the degree of involvement, where and under what circumstances the instruction is taken and the music played. Would it involve playing anthems for which audiences must arise with religious fervor? A mem-

ber of a band is expected to perform at political and religious affairs and may also be requested to parade in political events behind flags. So joining a school band could involve the young musician in some difficult problems. If there is after-school band practice, would this take you away from meetings, participation in the ministry and rob you of time for Bible study? Is learning to play a musical instrument more important to you than learning how to be a servant of God? Is playing an instrument the big thing in your life, or is your dedication to God? All these questions would have to be considered. If your parents are in union with the Lord, they will certainly consider all these factors with you and make their decision in your best interests spiritually.

If you are interested in playing a musical instrument, it may be that your parents will decide that private teaching would be preferable, in view of dangerous involvement at school. Or if a musical instrument could be learned at public school without undue involvement and so that Kingdom interests are not crowded out, that would be another matter. So Christian parents will consider the degree of involvement and the circumstances under which the music instruction is taken and make their decision in favor of their children's spirituality.

SCHOOL PLAYS

Now, what Bible principles apply to school plays? Well, there is no objection to acting in itself; at meetings of Jehovah's witnesses there are demonstrations on certain programs. But what you endeavor to portray by the theatrical play may bring you into conflict with Bible principles. Also, it appears that in most instances it would be difficult to engage in such training and not find your theocratic activities hindered. Plays may go on at times that

interfere with Kingdom interests. Moreover, once one is involved in plays, it may be difficult, since one may be expected to appear in any play, even though it is based on false religious ideas or upon subject matter that would be objectionable to a Christian. Again, this is a matter to discuss with your parents.

SCHOOL ASSEMBLIES

From time to time many schools have assemblies in the school auditorium. How are you going to view such assemblies? Attendance or nonattendance would be a matter of conscience, especially since what goes on at assemblies varies so greatly throughout the world. At some school assemblies there are educational films, educational talks by police officials, naturalists and others, and so forth. On the other hand, some assemblies may feature religious celebrations or the idolizing of creatures; or there may be pep rallies with frenzied clapping, cheering and singing of the school song. So a decision should be made in harmony with an enlightened conscience.

Some parents, however, may feel that they cannot allow their children to attend certain types of assemblies even though their children do not participate in objectionable activities, should they come up. They may feel that there is danger of your being infected with the spirit of people who laud leaders and heroes among men instead of reserving worshipful honors for God. (Rom. 1:25) Knowing how contagious is the cheering and shouting of young people, they prefer to have their children be excused, rather than risk their becoming contaminated with idolatrous practices. It is the responsibility of your parents in union with the Lord to make the decision regarding this and other matters in your best spiritual interests.

Problems will arise during your school years and when they do, ask yourself what Bible principle applies. Then consult with your parents who are in union with the Lord to see if you have reached the decision that will guard your spirituality. You can also consult with your congregation overseer, who will be glad to help you to apply Bible principles to guard your spirituality.

So fully consider your Christian obligations and, when you are at school or anywhere else, govern your course by God's Word. After school hours, keep in mind that you are not like the shiftless youths who have no purpose in life but who are left on the loose. As a Christian you are

different. Why, even a schoolboy who lives on a farm usually has to head for home after school to care for the chores his father has given him to do. So it is with a Christian, for his heavenly Father has given him responsibilities. While caring for them calls for self-denial with regard to worldly things, it is a protection; furthermore, it opens the way to great riches, many privileges in connection with the Christian ministry, and life everlasting in God's glorious new order.

With such grand prospects ahead of you, guard your spirituality as though your very life depended upon it. It most certainly does!

DO YOU REMEMBER?

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

● Why cannot the Bible be said to be a "white man's book"?

Only Asiatics were used as its writers; "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—P. 263.*

● What harm can come to a Christian from following a man?

It obscures his vision of the pattern set by Christ; causes him to rely upon man instead of upon Jehovah; causes him to fall if the one he is following falls.—Pp. 270, 271.

● How can one be sure that he is following the right religion?

By testing it by the Word of God, the Bible.—P. 296.

● What is the basic difference between dictatorship and theocratic rule?

The dictator rules by compulsion; Jehovah appeals to the free and good will of honest persons, wins them by showing love.—P. 302.

● Why may not Christians be opportunists?

Because an opportunist is one who takes advantage of situations with little regard for principles or ultimate consequences.—P. 323.

● Why do men die?

Because of Adam's disobedience "sin entered into the world and death through sin, and thus death spread to all men."—P. 327.

● What does consistency require of a Christian?

That he practice what he preaches.—P. 356.

● What course should Christian youths take regarding elective offices and popularity contests in school?

Avoid them as part of the world and as tending toward creature worship.—Pp. 380, 381.

● How can imperfect humans be said to reflect Jehovah's glory?

By proclaiming "the magnificent things of God," his glorious purposes.—P. 406.

● Is the pronouncement of God's name the vital matter?

No, but what is vital is that he does have a unique and personal name, the commonest form of which is Jehovah, so that he need not be left nameless.—P. 424.

● What mistake did Aaron and Miriam make in regard to Moses?

They forgot Moses' God-given position and saw only the individual.—Pp. 466, 467.

● By what did Jesus say that all men would be able to recognize his disciples?

By their love for one another, with such love as he had for them.—Pp. 489, 490.

* All references are to *The Watchtower* for 1964.

THE great unavoidable obstacle that has always faced rulers striving to build or perpetuate a government is that they have to die and pass their power and authority on to successors. Many are the rulers who have sought immortality or who have even claimed immortality. Nevertheless, they died and eventually their governments fell into decay and ruin. But if a right kind of king could live forever and hold his government intact, it would be to the everlasting benefit of his subjects.

Even dynasties or family lines have been unable to hold a kingship forever. The Bible tells us, however, that Jehovah God has covenanted with a certain man that one from his family line will be able to sit on the throne forever and that the authority and realm of this kingship will continue to increase until it extends its dominion over the entire earth. As an assurance, God used this man and his son, along with the capital city of that kingdom, to make a miniature pattern of what this enduring kingdom would be like; in other words, a small-scale kingdom of God actually functioned so that interested ones among mankind could see what is required of one who would hold a lasting kingship and what the rule of this kingdom would mean and so could confidently place their trust and hope in it.

The man God used in this way was King David, not arbitrarily, but because David was the kind of ruler God approves. David began to rule over the tribe of Judah in 1077 B.C.E. and over all Israel in 1070 B.C.E. But before the full pattern of the promised permanent kingdom could be made, an appropriate capital city had to be selected and certain developments had to take place. Note that the things David did show what God requires of this lasting rul-



er, accurately foreshadowing the things to be done by His permanent king.

RIGHT KIND OF RULER

David desired God's rule to be exercised over all the God-given land. When he began to reign he selected Jerusalem as appropriately situated for his capital. But Jerusalem was still occupied by enemies, pagan Jebusites. Now, as king, not only over Judah, but over all the tribes, he could move against Jerusalem, located in the territory of Benjamin. God blessed his zeal and courage and David proceeded to capture the stronghold of Zion or Jerusalem. After David transferred his capital from Hebron to Zion it came to be called "the city of David."—2 Sam. 5:6-9; 1 Chron. 11:6-8.

King David followed God's laws of justice and righteousness and enforced them, and the fame of Zion or Jerusalem began to go out to the nations round about. (Ezek. 16:14) The Philistines, outstanding practitioners of Babylon-rooted religion, tried to overthrow David. But David checked these Babylonish enemies of true worship in two crushing victories.—2 Sam. 5:17-25.

Now firmly established in his kingdom, *David lost no time in promoting the worship of God among the people, putting the interests of Jehovah's worship first.* Since the days of High Priest Eli the ark of the

covenant had not been at the Tabernacle built by Moses. For many years it had been kept in a home at Kiriath-jearim (Baale-judah). (1 Sam. 4:1 to 7:2) David now had the Ark carried up to Mount Zion and placed in a tent in the city of David. *He made arrangements for the worship of God* by appointing ten Levites and two priests to serve before the Ark and *took the lead himself in true worship*, on that day composing and singing a new psalm, saying: "Give thanks to Jehovah, you people; call upon his name, make his deeds known among the peoples! . . . 'Jehovah himself has become king!' . . . Give thanks to Jehovah, you people, for he is good, for to time indefinite is his loving-kindness." To this song the people said Amen.—1 Chron. 15:1 to 16:36; 13:1-12; 2 Sam. 6:1-19.

David did not take the glory and credit to himself as Israel's real king, but *he recognized that he ruled in the name of Jehovah on "Jehovah's throne."* (1 Chron. 29:23) *And the people were encouraged to recognize this* in the psalm of Korah's sons:

"Jehovah is great and much to be praised in the city of our God, in his holy mountain. Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. . . . May Mount Zion rejoice, may the dependent towns of Judah be joyful, on account of your judicial decisions. March around Zion, you people, and go about it, count its towers. Set your hearts upon its rampart, inspect its dwelling towers, in order that you may recount it to the future generation."—Ps. 48:1-14; see also Psalm 76:1, 2.

"To obey is better than a sacrifice," God's prophet Samuel had told disobedient King Saul. (1 Sam. 15:22) *David recognized that obedience to God is required of even a king if his rulership is to last.* Would his dominion be removed like his predecessor Saul's? David's love for God and his zeal for exalting and promoting

Jehovah's worship would be the determining factors.

COVENANT FOR LASTING KINGSHIP

While David built himself a palace on Mount Zion, he did not deem it proper for himself to be dwelling in a house of cedars while the ark of God dwelt in a mere tent. *He desired to exalt Jehovah God the real King* by building a palatial temple to Jehovah. Jehovah responded in appreciation through his prophet Nathan:

"I shall prove to be with you wherever you do go, and I will cut off all your enemies from before you; and I shall certainly make for you a great name, like the name of the great ones that are in the earth. . . . 'And Jehovah has told you that a house is what Jehovah will make for you. . . . I shall certainly raise up your seed after you, which will come out of your inward parts; and I shall indeed firmly establish his kingdom. He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. As for my loving-kindness, it will not depart from my way I removed it from Saul, whom I removed on account of you. And your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite.'" —2 Sam. 7:1-17.

What a blessing from the Universal Sovereign! David would be the first of a line of rulers whose kingship would never end. This covenant for the kingdom made evident that the Seed of God's "woman" promised in the garden of Eden, the Seed of Abraham through whom blessings would come to all families of the earth, would be in the line of King David, of the house of Judah, from which the scepter would never depart.—Gen. 3:15; 22:18; 49:10.

King David was now like a cornerstone laid in Zion on which a royal house of rul-

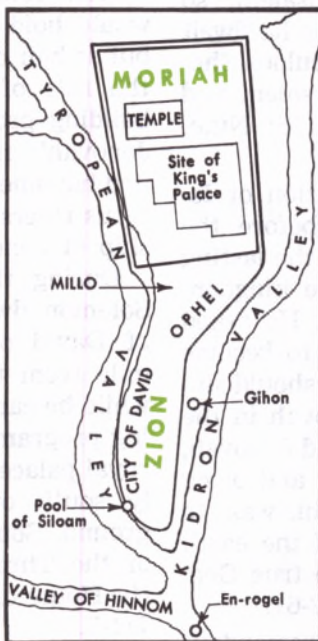
ers was to be built to represent the heavenly King, Jehovah. He expressed appreciation in prayer.—2 Sam. 7:18-29.

David's successor was his son named Solomon, meaning "Peaceable." He was also called by Jehovah Jedidiah, meaning "Beloved of Jehovah." (2 Sam. 12:24, 25) What an honor it was for Solomon to be born in Zion! It greatly surpassed the honor of being born in famous Babylon. Psalm 87:2-6 describes this honor: "Jehovah is more in love with the gates of Zion than with all the tabernacles of Jacob [Israel]. Glorious things are being spoken about you, O city of the true God. . . . And the Most High himself will firmly establish her. Jehovah himself will declare, when recording the peoples: 'This is one who was born there.'"

Solomon could actually be said to be born as king in 1037 B.C.E. Then, according to the covenant with David, Jehovah especially became a Father to him. David had subdued all the nations within the God-ordained boundaries of the Promised Land; so Solomon reigned from the river of Egypt on the south to Kadesh on the Orontes, eighty miles north of Damascus.—1 Chron. 29:23.

Jehovah gave David inspired plans for building the temple. Besides this, David gathered together much material and great contributions of money by himself and the people. He also contributed the exact piece of land for the temple structure. *He realized that the nation's prosperity depended on God*, and that they were really only giving God glory with the things He himself owned and provided for them.—1 Chron. 29:10-16.

The temple plot was more than 2,400 feet above the Mediterranean sea level, on Mount Moriah, where Abraham had built an altar to offer up his son Isaac. A spur extending southward that came to be called "Ophel" connected it with Mount Zion. From any direction the worshipers would have to go *up* to the temple. (Ps. 122:1-4; Isa. 2:2) At the time that David had bought the plot a plague was on, and Jehovah's angel had directed the building of an altar there. David offered a sacrifice and said: "This is the house of Jehovah the true God, and this is an altar for burnt offering for Israel."—1 Chron. 21:14 to 22:1; 2 Sam. 24:10-25.



WORSHIP OF JEHOVAH EXALTED

David had Solomon anointed as king when David's fourth son Adonijah planned to take over the throne. Later all the people anointed Solomon and submitted to him as king. (1 Ki. 1:1-40; 1 Chron. 28:1; 29:20-28) From this point, to picture the exaltation of the true worship of Jehovah God by the Greater Solomon,

Christ Jesus, the Seed of Abraham and Heir of David, and the accompanying blessings of his rule, God directed and blessed Solomon's rule.

In the spring of 1034 B.C.E. Solomon began to build the temple. Because of David's advance preparation, the magnificent edifice was constructed with noteworthy ease, taking only seven and a half years to build. But it was not complete in its furnishings until the ark of the covenant was brought into the temple's Most Holy compartment. The inauguration account reads:

"At that time [the festival of booths] Solomon proceeded to congregate the older men of Israel, all the heads of the tribes, . . . Then the priests brought in the ark of the covenant of Jehovah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs. For the cherubs were spreading out their wings over the place of the Ark, so that the cherubs kept the Ark and its poles screened over from above."—1 Ki. 8:1-7; Ex. 34:22; Lev. 23:33-36.

The temple area, as well as Zion, was now included in Greater Jerusalem; so God's representative presence as he dwelt among the cherubs by his miraculous Shekinah light stayed within Jerusalem and Zion.—Ps. 80:1; 99:1; Isa. 37:16; Num. 7:89.

In front of all the congregation of Israel King Solomon, kneeling before the massive copper altar, indicated the lasting quality of the covenant for the kingdom in a long prayer of dedication. He asked that if Israel should sin so as to become captive in any foreign land, but should sincerely repent and pray to Jehovah in the direction of the land, then would Jehovah, please, hear them, show mercy and bring them to their God-given land. This was "to the end that all the peoples of the earth may know that Jehovah is the true God. There is no other."—1 Ki. 8:22-61.

South of the altar stood a tremendous circular water basin, called the "molten sea," fifteen feet in diameter and seven and a half feet high, resting on twelve images of bulls, each three of these facing in a different direction. (1 Ki. 7:23-26) The altar before which Solomon prayed doubtless stood at the exact place where David had built his altar. It was thirty feet square and fifteen feet high. (2 Chron. 4:1-5) Upon it a grand sacrifice was made on this inauguration day. God now showed his approval of the temple:

"Now as soon as Solomon finished praying, the fire itself came down from the

heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah's glory itself filled the house. And the priests were unable to enter into the house of Jehovah because Jehovah's glory had filled the house of Jehovah. And all the sons of Israel were spectators when the fire came down and the glory of Jehovah was upon the house, and they immediately bowed low with their faces to the earth upon the pavement and prostrated themselves and thanked Jehovah, 'for he is good, for his loving-kindness is to time indefinite.'"—2 Chron. 7:1-3.

Was Solomon the promised One who would hold the everlasting kingship? No, but as heir of David he accurately pictured the rule of the permanent Heir, in the building program he carried out to exalt Jehovah's name and to bring prosperity and happiness to his subjects through righteous rulership and promotion of the worship of Jehovah.

During the next thirteen years King Solomon dwelt in his palace in the city of David on Mount Zion, about half a mile from the temple on Mount Moriah, while he carried out a governmental building program. He proceeded to build a new royal palace on Mount Moriah, immediately south of the temple, but on lower ground. South of this he built the Porch of the Throne, the Porch of Pillars and the House of the Forest of Lebanon.—1 Ki. 7:1-7.

Solomon now ruled from the Temple Mountain, Moriah. His wife, Pharaoh's daughter, also moved to a new house built for her; she was not allowed to "dwell in the house of David the king of Israel, for the places to which the ark of Jehovah has come are something holy," as King Solomon said.—2 Chron. 8:11; 1 Ki. 3:1; 7:8; 9:24.

BLESSINGS FORESHADOWED

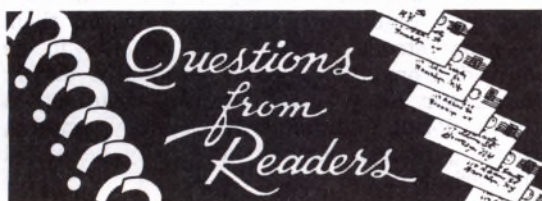
Such were the beauty and grandeur of Solomon's building works and of all the arrangements for taking care of them as to leave the beholder breathless, as in the

case of the visiting queen of Sheba. (1 Ki. 10:1-5) Solomon's long reign was one of glory, peace and prosperity. His subjects became many:

"Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from [the city of] Dan to Beer-sheba, all the days of Solomon."—1 Ki. 4:20, 25.

This was all a prophetic picture. David had been given a covenant for a lasting kingdom that was to be in his line. David had many kings of his line to sit upon the throne, but there was One to come who

would take the kingship permanently. This One was the Greater Solomon, Christ Jesus. The peaceful reign of Solomon in which everyone was happy and sitting in his own allotment of land and enjoying the blessings of righteous rulership was pictorial of the reign of Christ Jesus the Greater Solomon, the Seed of God's "woman," the Prince of Peace. (Matt. 12:42; Isa. 9: 6, 7) He, because of his immortality, has a lasting hold on the kingship and will keep it forever, rooting the line of David in the throne forever. But as to this pictorial kingdom of God and how it came to clash with Assyria, the Second World Power, please see our next issue.



● Why does 1 Chronicles 2:13-15 speak of the seven sons of Jesse, whereas 1 Samuel refers to David as the eighth?

The Bible account at 1 Chronicles 2:13-15 says that "Jesse, in turn, became father to his first-born Eliab, and Abinadab the second, and Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh." The account at 1 Samuel 16:10, 11 says: "So Jesse had seven of his sons pass before Samuel; still Samuel said to Jesse: 'Jehovah has not chosen these.' Finally Samuel said to Jesse: 'Are these all the boys?' To this he said: 'The youngest one has till now been left out, and, look! he is pasturing the sheep.'" In the next chapter of 1 Samuel, verse 12, the account reads: "Now David was the son of this Ephrathite from Bethlehem of Judah whose name was Jesse. And he had eight sons."

It appears from these accounts that one of those sons shown to Samuel did not live long enough to marry and have children, in consequence of which his name was omitted at 1 Chronicles 2, which gives the genealogy of

Jesse and others. It is well to remember that 1 Samuel was written by Samuel, Gad and Nathan and was completed about 1077 B.C.E. Chronicles, however, was written by the priest Ezra about 460 B.C.E. When writing 1 Chronicles 2:13-15, Ezra left out the name of the son of Jesse who evidently had died childless.

● What did Thomas mean when he said, as recorded at John 11:16, "Let us also go, that we may die with him"?

Just before the apostle Thomas spoke those words, Jesus Christ had stated that Lazarus had died, and he said: "I rejoice on your account that I was not there, in order for you to believe. But let us go to him." (John 11:15) Thomas now spoke up: "Let us also go, that we may die with him." Thomas said this with reference to Jesus, not the dead Lazarus. He spoke as he did because he expected that if Jesus went into Judea to Bethany, where the dead Lazarus was, he would surely be killed. Thomas knew the murderous intent of the hostile Jews. This is indicated by verse eight of that same chapter: "The disciples said to him: 'Rabbi, just lately the Judeans were seeking to stone you, and are you going there again?'" So Thomas' words have reference to Jesus—not to Jesus' being impaled on a stake at the hands of the Romans, but to Jesus' probably being mobbed or stoned to death by the opposing Jews. So Thomas was saying that Jesus' disciples should also go with him and die with him.

SHOWING OTHERS HOW BENEFICIAL THE SCRIPTURES ARE

MANY are the societies and organizations that print and distribute copies of the Holy Scriptures in a variety of languages. Year after year, in fact, the Bible continues to be the best seller. Should not this lead us to expect increased interest in God and his purposes by peoples around the world? The fact is that people today are showing less and less interest in God's will. They are falling away into unbelief.

The reason for this is quite evident. Bibles are indeed widely distributed, but the Bible remains a closed book to most persons. Why? Because there is a great dearth of teachers who will aid honest people to know how to study the Bible and derive from it the riches of knowledge and understanding it contains. Those who do appreciate the value of the Bible, therefore, will be eager to fill this great need and will heartily enter into the work of proving to those who will hear how "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." —2 Tim. 3:16.*

* See *The Watchtower* of November 1, 1963.

We can teach seekers after truth how to prove from their own Bible the basic doctrines of true Christianity. We can demonstrate with Scriptural examples how wrong thoughts and wrong actions are reproved in kindness by God's Word. We can surely also point out how the Bible sets us straight as regards our relationship with the great Giver of Life, Jehovah God. And, further, the Bible can be shown to be a wonderful source of discipline so that first things are given first consideration in our lives and time is regularly set aside for the vital study of the grand lessons of the Scriptures.

What a privilege to be able to show others how beneficial the Scriptures are! With such a satisfying field of work before us, every Christian witness of Jehovah will gladly go out and seek out some of those described in the Scriptures as 'hungering and thirsting for righteousness.' Having found such ones, they will regularly visit them and aid them to grow strong through the benefits to be derived from Bible study. Especially during September let us each one be steadfast in the back-call and home Bible study activity, showing honest persons how truly beneficial the Scriptures are.

ANNOUNCEMENTS

FIELD MINISTRY

The Bible, the book of "everlasting good news," is indeed beneficial to all and for all things, and it is deserving of sincere consideration. It points the way to life everlasting and exposes those who hinder others in seeking to attain it. As an aid to life seekers, during September Jehovah's witnesses will continue to present the 704-page Bible-study aid "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, with a booklet, for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS
September 27: Strip Off the Old Personality if You Want to Live Forever. Page 520.
October 4: Let the Spirit's Fruitage Make Over Your Personality. Page 526.