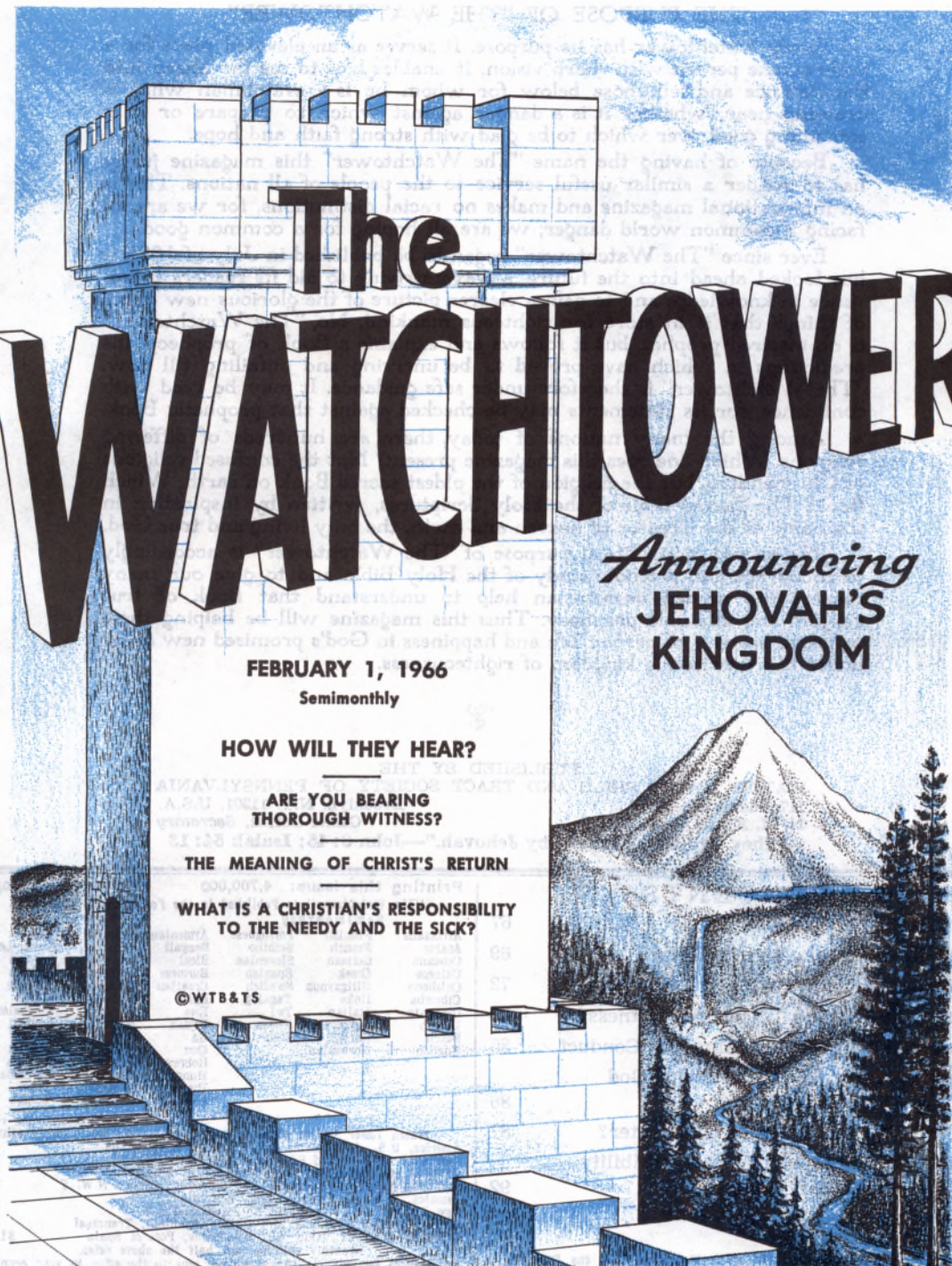




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 1, 1966

Semimonthly

HOW WILL THEY HEAR?

**ARE YOU BEARING
THOROUGH WITNESS?**

THE MEANING OF CHRIST'S RETURN

**WHAT IS A CHRISTIAN'S RESPONSIBILITY
TO THE NEEDY AND THE SICK?**

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

CONTENTS

Imitate What Is Good	67
The Meaning of Christ's Return	69
"How Will They Hear?"	72
Are You Bearing Thorough Witness?	80
Known for Their Preaching and Conduct	85
Deepen Your Joy by Praising God All Day Long	86
What City Is Christianity's Center?	87
What Is a Christian's Responsibility to the Needy and the Sick?	92
Questions from Readers	95

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IMITATE

WHAT IS GOOD

CHILDREN are great imitators. Their imaginative minds pretend that they are adults when they play at keeping house or do other things they see adults do. This imitative tendency can be either good or bad, depending upon the examples they choose to imitate. Certainly the movie gangsters and other bad men that many of them watch on television and movie screens with avid interest are not good examples for them. The fact that some children have imitated men of this type has contributed to the rise of juvenile gangsters, whose depredations and acts of violence in cities all over the world are notorious. How much better it would be for them if their parents directed their imitative tendency toward good examples! This, of course, requires supervision of the entertainment the children view on television and in movie theaters. It requires supervision of their choice of playmates or companions, and it requires a good example to be set by the parents themselves.

More often than not, children imitate the conduct and manner of speech of their parents. Parents that use foul language usually

have children that use foul language. Parents that smoke usually have children that smoke. Parents that are dishonest usually have children that are dishonest. Parents that make a practice of lying usually have children that are habitual liars. By setting a good example in speech and conduct parents can direct that imitative tendency in a wholesome way, which will be for the ultimate good of the children.

There are other influences, such as the opinions popular with other children, that can cause one's children to imitate prominent persons in the world who are known for their sensuously tight clothing or extreme hair styles, but alert parents can help them to avoid making this serious mistake. Teaching them to respect the good counsel of God's written Word provides a means by which parents can persuade their children to reject the bad and imitate what is good. From an early age their thinking needs to be molded by their parents so they will hold in high respect that which is good.

Like children, adults can fall into the pitfall of popular opinion and be swept along with the crowd as it copies the thinking and actions of certain prominent individuals. Thus adults, too, are imitators,

but their imitating of others is not necessarily as obvious as with children. The person who does something because "everyone else is doing it" or because certain persons regarded as being at the top of the social ladder do it is an imitator, but is he an imitator of what is good?

The person that has become very successful in business, perhaps at the expense of other people, is often admired by persons who envy his success. So they strive to imitate him in hopes of achieving the riches and prominence he has attained, and they proceed to copy his ruthless business tactics. Chances are they will not get what they imagine they will by imitating a bad example, but what they do get is a deteriorated standard of morals that can ruin them for the rest of their life.

It is with good reason that the Holy Bible warns: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15: 33) Imitating the bad example set by another person is a result of keeping bad associations. If parents can see that the morals of their children are endangered by bad companions or the admiring of immoral persons of prominence, they should be able to appreciate the foolhardiness of imitating such persons themselves in order to be accepted by the crowd.

The tendency to imitate needs to be controlled in adults just as much as in children. It is a force that has to be recognized and shaped in a way that is for an individual's best interests. With a knowledge of the good principles and moral standards of God's Word a person is able to shape it wisely. He is able to distinguish clearly an example worthy of imitation from one that is not. With its aid he is able to resist the foolishness of being swept along with the crowd.

How much better it is to imitate persons who love what is righteous! The apostles of Jesus Christ were such examples.

When writing to the Thessalonians, the apostle Paul said: "You yourselves know the way you ought to imitate us, because we did not behave disorderly among you." (2 Thess. 3:7) Also, in his letter to the Christian Hebrews he wrote: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith."—Heb. 13:7.

The conduct of the apostles and the others taking the lead among the early Christians was good. It was in harmony with Scriptural laws and good morality. It was beneficial to the people who associated with them. They were better examples for the people to imitate than the prominent entertainers, military chiefs and public officials of the Roman world who lived profligate lives.

The finest example of what is good that anyone could choose to imitate is God himself. Despite the waywardness of mankind, he has been long-suffering, showing mankind undeserved kindness. He has always loved what is righteous and hated what is bad, yet he has been forgiving. His willingness to forgive even wicked persons if they are sincerely repentant reveals his goodness in a very striking manner. Describing some of his qualities, he states: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." (Ex. 34:6, 7) There is no better example a man could imitate or that children could be taught to copy.

Many other good examples can be found in the Bible that can be safely looked to and imitated rather than persons of the world whose moral conduct and attitudes serve to expand the moral wasteland of this age. It is the course of wisdom to heed the Scriptural admonition: "Beloved one, be an imitator, not of what is bad, but of what is good."—3 John 11.

THE MEANING OF

Christ's Return

SHOULD WE EXPECT A LITERAL
RETURN TO THIS PLANET?

WHAT DOES HIS RETURN
MEAN FOR MANKIND?

RECENTLY a Canadian newspaper interviewed a number of clergymen of different faiths as to their understanding of the meaning of Christ's return. One said that the second coming of Christ was accomplished by the acceptance of Christ's teachings by individuals and not by his returning to earth. A Presbyterian minister said that he believed "there will be a physical return of Christ." Yet another expressed belief in two comings: one to receive the Christians in the air and take them to heaven, and the second to come back to the earth and then reign there forever with his followers. And, finally, one minister admitted that he did not understand the doctrine.

Obviously there is confusion on this subject among the world's religions. In view of the importance of the Bible teaching on this subject we do well to investigate the real meaning of Christ's return and learn how it takes place.

Christ's return does not mean, as some clergymen imply, that as the world becomes more Christian Christ's coming becomes more complete, and that when world conversion is accomplished Christ will have returned in the fullest sense. If that teaching were correct, we would be obliged to say that Christ is *leaving* rather than returning, since, not only is the world becoming less Christian in proportion to world population figures, but even the nominal Christian sectors are steadily drifting farther away from his teachings and example. Jesus' own answer to his apostles' question

about his return shows that he did not believe such world conversion would take place.—See Matthew 24:3-14.

Does that leave us with only one other alternative: a literal return of Christ Jesus to our planet Earth? Not at all. Again Jesus' words rule out such idea. At John 6:51 he says: "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." Jesus thus gave up his fleshly body in sacrifice for mankind. For how long was that sacrifice to be in effect? The apostle Paul answers: "We have been sanctified through the offering of the body of Jesus Christ once *for all time*." (Heb. 10:10) Christ Jesus will therefore not take back what he gave up, namely, his fleshly existence.

Those who hold to the idea of a reign by Christ Jesus from an earthly throne are thereby downgrading the grandness of the heavenly hope Jesus set before his anointed followers. Such persons would make it appear that the heavenly abodes he promised to prepare for his disciples are only to be places of temporary sojourn until they return to this earth with him, as though *it*, after all, were the better place to be. (John 14:2, 3) Jesus encouraged his followers to faithfulness, holding out as a reward the privilege of sitting with him near his Father's throne. His Father said: "The heaven is my throne, and the earth is my footstool." (Acts 7:49) So why would Jesus

bring these followers down to the footstool again?—Rev. 3:21; 2 Cor. 5:1, 16; Col. 3:1, 2.

IN WHAT SENSE HE RETURNS

Much of the difficulty apparently lies in the failure to realize that the word "return" can mean something else besides a going back bodily to a previous geographical location. Yet, in everyday speech, we often speak of "returning" in other senses. For example, we say that a person has "returned to normal health," or that a deposed ruler has "returned to power" (although he may never have left his palace).

Note the Bible's use of the word at Genesis 18:10. There Jehovah God told Abraham: "I am surely going to *return* to you next year at this time, and, look! Sarah your wife will have a son." He kept this promise, not by making a literal visit to Sarah, but by extending his power toward her so that in her old age she could conceive and give birth to Isaac. (Gen. 21:1) The Bible tells of a number of occasions in which Jehovah "visited" the nation of Israel. Thus we read concerning Naomi, Ruth's mother-in-law, that "she had heard . . . that Jehovah had turned his attention to ["visited," *RS*] his people." How? "By giving them bread." So his visit was not a literal going to their land but a turning of his attention to them or taking certain action toward them.—Ruth 1:6; Gen. 18:21.

Therefore, since Christ's return does not mean a literal coming back to this earth, it must mean that he takes Kingdom power toward this earth and turns his attention to the earth. He does not need to leave his heavenly throne and make a bodily descent to our small planet to do this, any more than the president of the United States has to go to all the fifty States of the Union in order to preside over them. Before his ascension to heaven, Jesus told

his disciples: "Look! I am with you all the days until the conclusion of the system of things." (Matt. 28:20) How was he with them? Not literally, but by means of holy spirit, poured out at Pentecost, he continued to guide and instruct them so that wherever even two or three gathered together he could be "there . . . in their midst." (Matt. 18:20) However, his return in Kingdom power would mean much more and result in the accomplishment of certain definite purposes affecting all mankind.

WHAT HIS RETURN ACCOMPLISHES

Bible evidence and the historical facts in fulfillment prove that in the year 1914 C.E. God's due time arrived for his Son to begin ruling from his heavenly throne and that the cry was then heard in heaven: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." (Rev. 12:10) What would the exercise of Christ's authority now mean? It meant that not only his loyal disciples on earth but all the nations would be "gathered before him" and would come in for survey, inspection and judgment. From his glorious throne in the heavens Christ has turned his attention toward all of them and he does not need to send out a satellite equipped with television cameras to do this. He thus accomplishes one of the purposes of his return, that of judging the nations and separating the people as "sheep" or "goats." (Matt. 25:31-33) Not by angels alone but also by faithful Christian witnesses does he accomplish this, sending them into all the inhabited earth to announce the good news of his established kingdom.—Matt. 24:14.

Christ's return additionally means that he turns his attention to his surviving disciples and to other joint heirs who sleep in earthly graves. The apostle tells us: "We

the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first." (1 Thess. 4:15, 16) When on earth Jesus stood before the door of Lazarus' tomb and called for him to come out. Now, from his heavenly position of power he can send down this call simultaneously to thousands of graves all over the globe and, by means of God's spirit, cause his anointed followers to rise from death to life as spirit sons of God and to join him in his heavenly rule. (Rev. 14:1) Bible evidence indicates that he began to do so from 1918 C.E. onward.

His return also means a time for showing favor to the faithful Christians yet alive on earth, and so, in the verse following those just quoted, we read: "Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord." (1 Thess. 4:17) This does not mean that these living Christians will be exempted from having to prove faithful until death, but, rather, means that their King now expresses his approval of them and unites them with himself spiritually, in a way that is as invisible to human eyes as the air itself is. He frees them from any captivity to modern "Babylon the Great," the world empire of false religion, and elevates them to a position of honor as the approved representatives of his glorious kingdom. Revelation 11:11, 12 symbolically shows that even their enemies are obliged to behold the evidence of the King's favor manifested toward these loyal subjects.

Eventually his return will also mean complete relief from all persecution and suffering for such faithful Christians who now fearlessly witness about his kingdom. The apostle Paul promised: "To you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels." (2 Thess. 1:7) In this age of electronically controlled "ground-to-air" and "air-to-ground" missiles, Christ Jesus, with 'all authority in heaven and earth' invested in him, will not have to abandon his heavenly throne and travel to a position geographically near the enemy opposers of his servants on earth in order to eliminate such wicked ones. Like a "sharp long sword" and a rod of iron, his power by God's spirit and through the mighty angelic hosts will reach all such ones and crush them like 'grapes in a winepress.' His return will therefore mean destruction for them at the coming battle of Armageddon.—Matt. 28:18; Rev. 19:11-15; 16:14-16; Ps. 2:8, 9.

Christ's return in Kingdom power will have a wonderful meaning for an unnumbered multitude of persons who love righteousness and who will serve him as earthly subjects. To these he will say: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world." (Matt. 25:34) Christ's thousand-year rule over them will raise them to human perfection and qualify them for everlasting life in the paradise earth.—Rev. 20:4-6; 21:1-4.

The nation of Israel waited fifteen long centuries for the coming of the Messiah and then missed its meaning when it occurred. Do not miss the meaning of Christ's return today. Study God's Word daily and let it guide your thinking.



"How WILL THEY Hear?"

WHEN was the last time your minister called on you at your home? How long has it been since he made a call on you and your family? If it was a recent visit, did you enjoy what he had to say on this occasion? Were you spiritually uplifted? Were you encouraged by his words? If it has been some time since he has made such a call, have you ever asked yourself why this is so? Why is he so busy? Why does he not find the time to make calls on his parishioners as ministers in past times did?

² Actually, despite the so-called loud cry of a "resurgence of religion" in postwar years, there seems to be one of the most strange and serious paradoxes in modern-day religion occurring before our eyes, namely, a rising church membership roll and a declining ministerial seminary enrollment existing parallel to each other. To illustrate, by 1975, if three Protestant spokesmen are correct in their estimates, North American Protestant churches will experience a clergy shortage of up to 50,000. Moreover, according to the same source of information, "If the church-

"How, in turn, will they hear without someone to preach?"

—Rom. 10:14.

going percentage of the population rises more sharply than the total population gains, as it did in the 1950's, the shortage will be even more severe. But since the increase has diminished during the past year or two, the estimated shortage may not be quite so serious. Taken on any terms, however, it is obvious that millions of people will soon be sheep without shepherds unless a crash program of ministerial training is undertaken."—*The Christian Century*, April 26, 1961, page 509.

³ The Roman Catholic Church has its problems too with priests leaving the priesthood. A Vatican official has reportedly said that a "disturbing" number of Italian and French priests have left the church. While no figures are released by Catholic authorities, one Protestant source suggests that 5,000 Italian priests and more than 1,000 French priests have left the Roman Catholic Church during the past fifteen years, that is, more than were ordained in 1959.

⁴ In Genoa, Italy, the seminary atten-

3, 4. Describe the clergy shortage in Catholicism.

1. What pertinent questions may be asked regarding personal visits by ministers at the homes of people in these days?

2. (a) What strange paradox has arisen in the field of religion? (b) Cite some figures regarding the clergy shortage in Protestantism. (c) What results seem likely?

dance dropped 40 percent in the past twenty years, and 80 percent of the seminarians drop out before completing the twelve-year course. Seminaries in Turin are said to be two-thirds empty. There are also nun shortages. These statistics by no means represent the whole problem but merely serve to show that a serious shortage of manpower exists in Catholicism as well as in Protestantism.

WHY THE SHORTAGE OF MINISTERS?

⁵ Why this shortage in ministers and priests? Dr. Samuel Blizzard, a sociologist at Pennsylvania State University, stated recently: "In the past the parish clergyman has performed his functions as a general practitioner. Now increasingly he is expected to be a specialist and he is expected to be a specialist not in one or two but in six separate roles: administrator, organizer, pastor, preacher, priest and teacher." Associate professor of pastoral theology at Yale Divinity School, Wesley Shrader, is of the opinion that too many clergymen are being overworked and underpaid. Dr. Samuel H. Miller, dean of the Harvard Divinity School, called the overworked and underpaid minister "one of the tragedies of our time."

⁶ Writing in *Christianity Today*, George Christian Anderson reported that "more than 10,000 of our Protestant ministers are now receiving some form of individual or hospital psychiatric care." "There has been a threefold increase of ministers in state and mental hospitals," he added. "Over the several years as I have worked with clergymen and psychiatrists throughout the country I have been appalled at the number of clergymen who want to discuss their personal problems," Dr. Anderson said. "Many of their difficulties are tragic. Some of these clergymen are rapidly becoming

alcoholics or dope addicts. Others have fallen in love with another woman and are searching the way out of the dilemma through divorce. Many clergymen are unhappy and realize too late that they are in the wrong vocation. Others are burdened with anxiety and guilt because of their inability to play the part of the supernatural, holy saint that the congregation expects of them . . . some clergymen become deeply disturbed when they do not receive an expected promotion. Low salaries, frustrated ambitions and sheer loneliness aggravate a predisposition to serious emotional disturbances that need the help of wise counselors."

IS CHURCH ATTENDANCE THE ANSWER?

⁷ Now can you see why ministers do not call at your home any more than they do and why the apostle's words at Romans 10: 14, 'How will they hear?' become increasingly significant? But that is not all. Even if sincere people attend the church of their choice, is this any assurance that they will hear a message of conviction and hope from the Bible? Ask yourself when it was that you last heard a sermon with real Biblical backing. Are not the words of Paul to Timothy appropriate at this point: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories"? (2 Tim. 4:3, 4) Indeed, are such teachers even sent by the true God? Are they qualified to teach? Paul answers, not by pointing to a diploma from any one of the theological schools of his day or to any other human authorization

5, 6. (a) What do some authorities have to say about this shortage of ministers? (b) Describe some of the problems facing ministers of Christendom today.

7. Even if sincere people attend the church of their choice, is this any assurance that they will hear a Biblically backed message of comfort and hope? Why do you so answer?

for the proof of his being adequately qualified to teach the truth. He points to something far more meaningful and practical when he says: "Are we starting again to recommend ourselves? Or do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God, not on stone tablets, but on fleshly tablets, on hearts. Now through the Christ we have this sort of confidence toward God. Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant, not of a written code, but of spirit; for the written code condemns to death, but the spirit makes alive." (2 Cor. 3:1-6) To which "letters" does your minister point for establishing his qualifications for the ministry?

⁸ Jesus said that men would be known by the fruits they bear. This is true of all those claiming to be ministers. Their works, their fruitage, rather than verbal claims or diplomas, show whether they are true ministers, sent by God, that people might thus hear the message of the Kingdom. Please note what some of these men have to say about their work. Former Methodist clergyman James B. Moore writes, "Some ministers plainly hate their jobs. I have known ministers who have despised people in general and their congregation in particular." From Ohio a minister reports, "I feel there are a good many ministers who feel rather lost. I am among them. We simply cannot see where we are going in the Church . . . we can't see that

we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me." Now can you see why the so-called "resurgence of religion" is really meaningless? The spiritual value is not there. True faith is lacking. The lost are not being saved. Nonetheless, the Scriptures state: "'Everyone who calls on the name of Jehovah will be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?"—Rom. 10:13, 14.

WORKS AND TEACHINGS OF THE TRUE MINISTERS

⁹ Where, then, is the preacher? How will the people hear? How can those with honest hearts desiring to know the truth of God's Word find comfort, direction and spiritual encouragement? The 1964 *Yearbook* of Jehovah's witnesses, who are described by some as the "fastest growing religion in modern times," states on page 31, "The modern-day witnesses of Jehovah are trying hard to do the work Jesus said must be done 'for a witness to all the nations.'" (Matt. 24:14) Despite the opposition that they meet up with as related in the 1965 and 1966 *Yearbooks* of Jehovah's witnesses, they boldly move ahead. They must declare the "everlasting good news" in all the inhabited earth again and again. (Rev. 14:6) That is God's will.

¹⁰ Looking back, we see that the joy of Jehovah's witnesses was great during the year 1965 because 1,109,806 different publishers were boldly preaching the message of God's kingdom in 197 lands. These Christians were associated with 24,158 congregations of Jehovah's witnesses.

8. How do some ministers feel about their work? With what effect upon the people?

9-11. In contrast with the ministers of Christendom, show what the *Yearbooks* of Jehovah's witnesses say about the activity of these ministers in the different features of their ministerial activity so that people might "hear."

These men and women love to teach God's Word and proved it by spending 171,247,644 hours going from house to house, conducting home Bible studies and speaking from the public platform. They actually made 59,165,475 return visits on people who had shown interest in Christ's message and wanted to know more about God's promises. These millions of people called on did not come to Jehovah's witnesses' Kingdom Halls, but the million Kingdom publishers went to the peoples' homes. Quite a different method from what Christendom uses, but the original one introduced by Jesus and his apostles.

¹¹ Again the question might be asked, How many times has your clergyman or minister visited you in your home in 1965? In contrast with the lack of personal visitations by the ministers of Christendom the fact is that every week of the year Jehovah's witnesses conducted 770,595 home Bible studies during 1965, and this conducting of home Bible studies was not being carried on by just the presiding minister of a congregation alone. Rather, this work was being done by all those who make up the congregation, for all the witnesses of Jehovah are ordained Christian ministers.—Isa. 61:1-3.

¹² These persons from all walks of life take seriously the statement of the apostle Paul that furnishes the focal point of our discussion, 'How Will They Hear?' Note what Paul really said on this occasion: "How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth?" (Rom. 10:14, 15) And "sent forth" these Christian witnesses of Jehovah are, with the specific command: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit,

teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) Yet with all the flourishing spiritual paradise in the modern organization of Jehovah's witnesses, still there is a call for ministers in order that more may hear. Why? Jesus himself provided the answer when he said to his disciples: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38) The "harvest" is truly great, for obviously there are many people who want answers to their Bible questions and who want comfort and help from the greatest source of encouragement in the universe. Is not this the way you personally feel about it? Do you not appreciate it when someone genuinely takes an interest in you and when he is willing to share the best of news available today with you? Such a one is truly a friend having your best spiritual interests at heart.

¹³ Observing the zealous public ministry of Jehovah's witnesses, many persons have been moved to ask in all sincerity, "Why are so many people attracted to the message of these Christians whose growth in modern times is nothing short of phenomenal?" For one reason, their message is clear and understandable. It contains simple Bible truths made so plain that anyone with an honest heart can have his Bible questions answered. Even the so-called "difficult" questions can be successfully answered, for intelligent answers can be given to such questions as, What is our destiny? Will there ever come a time when man will live at peace with his fellowman? What is going to happen to the earth? Will it be a radioactive cinder devoid of humanity following a nuclear third world war?

12. Why is there still a call for more ministers in the New World society?

13. Why are many attracted to the message of the ministers of the New World society?

¹⁴ Simply stated, the message that these Christians bear is the message of the Kingdom. (Matt. 24:14) It is a message that is based on the Bible, and Jehovah's witnesses believe that the Bible is God's Word and that it is truth and that the Bible is more reliable than tradition.—2 Tim. 3:16, 17; 2 Pet. 1:21; John 17:17; Matt. 15:3; Col. 2:8.

¹⁵ Simple, doctrinal truths are sharply enunciated by these ministers as they prove from the Bible, among other things, that Christ was the first of God's creation; that Christ died on a stake, not a cross; that his human life was paid as a ransom for obedient humans and that that one sacrifice was sufficient. Further, that Christ was raised from the dead as an immortal spirit creature and that his second coming and presence are in spirit.—Col. 1:15; Rev. 3:14; Gal. 3:13; Acts 5:30; Matt. 20:28; 1 Tim. 2:5; Rom. 6:10; Heb. 9:25-28; 1 Pet. 3:18; John 14:19; Matt. 24:3.

¹⁶ As to the Kingdom, which is the paramount doctrine of the Bible and the theme of the message Jehovah's witnesses bear, they show from the Bible that the Kingdom under Christ will rule the earth in peace and righteousness and that the Kingdom will bring ideal living conditions to the earth.—Isa. 9:6, 7; 11:1-5; Ps. 46:8, 9; Matt. 6:10; Isa. 11:6-9; 32:16-18; 33:24; 65:17-25.

¹⁷ Further, they enable their hearers to

14. How do Jehovah's witnesses feel about the Bible and its value as compared with tradition?
15-17. What fundamental Bible truths are taught by Jehovah's witnesses about (a) Christ and his role in God's purposes? (b) the Kingdom and its blessings, and (c) the earth and its future?

learn from the Bible that the earth will never be destroyed or depopulated but that God will destroy this present system of things at the battle of Armageddon and that the wicked will be eternally destroyed.

—Eccl. 1:4; Isa. 45:18; Ps. 78:69; Rev. 16:14, 16; Zeph. 3:8; Isa. 34:2.

¹⁸ What encouragement, what good news in these simple, fundamental Bible truths, and no wonder that hundreds of thousands of persons all over the earth in all languages under all circumstances are attracted to these hard-working, unpretentious ministers! These people are not noticeable either by garb or

titles. Perhaps one of these ministers lives next door to you and outwardly may appear to be a plumber, farmer, office or factory worker, skilled craftsman or laborer. But have you ever wondered why your neighbor is so devoted to his Christian activity? It is because his real vocation is the ministry. (Luke 4:16-20; John 15:16) His work is motivated by love for his neighbor and a keen desire to communicate the truth, which sets men free and gives hope of a better system of things at the end of this old system. (John 8:32; Mark 13:28-30) Truly, these persons are out, not to impress, but to inspire. They simply want to give people everywhere the opportunity to "hear" the message of the Kingdom.

¹⁹ Furthermore, in a world that is dis-

18. (a) Prove that the vocation of these persons is the ministry rather than any other work they might engage in during the day. (b) What motivates these ministers in their work?

19. Why is the unity of the New World society so impressive?



A Plumber...



...and a Minister

united and torn by racial differences, political differences, language differences and many other divisive, nationalistic factors, the unity of Jehovah's witnesses is outstanding. No matter where you go on earth their message is the same, their love for one another is outstanding and their zeal, determination and persuasiveness are unique. Writing in *The Christian Century* of April 26, 1961, Samuel H. Miller, dean of the Harvard Divinity School, under the subject of "Man and the Ministry" states: "This world on the march is a mad-house. There is no one direction, no overall pattern, no clear image. Purposes are contradictory, philosophies are in controversy, ideals are diverse . . . there is no focus, no center, no unmistakable common ground, and what is worse, religion such as we know it does not provide such a center. Shattered by a vast schism still bitter, splintered by unconscionable explosion of petty and bickering sects. If ever there was an image it is rent in a thousand proud and tedious contentions. It all sounds like an old dream with snatches of the language no longer known. Nothing in that pattern seems to fit anything in this puzzle." Yes, worldly religion with its vast differences, its conflicting doctrines and theories does not provide a center, a focal point around which people can rally. Not true with Jehovah's witnesses, however. Regardless of national boundaries, race, color, former religion, whether it is a time of peace or war, these ministers are bound together in a common indivisible worship of the one true God Jehovah. It is as the apostle Paul reasons, "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) Does this unity

describe the actual state of affairs in your religion?

PAUL THE TEACHER

²⁰ Thus far in our discussion we have made many references to the writings of the apostle Paul. What a dynamic personality he was! Really, though, who was this man who made such an outstanding contribution to the Christian Greek Scriptures and whose very words, 'How will they hear?' constitute the focal point of our discussion? By knowing more about him we will undoubtedly come to appreciate his words even more and profit from his example of faith and courage. Though we cannot state with perfect accuracy the date of either his birth or death, in all probability he was born about 3 C.E. Thus Paul was probably born in the same decade as Jesus Christ. About halfway between Jerusalem and Constantinople (or modern-day Istanbul) stood Tarsus, the birthplace of the apostle Paul. This was the early home of that man who, more than any other man, carried Christianity from Judea throughout the Roman Empire, enabling men to "hear" the message of the Kingdom.

²¹ Tarsus was 515 miles to the north of Jerusalem and situated on the Cydnus River twelve miles from the mouth of the river on the Mediterranean Sea. Tarsus was a city of education and culture. It was ranked with Athens and Alexandria in ancient times. It has been said that the men of Tarsus had a zeal for philosophy and instruction surpassing that of Athens and Alexandria. It was a rich city, where much of the wealth of Asia Minor was accumulated before being dispatched to Greece and Italy. The staple manufacture of the

20. Why is it of value to consider in some detail the life and ministry of the apostle Paul? When and where was he born?

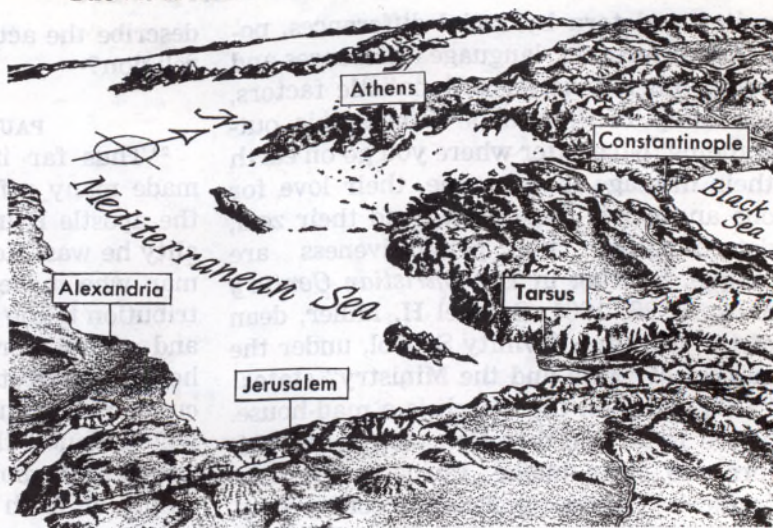
21. Describe the early background of the apostle Paul, including his schooling.

city was weaving, first into ropes and then into tent covers and garments of the hair that was supplied in abundance from the flocks of goats there on the Taurus River. Learning a trade was obligatory for the Jewish youth, and so it was not without reason that Paul learned the art of tent-making, which made him self-sustaining in later years. Thus he never was any burden on the Christian congregation. Paul's

father sent him off to Jerusalem to the school of Gamaliel when he was no older than thirteen years, and Paul was indeed favored in having this teacher, for the record in Acts depicts Gamaliel as a man of courage and wisdom, a man possessed of a liberal mind.

²² But it is obvious that the attitude of his able instructor did not rub off on him. In fact, to the contrary, religious zeal made Paul oblivious to his teacher's spirit of tolerance and he became highly intolerant. Thus as a young man he could witness with approval the murder of the first Christian martyr, Stephen. Commenting on these nefarious acts before his conversion to Christianity, the Bible record states: "Saul, though, began to deal outrageously with the congregation. Invading one house after another and, dragging out both men and women, he would turn them over to prison."—Acts 7:58-8:3.

²³ Now what caused such a bitter persecutor of Christians to become one himself? A miracle, which at first caused him to be



blind physically but then opened his eyes spiritually. For three days Saul neither ate nor drank; then Jehovah sent to Saul one of his representatives, Ananias by name, and upon his visit Saul recovered his sight, was baptized, received the holy spirit, took nourishment and gained strength. (Acts 9:1-19) Saul (later called Paul) then went to Arabia, doubtless to acquaint himself thoroughly with God's will and purpose for him. Now he was ready for the work that Jehovah had given him to do. Did he perform this work? Did people "hear" as a result of Paul's ministry? His record impressively answers the question, for Paul made three extensive missionary tours, traveled thousands of miles, established a number of Christian congregations, participated in the work of the governing body, wrote fourteen letters to Christian congregations and individuals, was in prison for the sake of the good news, thus making an indelible impact on the early Christian congregation.

²⁴ What a man this Paul was! Once a ruthless persecutor of Christians, now he became as gentle as a nursing mother with

22. Did the spirit of his teacher rub off on him? Why do you so answer?

23. (a) Describe the conversion of Saul to Christianity. (b) Show from the record of his life whether this apostle enabled men to "hear" the message of the Kingdom or not.

24. What are some of the lessons we can learn from this leader in early Christianity?

her young. Though well educated, he never called attention to himself. While he preached with persuasion, he always gave the credit to Jehovah. Although he was politically and religiously free, he became a slave to the Lord Jehovah, and what a record of endurance he left behind! Never a grumbler or a complainer, Paul always could do things. He believed that it was Jehovah who gave him the strength and the will to do the work. Right down to the very end he held fast to his integrity and faith. What an example, what courage and faith for true Christians to copy today, even as he imitated his Master, Christ Jesus!

COPYING PAUL'S EXAMPLE

²⁵ Paul said that "everyone who calls on the name of Jehovah will be saved." Paul himself reasoned, though, that they could not call on the name of Jehovah unless they put faith in him, and how could they put faith in him if they had not heard about Jehovah, and, of course, all of this required preachers, ministers, so they could hear about Jehovah the God of salvation.

²⁶ In these critical days, when there is such a shortage of ministers in the old-world society, there is a marked contrast in the New World society of Jehovah's witnesses. While the call for more workers still goes out, yet these busy, zealous ministers of God are enabling people every-

25-27. (a) Illustrate Paul's attitude toward the ministry and compare it with the work being done by members of the New World society today. (b) What questions will be answered in the succeeding article?

COMING IN THE NEXT ISSUE

- The Real Parties to the New Covenant.
- Benefits from God's New Covenant Spreading Worldwide.
- Christ's Return—Do You Know What to Look For?
- Does Peter Now Use the Keys of the Kingdom?

where to hear the message of the Kingdom, that they may be saved and learn the way that leads to life. Their attitude toward the ministry is reflected in the following words of Paul: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the

good news! If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me. . . .

And so to the Jews

I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some."—1 Cor. 9:16-22.

²⁷ What was Paul trying to accomplish? The successful preaching of the good news of the Kingdom in order that people might learn the way that leads to life in God's new system of things. This is identically the same work that Jehovah's witnesses are doing today. It is a benevolent work, an uplifting work, a work that takes great courage, moral fortitude and determination. As to its rewards, its blessings, and as to how we individually might be the recipients of these things, we leave for the next article to answer.

Are You Bearing

WHAT one thing marked the ministry of Paul more than any other? It was his *thoroughness* in teaching the Word of God. Paul himself said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." Then he goes on to say: "I *thoroughly* bore

witness." (Acts 20:20, 21) This theme or predominating thought of thorough witnessing comes impressively to the fore particularly in the book of Acts, where Paul's wholehearted devotion to his preaching and teaching even under prison bonds is borne out in the words: "And he explained the matter to them by bearing *thorough* witness concerning the kingdom of God and by using persuasion with them concerning Jesus from both the law of Moses and the Prophets, from morning till evening."—Acts 28:23.

² Paul was no skimpy giver. He was wholehearted, generous, spontaneous, helpful and ever alert to seize his privileges and responsibilities to bear thorough witness concerning the kingdom of God. He really meant what he said, and he said what he meant. The people in Paul's preaching territory saw him in their homes. There was no shortage of visits from Paul and his fellow apostles in apostolic times. There is no shortage today in the New World society. Now can you see even further reasons why so many were attracted

1. What theme comes to the fore in regard to the ministry of Paul, particularly in the book of Acts?

2. Give reasons why people were attracted to the message that Paul bore.

THOROUGH WITNESS?

"I *thoroughly* bore witness."

—Acts 20:21.

to the message that Paul bore and to the same message being borne today by those bearing thorough witness concerning the kingdom of God?

"BECOME IMITATORS OF ME"

³ Consider for a moment the real significance behind Paul's words at 1 Corinthians 11:1: "Become imitators of me, even as I am of Christ." How did Paul thoroughly copy Jesus in his manner of preaching, yes, his whole life pattern, and thus set a sterling example for true Christians today? An examination of the Scriptures clearly shows that Paul carefully copied Jesus' manner and procedure of declaring the good news. Please note how thoroughly he did this. For example, Jesus preached publicly, in the streets, synagogues and busy thoroughfares as well as from house to house and village to village. Jesus also made return visits on interested persons, conducted Bible studies with them and, on many occasions and in numerous places, conducted public meetings. (Matt. 5:1, 2; 10:5-14; John 21:15-17) Paul likewise participated in all these features of the Christian ministry. (Acts 20:20; 15:36;

3. What is the significance behind the words of Paul, "Become imitators of me, even as I am of Christ"?

Gal. 6:6; Acts 20:7) What a wonderful example he set for all Christians who want to bear thorough witness to the kingdom of God!

⁴ Of Jesus' public ministry it was said: "He journeyed through from city to city and from village to village, teaching and continuing on his journey to Jerusalem." "And you taught in our broad ways." (Luke 13:22, 26) Comparably, of Paul's ministry it is stated: "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." (Acts 17:17) Yes, "every day" Paul preached in public places, just as Jesus did. So today Jehovah's witnesses often preach on the street. Why? Because some persons cannot be reached at their homes but may be reached by preaching in public places. Have you not often seen these active ministers in the busy thoroughfares, in the marketplaces, wherever people are gathered, courteously offering them the message of life as contained in *The Watchtower* and *Awake!*? Preaching in the streets, synagogues and marketplaces was done by Jesus, by Paul, and is done by true Christians today. Have you ever seen your minister copy this example?

⁵ Regarding the house-to-house ministry of Christ and his apostles the divine record states: "Shortly afterwards he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1) Of the apostles, the record further states: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ,

Jesus." (Acts 5:42) Paul himself said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20) Truly house-to-house preaching is a Christlike and apostolic method of declaring the good news thoroughly. How long has it been since your minister has gone from house to house so men might "hear" the message of the Kingdom? Indeed, has he ever copied this method established by Jesus and followed by the apostles?

⁶ Moreover, when the early Christians found a person interested in the Kingdom message, they gave extended personal instruction in the home. These home Bible studies were free of charge. (Matt. 10:8; Rev. 22:17) It was by the personal instruction in the home that Jesus built up Mary and Zacchaeus as true disciples. (Luke 10:38-42; 19:5-9) The apostle Paul said on this matter of personal instruction and effective return visits: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6, 7) So today Jehovah's witnesses call back on persons who express interest in the good news. Home Bible studies held one or more times each week give profitable instruction, and in this way whole families come to know about Jehovah and his purposes. When was the last time your minister conducted a Bible study with you and made an effort to answer your Bible questions?

⁷ Further, Jesus often used the method of public meetings to bear thorough witness to the Kingdom. He gave one of his best-known sermons in the open air, the

6. What further methods of instruction did Jesus and the apostles extensively engage in, that they might bear thorough witness?

7, 8. (a) What proof do we have of public meetings being conducted by Jesus and the apostles? (b) How do Jehovah's witnesses copy this example in their ministry?

4. Compare the public ministry of Jesus and that of the apostle Paul.

5. Describe the house-to-house ministry of Jesus and the apostles and the example it sets for all true Christians today.

famous Sermon on the Mount. Indeed, wherever Jesus found people, that was where he preached. "When he saw the crowds he went up into the mountain; and after he sat down his disciples came to him; and he opened his mouth and began teaching them." (Matt. 5:1, 2) Paul copied Jesus in this during the months that he was in Ephesus on his third ministerial tour, for the record states: "Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God. But when some went on hardening themselves and not believing, speaking injuriously about The Way before the multitude, he withdrew from them and separated the disciples from them, daily giving talks in the school auditorium of Tyrannus. This took place for two years, so that all those inhabiting the district of Asia heard the word of the Lord, both Jews and Greeks."—Acts 19:8-10.

⁸ Yes, this well-known preaching method of Jehovah's witnesses today is nothing new. Jesus held public meetings, Paul conducted them, and so do true Christians today. In fact, the 1966 *Yearbook of Jehovah's Witnesses* reports that 954,635 public meetings were conducted by ministers of the New World society in 1965. Jehovah's witnesses are ever alert to preaching methods that will help them spread the glorious good news. They realize that the Kingdom is ruling and a new order is at hand and it must be publicized thoroughly by every means possible.

WHAT IS YOUR REACTION TO THE MESSAGE OF THE KINGDOM?

⁹ Just as Paul bore thorough witness to the kingdom of God in favorable and troublesome seasons, so Christian minis-

ters do the same today. But the question is, How do you react when they come to your door? Are you too busy, too occupied? Is your religion good enough for you? We ask this in all sincerity, but would such a view allow you to get answers to your questions concerning the troubles and problems of our present-day civilization? Do you believe that these men and women calling at your home are religious fanatics and hence do you prefer not to get involved with them? Are you perhaps like the Epicurean and Stoic philosophers who were upset by Paul's preaching and called him a "chatterer" and a publisher of "foreign deities" and who took him up to the Areopagus on Mars' Hill? However, there, with skillful teaching and persuasion, Paul argued in favor of seeking the true God; and, because of his declaration concerning the resurrection from the dead, some became believers. Among those who became believers were Dionysius a judge of the court of the Areopagus and a woman named Damaris and others besides them.—Acts 17:16-34.

¹⁰ Thus these Epicurean and Stoic philosophers missed out on the blessing that Dionysius and Damaris gained. Remember, Jehovah's Word states: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation." (Prov. 18:13) Why not, then, take a few moments to listen to the message of Jehovah's witnesses the next time one of these ministers calls at your door? Why not be reasonable about religion? Perhaps their message contains more than you realize it does.—John 17:3.

¹¹ After the above-referred-to incident on Mars' Hill Paul departed from Athens and went to Corinth. There the record states that he found a certain Jew named

9. What searching questions are here propounded for all persons to ponder over personally in regard to the thorough witnessing of ministers of the New World society?

10. Why is it so vital to be reasonable about our religion?

11. Describe Paul's activity while staying with Aquila and Priscilla in Corinth.

Aquila, a native of Pontus, along with Priscilla his wife. Paul went to them, and, on account of being of the same trade, he stayed at their home and they worked together, for they were tentmakers by trade. However, Paul would give a talk in the synagogue every sabbath and would persuade Jews and Greeks, according to the record. (Acts 18:1-4) Is that the way your minister takes care of his living expenses? Does he take care of his own financial problems by working so that he does not become an expensive burden on your congregation?

¹² Paul wanted to be free of any accusations along this line and thus wrote to the church at Thessalonica: "Nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you. Not that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us. In fact, also, when we were with you, we used to give you this order: 'If anyone does not want to work, neither let him eat.'" (2 Thess. 3:8-10) What an example of wholehearted devotion! What commitment to the Gospel! What thoroughness in preaching, and what an example Paul was! How different from the so-called Christian ministers of today, many of whom are selfish and materialistic and who appear to be more interested in salary than salvation and preaching the Word of Jehovah!

PERSONAL BENEFITS GAINED FROM "THOROUGH WITNESSING"

¹³ Just as many benefits flowed to men

12. How did Paul take care of his living expenses while bearing thorough witness to the kingdom of God? What example can we learn from this today?

13. Outline the many benefits that result from the ministry of the modern "Pauls."



With Aquila and Priscilla, Paul made tents

from Paul's thorough witnessing, so many benefits result to all persons of honest heart from the ministry of the modern "Pauls" of the New World society today. What are some of these benefits? (1) A better moral climate accrues to those following the teachings of Jesus and the apostles. (2) Greater happiness and contentment follow in the life of those who apply Bible principles, for the Bible becomes an alive, useful, practical book, a book with a message, not a dead book. (3) The message of the Kingdom brings better marital relationships, better employer-employee relationships, and many are aided to change their lives in harmony with the Bible commands. Numerous ones have been helped to clean up common-law marriages and consensual-type marriages as well as saving marriages about to "go on the rocks." Drunkenness has been curbed. Minds that were formerly selfish and materialistic have been transformed into clean, wholesome minds dedicated to the

preaching of the good news of God's kingdom.—Rom. 12:1, 2; 1 Cor. 5:9-11; 6:9-11.

¹⁴ First of all, let us consider how a better moral climate can result from an application of the teachings of Jesus and the apostles. Paul said: "Flee from fornication. Every other sin that a man may commit is outside his body, but he that practices fornication is sinning against his own body."

(1 Cor. 6:18) He also said: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4) To the young men and women Paul said: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." (2 Tim. 2:22) What wise counsel for all age-brackets, and how thankful we can be to have such splendid direction at a time when the moral climate has sunk to such an all-time low!

¹⁵ And how about the blessing at the family level when we apply Paul's fitting counsel, proving that a close family relationship requires a continual, united effort abounding in love? Listen to what he said: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."—Col. 3:13, 14.

¹⁶ Note, too, the wise counsel he gave for overcoming family dissension and personal contentions. "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your

parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted." (Col. 3:18-21) And with all our imperfections, do we not need such thorough, practical counsel if we are to have happiness and peace of mind in this troubled and perplexed world?

¹⁷ Further, please, observe the excellent principles on employer and employee relationships enunciated at Colossians 3:23-25: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance. Slave for the Master, Christ. Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality." Never should any Christian cheat his employer, but he should give a full day's work. To do less not only would be wrong but it would likely lead to other unchristian attitudes and acts. How refreshing such an attitude in this day and age when shiftlessness, carelessness and irresponsibility are prevalent! Yes, even in the smallest matters self-discipline is required, and that excellent counsel Paul gives in this respect at Hebrews 12:5, 6, 11-17. The apostle Paul was truly one of the "gifts in men." (Eph. 4:8) He made things so plain, so clear. Never was he ambiguous or double-minded. His hearers always knew what he was talking about, for his speech was pointed, practical and powerful!

¹⁸ Finally, what is the greatest benefit that comes from bearing thorough witness to the kingdom of God? Jesus said: "This means everlasting life, their taking in

14. How can a better moral climate result from an application of the teachings of Jesus and the apostles?

15. What blessings at the family level are available with the application of the apostle's counsel at Colossians 3:13, 14?

16. How can the application of Scriptural counsel greatly reduce, if not eliminate, family dissension and personal contentions?

17. (a) In the field of employer-employee relationships, what counsel did the apostle Paul offer? Explain its practicality. (b) What benefits can be gained by applying self-discipline, as outlined by Paul at Hebrews 12:5, 6, 11-17?

18. Describe the greatest benefit that can come from the work of bearing thorough witness to all men.

knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) In a related vein Paul said, when writing to the Philippians: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." (Phil. 3:13-16) Is it not your desire to gain everlasting life in a paradise earth under a new system of things? Can you not see, then, how vital it is to learn of God's kingdom and not let anything stand in the way of your taking in this highly practicable knowledge?

¹⁹ Yes, in the fields of morals, marital relationships, employer-employee relation-

^{19, 20.} What should be the attitude of (a) the minister who is bearing thorough witness to the kingdom of God, and (b) the person hearing the message?

ships and in anticipation of gaining everlasting life, excellent benefits can certainly flow to all "men of good-will" who apply the principles set forth by Jesus and the apostles. Is not that the way you feel about it? Do you not desire these things for yourself?

²⁰ How vital it is, then, for all of us who hear the message of the Kingdom to be honest and reasonable with ourselves and daily apply these divine principles in our lives. The modern ministers of the New World society are resolved to continue to be zealous, thorough and persuasive, just as Paul was, and gain the same reputation for faith, fine works and endurance that he did. Blessings will thus flow to them and those who listen to their teaching. (1 Tim. 4:16) It can be readily seen that thoroughness in bearing testimony to the message of the Kingdom brings inestimable benefits. The next time you receive an opportunity to hear the message of the Kingdom do not resist it; receive it. Give yourself an honest opportunity to hear what these dedicated Christians have to say, and we firmly believe that you will remember with gladness the day you allowed yourself to do this!

Known for Their Preaching and Conduct

♦ A circuit supervisor of Jehovah's witnesses in Kansas reported this experience: "I called on a group of college students from various countries, prominent professional men who had come here for further education. Two men were from Liberia. They listened to what I said about the Bible and accepted *The Watchtower* and *Awake!* Both said they were acquainted with Jehovah's witnesses in Liberia, one of them adding that he even had a cousin who is a Witness there. He explained that he was very much impressed by the change in conduct of those who become Witnesses. One young man, he said, worked for him and used to beg him constantly for money, liquor and cigarettes, and his conduct with

women was questionable. After becoming a Witness, all of that activity ceased. When this man teasingly offered the new Witness cigarettes and liquor, he politely declined. Neither does he ask for money anymore. 'I like that very much about your religion because now he is a very good man,' the Liberian told me. Both men agreed they would like to have more missionaries of Jehovah's witnesses to educate their people about the Bible and its principles. They were also impressed by the fact that though they were in the United States half a year, no other persons had called at their door to talk to them except Jehovah's witnesses."

Deepen Your Joy by Praising God All Day Long

CHRISTIAN joy is not something superficial nor is it merely a matter of inclination or feeling. It is something deep-rooted and a Scriptural requirement laid upon all. As the apostle Paul repeatedly commanded: "Always rejoice in the Lord. Once more I will say, Rejoice!"—Phil. 4:4.

Why, it was even that way in ancient Israel, for Jehovah through Moses commanded them likewise to rejoice: "You must rejoice before Jehovah your God in every undertaking of yours." All this being so, it is not surprising that Jehovah's prophet Isaiah foretold that Jehovah's people in our day would be rejoicing: "Look! My own servants will . . . rejoice . . . Look! My own servants will cry out joyfully."—Deut. 12:18; Isa. 65:13, 14.*

What grounds the enlightened, dedicated Christian servants of Jehovah have today for joy! There is, to begin with, the possession of the truth. We have become acquainted with Jehovah and his purposes, his principles, his laws and his will for us. We know where we are on the stream of time, where we came from, why we are here and what lies ahead of us. Surely all this is cause for joy. And so is the appreciation that the truth has given us of our being able to receive forgiveness from God on the basis of Christ's sacrifice. Further, there is the marvelous time in which we are living: Our Lord Jesus Christ is present, his kingdom has been established in the heavens, his servants are dwelling in a spiritual paradise, and what prosperity attends them! And we experience the joys of being able to make God's heart glad and to bring the hope of everlasting life to honest-hearted persons. Surely all such are cogent reasons for joy.—Prov. 27:11; 1 Tim. 4:16.

It is in the very nature of things that there are degrees of joy. Why should we want to deepen our joy? Because the deeper it is the more it can strengthen us and help us to endure. Yes, the joy of Jehovah brings strength. (Neh. 8:10) As we read regarding the Captain of our salvation: "Look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God."—Heb. 12:2.

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

Consider also his apostles. Their joy was so deep that when, because of their Christian preaching, they were taken by the officers of the law and brutally flogged they did not lose their joy. We read: "These . . . went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name."—Acts 5:41.

How can we deepen our joy? Certainly, as through continued, and, if possible, increased, Bible study we grow in knowledge and appreciation of the truth, our joy will increase. The same is true of our continued or increased association with our brothers. But in particular will our continued or increased praising of Jehovah our God, or doing so ever more effectively, deepen our joy. It can be no other way, for in praising Jehovah we are giving—giving honor to him—and there is happiness in giving, is there not? (Acts 20:35) So we are counseled to deepen our joy by praising God all day long. Of course, very few of us can be literally talking God's praises from morning till night. But there is one thing we can do, and that is to conduct ourselves all day long as befits God's praisers.—Matt. 5:16.

There is also the praise we can give God in our prayers. Since we are to persevere in prayer and pray incessantly, and since praise is one form of prayer, we can deepen our joy by our continuing in prayer.—Rom. 12:12; 1 Thess. 5:17.

Especially can all of us deepen our joy by being regular in our witnessing. Do we have a schedule? We should, and then endeavor to stick to it. If we do, then we will just take it for granted that at set times each week we will venture forth in the Christian ministry, calling from house to house with the good news of God's kingdom and making return visits. If we engage regularly in the field ministry we can hope to deepen our joy, for we will be constantly having interesting experiences.

Then, too, there is the matter of incidental witnessing. To the extent we appreciate that we are to be praising God all day long, to that extent we will be alert to such opportunities, each one of which can greatly add to our joy. During February we will want to deepen our joy by offering the *Watchtower* magazine on a subscription basis at every opportunity—a very fine way to deepen our joy.

WHAT CITY IS CHRISTIANITY'S CENTER?

EVER since its start Christianity has been known as the most active, vigorously evangelistic religion. Jesus Christ himself was an indefatigable worker and he infused in his followers the same burning zeal that gave Christianity a tremendous impetus from its very start. In the first century it spread like wildfire. Only a very short while after its beginning, the record shows there were five thousand active Christians in Jerusalem and, through the energetic work of the apostles and their companions, the word of truth was spread to practically all the then-civilized world.

Such activity and its corresponding success require unity, and unity requires organization. There had to be a central point to inspire and direct this activity and also a center toward which Christians could direct those to whom they preached. What was this center? And what is Christianity's center today? Is it Jerusalem? Or could it be Rome? Alexandria? Athens? Istanbul? or Moscow? These are cities to which many of the sects of Christendom look as their center, yet these denominations of Christendom, all calling themselves by the name of Christianity, will not agree on any one of these cities as the focal point of all Christendom's sects. The sects of Christendom looking to these cities are a part of the world empire of religion known in the

Bible as Babylon the Great. Since the Bible shows that Babylon the Great is the age-long enemy of God, then it is not to any of these cities that Christians must look for spiritual direction.

Where, then, do true Christians look? First of all,

true Christianity recognizes as the Source of all its spiritual life Jehovah God the Creator of the heavens and the earth. It is to Jehovah that all worship is given and toward whom the worship of others is directed by true Christians. All of this is done through Jesus Christ as God's Son, who is the only way of approach to God and the One who sits as Coregent now with his Father on the throne. But has God not selected a city to which all attention should be directed and through which the worship of people should be brought to him? Yes, he has. At this place he also has a temple to which worshipers can come and offer their sacrifices of praise and thanksgiving, just as there was a central place and a temple in the days of the nation of Israel, namely, Jerusalem. But let us examine the Scriptures to see where this city and its temple are.

CHRISTIANITY'S TEMPLE

On Pentecost day of the year 33 C.E., the resurrected, glorified Jesus Christ began temple-building work. It was not the building of a literal temple in Jerusalem, for the temple that had been built by Herod stood at that time. That magnificent temple of wood and stone was destroyed by the Romans later on, in 70 C.E. The work Jesus was doing then was what he had described to his disciples when he was with them on

earth, saying: "On this rock-mass I will build my congregation." Jesus as the great Rock-mass or Foundation Cornerstone was now laid in heaven. On this day of Pentecost, which was the day of the festival of the "harvest of the first ripe fruits of your labors of what you sow in the field," "the festival of weeks," Jesus at God's right hand in heaven began to pour out the holy spirit upon one hundred and twenty faithful disciples. These were waiting gathered together in Jerusalem, not in a temple but in the upper chamber of a house. The spirit made a sound like a breeze, and the disciples spoke in foreign tongues understandable to people from many lands, at Jerusalem for the festival. Peter was the one whom holy spirit directed to stand up and explain to the Jews and proselytes who came together to observe this remarkable phenomenon:

"This Jesus God resurrected, of which fact we are all witnesses. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear."—Acts 1:13, 14; 2:1-33.

Peter explained to the Jews there that the outpouring of the holy spirit in those last days of earthly Jerusalem and its temple was a fulfillment of the prophecy at Joel 2:28-32, which he then quoted. It reads:

"After that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit. And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun itself will be turned into darkness, and the moon into blood, before the coming of the great and fear-inspiring day of Jehovah. And it must occur that everyone who calls on the name of Jehovah will get away safe; for in Mount

Zion and in Jerusalem there will prove to be the escaped ones, just as Jehovah has said, and in among the survivors, whom Jehovah is calling."—See Acts 2:14-21.

LOCATION OF THE CITY

Jesus had told the disciples to stay in Jerusalem until the spirit was poured out. (Acts 1:4-8, 12-15) But now, instead of the literal temple built by King Herod, which was in Jerusalem, Jesus began to build upon himself the Christian congregation, which is "a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5) Now, by being baptized with holy spirit and becoming spiritual sons of God they had really come to a *spiritual* Zion, a *heavenly* Jerusalem. Therefore, it was a heavenly city with a spiritual temple to which worshipers must come, to which they were to look and to which they must direct the worship of others. This was now Jehovah's established place of worship and he would recognize no earthly city. The Foundation of the congregation, the immortal spirit Jesus Christ, is heavenly, not an earthly foundation, not some man on earth. The temple is spiritual, heavenly, not any literal temple or cathedral on earth. Therefore, no earthly city can contain it.

This fact that the congregation is approaching a heavenly Zion is called to our attention at Hebrews 12:22-24. The apostle Paul addressed these words first to the Christians who were Hebrews by birth. He said: "But [unlike your earthly forefathers] you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprin-

klings, which speaks in a better way than Abel's blood."

Paul gives special point to his words in the next chapter when he speaks of the Leader of Christians: "Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate [of earthly Jerusalem]. Let us, then, go forth to him outside the camp, bearing the reproach he bore, for *we do not have here a city that continues*, but we are earnestly seeking the one to come."—Heb. 13:12-14.

Therefore, while Jerusalem had been spoken of by Jesus as the city that was the killer of prophets, yet the place where Jesus died to provide the ransom price for his followers was outside Jerusalem; and since the Christians of Jesus' day did not look to Jerusalem with its temple, which had previously represented God, Christians today cannot look to any city of Christendom that claims to represent God but actually persecutes preachers of Christianity as "outside" their organization, as undesirable or unfit to be part of what they call Christendom.

"CHILDREN" OF WHAT CITY?

Paul made a clear distinction between the heavenly and earthly cities when he said to the Galatians: "Now this Hagar [slave girl of the patriarch Abraham's household] means Sinai, a mountain in Arabia [where the Ten Commandments were given], and she corresponds with the Jerusalem today, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. Wherefore, brothers, we are children, not of a servant girl, but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 4:25, 26, 31; 5:1.

So while the early Christians would not in any way be disrespectful of that which

God had used, namely, the temple in the city of Jerusalem, yet when it was destroyed by the Roman legions in the year 70 C.E. it did not matter to the Hebrew Christians. They obeyed Jesus' instructions and fled from the doomed city before it was destroyed. Why did this destruction not leave them confused and disorganized? Because they were children of their heavenly mother, the Jerusalem above, and they had approached the real city of the living God, heavenly Jerusalem. Neither did they afterward become the children of some other city, say, Rome, so that they deserved to be called "Roman Christians." The Jerusalem above was the mother they acknowledged. (Luke 21:20-24) Those who were natural-born Jews were no longer merely natural Israelites; they were now spiritual Israelites.

JERUSALEM TRAMPLED ON

Ancient Babylon, which had long been recognized as the center of world religion, finally became an uninhabited ruin, to remain such to this day. But before Babylon fell into complete ruin Jerusalem underwent its second destruction. The coming wrath of which John the Baptist had warned came, and Jerusalem was baptized with the fire of destruction that burned up the Jewish chaff, but Christians escaped this baptism.—Matt. 3:7-12.

It came about in this way: After the Jews revolted against Roman domination and the Roman troops attacked Jerusalem and then temporarily withdrew in the year 66, the Christians in Jerusalem fled mainly across the Jordan River to the mountainous region of Gilead, Pella being one noted place where they located. They did this in obedience to Jesus' prophecy: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let

those in the midst of her withdraw, and let those in the country places not enter into her; . . . For there will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:20-24.

Jerusalem underwent a terrible trampling under General Titus and his Roman legions in the year 70 C.E. But from Jesus' words as compared with the prophecy of Daniel, chapter 4, we can see that Jesus did not mean that the seven times of the Gentiles, or the appointed times of the nations, would begin in that year. They had begun already in the year 607 B.C.E., when the Babylonians trampled Jerusalem in her first destruction. From that time on, Jerusalem never had a king of the line of David sitting on "Jehovah's throne," and the Gentile Times were to continue for 2,520 years, or until the early autumn of the year 1914 C.E. Jesus merely meant that the trampling had to continue until the end of the appointed times, which means until in 1914.—Ezek. 21:27.

So while Jerusalem was the location of the visible governing body of the Christian congregation during the early part of the first century, for it was the place where the apostles and those associated with them dwelt, Christians did not look to the city as the center of their religion. True, Jerusalem was the place where Paul and Barnabas went to meet with the council on the issue of circumcision, and a letter of instruction went out from the governing body, then located there. However, later on, the apostle Paul traveled and made his home base the city of Antioch in Syria. He wrote letters from many different cities, and though these did not come from Jerusalem these letters were considered by Christian congregations as coming through

the channel of instruction God had established, from the governing body, and binding upon the congregation. The same is true of Peter, who wrote from Babylon, and of John, who, in the year 96 C.E., was given a vision by an angel of Jesus Christ and wrote it down in the book called Revelation or Apocalypse. This was from the isle of Patmos. The later writings of John were from around Ephesus.

As to the trampling of literal Jerusalem continuing, in 130 C.E. the Roman Emperor Hadrian, the Pontifex Maximus, visited the ruins of Jerusalem and ordered the city to be rebuilt. But the Jews revolted under the leadership of Bar-Cochba, for fear of the establishment of pagan worship there. By 134 the revolt was crushed, with great losses to both Romans and Jews. Afterward Jews were slaughtered en masse. The Roman colony on the site of Jerusalem was called Aelia Capitolina. Statues of Jupiter and Emperor Hadrian were set up in the temple area and a sanctuary to the pagan god Jupiter was built on the temple site. Jews were forbidden to enter the city on pain of death. This continued until 312 C.E. When Constantine became emperor and Pontifex Maximus and then professed to become a Christian, the city took on a new aspect. It was cherished as a site of sacred Christian history, and Constantine the Great built in it the Church of the Holy Sepulcher.

TRAMPLING COMES TO AN END

Did this mean that the Jerusalem of Constantine's day became the Zion of true followers of Jesus Christ? No, it was merely designated by Babylon the Great, God's enemy, as a holy city. Earthly Zion had rejected Jesus Christ at his triumphal entry as King in 33 C.E. It and its temple were destroyed by the Romans in the year 70, but the true Zion of the still-living apostle John and his fellow disciples con-

tinued standing, for it is spiritual, heavenly, with a heavenly temple, the central point for worship.

As to kingship, Jerusalem, before being trampled by the Babylonians in 607 B.C.E., stood for the seat of God's typical earthly kingdom. Kings of the royal line of David sat on what was called "Jehovah's throne." While Jehovah did not in 607 B.C.E. abandon his covenant with David for the kingship, the throne, the kingdom of God, was overturned until the time he would come whose right it is. (Ezek. 21:27) This was the Heir and Lord of King David, Jesus Christ, the high priest according to the manner of Melchizedek. He was to hold the offices of *both* High Priest and King.—Ps. 110:4; Heb. 5:10; 6:20.*

When would the end of the trampling down of Jerusalem come and what would it mean? It would mean reestablishment of the kingdom of God in the line of David. But it would not be in earthly Zion, for it would mean the enthroning of the heavenly Son of God after sitting at God's right hand since 33 C.E. It would be in heaven, the place where God's kingdom is established. The time for this would be at the end of the seven "times of the nations," in 1914 C.E.—Heb. 10:12, 13; Ps. 110:2.

* In Hebrews 5:10; 6:20 occurs the Greek word *archiereus* (ἀρχιερεύς) meaning "high priest." In the Latin *Vulgate* the translator Jerome rendered this Greek word by "pontifex." In Hebrews 5:6 occurs the Greek word *hierēus* (ἱερεύς), meaning "priest"; but there Jerome renders this word as "sacerdos." Properly, he should have translated the Greek word *archiereus* as "princeps sacerdotum" as in Matthew 24: 16:21; 20:18; 21:15, 23, 45; Acts 4:6; 26:10, 12. Also, in Psalm 110:4 (*Vulgate*, 109:4) Jerome uses the word "sacerdos" for "priest" the same as in Genesis 14:18 regarding Melchizedek. In Leviticus 21:10, for "high priest" he uses "sacerdos maximus," but he inserts "Pontifex" into the text, saying "Pontifex, id est sacerdos maximus inter fratres suos" ("The Pontifex, that is, the Greatest Priest among his brothers"). In this way Jerome wrongfully introduces the word "pontifex" into the Latin Version of the Holy Scriptures, evidently in order to justify the Roman Catholic pope who had made him his secretary, namely, Pope Damasus, who was the first pope to take over the title Pontifex Maximus after Emperor Gratian had rejected it.—See *Latin New Testament*, by Wordsworth and White, edition of 1911.

WHERE TO LOOK FOR DIRECTION

Jesus Christ himself said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4: 24) Christians do not have to have earthly representations of God or reminders of him or of his spiritual temple to worship him. They know today that Jesus Christ is established as King, also as the great Melchizedekian High Priest in God's spiritual temple, on heavenly Mount Zion. By means of God's Word, which, as Jesus said, is spirit and life, and by means of God's holy spirit as a comforter and helper, they are directed in a theocratic way. This means that they are ruled by God from the heavens through his appointed king, Jesus Christ. They cooperate with God's organization in all the earth in its work and recognize the spiritual appointment of overseers in the organization. So their organization cannot be properly labeled by any national names such as Roman or American.

God commands at Isaiah 51:1, 2: "Listen to me, you people who are pursuing after righteousness, you who are seeking to find Jehovah. Look to the rock from which you were hewn out, and to the hollow of the pit from which you were dug out. Look to Abraham your father and to Sarah who gradually brought you forth with childbirth pains." They look to the great Rock, Jehovah God, the Greater Abraham, and to the free woman, their spiritual mother above, who is the spiritual Zion, and to his theocratic organization for direction. The evidence that they do this is clearly manifest in their activity, in which they are in complete unity world wide, carrying on the very same preaching work that was done in the days of Christ and his apostles wherever they are. Their conventions are models of such unity, for among them all national and social barriers have been erased, as the apostle Paul wrote: "You

are all, in fact, sons of God through your faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one person in union with Christ Jesus.

Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:26-29) Yes, they have come to *spiritual, heavenly Zion* for the truth that sets men free and as the city where the Center of their worship exists.



WHAT IS A CHRISTIAN'S RESPONSIBILITY

TO THE *Needy* AND THE *Sick?*

GENEROSITY toward needy persons is a fine expression of the godly quality of love. It was such generosity that John the Baptist urged when he said: "Let the man that has two undergarments share with the man that has none, and let him that has things to eat do the same." (Luke 3:11) This unselfish action would be one way to demonstrate love for neighbor as God commanded the Israelites: "You must love your fellow as yourself."—Lev. 19:18.

In the law that God gave to the nation of Israel he made it clear that the poor among them were not to be callously neglected or treated unkindly. He told his people: "In case some one of your brothers becomes poor among you in one of your cities, in your land that Jehovah your God is giving you, you must not harden your heart or be closefisted toward your poor brother. For you should generously open your hand to him and by all means lend him on pledge as much as he needs, which he is in want of."—Deut. 15:7, 8.

Love is thus revealed in God's viewpoint of needy persons. As he has generously opened his hand in providing for the needs of mankind, so his people were to open their hands generously to help needy persons among them. This provision was to help a fellow Israelite that suffered some adversity or that had a temporary setback.

Unfair advantage was not to be taken of a needy person by requiring him to pay interest on what was given him as aid, for that would not be opening their hands generously. In this regard God's instructions were: "In case your brother grows poor and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive with you. You must not give him your money on interest, and you must not give your food out on usury." (Lev. 25:35, 37) To charge interest under such circumstances would not help him but would be selfishly taking advantage of his situation.

Although Jehovah's instructions to the Israelites pertained to fellow Israelites in need, what he inspired to be written in the Proverbs reveals that the quali-

ty of neighbor love was not meant to be narrow but was to extend even to a person that might hate them. "If the one hating you is hungry, give him bread to eat; and if he is thirsty, give him water to drink." (Prov. 25:21) Jesus Christ enlarged on this admonition when he said: "Give to the one asking you, and do not turn away from one that wants to borrow from you without interest. 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."—Matt. 5:42-44.

When asked, "Who really is my neighbor?" Jesus replied by relating the illustration of the good Samaritan who saw a wounded man by the side of the road and gave him aid, whereas two others passed him by. He then asked his inquirer, "Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?" After the inquirer acknowledged that it was the one who acted mercifully, Jesus said: "Go your way and be doing the same yourself." (Luke 10:29-37) Thus Jesus' followers had brought to their attention their obligation to manifest neighborly goodness even to those who are not fellow believers. This also was pointed out by Paul, an apostle of Jesus Christ: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

FAITH SHOWN BY WORKS

The Christian Bible writer James closely associates generosity toward needy persons with evidence of one's faith by pointing out that faith in divine instruction necessarily reveals itself in what a Christian does. He said: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot

save him, can it? If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them: 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself."—Jas. 2:14-17.

So it is an expression of faith for a person to give material aid to a fellow Christian who has need of clothing, food and shelter because of some unforeseen thing, such as a disastrous storm, earthquake, fire or severe financial reverse. To be aware of his neediness and yet merely say to him, "Keep warm and well fed," without giving him the necessities for his body would not be demonstrating either faith or love. Would not such failure to show love for a Christian brother by aiding him in his time of need be evidence that a person's faith is dead? John, an apostle of Jesus Christ, wrote: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:17, 18.

Generosity toward needy Christians is motivated by love and by human compassion. Both qualities have been manifested toward mankind by God, and he encourages us to manifest them toward one another. Out of love a Christian is willing to share his material things with a needy spiritual brother during his emergency, expecting nothing in return. This is urged by God's Word at Romans 12:13: "Share with the holy ones according to their needs. Follow the course of hospitality." Such assistance is a temporary measure to help him recover from an unforeseen economic blow.

But when giving such aid, whether to

fellow Christians or to unbelievers, he is under no Scriptural obligation to give to a lazy person who seeks to take selfish advantage of his Christian generosity.

PROFESSIONAL PAUPERS

There are hordes of professional paupers who are known to use every art of deception so as to appear needy and to stimulate sympathy for themselves. On this point Harlam Gilmore in his book *The Beggar* writes: "Through a skillful combination of old clothes, facial expressions and real or faked physical defect the beggar presents a picture of distress." This picture is intended by him to cause human compassion to move people into giving him material support without his having to work. Does the Scriptural principle of generosity obligate a Christian to give anything to such people? A guide for Christian generosity is given at 2 Thessalonians 3:10: "If anyone does not want to work, neither let him eat."

In most countries today public assistance through taxation is provided for needy persons. In these lands, persons who beg are often doing so, not because they could not get a job if they really wanted one and not because the government has made no provision to care for those who cannot get employment, but because they have learned that they can get more money in this way.

THOSE GENUINELY IN NEED

Within the Christian congregation of the first century, provision was made to care for the needy widows in its midst who had no means of support and no relatives to help them. Regarding this the apostle Paul said: "If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows." (1 Tim. 5:16) These widows would be such widowed relatives as mothers and grandmothers. Children and grandchildren have

a responsibility to help such relatives, as the scripture says: "If any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:4, 8) A Christian will fulfill his responsibility to provide for needy relatives, whether by doing so personally or in cooperation with other relatives or by aiding them to make use of governmental assistance available to them.

In most countries today provisions have been made by which taxes are used to give needy people welfare assistance, and a taxpayer has a right to make use of this provision when he is in need of help. Social security and pensions are still other ways that aid is given to persons who are no longer able to earn a living because of age. These and any assistance program provided by tax money can be used by needy persons, but there is still ample opportunity for individuals to do acts of human kindness toward such persons.

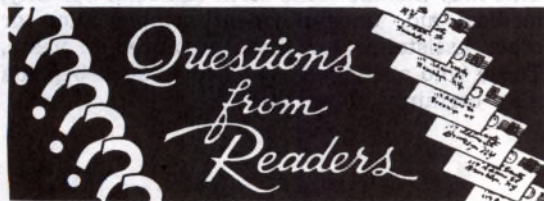
VISITING THE SICK

Expressing 'love for one another,' as Jesus Christ commanded at John 15:12, also involves visiting the sick. A sick person that is confined to a bed or to his house needs encouraging visits and letters from his Christian brothers and sisters. Visits at such a time show they are interested in his welfare and afford opportunity to give him whatever help they can.

When Jesus gave a prophecy regarding the time of his second presence, he indicated that looking after Christians who become sick is a work of faith. He said: "I

was a stranger and you received me hospitably; naked, and you clothed me. I fell sick and you looked after me." Christians, of course, have not done that directly to Jesus, and so he went on to say: "To the extent that you did it to one of the least of these my brothers, you did it to me." (Matt. 25:35, 36, 40) This treatment of Christ's spiritual brothers sets a principle that is a worthy guide for the treatment of fellow Christians.

"If I used to hold back the lowly ones from their delight, and the eyes of the widow I would cause to fail, and I used to eat my morsel by myself, while the fatherless boy did not eat from it . . . if I used to see anyone perishing from having no garment, or that the poor one had no covering; . . . if I waved my hand to and fro against the fatherless boy, when I would see need of my assistance in the gate, let my own shoulder blade fall from its shoulder."—Job 31:16-22.



● Is it proper for a Christian to avail himself of government provisions of welfare or of relief supplies sent to disaster areas?—P. A., El Salvador.

Yes; the government makes these provisions with the expectation that they will be used by those eligible for them.

Christians pay taxes as required by worldly governments. (Rom. 13:1, 6, 7) Hence, when the need arises, the Christian who legally qualifies for government aid may properly accept benefits that are made available through such tax-supported relief arrangements, if that is his desire.

There are, however, unprincipled individuals who are not true Christians and who have, in many instances, obtained such aid fraudulently. Some have concealed facts regarding their true economic status. Others have refused to work, though capable of doing so. In certain

Loving aid and concern shown to needy and sick persons within the Christian congregation strengthen the bond of Christian fellowship. Kindness shown to persons outside the Christian congregation serves as a recommendation for the truth to which Jehovah's people bear witness. Following the apostle John's counsel, then, "let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:18; 2 Cor. 6:4-6.

cases, through devious means, families have lived on government aid for years, though not actually eligible for it. The true Christian cannot do these things. He must be honest, truthful and upright. He should have a clear conscience before God and men.—Prov. 3:32; Acts 24:16.

Christians fittingly bear in mind the principle enunciated by the apostle Paul at 2 Thessalonians 3:10: "If anyone does not want to work, neither let him eat." They know, too, that "if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) Nor do they forget that "the getting of treasures by a false tongue is an exhalation driven away, in the case of those seeking death." (Prov. 21:6) Obviously, then, responsible, able-bodied Christians will work to obtain the necessities of life when that is possible and will not illegally and fraudulently seek government or other financial aid.

If it became known that a dedicated Christian unjustifiably and illegally obtained such assistance, he would not have "a fine testimony from people on the outside" of the Christian congregation, or from within, for that matter. He would be "greedy of dishonest gain." Con-

sequently, he would not qualify to be an appointed servant in the Christian congregation.—1 Tim. 3:1, 7-9.

A sincere Christian is willing to work. However, he may lose his job for some reason. If a provision exists for such a person to receive unemployment compensation, there would be no Scriptural objection to doing this while trying to find other work. When receiving this assistance and while seeking another job, the Christian may even be able to devote more time than usual to ministerial activity. But it would not be fitting for any Christian to refuse to work and specifically plan to remain on relief rolls indefinitely, just to be able to devote more time to the preaching work. Additionally, if the unemployed person is expected to expend effort and time seeking employment in order to qualify for such aid, it would be improper for a Christian to accept the money but fail to meet this requirement. When suitable employment becomes available, the Christian would not turn it down and dishonestly endeavor to continue receiving unemployment compensation or other financial aid of a comparable nature. He knows that the Bible does not register approval of dishonesty or laziness. The Scriptures recommend honest, hard work.—Eph. 4:28; Eccl. 3:22.

If, due to prevailing circumstances that he

cannot now rectify, a Christian lives on some form of public assistance, he should be judicious in his use of funds that are provided for his benefit. They are furnished to cover his needs and only because he is faced with financial hardship, not so that he can satisfy a craving for unessential luxuries.

At times, because of floods, earthquakes or other calamities, a government may declare a particular region a disaster area, taking relief measures and providing necessities for the victims. Food and other supplies may be sorely needed by these persons, and true Christians may be among them. Under such circumstances it would be proper for a Christian to accept such government provisions. Yet the true Christian does not take undue advantage of such arrangements, realizing that he should accept assistance only if he truly is in need. Faithful servants of God desire to conduct themselves "honestly in all things."—Heb. 13:18.

There are arrangements that the government may have, however, to which people are entitled whether they are in dire need or not. This may include some form of Social Security, medical aid, unemployment compensation or other assistance for those advanced in years. Those who are legally entitled to such benefits may certainly claim them.

ANNOUNCEMENTS

FIELD MINISTRY

Witnesses of Jehovah God have great joy because of their relationship to him and to his anointed king, Jesus Christ. Unselfishly they endeavor to aid others to share that joy, and they do this by taking to them the faith-inspiring message of the Bible. During February, as they share in this Christian work, they will offer to all persons the outstanding aid to Bible study, *The Watchtower*, with three booklets, on a \$1 contribution.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 27: "How Will They Hear?" ¶1-24.

Page 72.

March 6: "How Will They Hear?" ¶25-27, and Are You Bearing Thorough Witness?

Page 79.