The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1966
Semimonthly

ASSUME YOUR CHRISTIAN OBLIGATIONS

THE ADDITIONAL OBLIGATIONS OF THE OVERSEER

THE KINGDOM OF GOD IN THE HANDS OF CHRIST

DID PETER VISIT ROME?

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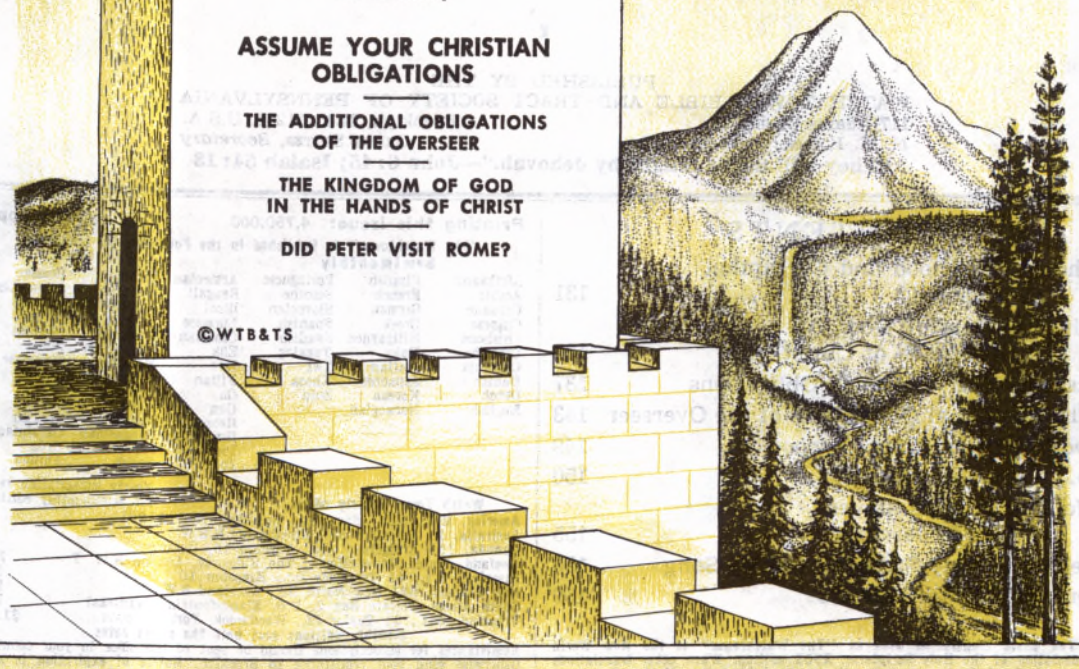

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

CONTENTS

Should Falsehood and Corruption Be Exposed? 131
The Kingdom of God in the Hands of Christ 133
Assume Your Christian Obligations 137
The Additional Obligations of the Overseer 143
Do You Read Your *Yearbook?* 149
Did Peter Visit Rome? 150
Holding Fast as Slaves of Our Repurchaser 155
Jehovah Is My Strength and My Song 156
Questions from Readers 159

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Dy – Catholic Douay version
JP – Jewish Publication Soc.
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Should FALSEHOOD AND CORRUPTION be Exposed?

THE line between right and wrong has become so indistinct to many persons that it is almost imperceptible. Policemen take payoffs for overlooking traffic violations; citizens pad expenses on income-tax returns; married persons are unfaithful to their mates and youths cheat on school examinations. Once almost everyone would have viewed such behavior as shocking, obviously wrong and deserving of censure. But now, while not being fully approved, it is generally accepted as natural—the way of life. "They all do it," people are frequently heard to say.

What is more, it is considered uncharitable and unkind to expose the lie or publicize the wrong of another. People feel that it may not be the best policy to deceive and be untruthful, but to make known deception and uncover falsehood is regarded as being even worse. To do so often opens one to greater censure than is received by the person who commits the wrong.

This apathetic acceptance of corruption and falsehood is also noted in religious matters, especially now when ecumenical efforts are seeking to unite the many different religions. The teachings and practices of a religious organization may admittedly be false, misrepresenting true Christianity, yet to expose them as such is viewed as unchristian. You, no doubt, have noted this to be so.

Well, then, how do you feel about the matter? What if someone spoke out publicly against certain religious leaders, saying to them: "You are from your father the Devil, and you wish to do the desires of your father. . . . When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." Would you think such language unbecoming to a Christian? Even though it were true, would you consider it wrong to undermine the reputation of respected religious leaders in that way?

What if a person used even stronger condemnatory language, saying: "Woe to you, theologians and clergymen, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. . . . Fools and blind ones! . . . Woe to you, theologians and clergymen, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but in-

side are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness. . . . Serpents, offspring of vipers, how are you to flee from the judgment?"

Would such language immediately cause you to label the speaker an intolerant bigot? Many people may consider such speech entirely improper and unchristian. *Yet these are the words of our Lord Jesus Christ, spoken to the respected religious leaders of his day!* The only change in this direct quotation from the Bible is the substitution of the terms "theologians and clergymen" for "scribes and Pharisees." And this is most appropriate, for those men were the clergy of the first century among the Jews, even wearing distinctive garb to draw attention to their office, as many clergymen do today.—See John 8:44 and Matthew 23:1-36.

But why did Jesus speak in this way about those men? It was because they had misrepresented God and his teachings. Their false religious traditions and practices had misdirected people from the pathway of righteousness that leads to the kingdom of God. On an earlier occasion Jesus had said to certain religious leaders:

"You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines.'" And so Jesus said to his disciples: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:6-14.

So, then, when religious leaders and organizations of Christendom misrepresent God's Word by teaching traditions of men, is it wrong to expose their false doctrines? When they claim to be following Christ and yet mix in worldly politics, is it a bad thing to publicize that their actions are unchristian and condemned by God? Should the truth be suppressed because it exposes falsehood and corruption? *Never!* Jesus never hesitated to speak the truth, even though he was killed at the instigation of the angered religious leaders for doing so.—John 17:14; Jas. 4:4.

Therefore, how will you respond when pointed statements are made about false religious teachings and corrupt practices? Will you immediately condemn the person or organization making the exposé? Do you feel it is all right to teach lies and misrepresent God's Word, but wrong to expose the error? Contrary to what some may think, it is not unkind and unloving to lay bare falsehood and corruption.

Remember the example of Jesus Christ. He was the most loving and kind person to walk the earth. He was tender and compassionate, even with sinful harlots and tax collectors. Lovingly he forgave them their transgressions and helped them on the way to life. Rather than advertise their sins, he covered them over. Yet, at the same time, in some of the strongest language recorded in the Bible, Jesus exposed the stubborn, haughty religious leaders. This was really a loving service, for the false teachings and practices of those religionists were leading their followers to the pit of destruction. The people needed to know the truth if they were to gain God's approval.—Matt. 23:15.

Therefore, it is right and proper to speak out strongly against falsehood and corruption. A person or organization that, in imitation of Jesus Christ, has the courage to do so deserves attention and respect.

The KINGDOM OF GOD in the Hands of Christ

Whose kingdom is it—God's or Christ's? Why is Christ made its king?

"LET your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

When Jesus taught his disciples to pray in this manner he was teaching them to pray for God's kingdom, the kingdom of their "Father in the heavens." (Matt. 6:9) While in the Bible book of Matthew this kingdom is repeatedly spoken of as "the kingdom of the heavens," throughout the books of Mark and Luke it is regularly called "the kingdom of God." Yet, when Jesus was born on earth, it was foretold of him that 'he would rule as king forever, and that there would be no end of *his* kingdom.' (Luke 1:33) Jesus personally referred to the Kingdom as his when he told Governor Pilate: "*My* kingdom is no part of this world. . . . *my* kingdom is not from this source." (John 18:36) You may ask, Can the Kingdom be both God's and Christ's at the same time?

Evidently so, since at Ephesians 5:5 the apostle, speaking of unworthy persons, stated that they would have no "inheritance in the *kingdom of the Christ and of God.*" How is this so?

It does not mean that Christ is God and therefore coequal with his Father. The Bible records Jesus' own statement that "the Father is greater than I am." (John 14:28) In fact, the more closely we look into the matter the more evident it becomes that Christ, even though king, occupies a position subordinate to his Father, Jehovah God.

JEHOVAH THE SOVEREIGN RULER

Following Jesus' death, the same apostles whom he had taught to pray, later addressed his Father in this way: "Sovereign Lord, you are the One who made the heaven and the earth." —Acts 4:24, *NW; Mo; RS.*

As they acknowledged, Jehovah is the Universal *Sovereign.* What does this mean? "Sovereign" means much more than merely the ruler or head of a government. It means the one who is the *source* of all right to rule, the one in whom all authority justly resides. Jehovah legitimately holds this position over all others by virtue of his Godship and because he is the Creator of all that exists. The psalmist sang of him: "Jehovah himself has firmly established his throne in the very heavens; and over everything his own kingship has held domination." (Ps. 103:19) Unlike those heads of earthly governments today whose executive power is balanced by and limited through a separate legislature and a separate judiciary, Jehovah is not limited in his authority. For that reason the prophet wrote of him: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us."—Isa. 33:22.

Without stepping down or in any way diminishing his own position as the Sovereign Ruler, Jehovah can, nevertheless, dele-

gate authority and grant power to others, appointing them to carry out his will. Because he always remains King over all such ones, it can be said to him: "Your kingship is a kingship for all times indefinite, and your dominion is throughout all successive generations."—Ps. 145:13.

An example of such kingship authorized by Jehovah is found in the case of the nation of Israel. Beginning more than a thousand years before the birth of Christ, Jehovah delegated authority to men to serve as kings in that nation, among them Saul, David, Solomon and others. It was said of them that they sat on "Jehovah's throne." (1 Chron. 29:23) Why? Because they served as anointed deputy kings, representing Jehovah on earth. So, while we read of the 'kingdom of David' as though it was *his* kingdom, we find David himself in prayer acknowledging Jehovah as the great Sovereign Ruler, saying: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all."—1 Chron. 29:11.

THE SON RECEIVES KINGSHIP

The kingship by men of the nation of Israel served its purpose and that was, chiefly, to foreshadow the kingship of the one whom God would make the King of an everlasting kingdom. Following the overthrow of the last king to sit on Jehovah's throne in Jerusalem, the prophet Daniel was given a vision describing the future appointment of God's own Son to serve as King. As you read it in Daniel 7:13, 14, note how clearly Jehovah's position as Sovereign stands out when he, as the Ancient of Days, grants rulership to his Son. The account states:

"I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."

A comparison of this text with Matthew 26:63, 64 leaves no doubt that the "son of man" in Daniel's vision is Christ Jesus. Note how clearly the respective positions of Jehovah and of his Son Christ Jesus are set forth in that vision. The prophetic picture shows Christ Jesus 'gaining access' to Jehovah's presence and then Jehovah, as the Sovereign and therefore the Source of all right to rule, *giving* his Son "rulership and dignity and kingdom." Coequality? There is not the slightest sign of it here!

THE KING'S AUTHORITY

What, then, is this kingdom that Christ receives from his Father? Is he merely a "puppet ruler," much like many kings today who have no real power of control themselves? Or is he an "absolute monarch," that is, one who is not answerable to others and whose rulership is not subject to limitation?

That Christ is no "puppet ruler" can be seen from his own words, after his resurrection and just prior to ascending to Jehovah's heavenly courts, when he told his disciples: "All authority has been given me in heaven and on the earth." (Matt. 28:18) For that reason the command is given in Daniel's vision that "the peoples, national groups and languages should all serve even him." Christ, therefore, derives none of his power from the "consent of the governed," as in a democracy or earth-

ly limited monarchy, but derives it directly from the true Source of Authority, Jehovah God. He obtained this authority by making request to his Father, in fulfillment of God's invitation expressed at Psalm 2: 8, 9: *"Ask* of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."

In one of his parables Jesus pictured himself as a "certain man of noble birth [who] traveled to a distant land [that is, to heaven] to secure kingly power for himself and to return." (Luke 19:12) He showed that his kingship would be rejected by the majority of earth's inhabitants, however, when he added: "But his citizens hated him and sent out a body of ambassadors after him, to say, 'We do not want this man to become king over us.'" (Vs. 14) Because of just such opposition to his divinely invested authority, the King Christ Jesus will be obliged to dash earthly governments to pieces in the coming war of Armageddon.—Dan. 2:44; Rev. 16:14-16.

But Jesus said that all authority was given to him, not only on the earth, but also "in heaven." (Matt. 28:18) What does this mean? Does it make him the Absolute Monarch of all the universe?

Christ's authority in the heavens is shown in the statement at Philippians 2: 10 that "in the name of Jesus every knee should bend of those *in heaven* and those on earth and those under the ground." As with all of earth's inhabitants, so, too, the millions of God's angelic sons are all subject to Christ's rule. (See also Hebrews 1: 4-6, 13, 14.) Yet One in the heavens is excepted, and this places the only limitation on Christ's kingship. For this reason the next verse of Philippians chapter two adds: "And every tongue should openly acknowledge that Jesus Christ is Lord *to the glory of God the Father.*"—Phil. 2:11.

Yes, though all others in God's universe are subject to the Son's rule, Christ Jesus himself remains subject to his Father and God, the sole Absolute Monarch. As the apostle Paul explains: "God 'subjected all things under his [Christ's] feet.' But when he says that 'all things have been subjected,' it is evident that it is with the exception of the one who subjected all things to him. But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone."—1 Cor. 15:27, 28.

Throughout all time and space Jehovah God will continue to be the sole and legitimate Sovereign Ruler. What good purpose, then, is there in his having his Son represent him and serve as the anointed Executor of God's will? Certainly it is not to relieve Jehovah of responsibility or to reduce in any way his work. How could that be, when he continues to be the very Source of all his Son's power? (Isa. 40:28; Heb. 1:8) Evidently, then, this arrangement is an expression of Jehovah's wonderful love whereby he extends this grand privilege to his Son. His Son has been trained at his Father's right hand; he has been tested to the limit, perfected for the position; he has the ability and the wisdom required for the task. Now his Father lovingly exalts him to a position that allows this Son to use these assets to the widest possible extent and for the greatest good of all. He displays absolute confidence in him, knowing that his Son's proven attitude is: "To do your will, O my God, I have delighted, and your law is within my inward parts." —Ps. 40:8; see also Hebrews 5:7-9; 10:5-7.

At the same time this arrangement vindicates Jehovah's position as the true Sovereign, which was challenged by Satan from the time of the historic rebellion in

Eden forward. How false the Opposer's claim that he could achieve and legitimately maintain the position of a rival sovereign by inciting men to act independently of God and by even creating disaffection among some of God's heavenly sons! What a crushing defeat that one experienced when God's Son on earth rejected his every temptation and endured all of Satan's insidious efforts to crack his integrity, dying loyal to his Father's sovereignty! Though Satan has set himself up as the "ruler of this world," by his integrity-keeping course Christ Jesus "conquered the world" and has proved its ruler to be worthy only of destruction.—Job 1:6-11; Rev. 12:3, 4; John 12:31; 16:33.

THE KING GRANTS PRIVILEGES TO OTHERS

The King Christ Jesus is not selfish with regard to his kingly position but follows his Father's loving example. He shares with others the privilege of his kingly power. On the night of his death as a man, he said to some of these: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30) Those who are brought by Jesus into that covenant for the kingdom and who will make up his royal joint heirs are pictured in their heavenly position at Revelation chapter 14. Their number is there set at 144,000, all of them "bought from among mankind as a first fruits to God and to the Lamb." —Vss. 1, 3, 4.

It was such ones together with their Head, Christ Jesus, that the prophetic vision of Daniel referred to as "holy ones," saying: "The Ancient of Days came and judgment itself was given in favor of the holy ones of the Supreme One, and the definite time arrived that the holy ones took possession of the kingdom itself. And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them." (Dan. 7:22, 27) What a privilege is theirs for having upheld and stood fast for Jehovah's sovereignty!

Even on the earth, transformed into a paradise by the King and inhabited by men and women who love righteousness and who uphold Jehovah's sovereignty, there will be those who will exercise authority from him. The prophet long ago foretold: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself." (Isa. 32:1) Showing where such princes rule, Psalm 45:16 says: "In place of your forefathers there will come to be your sons, whom you will appoint as princes *in all the earth.*" Whether from the resurrected forefathers of Jesus, such as Noah, Abraham, David and others, or from among faithful men of more recent times, all these will faithfully represent the King. They all 'bow their knee to him' in recognition of his Father's sovereignty, by virtue of which Christ rules.

For all of God's angels, for all of Christ's 144,000 joint heirs of the Kingdom, for all the earthly "princes" and for all others of his earthly subjects, Christ Jesus will serve for all time to come as their Model and Example of obedience to his Father's will. He will be their divinely given standard as to the proper exercise of authority received from the great Sovereign of the universe, Jehovah God. What a wise and loving arrangement!

Assume Your CHRISTIAN OBLIGATIONS

"He that says he remains in union with him is under obligation himself also to go on walking just as that one walked."—1 John 2:6.

CHRISTIAN obligations! Can there be talk of Christian obligations? Are not a Christian's worship and service voluntary? True, the Christian's worship is voluntary. His coming to God, dedicating his life to God and his rendering acceptable service is voluntary, resulting from the free exercise of his free will, even as were the sacrifices of the ancient Israelites. (2 Chron. 29:31; Ps. 110:3; Rev. 22:17) Still the Christian has an obligation to do God's will. How so? According to *Webster's Unabridged Dictionary,* an obligation is "that which a person is bound to do or forbear; any duty imposed by law, promise, contract, oath, or vow . . . state of being indebted for an act of favor or kindness." Are Christians under obligations? Definitely! First of all, all men, including non-Christians, are indebted to God for the favor or kindness of life they have received. Note what is stated in Revelation 4:11: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." The Creator's worthiness to receive glory and honor because of creating us gives all men the obligation to render such glory.

[2] But Christians are even more indebted. How so? By accepting the ransom from death to everlasting life, which God provided through Christ Jesus—a very valuable favor. (1 Pet. 1:18, 19; 1 Cor. 7:23) Now Jehovah could hold us under obligation on this basis alone; but, instead, with his demonstration of love he appeals to us on the basis of love. "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. Beloved ones, if this is how God loved us, then we are ourselves *under obligation* to love one another." (1 John 4:10, 11) By having had our debt of sin forgiven by God, we are under obligation to forgive those who sin against us. (Matt. 18:32-35) By reason of this we are indebted to our neighbor; we *owe* him love.—Rom. 13:8.

[3] Further, an obligation can be 'any duty imposed by law,' or a command, and Christians, for example, are under command to love. (John 15:9-11; 13:34, 35; Matt. 22:37) In addition to our obligations by reason of our indebtedness to God, and by reason of his commands, we have had duties imposed on us by reason of our vow of dedication to God on the basis of his provision through Christ Jesus. "He that says he remains in union with him is *under obligation* himself also to go on walking just as that one walked." (1 John 2:6) "Pay to the Most High your vows."—Ps. 50:14; 61:8; Luke 9:23.

1. (a) What questions arise when speaking of Christian obligations? (b) What is an obligation, and how can it be said that Christians are under obligation to God?
2, 3. (a) In what further ways are Christians under obligations? (b) What scriptures prove this?

4 Having received the benefits of Christ's ransom sacrifice, we are also obligated to help others get such benefits. "By this we have come to know love, because that one surrendered his soul for us; and we are *under obligation* to surrender our souls for our brothers." (1 John 3:16) Yes, in looking after the interests of our brothers and preaching the good news to others we may even bring our freedom and our very lives in danger, but this we are now *obligated* to do. Further, we received the good news because someone else put forth the effort to preach to us, likely spending many hours in calling back and studying with us. Now we are under obligation to make our contribution to advance the Kingdom work by preaching, by aiding financially and by showing hospitality. "For it was in behalf of his name that they went forth, not taking anything from the people of the nations. We, therefore, are *under obligation* to receive such persons hospitably, that we may become fellow workers in the truth." —3 John 7, 8.

5 The apostle Paul said that he was under obligation to preach to those of the nations. "Both to the Greeks and to Barbarians . . . I am a debtor: so there is eagerness on my part to declare the good news also to you there in Rome." (Rom. 1:14, 15) And speaking of those of the nations who had received the truth from the disciples in Jerusalem, Paul wrote: "Yet they were debtors to them; for if the nations have shared in their spiritual things, they also *owe* it to minister publicly to these with things for the physical body." (Rom. 15:27) So Paul knew he was under obligation to preach. He did not sit comfortably back and say he would preach only if and when he felt like it, that his preaching was, after all, only voluntary. His awareness of his obligation moved him to fight against the tendency of the flesh to want to take it easy. He knew that, in order to win life, he had to exert himself vigorously. (Luke 13:24) He showed his sense of obligation when he wrote: "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!"—1 Cor. 9:16.

6 But some may argue, "Is not the Bible against obligatory service? Does not Paul also say in this chapter that he would get his reward only if his service was willing, meaning entirely free from any sense of obligation? And, therefore, if one does not feel the urge and desire to preach, is it not in vain to compel himself to do it simply because he knows it is right? Should not the desire come from the heart?" Yes, the desire should come from the heart, but we know that the human heart is often selfish and deceptive. (Jer. 17:9, 10) It often takes much study of God's Word, many prayers and vigorous exertion on the part of the mind and the will to overcome the selfish tendencies of the flesh. (Rom. 7:18-25) Some Christian witnesses have heard the above-mentioned argument and become discouraged and depressed with their service, some even stopping because they did not feel a natural urge or desire to preach. They feel, if they must discipline themselves to do what is right, it will be in vain. But this is not true. We are obligated to discipline ourselves to avoid the wrong. "So, then, brothers, we are *under obligation,* not to the flesh to live in accord with the flesh." (Rom. 8:12) And we must discipline ourselves to do the right by using our power of reason.—Rom. 12:1.

7 But what did the apostle Paul mean at

4, 5. (a) In what way have Christians become obligated to others? (b) How did the apostle Paul show that he was under obligation?

6. (a) In what way have some Christians become discouraged in their service to God because of a wrong understanding of 1 Corinthians 9:17? (b) What arguments show it is proper for the Christian to compel himself to do what is right?

7. What was it that Paul spoke of performing willingly, and what reward was he speaking of in 1 Corinthians 9:17? What was he under obligation to do?

1 Corinthians 9:17, when he wrote: "If I perform this willingly [of my own choice, *New English Bible*], I have a reward." What was this 'willing' performance he was talking about, and what was the "reward"? Was the performance the preaching, and the "reward" everlasting life? Let us examine the context a little. Paul acknowledges in his letter to the Romans (1:14) that he was a debtor to the Greeks, so he was obligated to preach the good news to the Greek-speaking Corinthians, and this he confirms when he says: "Woe is me if I did not declare the good news!" (1 Cor. 9:16) In the ninth chapter of this letter Paul is defending his apostleship against his critics by 'boasting' that he preached at his own expense; he did not make use of his right to receive financial help in connection with this. (1 Cor. 9:15) So the performance that he did willingly, of his own choice, was, not the preaching itself, but the doing of the preaching at his own expense. The "reward" that he mentions is simply his right to boast of something that he did of his own choice, without obligation. The preaching he was obligated to do; it was not of his own choice, and for doing it he could claim no "reward" in the way of right to boast. (Luke 17:10) Thus he writes: "What, then, is my reward? That while declaring the good news I may furnish the good news without cost, to the end that I may not abuse my authority in the good news." —1 Cor. 9:18.

PRINCIPLES FOR ASSUMING OBLIGATIONS

[8] So it is Scripturally established that Christians are under many obligations, which include preaching the good news. These are proper burdens that the Christian must bear. (Matt. 11:30; Gal. 5:6) To assume all our Christian obligations we need to know exactly what they are, and in what order they must be cared for. Success in our performance requires the following of certain basic principles. First, our primary obligation is to Jehovah. "Fear the true God and keep his commandments. For this is the whole obligation of man." (Eccl. 12:13; Matt. 22:37) All of God's commandments constitute obligations for the Christian, and include preaching, maintaining our integrity and following Godly principles at all times. (Gal. 5:22, 23) These primary obligations fall equally on all dedicated Christians regardless of their place in God's organization.

[9] Next, all Christian obligations must be cared for. One is not free from some Christian obligations by reason of having taken on others. Jesus clearly showed this principle when he said to the Pharisees who were under the Mosaic law, which was in force at that time: "You give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were *under obligation* to do, but those other things not to omit." (Luke 11:42; Matt. 23:23) Note that the fulfilling of the obligation to give the tenth of the mint and other things did not free these from performing the "weightier matters" of the law, and the reverse was also true.

[10] A third principle is that dedication to God obligates the Christian to do God's will as revealed; additional obligations from God must be assumed as they come. God can extend obligations in scope, increase their detail or add new obligations as he wills. The Christian has the obligation to prove to himself the "good and acceptable and perfect will of God." (Rom. 12:2) Increased knowledge and understanding can make us aware of additional obligations.—Phil. 1:9, 10; 3:15, 16.

8. To whom is the Christian's primary obligation, and what is involved?

9, 10. (a) Is one freed from some Christian obligations because of having taken on others? Explain. (b) How should the Christian view additional obligations from God?

11 A fourth principle is that there must be no conflict of interests. Since the whole obligation of man is to keep God's commandments, the Christian is not free to take on other obligations that conflict with or work contrary to the primary obligations to God. Being slaves purchased with the precious blood of Christ, none of us could allow ourselves to become slaves to another master. "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may gain the approval of the one who enrolled him as a soldier." (2 Tim. 2:4; Matt. 6:24) A Christian does well to consider this when selecting secular work or taking on business or other obligations.

12 A fifth principle is that, since obligations can be increased and since we cannot cut out some Christian obligations to make room for others, it is necessary to find a proper balance, to "make sure of the more important things." (Phil. 1:9, 10) It means we will free ourselves from things we are not obligated to do to make room for the growing Kingdom interests. (Eph. 5:15, 16) So with these five principles in mind let us see just what the Christian obligations include.

PRIMARY CHRISTIAN OBLIGATIONS

13 First, the primary obligation that rests upon all Christians is to be well-qualified ministers of God, to uphold Jehovah's name and purpose in action and word. Since this involves carrying out specific commands that God states at specific times, it includes now, in this "time of the end," the preaching of this good news of the Kingdom throughout all the earth for a witness to all nations. (Matt. 24:14) "Ascribe to Jehovah the glory belonging to his name." (Ps. 96:2-4, 8, 10; Rev. 14:6, 7) It means going from house to house, using God's Word properly in our teaching, keeping proper record so that we can be sure to give a witness to the occupants of every house, and can properly follow up where interest is shown. It means preparing sermons, making return visits, conducting Bible studies, as well as training others to become proficient in this work. "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright. . . . be gentle toward all, qualified to teach." (2 Tim. 2:15, 24) The primary obligation on all Christians includes personal study of God's Word and also attending and participating in all congregation meetings, including assemblies. (Heb. 10:24, 25; 2 Pet. 1:19-21; 3:2, 18) In other words, everything necessary to save ourselves and those who listen to us.—2 Tim. 3:14-17; Rom. 15:4; 1 Tim. 4:16.

14 To be worthy of the primary obligation a Christian must also include every aspect of his personal and family life, of his relationship to his marriage partner, children, parents, Christian brothers, congregation overseers, worldly employer or employees, neighbors, relatives, business associates as well as this world's governmental authority. (Eph. 5:2, 28; 6:1,

11, 12. (a) How can there arise a 'conflict of interests' for the Christian in assuming his obligations, and what Bible principles must he keep in mind? (b) How can the Christian make room for the increasing obligations?
13. (a) Outline in detail some of the primary obligations falling on all Christians. (b) What scriptures support this?

14, 15. (a) Aside from obligations to preach, what other obligations does a Christian have? (b) What position do these obligations occupy in relation to the obligation to preach?

4-9; Col. 3:22–4:1; Rom. 12:17; 1 Tim. 5:8; Rom. 13:1-7) Therefore, if you are a husband and father, included is your obligation to care well for the material and spiritual needs of your family. If you are a married woman, you have the wifely and Christian obligation to be a helper to your husband and to care for your children. Your becoming a Christian witness dedicated to Jehovah with obligations to preach and attend meetings should not result in the neglect of your family obligations, rather, in better care of them. How so? Because the caring for your family obligations has now become more than a mere human and social obligation. Such has become a Christian obligation, a part of keeping God's commandments. But neither should the caring for family obligations result in the neglect of obligations to preach and participate in congregation meetings.

[15] Performing of family and congregation obligations does not free or excuse you from the obligations of being honest and dependable with your employer, employees, business associates, government officials or others. In addition to being legal obligations, such are even more compelling as Christian obligations. The Christian is obligated to lead a life of moral cleanness and uprightness. His actions and speech must be exemplary. "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31; Col. 3:17; Titus 2:1-10.

[16] Not only are there many obligations now resting on Christians, but since we are living in the "time of the end" when the New World society is being built up, obligations are sure to be increased. One cannot say, "When I got baptized we did not have all these obligations with sermons, teaching, training program, hour goals, and such things, so they are not binding on me. I am only obligated to do what I agreed to do when I was baptized." Of such one we could ask, "What did you agree to? Was it just to preach the good news with a card or phonograph, or perhaps a sermon? Not at all! Your dedication was to do Jehovah's will as that is revealed through Christ Jesus, the holy spirit and the Bible." So by our dedication vow we *are bound* to perform whatever additional obligations Jehovah places upon us. And when we consider our indebtedness to God, there is an even more compelling reason for us to assume additional obligations. Remember, 'we are *under obligation* to go on walking as that one walked.'—1 John 2:6; Luke 24:48.

[17] That Jehovah can expand our obligations in scope, increase specific detail or add new obligations can be seen in his dealing with the nation of Israel. They received a basic set of laws and obligations at Mount Sinai, recorded in the books of Exodus, Leviticus and Numbers. But when they were ready to enter the Promised Land, they got increased obligations, some wider in scope, others greater in detail and also some entirely new obligations. This can be seen from a comparison of the law from Sinai with the book of Deuteronomy,

16. (a) What wrong attitude could some have as to their obligations? (b) Why is the Christian obligated to assume all additional obligations from God?

17. How did Jehovah increase the obligations of the Israelites as they were entering the Promised Land, and in what fields especially?

which name means "Second Law." For example, though teaching and its importance were mentioned in the law from Sinai, yet in the book of Deuteronomy the responsibility of teaching—when, how and why—was spelled out in detail. Not only the importance of showing love, but the many ways in which love was to be demonstrated in practice, and the many actions that are regulated by the motive of love are shown in detail in Deuteronomy. Increased obligations were specified relating to their social life, family life, religious festivals, strictness for pure worship and many warnings against false worship. Instructions were given in detail as to identifying and clearing out of apostates. So here Jehovah demonstrated that he could and did increase his righteous requirements or obligations on his people.

[18] Today in the Christian New World society we observe also that Jehovah in his wisdom and care for his people has gradually increased our obligations as he has prepared us for living in his new order. Take the matter of knowledge and teaching. Over the years the number of meetings held weekly by the congregation has increased and these have become more specific in their purpose, requiring more preparation and greater personal participation, and thus greater personal benefit. There are also the circuit and district assemblies, as well as national and international assemblies, all of which are a part of the pattern of our meetings for increased knowledge and specific training. As for our ministry, also here we have experienced more specific instruction giving greater personal responsibility. Personal teaching from house to house, on back-calls and Bible studies, magazine distribution, proper coverage of territory with the house-to-house record, use of sermons and the training program, all place greater obligations on us individually. Also in this field our obligations will continue to grow. Time alone can place additional obligations. "You ought to be teachers in view of the time."—Heb. 5:12.

[19] This growth has not been one-sided, not a sort of organizational and efficiency growth at the expense of love and spirituality. No, for at the same time we have been taught with greater emphasis and detail the need of prayer and how to keep close to God, how to show love for God, our families and our fellow Christians. There has been good counsel on showing more love in preaching as well as in assisting others in the congregation according to the needs of each individual.

[20] At the same time, in the counsel from the pages of this magazine there has been a note of increased strictness with regard to pure worship, the placing of additional obligations on each one individually, strict counsel on morals, honesty, neutrality and such requirements as showing respect for the sanctity of blood. Congregations have been kept clean from growth of apostasy by the application of such sanctions as probation or disfellowshiping when necessary. But even this strictness has been balanced with mercy and love.

[21] If we were to view all these obligations from a purely human standpoint, we might feel overwhelmed, but there is no need for this. Jehovah knows our needs and abilities, and he is leading his people as a careful, loving shepherd, well aware of our limitations. But we must assume each obligation as it comes and in that way the increase will not be too great a burden. If

18-20. How has an increase in the Christian obligations within the New World society been observed (a) in the field of knowledge and teaching? (b) in our ministry? (c) in developing love and spirituality? (d) in strictness for pure worship?

21, 22. (a) How should a Christian view the increase of obligations? (b) How can one take on these obligations so as not to be overburdened?

we fall behind, then the accumulated burden of unassumed obligations can become too great to be borne. So know that your primary obligations are to preach the good news of God's kingdom and to lead exemplary Christian lives. Then determine if your place in the congregation gives additional obligations, and what they are. Next, make a practical schedule to spend some time on each and stick to it. None can be pushed aside. Follow Jesus' example, for we are under obligation "to go on walking just as that one walked."—1 John 2:6.

[22] But how does one reach out for additional obligations? What do these involve, and how can they be cared for? This will be taken up for consideration in the following article.

The Additional OBLIGATIONS of the OVERSEER

"Shepherd the flock of God in your care, . . . eagerly; . . . becoming examples to the flock."—1 Pet. 5:2, 3.

IN THE previous article it was established that there are obligations resting on all Christians. All are obligated to God by reason of their indebtedness to God, by reason of their dedication vow and by reason of God's commands or laws in the Christian system of things. In addition to the primary obligations that rest upon all Christians, God has made provision for Christians to reach out and take on additional obligations as congregation, circuit or district overseers, full-time pioneer ministers, missionaries or members of one of the Watch Tower Society's Bethel homes. What is it that causes some to reach for additional obligations? It is a desire to do more. "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) This desire is voluntary but comes from a feeling of obligation to God. The depth of one's love and devotion, the degree of appreciation and thankfulness to God, according to the full awareness of one's indebtedness to God, all move one to see to what extent he is obligated to utilize his time and abilities to the greatest possible extent in Jehovah's service.—Col. 1:9-11.

[2] Our dedication obligates us to seek the right kind of work. God's undeserved kindness obligates the mature Christian to take on more good works. "By this undeserved kindness, indeed, you have been saved through faith; . . . it is God's gift. . . . For we are a product of his work and were created in union with Christ Jesus for good works, which God prepared in advance for us to walk in them." (Eph. 2:8-10; Col. 1:28, 29) And "to be made mighty" and to be "filled with all the fullness that God gives" implies a growing to greater capacity and taking on of greater responsibility. (Eph. 3:16, 19) Even as the "gifts in men"

1. (a) For what additional obligations has God made provision? (b) What causes some Christians to reach out for these additional obligations?

2, 3. (a) What scriptures indicate that the Christian should want to increase his service? (b) How did Jesus show that others should take on the obligations of shepherding?

were to help the congregation to become a "full-grown man," attaining to the measure of growth that belongs to the fullness of the Christ, so such gifts are to help the individual Christian to increase his capacity for service and take on individually more obligations.—Eph. 4:8, 11-13.

[3] Christ is the example; he was a good shepherd and never shied away from additional obligations. He trained his apostles to take on the obligations as shepherds and showed what was required. "Whoever wants to become great among you must be your minister." (Matt. 20:25, 26) He commanded them to be shepherds: "Shepherd my little sheep." (John 21:15-17) Not only the apostles but others would have to take on the obligations of shepherds if they were to make disciples of people of all the nations. (Matt. 28:19, 20; Acts 14:21-23; 20:18, 28) Therefore, the Christian who has the abilities and the qualifications is under obligation to reach out for additional privileges of service, and his love for God should motivate him to take on these obligations willingly.—1 Pet. 5:2.

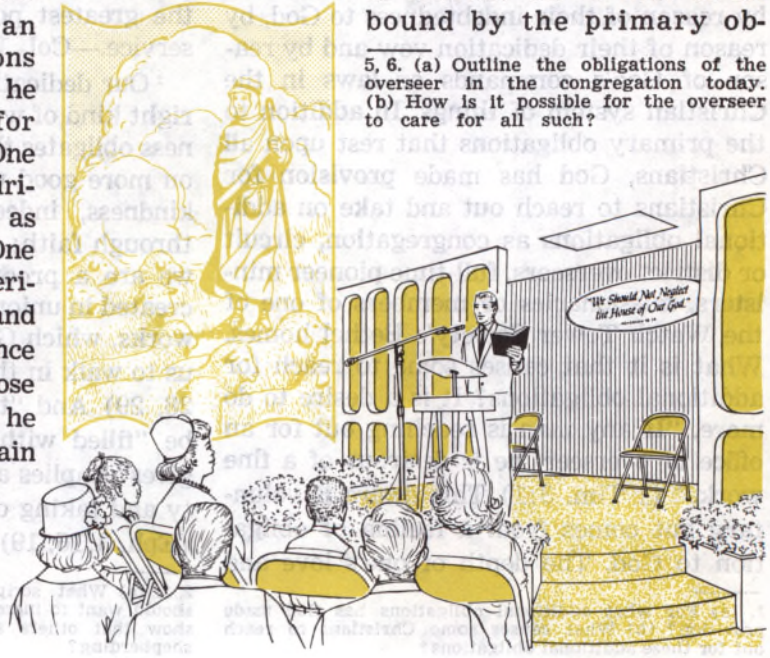
[4] What is required of an overseer? What obligations does he take on? How does he make himself available for this right kind of work? One must have the necessary spiritual qualifications as well as certain natural abilities. One must have had some experience in serving Jehovah and the opportunity to experience how Jehovah deals with those who apply his Word, and he must have developed a certain confidence in Jehovah. And one must be willing.

4. (a) What qualifications should one have to become an overseer? (b) What are some obligations of an overseer according to the Scriptures?

The overseers have the obligation to "shepherd the flock of God . . . becoming examples to the flock." (1 Pet. 5:2, 3) Each one must pay attention to his teaching. (1 Tim. 4:6, 11-16; Titus 1:9) He must be a preacher of the Word. (2 Tim. 4:2) And he must train others to be preachers. (2 Tim. 2:2) As a shepherd he must be able to feed spiritually and to lead and direct. In addition to initiating right works he has the obligation to inspect and correct things. As a shepherd he must protect the sheep from harm, and this involves reproving those who do wrong, and cleaning out wrongdoers where necessary. (1 Tim. 5:20, 21) The instruction booklet that is provided for all dedicated Christian witnesses and that explains the function of the congregation, states in this regard: "The congregation servant's duties are numerous, but they can be summed up by saying he has the over-all supervision of the congregation and he should set the proper example himself in zeal and leadership."

[5] So his obligations could be outlined as follows: He is first of all bound by the primary ob-

5, 6. (a) Outline the obligations of the overseer in the congregation today. (b) How is it possible for the overseer to care for all such?



ligation resting on all Christians as outlined in the previous article. He must be a preacher of the good news and must take proper care of his wife and family spiritually and materially, and he must conduct himself in everything in an upright, honest and morally clean way. In addition he must take the lead in training and teaching others in the preaching work; he has the obligation to organize and administer the congregation needs in preaching, arranging for the training of others, arranging for proper coverage of territory by preaching, following through on all witness-work campaigns. He will arrange for the five different well-prepared meetings for the instruction of the entire congregation in Biblical teaching and practical counsel in preaching, seeing to it that all who share in the instructing are well prepared, qualified to teach.

6 His obligation as a shepherd means to look after the spiritual needs of the congregation as a whole and as individuals, visiting the different ones and giving help and counsel according to their individual needs. He will be alert to help persons avoid falling into wrongdoing by giving warning counsel at the proper time. (Gal. 6:1) All this involves many details, maintaining oversight of the work of his many assistants, seeing to it that proper record is kept of activity by members of the congregation, that sufficient supplies of literature, magazines and material to advertise public talks are on hand to meet the needs, that all speakers are arranged for in advance, that the coverage of territory in house-to-house preaching is properly organized, and that the Kingdom Hall is maintained presentable and adequate for a place of instruction. The overseer has many obligations and he can perform them properly only by having the full cooperation and support of all in the congregation.

7 These obligations are very important because the lives of many people can be involved in his properly caring for their spiritual needs. But even so, as important as they are, the performing of these does not free the overseer from the primary obligation of preaching, from caring for his family obligations and leading a clean life. (Luke 11:42) Why, because of his position of overseer, his caring for these primary obligations becomes even more compelling, because he is the example or pattern that others will copy. "Everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of much, they will demand more than usual of him."—Luke 12:48.

8 Yet, in spite of the many important obligations that rest on the overseer, he will never become heady or high-minded. He will keep in mind he is only a slave of Jehovah, doing what he ought to do. (Luke 17:10) He will remember that the flock or congregation is not his but Jehovah's and is under the care of the Fine Shepherd, Christ Jesus. (1 Pet. 5:3, 4) He will remain humble and modest and apply the methods Jehovah uses in dealing with His "sheep": "Like a shepherd he [Jehovah] will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them. Those giving suck he will conduct with care."—Isa. 40:11.

9 As for the assistant congregation servant, Bible study servant and other ministerial assistants, these all have the primary obligations mentioned in the previous article. (1 Tim. 3:8-13) Additionally, they must take the lead in teaching others from house to house, on back-calls and on Bible studies. And, in accord with the special as-

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7. What obligations have become even more compelling for the overseer, and how did Jesus show this?
8. What attitude will the overseer always show in his dealings with others?
9. (a) What are other obligations resting on some in the congregation? (b) What principle must each ministerial assistant keep in mind?

signment each one has received, he will care for all the details involved, whether it be the organizing and supervising of territory coverage, seeing to it that sufficient supplies of Bible literature and magazines are on hand, keeping proper records of service activity or accounts or conducting one or another of the instruction meetings. Each servant will be diligent to learn his job well and be faithful in its performance. "What is looked for in stewards is for a man to be found faithful."—1 Cor. 4:2.

[10] Then there are the traveling circuit and district overseers. These have also all the primary obligations of Christians, and they must take the lead in teaching others in all features of witnessing. These men have the responsibility of inspecting the congregation organizations and of instructing all those holding positions of responsibility in all their duties. In addition, they have obligations in connection with the organization and program of the semiannual circuit assemblies and other larger assemblies that are arranged. Yet, important and far-reaching as these are, they do not free these overseers from the primary obligations to preach, to study and, if married, to care for their wives, as well as leading clean, moral lives.

[11] Then there are the full-time pioneer and special pioneer ministers and missionaries. These too have all the primary obligations of preaching the good news and leading exemplary Christian lives. They have also taken on additional obligations of preaching a certain number of hours each month. And they have obligated themselves to adjust their lives and personal tastes in some respects to the particular needs of the territory; especially do missionaries have this obligation. The Bible principle here is: "I have made myself the slave to all, that I may gain the most persons. . . . I have become all things to people of all sorts, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:19-23) Yes, the way people live, their habits and their way of thinking place definite obligations on the ministers who would help them; they must adapt themselves to such, be patient and be willing to endure many inconveniences without complaint as they help these persons get on the way of life. Those serving where the need is greater, as well as those thinking of doing this, would do well to keep this missionary principle of 1 Corinthians 9:19 in mind.

[12] Those serving at one of the Society's branch offices and Bethel homes, from where literature and magazines are sent out to the congregations, are also under the primary Christian obligations. In addition, by applying for and accepting service at the Bethel home, such have taken on the obligation of cooperating with the entire arrangement in the home, of being trustworthy and dependable and of taking proper care of the assigned work. These persons have the obligation of striving for better quality work and increasing production. Conscientious care of the equipment and materials entrusted to these is an obligation. Those assigned to care for correspondence have the obligation to be diligent, prompt and to give good *counsel* based on the Bible, and to do this with the urgent desire to help, showing love, kindness and helpfulness.

QUALIFYING TO MEET THE OBLIGATIONS OF AN OVERSEER

[13] If one is an overseer, or is reaching

10. What obligations have traveling overseers taken on, and yet what must they keep in mind?
11. (a) What obligations have full-time ministers and missionaries taken on? (b) What Bible principle must these keep in mind, and who else should be guided by such?
12. What obligations do those have who serve at one of the Society's Bethel homes, offices or printeries?
13. (a) What Scriptural qualifications are needed by the overseer? (b) What Scriptural principle applies in determining when one should be recommended, and how might one prepare himself for such service?

out for the fine work of an overseer, it is good to know exactly which qualifications are needed. Primarily, there are the Scriptural qualifications as outlined at 1 Timothy 3:1-10 and Titus 1:1-9. He must possess the fruits of the spirit. (Gal. 5:22, 23) He must be a mature, well-balanced Christian, well grounded in the Scriptures and present truth. These qualifications he must have before being appointed as an overseer. "Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation." (1 Tim. 3:10; Ex. 18:21) There are also certain natural qualifications or abilities needed in caring for the obligations, and these can be developed with effort, study and training. By knowing what these are the one taking on the obligations of an overseer can know how to prepare himself, and know in what way he should strive for advancement.

[14] Some of these qualifications might be put in the category of skills. For example, the overseer must be skilled in the art of teaching. (1 Tim. 3:2; 4:13, 16; 2 Tim. 2:2, 15, 24; 4:2; Titus 1:9) He must be able to teach sound doctrine from the Bible, to explain prophecy clearly and to give counsel on living according to Bible principles. He must be able to teach so that his listeners understand and are filled with a desire to apply the knowledge. The overseer must also be skilled in teaching others how to teach, skilled in teaching his assistants in their duties, skilled in planning the instruction meetings so that a variety of effective teaching methods is used, talks, discussions, question and answer, and demonstrations or live scenes. By making use of the book *Qualified to Be Ministers* and observing the teaching methods used in the Society's literature and at assemblies the overseer will have many ideas to use.

[15] He needs skill in comprehending or grasping the ideas in what he reads and hears, seeing the main points and their relationship, so that he can explain such to others. He needs skill in speaking so that he can formulate his ideas and express them clearly and coherently. (Eph. 3:18-21) Another skill is the art of listening. It is very important for the overseer to learn to be a good listener, to hear what is actually being said, not merely what he thinks is being said. Only in this way can he really help persons in need of spiritual advice. Only by being a good listener can he really apply needed counsel given to him. He must learn to remember oral instructions accurately. He needs some skill in writing, being able to formulate properly questions to the Society, and to make reports on certain situations. He must learn to write completely, clearly and comprehensively, avoiding ambiguity.

[16] Another category of qualifications could be called knowledge, knowledge of Bible teachings, prophecy and Biblical history, as well as Bible principles. Yes, a grasp of that entire body of teaching that we know as "the truth." "Keep holding the pattern of healthful words which you heard from me." (2 Tim. 1:13) Then there is a knowledge of the organization of Jehovah's witnesses, its history and function and its operating policy. In addition, there is knowledge of a special nature, pertaining to the congregation, keeping records, accounting, and a knowledge of the practical things pertaining to the care of the Kingdom Hall. All this knowledge can be learned.

[17] Habits are also a field of qualifications in which the overseer can make advancement. He will want to develop useful and

14, 15. (a) What skills should especially be developed by an overseer so that he can properly care for his assignment? (b) Why are these so important?

16. For what knowledge should the overseer strive?

17. (a) What habits should the overseer form? (b) How can his habits affect others?

upbuilding habits. It is good to take stock of oneself once in a while. Those habits that are not upbuilding should be broken, because habits can develop into a pattern of thinking. Avoid associations that spoil useful habits. (1 Cor. 15:33) Form good study habits, the habit of regular meeting attendance and regularly sharing in preaching. Form the useful habit of getting started in good time with your assignments, whether a short student talk, service meeting assignment or hour talk. Good habits of speech in everyday life, of dress and posture will be good for the overseer, because others will be inclined to imitate him. And the same applies to his habits of eating, drinking and relaxation; let these be moderate.—1 Tim. 3:3; Titus 2:2.

[18] A fourth field of qualifications is attitude. This should be positive, a willingness to do with your might what you can do, and the attitude should be cheerful. "Always rejoice in the Lord. Once more I will say, Rejoice!" (Phil. 4:4; 1 Thess. 5:16) Do all you can to be helpful and considerate of others. Be willing to admit your own mistakes and learn from them. Show respect for God's visible organization, be cooperative and be quick to obey theocratic instructions and be willing to accept counsel.

[19] By being aware of these fields of natural qualifications for performing the obligations of an overseer, one can better understand where to work for improvement. But some feel unable to take on more responsibility than they have in caring for their families and in preaching the good news. Others who have been overseers have given up, being unable to bear the burden of responsibility. Now, why? Is it because the burdens are too great? Can only a few very capable persons bear them? Did not the apostle Paul write: "For all things I have the strength by virtue of him who imparts power to me"? (Phil. 4:13) Is Jehovah's hand limited? Not at all.

[20] Those who feel that the burdens of secular work and their family are so great that they do not have the spiritual stamina to bear more can grow spiritually. It may also be a matter of attitude. Does one accept the additional burdens willingly, with rejoicing, or is it with resentment? The burdens of the office will not be too great if one maintains his spiritual health and is happy. Jehovah will impart power to such an overseer. But resentment undermines one's strength, wearing it down. It may be that one who had to give up failed to strive for advancement in the natural qualifications needed, or he failed in the spiritual qualifications. It may be that the overseer failed to learn how to cast his anxiety on Jehovah. "Humble yourselves, therefore, under the mighty hand of God . . . while you throw all your anxiety upon him, because he cares for you." (1 Pet. 5:6, 7) Have you learned how to cast your anxiety upon Jehovah? It requires a willingness to wait on Jehovah instead of insisting on having things worked out the way you want. But it is one's hoping in Jehovah and waiting upon him that gives strength. (Isa. 40:31) Anxiety can become a burden if an overseer is a perfectionist, demanding too much of others as well as himself. The overseer may be discouraged because he feels he does not have enough capable assistants, but he must learn to work with those he has available, helping them to grow, even as he has been helped.

[21] Of course, pressure could come from anxiety over other things, dissatisfaction with one's secular work, anxiety over ma-

18. What attitudes should be developed by the overseer, and what especially is important?

19. (a) How do some feel about taking on additional obligations as overseers? (b) What help did Paul have that is available to all Christians?

20, 21. (a) What things could be the cause of the burdens' becoming too great for an overseer? (b) What Bible principles must he learn if he will be able to assume these obligations?

terial things, desire for things of this world that are unnecessary. "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear." (Matt. 6:25-33; 1 Tim. 6:1-10) This is very sound advice from one who had many burdens to bear. And very important: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:6, 7) This is vital counsel for every overseer who wishes to succeed in his assignment, and he must learn it well.

[22] How does one make himself available for the responsibilities of being an overseer? Not by pushing himself forward, flattering an overseer or telling of one's own superior qualities for the assignment. Nor is it by trying to build up a sentiment for support among others in the congregation by criticizing the present servants after the manner of Absalom. (2 Sam. 15: 2-6) No, it is, rather, by first properly performing all the primary obligations of Christians mentioned in the previous article. By making advancement in developing the fruits of the spirit. Then demonstrating zeal, diligence and regularity in supporting all congregation meetings and service activity. Taking part in the training program, showing willingness to help others, and all such things. These are observable to others. It was in this way that Timothy made himself available for additional responsibilities. "He was well reported on by the brothers." (Acts 16:2; 1 Tim. 4:12-16) It is also vital to be faithful in the performance of every obligation, no matter how small or insignificant it may appear. "The person faithful in what is least is faithful also in much."—Luke 16: 10.

[23] So all you who can, reach out for the additional obligations, the fine work of being an overseer. And you who are overseers, assume your additional obligations. "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:2, 3.

22, 23. (a) How does one make himself available for the responsibilities of an overseer? (b) What Scriptural principles will help him succeed?

Do You Read Your "Yearbook"?

For many years the *Yearbook of Jehovah's Witnesses* has been published only in the English language, but it is now available in German and Spanish. One Witness in Florida writes, in appreciation for the Spanish *Yearbook:* "I have felt something special in having the privilege of reading it in my own language. As I read in Spanish the experiences of far-off countries, I have felt a sensation of unity with the brothers in those places. I consider the *Yearbook* to be one of the most marvelous provisions that God's organization has provided. I have spoken with several brothers and they have all expressed to me the same thing; namely, the happiness, edification and knowledge that they have received in what they have read up to now. The *Yearbook* in Spanish is for all the Spanish-speaking brothers throughout the world one of the most effective ways that Jehovah has used to keep us up-to-date with the progress of his visible organization." Are you reading your *Yearbook?*

DID *Peter* VISIT ROME?

MANY who believe that Peter was the first pope and the church's foundation hold also that Peter visited Rome, wrote from there and was martyred there. This would, of course, make Rome appear to be very prominent in Christendom as a spiritual center. Is it true that Peter was in Rome? Did he establish the Christian congregation there? Is the Babylon from which Peter wrote a mystical name for Rome, as some say?

These questions may seem unimportant to some persons, but to understand or misunderstand the answers to them means we will either understand or misunderstand one of the most important Bible themes and may lose our lives by failing to obey the command to "get out of her" (Babylon the Great) to avoid our own destruction.

While it is true that Peter used the keys of the kingdom of the heavens and unlocked the knowledge of the opportunity of entering the kingdom of heaven to the Jews at Jerusalem on Pentecost day of 33 C.E. and later to the Gentiles when he opened this knowledge to Cornelius and his household at Caesarea, about fifty miles away, in 36 C.E., Paul was the one chosen by Christ to be the "apostle to the nations," or Gentiles. (Acts 9:15; 22:17-21) Paul himself explains the territory division whereby the apostles were given different parts of the world in which to preach and to establish new Christian congregations:

A TERRITORY ASSIGNMENT

"Then after fourteen years [after a previous visit] I again went up to Jerusalem with Barnabas, taking also Titus along with me. But I went up as a result of a revelation. And I laid before them the good news which I am preaching among the nations, . . . when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter had it for those who are circumcised—for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations; yes, when they came to know the undeserved kindness that was given me, James and Cephas [Peter] and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they [James, Peter and John] to those who are circumcised."—Gal. 2:1-9.

Now, most of the Jews were located in the East, including Babylon, during the first century. So Peter would concentrate there. On the other hand, for Paul this meant going west toward Europe. That this territory division was approved by God is shown by the fact that Paul, when visiting Troas at the western tip of Asia Minor, was called west by God: "During the night a vision appeared to Paul: a certain Macedonian man was standing and entreating him and saying: 'Step over into Macedonia and help us.'" (Acts 16:9) The first con-

gregation to be started as a result of Paul's work there was in the Macedonian city of Philippi. Then followed the starting of Christian congregations in Athens, Corinth and other cities of Europe.

PETER NOT ABOVE ALL OTHERS

Proving that this Western city of Corinth had a congregation established in it as a result of the work of Paul and also showing that Peter was not to be looked to as head of the Christian congregation, Paul had to write to the Corinthians on just such an issue, for they had been forming religious sects among themselves. They were saying, variously, "I belong to Paul," "I to Apollos," others, "I to Cephas [Peter]," "I to Christ." Paul reproved them sharply: "Are you not fleshly and are you not walking as men do? For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men? What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor he that waters, but God who makes it grow. Hence let no one be boasting in men; for all things belong to you, whether Paul or Apollos or Cephas [Peter] or the world or life or death or things now here or things to come, all things belong to you; in turn you belong to Christ; Christ, in turn, belongs to God." —1 Cor. 1:12; 3:3-5, 21-23.

These men through whom they believed and who helped to cultivate their spiritual growth, some of whom were of the governing body, belonged to the congregation as its servants provided by God through Christ. They were "gifts in men." So certainly no man such as Paul or Peter was the foundation or chief one of the church. It was founded on Jesus Christ. As Paul told the Corinthians, "no man can lay any other foundation than what is laid, which is Jesus Christ." (1 Cor. 3:11) Christians looking to a man as foundation were "simply men," fleshly, lowering themselves from spiritual persons to the thinking of unspiritual, materialistic men.

PAUL GOES TO ROME

The book of the Bible called the Acts of Apostles gives us the account of Paul's work and shows that *he* was the one who was active in the West among the Gentile nations, although he did, of course, preach to the Jews in those lands. But it was not even Paul "apostle to the nations," and more certainly not Peter, who established the congregation at Rome. While in Ephesus in Asia Minor, after speaking about a planned visit to Jerusalem, Paul said: "After I get there I must also see Rome." (Acts 19:21) He wrote to the congregation in Rome, not in Latin, but in Greek, and said to them: "I was many times hindered from getting to you. But now that I no longer have untouched territory in these regions, and for some years having had a longing to get to you whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company."—Rom. 15:22-24.

After being arrested in Jerusalem and suffering at the hands of the Jewish religionists there, Paul appealed his case to Caesar, and Christ indicated his approval on this, as the account says: "The Lord stood by him and said: 'Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome.'" (Acts 23:1-11) These facts would indicate that Paul did not establish the congregation at Rome, but that it had been undoubtedly established by Jews from

Rome who were at Jerusalem on that remarkable day of Pentecost of the year 33 C.E. and who were among those there converted. When they returned to Rome they preached the good news of the Kingdom there.—Acts 2:1-10.

After many difficulties Paul arrived at Rome. Acts 28:14-16 tells us: "Here [in Puteoli] we found brothers and were entreated to remain with them seven days; and in this way we came toward Rome. And from there the brothers, when they heard the news about us, came to meet us as far as the Market Place of Appius and Three Taverns and, upon catching sight of them, Paul thanked God and took courage. When, finally, we entered into Rome, Paul was permitted to stay by himself with the soldier guarding him." There is no mention that Peter came down from Rome to meet Paul and the later record does not report that Peter visited Paul during Paul's being held in custody there before he appeared before Emperor Nero, the Pontifex Maximus. Neither is Peter mentioned in Paul's long letter to the Romans, with all its many greetings.—Rom. 16:3-23.

PETER'S MINISTRY TO EASTERN CONGREGATIONS

In the meantime, where was Peter doing his missionary work? Well, he was working as he had been assigned, in his apostleship to those who are circumcised. (Gal. 2:8) Therefore, he was concentrating his efforts on the Diaspora, the dispersion.* Babylon would be an important concentration point in the Eastern dispersion of Jews. Concerning this we read:

> In the time of Christ, Josephus could speak of the Jews in Babylonia by "innumerable myriads" (*Antiquities*, XI, v, 2). He also tells us of the 2,000 Jewish families whom Antiochus transferred from Babylon and Mesopotamia to Phrygia and Syria. . . . Babylonia remained a focus of eastern Judaism for centuries, and from the discussions in rabbinical schools there were elaborated the Talmud of Jerusalem in the 5th century of our era, and the Talmud of Babylon a century later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaborâs, which were also centers of Syrian Christianity. —*International Standard Bible Encyclopaedia*, edition of 1955, Volume 2, page 856a.

* "Referring to Jews in voluntary or forced 'exile' from the Holy Land, particularly in the era of Jewish expulsion from their homeland after the destruction of Jerusalem at the hands of Titus (70 C.E.)." —*Concise Dictionary of Judaism*, by Dagobert D. Runes, 1959.

While Paul went to the West, to Europe, James and Cephas and John, in harmony with the agreement mentioned at Galatians 2:9, served in the Eastern world. James, in writing his letter, is in agreement with this. He opens his letter: "James, a slave of God and of the Lord Jesus Christ, to the twelve tribes that are scattered about: Greetings!" (Jas. 1:1) The apostle John, who wrote the last book of the Bible, addressed it to Eastern congregations with these words: "John to the seven congregations that are in the district of Asia." The resurrected Christ, who gave John the vision, commanded: "What you see write in a scroll and send it to the seven congregations, in Ephesus and in Smyrna and in Pergamum and in Thyatira and in Sardis and in Philadelphia and in Laodicea." (Rev. 1:4, 11) Now, to whom did Peter write? Peter introduces his first letter: "Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia." (1 Pet. 1:1) Not one of these places is in Europe.

BABYLON NO MYSTICAL NAME FOR ROME

Not only does Peter not mention Rome in his letter, but he distinctly indicates that it was written from Babylon, at 1 Peter 5:13: "The church that is in Babylon, elected together with you, saluteth you; and so doth my son, Mark." (*Douay Ver-*

sion) But proponents of the idea that Peter wrote from Rome say that he referred to Rome symbolically, disguising it under the name Babylon. For example, superscriptions to Peter's first letter, as printed by the publishers John Murphy Company, with approbation by James Cardinal Gibbons, reads, in part:

> He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's Ascension.

And the footnote on Babylon, in 1 Peter, reads: "Figuratively, Rome." The footnote in the translation of the New Testament by Monsignor R. A. Knox (1944) reads: "There can be little doubt that Babylon means Rome, compare Apocalypse xvii, 5."

If Peter wrote his first letter about fifteen years after Jesus' ascension to heaven, the very latest dating for Peter's letter by this Catholic reckoning would be 48 C.E. However, *The Catholic Encyclopedia,* Volume 11 (edition of 1911), on page 753b says:

> The most probable opinion is that which places it about the end of the year 63 or the beginning of 64; and St. Peter having suffered martyrdom at Rome in 64 (67?) the Epistle could not be subsequent to that date; besides, it assumes that the persecution of Nero, which began about the end of 64, had not yet broken out . . . the Epistle could not be prior to 63.

So, then, according to Catholic reckoning, Peter wrote his letter before Rome entered upon her career of persecuting the Christian congregation. What would be the purpose or logic of disguising the name of Rome or to have to use Babylon as a metaphorical name for Rome when Rome was not persecuting Christians? Regarding this, M'Clintock and Strong's *Cyclopœdia,* Volume 8, page 18, says:

> But why discover a mystical sense in a name set down as the place of writing an epistle? There is no more reason for doing this than for assigning a like significance to the geographical names of [chapter] 1, [verse] 1. How could his readers discover the Church at Rome to be meant by ἡ συνεκλεκτὴ [*he syneklekté: the church elected with*] in Babylon? And if Babylon do signify a hostile spiritual power, as in the Apocalypse (xviii, 21), then it is strange that Catholic critics as a body should adopt such a meaning here, and admit by implication the ascription of this character to their spiritual metropolis. Dr. Brown, of Edinburgh, puts a somewhat parallel case—"Our own city is sometimes called Athens from its situation, and from its being a seat of learning; but it would not do to argue that a letter came from Edinburgh because it is dated from Athens" (*Expository Discourses on 1st Peter,* i, 548).
>
> . . . The natural interpretation is to take Babylon as the name of the well-known city. We have indeed no record of any missionary journey of Peter into Chaldaea, for but little of Peter's later life is given us in the New Testament. But we know that many Jews inhabited Babylon—οὐ γαρ ὀλίγοι μυριάδες [*ou gar oligoi myriádes: for not a few myriads*], according to Josephus—and was not such a spot, to a great extent, a Jewish colony or settlement, likely to attract the apostle of the circumcision? . . . Granting that the Parthian empire [in which Babylon then lay] had its own government, he is writing to persons in other provinces under Roman jurisdiction, and he enjoins them to obey the emperor as supreme, and the various governors sent by him for purposes of local administration. Moreover, as has often been observed, the countries of the persons addressed in the epistle (i,1) are enumerated in the order in which a person writing from Babylon would naturally arrange them, beginning with those lying nearest to him, and passing in circuit to those in the west and the south, at the greatest distance from him. The natural meaning of the designation Babylon is held by Erasmus, Calvin, Beza, Lightfoot, Wieseler, Mayerhoff, Bengel, De Wette, Bleek, and perhaps the majority of modern critics.

In support of the above we have the volume entitled "A Commentary, Critical and Explanatory, on the Old and New Testaments," by Drs. R. Jamieson, A. R. Fausset and D. Brown of Great Britain, edition of 1873, Part Two of which says on page 514b on *Babylon:*

The Chaldean Babylon on the Euphrates. See *Introduction,* ON THE PLACE OF WRITING this Epistle, in proof that *Rome* is not meant as Papists assert; compare LIGHTFOOT sermon. How unlikely that in a *friendly salutation* the enigmatical title given in *prophecy* (John, Revelation 17.5), should be used! Babylon was the centre from which the Asiatic *dispersion* whom Peter addresses was derived. PHILO, *Legatio ad Caium,* section 36, and JOSEPHUS, *Antiquities,* 15, 2.2; 23:12 inform us that Babylon contained a great many Jews in the apostolic age (whereas those at Rome were comparatively few, about 8000, JOSEPHUS 17.11); so it would naturally be visited by the apostle of the circumcision. It was the headquarters of those whom he had so successfully addressed on Pentecost, Acts 2:9, Jewish "Parthians . . . dwellers in Mesopotamia" (the Parthians were then masters of Mesopotamian Babylon); these he ministered to *in person.* His other hearers, the Jewish "dwellers in Cappadocia, Pontus, Asia, Phrygia, Pamphylia," he now ministers to by letter. The earliest distinct authority for Peter's martyrdom *at Rome* is DIONYSIUS, bishop of Corinth, in the latter half of the second century. The desirableness of representing Peter and Paul, the two leading apostles, as together founding the Church of the metropolis, seems to have originated the tradition. CLEMENT OF ROME (1 *Epistola ad Corinthios,* section 4, 5), OFTEN QUOTED FOR, IS REALLY AGAINST IT. He mentions Paul and Peter together, but makes it as a *distinguishing* circumstance of Paul, that he preached both in the East and West, implying that Peter never was in the West.*

In 2 Peter 1:14, he says, "I must *shortly* put off this tabernacle," implying his martyrdom was near, yet he makes no allusion to Rome, or any intention of his visiting it.†

* The First Letter of Clement to the Corinthians, section 5, reads: ". . . Let us place before our eyes the good Apostles. Peter, by unjust envy, underwent not one or two but many labours; and thus having borne testimony unto death he went unto the place of glory which was due to him. Through envy, Paul obtained the reward of patience. Seven times was he in bonds; he was scourged; was stoned. He preached both in the east and in the west, leaving behind him the glorious report of his faith. And thus, having taught the whole world righteousness, and reached the furthest extremity of the west, he suffered martyrdom, by the command of the governors, and departed out of this world, and went to the holy place, having become a most exemplary pattern of patience."—Page 6 of *A Translation of the Epistles of Clement of Rome, Polycarp and Ignatius,* by Temple Chevallier, B.D., edition of 1833, London, England. See also pages 51, 52 of *The Apostolic Fathers—An American Translation,* by Edgar J. Goodspeed, edition of 1950.

TRUTH, NOT TRADITION, GIVES FREEDOM

What if those religious writers of literature that is not a part of the Bible do say that Babylon was Rome—that it is the apocryphal name for Rome? These men were not inspired, as were God's servants who wrote the Holy Scriptures. Peter was among the inspired Bible writers. (2 Pet. 1:21) If, by saying Babylon he really meant Rome, then the spirit of God that inspired Peter was wrong, which, of course, is unthinkable, for Babylon is not Rome and does not picture Rome, as we shall see in later articles in this series. God is always true and his inspired writers wrote the truth. Therefore, the statement of Peter at 1 Peter 5:13 does not mean Rome, but means the literal city of Babylon in Mesopotamia.

As to the existence of Babylon at that time, *The Westminster Historical Atlas to the Bible,* Revised Edition of 1956, by Wright and Filson (page 89, map entitled "The Roman World at the Birth of Jesus"), shows that Babylon was in existence as a city at that time. The expression at 1 Peter 5:13, "She who is in Babylon," may mean a congregation there, but "she" did not save Babylon from becoming a complete desolation, to fulfill prophecy.

Christians today look to Christ Jesus as the Foundation of the Christian congregation and the apostles as faithful men used by their Head and Master, Christ, who are built on the Foundation. They do not look to any city on earth as the center of their faith or as being of greater importance than another city in God's eyes at the

† Regarding the above-named Dionysius, M'Clintock and Strong's *Cyclopœdia,* Volume 8, page 14, says: "Eusebius (iii, 25, in a quotation from Dionysius, bishop of Corinth) adds that they [Peter and Paul] suffered martyrdom together . . . Yet the whole story rests ultimately on the testimony of Dionysius alone, who must have died about A.D. 176 (The passages in Clemens Romanus, 1 *to Corinthians* v, and Ignatius, *to the Romans,* v, settle nothing.) . . . Epiphanius (xxvii, 7) even calls Paul the bishop (ἐπίσκοπος) of Christians in Rome."

present time. Whether a certain man, even one of the apostles of Jesus Christ, visited a particular city or not, is not the thing of importance here. But it is important to know that Peter did not mean Rome when he said Babylon, for if Babylon is a mystical name for Rome, then Babylon the Great is Rome. But the Bible shows us that Babylon the Great is something much more important and exercises a much more far-reaching influence than Rome ever did, or than does the religion that emanates from Rome. Babylon the Great is the world empire of false religion, which includes, not only the religions of Christendom, but also those of pagandom. To obey the Bible command to get out of her, one does not have to be in Rome; he can be in any location on earth and be held a spiritual prisoner under the influence of Babylon the Great. It is from this that he must flee. He must see unmistakably what Babylon the Great is in order to flee from her to save his life. To do this he must have a clear understanding of what the Bible says about Babylon. Therefore, let us rely upon God's inspired Word rather than the traditions of men who are uninspired and who try to support a preconceived opinion. It is only the *truth* that sets men free.—John 8:32.

HOLDING FAST AS SLAVES OF OUR REPURCHASER

TODAY all humankind is born under sin as slaves of sin. How did this unhappy state come about? It came because our first parent, Adam, sold himself to sin and death for the selfish pleasure of keeping continued company with the selfish transgressor, Eve, for a few short years. What folly! Since all his offspring were in his loins when he sold himself, he sold all of us with him under sin at the same time.—Rom. 5:12.

But thanks to Jehovah God's great love, we do not need to remain slaves of sin nor slaves of sinful men! As his Word tells us: "For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous" —set free from the bondage to sin.—Rom. 5:19.

As believers we have turned from willing slavery of sin, accepted the righteousness that comes through the merit of Jesus' sacrifice and have dedicated ourselves to do Jehovah's will. The first ones thus to be constituted righteous are those who comprise the spiritual congregation of Jesus Christ, the 144,000 Kingdom heirs of whom a mere remnant are left upon the earth. However, the "great crowd" of "other sheep" among us also benefit even now in that they are shown as 'washing their robes and making them white in the blood of the Lamb.'—Rev. 7:9, 14.

Since we have been bought with the sacrifice of Jesus Christ, whether of the 'remnant' or the "other sheep," we belong to the one who ransomed us, Jesus Christ, our Repurchaser. Having been purchased by him, we may no longer be slaves of sin, slaves of ourselves or slaves of other men. How appropriate, then, our theme for the month of March that we should keep "holding fast as slaves of our Repurchaser"! Yes, as the apostle Paul warns us, "you were bought with a price; stop becoming slaves of men."—1 Cor. 7:23.*

To keep "holding fast as slaves of our Repurchaser" is by no means an easy thing to do. Today totalitarian rulerships and fanatical nationalism are taking control, and ambitious, power-hungry men and institutions demand our abject obedience and our very lives. Since upon no just basis they lay claim to or demand our lives as their slaves, we dare not yield to their demands.

Others, again, such as greedy commercialists, would like to bring us into bondage for financial gain. They use "the desire of the flesh and the desire of the eyes and the showy display of one's means of life" to ensnare us. How important that we keep strict watch against this spirit of the world!—1 John 2:16; Eph. 5:15.

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

There are also those foes of God's truth and kingdom who by ridicule or threats would lead us to become their slaves instead of holding fast as slaves of our Repurchaser. But we may not let fear hold us back from going from house to house with the good news, or from offering it to passersby on the street or from making opportunities for incidental witnessing. Therefore, whenever tempted to yield thus to the fear of men, let us remember Jesus' words about fearing God rather than men.—Matt. 10:28.

We must also hold fast as slaves of our Repurchaser against those that would ensnare us by false doctrine or wrong conduct. Selfish, ambitious men today, even as in the days of the apostle Paul and the disciple Jude, worm themselves into God's organization and seek to use unsuspecting ones for their own advantage. Against all such we must likewise be on guard!—Jude 3, 4.

If we would 'hold fast as slaves of our Repurchaser' in spite of the efforts of all such men to make us their slaves, we must make good use of all the aids that Jehovah God has provided for strengthening us spiritually, including prayer, personal study and meeting attendance. And in particular will activity in the field ministry strengthen us so as to be able to keep "holding fast as slaves of our Repurchaser," Jesus Christ, our Ransomer. Let us make good use of our opportunities in this respect during the month of March, especially in endeavoring to start Bible studies with lovers of righteousness who are conscious of their spiritual need!

THIS year I am completing, by God's undeserved kindness, forty-five years of dedication and service to the living and true God, Jehovah. Throughout this long period of time, amid favorable and unfavorable circumstances, Jehovah has been my strength and my song, my support and my reason for joy of heart.

As told by George S. Douras

I have always wanted to praise my Creator, even as a student of law in Athens, Greece, in 1920, as a youth of twenty-five years of age. I was mainly a litterateur, a poet—and how I enjoyed praising God, the Creator, with my songs! However, at that time I really did not know how to praise God in full harmony with the words of Isaiah 42:10, "Sing to Jehovah a new song, his praise from the extremity of the earth."

A QUESTION PROMPTS QUEST FOR KNOWLEDGE

One day something happened that stirred up my thinking about God. A friend of mine who used to read my poems suddenly asked me: "Well, do you believe in God? Then teach me to believe too." After thinking a little about that request, I answered: "It's doubtful whether I even know God. Beyond what I write in my poems to praise him, I can hardly say I know anything about God." And, indeed, I did not have accurate knowledge about God.

What a milestone that question was for

me! I was jarred into realizing that I ought to know about God, about his will and purpose for man. So it was not long before I devoted myself to searching for accurate knowledge. Someone gave me a Gospel account of the life of Jesus Christ, and this helped me to get started on my quest for knowledge.

I must admit that, as I examined the religions of Christendom, the doctrines such as eternal torment and trinity and others were not at all satisfying to me. I began to wonder whether these doctrines might not really be of human origin. But how could I be certain? I needed help in understanding the Bible. About that time a Bible tract came into my hands. It was *The Bible Students Monthly*. Published by the Watch Tower Society, it was entitled "The Fall of Babylon." It showed how false religion must soon fall to oblivion. On the back page was a cartoon picturing a wall crumbling, with stones being thrown down, one by one, that were marked, "Eternal torment theory," "Doctrine of the trinity," "There is no evil, no pain, no death, no Devil," "Baptism of infants," "Purgatory," and many others. These stones' being thrown down represented the exposure of the unscripturalness of these doctrines.

After reading that tract, I bought some of the Watch Tower Society's publications, which I obtained from an Athens bookstore. I began an avid study of the volumes entitled "Studies in the Scriptures." During my study of the Watch Tower publications, I still had no contact with the publishers or their representatives. However, the president of the Watch Tower Society, J. F. Rutherford, made a visit to Athens, and this was reported by the newspapers. Though I was not able to see or hear him, it spurred me on to find the persons who distributed these wonderful Bible truths. Finally, I found a small congregation of about fifteen persons, who made up the local congregation of the International Bible Students Association, as Jehovah's witnesses were called. Recognizing that they were teaching the truth from the Bible, I lost no time in associating with them, and began a life of serving God with accurate knowledge.

BIBLE TALK CAMPAIGNS

In 1922 *The Watch Tower* printed the monumental address by the Society's president, delivered at the Cedar Point, Ohio, convention, and which concluded with the exhortation: "Advertise, advertise, advertise, the King and his kingdom." My desire was to have a part in advertising God's kingdom, and thereafter I was privileged, by the congregation's appointment, to be the first one of our group to give public Bible talks in the provinces of Greece. It was not long until, in Jehovah's strength, I was serving as the first "pilgrim" in Greece, that is, a traveling representative of the Watch Tower Society.

I certainly thank Jehovah for the next three years of blessed experiences. How wonderful they were! Jehovah was my strength and my song, bringing me great joy despite the fact that there were many opposers to God's Kingdom good news, persons who would call the police to hinder our efforts to teach the Bible. Often at the instigation of the religious clergy the police would cancel our public Bible talks. Most of the time, however, the Kingdom message was preached in halls filled with people, warmly receiving God's truths.

On one of Greece's islands a public Bible talk was announced, and the crowd filled the theater, waiting for the speaker to begin. But at the last moment the police forbade the talk to be given. The speaker was allowed only to explain briefly from the platform the fact and cause of the talk's cancellation. This anti-Bible action of the

police displeased a certain man in the audience who was connected with the French Consulate, so he got up and loudly declared: "Here we are forbidden; just come along with me to the French Consulate, and we shall be allowed there!" The speaker was the first to start following this man from the French Consulate, and then the whole audience followed suit. What a unique spectacle this was in the streets of Corfu! Shortly afterward the Bible talk was delivered in the hall of the French Consulate, much to the joy of those in attendance! Here the Greek authorities could not prevent our talking about the Bible and God's kingdom.

In 1925 the condition of my health obliged me to discontinue the "pilgrim" work; and during the time when my health did not permit me to do as much as I wanted I felt much like the psalmist who said: "When I kept silent my bones wore out through my groaning all day long." (Ps. 32:3) I hoped in Jehovah for renewed strength, knowing that it is written: "Boys will both tire out and grow weary, . . . but those who are hoping in Jehovah will regain power."—Isa. 40:30, 31.

COMING IN THE NEXT ISSUE

- Appreciating the Book of Life-giving Wisdom.
- "Increasing in the Accurate Knowledge of God."
- Man's "World of Tomorrow" or Christ's Kingdom Rule, Which?

ARRESTS AND IMPRISONMENT FOR THE GOOD NEWS

In time I regained my strength and enjoyed many more privileges in Jehovah's service. When Greece came under a dictatorial regime in 1936, I became a participant in an unusual experience, along with other Witnesses. The authorities closed up our meeting hall in Athens and the Society's branch office as well. Almost all of Jehovah's witnesses in Athens were arrested and brought to jail, where they were kept for about one month.

The authorities demanded that we give up our Bible beliefs; but that we would not do. Seeing that they could not intimidate us to give up our faith, they then made arrangements for deporting us to various Greek islands. But this plan to deport us was frustrated at the last moment. Some person who was on friendly terms with the dictator happened to hear the Kingdom good news presented to him by one of Jehovah's witnesses. This man found the decision to deport Jehovah's witnesses to be a monstrous one. So he said to the dictator: "These people are not our political opposers. What do they do? They await God's kingdom. Be it welcome! We, too, await it." At this comment from his friend, the dictator changed his mind and ordered his minister of public security to cancel the deportation proceedings. The minister then called all of us (about 100 Witnesses) into a large hall in his ministry, where he gave us his admonition and told us he was setting us free.

During the next ten years I had many privileges in serving my brothers. Although open public Bible lectures were forbidden, as a congregation overseer I had occasion to give talks on God's kingdom to groups in private homes in Athens. On one occasion a person who lived at the home where the Bible talk was to be given called the police. I was arrested, along with other Witnesses. At a court trial I was sentenced to two years' imprisonment.

This prison term was rather a new experience in my Christian career, but how valuable it turned out to be! Bodily suffering while in three different prisons, yes, but what gladness of spirit! Though sleep did not always come easy on the cement floor, during the day I often found oppor-

tunities to preach. At times I talked to so many inmates that I felt as if I were on a "public-lecture campaign." Moreover, the "poet" had the occasion to remember that he could praise Jehovah with verses, and he did so during the long idle hours, expressing the pains and joys of a prison term for the sake of Christ. The two-year prison sentence, however, was reduced to six months; thus I was soon back beside my beloved brothers.

It was as if in answer to one of my theocratic supplicatory songs:

Oh, Lord, don't be away,
Oh, Lord, don't be late;
Deliver thy servants by thy mighty arm,
And we shall sing a new song to thy name.
Oh, harp, resound, let thy strings beat
harmoniously!
As it is marvelous!

The six months in prison also gave me the opportunity to increase my knowledge of the English language, so that, upon release, I was better equipped to serve at the Society's branch office, in the translation department. This has continued to be my privilege for the past nineteen years. When I look back to how I came to learn God's truth in 1920, when the believers in Greece were hardly more than fifteen, I rejoice today to see, in Greece, Kingdom publishers to the number of over 11,000! It has been my joy, along with my faithful wife, to be counted among them.

Jehovah has been with his people in Greece. I personally feel thankful to Him and exalt his name for everything He has done for me. Whatever is ahead, I feel certain that for his faithful people Jehovah will continue to be their strength and their song.

(Brother Douras, whose hope was the "prize of the upward call" referred to at Philippians 3:14, remained faithful in the ministry at the Athens Bethel until his death on October 15, 1965, shortly after returning home from a congregation meeting. As with others of those called to the heavenly kingdom and who finish their earthly course faithfully, "the things they did go right with them."—Rev. 14:13.)

● In the book *"Things in Which It Is Impossible for God to Lie,"* why does it state that the planet Pluto was discovered because of its effects on the planets Uranus and Saturn? Is not Neptune closer to Pluto than Saturn is? —L. P., U.S.A.

This is not a point that is dealt with in the Bible, but the Bible textbook referred to above simply uses it to illustrate the fact that the existence of something not visible to the human eye can be proved by effects that it causes.

In the book *"Things in Which It Is Impossible for God to Lie"* it is stated regarding Pluto, on page 11: "It was first discovered in the year 1930. However, the existence of Pluto was suspected back in 1905. Why? Because of its influence that produced certain effects upon the planets Uranus and Saturn. It came to be called Planet X. By making scientific calculations according to those effects it was made possible to locate the position of this planet about 3,680,000,000 miles distant from our sun, so as finally to train a telescope of sufficient strength upon it and photograph it. Thus by an astronomer's prediction and by twenty-five years of research, this yellowish planet Pluto was proved to exist."

Some inquirers have expressed the thought that Pluto's existence was suspected because of its effects on the planets Uranus and *Neptune,* not Uranus and *Saturn,* which is more distant from Pluto than Neptune is. As it is, certain books on astronomy provide this information: Astronomers predicted the path of

Uranus; however, it failed to keep to the predicted orbit. This led to studies and the discovery of the planet Neptune. Yet it was found that Neptune's gravitational pull did not fully account for the fact that Uranus did not keep to its calculated path. Furthermore, vagaries were noted in the motion of Neptune itself. This prompted further research, photographic studies of the heavens and the discovery of Pluto in 1930.—See *The Encyclopædia Britannica,* 1959 edition, Vol. 18, page 92; *1001 Questions Answered About Astronomy,* by James S. Pickering, pages 66, 67, 69.

However, the following interesting statement by Dr. S. A. Mitchell, Director of the Leander McCormick Observatory, University of Virginia, appears in *The Americana Annual* of 1932, page 79: "A quarter of a century ago it began to be apparent that both Uranus and Saturn departed from their calculated orbits more than could be accounted for by the pertubations of Neptune. Many investigators attacked the problem, including in America, Percival Lowell and W. H. Pickering . . ."

Because of queries received on this subject, an inquiry was directed to the Americana Corporation in New York City, questioning the accuracy of the statement just quoted. The Senior Editor of *The Encyclopedia Americana* replied: "A colleague, who is well read in modern astronomy texts, tells me that Dr. Mitchell's statement is correct and the facts are similarly stated in many texts. He adds: 'Before its discovery, the existence of Neptune was suspected due to the perturbations of Saturn and Uranus. After Neptune was discovered, it was found that the forces (gravitational) did not account for the total perturbations of Saturn and Uranus—some other planetary body was influencing their orbits. From these data, the position of ninth planet, Pluto, was calculated.'"

It might be observed in passing that it is usually desirable to go back to a source of information that is quite close to an occurrence. Contemporary scientists, historians or spokesmen are in touch with the actual circumstances themselves and are generally in a better position to provide reliable information regarding what has taken place in their own time. Hence, we found it practical to use as a source of information on the discovery of Pluto in 1930 *The Americana Annual* of 1932.

In view of the foregoing information, then, it is not without basis that the book *"Things in Which It Is Impossible for God to Lie"* says on page 11: "The existence of Pluto was suspected back in 1905. Why? Because of its influence that produced certain effects upon the planets Uranus and Saturn."

ANNOUNCEMENTS

FIELD MINISTRY

As willing and devoted slaves of Christ who appreciate that they were "bought with a price," Jehovah's witnesses will hold fast to the service of their heavenly Master during March by sharing in the ministry. (1 Cor. 7:23) As they do so they will offer to all persons a year's subscription for *The Watchtower,* along with three booklets, for $1.

LORD'S EVENING MEAL

On Tuesday, April 5, after 6 p.m., Standard Time, the Lord's Evening Meal will be commemorated by all congregations of Jehovah's witnesses along with other interested persons. Each congregation should make advance arrangements for this occasion, notifying interested persons in its territory of the exact time and place of the meeting. A qualified speaker, one of the remnant of Christ's anointed followers, if available and capable, should be assigned to deliver the discourse.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 3: Assume Your Christian Obligations. Page 137.

April 10: The Additional Obligations of the Overseer. Page 143.