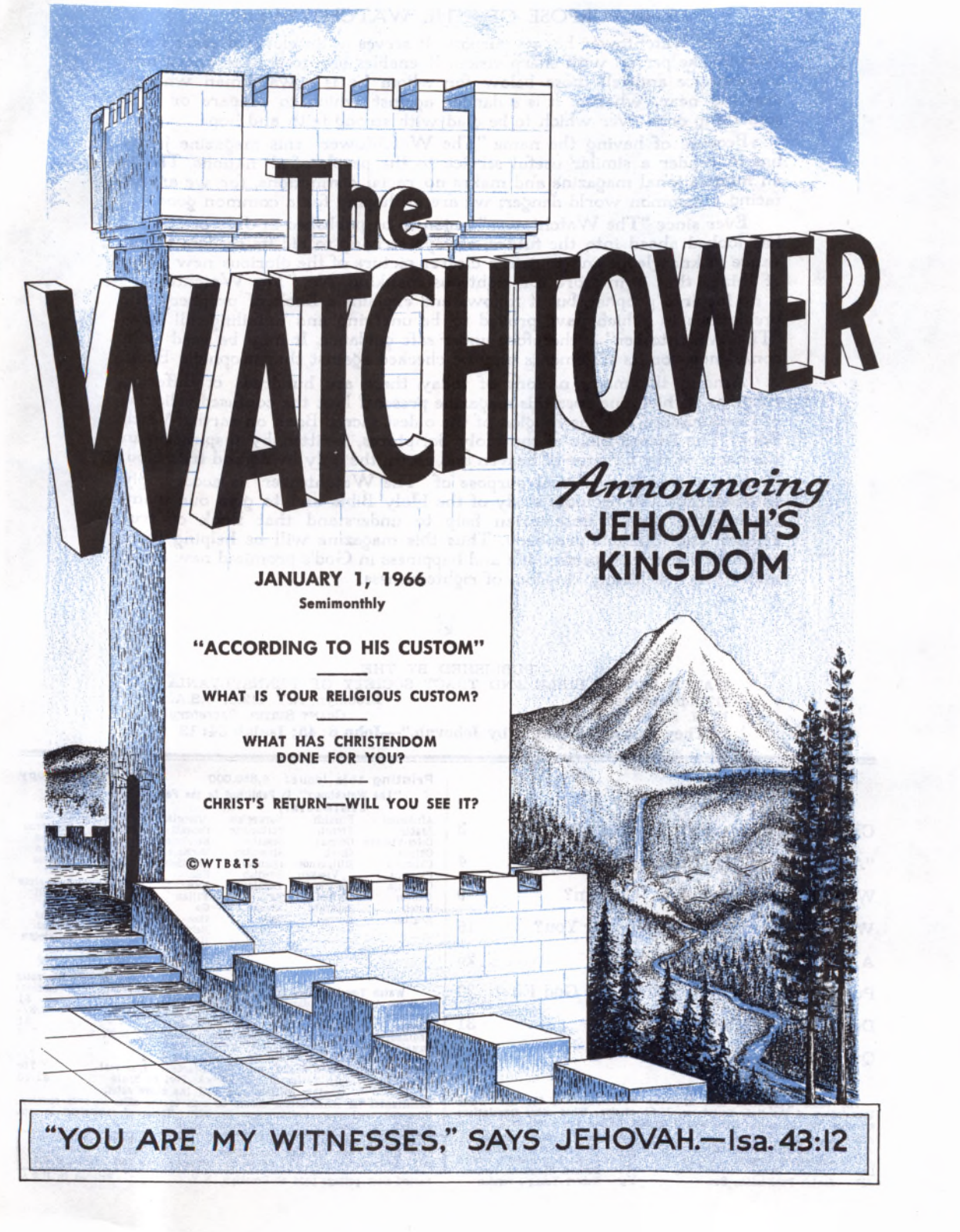




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 1, 1966

Semimonthly

"ACCORDING TO HIS CUSTOM"

—
WHAT IS YOUR RELIGIOUS CUSTOM?

—
**WHAT HAS CHRISTENDOM
DONE FOR YOU?**

—
CHRIST'S RETURN—WILL YOU SEE IT?

©WTB&TS

"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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N. H. KNORR, *President*

Brooklyn, N.Y. 11201, U.S.A.

GRANT SUITER, *Secretary*

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

CONTENTS

Christ's Return—Will You See It?	3
"According to His Custom"	4
What Is Your Religious Custom?	9
What Has Christendom Done for You?	16
A New Priesthood Begins	26
Putting the Worship of the True God First	30
Do You Remember?	31
Questions from Readers	32

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Announcing JEHOVAH'S KINGDOM

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Number 1

"I AM coming again."

These words compose no ordinary farewell message. They were spoken by Christ Jesus the night before he gave up his life on behalf of the world of mankind. (John 14:3) That promise to return has been the basis for hope for persons around the globe during all centuries since. Surely planet Earth and all humanity on it were never in sorer need than now of the peace, health and life that Christ's return in Kingdom power promises.—Matt. 25:31-34; Rev. 21:4.

Millions claim to hold this hope. In 1960, when the Gallup Poll interviewed a cross section of persons of all faiths throughout the United States as to whether they thought Jesus Christ "will ever return to earth," 55 percent of those questioned answered "Yes." Yet, one vital fact is generally ignored by those who express hope in a return by Christ Jesus. What is that?

In the same fourteenth chapter of John, Jesus told his faithful apostles this: "A little longer and *the world will behold me no more*, but you will behold me, because I live and you will live." (John 14:19) The Greek word *kosmos*, translated "world" in this verse, refers to mankind. So, then, Jesus here plainly declared that the world

Christ's Return

Will you see it?

of mankind on earth would not behold him again following his death, but that his apostles would because 'they would live.' Where? In the heavens as spirit sons of God, even as Jesus had explained to them in the previous verses.

His home was to be their home also. That is why the apostle Paul said, "Even if we have known Christ according to the flesh, certainly we now know him so no more."—2 Cor. 5:16.

So it is not a literal, visible, fleshly return by Christ Jesus, but a *spiritual* one that is the hope held out by God's Word, the Bible. Does this rob the promise of Christ's

return of any of its joy or limit its blessings to a select few? Not at all. God himself is eternally invisible to men, yet this does not reduce in the slightest his power to act and accomplish his purpose. (Ex. 33:20) Similarly, his returned Son, though invisible to men, will by means of his kingdom finally cause God's will to be done on earth as in heaven. Endless blessings can be yours if you now put this hope to work in your life. Read this magazine regularly for further understanding of Christ's return and its eternal benefits.

"According to His Custom"

"According to his custom on the sabbath day, he entered into the synagōgue, and he stood up to read."—Luke 4:16.

IN THE fifteenth year of the reign of Tiberius Caesar at Rome God's declaration came to John, the son of Zechariah the priest. He came into the country around the Jordan River, "preaching baptism in symbol of repentance for forgiveness of sins." (Luke 3:3) John the Baptist was telling his hearers what was written in the book of Isaiah (40:3), and he said: "Listen! Someone is crying out in the wilderness, 'Prepare the way of Jehovah, you people, make his roads straight.'" (Luke 3:4) It was because something marvelous was to happen! John was saying: "Repent, for the kingdom of the heavens has drawn near." (Matt. 3:2) What news that was for the Jewish people! They were to prepare for the coming of their king. Hence, symbolically speaking, "every gully must be filled up, and every mountain and hill leveled down, and the curves must become straight ways and the rough places smooth ways; and all flesh will see the saving means of God."—Luke 3:4-6.

¹ Throngs of people came out into the wilderness from "Jerusalem and all Judea and all the country around the Jordan" to see this prophet with "clothing of camel's hair and a leather girdle around his loins." Moreover, his food "was insect locusts and wild honey." But what a message John was speaking! On hearing it many of his hearers took immediate ac-

tion. "People were baptized by him in the Jordan River, openly confessing their sins." (Matt. 3:4-6) The crowds were excited and in real expectation. As they heard John speak and observed his sincerity they wondered about John himself. They thought, "May he perhaps be the Christ?" (Luke 3:15) John gave the answer: "I, for my part, baptize you with water; but the one stronger than I am is coming, the lace of whose sandals I am not fit to untie. He will baptize you people with holy spirit and fire." (Luke 3:16) John referred to Jesus the Son of God, who was shortly to come to him for baptism in water.

² When John the Baptist made this prophecy of the Jews' being baptized with holy spirit and fire, the Messiah or Christ had not yet appeared. But in due time he did appear. "When all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: 'You are my Son, the beloved; I have approved you.'" (Luke 3:21, 22) Jesus was now about thirty years of age. The people who were acquainted with Jesus were of the opinion that he was the son of Joseph. However, Jesus was the Son of God! It was just as the voice out of heaven said. Thirty-one years previously an angel had said to his virgin mother: "Holy spirit will come upon

1. What message did John the Baptist have for the people in the first century of our Common Era?

2. (a) What did many who heard John's preaching do, and who did they think he might be? (b) How did John reply to the question, "May he perhaps be the Christ?"

3. What miraculous event occurred when Jesus was baptized by John?

you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son."—Luke 1:35.

JESUS BRINGS GLORY TO GOD

⁴ When Jesus came up out of the Jordan River, having been fully immersed under its waters by John the Baptist, he was full of holy spirit. The spirit of God led him off into the wilderness, where he stayed for forty days. Then the Devil tried very strenuously to turn Jesus, the Son of God, away from his Father in heaven by means of three temptations. One temptation was that Jesus, being a son of God, should be able to turn a stone into a loaf of bread, and so break his forty-day fast. However, Jesus wisely answered: "Man must not live by bread alone." The Devil then tried something else. He showed him all the kingdoms of the inhabited earth in an instant of time and said to Jesus: "I will give you all this authority and the glory of them, because it has been delivered to

me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours. In reply Jesus said to him: 'It is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."'" The Devil failed the second time in his effort to turn Jesus against his Father. Then, after Jesus came to be upon the battlement of the temple in Jerusalem, the Devil said to Jesus: "If you are a son of God, hurl yourself down from here. . . . Jesus said to him: 'It is said, "You must not put Jehovah your God to the test."'"—Luke 4:1-12.

THE PUBLIC MINISTRY OF JESUS

⁵ After these three temptations by the Devil, Jesus returned victorious to the country of Galilee. There in Galilee he began to teach in the synagogues and was held in honor by all. In course of time Jesus traveled to the city of Nazareth. "He came to Nazareth, where he had been reared; and, according to his custom on

4. Outline the circumstances of the three temptations brought upon Jesus by Satan.

5. To what do all four Gospel writers attest concerning Jesus?



the sabbath day, he entered into the synagogue, and he stood up to read." (Luke 4:16) Not only according to Luke but also according to Matthew, Mark and John it was Jesus' custom to visit synagogues in the various cities in Palestine all his life. As a child with his parents and as a carpenter in Nazareth and after his baptism in the Jordan River, he was never lax in assembling with the Jews on the sabbath in the synagogue or at the temple in Jerusalem. Here was the place for him to come to worship Jehovah and hear what was written in God's Word of truth.

⁶ On a particular sabbath day, about which Luke tells us, Jesus was in the synagogue at Nazareth. The attendant handed him the scroll of Isaiah, and Jesus opened the scroll to what our Bible lists as chapter sixty-one and then read: "'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.' With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. Then he started to say to them: 'Today this scripture that you just heard is fulfilled.'" (Luke 4:18-21) When Jesus said this, how the eyes of those within his hearing must have opened in amazement! All hearing these words of the prophet Isaiah believed that sometime these truths would be fulfilled. But surely not in this man! Why, this Jesus lived in Nazareth till thirty years of age and most of those in the synagogue were acquainted with him. Now

they heard him say: "Today this scripture . . . is fulfilled." That must have made them think. Here was a man who would bear watching.

⁷ Still, "they all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth, and they were saying: 'This is a son of Joseph, is it not?'" (Luke 4:22) The Jews of Nazareth here in the synagogue should have known that Jesus was an unusual man because, not far away, about seven miles north, in Cana of Galilee, he had performed his first miracle. Jesus had been invited to a marriage feast. The wine provided for the occasion ran out, and Jesus said to the men: "Fill the water jars with water." And they filled six water jars to the brim. "And he said to them: 'Draw some out now and take it to the director of the feast.' . . . When, now, the director of the feast tasted the water that had been turned into wine but did not know what its source was . . . the director of the feast called the bridegroom and said to him: 'Every other man puts out the fine wine first, and when people are intoxicated, the inferior. You have reserved the fine wine until now.' Jesus performed this in Cana of Galilee as the beginning of his signs, and he made his glory manifest; and his disciples put their faith in him."—John 2:7-11.

⁸ Those in the synagogue of Nazareth must have known, too, that when Jesus went to Jerusalem to celebrate the preceding Passover he drove the traders from the temple. "He drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money-changers and overturned their tables. And he said to those selling the doves: 'Take these things away from here! Stop making the house of my Father a house of mer-

6, 7. (a) How does Luke describe one sabbath-day visit of Jesus to the synagogue in Nazareth? (b) What was the reaction of those in attendance at the synagogue on that particular sabbath? (c) Why should they have known that Jesus was an unusual man?

8. What other things must those in the synagogue that day have known about Jesus?

chandise!" (John 2:15-17) They must have heard that exciting news about the money changers because the "Galileans . . . had seen all the things he did in Jerusalem at the festival." (John 4:45) Then, too, they must have heard that Jesus was talking about the kingdom of the heavens as drawing near. (Matt. 4:17; Mark 1:14, 15) And very likely they heard of the second miracle that Jesus performed at Cana, the healing of a boy in Capernaum when a certain attendant of the king had spoken to Jesus in Cana. At the very hour that Jesus said, "Your son lives," to the father in Cana the boy in Capernaum became well again. Because of this miracle the attendant "and his whole household believed." (John 4:46-54) News of this kind would spread fast, also to Nazareth.

⁹ Very likely on this sabbath day in the synagogue in Nazareth all these happenings were being mulled over in their minds while Jesus was speaking, and then they heard Jesus say: "No doubt you will apply this illustration to me, 'Physician, cure yourself; the things we heard as having happened in Capernaum do also here in your home territory.'" (Luke 4:23) But Jesus told them: "Truly I tell you that no prophet is accepted in his home territory." (Luke 4:24) After Jesus referred to the things that happened in the days of Elijah and Elisha, "those hearing these things in the synagogue became filled with anger; and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. But he went through the midst of them and continued on his way." (Luke 4:28-30) Even though the Jews of Nazareth tried to kill Jesus this time, he did return to Nazareth; and about a year later, according to his cus-

tom, on the sabbath he went to the synagogue. Matthew writes: "After coming into his home territory he began to teach them in their synagogue, so that they were astounded and said: 'Where did this man get this wisdom and these powerful works?' . . . But Jesus said to them: 'A prophet is not unhonored except in his home territory and in his own house.' And he did not do many powerful works there on account of their lack of faith." (Matt. 13:54-58) Please note this, that, in spite of the previous attempt to kill him, Jesus went back to the synagogue at Nazareth, "according to his custom," thus practicing what he preached, 'Love your enemies.'—Matt. 5:44.

¹⁰ The weekly assembly place for the worshipers of God in Jesus' day was the synagogue and that was where you would find Jesus on the sabbath, teaching. When he was in Jerusalem he would go to the temple and teach. Jesus spoke to great crowds, and his disciples were with him to learn. He was not hesitant in telling the truth to the Jewish religious leaders of his day either, and he proved them to be hypocrites.

¹¹ Of course, Jesus preached in many places besides the synagogues. He taught multitudes on the hillsides near the Sea of Galilee, and along its seashore. He did considerable talking to his disciples on the Mount of Olives, in private homes and at the temple. But on the sabbath day you would find Jesus teaching in the "house of our God." (Neh. 10:39) In proof of this, when Jesus was brought before the chief priest shortly before being put on the torture stake, he unhesitatingly said to the chief priest who questioned him about his disciples and about his teaching: "I have spoken to the world

9, 10. Describe the event that next took place in that synagogue, but what effect did this have on Jesus' attendance at the synagogue?

11. Where else besides the synagogue did Jesus preach, and how did he answer the chief priest who questioned him about his teaching?

publicly. I always taught in a synagogue and in the temple, where all the Jews come together; and I spoke nothing in secret. Why do you question me? Question those who have heard what I spoke to them. See! These know what I said.”—John 18:19-21.

¹² Those people knew, and Jehovah’s witnesses today know, that the custom of Jesus during his three and a half years of ministering was to attend the meetings of God’s people regularly and to teach them God’s Word there. That is why Jehovah’s witnesses today meet regularly in their Kingdom Halls and preach and teach God’s Word, the Holy Bible, and make this their custom. They, too, “have spoken to the world publicly,” and the religious leaders of the day know it. More than 1,034,268 of Jehovah’s witnesses go from house to house customarily every month declaring the good news of God’s kingdom. You will find them going from house to house, studying the Bible in private homes with interested persons and in their Kingdom Halls. From the time a person dedicates his life to do Jehovah’s will and is baptized as Jesus was he must prove himself to be a minister of God as the early Christians did. In the book *Outline of History** it says: “What is clearly apparent is that the teaching of Jesus of Nazareth was a *prophetic teaching* of the new type that began with the Hebrew prophets. It was not priestly, it had no consecrated temple and no altar. It had no rites and ceremonies. Its sacrifice was ‘a broken and a contrite heart.’ Its only organization was an organization of preachers, and its chief function was the sermon.”

* By H. G. Wells, Third Edition, Revised and Rearranged by the Author, pages 522, 523, September 1921.

12. (a) How do Jehovah’s witnesses today carry on with their preaching work? (b) How was the organization of early Christianity described by one historian?

A GOOD CUSTOM FOR US

¹³ From the very time that Jesus began his ministry in the fall of 29 C.E. after his baptism, he never neglected his ministry, and he preached sermons in the house of God and in other public places. He set an excellent example for Christians today in that “we should not neglect the house of our God.” (Neh. 10:39) We, too, need



to learn and to teach. It is in the house of God that we learn the truth from God’s written Word, and this equips us to give better sermons as we disciple people of all nations of the world to the true Christian faith.—Matt. 28:19.

¹⁴ Throughout the worldwide organization of Jehovah’s witnesses schools are organized, one in every congregation. This school is called Theocratic Ministry School. In it every one of Jehovah’s witnesses may be enrolled, as well as other people who wish to be. In this ministry school you can learn how to express yourself so as to teach. Each one takes his turn on the platform, men and women, and a brief sermon based on some Scripture text is spoken in the Kingdom Hall. Sometimes two or three people will have a Bible discussion on the platform as though it were in someone’s home. Bible sermons, public or private, are based on God’s Word. Using this manner of teaching, one can make disciples of people of all the nations. This is the way Jesus got his followers. Today Jehovah’s witness-



13. What good example did Jesus set in his ministry that is beneficial today?

14. How do Jehovah’s witnesses today make practical use of the time they spend together in congregation meetings?

es use the same method to turn the hearts of men to their Creator, Jehovah God.

¹⁵ Jehovah's witnesses know that faith comes from hearing. If someone is going to hear, there needs to be a preacher. By making it their custom to assemble in the house of God, Jehovah's witnesses learn how to teach and preach. From their Kingdom Halls they are sent forth to teach and preach, just as the apostle Paul said they would be. "How . . . will they preach unless they have been sent forth?" (Rom. 10:10-15) Paul here is emphasizing what Jesus said a few days before he ascended into the heavens: "Go therefore and make disciples of people of all the nations, baptizing them."—Matt. 28:19.

¹⁶ Being a Christian minister of God today does not mean one has to stand in a pulpit and preach to an audience in some church building. It means every individual Christian's letting light shine by speaking the truth of God's Word at every oppor-

tunity. His light shines, not only in the customary meeting place, "the house of our God," but when he delivers a Bible sermon to an individual or a small group of people anywhere in the whole world. Do you "let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens"?—Matt. 5:16.

¹⁷ All people of all nations are invited to associate with Jehovah's witnesses at their Kingdom Halls and to take part in their five Bible study meetings, including enrollment in the Theocratic Ministry School. These instructive Bible sessions are held each week for upbuilding the mind and taking in accurate knowledge of the Word of God. Remember, Jesus never neglected "the house of our God." It was "according to his custom" to be there to learn and to teach. We do well to make it our custom too. "We must not neglect the house of our God" either. We need to know the truth. Let us go where we can find it.

15, 16. After learning how to preach and teach, what do Jehovah's witnesses do?

17. What invitation do Jehovah's witnesses extend to people of all nations?

What is YOUR RELIGIOUS CUSTOM?

ALL religions have their "holy days" and special functions in their religious temples. On these special days usually their places of worship are filled. During the time of Christendom's Christmas festival they put on colorful pageants about Joseph and Mary, the babe Jesus and the shepherds coming to see him. Joyful music is arranged and nearly the entire congregation will attend this service. Even

strangers not belonging to the religious group flock in to hear the special music and see the show. Easter Sunday is another one of Christendom's "holy days," and it brings the people out for its big spring fashion show of new hats and other finery. Of course, some, who go to the church of their denomination, think seriously of the death and resurrection of Christ Jesus. But why do so many people of Christendom need big attractions like these two "holy days" to get them to their

1, 2. What two days each year result in large church attendances, and what provocative questions arise?

places of worship, just two times out of fifty-two weeks? What real meaning do these two celebrations have for the people who are twice-a-year Christians? Do they really believe that Jesus Christ died to save them? Save them for what? Do you think that after the whole affair is over they feel they are better Christians, or do they feel like hypocrites? What is your own religious custom?

² It is common knowledge that most of the churches of Christendom are crowded out during the Christmas and Easter holidays. But do you, if a churchgoer, ever ask yourself: "Why did I go? Was it my community interest? Was it social interest? Could it be a good business policy?" Maybe you think you will meet some of your political friends there. Did you go because you had nothing more important to do? Stop! Think! Do you really go to your religious meeting place to learn the truth about God and your salvation?

³ The real reason for going into the house of God should be to gain knowledge of your Creator, Jehovah, and to learn more about his Son, Christ Jesus, who made provision for all of us to gain everlasting life. You should want to learn about the salvation that God brings to all mankind through his Son by the establishment of God's kingdom, for which Christians have been taught to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10, AV) Your regularly going to the house of God should improve your thinking ability, and you should come to appreciate that life is a gift from God and you should want to know why mankind is here on the earth. Learning the truth in the house of God should make you want to tell other people what you have learned regarding Jehovah's provisions for mankind. If your place

of worship does not move you to action and make you want to tell others what you learned there, then you had better find the right place to learn the truth and the proper way to worship God.

⁴ When persons heard Jesus speak they were astounded with his way of teaching, and followed him. They learned more truth as each day passed by and they put into practice the things that Jesus taught them. Does your religion do that for you? It was Jesus' custom to go to the synagogue every sabbath because he knew he would hear the Word of God read from some portion of the Hebrew Scriptures. He knew there would be discussion and an explanation of it too. One sabbath day in Nazareth Jesus was invited to read the Scriptures, and he applied them to himself. He knew he was anointed to declare good news to the poor. This meant for him a lot of traveling from place to place and talking to many people. He told the oppressed Jews that there would be a release of the captives and that freedom would be theirs in due time. How would the promised recovering of sight for the blind come about? Jesus actually made people see with their eyes, but seeing the truth and having an understanding of the Word of God in their heart and mind was far more important. (Luke 4:16-20) His hearers could have all this if they accepted "the kingdom of the heavens," which was at hand. What preaching and teaching this required! It was a big assignment, but he could fulfill it with Jehovah's blessing. He was the chief minister to all mankind, announcing God's kingdom come. Would the people accept him as God's minister? Jesus said: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) Jesus surely

3. What should be one's real reason for going to the house of God, and what effect should it have on a person?

4. (a) Why did Jesus have the custom of regularly going to the synagogue? (b) What message did he have for the people?

would ransom many in God's due time, and, through His kingdom, we will see God's will done on earth as in heaven. Does your religion help you to 'exercise faith in him' so as to gain everlasting life? (John 3:16) Do you then tell other people what you learn and do you minister to others?

⁵ While Jesus came to be a minister himself, he also prepared his disciples to be ministers. He saw to it that his disciples were properly trained in the study of the Word of God and then that they preached that Word regularly. The Christians of our century must do likewise. They must be ministers preaching and teaching the good news of God's kingdom to everyone. —Matt. 24:14.

⁶ When Jesus had selected his twelve disciples they traveled with him continually, learning and preaching as they went. It was their custom, too, to go to the synagogue and temple and listen to Jesus' teaching. They were anxious to hear what he had to say. They asked many questions because they desired to learn the things Jesus knew. In public places it was possible for them to engage in interesting discussions. On an occasion they were sent out by twos to preach in Israel. This improved their thinking ability. They had different dispositions and came from various walks of life, and this, too, would add interest to their conversation. For example, Simon and Andrew were fishermen. Jesus had said to them: "Come after me, and I shall cause you to become fishers of men." They at once abandoned their nets and followed him. He also called John and James at the same time.

5. Besides ministering himself, what else did Jesus do?

6. (a) How did Jesus' disciples apply the things they learned? (b) How were they viewed by the religious leaders and rulers?

The five of them went into Capernaum, and "no sooner was it the sabbath than he entered into the synagogue and began to teach. And they became astounded at his way of teaching." (Mark 1:16-22) It was not the powerful and noble men who followed Jesus, but, rather, men whom this world might view as ordinary. However, their being with Jesus and learning from him had a lasting effect on them. We know this because, when the apostles were arrested and appeared before the religious leaders and rulers, they "beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary . . . And they began to recognize about them that they used to be with Jesus." (Acts 4:13) The disciples profited by listening to Jesus' teaching in the synagogue. It matured them and made them more able ministers.

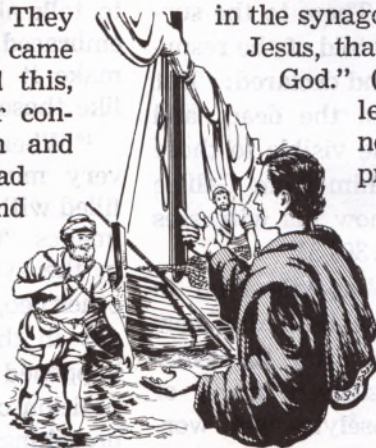
THE APOSTLE PAUL'S CUSTOM

⁷ The early Christians, like Jesus, knew the value of assembly and used the synagogue in which to preach. After Saul's conversion from Judaism to Christianity "he got to be for some days with the disciples in Damascus, and immediately in the synagogues he began to preach Jesus, that this One is the Son of God." (Acts 9:15-20) After he learned the truth it did not take him long to express his belief. Saul, later called Paul, knew that the best place to begin his preaching work was where people were.

⁸ The disciples of

7. What interesting point is made about Saul at Acts 9:15-20?

8. What interesting message did Paul have for the people in Antioch, and where did he preach that message?



"Come after me, and I shall cause you to become fishers of men."

Christ did a lot of traveling. They had to in order to reach all nations. By their going from city to city, from province to province, the good news of God's kingdom got preached and the Christian congregations grew. When Paul and other Jewish Christians came into a city they always went to the synagogue and preached on the sabbath. They followed the custom of Jesus. Here is a sample of what would happen: "They . . . went on from Perga and came to Antioch in Pisidia and, going into the synagogue on the sabbath day, they took a seat. After the public reading of the Law and of the Prophets the presiding officers of the synagogue sent out to them, saying: 'Brothers, if there is any word of encouragement for the people that you have, tell it.' So Paul rose, and motioning with his hand, he said: 'You Israelites and you others that fear God, hear.'" (Acts 13:14-16) Paul was anxious to stand up and declare his faith, and he gave a masterful discourse, as recorded in the thirteenth chapter of Acts. He set out the history of the Jewish people from the time that they were alien residents in Egypt down to the period of the judges and kings. Quickly covering centuries of time, he went on to quote John the Baptist, the prophet announcing Jesus' coming. Then, to the surprise of all the people, he told of the resurrection of Jesus Christ and declared: "But God raised him up from the dead; and for many days he became visible to those who had gone up with him from Galilee to Jerusalem, who are now his witnesses to the people."—Acts 13:30, 31.

⁹ This sermon by the apostle Paul in the synagogue on the sabbath day certainly caused a stir. "So after the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped God followed Paul and Barnabas,

who in speaking to them began urging them to continue in the undeserved kindness of God. The next sabbath nearly all the city gathered together to hear the word of Jehovah. When the Jews got sight of the crowds, they were filled with jealousy and began blasphemously contradicting the things being spoken by Paul." (Acts 13:43-45) It took boldness for Paul and Barnabas, being in the synagogue, to speak out and say to the people: "In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.' When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers." (Acts 13:47, 48) Right there in the house of God these early believers learned the truth. The reason why they did was that Paul and Barnabas were prepared to give a sermon on God's Word. They went to the synagogue to tell their faith to others the same as they did when going from house to house or when they were in some other public place. It was urgent upon them to preach the good news any time, any place. It was their custom to talk about the true religion they now embraced. Does your faith in Christ Jesus make it your custom to preach and talk like those early Christians did? It should!

¹⁰ When Paul went to Athens he was very much irritated at seeing the city filled with idols and the people worshiping images. "Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market place with those who happened to be on hand." Paul was in position on this visit *to spend all his time* preaching "every day in the market place

9. What was the effect of his message on the people?

10. (a) Where could Paul be found while in Athens?
(b) Where did his preaching lead him?

with those who happened to be on hand." He must have given many sermons "every day" to groups of persons and individuals, because "certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and some would say: 'What is it this chatterer would like to tell?' Others: 'He seems to be a publisher of foreign deities.' This was because he was declaring the good news of Jesus and the resurrection." (Acts 17:17, 18) This gave the apostle Paul a wonderful opportunity to talk with these learned men of Athens. "So they laid hold of him and led him to the Areopagus, saying: 'Can we get to know what this new teaching is which is spoken by you?'" (Acts 17:19) Paul used this occasion to give a marvelous witness, trusting in Jesus' words: "For it is not you who will be speaking: it will be the Spirit of your Father speaking in you."—Matt. 10:20, *NEB*.

¹¹ The Christian life of Paul was a very active and interesting one. Finally, Paul departed from Athens and came to Corinth. There he met up with certain Jews, Aquila, who had come from Italy, and Priscilla. Aquila was engaged in the same trade that Paul labored at when he needed funds to keep him in the ministry. Paul stayed at their home and they worked together as tentmakers. "However, he would give a talk in the synagogue every sabbath and would persuade Jews and Greeks." (Acts 18:4) That was his religious custom, and he made disciples. What is your religious custom? "However, after staying quite some days longer, Paul said good-by to the brothers and proceeded to sail away for Syria . . . So they arrived at Ephesus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews." (Acts 18:18, 19)

11. In Corinth and Ephesus, what facts were made known about Paul's Christian ministry?

Paul never let an opportunity pass by. He was interested in the vindication of Jehovah's name, proving that "it is impossible for God to lie."—Heb. 6:18.

¹² No matter where Paul went he always planned to be with people and, whenever possible, in "the house of our God" so there could be an interchange of faith. Paul needed encouragement like anyone else and he was always glad to give encouragement. Here is how he expressed it to Christians in Rome: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." (Rom. 1:11, 12) Think of what good you can do for your brothers by expressing yourself in the "house of our God." Jehovah's witnesses do this at their weekly meetings in their Kingdom Halls.

DIFFERENT RELIGIOUS CUSTOMS TODAY

¹³ The religious custom of Jesus and his disciples was to use the "house of our God" to tell other persons the truth, to express their own faith, to get an accurate knowledge of the Bible and to declare God's kingdom as man's only hope. Is it the same today in Christendom's churches as it was in the early Christians' meeting places? Do you hear the same Bible message about "the kingdom of the heavens" ring in your ears as it used to ring in the ears of those who lived in the time of Christ? Or do you hear in your church that the United Nations is the "last hope" there is? Do you agree with Pope Paul VI when he spoke to the United Nations, say—

12. How did Paul feel about association with fellow believers?

13. (a) Is the message of "the kingdom of the heavens" heard today in Christendom's churches, or what? (b) How does the message and conduct of Jesus Christ differ from that of the pontiff of the Roman Catholic Church?

ing: "We might call our message a ratification, a solemn moral ratification of this lofty institution. . . . The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also"?* Nineteen hundred years ago Jesus Christ rejected the kingdoms of this world offered him by Satan the Devil, and he said to Governor Pilate just before he was put on the torture stake: "My kingdom is no part of this world." (John 18:36) Today, when the principal religious leader of Christendom says 'we ratify the United Nations,' and he tells the peoples of the earth to turn to the United Nations as the last hope of concord and peace, where is his faith and teaching of God's kingdom? He has none! Do you in an ecumenical spirit want to go along with those who no longer believe the Sacred Bible? Not only have the leaders of Christendom rejected God's kingdom but they have tried to shatter the faith of their numbers in almost all of Christ's teaching.

¹⁴ Nineteen centuries ago Jesus taught that all in their graves would come forth, that there would be a resurrection of the dead at the hearing of his voice. (John 5:28, 29) How did things get changed so that the clergy of Christendom tell us that man goes to eternal hellfire or purgatory or some few go to heaven? This teaching is strange to a Christian, because the Bible tells him that in Sheol, the grave, where man goes at death, "there is no work nor devising nor knowledge nor wisdom." (Eccl. 9:10) Man is asleep in the grave (Sheol), out of existence. "For dust you

are and to dust you will return." (Gen. 3:19) Faithful Job knew this, but he also believed in God's kingdom and the resurrection of the dead. Job said: "O that in Sheol you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me!" (Job 14:13) The Bible teaches that man was created, but science and many of the religious leaders say man has evolved from some lower animal or other form of life. Which one do you believe, man or God? (Gen. 2:7) The Bible says God loved the world so much that he sent his *Son* to save it, but the clergy say that God came, that Christ is God, and to prove it they teach a pagan trinity doctrine. (John 3:16) Jesus Christ quoted from the Hebrew Scriptures, talking about the days of Noah and Sodom and Gomorrah. He believed the written Word of God, but today many of the clergy who claim to be Christ's followers say the Creation story, Noah and the ark, Sodom and Gomorrah, the Israelites crossing the Red Sea and even the virgin birth of Jesus are myths, just stories not to be believed as fact or truth. Regardless of what the leaders of Christendom teach, Jehovah's witnesses agree with the apostle Paul, who said: "Let God be found true, though every man be found a liar." (Rom. 3:4) Why such an amazing change in Christian teaching over the centuries? The Bible answers that too.—Genesis, chapters 1 and 2, 6-8; 19:1-29; Exodus, chapter 14; Luke 1:26-38.

¹⁵ The god of this world, Satan the Devil, has blinded the eyes of the people and has kept them in darkness. (2 Cor. 4:4) Jesus was right when he said concerning the scribes and Pharisees, the religious leaders of his day: "Blind guides is what they are. If, then, a blind man guides a

* New York *Herald Tribune*, Tuesday, October 5, 1965, Papal Visit Commemorative Edition, page B, under headline: "At U.N., 'Message for Mankind.'"

14. Outline other differing views held by Christendom as compared with the Bible's teachings and the beliefs of Jesus Christ.

15. Who is responsible for these differing views, and what practice do Jehovah's witnesses follow?

blind man, both will fall into a pit." (Matt. 15:14) Unfortunately, too many people allow the ministers of the various religious denominations in Christendom to do their thinking for them. It would be far better to study the Bible yourself than to be led astray by false religion. Most people let their clergy do their praying too, and this praying is usually a reading of prayers from some pages of the prayer book. The audience in a religious assembly is not encouraged to express itself. There is no "interchange of encouragement." How different from Jesus' day when a scripture was read and then a general discussion ensued! Jehovah's witnesses still carry on this practice in their *Watchtower* study. The presiding minister states the subject to be discussed, then the scripture around which the comments will center is read. The *Watchtower* magazine is used to guide the general conversation of the whole congregation, but the congregation expresses itself.

MORAL CUSTOMS

¹⁶ About forty or fifty years ago, and before that, there was much more Bible study being done in the private homes of the people than there is today. Many religious organizations used to encourage home Bible reading and study. Today, it seems, the Bible is generally looked upon as a book of fine literature with some good thoughts and expressions in it, something to be read when you have nothing else to do. Many persons say, "How could anyone live by its moral code today? The Bible teaching on fornication and adultery is passé." So they conclude that, if there is nothing wrong in sex relations before marriage, why not a little variety after mar-

riage? Such promiscuity is going on in Christendom around the world. But what does she do about it? Nothing! Have the clergy closed their eyes to what Paul wrote: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom?" (1 Cor. 6:9, 10) One might reason, 'If Pope Paul VI thinks the UN is "the last hope," then why consider the idea any more of inheriting God's kingdom?' And if there is no faith in God's kingdom, then it is easy to ignore the moral code of that kingdom. It seems that all Christendom has ignored it. In fact, the world empire of false religion, Babylon the Great, has nothing to offer the people spiritually or morally. That is why God's written Word says: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind." (Rev. 18:4, 5) Hundreds of thousands of people have got out of Babylon the Great and are turning to the pure, simple worship of God, and they are becoming real Christians. You will find them today associated with Jehovah's witnesses because they feel the need of Bible study and association with persons who believe the whole Word of God. These persons have dedicated their lives to the doing of Jehovah's will, and their religious custom now is to preach the kingdom of God, which is the only hope for mankind. To keep strong in the faith once delivered to the holy ones, Jehovah's witnesses meet regularly in the "house of our God" because they know "that the friendship with the world is en-

16. (a) Because of a changing view of the Bible, how do many feel about its laws and commandments? (b) Yet what does God's Word say about those who violate his commandments? (c) What command does Revelation 18:4, 5 give, and where should those fleeing from Babylon the Great go?

imity with God. Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God.' (Jas. 4:4) The purpose of the Christian congregation is to build up one another in their most holy faith and to train God's people to preach the good news contained in God's Word, not to compromise and be a 'friend of the world.' Be a real Christian. Walk in the

footsteps of Christ Jesus. Do what he did. Be a Christian every day of the year, not just on Christendom's "holy days." Make it your custom to worship in the house of the true God Jehovah and learn what Jesus said: "My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life."—John 10:27, 28.

IN THE two previous articles in our review of the life of Christ Jesus, the Founder of Christianity, and of Paul, a follower and apostle of Christ Jesus, we learned that it was their custom to go to the "house of our God" on every sabbath. There they would worship Jehovah and preach about God's kingdom and how to gain everlasting life. Paul had to make a big change in his life so as to become a Christian, and he was the first to admit it. In writing to the congregation in Galatia he said: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14) Luke records that as this persecutor was approaching Damascus a brilliant light suddenly flashed around him and he fell to the ground, and Jesus spoke to him, saying: "Saul, Saul, why are you persecuting me?" (Acts 9:4) Saul was converted to Christianity, and he never lost his zeal for the ministry and preaching in synagogues. "So according to Paul's

1. After Paul's conversion to Christianity, what became his custom?



who worshiped God and not a few of the principal women did so."—Acts 17:2-4.

² There is a difference between Christianity and Christendom, which was established in the fourth century C.E. So the teaching of true Christianity today can do the same for people as Paul's teaching did to people in his day. It can make true Christians out of Jews, Catholics, Protestants, Hindus, Moslems, Buddhists and others if they hear and believe. Paul made Christians out of Greeks, Romans

2. What can true Christianity do today for people?

and other pagan worshipers. Paul's Christian ministry had an effect on all kinds of people—men, women, young and old, bond and free, Jews and Greeks. Christianity does not narrow itself down to any special group of people, but the invitation is so inclusive that it reaches out to all kinds of men. If accepted and followed through to its full blessing, it will change a person's way of life. The change made will be due to love.

³ As all kinds of people study the Word of God and associate with Christians who have been studying the Word of God and live by its teaching, they will see their own personalities change. Paul saw the change a Christian had to make. He made it! That is why he wrote: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:22-24.

⁴ This new personality had to be real. It was not just a veneer, something you could show off like a new piece of clothing. This new personality had to be developed by showing love, the kind that Jesus spoke about, loving your God with all your heart, mind, soul and strength and loving your neighbor as yourself. (Matt. 22:37-39) Paul pointed out that, even when in the ministry, if you were gifted in languages and could 'speak in the tongues of men and angels but did not have love, you have become like a sounding piece of brass or a clashing cymbal.'—1 Cor. 13:1.

⁵ Paul emphasized that this principle of

love is very essential in a Christian's life, because love must be the governing factor or motive in everything a person does after dedicating his life to do God's will and becoming a Christian. Many philanthropists of Paul's day were very much like wealthy men today who give to the poor. Even great nations, calling themselves Christian, take of their wealth, usually their surplus of food, and give it to the poor people of other nations that are starving. This is a kind and generous thing to do, but of what benefit is it to the giver nation if these things are not given because of love for that poorer nation? It is just as Paul says: "If I give all my belongings to feed others, . . . but do not have love, I am not profited at all." (1 Cor. 13:3) How true! Many men and nations have given out of their plenty for selfish reasons, for political reasons, for personal power, or for influence they gain over others; but if it is not done out of love, what does it profit them? Nothing! For all the good that nations do for other nations they still remain ununited nations. Why? No love! Love is essential for unity.

⁶ So what has Christianity done for you? Have you changed? Have you learned to love people or whole nations? If you have 'not neglected the house of our God' (Neh. 10:39), then you have come to realize by now that Jehovah "God is love." (1 John 4:8) You should have learned that even though the first man, Adam, rebelled against his Maker and brought sin and death to mankind, the love of God never changed. Jehovah's personality would not be upset by someone else's lack of love. Jehovah's high principles governing life anywhere in the universe were not interfered with by man's developing a hatred

3, 4. What is one called on to do if Christianity is to affect his life, and what quality especially is necessary?
5. (a) What motive is often lacking on the part of those who give of their material means to help others?
(b) What motive do such givers often have?

6. To what extent has the love of God for mankind been shown?

or lack of love for God, or by man's dislike for other human creatures. Rather, by going to God's house you would have learned that "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) Is this statement hard for you to believe? Any individual who will attend meetings in a Kingdom Hall of Jehovah's witnesses will certainly learn about God and how he loved the world of mankind so much that he sent his very first creation, the Word, and arranged for this one, "his only-begotten Son," to be born of the virgin Mary so that he could take away the sin of the world. (John 1:1; Rev. 3:14; 19:13) This was showing love! John wrote: "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him."—1 John 4:9.

THE NEED OF FAITH

True Christianity can help you to know that God's love has reached out so far that it can take hold of you. God's Son laid down his life willingly to redeem mankind. That would include you if you exercise faith. (John 3:16) With regard to faith, Jesus said to Martha at the time her brother Lazarus died: "'Your brother will rise.' Martha said to him: 'I know he will rise in the resurrection on the last day.' Jesus said to her: 'I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all. Do you believe this?'"—John 11:23-26.

7. In speaking with Martha, how did Jesus stress the importance of faith?

⁸ Lazarus was raised from the dead, and Jesus accomplished this wonderful miracle by the power of God before a great crowd. Jesus said to Martha at Lazarus' tomb: "Did I not tell you that if you would believe you would see the glory of God?" "Therefore they took the stone away. Now Jesus raised his eyes heavenward and said: 'Father, I thank you that you have heard me. True, I knew that you always hear me; but on account of the crowd standing around I spoke, in order that they might believe that you sent me forth.' And when he had said these things, he cried out with a loud voice: 'Lazarus, come on out!' The man that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them: 'Loose him and let him go.' Therefore many of the Jews that had come to Mary and that beheld what he did put faith in him; but some of them went off to the Pharisees and told them the things Jesus did."—John 11:40-46.

⁹ Jesus had previously said that "the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) Jesus actually proved that this statement would come true by what he accomplished in the resurrection of Lazarus. This one act of the resurrection of Lazarus certainly showed Jesus' love. Jesus did not expect any favor from Lazarus because of this good deed. In performing this miracle he brought glory to his Father in heaven, to show mankind what wonderful things God would accomplish through his kingdom by the restoration of the human family to perfect life here upon the earth, the dead being brought

8, 9. What great power did Jesus exhibit in behalf of Lazarus, and how was this an act of love on Jesus' part?

forth to life and then on to perfection on this earth, which will blossom like a rose. Would you call that love?

¹⁰ Do you believe Jehovah God loves mankind that much? If you have any doubts, very likely the reason is that you do not go to the "house of our God" regularly and read the Word of God, or talk these Scriptural things over with others so that your faith in God's Word can be built up. Maybe you think like some of the clergy in Christendom who say that many of the things told in the Bible are not true and never did happen. Who started these doubts in your mind? Not you yourself because of studying God's Word, but very likely it was the very ones who profess to be the teachers in Christendom. In Jesus' day he said of the religious leaders: "You are from your father the Devil, and you wish to do the desires of your father."—John 8:44.

¹¹ What has Christendom done for you? Put doubts in your mind? Or do you believe God's written Word? Is Christ Jesus a reality to you? Do you believe he died for mankind? Do you believe that God loved you so much that he provided his only-begotten Son and that he has the power to resurrect those who die? If your faith is so strong and your love so great, will you tell others what you believe? A Christian will!

IMPROVING IN LOVE

¹² The only way to improve your love is by putting what love you have to work. It takes time, but it can be done if you appreciate that love is based on principle. Love seems to be the pinnacle or goal in the progress made by a Christian in putting on "the new personality which was

created according to God's will in true righteousness and loyalty."—Eph. 4:24.

¹³ Peter in writing to Christians of his day showed what progress can be expected when one has faith. He said this: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." (2 Pet. 1:5-7) The word love is *a-ga'pe* in the Greek language. According to Webster's *Third New International Dictionary*, *a-ga'pe* is "spontaneous, self-giving love expressed freely without calculation of cost or gain to the giver or merit on the part of the receiver." This is the kind of love that Jehovah showed for the sinful world of mankind. It was a love freely expressed without calculation of cost or gain. The love expressed was not something owed to the receiver of it. Arranging to take away the sin of the world was not something God had to do. It was something that mankind gets, but it is undeserved. Is that the kind of love we show to one another and to God?

¹⁴ Jesus showed that kind of love based on principle. If a Christian walks in Jesus' footsteps he should show some kind of progress in love. Then Christianity is doing something for him. In Jesus' sermon on the mount he made this very astonishing statement: "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? Are not

10. If you have doubts about God's love for mankind, where may the trouble lie?

11. Again, what thought-provoking questions come to mind?

12. How can one improve one's ability to practice Christian love?

13. How does Webster's *Dictionary* define the Greek word *a-ga'pe*, and how did God show such kind of love?

14. What did Jesus say about showing love?

1965 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLDWIDE

20

Country	1964 Av. Pubs.	1965 Av. Pubs.	%Inc. over 1964	Peak Pubs. 1965	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U.S. of America	292,318	302,450	3	327,588	14,680	326,703	5,099	6,735,711	49,729,120	983,908	58,490,925	16,375,056	225,033
Bermuda	93	98	5	110	7	151	1	4,161	17,744	620	24,420	7,684	136
Guam	39	54	38	60	2	26	1	1,956	14,792	182	15,300	4,940	56
Ponape		2	New	6	2	2		274	1,247	8	854	410	10
Salpan	4	3	-25*	2	2	2		137	3,888		1,148	1,370	19
Sudan	42	41	-2*	43	2	1	1	542	8,120	19	1,162	2,226	32
Truk		2	New	2	2			163	990		257	345	10
Alaska	472	508	8	552	29	476	12	11,332	90,482	1,954	95,007	30,633	399
Argentina	9,958	10,648	7	11,238	620	8,302	259	250,290	2,050,813	23,442	1,867,792	867,735	10,446
Australia	15,821	16,156	2	17,137	728	14,664	391	259,531	2,705,818	31,496	2,846,832	841,925	10,645
Austria	7,181	7,505	5	8,106	236	5,111	190	135,303	1,115,979	4,204	1,365,585	472,865	4,768
Bahamas	265	280	6	313	24	258	7	9,027	58,730	1,214	73,271	24,465	340
Belgium	7,568	7,832	4	8,475	227	5,764	126	151,527	1,178,854	10,946	1,442,143	416,132	4,440
Bolivia	539	536	-1*	614	69	699	19	23,296	152,695	1,409	125,965	51,310	713
Brazil	29,623	33,267	12	36,325	1,316	27,041	745	415,525	5,337,980	25,286	3,499,521	1,859,132	24,699
British Guiana	878	866	-1*	920	83	630	25	16,927	187,546	1,566	147,314	64,278	866
British Honduras	339	348	3	371	36	281	12	5,551	79,310	418	81,774	25,597	405
British Isles	48,849	48,982		52,615	2,779	50,948	900	842,449	8,055,522	60,329	9,376,298	2,934,259	34,959
Aden	8	4	-50*	7				116	326	31	417	145	4
Malta	7	18	157	23	4	12	1	411	6,536	21	909	2,994	31
Burma	229	243	6	270	46	432	8	27,195	98,643	907	88,899	37,886	417
Cameroon	6,977	7,209	3	7,703	537	6,863	179	62,723	1,982,196	1,355	159,376	749,949	8,168
Tchad	12	13	8	16	1	25	1	39	2,353	5	403	1,038	17
Canada	38,790	39,293	1	41,887	1,669	42,941	919	503,506	6,435,613	57,414	5,991,428	1,977,955	23,616
Central Afr. Rep.	636	691	9	748	34	1,020	26	4,129	155,208	204	10,929	59,746	845
Ceylon	240	237	-1*	255	48	230	9	8,463	91,102	2,063	85,228	30,900	367
Chile	3,110	3,370	8	3,758	212	2,374	89	116,977	645,768	4,583	600,777	259,291	3,917
Colombia	3,242	3,504	8	3,665	349	4,185	100	90,978	891,251	3,293	556,592	345,937	4,376
Congo (Brazzaville)	851	951	12	1,041	50	838	18	9,138	215,493	249	14,395	81,050	896
Gabon	58	73	26	104	6	78	2	3,494	21,373	150	9,705	8,042	98
Congo (Leopoldville)	2,834	3,737	32	4,243	137	4,207	40	45,662	857,441	1,759	136,042	310,227	4,169
Costa Rica	2,656	2,644		2,781	100	1,488	81	16,092	406,365	520	154,759	134,804	2,160
Cuba	16,589	17,573	6	18,078	1,596	23,911	555	1,580	3,865,030			1,949,396	25,993
Cyprus	486	399	-18*	424	18	188	13	4,677	66,012	288	29,026	25,398	501
Denmark	10,369	10,264	-1*	10,920	342	11,563	220	66,696	1,356,967	4,355	1,445,739	527,394	5,024
Faroe Islands	27	27		31	6	76	2	634	8,343	69	11,355	3,225	24
Greenland	22	20	-9*	24	5	46	2	1,727	4,829	30	3,770	2,342	22
Dominican Republic	1,309	1,605	23	1,750	159	1,382	35	61,355	408,798	2,868	272,640	179,429	2,685
Ecuador	1,184	1,301	10	1,401	153	1,647	35	30,618	376,235	1,766	245,983	132,984	1,743
Eire	236	238	1	253	96	399	5	6,711	161,115	299	57,105	33,710	223
El Salvador	818	892	9	961	85	1,286	20	20,507	233,250	1,177	195,139	84,034	1,228
Fiji	241	243	1	255	24	190	9	12,320	60,867	498	45,770	20,924	312
American Samoa	28	28		31	6	23	1	2,752	12,622	329	10,733	4,482	50
Cook Islands	7	7		9	2	8		774	3,736	18	1,226	1,343	12
Gilbert & Ellice Isls.	5	6	20	9		15		25	569	1	123	240	5
New Caledonia	65	82	26	89	5	84	1	6,598	16,321	75	231	7,320	112
New Hebrides	7	12	71	14	1	22		504	2,580	25	1,311	795	16
Niue	23	25	9	27		6		217	1,709	2	1,244	825	17
Tahiti	70	87	24	94	11	77	1	9,189	29,564	562	27,945	10,269	145
Tonga	6	4	-33*	9		1		101	544	4		110	1
Western Samoa	62	59	-5*	72	6	13	1	1,257	17,403	46	7,310	5,722	77
Finland	9,054	9,100	1	9,868	386	9,439	330	117,580	1,279,782	14,458	1,649,464	492,770	5,061
France	20,103	21,281	6	22,933	632	13,164	380	585,641	3,244,556	40,118	3,524,065	1,316,493	14,756
Algeria	69	51	-26*	59	9	42	2	7,338	21,743	595	22,767	7,010	66
Mali	4	5	25	7	4	4		1,206	6,498	13	1,967	1,786	17

THE WATCHTOWER

BROOKLYN, N. Y.

Senegal	55	66	20	78	8	60	1	4,065	21,275	570	20,646	8,870	117
Tunisia	40	31	-23*	37	2	13	1	292	4,399	30	1,606	2,257	30
Germany, West	76,074	76,393		78,739	2,144	65,396	972	1,061,415	10,507,951	28,099	11,350,633	4,084,406	38,557
West Berlin	5,340	5,358		5,499	113	3,438	40	86,377	715,639	1,394	754,828	289,218	2,612
Ghana	8,574	8,753	2	9,422	419	7,459	268	130,292	1,816,586	4,600	525,317	615,283	7,484
Ivory Coast	116	141	22	155	16	130	4	5,681	48,435	594	39,495	17,998	262
Togoland	424	506	19	547	63	430	14	10,405	177,024	493	26,688	58,384	695
Greece	10,022	10,475	5	11,334	267	3,437	363	77,165	1,369,671	5,014	1,038,471	781,758	4,684
Guadeloupe	458	537	17	585	30	298	12	15,537	105,800	782	111,206	43,332	490
French Guiana	23	32	39	40	3	37	1	2,546	8,780	266	13,399	3,170	53
Martinique	157	185	18	204	13	112	3	7,807	40,451	729	45,462	15,046	258
Guatemala	1,223	1,274	4	1,366	112	1,739	35	27,259	305,782	1,368	223,331	100,981	1,529
Haiti	1,027	1,080	5	1,256	119	987	30	9,760	297,714	254	75,959	111,120	1,890
Hawaii	1,979	2,074	5	2,218	208	2,132	42	62,040	532,348	8,791	556,525	186,290	2,465
Marshall Islands	3	8	167	9	2	2		343	2,142	2	407	1,119	27
Honduras	678	729	8	804	61	763	13	18,308	179,423	1,228	128,135	64,607	902
Hong Kong	231	234	1	245	31	311	7	8,077	72,478	1,689	74,371	26,863	398
Macao		5	New	7	2	4		252	3,560	163	1,585	1,332	23
Iceland	74	80	8	89	13	59	2	4,210	27,476	479	30,097	9,609	104
India	1,929	1,982	3	2,044	203	1,185	67	77,901	493,508	8,971	259,919	164,032	1,974
Indonesia	934	1,134	21	1,277	228	1,287	47	314,968	459,718	1,347	34,126	153,735	1,847
Israel	80	89	11	98	9	31	2	14,755	19,946	234	11,209	6,937	80
Italy	8,109	9,039	11	9,585	347	5,467	266	349,641	1,431,933	17,953	1,693,213	614,991	7,187
Libya	49	44	-10*	48	1	3	1	156	3,116	2	313	1,495	27
Jamaica	4,605	4,855	5	5,355	187	4,172	153	48,606	699,959	3,024	518,567	249,366	3,882
Cayman Islands	14	13	-7*	14	1	12	1	220	2,011	20	1,079	1,111	8
Turks & Caicos Isls.	3	1	-67*	2	1			21	1,164	3	505	438	7
Japan	3,139	3,639	16	3,844	491	5,175	136	211,590	1,115,212	32,193	1,575,597	441,281	5,319
Okinawa Gunto	201	217	8	234	37	199	7	12,373	77,869	1,444	115,715	26,459	315
Sakishima Gunto	7	9	29	12	4	12		1,150	7,082	210	11,768	2,651	33
Jordan	73	74	1	83	12	119	3	140	22,001		245	8,325	86
Kenya	153	209	37	234	20	249	3	9,171	59,284	612	37,326	21,854	346
Burundi	6	3	-50*	4	1	22		103	2,188	9	34	785	17
Seychelles	2	3	50	5				35	431		224	245	2
Tanzania	821	829	1	845	92	1,240	26	13,913	237,235	377	26,819	75,561	1,047
Uganda	29	37	28	42	8	106	1	5,974	18,896	244	10,705	7,748	108
Korea	5,164	5,494	6	5,937	512	5,936	181	60,825	1,256,383	6,437	627,633	430,251	6,732
Lebanon	814	855	5	917	43	1,340	20	46,959	169,932	15	192	65,657	885
Iran	16	13	-19*	15	2	4	1	519	1,658	29	1,895	913	18
Iraq	1	1		1				54	292		56	44	5
Kuwait	8	6	-25*	9	1	7	1	25	747		9	338	5
Saudi Arabia		1	New	2					14			7	
Syria	118	112	-5*	117	3	12	4	647	15,547	4		6,078	75
Leewards (Antigua)	107	110	3	126	16	199	3	5,192	32,252	550	20,288	11,402	132
Anguilla	9	9		9	3	20	1	469	4,066	38	1,662	1,559	17
Dominica	118	138	17	149	18	147	6	2,834	39,087	149	13,126	13,272	162
Montserrat	15	14	-7*	18	3	15	2	301	4,725	14	2,689	1,685	26
Nevis	32	32		39	5	40	2	320	9,951	16	3,085	3,379	46
Saba		1	New	1					95		20	35	1
St. Eustatius	1	1		1				3	54		21	54	2
St. Kitts	73	82	12	91	9	118	3	1,654	23,255	164	14,346	8,601	134
St. Martin	41	41		48	5	41	2	575	11,910	90	7,516	5,043	68
Liberia	241	328	36	350	40	430	8	22,418	113,901	861	38,542	37,959	524
Luxembourg	359	367	2	386	13	268	10	7,046	52,246	354	77,814	23,538	290
Malagasy Republic	117	158	35	181	26	133	3	16,997	54,917	2,265	64,731	20,022	251
Malawi	13,386	13,223	-1*	15,036	789	12,205	390	64,992	3,105,672	2,018	86,261	1,045,779	9,257
Mozambique	830	899	8	1,181	48	854	16	5,733	224,012	189	6,973	74,288	761
Malaysia	232	308	5	375	43	204	11	72,788	97,687	1,435	64,343	33,213	520
Mauritius	89	113	27	123	20	217	4	6,164	42,021	299	29,900	15,114	208
Réunion	131	183	44	206	15	156	4	5,119	44,090	300	23,254	15,182	202

Country	1964 Av. Pubs.	1965 Av. Pubs.	%Inc. over 1964	Peak Pubs. 1965	Av. Plo. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Rodrigues	3	4	33	4	2			112	2,958	4	693	1,104	21
Mexico	27,796	29,332	6	33,478	1,804	18,204	1,075	359,997	4,986,492	22,214	2,850,856	1,501,732	24,223
Morocco	138	114	-17*	131	16	144	6	6,980	35,704	784	37,857	12,798	125
Gibraltar	19	27	42	35		41	1	332	3,864	14	2,522	2,301	45
Netherlands	13,426	13,579	1	14,350	433	11,549	216	72,040	1,755,873	4,984	1,521,271	618,911	6,409
Neth. Ant. (Curaçao)	201	211	5	222	12	135	4	4,983	35,468	1,012	41,348	15,811	179
Aruba	130	137		152	5	111	3	2,767	21,661	562	19,527	7,316	93
Bonaire	21	20	-5*	22	1	29	1	348	4,302	38	2,844	2,063	19
Newfoundland	605	609	1	670	40	591	36	8,576	112,964	1,420	127,906	35,114	380
New Zealand	4,241	4,335	2	4,854	175	4,433	116	50,601	649,136	6,092	760,392	206,025	2,482
Nicaragua	573	626	9	692	58	531	18	14,894	154,075	755	129,912	55,205	818
Nigeria	35,039	37,392	7	42,407	2,309	37,249	747	272,366	8,914,659	8,453	759,023	2,452,384	34,667
Dahomey	869	951	9	1,093	84	1,610	26	9,702	249,703	310	22,725	69,369	791
Fernando Poo	69	79	14	123	3	25	3	431	22,545	12	1,363	9,279	122
Niger		2	New	5		1		51	288	9	33	157	4
Rio Muni		7	New	20		12		33	1,435	9	34	419	18
Norway	3,790	3,886	3	4,168	146	2,088	130	67,250	537,339	3,328	734,926	218,056	2,017
Pakistan	147	148	1	169	19	91	4	4,490	43,831	1,451	33,964	16,102	187
Afghanistan	7	5	-29*	5	1	11	1	67	989	8	810	343	3
Panama	1,331	1,326		1,429	115	1,451	44	25,089	297,060	1,439	231,213	107,857	1,585
Papua	384	385		416	20	239	9	4,788	72,691	87	19,846	22,813	334
Manus Island	7	7		10	12	1	1	87	909		240	480	9
New Britain	60	59	-2*	67	3	50	1	1,008	12,853	34	7,044	5,020	78
New Guinea	242	247	2	286	26	340	4	2,543	69,850	56	14,353	32,119	364
Solomon Islands	318	403	27	429	25	805	6	1,725	107,139			50,354	575
Paraguay	468	502	7	541	51	408	20	6,114	120,456	663	94,430	38,085	453
Peru	1,983	2,293	16	2,492	217	3,846	59	115,800	611,296	5,548	522,133	212,229	2,870
Philippines	32,657	33,607	3	36,130	3,120	19,295	1,195	207,843	6,786,726	21,145	3,085,480	1,776,063	25,147
Portugal	2,039	2,539	25	2,839	72	1,153	46	29,763	464,887	15	3,364	218,357	2,997
Angola	77	101	31	114	2		1	417	18,841		610	10,119	177
Azores	89	83	-7*	91	7	44	4	787	19,750	3	727	8,885	112
Cape Verde Isl.	7	3	-57*	3				62	639		4	76	3
Madeira	40	45	13	52	2	59	1	655	8,841	2	560	4,001	46
São Tomé	6	3	-50*	4				47	101			49	5
Puerto Rico	2,664	3,050	14	3,361	162	3,500	62	172,625	576,161	18,348	797,061	202,949	3,303
Tortola	16	16		21	2	15	1	299	3,311	37	2,760	1,060	17
Virgin Islands (U.S.)	137	138	1	152	5	92	6	8,249	21,246	1,387	34,101	8,313	122
Rhodesia	9,994	9,471	-5*	10,383	521	14,763	342	90,449	1,949,617	3,595	287,549	597,849	8,268
Sierra Leone	419	449	7	515	83	1,101	20	20,329	186,412	1,703	97,855	62,978	782
Gambia	7	8	14	11	4	59	1	1,605	6,480	104	6,274	2,753	24
Guinea	48	51	6	63	14	52	3	2,721	25,206	36	4,761	7,931	78
South Africa	18,251	18,652	2	20,186	1,246	17,673	503	264,509	4,112,392	30,544	1,852,446	1,211,676	17,037
Basutoland	184	204	11	244	26	137	8	2,956	59,532	43	6,557	15,814	219
Bechuanaland	226	220	-3*	243	20	243	6	6,014	59,436	103	7,126	15,870	245
St. Helena	37	39	5	46	3	34	2	207	6,360	15	3,710	2,525	44
South-West Africa	142	150	6	167	7	77	5	6,069	24,345	497	28,896	7,574	115
Swaziland	426	495	16	533	37	646	11	4,383	126,899	236	31,771	34,854	484
Spain	3,252	3,810	17	4,111	231	3,312	70	58,377	807,548	33	279,314	389,029	5,442
Andorra	4	4		5		2		41	520		170	187	4
Canary Islands	111	133	20	145	8	82	2	2,480	26,980	1	8,620	12,337	183
Surinam	441	440		469	46	368	10	14,979	104,273	813	86,453	34,221	441
Sweden	9,658	9,838	2	10,446	429	11,879	231	198,522	1,498,882	18,775	2,142,951	622,155	6,120
Switzerland	5,818	5,978	3	6,195	137	3,333	127	134,714	786,599	9,491	1,184,371	348,623	4,211
Liechtenstein	6	8	33	11		14		71	674	6	300	349	8
Taiwan	1,132	1,068	-6*	1,214	82	648	40	11,802	175,313	3,033	82,750	49,857	565
Thailand	276	267	-3*	286	37	199	20	10,748	73,284	2,137	71,851	22,649	265
Cambodia	4	3	-25*	4	2	5		639	2,509	61	2,096	909	11

Laos	16	15	6*	18	6	33	1	1,579	8,060	133	4,231	2,546	35
Vietnam	13	15	3	19	4	4	38	5,449	6,150	471	8,261	2,236	27
Trinidad	1,663	1,717		1,864	95	1,302		25,872	311,615	2,660	245,450	119,888	1,772
Barbados	667	719	8	783	26	712	14	7,913	100,100	972	68,445	35,268	607
Bequia	16	17	6	20	3	35		155	5,995	4	2,825	2,457	32
Carriacou	24	22	-8*	23	2	26		123	6,809	9	1,917	2,492	35
Grenada	146	156	7	165	16	75	1	1,756	35,788	186	15,401	12,513	172
St. Lucia	76	86	13	93	12	134	2	2,303	26,544	279	18,821	9,069	142
St. Vincent	74	82	11	90	7	41	2	993	20,492	70	8,332	7,276	120
Tobago	54	53	-2*	62	4	68	2	861	14,075	79	12,441	5,522	57
Uruguay	1,988	2,127	7	2,256	203	1,585	44	37,237	528,545	2,851	315,506	186,233	2,739
Falkland Islands	2	7	250	7	2	53		53	260	6	113	88	11
Venezuela	3,426	3,879	13	4,219	187	2,368	71	104,748	736,630	3,836	485,312	262,963	3,878
Zambia	29,768	29,377	-1*	30,343	579	25,130	702	129,796	5,050,449	5,504	251,429	1,652,823	23,311
186 Countries	901,011	933,332	3.6	1,006,250	47,484	892,077	20,197	16,311,188	163,382,188	1,614,075	134,706,462	56,465,239	718,367
†11 Other Countries	100,859	100,936	.1	103,556	369	62,558	3,961	465,559	7,665,456	71	690,964	2,700,246	52,228
GRAND TOTAL	1,001,870	1,034,268	3.2	1,109,806	47,853	954,635	24,158	16,776,747	171,247,644	1,614,146	135,397,426	59,165,475	770,595
*Percentage of decrease													1964
†Work banned and reports are incomplete													1965
													1,809,476
													1,933,089
													11,553
													11,550

*Percentage of decrease
†Work banned and reports are incomplete

MEMORIAL ATTENDANCE WORLDWIDE
MEMORIAL PARTAKERS WORLDWIDE

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. 5:43-48.

¹⁵ Jehovah is perfect in expressing his love! He gave his only-begotten Son. God was self-giving, mankind got all the benefit. How can a Christian be perfect in his love just as the heavenly Father is perfect? If a Christian can love and pray for his enemies and those who persecute him, then he is beginning to manifest the same kind of love that his heavenly Father has. Jehovah the Creator of our earth and all the universe allows the sun to rise upon the wicked people as well as on those who are good. There is no distinction. He allows the rain to fall on the righteous people's land as well as the unrighteous people's land. He does not show any partiality. His love is far-reaching. Has your study of the Word of God, has your living among Christian people, changed your personality so much that you have this kind of love?

¹⁶ It is essential that Christians have love like this if they are going to gain everlasting life. Has your "Christianity" made you love your enemy, made you love those persecuting you and made you love your neighbor? If it is not doing that, maybe you are lacking in faith, virtue, knowledge and some other things spoken of in God's Word. Maybe you need to know more about his principles of truth and righteousness. That is why Paul in writing to the Philippians said this: "This is what I continue praying, 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) Paul's argument shows that love grows. It expands, becomes more plentiful. Knowledge and insight of every kind increase with the practice of love. *The New English Bible* states the matter this way: "This is my prayer, that your love may grow ever richer and richer in knowledge and insight of every kind, and may thus bring you the gift of true discrimination. Then on the Day of Christ you will be flawless and without blame,

15. How can a Christian display this quality of love?

16. How does one acquire the kind of love that a Christian should have?

reaping the full harvest of righteousness that comes through Jesus Christ, to the glory and praise of God." The footnote on the word "discrimination" in *The New English Bible* says: "Or may teach you by experience what things are most worth while."

¹⁷ So accurate knowledge of the Word of God will help you to grow in love. This love will help you to see how wonderful it is of God to allow it to rain upon the righteous and the unrighteous. You will be glad the sun shines and the rain falls on the crops of all mankind so they can eat. If God can do these good things, what should a Christian do? Has your "Christianity" sent you out to declare the good news of God's kingdom in all the world? Has it made you a minister of God? Have you tried to disciple some people, teaching them the commandments Christ Jesus taught you?

LOVE'S ACCOMPLISHMENTS IN 1965

¹⁸ With the Bible in their hand Jehovah's witnesses have gone to the ends of the earth in enemy countries, in friendly countries, during their 1965 service year. With love in their hearts they preached the good news of God's kingdom in 197 different lands, under the direction of 92 branch organizations of the Watch Tower Bible and Tract Society.

¹⁹ Just ten years ago, in 1955, there were 570,694 ministers of Jehovah's witnesses preaching from house to house regularly every month. But now, in 1965, there were 1,034,268 declaring the good news all over the world because these additional hundreds of thousands have the love of God, too, in their hearts.

²⁰ Jehovah God has blessed Jehovah's witnesses for showing love to their enemies and those who persecute them, because many who have been opposed to the work have now listened to their message, and have dedicated their lives to Jehovah God. In fact, during the last service year there were 64,393 baptized, showing that they have dedicated their lives to Jehovah God. By studying the Word of God they are now gaining accurate knowledge of Jehovah, his Son and his work and they are showing the same kind of love that those who have been associated with Jehovah's witnesses for many years are showing. To show their love for mankind Jehovah's witnesses in twelve months of the 1965 service year spent 171,247,644 hours going from house to house and visiting with people in their homes conducting Bible studies. They have made 59,165,475 return visits on interested persons, and each week throughout the entire year 770,595 Bible studies were conducted in the homes of interested persons. These studies are being conducted with the Bible and Bible study books.

²¹ To aid those who do not even have the time to study an hour once a week, millions of copies of books and booklets have been placed with people in 164 different languages, and Jehovah's witnesses were able to place 4,450,687 bound books, 12,326,060 booklets and 135,397,426 magazines throughout the world. In addition to this they were able to get 1,614,146 subscriptions to the two very fine magazines, *The Watchtower* and *Awake!*

²² During the 1965 service year it was necessary for the Watch Tower Bible and Tract Society to print in its printing establishments 119,238,970 copies of *The*

17. What else will love help you to recognize?

18, 19. How have Jehovah's witnesses tried to practice love, and what increase have they enjoyed as a result?

20, 21. What other facts from their 1965 service year report show they practiced love for God and neighbor?
22. Besides doing their ministry without pay, what cost have the witnesses of Jehovah borne personally in order to preach?

Watchtower and 110,379,879 Awake! magazines. This makes a total of 229,618,849 magazines printed by the Society and distributed throughout the whole world by subscription and individual-copy distribution. This great witnessing work being done by Jehovah's witnesses is all voluntary. Jehovah's witnesses are not paid to go from house to house. Besides that, they spent a lot of money for gasoline, streetcar and bus fares and for other transportation, in order to get to the people everywhere so as to spread the good news. They used a lot of shoe leather in walking country roads through villages, large cities and rural areas, in order to talk to people about the good news of God's kingdom. God's love extends to all mankind, and true Christians must show their love too if they would be his Christian witnesses.

²³ Jehovah's witnesses will continue to do this work, because they love God, they love their fellowman, they love their enemies and those who persecute them. Even though persecution may go so far as to result in the death of some of Jehovah's people, those remaining alive will keep on preaching the good news of God's kingdom.

²⁴ To show you the interest that people have in the work that Jehovah's witnesses are doing, on April 16, 1965, there were 1,933,089 persons who attended the Memo-

23. Why do they keep on preaching even in the face of persecution?

24. How many attended the Memorial on April 16, 1965, and how many confessed to being members of the heavenly "bride" of Christ?

rial of the death of Christ Jesus in the Kingdom Halls and other meeting places used by Jehovah's witnesses on that special occasion. Of this number, only 11,550 partook of the emblems of bread and wine, indicating they are of the "bride" of Christ and expect to be joint heirs with Christ Jesus in heavenly glory and share with him as kings and priests. This is just a remnant of the 144,000 that Christ Jesus indicated in Revelation would be selected from among all mankind to be

with him in heavenly glory, and to rule the earth with Christ Jesus for one thousand years. During this time there will be the resurrection of all those in Sheol, and what an educational work that thousand-year period will provide!

²⁵ What has your religion—be it Christian, Hindu, Buddhist, Moslem or any other—done for you? Has it brought out in you true love, love for neighbor, love for your enemies, love for those who persecute you? Has it made you go and disciple people of all nations and teach them the love of God and the love of his Son Christ Jesus? Has your religion developed in you a new personality with love for all mankind? If it has not done so, then do not neglect the worship of Jehovah God with Jehovah's witnesses in their Kingdom Halls and learn how to love God and how to love all mankind. Then you will see what Christianity, not Christendom, can do for you.

25. What are peoples of all religions encouraged to do?

COMING IN THE NEXT ISSUE

- The Value of Right Association Through Congregational Meetings.
- Guard Against Bad Association.
- "The Sign of the Son of Man."
- 'The Kingdom Is at Hand'—When?

May the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.—Rom. 15:13.

A NEW PRIESTHOOD Begins

WHEN the word "priest" strikes your attention, what comes into your mind's eye? Do you see a man in the robes of his office administering the sacraments? Do you see the descendants of Aaron serving in ancient times at the temple of Jehovah in Jerusalem? Or, do you envision, perhaps, a Buddhist or Hindu priest carrying on his duties in the temple of his religion? Are any or all of these men priests of the true God? Furthermore, the Bible speaks of a new priesthood. Would it be, as some of the religions of Christendom claim, that the Jewish priesthood of Aaron and his descendants was the old priesthood and was superseded by the priesthood of the various faiths of Christendom, for example, the priesthood of the

Roman Catholic Church with their head the pope, who is known as the Pontifex Maximus?

HEAD OF THE NEW PRIESTHOOD

First of all, it must be said that Jesus Christ is the Chief Priest of the Most High God. His priesthood superseded the Aaronic priesthood but he did not obtain his priesthood through descent from them, nor was his priesthood an extension or continuation of the Aaronic priesthood. It was *new*. King David had said by inspiration: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" (Ps. 110:1, 4) Jesus was born in the tribe of Judah and the family line of David; so he had no descent from the tribe of Levi as did the high priests Annas and Caiaphas, who entered into the Most Holy of the temple on earth because they were men of flesh, blood and bones.

After Nisan 16, 33 C.E., Jesus, resurrected in the spirit, was no longer a man of flesh and blood; he was rewarded by his Father for his faithfulness with an immortal spiritual organism. After his resurrection he made various appearances to his disciples by miraculously materializing a body, but at the end of forty days he ascended to his Father in heaven, and there in the presence of Jehovah the Almighty God he presented the value of his sacrifice as "the Lamb of God that takes away the sin of the world." (John 1:29; 4:23, 24; Acts 1:1-11) This fact proves that he did not take back his sacrificed humanity. (Heb. 9:23-26) So the statement he made on earth that shocked some of those who for a time followed him came to be true: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) For this reason Jesus could not be enjoying his earthly or fleshly body in heaven, for he forever left it in sacrifice in behalf of sinful, dying mankind. Now in heaven, he was installed as the Great High Priest according to the manner of Melchizedek, forever.—Heb. 7:17, 26-28.

JESUS NO PONTIFEX MAXIMUS

Neither the high priests Annas and Caiaphas were pontiffs, nor was John the Baptist, the son of priest Zechariah. They were each a *cohen* (Hebrew), or a *hieréus* (Greek), or a *sacerdos* (Latin Vulgate Bible). (Luke 1:5; 3:2) No, in Jesus' time, Tiberius Caesar was Pontifex Maximus of the pagan Babylonish religion that Rome practiced.*

Jesus was certainly no Pontifex Maximus. Jehovah in his oath that showed that Jesus would not be a Levitical or Aaronic priest did not say that he would be a priest like the pagan Pontifex Maximus of Rome. David, who wrote his prophecy before he died in 1037 B.C.E., said these words about 300 years before Rome was founded and long before its king Numa Pompilius established the college of Pontiffs. As a matter of fact, it was the Jewish priests who acted contrary to their own office of *cohen* (priest) when they cried, "We have no king but Caesar," accepting the Roman emperor Tiberius, who was

* Pontifex Maximus Julius Caesar increased the number of the pontiffs in the college to sixteen. Says *The Encyclopædia Britannica*, eleventh edition, Volume 22, page 66b, under PONTIFEX: "The name is clearly derived from *pons* [bridge] and *facere* [to make] but whether this should be taken as indicating any special connection with the sacred bridge over the Tiber (*Pons Sublicius*), or what the original meaning may have been, cannot now be determined. The college existed under the monarchy [of Rome], when its members were probably three in number; they may safely be considered as legal advisers of the *rex* [king] in all matters of religion. Under the republic [of Rome] they emerged into prominence under a *pontifex maximus* [greatest bridgemaker], who took over the king's duties as chief administrator of religious law, . . . They all held office for life. The immense authority of the college centered in the pontifex maximus, the other pontifices forming his *consilium* or advising body. His functions were partly sacrificial or ritualistic, but these were the least important; the real power lay in the administration of the *jus divinum* [divine right], . . . It is obvious that a priesthood having such functions as these, and holding office for life, must have been a great power in the state, and for the first three centuries of the republic it is possible that the pontifex maximus was in fact the most powerful member. . . . Julius Caesar held it for the last twenty years of his life, and Augustus took it after the death of Lepidus in 12 B.C. after which it became inseparable from the office of the reigning emperor. With the decay of the [Roman] empire the title very naturally fell to the popes, whose functions as administrators of religious law closely resembled those of the ancient Roman priesthood, hence the modern use of 'pontiff' and 'pontifical.' "

Pontifex Maximus of pagan religion; even worse, they rejected Jehovah's real King and High Priest. On Pentecost day, 33 C.E., the apostle Peter applied David's prophecy to the resurrected Jesus and said: "Actually David did not ascend to the heavens, but he himself says [Psalm 110], 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet."' Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."—Acts 2: 34-36; John 19:15.

On ascending into heaven Jesus appeared before Jehovah God in the arrangement God had set up in the heavens for atonement for the sins of mankind. (Heb. 8:1, 2) There he presented the value of his blood in behalf of the life of the world of mankind. God therefore gave him, as mankind's Repurchaser, full control over the life of mankind and also over Sheol (or Hades), which is the common grave where the dead billions of mankind lie. *Sheol* is the Hebrew word and *hades* is the Greek word that in many places in the Douay Version and King James Version of the Bible are translated by the English word hell. Will those in Sheol or Hades ever get out? What priesthood has the means to free them? Certainly not the Jewish priesthood of the line of Aaron, who had no sacrifice valuable enough to redeem mankind. (Ps. 49:7-9) And even more certainly not the pagan Pontifex Maximus of Rome nor his successors the popes of Rome with their priesthood, but only Jesus Christ in the heavenly Zion, the great priest "according to the manner of Melchizedek," not like the Roman Pontifex Maximus.

ASSOCIATES IN THE NEW PRIESTHOOD

God had promised to Jesus as a further reward for his faithfulness a bride, made up of a number of his followers who would

compose his congregation. These were to follow closely in his footsteps and would be underpriests serving with him as the great High Priest—a truly NEW priesthood. The twelve apostles were next to Jesus in the congregational structure of which Jesus was the head, Peter being among these and being one of the underpriests. Peter, being a *follower* of Jesus Christ, was certainly *not the head* of the congregation. Peter was not Pontifex Maximus, but a Christian priest serving under the great Melchizedekian high priest, Jesus Christ. Thirty years after the apostle Peter died, the resurrected Jesus said to the apostle John on the penal isle of Patmos: "I am the First and the Last, and the living one; and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Hades [*inferni*, Latin *Vulgate*; hell, *Dy*; AV]." (Rev. 1:17, 18) Jesus had spoken of this same authority when he was a man on earth. He said:

"Just as the Father has life in himself, so he has granted also to the Son to have life in himself. And he has given him authority to do judging, because Son of man he is. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." "He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day."—John 5:26-29; 6:54.

Since Jesus was to be given the "keys of death and of Hades [Rev. 1:18]", he could authoritatively say to the apostle Peter that even though Peter and the rest of the congregation of believers would go down to death and into Hades or Sheol as they die a sacrificial death like their Master, yet the gates of Hades would not be able to keep shut over the congregation for

all time. Why not? Because Jesus, after being resurrected and ascending to the Father, where he presented his life merit in sacrifice for humankind, would be able to do that which no Pontifex Maximus could ever do, that is, use his "keys of death and of Hades" to open the doors and let his congregation out by means of a resurrection from the dead. At the time that Jesus said this he had just asked them whom they believed him to be. Matthew 16:16-19 records for us the ensuing conversation:

ON WHOM IS THE CONGREGATION BUILT?

"In answer Simon Peter said: 'You are the Christ, the Son of the living God.' In response Jesus said to him: 'Happy you are, Simon son of Jonah, because flesh and blood did not reveal it to you, but my Father who is in the heavens did. Also, I say to you, You are Peter, and on this rock-mass I will build my congregation, and the gates of Hades will not overpower it. I will give you the keys of [what? Hades? No, but of] the kingdom of the heavens, and whatever you may bind on earth will be the thing bound in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens.'"—See also Mark 8:27-30 and Luke 9:18-21.

The above words of Matthew 16:18 form a highly disputed text. Hence, below we print the original Greek text. Then underneath we print the English transliteration of the Greek. Under that we next print the word-for-word English translation of the Greek as given in the book entitled "The Interlinear Greek-English New Testament—the Nestle Greek text with a new Literal English Translation by the Rev. A. Marshall D. Litt," as printed in 1960 by Samuel Bagster and Sons Limited, London, England.

Κἀγὼ	δέ	σοι	λέγω	ὅτι	οὐ	εἰ
Kago	de	soi	lego	oti	su	ei
"And I	also	to thee	say [.]	-	Thou	art

Πέτρος Petros Peter,	καὶ kai and	ἐπὶ epi on	ταύτῃ tautel this	τῇ tel -	πέτρᾳ petral rock	οἰκοδομήσω oikodomēsō I will build
μου mou of me	τὴν ten the	ἐκκλησίαν, ekklesian church,	καὶ kai and		πύλαι pulai [the] gates	
ᾧδου haidou of hades	οὐ ou will	κατισχύουσιν katiskhusousin prevail against	αὐτῆς. autes. it."			

It is not difficult to see that there is a difference between Peter (*Pétros*) and rock (*pétrai*). The difference is that in the Greek text *Pétros* is masculine in gender, whereas *pétrai* is feminine. The same difference is also seen in the Latin *Vulgate* version. Even the Aramaic (Syriac) version shows the difference in gender by means of a particle that goes with each of these two words Peter and rock.* Notice that Jesus did not say to Peter, 'You are Peter, and upon YOU I will build my church.' From the above Greek text it is plain that Jesus was not saying that Peter was the *pétra* ("rock") and that on Peter (*Pétros*) he was building his church or congregation. Jesus was saying that he would build his church or congregation upon himself as the Foundation. Even the apostle Paul identifies Jesus Christ with the Rock, in 1 Corinthians 10:4, which reads: "All drank the same spiritual drink. For they used to drink from the spiritual rock-mass [*pétra*] that followed them, and that rock-mass [*pétra*] meant the Christ."

Jesus certainly took into consideration the prophecies in Isaiah 8:14 and 28:16, with which he was well acquainted. These prophecies state: "He must become as a sacred place; but as a stone to strike against and as a rock over which to stumble to both the houses of Israel, as a trap

and as a snare to the inhabitants of Jerusalem." "Therefore this is what the Lord Jehovah has said: 'Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation. No one exercising faith will get panicky.' " Was it Peter, then, who would be this "rock over which to stumble to both the houses of Israel"? Is it Peter in whom Christians put their faith for salvation? Assuredly not! but it is Jesus Christ. Paul makes this clear beyond a doubt in his application of the prophecies to Christ, at Romans 9:32, 33 and 10:4: "They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass [*pétra*] of offense, but he that rests his faith on it will not come to disappointment.' For Christ is the end of the Law, so that everyone exercising faith may have righteousness."

WE MUST RECOGNIZE THE NEW PRIESTHOOD

Did Peter think that Jesus meant that the church would be built upon Peter himself? Did Peter think that he was a greater priest than his Master, the great Melchizedekian High Priest of God to whom Peter was only an underpriest? Let us listen to his own words on the matter: "The Lord is kind. Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 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 acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment.' It is to you, therefore, that he is precious, because you are believers; but to those not believing, 'the identical stone that the builders

* The Syriac text has *kipha* for both "Peter" and "rock," but "Peter" is preceded by the masculine verbal pronoun (*hu*) to show that *kipha*, meaning "Peter," is masculine, whereas "rock" is preceded by the feminine demonstrative adjective (*háde*). So this second *kipha*, meaning "rock," is feminine. Thus the Syriac Version agrees with the original Greek text; and so the argument that, because, in the Aramaic (Syriac) Version, the same word *kipha* is applied to both Peter and the rock, they mean the same person is proved to be false.—*Light on the Four Gospels from the Sinai Palimpsest*, by Dr. Agnes Smith Lewis, pages 54, 55. of the 1913 Edition.

rejected has become the head of the corner,' and 'a stone of stumbling and a rock-mass [*pétra*] of offense.' These are stumbling because they are disobedient to the word." (1 Pet. 2:3-8) It is absurd to think that Peter was the foundation upon which the church was built, and we must be very careful that we do not become disobedient to the word by not accepting these words of Peter, for we might stumble to our destruction.

Therefore, as the apostle Paul so effectively argues: "For since the priesthood is being changed, there comes to be of necessity a change also of the law." (Heb. 7:12) Jesus was the head of a new priesthood, and his followers, composed of the apostles and others whom he has selected during the past nineteen hundred years and who will all together number 144,000 under their one head Christ Jesus, are a new priesthood serving in connection with a new covenant. Through God's undeserved kindness he has brought about a new system of things, replacing the former Jewish system of things with its imperfect priesthood and animal sacrifices. The new system of things based on Christ's own sacrifice operates under the new covenant. This sacrifice makes possible the forgiveness of the sins of mankind.

There is, therefore, no need of repeated sacrifices such as the Levitical priesthood of the line of Aaron used to offer at the temple nor a repeated sacrifice of the mass,

as is done by Christendom's priesthood, but the one sacrifice of Christ Jesus has been offered and now it is not a matter of a repeated sacrifice. Rather, his sacrificial work is done and Christ Jesus is installed in the heavenly Zion, laid as a tried stone, the precious cornerstone of a sure foundation, in fulfillment of prophecy of Isaiah 28:16. He was rejected nineteen centuries ago by the earthly Zion, but it is in spiritual Zion, heavenly Zion, that he now resides, and he has a full supply of the bread of life for humankind as a result of his sacrifice, which he is ready to administer. As Paul says at Hebrews 9:28: "So also the Christ was offered once for all time to bear the sins of many; and the second time that he appears it will be apart from sin and to those earnestly looking for him for their salvation." In 1918 he began to resurrect his faithful congregation to be with him. A few are still on earth with prospects of joining him in the near future. During the thousand-year reign of Christ, his congregation of underpriests will serve with him in the heavens as kings and priests and will have the glorious privilege of administering the benefits of Christ's sacrifice to faithful humankind on the earth. So it is not to any pontiff or even a Pontifex Maximus, but to the Melchizedekian High Priest Jesus Christ in the heavenly Zion that all persons with faith must come. —Rev. 20:6.

PUTTING THE WORSHIP OF THE TRUE GOD FIRST

TIME and time again in the Scriptures our attention is directed to the folly of putting the things of this world first. For example, there was the man, in Jesus' parable, who kept increasing his barns to store up his grain, not knowing that suddenly he would die and not be able to enjoy it at all. We are warned that those who put money first in their lives are led astray from the

faith and stab themselves all over with many pains. And those who sow to the flesh are warned that they will reap corruption from the flesh.—Luke 12:16-21; 1 Tim. 6:9, 10; Gal. 6:7, 8.

Then what should come first in our lives? The worship of the true God Jehovah. It contributes toward the most important issue in the universe, the vindication of Jehovah's

name. This is the right thing to do because, as his creatures, we owe him our worship, as Jesus showed when repelling the third temptation of the Devil, in which he offered Jesus all the kingdoms of the world and their glory if he would but fall down and worship Satan. He rebuked that tempter, saying: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."—Matt. 4:10.*

Putting first the worship of the true God also benefits ourselves and our neighbor. By wholeheartedly engaging in true worship, we will be 'saving both ourselves and those who listen to us.'—1 Tim. 4:16.

Surely these are compelling reasons for our putting first in our lives the worship of the true God. How do we show that we put the worship of the true God first? For one thing, by using such time as we have at our disposal

* For details see *The Watchtower*, September 1, 1965.

for personal Bible study, meeting attendance and Christian ministry. Secondly, by conserving our physical energies so that we can expend them in our worship of Jehovah. And thirdly, by being wise stewards of our material means, supporting the worship of Jehovah internationally, congregationally and individually, as opportunity affords.—Eph. 5:15, 16.

What will aid us to do all these things, so that in practical everyday matters we will be putting the worship of God first? Important to this end is strong faith in Jehovah, believing that he lives and will reward those who truly worship him. Honesty and conscientiousness will also help.—Heb. 11:6.

We cannot escape it; putting the worship of the true God first in our lives is the right, wise and loving thing to do. One way in which we can do this during the month of January is by acquainting lovers of righteousness with the worship of the true God as explained in this very magazine, *The Watchtower*.

Do You Remember?

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

- How do we show what comes first in our lives?

By what we constantly think and talk about and by the way we use our time, energy and means.—Pp. 520, 521.*

- What will help us to let God's kingdom come first in our lives?

Faith in Jehovah God, conscientiousness, godly devotion, self-sufficiency, modesty and unselfish love.—P. 523.

- For lasting happiness in marriage, for what must marriage mates show regard?

For Jehovah's reminders as set forth in his Word, the Bible, which spells out the duties of both man and wife.—Pp. 553-555.

- What are some of the advantages a single person has in serving Jehovah?

More opportunities for full-time service; less distraction.—Pp. 564, 565.

- Against whom in particular does Jude warn in his letter?

Against immoral, lawless persons infiltrating God's organization.—Pp. 587-596.

- The human race is said to depend for its continuity on what kind of government, and who alone can provide it?

World government; Jehovah God.—Pp. 614, 615.

- In view of the circumstances under which it was raised, what is the answer to Pilate's question, "What is truth?"

God's kingdom with Jesus Christ serving as King-Priest upon the throne.—P. 656.

- In cases where there is a dispute between God and man, how do we let God be found true?

By letting what his Word, the Bible, says on the matter settle it for us.—P. 680.

- Who in the Bible is reported as swearing to the truth of something more than anyone else?

Jehovah God; in fact, more than seventy times.—P. 684.

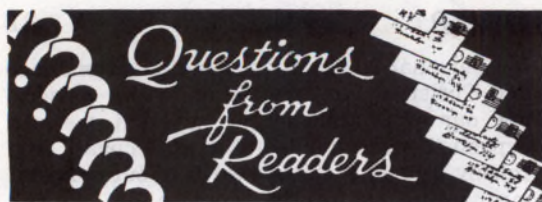
- Why is it not good for us to be willing slaves of sin?

Because, while it may result in some pleasure now, we will thereby forfeit everlasting life in happiness.—P. 713.

- What are some of the things we must do if we would not be neglecting the house of Jehovah God?

Attend congregational meetings, pray for God's house, contribute materially to its support, prepare for the meetings, engage in the field ministry.—Pp. 751-755.

* Page numbers refer to *The Watchtower* for 1965.



● The pillars belonging to the porch of Solomon's temple were named Jachin and Boaz. Do these names have any significance?—J. G., U.S.A.

Yes, they do. The pillars evidently served an emblematic purpose. One can better appreciate this when he realizes that they were immense, each of them being twenty-seven feet high and about six feet in diameter. They were made of copper and had capitals ornamented with forms of pomegranates and lilies. Occupying, as they

did, a prominent place in front of the porch of the temple, these pillars were indeed conspicuous.—1 Ki. 7:15-22.

The right-hand pillar was named Jachin, meaning "He will firmly establish." The one on the left was called Boaz, possibly meaning "In strength." Since Hebrew is read from right to left, the right-hand pillar named Jachin would first command the attention of the Hebrew in ancient times. Thereafter he would note the pillar named Boaz. In that order these names would apparently convey to his mind the thought, "He will firmly establish in strength."

These pillars stood free and did not support any part of the building. However, it seems that their underlying significance was that God would firmly establish the temple in strength. Of course, this would also indicate that Jehovah approved of true worship as practiced there.

ANNOUNCEMENTS

ASSEMBLIES IN 1966

Arrangements have been made for five-day assemblies in 1966 for the benefit of Jehovah's witnesses and all others who are interested in God's Word, the Bible. Plans for the United States and Canada are now complete, and we are glad to publish this information so that you can make the necessary arrangements to be present. The assembly cities and dates are as follows:

Canada: Toronto, Ontario, June 22-26. Corner Brook, Newfoundland, June 29-July 3. Halifax, Nova Scotia, July 6-10. Montreal, Quebec, July 13-17. Winnipeg, Manitoba, July 27-31. Vancouver, British Columbia, August 3-7.

United States: Dallas, Texas, and San Francisco, California, August 3-7. Anchorage, Alaska, August 10-14. Baltimore, Maryland, August 17-21. Miami Beach, Florida, and Mobile, Alabama, August 24-28.

FIELD MINISTRY

One who has come to know Jehovah God through study of his Word, the Bible, knows that the worship of God ought to come first in his life. (Matt. 4:10; 6:33) To aid other sincere persons to appreciate the importance of wholehearted worship of the true God, throughout January Jehovah's witnesses will

be offering to all persons a year's subscription for *The Watchtower*, with three Bible-study booklets, for \$1.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 23: "According to His Custom." Page 4.

January 30: What Is Your Religious Custom? Page 9.

February 6: What Has Christendom Done for You? Page 16.