



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 1, 1965

Semimonthly

THE LOVE THAT LEADS TO LIFE

**FULFILLING THE NEW COMMANDMENT
OF LOVE**

**DO YOU APPRECIATE
WHAT JESUS DID FOR YOU?**

**FOUR WORDS THAT CHANGED
WORLD EMPIRE**

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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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In What Do You BOAST?

GENERALLY speaking, it is unpleasant to hear a person brag or boast about himself. Yet how prone we imperfect humans are to do so! Perhaps not always in words but in other ways. A person might brag by the very tone of his voice, or by his swaggering manner, causing others to ask, "Who does he think he is?"

Not that all boasting is wrong, but certainly much of it is ill-advised, such as bragging about one's wealth by wearing ostentatious jewelry or boasting of one's physical charms by wearing indiscreet or provocative attire. Boasting about one's gifts was roundly condemned by Jesus of Nazareth: "When you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men." How the modern practice of advertising large gifts made by the rich flies in the face of Jesus' words! —Matt. 6:2.

Because of our proneness to boast and our little grounds for boasting, we find God's Word repeatedly counseling us against it. Wrote wise King Solomon: "Do not make your boast about the next day,

for you do not know what a day will give birth to. May a stranger, and not your own mouth, praise you; may a foreigner, and not your own

lips, do so." Further, an apostle of Jesus Christ wrote some thousand years later: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?"—Prov. 27:1, 2; 1 Cor. 4:7.

It might be said that we are born with a tendency to boast. A child is prone to brag or boast. Almost everything he does or has is wonderful or praiseworthy and so he calls attention to it so as to get the praise of others. Of course, this is due to his lack of knowledge and understanding. He is not modest, because modesty requires the ability to measure things at their proper valuation, and a child is not equipped to do that. So he boasts, betraying his immaturity.

Pertinent, therefore, are the words: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." Appreciating that boasting or bragging about oneself is a sign of immaturity will help you to avoid its pitfalls. In pass-

ing, it is of interest that the Greek word rendered "babe" in the foregoing text is *nēpios*, regarding which an authority states: "Immaturity is always associated with this word."—1 Cor. 13:11.

Bragging or boasting about yourself is unwise, immature. But there is a still stronger reason for avoiding it. And that is? Because such bragging is unloving: "Love . . . does not brag." That is the very best reason not to boast or brag about ourselves. As has already been noted, what we have we have received—from whom? From God, in the final analysis. To take credit to ourselves for what belongs to him would be most unloving. In fact, everything depends upon him, even as we read: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake." So to the extent that we love God we will not be calling attention to ourselves.—1 Cor. 13:4; Ps. 127:1.

Boasting about ourselves is also unloving as far as our fellow human creatures are concerned. By doing so we are exalting ourselves and may well arouse jealousy and envy, and certainly that is not loving, for it makes others unhappy. It is bound to be that way, for the effect of exalting ourselves is to lower others by comparison or in relation to us. Everyone is conscious of his own weaknesses and shortcomings and struggles to keep self-respect and confidence, and so needs to be encouraged, helped, built up, not discouraged, not pushed down, not lowered. Love gives words of encouragement to others instead of complimenting itself.

The very fact that bragging or boasting is often used as a means of intimidation should help us to appreciate its unloving nature. Even as the Philistine giant Goliath sought to strike fear in the young

shepherd lad David, so today world rulers in the cold war between the East and the West resort to bragging to instill fear into each other.—1 Sam. 17:41-51.

However, there is a right kind of boasting, even as the Bible shows. As the psalmist David expressed it: "In Jehovah my soul will make its boast." One who did so was the prophet Elijah. He challenged the prophets of Baal to a test as to who was the true God, Jehovah or Baal. The true God was to be the one who caused fire to come down from heaven. The prophets of Baal first had their opportunity, and though they implored their god for hours on end, he did not respond with any miracle. True to God's Word, those making their boast in valueless gods were ashamed. But not Elijah, who had made his boast in the one true God and was vindicated by fire coming down from heaven and consuming the sacrifice.—Ps. 34:2; 1 Ki. 18:21-40.

Not that our boasting need be limited to the Creator, Jehovah God. The apostle Paul told the Corinthian Christians that he boasted to the Macedonian Christians about the zeal, the "readiness of mind" of the Christians at Corinth. The loving principle that there is more happiness in giving than in receiving would apply here also. Even as love does not brag, it does not seek praise for itself but delights to praise or make its boast in others who are truly deserving, following the counsel: "In showing honor to one another take the lead." By having good things to say about your deserving neighbor you will build him up, encourage him. Doing so, you work for peace, unity and harmony in the family, in the congregation, or wherever it may be.—2 Cor. 9:2; Rom. 12:10.

So, while "love . . . does not brag" about itself, it does make its boast in Jehovah and it is not averse to praising or making a boast about others who are deserving.



Do You Appreciate

WHAT JESUS DID FOR YOU?

**What did Jesus do for you? How
can you show that you appreciate it?**

CENTURIES ago some used strange ways to show that they appreciated what Jesus did for them—such as persecuting to death those who disagreed with them. Yes, because of lack of knowledge and understanding there has been much confusion as to how to show appreciation for what Jesus did for mankind; and there still is. In fact, there is much misunderstanding also as to who he was and what he did. Who was this Jesus? What did he do for you? How would he have you express your appreciation for what he did for you?

For our answers we need to go to the Bible. From its fourfold record of his life, in the Gospels of Matthew, Mark, Luke and John, we learn that Jesus was born in a stable in Bethlehem, that as a young man his trade was that of carpenter and that

at the age of thirty he began his career as God's chief minister on earth, preaching and performing miracles. After but three and a half years his activity was cut short by his being executed on a torture stake on the false charges of being a blasphemer and a seditious. He himself acknowledged being the Son of God in a unique sense and the long-promised Messiah.—Matt. 16:16, 17; John 5:18.

WHAT DID JESUS DO FOR YOU?

What did Jesus do for you? Even before he was born as a human he did something for you. And what was that? He surrendered his prehuman existence to be born as a human of the virgin Mary. Thus we are told at Philippians 2:5-8 that, although he was existing in God's form, he was not ambitious to be equal with God but

emptied himself of his glory as a spirit to become a human. Though many professed Christians deny his prehuman existence, he himself repeatedly referred to it, as when he stated: "No man has ascended into heaven but he that descended from heaven, the Son of man." That is why on the night of his betrayal he could pray: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was."—John 3:13; 17:5.

Because God was his Father and not any human, Jesus was free from sin. Not once did he transgress in thought, word or deed. In spite of the sinful conditions all around him and the opposition he had to face, he could say to his opposers: "Who of you convicts me of sin?" Not one could! As his apostle Peter expressed it: "He committed

no sin, nor was deception found in his mouth."—John 8:46; 1 Pet. 2:22.

And then, as a human, Jesus voluntarily gave up that existence for the benefit of mankind. Being perfect he had the right to life, and this he sacrificed to give humans an opportunity for everlasting life. As he himself stated: "The Son of man came . . . to give his soul a ransom in exchange for many." His apostles gave like testimony regarding this: "We behold Jesus, who has been made a little lower than angels, . . . that he by God's undeserved kindness might taste death for every man." Jesus' laying down his human life for mankind not only was the greatest possible expression of love anyone could make, but by it he provided the greatest gift imperfect human creatures could possibly receive, namely, an opportunity for everlasting life.—Matt. 20:28; Heb. 2:9; John 3:16; 15:13.

In addition to giving up his heavenly glory to become a man and then laying down his earthly life as mankind's redeemer, Jesus did humankind incalculable service by his teaching. As has well been noted, no person ever on earth so powerfully affected humankind for good as did Jesus Christ. He was the Teacher above all teachers. He taught men regarding God's name, God's personality and God's purposes and will for human creatures. Among the outstanding examples of his teaching is his Sermon on the Mount with its "golden rule": "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." (Matt. 7:12) He also showed what were the two greatest commandments of the Law: to love Jehovah God with all one's heart, mind, soul and strength, and to love one's neighbor as oneself. Nor to be overlooked are his prophecies, the fulfillment of which

so clearly shows where we are on God's timetable.—Mark 12:29-31; Matthew, chapters 24 and 25.

Jesus backed up his teaching by his course of action, giving us the ideal, the perfect example, to follow. He began his career by dedicating himself to do his Father's will and then being baptized in water. God sent him to earth, primarily to bear witness to the truth, and just before he died he could say to his Father: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4) That he intended others to imitate him is apparent from both his own words and those of others: "Come after me." "Be my follower." "Christ suffered for you, leaving you a model for you to follow his steps closely." And said the apostle Paul: "Become imitators of me, even as I am of Christ."—Matt. 4:19; 19:21; 1 Pet. 2:21; 1 Cor. 11:1.

So what did Jesus do for you? He left heavenly glory and came to earth as a human and laid down that life so that you might gain life, and he left behind much instruction for you to learn and to heed and a perfect example for you to imitate.

SHOWING APPRECIATION FOR WHAT JESUS DID

Today there are more than 900 million persons claiming to be Christian or claimed by religious organizations professedly Christian, between one-third and one-fourth of earth's population. But how little do the vast majority of these show they appreciate what Jesus did for them! Apparently many feel they are doing quite well if they go to church twice a year, on the big holidays, and keep the Ten Commandments; and many do not even keep these.

If you appreciate what Jesus did for you in coming to earth and dying for your

sins, you will exercise faith in him as your Savior. In fact, it is only by doing so that you can hope to benefit from Jesus' sacrifice, even as Jesus told the Jewish ruler Nicodemus, who came to Jesus under the cover of night: "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.

Note the expression, "exercise faith." If you appreciate what Jesus did for you in dying for your sins, not only will you believe, agree and give mental assent to the fact that he died for you, but you will act upon that belief, heeding the instructions Peter gave shortly after Pentecost to his Jewish listeners: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19) That implies, on the one hand, sincerely opposing the sinful tendencies in our minds and bodies and, on the other hand, pleading with God for forgiveness of our sins on the basis of Jesus' sacrifice.—1 John 2:1, 2.

And to show appreciation for what Jesus Christ did for you as the great Teacher and Exemplar, requires what of you? First of all, that you familiarize yourself with Jesus' teachings. This requires studying God's Word, especially the Christian Greek Scriptures, in which his teachings are found. Since you will need help to understand and appreciate what you read, you will want to avail yourself of printed Bible study helps and congregational meetings provided for that very purpose. Secondly, that you then make a conscientious effort to apply what you learn in your everyday life. For, as Jesus said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." Foremost among the instructions Jesus gave his followers is this: "Keep on,

then, seeking first the kingdom and [God's] righteousness, and all these other things will be added to you."—Matt. 7:21; 6:33.

COMMEMORATING JESUS' DEATH

So that we may ever remember and appreciate what Jesus did for us, particularly in his dying for us, Jesus gave a command to commemorate his death. Known in Christendom as the "Lord's Supper," it is variously celebrated: daily, weekly, quarterly and yearly. When and how often should it be commemorated? In view of the fact that all important events are commemorated annually and that God himself followed this principle in dealing with his people, the nation of Israel, is it not reasonable that the death of Jesus Christ should also be commemorated annually? Besides, Jesus died on the most noteworthy day in the Hebrew calendar, on which day he also instituted the memorial of his death. So it would seem logical that only annually, and that on Nisan 14, the Passover date, this memorial should be observed. This command has special pertinency at this time, for Nisan 14 this year falls on Friday, April 16, after sundown, or after six p.m., Standard Time.

How should Jesus' death be memorialized? In the way Jesus indicated when he first instituted it. As we read: "Jesus took a loaf and, after saying a blessing, he broke it and, giving it to his disciples, he said: 'Take, eat. This means my body.' Also, he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins.'" —Matt. 26:26-28.

The bread was unleavened, as that was the only kind the Israelites could have in their homes during the Passover season. This would well represent Jesus' sinless

human body; leaven in the Bible being used at times to represent sin. It was his own human body that Jesus here referred to, not the congregation of his followers, which at times is also referred to as Christ's body. The wine, being red, was a fit symbol of Jesus' lifeblood poured out on behalf of his followers and the rest of humankind.—1 Cor. 5:6-8; 1 John 2:2.

At the memorial of Jesus' death, who may partake of the bread and the wine? All in attendance? That all depends upon who attend. Why? Because it is clear from Jesus' words at the time, that those with whom he instituted the memorial of his death, the eleven faithful apostles, were with him in a covenant for God's kingdom: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." From other Scriptural testimony, such as that found at Revelation 14:1, 3 and 20:6, those to share such glory with Jesus Christ are limited to 144,000.—Luke 22:28-30.

How can one tell whether he is in line for that honor or not? By God's dealings with him. It is to such that the apostle Paul's words apply: "The spirit [of God] itself bears witness with our spirit that we are God's children." It is to such also that Peter's words apply: "According to [God's] great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead." Jesus spoke of all such as being "born again." Since this number began to be selected from the time of Pentecost onward, and is limited to 144,000, we can expect that there would

be comparatively few remaining to complete that number.—Rom. 8:16; 1 Pet. 1:3; John 3:3.

That is why last year in the observance of the memorial of Jesus' death among Jehovah's witnesses only 11,953 partook of the bread and wine although more than 1,809,476 were in attendance throughout the earth. Why should all these others attend the celebration of Jesus' death when

they do not partake of the bread and wine?

For more than one good reason. Thereby they show respect for Jesus' command to memorialize his death: "Keep doing

this in remembrance of me." Further, on such occasions there is a Bible lecture for the purpose of increasing the appreciation of the listeners for what Jesus did for them. Also, attendance shows an interest in those who do partake. And from what the apostle John recorded at chapters 13 through 17 of his Gospel, it is apparent that the occasion of the Lord's evening meal should serve to unify Christ's followers and increase their love for one another. In fact, it would be well if all who attend the celebration of the Lord's evening meal would read those five chapters, either before attending or afterward, so as to realize more fully the spirit of the memorial of Jesus' death.—1 Cor. 11:24.

The Christian witnesses of Jehovah extend a sincere welcome to all lovers of God and his Word, all who would increase their appreciation of what Jesus did for them, to meet with them on Nisan 14, which this year begins on Friday, April 16, after sundown. If you do not know the location of their nearest meeting place or Kingdom Hall, write the publishers of this journal, and they will gladly send you this information.

SPECIAL NEXT ISSUE

*Read: The Coming Banquet
for All the Peoples.*

THE LOVE

LIFE

That Leads to

"The fruitage of the spirit is love."

—Gal. 5:22.

THE saying goes that "the Greeks had a word for it." And that seems to be true when it comes to the subject of love, for the Greeks had, not one but, four words to express the idea of love as viewed from different angles: *éros*, *storgé*, *philia* and *agápe*. This is reasonable, for love is a very complex quality, and you only need pause here and try to define it for yourself in order to be convinced that this is so. What, really, is love? Is it just a feeling, an impulse? Must it be accompanied by affection, and can it be displayed only toward those for whom we feel admiration, attraction, or at least some fondness, because of the qualities they possess? Could you love someone even though you did not *like* him? What is the source from which love springs? Is it the heart or the mind or both? And, finally, what means is there, if any, by which love can be measured to test its genuineness and worth? We need to know this, because, just as "all that glitters is not gold," so all that appears as love is not always love. It could be as false as Judas' last kiss, tender but treacherous. —Mark 14:44, 45.

1. What questions illustrate the reasonableness of the Greeks' use of four words to express love? And why should we be interested in the answers?



² "Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it." So wrote William Penn, the founder of the state of Pennsylvania.

While it may seem strange to think of love as being taught, yet the Bible clearly shows that it can be. (1 Thess. 4:9, 10) The

word "disciple" literally means a learner or a pupil, and God's Son on the night before his death, told those whom he had trained and taught: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

³ Love of that kind must be rare, so rare that it would make Jesus' true pupils or disciples stand out among all other persons on earth and be their distinguishing mark. It did in Jesus' day; does it today? Look at the newspapers, listen to the radio reports, or just examine the scene around you wherever you may now happen to be. Do you not see what the apostle Paul said you would, when he wrote: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, . . . disobedient to parents, un-

2. What shows that love can be taught?

3. (a) Why is genuine love the distinguishing mark of true Christians? (b) What danger exists today for the Christian congregation?

thankful, disloyal, having no natural affection, . . . without love of goodness, . . . puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away"? (2 Tim. 3:1-5) Why, Jesus foretold that the lack of true love would be so great that even his own Christian congregation would be seriously affected. Remember, it was not of the world in general but of his own professed followers in the time of the end that he said: "And because of the increasing of lawlessness the love of the greater number will cool off." That spells danger.—Matt. 24:12.

⁴ What kind of love do you have? Would it, does it, distinguish you from people in general and identify you as a follower, disciple or pupil of Christ Jesus? Or is your love mainly a matter of sentiment? Sentiment is defined in the dictionary as "an attitude, thought or judgment permeated or prompted by feeling." Many people act on an impulsive feeling or emotion and do or say certain things that they feel are expressions of love. The apostle Peter in his early days as a disciple inclined toward such acts, and this brought him into difficulty on more than one occasion. Thus, when Jesus told his disciples about his future sufferings and death, Peter impulsively took Jesus aside and raised strong objections, saying, "Be kind to yourself, Lord; you will not have this destiny at all." Did Jesus accept this emotional appeal as an expression of genuine love? The account says: "But, turning his back, he said to Peter: 'Get behind me, Satan [opposer]! You are a stumbling block to me, because you think, not God's thoughts, but those of men.'"—Matt. 16:21-23.

4. What is sentiment, and whose experience illustrates that it is not the same as genuine love?

⁵ Sentiment lets feeling rather than truth dominate the mind; and since sentiment relies on feeling to find its way, it is like a blind person. The sentimental person, in effect, shuts his eyes to the need for logical thought and for weighing matters to determine what will actually be in the best interests of the other person or bring the best results for all concerned. Genuine love, by contrast, takes a long-range view of matters and does not let emotion grab the reins and go off on uncertain paths. It makes sure that any emotion or feeling that arises is used to give force in the right direction, which the mind has already selected.—Rom. 8:5-8.

⁶ But above all, love thinks "God's thoughts." It acknowledges the truth of his statement that "as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) Our own powers of reason may tell us that the human family was obviously made to be interdependent, that we all have needs, physical, mental and spiritual; and that, while we can fill some of these needs ourselves, we must rely on those who love us for the filling of others, and that only when such needs are filled can there be happiness. Logic may tell us that a loving person would be one who discerned such needs and endeavored to fill them to the extent of his ability, and that, since such ability is limited, his love would prompt him to determine the most important needs and concentrate on them. Our intelligence may tell us that many factors and circumstances would need to be considered, and that true love would be determined not by what we ourselves may prefer to do for another, nor by what others may think should be

5. What controls the sentimental person, and how is true love superior?

6. (a) What may our own sound thinking on the subject of love cause us to realize about it? (b) Why does honesty oblige us to admit our need for divine guidance in expressing love?

done, nor even by what the person himself may want at the moment, but, rather, by what the facts show to be for his future welfare. Sensible thinking may also tell us that, in addition to all this, love would require a heartfelt *wanting* to do this for the other person. Nevertheless, if we are honest we will admit that we need "God's thoughts" to tell us *how* we can best fill the needs of others, what their greatest needs *really* are, and what will result to their best interests both now and in the *future*, as well as to build up in us the *desire* to do these things. We will never go wrong if we look to him, because "every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow."—Jas. 1:17.

LOVE IN THE GREEK LANGUAGE

⁷ This is where the Greeks and their four words for love come back into the picture. In Bible times the Greeks used the word *éros* to describe what we today would call romantic love, or love between the sexes. Love among those of the same family, such as love of parents for a child, was expressed by the word *storgé*. The word *philia* conveyed the idea of affection felt for friends, a love characterized by fondness or attachment due to mutual attraction of personalities. Finally, they used the word *agápe* to express the love that is based on principle and that results from the deliberate exercise of one's judgment and will, a love free from selfish interests.

⁸ The Greeks gave us the words but, strangely enough, it was Hebrews, writing in Greek, who gave us the clearest understanding of their meaning. These were the

writers of the Christian Greek Scriptures of the Bible, and the clear understanding they gave us is due primarily to their unique use of the word *agápe*, referring to the love based on principle (rather than on physical attraction, family relationship, or compatibility of personality). In fact, *Douglas' Bible Dictionary* tells us that *agápe* is "one of the least common words in classical Greek writings." So, while Plato, Socrates and Aristotle rarely used the word, Peter, Paul, John and the other writers of the books from Matthew to Revelation used it as it had never been used before. In their writings the word *éros* does not appear, *storgé* occurs only three times, and the verb *philéo* appears less than a hundred times, but the word *agápe* is found some 250 times in the Greek Scriptures. The apostle John used it when he wrote: "God is love [*agápe*]." (1 John 4:8) He quoted Jesus as using it when he said his disciples would be known if 'they had love [*agápe*] among themselves.' (John 13:35) Paul used it when he said that the "fruitage of the spirit is love [*agápe*]." (Gal. 5:22) And since it is the one "who is sowing with a view to the spirit [who] will reap everlasting life," it becomes a life-and-death matter for us to learn this kind of principled love produced by God's spirit. (Gal. 6:8) That is just the way the apostle John puts it when he says: "We know we have passed over from death to life, because we love [*agapáo*, a verb form of *agápe*] the brothers. He who does not love remains in death."—1 John 3:14.

⁹ What are the principles with which this unselfish love works? In his written Word God reveals to us the great issue of universal sovereignty that arose when one of God's spirit sons turned against his Creator and maliciously lied about him to the first human pair in Eden to win them

7. What is the basic meaning of each of the four Greek words for "love"?

8. (a) To whom are we indebted for the clear understanding of these words? (b) How does their use of the word *agápe* show it to be the love that leads to life?

9. (a) What issue arose due to a lack of love early in human history? (b) How did Jehovah God react to such expression of selfishness?

over to his side, even at the cost of their own lives. The first man, Adam, showed only erotic love, fleshly desire for his wife, Eve, and turned his back on his heavenly Father to join her in her disobedience. By spurning his righteous standing with Jehovah God and forfeiting his human perfection he drastically reduced his ability to show any true love for his wife. His children would inevitably be born imperfect, with inborn sin, and in a dying state like himself. But in the face of all this selfish ingratitude Jehovah's own love did not turn bitter. Even when pronouncing just sentence on the three rebels he simultaneously announced his purpose to produce eventually a Seed who would end all the evil that God's adversary had begun. This theme runs throughout the entire Bible as it traces God's development of matters down through four thousand years to the time when he sent his most beloved Son to earth, first of all to uphold his Father's side of the issue and demonstrate unbreakable integrity to him as the Rightful Sovereign, and then to meet mankind's greatest need: the provision of a ransom to relieve them from the condemnation of sin and death and thus reconcile them with his heavenly Father.—Gen. 3:14-24; John 3:16, 36.

¹⁰ The Bible also shows that these benefits will be extended to obedient and loving men and women through a Kingdom government ruled by Christ Jesus, and that this will result in an entirely new order for this earth; the old order founded on selfishness, violence and disobedience to God being wiped out at the universal war of Armageddon. Bible prophecies combine with the present-day events and conditions to testify that we now live in the "time of the end" of that old order since 1914, and that our generation will shortly see the

earth cleansed of hatred, greed, strife, murder, theft, oppression, adultery, slander, and all the other fruitages of a loveless world void of God's spirit. (Matt. 24: 7-14, 33-35; Gal. 5:21) It shows too that, while the love of many of those claiming to be Jesus' disciples would "cool off," others would endure and do a most loving work. What would it be? Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

¹¹ We can see, now, why 1 John 4:19 says: "As for us, we love, because he first loved us." The knowledge of God's loving acts and purposes provides the real understanding of love and should stir us as nothing else could to imitate him. Since man was originally made in God's image, it is our obligation to express a love like his.—Gen. 1:26, 27.

ROMANTIC LOVE

¹² Consider first of all the love between the sexes, which the Greeks called *éros*. You may wonder what relation there can be between such love and the principled love (*agápe*) about which we have written. True, the Christian writers did not use the word *éros*, but still the Bible does consider such love and it does so in plain, frank language, as anyone who reads the account in Genesis of Adam and Eve, of Isaac and Rebekah, of Jacob and Rachel, or the book of the Song of Solomon, or the counsel at Proverbs 5:15-19, must admit. But it does not deify such love. While we read that Rebekah was "very attractive in appearance" and that Rachel was "beautiful in form and beautiful of countenance,"

11. Who really teaches us the true meaning of love?
12, 13. (a) Does the Bible ignore or reject the love between the sexes, and how do we know? (b) What does such romantic love need in order to be a contributing factor to happiness, and how is this seen in the case of the ancient Greeks and Romans?

10. (a) What prospects do Bible prophecies hold out to those who show genuine love today? (b) In what activity would love prompt them to engage?

yet the Bible shows that their real beauty was in their devotion to the true God Jehovah and their wifely devotion to their husbands. (Gen. 24:16; 29:17) In the Christian Scriptures the apostle Paul gives very straightforward counsel on marital love in his first letter to the Corinthians, chapter seven, and there is certainly nothing "prudish" about his dealing with the matter.

¹³ But in all that the Bible has to say, this fact is made clear: Such romantic love can contribute to happiness only when it is controlled, not worshiped; and, to control it, we need the love based on principle. Today the whole world seems to be committing the same mistake the ancient Greeks did. They worshiped Eros as a god, bowed at his altar and offered sacrifices to him. The Romans did the same with Cupid, the Roman counterpart of Eros. But history shows that such worship of sexual love only brought degradation, debauchery and dissolution. Perhaps that is why the Bible writers made no use of the word.

¹⁴ Problems of incompatibility today are making the divorce rates soar in many lands, and in some states of the United States the ratio now stands at one divorce for every two marriages. How great the need is for the love based on principle! Men and women could find the solution to some of marriage's most intimate problems by remembering that "love [*agápe*] does not behave indecently, *does not look for its own interests*, does not become provoked." (1 Cor. 13:5) The roots of marital strife and quarrels could be cleared away by the balanced advice Paul gives: "Nevertheless, also, let each one of you individually so love [*agapáo*] his wife as he does himself; on the other hand, the wife should have deep respect for her husband." (Eph. 5:33) Where a husband and

wife have such love their aim will be, not to possess, but to share. Rather than thinking in terms of "I," "me," "mine," they will think in terms of "we," "us," "ours." They will each seek to know the other's needs and longings and then lovingly use this knowledge for the happiness of the other.

LOVE WITHIN THE FAMILY CIRCLE

¹⁵ What a delightful thing a united, loving family is! It has a beauty all its own, a charm that makes time spent within its borders a real pleasure. This natural affection (*storgé* in Greek) of family members for one another was used by Paul to stress the close family relationship that should exist among Christians. (Rom. 12:10) But he also foretold that in our times men in general would lack this "natural affection." (2 Tim. 3:3) The family circle of yesteryear is certainly breaking up today under the pressures of modern-day living. In more and more cases families no longer take their meals together, nor gather in their living rooms to enjoy one another's association. Delinquency, both adult and juvenile, continues to divide home after home. This is because natural affection alone cannot stand up under the present-day stresses. But the love based on principle *can* hold the family together, because "love [*agápe*] . . . is a perfect bond of union."—Col. 3:14.

¹⁶ You parents, do you want your children to love you and to be like those to whom the Bible speaks, saying: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother'; which is the first command with a promise: 'That it may go well with you and you may en-

15. How is the love expressed by the word *storgé* now in a time of crisis, and what is needed to protect it?

16. What Bible counsel is given to parents who have their children's life interests at heart?

14. How could the love based on principle solve major, and even intimate, marital problems?

“...dure a long time on the earth’”? Would you like them to gain life everlasting in the paradise earth under God’s kingdom? Then what are you doing really to fulfill *your* part as expressed in the next words: “And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah”? To do that in these days takes more than mere affection; it takes love of a principled kind.—Eph. 6:1-4.

¹⁷ The parent who withholds proper discipline and caters to every whim of a child actually is showing love only of self. Such a parent will often say, “I know it isn’t really good for my child to have this, but he does so have his heart set on it and I couldn’t bear to hurt him.” Concern is thus shown, not for the child’s future welfare, but selfishly on the part of the parent lest the child’s affection be withdrawn temporarily because of the proper exercise of discipline. What parent would give a child a time bomb as a gift? Yet some do, disguised in the form of a car given when the boy is too young to appreciate the responsibility that goes with it, or by allowing a girl a larger area of freedom than her years would sensibly allow for. The sacrificing of principle on the altar of affection is only a false worship, and all too often in later years the doting parent hungers for a love that is no longer for sale. How wise the proverb that says: “The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline”! (Prov. 13:24) Discipline means teaching and training; and as our heavenly Father disciplines and teaches us, so we must do with our children if our love is to be genuine.—Heb. 12:5-11.

17. (a) Why does it not show true love to pamper a child? (b) How can the withholding of discipline work calamitously for both parent and child?

LOVE AMONG FRIENDS

¹⁸ Enriching, too, is the friendship love, called *philia* by the Greeks. How barren life would be without friends! Friendship usually results from a person’s seeing in another qualities that he just naturally likes, appreciates, enjoys; or there may be a sharing of experiences together over a period of time that gives the foundation for fondness, affection and loyalty. Mutual trust and confidence flow between friends. Christ Jesus himself showed a special friendship toward three of his disciples, Peter, James and John, and of the three, John is mentioned as especially beloved by Jesus.—John 19:26; 20:2.

¹⁹ Nevertheless, for our friendship to have any lasting value it must first be combined with principled love, and so the apostle Peter’s exhortation is that we ‘supply to our brotherly affection [*philadelphía*] love [*agápe*].’ (2 Pet. 1:7) Otherwise, our friendly affection could easily degenerate into flattery and spoiling; it could allow us to become partners with others in things that are not right and not for the good of either one or the other, in things that are dishonoring to God and harmful to our neighbor. But “love [*agápe*] does not work evil to one’s neighbor.”—Rom. 13:10.

²⁰ Principled love, in fact, should guide us even in the initial selection and cultivation of our friends. How thrilled Jesus’ disciples must have been to hear him say: “The Father himself has affection [*philéo*] for you!” But why were they so honored by God? Jesus’ next words answer: “Because you have had affection for me and have believed that I came out as the Father’s representative.” (John 16:27) Yes, God has affection for, or bestows his friendship on, only those who are deserving.

18, 19. (a) On what is the love expressed by the word *philia* based, and what shows that it is proper? (b) What does such friendship love need in order to be of lasting value, and why?

20. How does God’s expression of friendship guide us in our expressing it?

ing. (Jas. 2:23) With good reason, then, we are warned that, "whoever, therefore, wants to be a friend [*philos*] of the world is constituting himself an enemy of God." Our friends should be, first of all, those who are God's friends and lovers.—Jas. 4:4.

²¹ Does that restrict us, put a fence around our expression of love? No, because principled love [*agápe*] can and should go where affection [*philia*] may not venture or even feel attracted. The reward of life everlasting is not for those who merely express love and devotion to marriage mate, family or close circle of friends. Jesus said: "For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the

same thing? You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:46-48) Very definitely, then, we can love persons even though we do not *like* them. Our life depends upon our doing just that.

²² Pause and ask yourself now: How does my love measure up? Is it based on principle or just sentiment? Do I have love only for those whom it is natural for me to love: marriage mate, parents, children, or friends whose personality appeals to me? Is even the love I have for them really with their eternal welfare at heart, or is it just an expression of affection because of the satisfaction my relationship with them brings me? How genuine is my love? The value and worth of your whole life can be measured by your answers.—1 Cor. 13:1-3.

21. Why does this understanding not restrict our expression of love to a few persons?

22. What questions are worthy of serious consideration by each of us?

FULFILLING THE *New* COMMANDMENT OF LOVE

"I am giving you a new commandment, that you love one another;
just as I have loved you, that you also love one another."

—JOHN 13:34.

THE basis for God's greatest gift to mankind was principled love, not affection. This is what the apostle Paul argues at Romans 5:7-10, saying: "For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love [*agápe*] to us in that, while we were yet sinners, Christ died for us. . . . For if, when we were enemies [not friends], we became reconciled

to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life." No, it was not fondness that Jehovah God expressed for imperfect, sinful mankind by the gift of his Son. What qualities did they have for which to feel fondness? But he did exercise love, a principled, unselfish interest in their welfare and their needs. He provided their paramount need, the means by which they could gain reconciliation with him, the Fountain of life, by his Son's ransom sacrifice.

1. According to the apostle Paul's argument, what kind of love did God express in providing the ransom?

² Our being Christian followers of God's Son requires that kind of love today. Without it Jesus' prophecy, that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations" before the end of this system of things, would never be accomplished. He warned the bearers of this good news that "people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name."—Matt. 24:9, 14.

³ Today in 194 lands and islands Jehovah's witnesses are bearing the good news of the Kingdom and are doing it out of unselfish love. What else could keep them going to the people in their cities, towns and villages, using their time and energy, and yet in so many homes being met with rebuffs or abuses? They do not have the easy way of modern philanthropists who pave their path into a place of affection with the people by gifts of money, food or works that appeal to the people's human fleshly interests. True, on two occasions Christ Jesus did cause food to be miraculously multiplied for the benefit of crowds who had come a long distance to hear him. But he made no practice of this and showed he wanted no "rice Christians" among his followers. To a crowd of such ones he said: "You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." He then went on to speak strong truths that many found "shocking," with the result that "many of his disciples went off to the things behind and would no longer walk with him." They loved the bread that perishes, but not the

truth, which "remains for life everlasting."—John 6:25-27, 60, 66.

⁴ Others of his disciples stayed with him to the end of his ministry. On his last night with them he said: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another." (John 13:34) How can it be said that this was a "new commandment"?

⁵ The Law given to Israel through Moses some fifteen centuries before had stated: "You must love your fellow as yourself." (Lev. 19:18) Though the history of that nation showed they had failed miserably in carrying out this law, still it had been there in their law code all during those centuries. So mere neighbor love was certainly not a new commandment. Jesus quoted this law when answering an inquiring Jewish Law expert who asked him to state the Law's greatest commandment. Jesus replied: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' The second is this, 'You must love your neighbor as yourself.'" (Mark 12:29-31) Even though that law covenant with Israel was fulfilled and moved out of the way following Jesus' death and the institution of a new covenant, still the principles of these two great commandments carried right over to the newly established Christian congregation. (Rom. 12:1, 2; 13:8-10; Jas. 2:8) To understand what Jesus' new commandment meant we would do well to see first what these prior commandments required.

MIND, HEART, SOUL AND STRENGTH

⁶ How all-embracing to say that we must love Jehovah with our whole mind, heart,

2, 3. (a) Why is such principled love needed to carry out the command at Matthew 24:14, and how do Jehovah's witnesses manifest that love? (b) How did Jesus differ from modern philanthropists?

4, 5. What shows that Jesus was not referring to a general love of neighbor when he gave his new commandment of love?

6. What does love of God with our whole mind require of us?

soul and strength! (Mark 12:30; Matt. 22:37) The mind is the seat of intelligence, and to love God with our *whole* mind would certainly require our using all our intelligence to learn about our Creator and his purposes and principles, and then intelligently applying this knowledge in all things of life in harmony with his will. This could never be done with a ritualistic way of life, going through routine ceremonies or the repetition of prayers and praises learned by memory, things that require no more exercise of intelligence than a mere child might use. Surely the All-wise God who made this vast and marvelous universe with all its grandeur and variety could never accept such a stunted expression as worthy of being called true love for him. Love for God with the whole mind calls for being "transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." —Rom. 12:2.

⁷ The heart is an expressive unselfish, altruistic quality of an individual, the powerhouse of one's affection and motives, of conscience and moral conduct. Our loving God with the whole heart will never allow us to give obedience and service to him merely because of a feeling of obligation or necessity to do what pleases him. A halfhearted expression like that would show one was interested in but one thing: getting benefits from God, much like the man who works for another with sole interest in the wages he will receive. The one who loves Jehovah God with his whole heart will do his Creator's will, not only because he knows that he *should* do so and that his very life *depends* on his doing so, but also because he *wants* to do so, he *longs* to do so. Strong heart affection motivates him to please his heavenly Father.

—1 John 5:3.

⁸ To love God with your whole soul is equivalent to saying you are to love him with your very life as an intelligent creature. This certainly eliminates being a mere Sabbath-worshiper, a one-day-a-week lover of God, or one who worships God just at stated times during the year. Life and time are inseparable for us; while we live we have time at our disposal and, when we die, time has run out for us, at least until such time as our heavenly Father may see fit to awaken us to life again by a resurrection. If we love God with our whole soul, then our entire life will revolve around the doing of his will. We will not think we can reserve the first half for ourselves and give the second half, our old age, to him.—Eccl. 12:1.

⁹ Our whole strength used to love God will mean an energetic service to him, real effort put forth to do his good pleasure. While strength may properly be employed in earning a living, in caring for a home, or even in occasional recreation, yet Jehovah God will always have prior claim to our vital forces. Writing to persons who had already dedicated their lives to God, the apostle said: "I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." Is it not only reasonable that, since Jehovah "makes all his works co-operate together for the good of those who love God," we should try to make all our works cooperate to his praise and to the good of all others who love him? —Rom. 12:1; 8:28.

¹⁰ What could be more intimate than this love that the Bible says we must have for God? We may discuss the part the mind, the heart, the soul and the strength play separately in expressing it, yet in reality

8. How can we love God 'with our whole soul'?

9, 10. (a) Can we love Jehovah God with our "whole strength" and still work for our physical necessities or those of our family? How? (b) Why is genuine love for God such an intimate expression?

7. Will mental acceptance of our obligation to serve God and our obedience on that basis be sufficient to demonstrate true love for him? Why?

they must all be combined for it to be genuine. It involves the whole of us, with nothing left out.

LOVING OUR NEIGHBOR AS OURSELVES

¹¹ Jesus said we must love our neighbor, not *instead* of ourselves, but *as* ourselves, doing for him what we would want him to do for us. We do not expect, nor would we want, others to provide us with all needed things with no effort on our part. Life would be robbed of most of its interest if others waited on us hand and foot. But we do appreciate generosity, a sharing of good things, not merely physical, material things, but even more so those things that satisfy our mental and spiritual needs, stimulating conversation, upbuilding words of encouragement. We appreciate protection from harm, or warnings when we are unaware of danger, guidance when we are in doubt, counsel when we are confused. But we also appreciate it when others do not deprive us of our right to make our own final decisions or exercise our own judgment in personal matters when we have the facts at hand. We would not want others to interfere with our property rights by theft or misuse of the things we own, and even more so would we not want their selfishly coming between us and those whom we love: marriage mate, family members or friends. We want all these things and privileges for ourselves. We should also want our neighbor to enjoy similar things, and we should do what we can to see that he does. As Jesus put it, "this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

THE NEW COMMANDMENT

¹² Since for centuries the Law and the

11. In what ways can we 'love our neighbor as ourselves'?

12, 13. (a) Jesus' new commandment of love meant to express it in what special way? (b) How did Jesus show extraordinary love during his missionary work on earth?

Prophets had urged this love of neighbor in the sense of having a general regard for his well-being, then Jesus must have meant something else when he told his disciples that he was giving them a "new commandment." What? His words tell us: to love one another "just as I have loved you." Even they did not fully appreciate just how much that meant, but they soon learned.—John 13:34.

¹³ As his disciples later understood, Jesus had left his home to be with them, yes, left his Father, his brothers, his closest associates and warmest friends, and all his possessions and privileges. These were all in the heavenly realm from which he had come on a missionary assignment by giving up his spirit life as the "Word of God" and being born as a human in a common stable. (John 1:14; Luke 2:7) It was indeed a drastic change, vastly greater than one could experience by leaving the most progressive, most prosperous country today and then going into the most backward, most poverty-stricken land on earth. But his love did not culminate there; that was just the beginning. Though he became a perfect man, sinless, superior in every respect to those around him, he lived and worked, ate, drank and slept among people who were imperfect, sinful, sick and dying. If the first thirty years of his life could be called "normal," the last three and a half years certainly could not. He had loved his neighbors as himself for all those years, but now he loved them in a unique way. From one end of Palestine to the other he tirelessly taught them and poured out his strength on their behalf and on behalf of the truth about his Father's purposes. When not teaching the public, he was training his disciples; though at times the flow of people to him was such that "it was not convenient even to eat a meal."—Mark 6:31.

¹⁴ Asceticism? Not at all. He accepted many invitations to meals and even banquets, as well as at least one wedding, and he doubtless enjoyed himself. He appreciated good things done for him. When he was having a meal with his friend Lazarus, Lazarus' sister Mary used about \$50 worth of costly oil to anoint his feet. Judas expressed indignation and professed loving concern for the poor who could have benefited by the sale of the oil. But Jesus told him: "Let her alone, that she may keep this observance in view of the day of my burial. For you have the poor always with you, but me you will not have always." (John 12:1-8) But whether his unselfish love expressed in his ministry incited others to respond with love or not, Jesus' own love continued undiminished.

¹⁵ Do we wonder, then, that on his final night with his disciples he laid such stress on love, genuine principled love? Over thirty times he spoke of love and loving, and three times he repeated the command that they "love one another." (John 13:34; 15:12, 17) How could they possibly prove themselves his disciples if they lacked such love? Was his command that they "love their neighbor as themselves"? They should and did, but this was not the new commandment. They were to love one another, to have love among themselves as Christian disciples, and a love like what Jesus had shown for them as beloved disciples, men who loved his Father, who loved the truth, and who loved him. He told them: "No one has love [agápe] greater than this, that someone should surrender his soul in behalf of his friends. You are my friends if you do what I am commanding you." (John 15:13, 14) The next morning they knew what he meant.

¹⁶ One of them may have seen it, if only from a distance, whereas we can only imagine it: his hands being held, one upon the other, until the spike punctured and tore through the flesh to imbed itself in the wood. The red of his blood beginning to stain his hands when another spike was driven through his feet. Then the stake being swung upright until his whole weight hung on these two points. Six hours later he was dead and thus was spared from having his legs brutally broken. If his disciples did not all see it, they soon heard about it from those who had. (John 19:25-27) Would they be ashamed of him? Would they want to deny that they had followed this man, believed his teachings, believed that he was God's chosen one to rule in His kingdom? Peter at least should have remembered what Jesus told them after rebuking Peter for his sentimental objections to predictions of these very things. "If anyone wants to come after me," Jesus said, "let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for the sake of me and the good news will save it. . . . For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels." —Mark 8:34-38.

¹⁷ By his death Jesus accomplished his primary purpose in coming to earth: to vindicate his Father's beloved name. (John 17:6; 18:37) He also provided a ransom for all of mankind who would accept it and to whom he would be able to say: "You are my friends [because] you do what I am commanding you." (John 15:

14. What shows that Jesus did not advocate the ascetic way of life even though he was self-sacrificing?

15. (a) How did Jesus emphasize the need for love to his disciples? (b) The new commandment called for them to love whom, and on what basis?

16. (a) How did Jesus show superlative love for his friends? (b) What words should his disciples have then remembered?

17, 18. (a) What loving purposes did Jesus accomplish by his death? (b) Into what wonderful relationship may we now enter, and how?

14) He gained the right to serve as king of a new capital government with its throne in the heavens and serve on behalf of his followers as God's high priest, "not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin."—Heb. 4:15.

¹⁸ Forty days after his resurrection Jesus went home again to the heavenly realm, but he has never forgotten this missionary assignment where he served for thirty-three and a half years. Today he rules as king toward this earth in his established kingdom, and we can even now enjoy his love and affection and that of his Father, Jehovah God, if we too prove ourselves his disciples. It will take love on our part.—Matt. 25:31-40; John 15:7-10.

¹⁹ Jesus' faithful disciples fulfilled the new commandment, and today the New World society of Jehovah's witnesses is sincerely endeavoring to fulfill it also. Their assemblies, national and international, have put them before the public eye, even as their house-to-house activity has brought them in contact with individual families in millions of homes around the globe. Their strong love for God, for neighbor, and for one another has been commented on in newspapers, by radio, and in newsreels in many nations. International frictions, national factions, racial differences are unable to break their bond of love. Persecution and reproach have not embittered them. (1 Cor. 13:6, 7) To many the life they lead may not seem to be "normal" as they regularly attend their congregational meetings three times each week and employ much of their free time on weekends and evenings in Bible instruction work. But Jehovah's witnesses know that today's world is not a "normal" world

nor are these "normal" times. The unmistakable fulfillment of Bible prophecies, marking this as the most unusual and significant time of earth's history, provides factors that true love will not ignore. Yes, today, with Armageddon staring us in the face, we must keep in mind the sobering thought that millions, even billions, of lives may shortly come to a swift and decisive end, putting their onetime owners beyond the reach of any expression of love on our part.—Matt. 24:34-42.

²⁰ What about us as individuals? Will we individually fulfill the commandment: "Love one another . . . just as I have loved you"? Are we willing to sacrifice what the world calls a "normal" life to devote ourselves to helping our brothers and interested persons who show love for righteousness to gain life everlasting, even risking or losing our own lives on their behalf? Every day some of Jehovah's witnesses are doing just that, behind the Iron Curtain and elsewhere. Why not? "By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender our souls for our brothers." (1 John 3:16) We need to learn true love now and learn it well so that in future trials, tempting situations, hard decisions, love will prompt us to do the right thing and to endure. Then, even though the world may try to play on our emotions, stir up sentiment, or blind us to principles and the true life interests of others, we will see clearly what is the loving thing to do.—Jas. 1:12; 1 John 4:17, 18.

²¹ God's new order is at hand and in it his earthly subjects will, by love, produce achievements a thousand times more won-

19. (a) What quality have people around the world noted as manifest among Jehovah's witnesses, and why is it unusual? (b) Why does true love oblige them to lead lives that many view as not "normal"?

20. (a) As regards such "normal" living, what does the new commandment of love require of each of us? (b) Why is it so vital to learn and develop genuine love now?

21. With God's new order at hand, of what prospects does true love assure us, and what should we be stimulated to do?

derful than anything selfishness has ever done in this present order. They will make this earth not only a literal paradise but also a spiritual one, filled with the fruitage of God's spirit: love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. With your life interests at heart our prayer is "that your love

may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise."—Phil. 1:9-11.

Help All Nations to Come to Jehovah's House of Prayer

WHAT a precious privilege prayer is! What could we, as Jehovah's dedicated Christian ministers, do without it? Even as we depend upon Jehovah's spirit, his organization and his Word, we also depend upon prayer. Jesus had great need of prayer—twenty of his are recorded for us; and if he had to lean so heavily on prayer, certainly we imperfect creatures need to do so still more!—Heb. 5:7.

In prayer we pour out our hearts to Jehovah, uttering words of praise to him and expressing our appreciation for all he has done for us as the Giver of every good gift and every perfect present, spiritual and material. Because we are imperfect and weak, we also need to pray continually for forgiveness and wisdom and strength to do God's will. We also want to pray for his blessing upon all the activities of his servants.

Mature Christian ministers can testify to the value of prayer in ever so many instances: as when seeking for the truth, at mealtimes, when spiritually or when physically sick—although not praying for divine healing—when needing encouragement and when having weighty decisions to make.

What many people overlook in prayer, however, is that Jehovah God has certain conditions that must be met if he is to answer our prayers. We must come to the one true God, the great "Hearer of prayer," and in Jesus' name. (Ps. 65:2; John 14:6, 14) Moreover, we must come in sincerity, integrity and humility, for God does not hear the prayers of the wicked, the proud and the hypocritical. And then, of course, to be heard by God, we must act in harmony with our prayers.—Prov. 15:8, 29.

There is still another important condition to be met if we are to have our prayers answered. What is that? We must recognize

God's temple arrangement for his worship. Thus Solomon's temple was a house of prayer for the Israelites and the foreigner who would pray toward that house. Yes, Jehovah's house was to be, just as he foretold: "A house of prayer for all the peoples."—Isa. 56:7.*

Today Jehovah's house of prayer for all peoples is a spiritual house that replaced the literal temple at Jerusalem. As Peter shows, in writing to sanctified Christians: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices."—1 Pet. 2:4, 5.

This spiritual temple is represented on earth today by a remnant of Kingdom heirs. It follows, therefore, that, just as in the days of King Solomon the foreigner or non-Israelite had to recognize God's temple or house of prayer at Jerusalem, the "foreigners" or non-spiritual Israelites, the "great crowd" of "other sheep" today, must actively associate with Jehovah's temple arrangement for all their prayers to be heard by Jehovah. Until then their prayers will go up as a memorial, as did those of Cornelius, and in due time God will see to it that they are reached by representatives of God's house of prayer.—Acts 10:4.

Are you now worshiping at this house? If so, a great responsibility rests upon you to do all you can to help all the nations come to Jehovah's house for prayer also.

In particular should all worshiping at Jehovah's house of prayer make a special effort to help others to do so during the month of April. Be "Memorial-conscious" by inviting as many as possible to attend its celebration Friday, April 16, after 6 p.m., Standard Time. Let them see how pure worship is being carried on at Jehovah's house of prayer.

* For details see *The Watchtower*, September 15, 1964.

FOUR WORDS

that

Changed

WORLD EMPIRE

MENE, MENE, TEKEL and PARSIN—four little words that frightened the king of a world power almost out of his wits, toppled an empire, took a king and his coregent off the throne, put another in their place, spelled out the end of Semitic world domination and transferred it into Aryan hands, exposed the entire priesthood of a nation as false and their gods as powerless and exalted Jehovah as the great Sovereign. What devastating words! These words also called for the exercise of unusual courage on the part of a man of the Jewish exiles in Babylon, but they resulted in demonstrating his worship to be the right worship of the true and living God.

To understand why these words meant so much, one must understand their background. In previous issues of *The Watchtower* we have discussed the captivity of Jerusalem by Babylon, Babylon's rejoicing and taunting of the Jews and their God, and the fact that they offered no hope of release to the captives. But even more, on the night that these words came into the picture, an even greater insult and mockery of the God of the Israelites, Jehovah, was taking place, making it the most

appropriate time for these words to be brought forth.

A NIGHT THAT MADE HISTORY

For the account we go back to the year 539 B.C.E., to the sixteenth day of the lunar month Tishri, the seventh month of the Jewish sacred year.* This had been the God-ordained time for the Israelites back in their homeland to celebrate the festival of booths or tabernacles (the festival of ingathering) at the temple in Jerusalem. (Lev. 23:33-36) It was the most joyous festival of the year for them. But captive in Babylon, for the past sixty-eight

years they have been unable to observe this festival. On this night, however, others are celebrating, but for a different reason. In the observance of a Babylonian event, King Belshazzar has gathered together a thousand of his grandees and is celebrating with riotous revelry in his palace. The rest of the city of Babylon is also in a state of festivity. How can they be in a festive mood, with the armies of Cyrus outside the city? Cyrus has already defeated the army of Nabonidus, Belshazzar's father and first ruler in the empire, and driven him to refuge in Borsippa, another important city of Babylonia. Well, the Babylonians feel perfectly safe within their city, protected by its walls and by the mighty Euphrates and its moat. Will the God of the Jews do anything on this night to give the captive Jews something to rejoice over?

* The date given in this paragraph is according to pages 170, 171 of the book *Nabonidus and Belshazzar*, by R. P. Dougherty, which sets out data according to the famous Nabonidus Chronicle dealing with the fall of Babylon. According to the book *Darius the Mede*, by J. C. Whitcomb, on page 70, ¶4, page 22 top and page 17, ¶1-4, the night of Tishri (Ethanin) 16 corresponds with the night of October 11-12, Julian Calendar, or October 5-6, Gregorian Calendar, the time we use today. See also page 14, ¶1, under "Cyrus," of *Babylonian Chronology 626 B.C. - A.D. 75*, by Parker and Dubberstein, 1956 Edition.

God's servant and prophet, Daniel, was a mere boy when he was brought to Babylon among the Jewish captives in 617 B.C.E. by King Nebuchadnezzar. Now he is a very old man, but his mind is alive and active because he has kept faith in Jehovah and continued to study his Word and to serve him. He is thrust into prominence by the events of this night. He relates:

"As regards Belshazzar the king, he made a big feast for a thousand of his grandees, and in front of the thousand he was drinking wine. Belshazzar, under the influence of the wine, said to bring in the vessels of gold and of silver that Nebuchadnezzar his [grand-]father had taken away from the temple that was in Jerusalem, . . . and from them the king and his grandees, his concubines and his secondary wives drank. They drank wine, and they praised the gods of gold and of silver, copper, iron, wood and stone."—Dan. 5:1-4.

There is more involved in this night's doings than the usual Babylonian revelry. The age-old Babylonian hatred for Jehovah and his people manifests itself. There is a deliberate taunting of Jehovah and an exalting of the gods of Babylon above Him. Israel has been in captivity now for sixty-eight years, and the Babylonians feel that this proves their gods superior and that Jehovah can never release his people, even though he has foretold by means of Isaiah and Jeremiah that Babylon will fall. Under the influence of wine Belshazzar feels more *confident* and boastful than ever. But look!—that section of the wall lighted by the lampstand! Belshazzar can hardly believe his eyes! Daniel tells us what Belshazzar sees:

"At that moment the fingers of a man's hand came forth and were writing in front of the lampstand upon the plaster of the wall of the palace of the king, and the king

was beholding the back of the hand that was writing. At that time, as regards the king, his very complexion was changed in him, and his own thoughts began to frighten him, and his hip joints were loosening and his very knees were knocking each other."—Dan. 5:5, 6.

Go ahead now, Belshazzar, and your boastful, drunken grandees—resume your praises of the gods of gold, silver, copper, wood and stone, if there is any spirit in you to do so! There is nothing but silence; the revelers are brought to sudden soberness, with eyes almost out of their sockets, as the words are spelled out by the mysterious hand. The king recovers himself enough to call on the only ones he can think of for help. He shouts for the representatives of the Babylonian gods, the Chaldeans, the conjurers and the astrologers. With a shaking hand he points to the four fateful words on the wall, announcing: "Any man that will read this writing and show me its very interpretation, . . . as the third one in the kingdom he will rule."—Dan. 5:7.

Belshazzar is second ruler in the kingdom, coregent with his father Nabonidus, now at Borsippa, who is first ruler. Belshazzar's son would naturally be in line next, but he is willing to forfeit this right of his son and give it to the man who can interpret the terrifying handwriting. What an occasion now for the gods of Babylon to prove their supposed wisdom and to assert their authority, if they can! What an opportunity for one of the leaders of Babylonish religion to exalt himself and at the same time his gods to a higher place than ever before, if he can. How their minds must be whirling! Will these wise religious men give the king his answer?

"At that time all the wise men of the king were coming in, but they were not competent enough to read the writing itself or to make known to the king the inter-

pretation. Consequently King Belshazzar was very much frightened and his complexion was changing within him; and his grandees were perplexed."—Dan. 5:8, 9.

But this message is from a heavenly source. It must have some all-important meaning for the king. Belshazzar's gods have failed him. The wise men, the magic-practicing priests, the astrologers, along with the political nobles, stand dumbfounded. Is there help from any source?

JEHOVAH'S COURAGEOUS WITNESS CALLED IN

There is one in the kingdom who can give him advice as to what source to approach. This is the queen, apparently the mother of Belshazzar, Nitocris, the daughter of Nebuchadnezzar by his wife of the same name.* Even though Belshazzar has not profited by history, she has. "As regards the queen, because of the words of the king and his grandees she entered right into the banqueting hall. The queen answered and said: 'O king, . . . There exists a capable man in your kingdom in whom there is the spirit of holy gods; and in the days of your father [Nebuchadnezzar] illumination and insight and wisdom like the wisdom of gods were found in him, . . . an extraordinary spirit and knowledge and insight to interpret dreams and the explanation of riddles and the untying of knots had been found in him, in Daniel, whom the king himself named Belteshazzar. Now let Daniel himself be called, that he may show the very interpretation.'" —Dan. 5:10-12.

What a humiliation for Belshazzar, his grandees, and particularly the priests and astrologers, to have to call in this servant of the God Jehovah, the God of the Jews, whom the revelers have been insulting! But Belshazzar is desperate. Daniel is located and brought before the king. The king speaks:

"Are you the Daniel that is of the exiles of Judah, whom the king my father brought out of Judah? I have also heard concerning you that the spirit of gods is in you, and illumination and insight and wisdom extraordinary have been found in you. And now there have been brought in before me the wise men and the conjurers, that they may read this very writing, even to make known to me its interpretation; but they are not competent enough to show the very interpretation of the word. And I myself have heard concerning you, that you are able to furnish interpretations and to untie knots themselves. Now, if you are able to read the writing and to make known to me its very interpretation, with purple you will be clothed, with a necklace of gold around your neck, and as the third one in the kingdom you will rule."—Dan. 5:13-16.

DANIEL INTERPRETS THE WORDS

How mortified the magic-practicing priests are! How they look at Daniel with envy and with some trepidation, since they have failed to interpret the writing. Is Daniel motivated by Belshazzar's offer? Not in the least. He knows from the prophecy of Jeremiah that only two years are left until the seventy years of captivity are over. Therefore, even if he should gain this honored position it would be short-lived. To Daniel the valuable thing is the opportunity to act as a witness for God—to be Jehovah's witness on this crowning occasion. So he answers the king:

"Let your gifts prove to be to you yourself, and your presents do you give to others. However, I shall read the writing itself to the king, and the interpretation I shall make known to him. As for you, O king, the Most High God himself gave to Nebuchadnezzar your father the kingdom and the greatness and the dignity and the majesty. And because of the greatness that

* See *Darius the Mede* (page 73, footnote), by John C. Whitcomb, Jr.

He gave him, all peoples, national groups and languages proved to be quaking and showing fear before him. . . . But when his heart became haughty and his own spirit became hard, so as to act presumptuously, he was brought down from the throne of his kingdom, and his own dignity was taken away from him. And from the sons of mankind he was driven away, and his very heart was made like that of a beast, and with the wild asses his dwelling was. Vegetation they would give him to eat just like bulls, and with the dew of the heavens his own body got to be wet, until he knew that the Most High God is Ruler in the kingdom of mankind, and that the one whom he wants to, he sets up over it.

"And as for you, his son Belshazzar, you have not humbled your heart, although you knew all this. But against the Lord of the heavens you exalted yourself, and they brought before you even the vessels of his house; and you yourself and your grandees, your concubines and your secondary wives have been drinking wine from them, and you have praised mere gods of silver and of gold, copper, iron, wood and stone, that are beholding nothing or hearing nothing or knowing nothing; but the God in whose hand your breath is and to whom all your ways belong you have not glorified. Consequently from before him there was being sent the back of a hand, and this very writing was inscribed. And this is the writing that was inscribed: MENE, MENE, TEKEL and PARSIN.

"This is the interpretation of the word: **MENE**, God has numbered the days of your kingdom and has finished it.

"**TEKEL**, you have been weighed in the balances and have been found deficient.

"**PERES**, your kingdom has been divided and given to the Medes and the Persians."
—Dan. 5:17-28.

It requires strong courage on the part of Daniel to stand before this king of the

Third World Power, all his nobles and the religious heads of this world empire, Daniel being a slave from among the hated Jews and a servant of Jehovah, the God whom they have just been taunting. But Daniel does not fear him who has the power to destroy the body, but cannot destroy the soul. He speaks fearlessly as a true witness of his God, Jehovah.

There is much for Belshazzar to think on in what Daniel has said. If Jehovah God took Nebuchadnezzar, empire builder and strongest king of the Babylonian dynasty, off the throne and then held it from usurpers for seven years, until Nebuchadnezzar's return to sanity, with what great ease he can do the same to Belshazzar! He can even take both Belshazzar and Nabonidus off the throne at any time he pleases and give the kingdom to the Medes and Persians, never restoring it to Belshazzar as he had done to his grandfather Nebuchadnezzar. Now Jehovah will do just this, for his time for the fall of Babylon is here and the time for the liberation of the Jews is approaching. Belshazzar is sure, from what Daniel has told him, that God has found his kingdom to be grievously wanting. God can divide his kingdom and let the Medes and Persians rule concurrently and conjointly, or he can let a king of the Medes rule first and a Persian king afterward.

AN EXAMPLE OF COURAGE

Daniel's courage is rewarded. Belshazzar does not order the interpreter of this condemnatory message to be put to death, but sticks to his agreement, and Daniel is heralded as the third ruler in the kingdom. (Dan. 5:29) Daniel does not accept this honor for his own aggrandizement. His acceptance is not for personal glory, but to glorify God, who not only has proved the religious leaders of Babylon to be false, but also has declared His own sovereignty.

When Daniel walked out of the banquet-hall, in what a sickened condition he left Belshazzar and his nobles! These four words had spelled out a terrible doom for Babylon. 'How soon would it fall?' must have been the question in their minds. 'It may be this very night!' Daniel must have thanked his God for His loving-kindness and mercy in permitting him to live to see this time and to be the one used to express God's judgment. How he looked forward to the release of the Jews within the next two years, and their restoration of true worship at Jerusalem! On this very night Babylon's fall did indeed come. Its striking details will be discussed in the *Watchtower's* next issue.

From this account we can draw strength. We can be sure that Jehovah never forgets his promises to his faithful people. We

have the fine example of Daniel from which to take courage and maintain boldness in the proclamation of the Kingdom message, including the day of God's vengeance, before all persons, of high or low estate. We can be assured that God will uphold his servants and vindicate them and bring them off victors over any opposition from the false religious leaders of Babylon the Great. We are living in the day when the Greater Cyrus, Christ Jesus, is ruling as King. Babylon the Great has been found wanting in every way, her days have been numbered and her fall has taken place so that her captives are coming out of her. These established facts give us added incentive to exert every effort to help yet others to get out from her, and assure us of her fall to complete destruction in the near future.—Rev. 18:2, 4, 8; 17:16, 18.

Origin of Christendom's Rites and Ceremonies

✓ In his *Ecclesiastical History* John Lawrence von Mosheim tells of the compromise Christendom made from its beginning in Constantine's day in order to get more pagans to accept Christianity: "While the fostering care of the emperors sought to advance the Christian religion, the indiscreet piety of the bishops obscured its true nature and depressed its energies, by the multiplication of rites and ceremonies. The observation of *Augustine* is well known, That the yoke once laid upon the Jews was more supportable, than that laid on many Christians in his age. For the Christian bishops introduced, with but slight alterations, into the Christian worship, those rites and institutions by which formerly the Greeks, Romans, and other nations had manifested their piety and reverence towards their imaginary deities; supposing that the people would more readily embrace Christianity, if they saw that the rites handed down to them from their fathers still existed unchanged among the Christians, and perceived that *Christ* and the martyrs were worshipped in the same manner, as formerly their gods were.

"There was, of course, little difference, in these times, between the public worship of the Christians and that of the Greeks and Romans. In both alike there were splendid robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, golden and silver vases, and numberless other things. No sooner had *Constantine* renounced the religion of his ancestors, than magnificent temples were everywhere erected, which were adorned with pictures and images, and which both in their external and internal form were very similar to the fanes and the temples of the gods. These temples . . . were consecrated with great pomp, and with rites borrowed in great measure from the ancient pontifical code of the Romans."—Pp. 276, 277, Book II, Part, Chapter IV.

The early Christians, instead of borrowing from the pagans, heeded the divine command: "'Get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'" They thus set the example for true Christians today.—2 Cor. 6:17.

The Kidneys—Why Used Symbolically

THROUGHOUT the Bible, even as in everyday usage, the various parts of the human body are used in a symbolic or figurative way. Among these are the hands, the shoulders and the heart. Such figurative use of words not only is expressive and adds force to speech but often is quite enlightening. In particular is the heart used in a figurative way both in the Bible and in everyday language.

However, there are certain figurative expressions found in the Bible that have no counterpart in modern usage, at least not in English. Among these are the kidneys. In Biblical Hebrew the word for kidneys is *kelayoth*. Of the some thirty times it occurs in the Hebrew Scriptures about one-third of the times the reference is to kidneys in a figurative sense. Thus we read: "Examine me, O Jehovah, and put me to the test; refine my kidneys and my heart." "Jehovah of armies is judging with righteousness; he is examining the kidneys and the heart." "I, Jehovah, am searching the heart, examining the kidneys, even to give to each one according to his ways, according to the fruitage of his dealings."—Ps. 26:2; Jer. 11:20; 17:10.

Why do the Scripture writers use the kidneys in a symbolic sense? For more than one reason. In cutting up animals for sacrifice—the kidneys are repeatedly mentioned in the Levitical code of sacrifices—the Israelites could not help noting that they came upon the kidneys last; they were buried the deepest. The kidneys would therefore well stand for or represent the deepest part of man, his inmost or deepest thoughts and feelings. That is why we read at Jeremiah 12:2: "They keep going ahead; they have also produced fruit. You are near in their mouth, but far away from their kidneys," far away from the inmost thoughts and feelings of such wicked ones.

No doubt the kidneys were associated with the deepest emotions also because these emotions affect the kidneys. Thus authorities on psychosomatic medicine tell us that sustained emotional strain can well cause such disturbances as *diabetes insipidus*, in which the kidneys fail to function properly. (This should not be confused with *diabetes mellitus* or "sugar" diabetes.)—*Emotions and Bodily Changes*, Dunbar.

Because of this we find that various Bible dictionaries and commentaries have the following to say about the symbolic use of "kidneys": "The kidneys were considered the seat of affections and emotions and the most vital and sensitive part of man." "The kidneys, from the sensitiveness of that part of the person, were believed to be the seat of longing and desire." "The Orientals regarded the kidneys as the seat of the desires and affections, and hence under them spoke of the soul in respect to its inmost purposes or cravings." "The most secret workings and affections of the heart."

In keeping with all the foregoing we note that in the *New World Translation of the Hebrew Scriptures*, First Edition, whenever "kidneys" is used with this symbolic or figurative sense there is a footnote reading, "deepest emotions."—Ps. 7:9; 16:7; 26:2; Prov. 23:16; Jer. 11:20; 12:2; 17:10; 20:12.

As for the use of "kidneys" in the Christian Greek Scriptures, the Greek word for "kidneys," *nephros*, is found only once, at Revelation 2:23. There, in the *New World Translation* it is freely rendered "inmost thoughts." "Her children I will kill with deadly plague, so that all the congregations will know that I am he who searches the inmost thoughts and hearts, and I will give to you individually according to your deeds."

The word "kidneys" when used figuratively in the Scriptures has but the one meaning, that of deepest or inmost emotions or thoughts. Many modern translators render the Hebrew and Greek words for "kidneys" as "heart." However, strictly speaking, "kidneys" used in a symbolic sense goes deeper than does "heart" when applied to the emotions, feelings. Thus both Job and Jeremiah spoke of being wounded in the kidneys, meaning a very deep wound.—Job 16:13; Lam. 3:13.

Whenever we ask Jehovah God, as did David, to examine our "kidneys" we mean for him to make a most searching examination, one that takes in the deepest emotions, thoughts, feelings. Being omniscient and omnipotent, Jehovah God has no difficulty at all in making such an examination. "All things are naked and openly exposed to the eyes of him."—Heb. 4:13.

Remembering the Grand Creator IN YOUNG MANHOOD

AS TOLD BY
Ralph Leffler

"REMEMBER, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them,'" admonishes the Bible at Ecclesiastes 12:1.

How thankful I am that in early life I learned to do just that, to remember the Grand Creator, Jehovah God! This came about as a result of Christian influences in my home and also by reading the writings of Charles T. Russell as published by the Watch Tower Bible and Tract Society.

EARLY INFLUENCES

I was born in 1890 and reared to young manhood on my father's farm in the American state of Ohio. My parents were hard-working, God-fearing folk. From her youth onward my mother was well versed in the Scriptures, and these she repeatedly inculcated in the minds of her children.

Beginning during my school years and continuing on into my young manhood, I was also greatly benefited by the many traveling representatives of the Watch

Tower Society who were sent to my hometown, Tiffin, to give lectures on the Bible. They did much to establish in my young mind the wisdom of remembering the Creator.

During the years from 1896 to 1900 a great change came about in the religious convictions of my parents. Although they had been devout Lutherans, they were not satisfied with the doctrines taught by that church. At this time they obtained copies of books such as *The Divine Plan of the Ages*, *The Time Is at Hand*, and *Thy Kingdom Come*, along with many Bible tracts, published by the Watch Tower Society. They read and reread these publications, at the same time listening to the Bible lectures given by the traveling representatives of the Watch Tower Society. Soon my parents were convinced that here was the truth of the Bible. Information they had received was sensible, reasonable, soul-satisfying. No more for them the false doctrines of everlasting fire of hell for the wicked, immortality of the human soul and the three-in-one myth of the trinity! Instead, they learned that Jehovah God the Creator has wonderful blessings in store for all people who come to an accurate knowledge of the truth of the Bible and obey it. Of course, they at once forsook the Lutheran Church.

Both parents, mother in particular, could not keep these wonderful truths to themselves. They told them to everyone who would listen. But their first concern was to teach their children these grand truths. This they did. As a result of their teaching, our reading the *Watchtower* magazine and similar publications, and our listening to Bible lectures, in the course of time two of my three brothers, all four sisters and I dedicated our lives to serve God. Each of us was baptized in water.

Remembering the Grand Creator, Jehovah God, in the days of my youth was greatly enhanced by associating with people of like precious faith. In Tiffin during those early years a small group of about fifteen of us met regularly, twice each Sunday and one evening during the week. My parents, or some of my brothers or sisters and I, many, many times drove our two-horse carriage or one-horse buggy from the farm the ten-mile round trip summer and winter to attend those meetings.

During the few years before the turn of the century and many years afterward, our three principal ways of witnessing were by handing out Bible tracts in front of church doors on Sunday morning, by full-time preaching (called colporteuring in those days), and by public Bible addresses in hired halls. Accompanied by older members of our congregation, I first began to hand out tracts in front of churches in Tiffin. Occasionally a clergyman would be angered by this bold procedure, and we would say: "We are searching for the wheat only."—Matt. 13:24-30.

Faith strengthening to me were those traveling evangelists of the Watch Tower Society assigned to visit Tiffin, some of whom we invited to our home. I particularly well remember visits by J. F. Rutherford, W. E. Van Amburgh, A. H. Macmillan and H. H. Riemer. Colporteurs, too, visited our home. One in particular was very helpful, assisting me with my schoolwork, telling me Bible stories, and helping make firm my faith.

HECTIC WORLD WAR I YEARS

The winter of 1913-1914 saw me engaged in the colporteur work in Washington, D.C. On New Year's Eve the Washington congregation held a meeting. Songs were sung and speeches given. The long-awaited year 1914 had arrived. Expectation and wonderment were in all our minds as to what the

year would bring forth, as the year was definitely marked by Bible chronology as a turning point in world history. The last normal year was 1913, since which year things on earth would not be the same, according to inspired prophecies of the Bible.

Just as expected from Jesus' prophecy at Matthew chapter 24, war broke out, first on a small scale but soon the whole world was ablaze. The first world war in mankind's history was raging. So it was that in 1914 the "times of the Gentiles" or nations ended and the "time of the end" for this old system of things began!

The year 1917 saw the United States caught in the maelstrom of this war. Then came the military draft and the call to arms. Now a serious problem arose for solution: What course of action should I take toward the call to arms? There were three possibilities: obey the call and bear arms; ignore the call and suffer the consequences; or refuse to bear arms but accept non-combatant work.

At the time of having to make the decision I did not clearly see the Christian principle of strict neutrality as to conflicts between worldly nations as I see it now forty-eight years later. Years before, however, I had resolved in my heart never to take up arms against my fellowman, war or no war. God's law on this point is clear: "Anyone shedding man's blood, by man will his own blood be shed." (Gen. 9:6) And again the positive command: "You must not murder." (Deut. 5:17) No, I could not and would not bear arms in violation of God's laws.

In July 1918 I was off to Camp Jackson, South Carolina. At the camp the big question in my mind was, Will they recognize my refusal to bear arms and instead grant me noncombatant work? Soon I learned the answer. I was put in solitary confine-

ment in a small cell. Occasionally the camp chaplain would come into my cell to try to persuade me to change my mind. When I tried to use my Bible to refute his arguments, he would not let me use it. His pet argument was that the Bible relates many wars and therefore I should take up arms also. True, but God directed those wars of ancient Israel. They were not man's wars, like the present conflict. In proof I asked him to notice that men among the Germans and their allied armies wore inscriptions reading "*Gott mit uns*" (God with us), and soldiers of the opposing armies carried coins bearing the inscription "In God we trust." Is God divided? Is God warring against himself? 'No, clearly this is man's war and not God's; I will not bear arms,' I said.

By October 1918 they saw my sincerity in the stand I was taking and I was given noncombatant work. At October's end I was on the way to France, landing there one day before the signing of the armistice on November 11. The next day at noon I was delighted to hear some Frenchmen shout: "*Finie la guerre*" (The war has ended).

A period of waiting followed. To keep the men occupied while marking time before sailing for home, schools were set up in camp. I was assigned to teach a class of men radio theory and fundamental principles of electricity. This experience I found to be quite helpful in later years in connection with the preaching work.

May 1919 found me on the way to America and home. What a delight it was to be working and associating with the Tiffin congregation once more!

KINGDOM ADVERTISING BY RADIO

A few years later, in 1923, while I was employed by the Alliance, Ohio, high school to teach radio theory to a class of

senior students, I was pleasantly surprised to receive a letter from the Watch Tower Society president's office at Brooklyn, N.Y. Hurriedly I opened it. What could this mean? I wondered. The letter stated in part: "Noting that you are a teacher of radio . . . would you consider devoting all your time in the Lord's service in this behalf?" Clearly to me Jehovah's hand was in this. Could I refuse to accept this opportunity? Never! By mid-October I arrived at Brooklyn Bethel. There the first job given me was washing dishes. Had I not had enough of washing dishes in the army? thought I. Then I remembered the scripture: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3, AV) Yes, this is another test, I concluded.

After a month of dishwashing I finally got started on radio work. The Society already had obtained a site and erected buildings on Staten Island in New York City for the location of a radio broadcasting station. A 500-watt composite radio transmitter was located in the city and purchased for the station. This I quickly installed and all was ready for the first broadcast on Sunday evening, February 24, 1924. WBBR were its call letters. This was the beginning of thirty-three years of continuously broadcasting a noncommercial program, without cessation.

One day J. F. Rutherford, the Watch Tower Society's president, came into my room carrying a map of the United States. Laying the map on a table, he pointed with his finger and said: "I have in mind locating broadcasting stations here and here and here. Would you be willing to engineer the construction of these stations?" "I'd be happy to do so," I replied.

When November 1924 arrived I was on the way to Chicago to work on the con-

struction of another Society-owned broadcasting station. A site was found near Batavia, Illinois, a suburb of Chicago. All construction was done on weekends by volunteer workers from nearby congregations. On some weekends as many as fifty men were at work, carpenters, masons, plumbers, electricians, all working zealously, early and late, like so many beavers. I installed a 5,000-watt transmitter, and by early summer of 1925 the station was on the air with the Kingdom message. WORD were its call letters—very appropriate!

After five years of operating WORD I was sent to other radio stations to install transmitters. These stations were not directly owned by the Society, but were managed by its representatives. At Cleveland, Ohio, for station WHK I installed a 5,000-watt transmitter; and a 1,000-watt transmitter at each of three other stations: WAIU, Columbus, Ohio; KROW, Oakland, California, and CKCX, Toronto, Canada. In Canada, congregations at Saskatoon, Saskatchewan, and Edmonton, Alberta, were operating radio stations to broadcast the good news of God's kingdom. To those places I was sent to assist in whatever way I could; then back to WBBR in 1935 where I remained twenty-two years as radio engineer until the station was discontinued in 1957.

My radio work concluded, the Watch Tower president, N. H. Knorr, called me to Bethel at Brooklyn to work in the Society's printing plant to continue to have some part in publishing the everlasting good news earth-wide. Here may be seen some 800 other dedicated ministers, men and women, young and old, white and black, all working together harmoniously, and zealously advertising throughout the earth the name and purpose of the Grand Creator, Jehovah God. Though my physical sight is failing and I am on leave of ab-

sence from Bethel at present, the most important thing in my life continues to be my service to Jehovah God.

Looking back over the years from my boyhood days to the present, I have never regretted for one moment my decision in my youth to shun the vain baubles of this old world and instead to remember the Grand Creator, Jehovah. Years of peace, contentment and happiness they have been. Never have I been in want of life's necessities, but Jehovah has abundantly supplied all my needs. Of course, all was not a bed of roses. At times there were trials, difficulties, perplexities and problems. But accepting the wise counsel of God's Word at Proverbs 3:5, 6, I found that these all gradually faded away one by one: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

But the end is not yet. "He that has endured to the end is the one that will be saved," said Jesus. (Matt. 24:13) What experience the future holds time will tell. This much is certain, we are living in the last days of this old system of things and soon now it will suffer violent destruction in the "war of the great day of God the Almighty." Immediately following that destruction God's kingdom will rule in righteousness over a cleansed earth with blessings untold for Armageddon survivors and their offspring and, later, for the resurrected millions now sleeping in the memorial tombs.

How glad I am that I came to know all these marvelous truths from my young manhood on and have had some share in dispensing them to others for the past sixty-five years! Surely I have been greatly blessed because I remembered the Grand Creator in the days of my young manhood!

Questions from Readers

● What is the ephod frequently spoken of in connection with the priests of Israel, and in what way was it used in making inquiry of Jehovah, as related at 1 Samuel 23:9-12?

The record at 1 Samuel 23:9-12 reads: "And David got to know that Saul was fabricating mischief against him. Hence he said to Abiathar the priest: 'Do bring the ephod near.' And David went on to say: 'O Jehovah the God of Israel, your servant has definitely heard that Saul is seeking to come to Keilah to lay the city in ruin on my account. Will the landowners of Keilah surrender me into his hand? Will Saul come down just as your servant has heard? O Jehovah the God of Israel, tell your servant, please.' To this Jehovah said: 'He will come down.' And David went on to say: 'Will the landowners of Keilah surrender me and my men into Saul's hand?' In turn Jehovah said: 'They will do the surrendering.'"

The ephod was a special upper garment worn by the high priest, on the front of which was mounted the breastpiece of judgment adorned with twelve precious stones and containing the Urim and Thummim, or sacred lots. (Ex. 28:6-30) From the fact that the answer in each case in the account here quoted repeats the words of the question we gather that Jehovah's indication to the inquirer was in the form of a Yes or a No. Precisely how the lots showed this we do not know. We do note, however, that Jehovah's direction was given only through his duly anointed high priest, and only in matters of national importance.

The ephod mentioned in connection with the Urim and Thummim, however, is not to be confused with the linen ephod worn by all the priests and on occasion by others, such as young Samuel when ministering at the tabernacle and King David when bringing the ark of the covenant from the house of Obed-edom to Mount Zion. (1 Sam. 22:18; 2:18; 2 Sam. 6:14) It is quite likely that the ephod worn by Abiathar, in the case referred to in 1 Samuel 23:9-12, was the ephod, the one that had been worn by Ahimelech his father and the high priest.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah God has lovingly provided a "house of prayer" for all the peoples. It is no expression of interfaith, but is a provision that Jehovah has made for the benefit of persons out of all nations who want to worship him in spirit and in truth. The *Watchtower* magazine has aided tens of thousands to come to God's house of prayer. Throughout April, Jehovah's witnesses will offer a year's subscription for *The Watchtower*, with three Bible study booklets, on a contribution of \$1.

DO YOU READ THE BIBLE REGULARLY?

Have you scheduled Bible reading as a regular part of your daily routine? It might help you to have a Bible easily carried in pocket or purse. The pocket edition of the *New World Translation of the Holy Scriptures* measures only 6½" x 4½" x 1". It is only \$1.50. Send today.

MEMORIAL

"Keep doing this in remembrance of me," said Jesus Christ as he instituted the memorial of his death. This year the date to observe this memorial falls on Friday, April 16, after 6 p.m., Standard Time. After a Bible discourse, the Memorial emblems, the bread and wine, will be passed, separately, after Jehovah's blessing has been asked upon each. All persons who love Jehovah God and appreciate his provision for life through Christ are invited and encouraged to attend. If you do not know where the nearest Kingdom Hall of Jehovah's witnesses is located, write the publishers of this magazine for information.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 9: The Love That Leads to Life. Page 201.

May 16: Fulfilling the New Commandment of Love. Page 207.