



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1967

Semimonthly

**GOD KINDLY LEADS HIS PEOPLE
TOWARD LIFE**

**MOVE AHEAD WITH JEHOVAH'S
ORGANIZATION**

**THE ROLE OF THE CLERGY
IN TODAY'S CRISIS**

**THE WEDDING THAT BRINGS
WORLDWIDE REJOICING**

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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.

PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS—American Standard Version
AT—An American Translation
AV—Authorized Version (1611)
Dy—Catholic Douay Version
JP—Jewish Publication Soc.

Le—Isaac Leeser's version
Mo—James Moffatt's version
Ro—J. B. Rotherham's version
RS—Revised Standard Version
Yg—Robert Young's version

Average printing each issue: 4,950,000 Five cents a copy

"The Watchtower" is Published in the Following 71 Languages

Semimonthly					Monthly	
Afrikaans	Finnish	Norwegian	Armenian	Ibo	Russian	
Arabic	French	Portuguese	Bengali	Icelandic	Samar-Leyte	
Cebuano	German	Sesotho	Bicol	Kanarese	Samoan	
Chinese	Greek	Slovenian	Burmese	Kikongo	Serbian	
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English	Malagasy	Zulu	Gun	Motu	Tswana	
			Hebrew	Pampango	Turkish	
			Hindi	Pangasinan	Ukrainian	
			Hungarian	Papiamentu	Urdu	
			Ibanag	Polish	Yoruba	

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	\$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address in italics). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.



Announcing
**JEHOVAH'S
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Vol. LXXXVIII

June 1, 1967

Number 11

Finding Association That Will Build You Up

DID you ever watch a demolition crew tear down a house? In a few days the crew can destroy what it took months to build. As with a house, so with other things; it is easier to destroy than to build. In the case of a young person, it takes time for his parents to build up in him respect for honesty, integrity, truthfulness and morality, but bad associations can severely damage or even destroy that respect in a short while. That is why the Bible warns: "Bad associations spoil useful habits."—1 Cor. 15:33.

Possibly you know of some young person who had been reared in what you regarded as a good family but who fell in with bad company and got into trouble. This is a common occurrence, especially among young students on college campuses where standards of morality are low. On the matter of honesty, a nationwide study by Columbia University revealed that more than half of American college students have cheated. Certainly the companionship of persons such as these will not build up a young person but more than likely will have a detrimental effect upon him.

Although you may appreciate the effect that bad associations have upon young people, do you ever consider what effect they can have on you? Perhaps some of

your fellow workers have gotten into the habit of stealing from your employer. Seeing this and hearing their boasting can be detrimental to you if you keep company with them. You are likely to begin justifying stealing as they do—claiming that it is not wrong in this case because of not being paid enough. Their association might thus weaken your respect for the moral principle of honesty and cause it to crumble. No matter how they may rationalize it, stealing is never the right thing to do. It is morally wrong. The Bible sets the right moral standard to be followed at all times when it says: "You must not steal." (Ex. 20:15) It would be better for you to seek the association of employees who respect that moral standard.

It is very difficult to be in frequent association with bad company and remain different from it. Group pressure is always toward conformity with the thinking, speaking and actions of the group. It is a very exceptional person who can withstand that pressure for a prolonged length of time. Would it not be better to seek upbuilding association in the company of persons who have high standards?

The literature you read and screen dramas you see can also affect you for good or for bad. Can it be said that literature and dramas that magnify murder, thiev-

ery, falsehood, sadism, immorality and every other debased subject are upbuilding association? How can you be benefited from filling your mind with the vile deeds of the world's worst people? The *Toronto Daily Star* of October 1, 1966, said: "Perversions seem almost prosaic in today's cinema." A writer in *The Saturday Evening Post* of November 10, 1962, observed: "I don't want to get acclimated to rape either on the screen or off it. And I certainly don't want my children to get acclimated to it." Would it not be better to select literature and entertainment that is upbuilding, that leaves you with a deeper appreciation of wholesome qualities?

The finest literary association you could find is the Bible itself. When you read it you are having association with persons who were inspired by God. The thoughts they express are His thoughts, the principles they set out are His principles and the counsel they give is His counsel. What better influence could you find? It can elevate a person's thinking and way of life from the low level that is common in the world to the high level of true Christians. This transformation is mentioned at 1 Peter 4:3, 4, where it is written: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."

As can be seen from this scripture, persons in the first century who were elevated by God's Word from the "low sink of debauchery" that was the common level of living in the Roman world did not continue "running with" or having close association with those degraded people. Instead, they sought the upbuilding association of people who lived by the high standards of God's Word. That is the wise course to take today. But where can you find upbuilding association?

You will find that association with Jehovah's witnesses is upbuilding. Their standard of conduct is the high standard set out in the Bible. They strive by means of home Bible studies to bring peoples of all kinds into contact with the uplifting influence of God's Word. By the love that Jehovah's witnesses show for one another, they demonstrate that they are truly Jesus' disciples, for Jesus said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) An observer in Liberia saw this and remarked: "We often criticize you people, but there is one thing we can't deny—you love one another, and that really is the way of the truth."

Since God's written Word and Jehovah's witnesses are found almost everywhere on earth, it is not difficult to find upbuilding association. Benefit from it by taking advantage of the free home Bible study service that Jehovah's witnesses offer to everyone. It will build up your faith in the Bible, expand your appreciation for the Bible's high standards and deepen your understanding of its life-giving truths.



The Role of the CLERGY

in Today's Crisis

OVER a year ago Secretary-General U Thant of the United Nations declared that the world was still faced with "the political differences between great

powers, still the awful implications of nuclear armament, still the intolerable inequality in the distribution among the people of the world of the benefits of scientific and technological development and still, indeed, man's inhumanity to man." Since that time the world situation has deteriorated even farther. Crime and violence are on the upsurge. We are truly living in critical times.

Faced with these worsening conditions, men and women of today need strong assurance that there is a God, one who has a sympathetic feeling for their sufferings, one who has specific arrangements in hand for the relief and blessing of worthy creatures. People today need to be reminded constantly of the hope that Bible prophecy inspires and of the excellent moral precepts contained in God's written Word. But to whom shall they look for this positive and authoritative message?

Why not to the clergy, you may ask, since they are said to be dedicated to the service of God? Multitudes of people look upon them as occupying a position parallel to that of the priests of Israel, of whom the Bible declares at Malachi 2:7: "The lips of a priest are the ones that should keep knowledge, and the law is what people should seek from his mouth." Of course, the knowledge of God and of his law is what is spoken about here.

**Are they builders of faith?
Can you accept their leadership?**

Men who take up the clerical profession receive many material returns for their services. They are exempt from hard, toilsome work with their hands. Their shelter, their clothing and ample provision for sustenance are sure. Even a number of the luxuries of life are thrown in as payment for their services. They are thus free to give themselves exclusively to spiritual matters, to inculcating in young and old the fine principles of the written Word of God. They have time to study the Bible so as to heed the inspired entreaty: "Guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.'"—1 Tim. 6:20.

Thus many persons expect that the clergy would prove to be champions of "the faith that was once for all time delivered to the holy ones," as described by Jude at verse 3 of his inspired letter. Are such expectations being realized in this time of crisis when selfish, atheistic views are rampant? Are the clergy defending the authority of the Bible?

CLERGY PERFORMANCE

Was it a professed atheist who said: "The Bible is a book just like others, and a lovely book. But one should not believe it"? No, that was reported of a *Danish*

clergyman, the Dean of Holmen, according to the Danish newspaper *Kalundborg Folkeblad* of August 5, 1966. And was it an avowed anti-Semite who declared: "It is essential that our people be fed with food convenient for them and not with poison. There is so much spiritual junk in the Old Testament"? No, for these words were reportedly uttered by Church of England rector J. C. Wansey.

Catholic clergyman David Stanley is on record as claiming: "No reputable Catholic theologian today would argue that the earliest man was a preternaturally gifted human being who fell from grace through a sinful decision. If you accept evolution, Adam . . . was only a primate. The myth of a fall doesn't fit at all." And Catholic theologian Edouard Boné of Belgium bluntly states: "As an anthropologist the words 'Adam' and 'Eve' have no relevance for me."—*Newsweek*, August 22, 1966.

Concerning the birth of Jesus from the virgin Mary, clergyman E. W. Harrison of the Anglican Church in Canada impatiently declares: "It's completely unimportant. I don't know whether it's a historical fact and I don't care. . . . I can't waste my time with it." (*Maclean's Magazine*, August 6, 1966) Then there is the position adopted by Professor L. G. Geering, principal of Knox Theological Hall, Dunedin, New Zealand. He claims that the resurrection accounts in the Gospels are not to be regarded as historically factual. To him the story of the empty tomb was legendary, as were the physical appearances of Christ to his disciples after the resurrection. His views, as set out in an article in the Presbyterian magazine *Outlook*, call into question the authority of the Christian Greek Scriptures.

In the field of morals a strange laxity has appeared in the views of many clergymen. For example, not an agnostic sociologist but clergyman Robert W. Wood of

England unburdens himself of this commendation of homosexuality: "We need more love in the world, and if these unions [of homosexuals] generate love, that's all to the good." And Catholic priest Lazure, director of the school of social sciences at Ottawa University, Canada, is of the opinion that "couples should be allowed to have trial marriages, including sexual relations. Such trial marriages should be legalized by society and the churches. And the minimum age of couples should be 18."

Many more testimonies could be adduced to show the effect of the type of theological training received by clergymen in modern colleges and seminaries. It is admitted, indeed, that more attention is given to sociology, comparative religion and theology than to the Bible, the basic handbook of Christianity. Nor can it be claimed that these foregoing samples are but a few "outlaw" individuals. Do we hear of any general outcry by other clergymen against such anti-Bible views? When did you last hear of clergymen being ousted because of antichristian teachings?

CHRIST OR THE CLERGY

Each professed Christian must determine for himself whether he will follow the guidance of Christ and his early disciples or that of a clergyman who is not 'with Christ' in his view of God's Word and its teachings. That these above-mentioned views are in fact opposed to those of Christ Jesus can be readily established. Instead of condescendingly referring to the Bible as being merely "good literature," Jesus spoke of it as the reliable and true Word of God.—John 17:17.

The apostle Paul did not advise people not to believe the Bible, nor did he characterize the Hebrew Scriptures as "poison" or "spiritual junk." Instead, he re-

ferred to them as "the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." He then went on to emphasize that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Tim. 3:15-17) Clergymen who consider that their modern philosophies are far ahead of the Bible teaching do not agree with the apostle Paul.

Those clergymen, Catholic or Protestant or any other, who take sides with evolutionists to poke fun at the Bible and discredit its account of man's origin have surely parted company with Christ and his apostles. Did not God's own Son give full credence to the written Word, including the book of Genesis? If you are in doubt, why not read and compare his remarks at Mark 10:6-8 with what is written at Genesis 1:27 and 2:24? The apostle Paul preferred to adhere to Jesus' teaching and transmit it to others just as he heard it. In fact he warned: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ."—Col. 2:8.

Examine the entire fifth chapter of Paul's letter to the Romans, and note the clarity of his argument. He believed in the authenticity of the Genesis record, and he accepted its account of man's fall into sin and his urgent need of a redeemer. Compare his view on such matters with the modernist teaching of clergymen. Better still, compare his credentials as a "chosen vessel" of the Lord Jesus Christ with the

credentials of clergymen who have graduated from a course in comparative theology and who deny the inspired Word of God.—Acts 9:15.

Here we have instances of clergymen treating with disdain the Bible's account of the miraculous birth and the miraculous resurrection of Christ Jesus. Because they cannot understand, because they have not been able to fathom the wisdom and wonder-working power of God, because these events do not conform to the

COMING IN THE NEXT ISSUE

- Faith Required to Please God.
- Firm in Faith Despite Opposition.
- Know Your God.
- What Accepting Jesus Meant to Me.

findings of material science, they refuse to accept the message of the inspired Scriptures. Yet, inconsistently, they have been willing to profess belief in and teach other mysteries that are both incomprehensible and unscriptural, such as their doctrine of the "Trinity."

Peter, an apostle of Jesus, was in a much better position to testify to the truth of the resurrection than modern-day clergymen, for he was an eyewitness. Note his testimony as recorded at Acts 10:40, 41: "God raised this One up on the third day and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead."

Clergymen who condone and encourage fornication and homosexuality are speaking directly contrary to those who were with Jesus and heard his teaching firsthand. Gospel writer Matthew, for example, reports Jesus as saying: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man." (Matt. 15:19, 20) And in full harmony with Jesus' view the apostle Paul emphatically declares: "Do

not be misled [by clergymen or anyone else]. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom."—1 Cor. 6:9, 10.

Yet, despite the Bible's unequivocal message, a committee of clergymen, educators and doctors established by the British Council of Churches recently concluded that no hard and fast rules on sex and immorality could be applied. It declared that not all sexual relations outside of marriage can be condemned as being wrong and that fornication was occasionally permissible. Which guide are you going to follow? The infallible Word of God, or the word of imperfect and uninspired men who may well have some selfish motive in promulgating their views?

LIFESAIVING COURSE

The teaching you accept and countenance on all such vital matters has much to do with your future. Will it be one of life everlasting? Then you must heed Jesus' warning: "If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) Surely it is important for each one to consider, not merely the qualifications of his religious teacher, but also the nature of the organizational teaching that is being transmitted through such teacher. Is it not evident that this is not a matter of but one clergyman's going wrong? It is the whole curriculum of seminaries that turn out graduates who are either ignorant of or contemptuous of the Bible.

One would think that clergymen who

disagree with Christianity's basic textbook, the Bible, should themselves get the point so well expressed by a spokesman for the National Association of Presbyterian Laymen in New Zealand, as reported in the *Auckland Star* of September 12, 1966: "A more honest attitude on preaching a stage of unbelief on vital issues would have been to withdraw from Christian service." However, it appears that those men have no intention of voluntarily relinquishing a professional job or the salary that goes with it.

They are, in fact, priests of a vague religion, having no authoritative basis, but only their own say-so. Their role in these critical days is one, not of faith-building but of faith-shattering. Under inspiration Bible writer Jude warned followers of Christ of the danger to which they are exposed through false teachers: "These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear; waterless clouds carried this way and that by winds."—Jude 12.

What you need in this time of world crisis are friends who will engage with you in honest discussion of the Bible. Clergymen like the aforementioned Dean of Holmen do not believe the Bible and even charge that "Jehovah's witnesses believe it [the Bible], and therefore they are not Christians." Why not brush aside such twisted reasoning and investigate the Witnesses? Surely, like them, you are anxious to conform your life to the requirements of God's written Word so as to gain the salvation promised all those who will 'follow closely the steps of Christ'!—1 Pet. 2:21.



GOD

Kindly Leads His People

TOWARD LIFE

TODAY on earth there is a people numbering more than one million who are in complete unity. They can do any form of work in full cooperation, without fighting for positions of leadership or without any need for grievance committees to see that certain groups among them get just treatment. All the more amazing is it that these people are located in 199 lands, are of all colors and nationalities and speak different tongues. But if any one of these should travel to the various countries, he would be immediately received and accepted like a member of the family by any of the other members of this society or brotherhood in any land. This is the New World society of Jehovah's witnesses.—Mark 10:29, 30.

² It is not because these people are either conformists or nonconformists. They have their different customs according to the lands in which they live. They have their own ideas on everyday matters of life, such as personal tastes, hobbies and recreations. Yet you will find, if you talk with them, that they speak as the apostle Paul exhorted the Christian congregation at Corinth: "That you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10)

1. What are some amazing facts about the New World society of Jehovah's witnesses?

2. (a) In what ways do the members of the New World society differ, and in what ways are they at unity? (b) What things specially identify them?

This oneness exists among them as to their worship of God, their understanding of his Word, their standards of morality, including Bible principles of marriage, honesty and Bible doctrine. They are not identified by some peculiarity of dress or behavior, such as, for example, the "beatniks," or the worshipful imitators of celebrities of the entertainment world, or even the garb of religious orders. They *can* be distinguished by their cleanness of speech and by the things they talk about, particularly the Bible. They are also identified by the works they do in preaching the good news of the Kingdom. Their love for God and his Word brings unity and close association.

³ Association necessarily leads to organization, and Jehovah's witnesses, the New World society, are organized. Jehovah promised to gather his people together. (Isa. 43:5-7; 2:2-4; Ps. 106:47) Jesus said this would take place in the time of the end. (Matt. 24:31) Jehovah God and his Son Jesus Christ are their Leaders and the Bible is their Book of organization. To many people organization has the connotation of regimentation, undue encroachment on freedom, a coldhearted machine that moves ahead for its own aggrandize-

3. How did the Bible indicate that God's people would be organized in these days, and what is the difference between God's organization and others?

ment without taking into consideration the welfare of its members. It is not so with Jehovah's organization.

HOW JEHOVAH LEADS HIS PEOPLE

* Jehovah's organization of his people is a moving one, a progressive one. Progress naturally means changes, adjustments, instruction. As the perfect Teacher, Jehovah instructs with loving empathy. As to Jehovah himself, his standard is that of perfection. He is spoken of as brilliant in cleanness: "Holy, holy, holy is Jehovah." (Isa. 6:3) "You are too pure in eyes to see what is bad; and to look on trouble you are not able." (Hab. 1:13) Jehovah cannot look upon that which is imperfect with any degree of approval; he cannot countenance it. How, then, can he exercise so much love toward people who are sinful and full of imperfection? By the highest expression of love. This was the sacrifice of his Son as a ransom to cover their inherited imperfection due to the sin of their father Adam. (1 John 2:2) On the basis of this sacrifice he can righteously and justly extend them mercy. He describes his manner of leading them: "Like a shepherd he 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) He does not expect them at this

time to measure up to perfection, though it is his ultimate goal for them. He does not overwhelm them with his superior knowledge or set his requirements higher than they can bear; he knows that they have to be taught, trained.

* It is not progress on the part of just a few leading members, but on the part of all; each responds willingly with full understanding and each one fills his place. (1 Cor. 12:14-26) This promotes united forward movement. We see changes taking place in the organization to make it at all times more clean, more in conformity with His written Word and more able to represent Him. He says: "Instead of the copper I shall bring in gold, and instead of the iron I shall bring in silver, and instead of the wood, copper, and instead of the stones, iron; and I will appoint peace as your overseers and righteousness as your task assigners." Thus he describes the constantly improved conditions he brings to his organization by leading them in peace and by righteousness and not by harshness or force.—Isa. 60:17.

* Jehovah stands in the relationship of Father to his people, and as a father he teaches and leads them gently. He does not expect more of them than they can do. For instance, what father would sit his baby down before a big steak and tell him to eat it? The baby would not even understand what the father said. He



4. (a) What is Jehovah's standard, and yet on what basis can he deal with imperfect people? (b) What is Jehovah's manner of leading them?

5. How does Jehovah's organization achieve united forward movement, and how does Jehovah show that there will be constantly improved conditions in the organization? 6. Describe the relationship of Jehovah as a Father to his organization.

would not have the teeth to chew the steak, and his digestive system could not assimilate it. However, as the baby grew up he could eat heavy food. He could take training and learn to do difficult tasks. If he was an obedient child he would make progress. Sometimes he would come across things he had never handled before, and might try to go ahead on unfamiliar ground and make a mistake. But, if obedient, when corrected in a loving manner, he would change and from there on proceed to do the job in the right way. It is this way with Jehovah's people, his organization. —Heb. 5:12-14.

EXAMPLES OF JEHOVAH'S GENTLE LEADING

⁷ Some have called Jehovah's witnesses "false prophets" because, in times past, they have viewed things a certain way and, later, have made a change through their official publications. Or, there may have been practices by some members in the organization that have been permitted to continue for a time for lack of knowledge as to how to handle these things, but later they have learned from God's Word what his will is and have gone ahead and made the necessary corrections. False prophets do not correct themselves. God's people do. And it is noticeable even to the people on whom they call that Jehovah's witnesses as an organization are growing to maturity, becoming ever kinder, more loving and tactful and more effective in their preaching work.

⁸ Remembering how God helped them, Jehovah's witnesses follow the careful, loving method of their Teachers Jehovah and Jesus Christ as they conduct home Bible studies with interested persons, those who are "conscious of their spiritual need."

(Matt. 5:3) These persons must first learn who God is, what his purposes are and what his provisions are for mankind through Christ's ransom and the Kingdom. Then God's requirements for those who desire to please him are studied. The student must progress and grow, bringing his life into harmony with what is acceptable to God.

⁹ Even when such come to the point of dedication to God they are only "babes," spiritually. But they must not remain babies. There is more to learn—perfection to attain. All, whether new or with years of association, must adjust themselves as they become able to understand, assimilate deeper truths and apply them progressively, and they must reach higher standards of morality and clean, righteous organization. This explains why there have to be changes in thought, organizational structure and activity in God's organization, as the members thereof strive to become more like their perfect God. —Matt. 5:48.

THEOCRATIC REFINEMENT

¹⁰ A glimpse at the history of Jehovah's witnesses will illustrate its progressive advancement. In 1918 they had gone into a state of inactivity due to an unclear understanding of their Christian position. But the next year, 1919, was a marked date. First in that year they saw that Jesus Christ had got his Kingdom power in the heavens, that now their commission was to preach fearlessly a new message, the King enthroned. They were awakened and reorganized. This did not mean that they were perfected in organization. There was much to learn. However, progress was more rapid from that time on.

7. How do Jehovah's people prove they are not "false prophets"?

8. How do Jehovah's witnesses copy the teaching methods of Jehovah?

9. Why do there have to be changes in understanding and organization from time to time?

10. What great changes did the organization undergo in 1919?

¹¹ In 1932 came a major adjustment. Prior to this time, they understood that the Bible term "elder" designated a *position* to which a person could be elected by the religious congregation. But in 1932 they learned that being an "elder" designates a *condition* of spiritual maturity to which one has to *grow* and not to which a person can be elected, any more than a baby can be said to be a man. One has to be first an elder or a mature Christian *before* he can be appointed by the governing body to an office of oversight. This greatly strengthened and unified the organization.

¹² By the year 1938 a fine advancement was made, putting the organization on a fully theocratic foundation. Till then, there were still service committee members in the congregations who were elected by vote of the members. A study of the apostolic government of the early Christian congregation revealed that there was at that time a governing body that made appointments of men to office according to the qualifications outlined at 1 Timothy 3:1-13 and Titus 1:5-9. With this adjustment, the organization would be theocratic, not democratic, never ruled by factions in congregations in a political manner, but ruled by Jehovah God and Christ Jesus, down through a visible governing body, measuring up to the Bible's qualifications and requirements.

¹³ Since 1938 there have been further refinements as the theocratic organization continues to grow toward perfection. All this illustrates the fact that, though Jehovah purposes perfection for his organization, he does not try to correct all things at once. As they could endure it

and as they needed it, as their hearts softened in response to his love, Jehovah brought them closer to him in his gentle, loving way.—Matt. 19:8; Mark 10:5.

¹⁴ Before 1938 Jehovah was not bringing great increases of new members into his organization, for it was not ready to care for them in a proper way. The organization itself had to be fully established in Bible principle and procedure, so that it could handle the many problems that would arise in view of dictatorships and World War II regimentation. So it is since World War II that there has been worldwide expansion of the organization to such an extent that for a time it was called "the fastest-growing religion." The organization has been able to maintain purity and strength along with tremendous expansion. It has *grown* theocratically. It is a creation of God, following the same principles of growth that apply to natural things. Just as a tree grows slowly but solidly, and can even push up concrete paving blocks in its way, so Jehovah's organization has its life from him and grows with the irresistible power of his spirit.

¹⁵ Since releasing his people from bondage to Babylon the Great, the world empire of false religion, in 1919, and since bringing them toward greater light of understanding of him and his purposes, God has never led his people into a hurtful course of action. They have been brought safely through the trials of a devastating second world war, the hatred of nations and misrepresentation by the clergy and other enemies, and the most widespread persecution ever known. Sometimes they have made mistakes because of trying to apply their own knowledge to certain problems, but Jehovah, on the basis of their faith in Christ's ransom, has for-

11. What major adjustment in 1932 strengthened the organization?

12. How could the organization be said to be put on a fully theocratic foundation in 1938?

13. Have there been further adjustments since 1938? Why could not all these refinements have come at once?

14. What has happened since World War II, and why is there no danger of slipping back?

15. How has God kept his people from taking a course that would be hurtful to themselves or to others?

given them. He has kept them from going in a course displeasing to him. He has provided them with the knowledge they needed at any given time. (Matt. 24:45-47) He has, in fact, informed them before ever the emergency arose, so that they have been forearmed. He tells them: "The first things—here they have come, but new things I am telling out. Before they begin to spring up, I cause you people to hear them."—Isa. 42:9.

¹⁶ An example of this is the matter of the position of Jehovah's witnesses with regard to the governments of this world. In a study of the course taken by the apostles of Jesus Christ, they saw that the command of God to preach the good news of the Kingdom must be obeyed regardless of what the nations may do to try to stop the preaching. Jehovah's witnesses followed the precedent set by the apostles, who, when commanded by the Jewish High Court to stop preaching, replied: "We must obey God as ruler rather than men." (Acts 5:27-29) However, temporarily, from 1929 to 1962, the Witnesses understood that when Paul spoke of the "superior authorities" at Romans 13:1, to whom subjection is due, he had reference to Jehovah God and Christ Jesus. But in 1962 it was convincingly set out that the superior authorities mentioned here are indeed the political rulers of this world. What effect, then, did this better understanding have on God's people? Well, Jehovah had prepared them for this. It did not place them now in *total* subjection to political rulers, so as to drop the work that Jehovah through Christ had commanded them to do, but it emphasized that their subjection is *relative*. While they had always respected the rulers by following

Jesus' words: "Pay back, therefore, Caesar's things to Caesar, but God's things to God [as the *supreme* Authority]," they now saw this principle even more clearly. It gave them better balance and an even greater respect for the rulers of this world and served as a timely admonition and safeguard in a time when there is such great disrespect for authority in the world and when revolutions and upheavals are the order of the day.—Matt. 22:21.

JESUS' LOVING MANNER OF TEACHING

¹⁷ Jesus was the greatest Teacher that ever walked upon earth and he employed this very method of teaching. When he began to gather together his disciples he did not tell them that he was going to die after a three-and-one-half-year ministry. They were not able yet to understand nor strong enough to stand up under this crushing truth. Later on, when he did tell them, Peter first responded, saying: "Be kind to yourself, Lord; you will not have this destiny at all." (Matt. 16:22) Jesus rebuked him. Even at this point Peter did not fully understand about Christ's sacrifice, but Jesus knew that Peter could endure this truth and would shortly get full understanding of it. (John 16:12) At one time he said a thing that shocked some of his disciples: "Most truly I say to you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves." (John 6:53) At this many turned away from him. Did Jesus declare this astounding doctrine before their minds could be conditioned to accept it? No. Those who had sincerely listened to Jesus, who had been obedient and had kept abreast of his teachings, were not offended. They stayed with him, Peter answering: "Lord, whom shall we go away to? You have sayings of everlasting life."

16. (a) Give an example of how Jehovah prepares his organization for an adjustment in thought and yet prevents them from stumbling or sinning. (b) How was the understanding about the "superior authorities" timely?

17. Show how Jesus followed Jehovah's loving manner of teaching.

(John 6:68) Jesus knew that some were mere fair-weather disciples, that their hearts were not right. It was time now for him to make this statement, to reveal their true colors. He wanted to form an organization that was made up of those who would stick with the truth, even after he was gone.—Luke 22:28.

ORGANIZATION ADVANCEMENT IN APOSTLES' DAY

¹⁸ Later, after the outpouring of the holy spirit, Jehovah did not reveal *all* truth to his organization at once. About thirteen years after Peter had preached to the Gentile Cornelius and God had accepted this uncircumcised Gentile and his household, there was, nevertheless, the necessity of holding a meeting of the governing body at Jerusalem to discuss the question of circumcision. God's Word and spirit revealed that circumcision was not required for acceptance into the Christian congregation. (Acts 15:28, 29) Later, conditions in the Christian congregation in Corinth brought questions to the fore that had to be settled by a member of the governing body, Paul. There was a misunderstanding as to how far Christian freedom went about eating meat once offered before an idol, and to what extent moral freedom was restricted by the organization, in a case of immorality in the congregation. (1 Cor. 8:1-13; 5:1-5) In fact, all the letters of the Christian Scriptures settled many such issues.

¹⁹ Also, in reading the Acts of the apostles we see that the truth was made progressively clearer. The second coming of Christ, not to an earthly throne, but as a mighty invisible spirit (1 Pet. 3:18; Phil. 2:9, 10; compare Acts 1:6); the apostasy that was to occur after the death of the apostles. (Acts 20:29, 30) It was not until

about 96 C.E., with the Revelation to John, that the number called to the heavenly kingship with Christ was revealed—the revelation concerning the seed of the “woman” and the seed of Abraham.—Rev. 7:4; 14:1.

UNITY WITH VARIETY

²⁰ It is a test, then, upon us who desire righteousness. Are we willing to humble ourselves and be molded for life by the Creator Jehovah God, or do we want to maintain a spirit of self-determination and divide ourselves off as being against him and his Word? It is not regimentation to serve in Jehovah's organization. There has to be unity, because man was not created to live alone. In no other way can there be a righteous earth.

²¹ In any society it is necessary to have association, organization and unity of purpose. It requires the different talents, abilities and contributions of those associated for the organization to accomplish a work and to bring about the desired benefits for all in the organization. For this reason God does not make all exactly alike. They are alike only in their devotion to him, their love, their understanding of his Word, their service to him and his principles and truths. Not all have the same abilities. God supplies variety. Early in the history of man, it was evident that God had put within the reproductive processes of the first human pair the power to distribute talents and abilities to various ones of their offspring to accomplish the work that needed to be done. In one family we find three children, each of which was specially capable, a founder of his occupation or art: one an expert with livestock, another a master musician and the third a fine toolsmith.—Gen. 4:19-22.

18, 19. Show that changes in thought and organization are nothing new to Jehovah's people.

20. How do these changes put a test upon us?

21. Why is it necessary to have organization along with unity of purpose to get the required work done?

22 So as Jehovah provides all necessary things he leads his people to progressively higher states of happiness toward life in a new order. The early settlers of North America, as they traveled westward, saw dimly what may at first have appeared to be clouds on the horizon, but later on became the sharp outlines of mountains; as they came closer, trees, rocks and the details of the beautiful land became clear. It is so with God's people. They know there will be a new order, a righteous system of things in which there will be no tears,

22. Toward what is Jehovah leading his people, and why does this leading have to be gradual and progressive?

MOVE AHEAD

WITH

JEHOVAH'S ORGANIZATION

EVERYTHING in God's universe is moving. Motion without commotion is the keynote. Planets revolve around the sun, suns revolve in their galaxies, galaxies revolve around clusters, and clusters revolve around still greater clusters, *ad infinitum*, so far as astronomers can tell. So it should be expected that God's organization on earth would be in motion. And it is true. It has moved ahead with the most astounding progress. What is probably the most recognized phase of its organizational activity, its arrangement of conventions, is often remarked upon in the public press. Since its God is the God of economy, it gets the greatest work ac-

sorrow or death. (Rev. 21:3, 4) As they approach, the outlines become clearer. This requires adjustments on their part, but they are happy adjustments to wider fields of knowledge, a better understanding of their great God, Jehovah, their being conformed more to his likeness. In his new system of things we shall be able to reach perfection, to enjoy fullness of life forever. Then we shall have the capacity to receive even stronger truths concerning him, our loving Shepherd and Leader, as he administers ever more abundant blessings through the kingdom of his Son, Jesus Christ.—Isa. 9:6, 7.

complished with the least expenditure of energy. A remarkable feature of the organization, in view of all the work it gets done, is the fact that the great mass of its members are part-time preachers, although they are wholeheartedly devoted to Jehovah and serve him full time. But they have families, they have obligations, and most of them work part time at secular work and cannot spend all their time directly in the work of the organization.

WHAT IT MEANS TO MOVE AHEAD

² In Jehovah's organization, moving ahead is not a matter of going ahead of others. It is not as in worldly organiza-

1. (a) Why should it be expected that God's organization on earth would be moving ahead? (b) What demonstrates the efficiency of the organization?

2, 3. (a) What does moving ahead with Jehovah's organization mean? (b) What is the relationship between moving ahead and being in the organization for a long time?

tions, where moving ahead often means replacing someone else and putting him out of a job; it means to move *with* the organization, to fit in, to fill in the needs, to be able to take on increased responsibilities. For, due to the rapid expansion of the organization, persons of this kind are continually in demand.

³ Moving ahead with the organization does not mean merely to be a hanger-on. Those in the truth should move ahead ever more rapidly as time goes on. Paul told the Hebrew Christians, at Hebrews 5:12: "Although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food."

⁴ Paul also likened the organization to a human body: "Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another. And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it." (1 Cor. 12:24-26) Each one in the organization has his place and he is to be a useful member in that place. He cannot remain a spiritual baby for long. Parts of the human body do not stay infantile while the rest of the body grows. It is the wrong spirit, the spirit of the world, not to want to move ahead. The world's attitude today is 'Do as little as you can, just enough to get by.' But the apostle says, at 1 Timothy 3:1: "If any man is reaching out for an office of overseer, he is desirous of a fine work." So there is encouragement to move ahead, to prepare for responsibility.

4. How does the illustration of the human body show the need for moving ahead, and how does the apostle encourage it?

ty. There is a need for persons who will take responsibility.

⁵ Just think of the efforts that men of the world exert to achieve their goal. We often hear the expression concerning such persons that they are "dedicated men." They study for years; they may spend many years in college; they may start in an organization in a very low position; but they *work*, and their eyes are constantly on the goals they have set for themselves. They do not allow anything else to sidetrack or hinder them. Even after gaining positions of top responsibility, they do not slack their hand. They are even more energetic than ever—all this for a human goal. How much more zealous, then, should we be to move with an organization that is greater than the greatest corporation or even the greatest nation, an organization formed and blessed by the Creator of the universe, and to be used by him throughout eternity!

⁶ So we are being trained now for greater things, and the principle applies that he that is faithful in small things will be faithful in greater things. (Luke 16:10; Matt. 25:21) It behooves us to be faithful in all things, to show ourselves truly dedicated ministers of God, to move ahead in the right way, the way that he outlines. This moving ahead does not push oneself at the expense of others, but, rather, it brings others along also. Take as fine examples the works that Jesus did in moving ahead, and the works and writings of Paul. Hundreds of thousands have been helped to move ahead by reason of their advancement.

⁷ But there are some who do not move ahead. Why is this? Well, some, for fear

5. What do men do to achieve a human goal, and how should this incite us?

6. What principle applies in moving ahead, and what effect does moving ahead in the right way have on others?

7. Does moving ahead with the organization require great ability? Why?

that it will involve so much, shy away from taking responsibilities. It seems like a mountain to them. But in reality, moving ahead with the organization is simple. In fact, it is more simple to move ahead, if we are going to stay with the organization, than it is to keep trying to evade responsibility. Of course, if we do not move ahead at all, we eventually will find ourselves outside the organization. It is not outstanding ability, or personality, or accomplishment that is required. Satan's challenge to Jehovah God was not that he could not make able creatures, but that he could not find any of his creatures whose heart was fully right toward Him, who would serve wholeheartedly and fully maintain integrity to Him under all kinds of conditions. No, it is not what we have, but how we use what we have, that counts with God.

OBEDIENCE THE BASIC FACTOR

⁸ Is there a "secret" formula for moving ahead with the organization? No. But there is a basic thing we must have. This might be made clearer by an illustration. When we look at the universe we are amazed at its complexity. It puts us in awe. Yet we see so much orderliness. This led scientists to believe that there is some simple, basic formula underneath it. They found that all matter in the visible universe is composed of energy, and this relationship between energy and matter can be expressed by the simple formula $E = mc^2$. The energy in a given piece of matter is equal to the mass times the speed of light squared. What, can we say, is the basic principle underlying the movement of Jehovah's living organization? It can be expressed in one word: OBEDIENCE. Loving obedience from the heart is all. This is the basic formula upon

which the organization rests and operates. The power to move ahead comes by Jehovah's spirit, which he showers on his organization according to its obedience to Him. This is not due to the efficiency of the members of the organization. The Bible gives us many fine examples of this. One is that of Gideon. Gideon was not a man renowned for leadership or outstanding ability. He was a farmer. But he was obedient to Jehovah God, and Jehovah used him in a miraculous way to accomplish a great deliverance for Israel. —Judg. 6:15, 16, 27; 7:20-22.

⁹ So moving ahead is not a cold, calculated thing. It is a matter of coming *closer to Jehovah*, perfecting obedience, seeking and receiving Jehovah's spirit. We are dedicated to him, not to the organization. He places us in the organization where we fit, and we can fit ourselves well by obedience.

¹⁰ Look at the fine example of Jesus. No one in the heavens except Jehovah himself had greater power and ability to accomplish things. But in obedience "he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:7, 8) Even on earth he moved ahead, as it is stated: "He learned obedience from the things he suffered."—Heb. 5:8.

EFFORT WITH POSITIVE ATTITUDE NECESSARY

¹¹ Of course, effort is needed. There are four things we must do to perfect obedience that will move us ahead: (1) Study of God's Word; (2) zeal and effort in applying the things learned to our life and

8. What is the thing required of us to move ahead, and what supplies the power to do so?

9. How is moving ahead really a matter of our relationship to Jehovah?

10. How did Jesus set the example of obedience?

11. What four factors will perfect obedience in us?

ministry; (3) continually seeking and following the lead of Jehovah's holy spirit; (4) receiving help from other brothers in the organization. There are no shortcuts.

¹² How will we put these four things into effect? First, study: We may think of study as hard work, as involving heavy research. But in Jehovah's organization it is not necessary to spend a lot of time and energy in research, for there are brothers in the organization who are assigned to do that very thing, to help you who do not have so much time for this, these preparing the good material in *The Watchtower* and other publications of the Society. But you do not study enough? Take this suggestion: Often the very best and most beneficial studying you do is that done when you read a new *Watchtower* or *Awake!* or a new book with the joy of getting the new truths and a fresh view. You remember the points. You talk enthusiastically to others about them. So try this: Pick up each *Watchtower* or *Awake!* as it comes and read it, just for the joy and pleasure it gives. Remember, you are not sitting down to *study*, just to enjoy the information. This will increase your joy of reading and will give you incentive for more definite, organized study. Jehovah wants you to enjoy your study. He does not want it to be drudgery to you. He is the *happy* God, taking pleasure in providing all this rich spiritual food.

—1 Tim. 1:11; Acts 20:35.

¹³ Second, how will you be successful in applying the things learned to your life and ministry? You may feel that your problem is the big exception. But everyone has obligations and responsibilities. Adopt the positive attitude. Sit down and decide which are your main responsibilities.

12. (a) How does the organization help us in the matter of study? (b) How can one prevent study from seeming like drudgery?

13. How should we face the problem of applying the things learned to our lives, and with what view of our assignments?

ties. Then put first things first. This will put your conscience at ease. Now, if you have assignments in the Theocratic Ministry School, public talks, assistance arrangement or others, allow them their proper place. Do not keep putting them off. Count it as a privilege. It is just as important to Jehovah for you to fulfill this privilege as it is for our brothers in concentration camps to be faithful. In fact, this kind of privilege is an opportunity for you, not only to be faithful under test, but, additionally, to build up others to move ahead. Take each assignment as a stepping-stone in moving ahead with Jehovah's organization.

¹⁴ Let us say, for example, that you have an assignment in the Theocratic Ministry School. Can you do a really good job in your own strength? Of course not. Here the important third requirement comes in. Pray to Jehovah for his spirit to energize your mind. God is personally interested in your moving ahead. "God . . . will himself finish your training, he will make you firm, he will make you strong." (1 Pet. 5:10) Knowing you have his backing, *get down to business*. Do it NOW! The present moment is golden. Once lost, it cannot be regained. Start your mind to working. The worry about things not done is much more burdensome than the doing of them. So begin to put down your thoughts on paper, however scattered they may seem to you. Now you have something to work with; you begin to feel that the load is lighter. The subject shapes up in your mind. Many times we have had assignments that we found difficult. We did not know where to start. But we got down to work; we began taking the first steps. Soon, we got into our subject matter and found it, not only easier than we thought, but really

14, 15. How would one tackle and work out, for example, a ministry school assignment?

enjoyable! God's spirit cooperated with our willing spirit.

¹⁵ When you have really applied your mind and effort to any job, if you find that further help is needed, this is the time to call on the fourth provision, the help of others. Following this procedure, you can accomplish any theocratic assignment. The seeming mountain will become a series of small stones.

¹⁶ Those who move ahead are the ones who have an interest in the congregation. Every meeting, every arrangement, has something to promote progress. Attend, listen, associate, participate. As you do, check on yourself and see how you stand. Are you weakening in one or more features of Jehovah's service? Work on this weakness. Do this, and progress; maturity and privileges will increase faster than you ever imagined. Take the discipline of the wise man:

¹⁷ "I passed along by the field of the lazy individual and by the vineyard of the man in need of heart. And, look! all of it produced weeds. Nettles covered its very surface, and its stone wall itself had been torn down. So I proceeded to behold, I myself; I began taking it to heart; I saw, I took the discipline: A little sleeping, a little slumbering, a little folding of the hands to lie down, and as a highwayman your poverty will certainly come and your neediness as an armed man."—Prov. 24: 30-34.

A STANDARD FOR MOVING AHEAD

¹⁸ Paul sets the proper standard for moving ahead, at Philippians 3:13-16: "Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of

the upward call of God by means of Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine."

¹⁹ If we make efforts God is willing to help us and to reveal the proper attitude to us, the attitude that Christ and Paul had. And we can use the apostle's counsel to examine to what extent we have made progress. We can ask ourselves the question: Where have I made progress that I count as real progress? Has it been in the secular world? work I have done? money I have made? Is it a college education? Just where is it? Jehovah's witnesses will answer: 'It is the progress that I have made in Jehovah's service and in the advancement I have made with his organization.' Are you able to give a sermon at the doors? That is advancement. Do you fulfill your assignments in the Theocratic Ministry School or service meeting? Are you a servant or an assistant? Do you give public talks? Any of these things are *real* advancements. Paul says for us to consider to what extent we made advancement, then to go on walking orderly in this *same routine*, so as to keep it.

²⁰ In Jehovah's organization you do not push yourself higher. God is the One who promotes. (Ps. 75:6, 7) If you do not feel that you are moving ahead, then look at yourself, check yourself, not someone else. Do not feel that someone else is holding you back, that someone else is to blame, perhaps certain servants. Additionally, be patient. It is not necessarily positions in the congregation that denote progress, but it is the blessings of Jehovah. This is par-

16, 17. (a) How can we make the meetings a force in helping us to move ahead? (b) As we find weaknesses in our activity, what counsel gives timely discipline? 18, 19. What standard does Paul set for us to go by, and how can we examine ourselves and proceed according to that standard?

20. (a) If you feel you are not moving ahead, whom should you check on? (b) How is the need for *patience* illustrated, and how may patience in accepting discipline prove to be beneficial to us later on?

ticularly true of the sisters, who are not privileged to hold the positions in the congregation that the brothers may hold, but who receive marvelous blessings in their work of preaching and helping others, including their families. Think of Moses. After forty years of Scriptural and secular training he felt that it was the time for him to deliver Israel from bondage. But God's purpose was to train him yet forty more years. (Acts 7:25, 29, 30) David was anointed king by Samuel when David was but a "cub," a young lad, yet he had years of severe trials ahead before he qualified to take kingship over God's nation Israel. (Gen. 49:9) Jesus, to qualify for the heavenly kingship of the kingdom of God, received the severest training and testing of all. So be patient, be willing to receive Jehovah's training and discipline. (Heb. 12:11) Remember, he knows our formation. (Ps. 103:13, 14) He knows what each of us individually needs; sometimes we do not know we need it. Training now may save us from very serious mistakes later. Allow the training to make over your personality.—Eph. 4:23, 24; Col. 3:9, 10.

YOU CAN HELP OTHERS TO MOVE AHEAD

²¹ One of the most important things in Christian advancement is that you cannot move ahead if you are not interested in others' moving ahead. Peter tells us: "Have love for the whole association of brothers." (1 Pet. 2:17) So be interested in the progress of the congregation, but not only the congregation—the circuit also and the entire organization; in our love we must "widen out." (2 Cor. 6:12, 13) Keep alive to the worldwide aspect of the organization. *Live* the truth; it is a *way* of life. Those interested in others get to know the brothers so well; they know

their needs and problems; they develop empathy. They move ahead as they aid others to move ahead with the organization. Strive for a friendly atmosphere at the Kingdom Hall and the book-study meeting places. In speaking about the meetings, the field service, do so with joy. Have the positive, not the negative attitude. At Ephesians 4:29 we are advised to employ "whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers."

SERVANTS, HELP OTHERS

²² Servants can have a big share in helping others to move ahead. Do everything you can to promote the right spirit in the congregation. At 1 Thessalonians 5:23 we read: "And sound in every respect may the spirit and soul and body of you brothers be preserved in a blameless manner at the presence of our Lord Jesus Christ." So a congregation has a spirit, a mental attitude, a spiritual inclination. You can discern this spirit when you visit a congregation. Help the congregation to develop the attitude of Christ.

²³ Some of the ways in which this can be done are: When meeting attendance is good, give the congregation commendation. Speak about the blessings, the joys, the benefits when so many meet together. If commenting is good, express appreciation for the fine participation and the evidence of good preparation. When certain features of service activity are improved, commend the congregation and make appreciative remarks concerning it.

²⁴ Show personal interest in the progress of individuals. Give each one greater privileges as he qualifies. Remember the three

21. (a) How must we widen out, and how does this benefit us? (b) How can we display a positive attitude toward the activity of the congregation?

22, 23. What do the servants have a big share in promoting in the congregation, and what are some ways in which this can be done?

24. How can servants help individuals to move ahead?

kinds of training that the brothers need: First, field service training; second, organizational training; third, training in dealing lovingly and tactfully with the brothers.

²⁵ If we move ahead in Jehovah's appointed way for his organization, we will be pleasing, not men, but the One who counts, our God. His smile means happiness and life. Paul said to the Hebrew Christians: "Now may the God of peace . . . equip you with every good thing to do his will, performing in us through Je-

25. What primary benefit do we get from moving ahead in the right way?

sus Christ that which is well-pleasing in his sight."—Heb. 13:20, 21.

²⁶ Doing this, we will build a strong bulwark of maturity for tests and trials to come. A greater witness will be given. We will have a feeling of accomplishment and greater faith in Jehovah for further assignments. We will have abounding joy, the joy of helping others to move ahead, with the glorious hope of life in the new order of things, and usefulness in a far greater capacity, when perfection will be attained.

26. What does moving ahead with the organization mean as to prospects for the future?

The WEDDING that brings Worldwide Rejoicing

A WEDDING is a happy event. In most cases it is something that has been looked forward to for some time in happy anticipation, and the preparations are made for it joyfully. Family and friends all attend and congratulate the newly married couple. What wedding, though, causes real, heartfelt rejoicing on a worldwide scale? or even a national scale? Some weddings may receive wide publicity and even approval but really no great jubilation.

There is, however, a wedding that, not only for the joy the knowledge of it brings, but for the happy benefits it brings to millions of persons, actually does provide a cause for happiness world wide. Exten-

sive preparation has been made for this wedding. This in itself is a special cause for rejoicing. Let us develop the subject of this important marriage and we will see how the foregoing statements are true.

The marriage is dealt with in Revelation chapter 19 and the description of it comes immediately after the account of the destruction of Babylon the Great. What connection does this have with the wedding? Well, let us look also for this as we read the happy account. A wide view of the things that would happen in both the heaven and earth at the time of the marriage was given to the apostle John. Describing what he saw after Babylon the Great came to her end, he says:

THE HEAVENS INVOLVED

"After these things I heard what was as a loud voice of a great crowd in heaven. They said: 'Hallelujah [Praise Jah, you people]! The salvation and the glory and the power belong to our God, because his judgments are true and righteous. For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his slaves at her hand.' And right away for the second time they said: 'Hallelujah!' And the smoke from her goes on ascending forever and ever."—Rev. 19:1-3, NW, with marginal reading of the 1950 edition.

Jehovah is here deservedly praised for bringing vengeance against Babylon the Great, the world empire of false religion, for all the blood shed upon the earth. According to his law she must pay with her own life, for the only way bloodguilt can be removed from the earth is by the shedding of the blood of the murderer. (Num. 35:33) So Jehovah cannot be assailed as being unjust because of executing this judgment, for it is true and righteous and in full harmony with his principles. Neither can glory for the destruction of this bloodguilty enemy of God and man be given to international communists and radicals of the "kings" who have part in destroying her, for since the days of Nimrod she has had her hold on the nations and they have not been able to throw off the yoke. Only in Jehovah's due time does he himself bring it about.—Rev. 17:16; 18:8.

To symbolize that her fiery destruction is for all time and that she will never be revived is the fact that the smoke from the burning of her "goes on ascending forever and ever." Then true Christianity will prevail forever!

A CALL TO SONG

In response to this call, "Hallelujah!" (Praise Jehovah!), comes a mighty com-

bined Amen! (meaning "Truly; verily; so let it be"). The shouts of praise from the heavenly and earthly crowd are backed up in the highest heaven. It is from no less exalted a source than those assigned to sit on thrones in the heavens of God's presence, as pictured by the "twenty-four older persons," and all those around God's central throne who continually call attention to his holiness, as pictured by the "four living creatures." These are the ones who voice this strong Amen! And then from a still higher authority, from the throne itself, comes the voice: "Be praising our God, all you his slaves, who fear him, the small ones and the great." Whose voice is this? It is undoubtedly the same voice that spoke centuries previously when He inspired the Psalms, such as Psalms 22:23; 134:1; 135:1; 115:3, from which he quotes the words.—Rev. 19:5.

Jehovah God is the One seated on the throne, and here he doubtless speaks from his throne by means of his beloved Son, namely, Jesus Christ, who is called The Word of God, Jehovah's glorified mouthpiece. (John 1:1; Rev. 19:13) In heaven the Son was called Michael, meaning "Who Is Like God?" a name that designates him as God's vindicator, the one who settles such a question forever by showing that none can compare to God. He recognized Jehovah as his own God, speaking of him repeatedly as "my God." (Rev. 3:12) He died in order to bring praise to his Father. It is logical that the command from God's throne comes *through* him to all the dedicated slaves of God on earth at the time of Great Babylon's destruction. Why at this point praise Jehovah God? By reason of his demonstration of judgment and power and executing Babylon the Great. We should now fear him all the more. Whether old or young, prominent or not, in God's visible organization, fear God rather than the kings of the earth who

mourn over Babylon's destruction, or even the powerful symbolic ten horns of the scarlet-colored wild beast that God used as convenient instruments to slay Babylon the Great.

Babylon the Great's destruction is certainly a fine move for complete rejoicing in the marriage of the Lamb, for she has always been the bitterest enemy on earth of those who have been selected to be engaged to marry the Lamb, that is, to be prospective members of the Bride, the body of his 144,000 spiritual joint heirs, his congregation. Babylon has done everything that she can to destroy them and to prevent the marriage, but in doing so she has gone against the God of heaven, the Father who arranges the heavenly marriage for his Son and whose purposes cannot fail. He provides the Bride, just as Abraham arranged for a bride for his son and heir Isaac. So the day of destruction of the great, jealous harlot comes at the time of wedding for the Lamb's bride. This certainly gives paramount joy to heaven and earth. John says:

"And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Hallelujah, because Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself. Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones.'"—Rev. 19:6-8, *margin* (1950).

As wedding feasts often are accompanied by singing, so this wedding enjoys the shouting of a great chorus of voices. A fourth Hallelujah resounds throughout the heavens from a mighty chorus of

voices, just as if it is on the joyous day of the enthronement of a new king.

A NEW EPOCH IN JEHOVAH'S RULE

Did not Jehovah God take to himself his great power in 1914 C.E. and begin to rule by means of his newly installed Messianic kingdom? (Rev. 11:15-18) Yes. Then why proclaim his becoming king at this late point of time? Because this event marks a new epoch in the reign of Jehovah God for the reason that Babylon the Great has been a religious opposer since his kingdom has been established in 1914 and she has for many centuries assumed the right to anoint and induct kings on earth. In fact, the first human king, Nimrod, the "mighty hunter in opposition to Jehovah," started in ancient Babylon. At the time ancient Babylon fell before King Cyrus in 539 B.C.E. and he released her captives, it was said to Zion: "Your God has become king!" (Isa. 52:7) Now, with Babylon the Great destroyed, Jehovah reigns forever without a religious rival.

Although the Father has made preparations well in advance and has seen to it that his Son has a bride, do the Bride and Bridegroom make any preparation? Assuredly so. First of all, Jesus Christ laid down his life for her, then paid the value of this price, his human life, to Jehovah in heaven. He nourished her and cared for her, in the face of the stiffest opposition of her rival to destroy her by every possible means, including the bringing of political opposition against her. Babylon, in her efforts to overcome the Bride, has brought forth many harlot daughters, her member religious organizations. She has made a special effort to contaminate the Bride and cause her to be a harlot associate of her whorish daughters, by trying to seduce the bride, get her to fall through false doctrine, political involvement, inter-faith movements and opposition to the

x to marriage of Jesus & his Bride

X

point of death. Through all this fight, the Bridegroom has been with his espoused beloved one and, with his Father's full cooperation, has seen her through it safely.—John 17:11, 19, 20; Eph. 5:25-27.

THE BRIDE'S STRENUOUS PREPARATION

On the Bride's part it has been with great effort. It has taken faith, it has taken courage and determination and love for Jehovah God and for her espoused Bridegroom and she has had to hate wickedness and be completely clean and free from contamination by Babylon the Great in order to gain the victory. With the destruction of Babylon the Great it can be undisputedly said that the Lamb's wife has prepared herself. She comes through the test wearing symbolic "fine linen," "the righteous acts of the holy ones." It is spotless clothing, and these righteous acts are a justification for her to become the Lamb's "wife." It has been a matter of integrity on her part, and heaven can rightly bear witness that "it has been granted to her to be arrayed in bright, clean, fine linen." She has gained the complete victory and now no rival religious organization exists on the earth.

Since Jehovah God the Almighty is the One who makes the marriage for his Son and provides the Bride, it is proper for heaven to "give him the glory," especially since he foretold and prefigured that there would be such a marriage and he was engaged more than 1,900 years in forming the Bride. He as well as the Bridegroom and Bride has every cause to make this a time of joyful celebration.

SHARE IN WEDDING ASSURED TO FAITHFUL ONES

When the apostle John saw the vision he was still on earth. He was one of those invited to be present as a member of the

Bride class at the "evening meal of the Lamb's marriage." Correspondingly, when God shortly executes judgment upon the "great harlot," Babylon the Great, there will be a remnant of faithful, anointed members of the Bride class yet on earth, as was John, who expect to be present at that same great heavenly supper. It is, therefore, of special encouragement and benefit to them to read what Jehovah commanded John:

"And he tells me: 'Write: Happy are those invited to the evening meal of the Lamb's marriage.' Also, he tells me: 'These are the true sayings of God.'"
—Rev. 19:9.

For those espoused members of the Bride yet on earth there is assurance now that they will yet realize, themselves, a full share in this ceremony. When the great harlot has been executed they will have still more reason to be happy, as John, who saw these things in vision, was:

"At that I fell down before his feet to worship him. But he tells me: 'Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying.'"
—Rev. 19:10.

The angel was undoubtedly the one sent forth by Jesus to present to John the revelation "in signs." (Rev. 1:1) This angel would not permit even what might be termed "relative worship." He reminded John that only the great Source of the revelation, Jehovah God, was to be worshiped and that all prophecy was inspired to bear witness to Jehovah's Son and anointed King, Jesus Christ, who is the Truth, for it is God's arrangement through which the universe will be ruled and through which mankind can gain life. Jehovah is the Inspirer of prophecy, and so the angel commanded: "Worship God."

THE WEDDING COVERS A PERIOD OF TIME

Evidence from the prophecies of the Bible and their fulfillment in our time indicates that Jesus Christ came with his Father, Jehovah God, to the temple for judgment in 1918 C.E. He first turned his attention to the members of his Bride who were asleep in death and resurrected them. They, of course, joined the Bridegroom at that time. Then Revelation 14:13 says: "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them." So when these die they immediately join the Bridegroom in heaven.

Of course, even after Babylon's destruction there will be some of the anointed remnant left on earth. They in time must die to be able to receive the change of nature to the immortal, incorruptible spirit to be with their beloved Bridegroom. When the last of these is resurrected into the heavens, then the marriage of the Lamb will be completely consummated. But before the greatest benefits of the marriage can come to mankind the Bridegroom has a war to fight. Just how he does this and then how he and his Bride settle down to taking care of a "family," we will wait for succeeding issues of this magazine to describe.—1 Cor. 15:51, 52.

Letters—Not Outdated

CHRISTIANS are well aware that letters played an important role in the development and spread of their faith. Many of the books of the Bible originally were letters written to the various congregations. (Col. 4:16) But the time for using letters to spread the Christian message is not past.

On a freezing winter morning, with the temperature below zero, one of Jehovah's witnesses in Ohio decided to make a return call on a woman who had accepted a Bible and Bible literature from her. Lacking transportation by which to go personally to this woman, the Witness decided to write. She wrote out a Bible sermon, and enclosed a copy of *The Watchtower* with the letter.

About three days later she received a response from the woman. In part, her letter of appreciation read: "I have read your letter (a very good sermon) several times and also looked up the Bible references. Additionally, I have tried to read some every day and have given up nearly all my worldly magazines so that I will have more time to read my Bible and Bible books. I want to send this letter so that you will get it this week and thank you for thinking of me and sending the magazine."

Sometimes, as we can see, letter writing can be a source of direct personal satisfaction. At other times the results are just as bene-

ficial, even though the original correspondent may not be aware of it.

One of Jehovah's witnesses in New York was sharing in the regular house-to-house ministry. At one door she met a man who identified himself as a devout Catholic, quite familiar with Jehovah's witnesses, and definitely not interested in becoming one. Learning that the householder was quite upset over the recent loss of his wife, the Witness briefly spoke to him about the resurrection hope.

In view of the fact that he had expressed himself so plainly about Jehovah's witnesses, one might wonder what kind of reception this minister could expect on the return visit. She was much surprised.

The minister soon found that, since she had made the original call, he had received a letter from a Witness who obtained his name and address from the obituary column in the newspaper. Though the man was a stranger to her, she had written a kind letter explaining the Bible's glorious hope of a resurrection. The man concluded that surely he ought to look into an organization that would take the time to go from door to door and to write letters of comfort to people.

As far as a means to spread the good news of God's established kingdom is *concerned*, the letter is definitely not outdated.

The "Uncommon" GREEK of the Christian Greek Scriptures

THE ability to speak intelligently, to form and use a language to convey thoughts and ideas, is one of the many things that sets man far above the brute creation. And ever since the building of the Tower of Babel there have been many different tongues or languages upon earth. —Gen. 11:1-9.

For convenience in classifying the languages of man, those who have made a study of them, such as the philologists, have divided them into certain major families according to their peculiar characteristics. These major families we might liken to so many trees in the orchard or forest of speech, and of these there are ten that are spoken by anywhere from 1 to 50 percent of earth's population. The most widely used is the Indo-European family or tree of languages, it being spoken by 50 percent of earth's population.

This Indo-European family or tree might be said to consist of two main trunks, an Eastern and a Western, together having six large branches, which, in turn, might be said to have a number of twigs. Thus there is (1) the Indo-Iranian branch, which takes in Sanskrit, Iranian (Persian) and the modern Indian languages such as Hindustani; (2) the Balto-Slavic branch, which includes such languages as Lithuanian, Polish, Russian and

Ukrainian; (3) the Germanic (Teutonic) branch, taking in not only German but also English, Dutch and all the Scandinavian tongues; (4) the Romance or Italic branch, consisting chiefly of French, Italian, Spanish and Portuguese; (5) the Celtic branch, which includes Irish (Gaelic) and Welsh, and (6) the Greek branch. Two minor branches, Albanian and Armenian, are also included.

The Indo-European languages are so called because of their location, being found in India and Europe, and they are grouped together because they appear to have had a common ancestor, which may well have been Sanskrit. These languages have clearly defined parts of speech, such as nouns, pronouns, verbs, and so forth, and their words are inflected, that is, slightly changed, usually in the endings, to show changes in gender, number and case. Also, the fact that these languages have certain simple words, such as "mother" and "father," in common, suggests a common ancestry. Thus "mother" is *mat'* in Russian; *mater*, in Latin; *mata*, in Sanskrit; *madre*, in Spanish; *meter*, in Greek, and *mutter*, in German.

Of all the Indo-European languages, Greek is, next to Sanskrit (no longer spoken), the oldest, and it is considered by many to be the language *par excellence*,

the one excelling all the rest. It appears to be the language most highly developed as well as the most clearly defined.

Greek first began to be written from right to left, even as Hebrew today still is, and then alternately from right to left and then left to right, back and forth from line to line, even as a farmer would plow his field. Later all lines were written from left to right. In early times the lines were written from bottom upward as well as from the top downward, but gradually all writing was done from the top to the bottom.

USED BY BIBLE WRITERS

Of course, for all Bible lovers Greek has particular interest in that the Christian Greek Scriptures were written under inspiration in Greek and in that the very first complete written translation of the Hebrew Scriptures was into Greek.

How did it come about that the Jews in the land of Israel wrote the Christian Scriptures in Greek? This was largely due to the conquests of Alexander the Great, who was as ambitious to spread Greek culture as he was to extend Greek political dominance. With its spread, the dominant Greek, which was Attic—of Athens—was gradually modified, eventually resulting in a common language, known as *koiné* or “common” Greek. It became an international, a universal language, holding sway from about 330 B.C.E., until 330 C.E. Its success most likely was as much due to its merits as a language as to the Grecianizing efforts of Alexander and succeeding Greek rulers. While there have been several changes in Greek since *koiné* held sway, the difference between it and that found in a contemporary Athens newspaper is very slight.

How widespread the use of *koiné* Greek was can be seen in the fact that the decrees of the imperial governors and of the

Roman Senate were translated into Greek to be scattered over the Roman Empire. Likewise the charge over Jesus' head at the time of his impalement was written, not only in official Latin and in Hebrew, but also in Greek. Without doubt Jesus gave many of his sermons in Greek, specially when preaching in Tyre, Sidon and the region of the Decapolis (the Greek ten cities). Possibly Peter spoke Greek on the day of Pentecost, for it is not mentioned among the languages at which the Jews marveled.—Acts 2:8-11.

Regarding the use of Greek in the land of Israel at the time of Christ we are told: “Although the main body of the Jewish people rejected Hellenism and its ways, intercourse with the Greek people and the use of the Greek language was by no means eschewed [shunned]. The Palestinian teachers regarded the Greek translation of the Scriptures with favor, as an instrument for carrying the truth to the Gentiles, and one of the qualifications for membership of the Sanhedrin was a knowledge of languages, including Greek. . . . Diplomatic intercourse was carried on through Greek. Terms involving Jewish worship and ritual came to be Greek in origin,”* a case in point being the term “synagogue,” meaning an assembly.

THE UNCOMMON YET “COMMON” TONGUE

It is indeed of interest that *koiné* Greek was the language in which the Christian Greek Scriptures were first written, for it had two major advantages over every other language of the day. First of all, it was the universal language. By means of it the early Christians were able to reach the greatest number of people in the shortest period of time, as it did not first require translation to get a wide audience. The fishermen of Galilee understood it and so did the senators of Rome. Wherever Paul

* *Hellenism*, Bentwich (1919), pp. 115-118.

and his companions traveled they found people who spoke Greek.

And secondly, *koiné* Greek was ideally suited for the noble Gospel message directed to the common man, in that it might be said to have been a popularized version of the classical Attic Greek. Still, while avoiding the highly polished style of the classical writers, the Christian Greek Scripture penmen, nevertheless, rose, in their use of *koiné* Greek, far above the common trivialities of the everyday Greek as found in the Egyptian papyri. They gave to *koiné* Greek, power, dignity and warmth by reason of their exalted message, which truly was "the greatest story ever told."

Is not this just the way it should have been? The Gospel message was directed to the simple, honest, common folk, to enlighten, to convince and to move them to action. Its purpose was not to entertain, to appeal to the esthetic sense, or to flatter one's vanity. As the apostle Paul himself declared: "I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom . . . and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power." (1 Cor. 2:1-5) As the Bible scholar Westcott put it: "It [the *koiné* Greek used by such as Paul] combines the simple directness of Hebrew thought with the precision of Greek expression."

ITS VOCABULARY AND DEFINITE ARTICLE

Among the things that help make Greek a rich and an exact language is its vocabulary. For example, as many *Watchtower* readers already know, in Greek there are four words for "love": *agápe*, unselfish, principled love; *philia*, the affection displayed by friends who have much in com-

mon; *storgé*, the love based on blood relationship; and *éros*, the feeling associated with sexual attraction and desire, which word, however, was not used by Christian Bible writers.* Thus also there are four Greek words that in the *King James Version* are once or oftener rendered by the one English word "world": *aión* (Matt. 12:32); *kósmos* (Matt. 4:8); *gē* (Rev. 13:3) and *oikouménē* (Matt. 24:14). The *New World Translation* distinguishes consistently between these four words, rendering them respectively "system of things," "world," "earth" and "inhabited earth."

In particular is the definite article important in Greek, and its use in the Scriptures is more like the classical Attic Greek than like the *koiné* Greek of the papyri. Concerning this definite article we are told that nothing is more truly distinctive about Greek than its use of it. For one thing, it stands in striking contrast to the two languages closest to Greek, namely, Sanskrit and Latin, which do not have the definite article. And its use in Greek is also in contrast with the English definite article "the," for it is never inflected, remaining the same wherever used, whereas there are eighteen forms of the Greek definite article, depending upon whether what it makes definite is singular or plural, is masculine, feminine or neuter, and depending upon the case, whether it is nominative, possessive, objective, and so forth, there being five cases in Greek.

By means of this Greek definite article the general or adjectival is set off or differentiated from the specific. Thus John 1:1 (in part) can be rendered either as "The Word was with [the] God and the Word was a god," or "the Word was with [the] God, and the Word was divine." (AT) And in Greek the definite article is used not only to set off nouns but also to

* However, it is used in the *Septuagint*, as at Proverbs 7:18.

stress other parts of speech and even clauses and sentences. To illustrate: The use of the definite article to set off an adjective is found at John 10:11, where we read according to the literal Greek, "I am the shepherd, *the* fine [one]." This is stronger than merely "I am the fine shepherd." It is like putting "fine" in italics.

An example of the definite article's being applied to an entire phrase is found at Romans 8:26, where the phrase "what we should pray for as we need to" is preceded by the definite article in the neuter gender. To get the thought across in English it was necessary to add the words "problem of," for which reason the *New World Translation* reads "for the [problem of] what we should pray for as we need to we do not know."

THE AORIST VS. THE PRESENT TENSE

Helping to make the Greek an exact language is also the aorist or indefinite or unlimited form or tense of the Greek verb. It is, if not the most important, one of the most prevalent and most distinctive characteristics of Greek, and this is even more true of *koiné* Greek than it is of Attic or classical Greek. The aorist refers to a single act and so stands in contrast to the present tense and is said to be punctiliar or relating to a point of time, rather than linear or continuous. Illustrating the difference between these two tenses is the counsel of the apostle John in regard to sin, which difference most translators overlook. Thus at 1 John 2:1 he states: "If anyone does *commit* a sin, we have a helper with the Father." But at 1 John 3:6 he states: "Everyone remaining in union with him does not *practice* sin." Yes, a Christian may at some time, in the past, at present or in the future, commit an act of sin (aorist), but he does not make a practice of sin, he does not continue in it (present tense). Failing to recognize

the distinction, most translators make it appear as if John were contradicting himself.

In prohibitions these two are also contrasted. A prohibition in the present tense means, not merely not to do a thing, but to stop doing it. Thus Jesus, en route to Golgotha, did not merely tell the women following him, 'Do not weep,' but, rather, since they were already weeping, "*Stop weeping* for me." (Luke 23:28) Likewise to the money changers and others who were making God's house a house of merchandise, Jesus did not merely say, 'Do not,' but "*Stop making* the house of my Father a house of merchandise!" (John 2:16) See also John 20:17, 1 Corinthians 7:23. On the other hand, a prohibition expressed in the aorist is an exhortation or command against doing something not yet begun. Thus Jesus told us to pray to God, "Do not [ever] bring us into temptation." He did not ask us to pray, 'Stop leading us into temptation,' as if God were already doing such a thing. (Luke 11:4) While it is not always possible to get the fine shades of meaning of the Greek over into another language, it does seem strange that so many modern translations overlook so many of them. The *New World Translation* is unique in many of these respects.

Many, many other examples might be given to show how Greek excels as an exact and beautiful language, as by its many cases, its "middle voice," and so forth, but the foregoing should help to show why Greek is rated so highly among philologists and others who study languages. And it also helps to explain why the Creator had the good news of his kingdom, which was to be published world wide, first given to men in the exact, choice and universal *koiné* Greek of the Christian Greek Scriptures. Truly this common, *koiné*, Greek is an uncommon language!

Paying Fully What We Owe God

ARE we under obligation to Jehovah God? Do we owe anything to our Creator? Obviously, as intelligent creatures we must recognize that we are indebted to the One who created us and who sustains us. Since Jehovah God did create us, our hearts should be filled with gratitude to him for being alive. And certainly God our Creator has both the right and the wisdom to tell us what is for our greatest and most lasting good, mentally and physically. What that is he has set down in his Word, the Bible. If we are wise we will seek to pay our debts to God, since it means everlasting life in happiness for us to do so. Yes, we will be paying fully what we owe God.—Matt. 22:21.*

However, those who are Christian ministers are even more indebted to pay fully what they owe God, for have they not dedicated themselves to do his will and symbolized their dedication by water baptism, which of themselves are what we all owe to God? Have you made a dedication to God and been baptized? Now, how are you paying back God's things to God? Niggardly, sparingly, reluctantly? Or are you paying back what you owe God generously, bountifully, eagerly? Remember, the apostle Paul stated: "He that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully."—2 Cor. 9:6.

To pay back fully what we owe God means to give him exclusive devotion. (Ex. 20:5) It means progressing to maturity. How? By broadening out, by taking in solid spiritual food, by becoming ever more skillful in preaching the Word to others. And also by becoming ever more firmly set in a course of right Christian conduct, bringing forth the fruits of the spirit.—Gal. 5:21, 22; Heb. 5:14-6:3.

To pay back fully what we owe to God we must continually, yes, daily feed at God's spiritual table. Daily? Yes, we should make room for taking in some spiritual food every day, even as we daily take time for physical food. We can do this if we buy out time for it that we would ordinarily spend reading the newspaper or secular magazines or watching TV. (Have you ever kept track of how much time in the course of a week you spend watch-

ing TV programs?) Be like the Bereans who "daily" searched the Scriptures.—Acts 17:11.

Paying what belongs to God, of course, also means regularly associating with fellow servants of God at congregation meetings, not being easily thwarted from doing so. But to do so fully we need to prepare in advance, come on time, share in commenting, and so forth. The 1967 *Yearbook of Jehovah's Witnesses* tells of an eighty-three-year-old man who walked eighty-four miles to an assembly at which he was baptized. He did not have the money for bus fare, but he had the determination to get there! Are we fully determined always to attend the congregation meetings? As Jehovah's great day approaches it becomes ever more imperative that we do not neglect assembling!—Heb. 10:23-25.

And what about our paying fully what we owe God by having a part in preaching this good news of his kingdom in all the world for a witness and by making disciples of people of all nations, teaching them the things that we have been taught? Remember, Christianity is a matter of 'loving Jehovah our God with our *whole* heart and with our *whole* soul and with our *whole* mind and with our *whole* strength.' Here again we are faced with the challenge to buy out the opportune time for ourselves because the days are wicked. Could we be pioneers or other full-time preachers? Could we vacation pioneer? Is there really anything to hinder us from being an exemplary publisher, meeting and exceeding the congregation goals for the field ministry? Think of the praise that will go to Jehovah by our paying *fully* what we owe him in these respects, the blessings it will mean to our neighbor, yes, and the joys that will come to ourselves when we do.—Matt. 24:14; 28:19, 20; Mark 12:29-31; Eph. 5:15, 16.

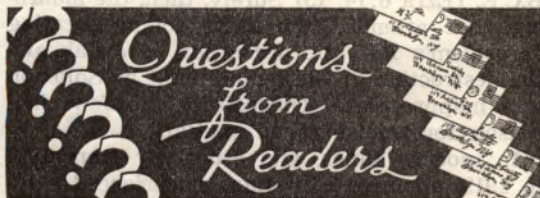
If we zealously obey God's commands, if we fully pay back what we owe God, we will be truly happy; but will we have any grounds for boasting? Not according to Jesus, for he said that even "when you have done all the things assigned to you," we can but say: "We are good-for-nothing slaves. What we have done is what we ought to have done." Yes, we will merely be paying fully what we owe God.—Luke 17:7-10; Matt. 22:21.

But is there not a deep satisfaction and

* For details see *The Watchtower*, August 1, 1966.

contentment in knowing that we have done our duty, met our obligations to the great Superior, Jehovah God? And do we not receive many blessings while doing so? And can we not look forward to receiving many

more blessings in the coming new system of things? Surely, paying fully what we owe God is the wise, the just and the loving thing to do. Happy are all they that fully pay what they owe God!



● Does the prophecy at Jeremiah 22:30 mean that King Jehoiachin, or Coniah, had no children?—J. L., U.S.A.

No, Jehoiachin was not childless. Note carefully what the prophecy says: "Write down this man as childless, as an able-bodied man who will not have any success in his days; for from his offspring not a single one will have any success, sitting upon the throne of David and ruling any more in Judah." Though he would be written down as "childless," the latter part of the verse indicates that Jehoiachin, also called Coniah and Jeconiah, would have offspring. In fact, seven of his children are listed in 1 Chronicles 3:17, 18. So, it appears that this text is to be understood in respect to the throne of David in Jerusalem.

Upon his father's death, Jehoiachin, then eighteen years old and possibly childless, became king. (2 Ki. 24:8) After Jehoiachin's ruling only three months Nebuchadnezzar took him captive to Babylon and set Zedekiah on the throne. In his thirty-seventh year of captivity Jehoiachin was elevated to a position of honor in Babylon, but neither he nor his sons ever ruled again on David's throne in Jerusalem. (2 Ki. 25:27-30) After the Jews returned from Babylon they had a governor, but not a king. Just as Jeremiah prophesied, Jehoiachin was "as childless" in the sense that he was without successor in that he did not have any of his offspring rule as king on the throne of David in Judah.

● Zechariah 8:19 mentions four different fasts that were observed by the Jews. What did these commemorate?—K. A., U.S.A.

The prophet Zechariah was inspired by God to write at Zechariah 8:19: "This is what Je-

hovah of armies has said, 'The fast of the fourth month, and the fast of the fifth month, and the fast of the seventh month, and the fast of the tenth month will become for the house of Judah an exultation and a rejoicing and good festal seasons. So love truth and peace.'" All four of these fasts, though not commanded by God, denoted sorrow and called to remembrance sad and calamitous events associated with Jerusalem and the Babylonian overthrow of it and the kingdom of Judah in the seventh century before the Common Era.

The "fast of the fourth month" apparently commemorated the breaching of Jerusalem's walls by the Babylonians. This occurred on Tammuz 9, 607 B.C.E. It was followed by the capture of Judean King Zedekiah.—2 Ki. 25:2-7; Jer. 52:6, 7.

According to Zechariah 8:19, the Jews also kept the "fast of the fifth month." It was in the fifth month, or Ab, of 607 B.C.E. that Nebuzaradan, King Nebuchadnezzar's chief of the bodyguard, entered Jerusalem and "proceeded to burn the house of Jehovah [the temple] and the house of the king and all the houses of Jerusalem." (Jer. 52:12-14; 2 Ki. 25:8-10) Hence, the "fast of the fifth month" was evidently held in commemoration of the destruction of the temple.

When the Jews were taken into captivity by the Babylonians in 607 B.C.E., "some of the lowly people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers." Gedaliah was appointed as governor over them. However, he was assassinated and all the people thereafter abandoned Judah entirely, going down into Egypt. (2 Ki. 25:12, 22-26) So it was that in the seventh month of 607 B.C.E. Judah and Jerusalem became fully desolated. The "fast of the seventh month," or Tishri, apparently was held as a sad remembrance of Gedaliah's death or of that complete desolation of the land.

But, what about the "fast of the tenth month," which is also mentioned at Zechariah 8:19? This seems to have been held in com-

memoration of an event preceding those already discussed. It had been on the tenth day of Tebeth, the post-captivity name of the tenth Jewish lunar month of the sacred calendar, that King Nebuchadnezzar opened his siege against Jerusalem. (2 Ki. 25:1; Jer. 39:1; 52:4) This was in the year 609 B.C.E. In the third year of that siege, or in 607 B.C.E., Jerusalem fell to the Babylonians. So the commencement of Nebuchadnezzar's successful siege against Jerusalem may have been marked by the Jews during the "fast of the tenth month." However, it was also in the tenth month that Ezekiel and other captives in Babylon heard of the city's fall. (Ezek. 33:21) Hence, this fast may have been associated with the receiving of that sad news.

The Jews returned from their seventy-year Babylonian captivity in 537 B.C.E. So, when Zechariah prophesied (521-519 B.C.E.), they had been back in Judah and Jerusalem for some time. However, the very important temple rebuilding work was then at a standstill. Yet, the temple would be completed and Jehovah would bless the Jews richly. The four somber fasts mentioned at Zechariah 8:19 would "become for the house of Judah an exultation and a rejoicing and good festal seasons." Through his prophet Zechariah, Jehovah promised the Jews success, prosperity and happiness. Therefore,

they should not be living in the past. They should look to the future with optimism and confidence in God. Spurred on by the prophetic activity of Haggai and Zechariah, the repatriated Jews under Zerubbabel renewed temple construction work and this center of true worship came to successful completion in 516 B.C.E. (Ezra 6:14, 15) Surely, then, the mourning that attended the fasts commemorating Jerusalem's fall, the desolation of Judah and the destruction of the temple built by Solomon was inappropriate. Thenceforth the Jews had reason for rejoicing and exultation.

In modern times, and especially from 1917 to 1919, anointed Christians experienced spiritual sadness. However, their release from Babylon the Great, the world empire of false religion, occurred in 1919, and thereafter these spiritually restored servants of Jehovah had no reason to mourn and dejectedly consider the past. Some failed to make spiritual progress and did not see developments in the right light. But that was not true of these anointed ones as a group. The faithful had good cause to view the future optimistically, with rejoicing and exultation. They did so, and to this day they have enjoyed great happiness and Jehovah's rich blessing in furthering the interests of true worship and declaring the good news of God's kingdom earth wide.

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