



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1967

Semimonthly

**"IN ALL THE NATIONS THE
GOOD NEWS HAS TO BE
PREACHED FIRST"**

**WHAT NOW DISTINGUISHES
THE GOOD NEWS TO BE PREACHED**

**WHAT DO CHILDREN
OWE THEIR PARENTS?**

SEARCHING FOR THE BIBLE PRINCIPLES

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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: 5,025,000 Five cents a copy

"The Watchtower" is Published in the Following 74 Languages

Semimonthly				Monthly			
Afrikaans	Finnish	Norwegian	Ewe	Malayalam	Sepedi		
Arabic	French	Portuguese	Fijian	Marathi	Serbian		
Cebuano	German	Seotho	Ga	Melanesian	Siamese		
Chinese	Greek	Slovenian	Gun	Pidgin	Siloli		
Chishona	Hiligaynon	Spanish	Hebrew	Motu	Sinhalese		
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Danish	Japanese	Twi	Ibanag	Papiamentu	Tswana		
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English	Malagasy	Zulu	Icelandic	Russian	Turkic		
			Kanarase	Samar-Leyte	Ukrainian		
			Kikongo	Samoa	Urdu		
Armenian			Lingala	Sango	Yoruba		
Bengali	Bicol	Croatian					
	Burmese	Esth					

Yearly subscription rates for semimonthly editions
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 3 75c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal 75c
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-). 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 KINGDOM

Vol. LXXXVIII

December 15, 1967

Number 24

You Find What You Seek!

ONE of the reasons why the Bible enjoys such a wide distribution, being the best seller year after year, no doubt is the basic wisdom of its counsel. Among the many examples that might be given are the words of Jesus Christ found at Matthew 7:7: "Keep on seeking, and you will find."

While these words stress the need to *persevere* in seeking good things, implicit also in them is the thought that we will usually find that which we persistently seek. Thus if it is our nature to seek or expect to find admirable qualities in others we will most likely find them. On the other hand, if we are unduly suspicious, seeking or expecting to find bad traits in others, we will most likely find such. All of which, let it be noted, is in line with the inspired words of the apostle Paul: "All things are clean to clean persons. But to persons defiled and faithless nothing is clean, but both their minds and their consciences are defiled."—Titus 1:15.

Jehovah God sets us a fine example in this regard, for he is not critically watching us so as to find as much fault with us as possible. He is not unduly suspicious. Thus the inspired psalmist wrote: "If errors were what you watch, O Jah, O Jehovah, who could stand? For there is the true forgiveness with you,

in order that you may be feared."—Ps. 130:3, 4.

An instance recorded in the Bible of Jehovah God's proceeding in this way is found in his dealings with King Jehoshaphat, an upright, God-fearing king of Judah. On one occasion this king foolishly entered into a military alliance with wicked King Ahab of Israel. God reproved him, saying through his prophet Jehu: "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from the person of Jehovah." But because of King Jehoshaphat's good previous record, God went on to say: "Nevertheless, there are good things that have been found with you, because you have cleared out the sacred [phallic] poles from the land and you have prepared your heart to search for the true God." True, King Jehoshaphat had erred, but still Jehovah God found good in him and showed him mercy because of it. —2 Chron. 19:2, 3.

The loving thing is to seek good in others. Not that we are to be gullible. Selfish men, especially in the commercial businesses of life, are ready to take advantage of others; so the Bible proverb wisely observes: "Anyone inexperienced puts faith in every word, but the shrewd one

considers his steps." (Prov. 14:15) Likewise, we would err seriously if we endeavored to find good in practices and organizations that God condemns. (Gen. 3:1-5; 1 Tim. 2:14; Rom. 1:24-32; 2 Cor. 6:14-18) But in our everyday relations with associates, friends and relatives, to be seeking or expecting to find bad in others surely betrays a negative mental attitude or disposition. Is such a course wise? By no means, for as a poet once aptly observed in regard to things meant to please by reason of their beauty: "It is the best rule for happiness in life as well as for soundness of judgment . . . to try to find out why a thing is good, rather than why it is bad." After all, no one is perfect.

The antidote for the disposition to keep looking for bad in others is unselfishness or love. Love is trusting; that is why it builds up. It is ready to believe good things of others and to give them the benefit of the doubt unless they prove themselves unworthy of our trust. In particular should Christians in their dealings with fellow Christians take to heart and act upon the principles enunciated by the apostle Paul in his description of how love works: "Love . . . believes all things, hopes all things." (1 Cor. 13:4, 7) This is what causes the witnesses of Jehovah to keep on going from house to house. In spite of all the skepticism and materialism in this world, they look for and hope to find some persons who long to learn more about God and the Bible. And these Witnesses do find what they are seeking!—Ezek. 9:4.

This principle not only applies to a person's attitude in dealing with other persons, but also applies to a person's attitude toward the Book of books, the Bible. Here also people most generally are likely to find what they are seeking: fine literature, interesting history, noble principles or, above all else, the inspired Word of God. But some persons approach the Bible

with an extremely critical attitude, one of "mistake hunting," as it has been termed. These also usually find, or at least appear to find, what they were seeking: apparent errors, contradictions or inconsistencies. True, due to errors by copyists or by translators, or because of changes in language, problems have arisen. But more often than not such problems are caused by a superficial reading of the Bible.

Thus an elderly Christian woman of African extraction and of limited education who was going from house to house in the Boston area, witnessing to her faith, met a Harvard University student who told her that he did not believe in the Bible because it contradicted itself. As proof he stated that in one place the Bible shows that Jesus and John the Baptist are two distinct persons, but in another place it tells that Jesus was John the Baptist raised from the dead. But this elderly Christian woman was able to show the student that it was not the Bible writer Matthew that was saying that Jesus was John the Baptist raised from the dead, but that Matthew was merely recording the fact that King Herod had this mistaken notion.—Matt. 14:1, 2.

How many blessings and joys are denied those who keep looking for the wrong things, who look for, expect or hope to find mistakes in the Bible or weaknesses and shortcomings in their neighbors, relatives or fellow Christians! How much wiser, not to say anything about how much more loving, it is to keep looking for truth and wisdom in God's Word and to expect to find admirable qualities in others!

That is also the right, the just course, for is not that the attitude we want others to display toward us? Surely! So here again the rule of Jesus Christ applies: "Just as you want men to do to you, do the same way to them."—Luke 6:31.

What Do **CHILDREN** Owe Their **PARENTS?**

EVERY child is in debt from the moment that he takes his first breath. The debt is to his parents who are responsible for his being alive, and that debt grows with each passing year as they feed, clothe, educate and care for him. Some children show appreciation by giving their parents what they owe them, but a great many do not.

In the Bible, at Proverbs 30:11, a truth is stated that fits a great many children of our time. It says: "There is a generation that calls down evil even upon its father and that does not bless even its mother." In another place the Bible foretold that in the "last days" youths would be disobedient to their parents and would be without natural affection. (2 Tim. 3:1-4) We see today what was foretold. There are youths who curse their parents in fits of anger. Some have even killed them. More generally, however, there is a rebellious attitude toward parents that is manifested in disobedience, lack of consideration, unkindness and disrespect. Is such conduct the way to express gratitude for the love and care their parents have given them from the time they were born? Obviously not!

When young folks are passing through the adolescent stage they tend to come to the conclusion that their parents do not understand them because their personal wishes seem invariably to run counter to those of their parents. Their parents, for example, may

require them to be home at a certain hour at night, but the youths are likely to regard this as an unreasonable curb on them. Parents may insist that their daughter dress in clothing that is less revealing than that worn by many other girls or they may forbid their son to associate with a particular group of neighborhood boys. To such young persons who tend to be overly concerned about conforming to popular fads or being accepted by others of their age-group, such restrictions seem to show lack of understanding. But is that really so? Remember, their parents were teen-agers once too. It is because their parents understand them and the world in which both live that they put such restrictions on them.

Parents know that late hours mean loss of sleep, which can affect a young person's health and efficiency at school. They know better than the children do the moral breakdown of the world and how it can have a bad influence on immature young people. They also are well aware of the possible trouble youths can get into when keeping late hours with other youthful companions. So it is not from lack of understanding that parents place restrictions on their children but from a clear understanding of what is in their best interest. What the children owe their parents, therefore, is a recognition that parental judgment is better than their own.



RESPECT FOR PARENTS

In any organization, the one who exercises authority is entitled to receive respect from the others in the organization. The family, which is actually a small organization of several persons, is no exception. The parents, and especially the father, hold the position of authority in it by virtue of the fact that they were the founders of their particular family, having given birth to the children. Since the children are the inferiors in this family organization, is it not reasonable that they should respect the authority of their parents?

That children owe their parents respect was made clear in God's law to the nation of Israel. The fifth of the Ten Commandments was: "Honor your father and your mother." (Ex. 20:12) One of the meanings of the word "honor" is the manifestation of respect. Does it manifest respect when a son argues with his parents because they require him to be home at a certain hour or because they instruct him to stay away from companions that his parents regard as likely to exert a bad influence? Would it not be more in keeping with honoring them to accept their wishes without dispute?

Honoring one's parents includes the manner in which one speaks about them in the presence of friends. Cursing one's parents or using unkind expressions about them might bring a laugh from a group of young people who have low regard for adults, but it is being disloyal to one's father and mother. Would it not be more in keeping with the love one's parents have shown him for him loyally to speak respectfully of them?

Having respect for parents was such a serious matter in the nation of Israel that a son or daughter who struck or cursed his father or mother was to be put to death. The divine law stated: "One who strikes

his father and his mother is to be put to death without fail. And one who calls down evil upon his father and his mother is to be put to death without fail." (Ex. 21:15, 17) Such disloyalty to family headship and such disrespect was a serious matter. Although Christians are not under the law covenant, this commandment does establish a principle for them, a principle of always having respect for their parents.

OBEDIENCE

Wisely the Bible counsels children: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." (Col. 3:20) This is something they owe their parents. Their obedience shows respect for the authority of their parents and for the headship that the father Scripturally exercises in the family organization. Since it contributes to the peace and unity of the whole family, they personally benefit from it.

Children need direction from an adult as to what is right and what is wrong, and their parents are the natural ones to whom they can look for such direction. When they obey their Christian parents by refraining from doing forbidden things, they learn to avoid what is bad, and when they cooperate by doing what their parents tell them to do, they learn to do good. When parents base their judgment of what is good and what is bad upon the righteous laws and principles of God's written Word, their children learn by obedience the best way to live and thus benefit to the full from adult direction.

When parents tell children to do something a certain way, obedience is shown not only by doing it, but by doing it the way they were told to do it. A failing that is not uncommon among children, and even among adults, is to think that their own way of doing something is better than the way they were told to do it. Whether

their way is better or not is immaterial. Their superior told them to do it a certain way, and that is the way the principle of obedience obligates them to do it. If they do not, it will have to be done over according to the way they were told. So if a boy goes to the store to buy some groceries that his mother listed for him, he will not be showing obedience if he decides to get something different. His mother had a reason for wanting what was listed, and it was not for him to decide to buy something else. By being obedient in small things as well as big things children can show appreciation for what their parents have done for them and respect for their authority.

DISCIPLINE

It is the course of wisdom for children to heed the discipline given them by their parents. The word "discipline" includes the thought of giving training that molds and corrects. At times a child who does something that his parents consider to be wrong has to be corrected by physical punishment, and at other times verbal correction is all that is necessary. (Prov. 13:24; 29:15) In either case discipline is part of the training that molds the personality of the children. It prepares them to cope with the problems and situations that they will encounter in their contacts with the world. It guides their immature minds by giving them a basis for making the right decisions regarding their conduct. So it is with good reason that the Bible counsels children: "Listen, my son, to the discipline of your father, and do not forsake the law of your mother."—Prov. 1:8.

COMING IN THE NEXT ISSUE

- Where Can You Find Security?
- Your Soul Is Not Immortal!
- How Great a Witness?

It is not uncommon for youths to object to such discipline as doing chores about the home or helping their parents operate a business. Yet such work is an essential part of the discipline from their parents. It teaches them how to be industrious and how to bear responsibility as well as helping them to gain valuable skills. A certain amount of work does more good for young folks than would permission for them to spend all their free time doing whatever they pleased. Although young persons may not realize the value of the work, love and respect for parental au-

thority will prompt them to do whatever work their parents tell them to do. Is it not only right that they should use their youthful strength to help their parents? This, too, they owe them.

Young adults can show love for their parents by being considerate of their parents' health and feelings. One of the ways they can do this is to avoid bad actions that would cause their parents to suffer worry and mental anguish. That is showing love. So also is kindness when speaking to them. Being gruff, sarcastic, curt and loud with one's parents is actually being disrespectful and unloving. How much better it is for the temperament of all and the peace of the family for youths to speak to their parents in a kind, mild and respectful manner.

The debt children owe their parents can never be paid in full. They will always owe them love, kindness and respect, even when they become older and are free from parental control.

"IN ALL THE NATIONS *The Good News Has to Be Preached First*"

"You will . . . be put on the stand before governors and kings for my sake, for a witness to them. Also, in all the nations the good news has to be preached first."

—Mark 13:9, 10.

NO NATION of this twentieth century has been able to prevent the proclaiming of the "good news" inside its borders. In the face of the threatening calamitous end of all the nations of the world the good news has had to be preached in all the nations before their end comes. The good news has been a much-needed comfort to people of all races and nationalities. The failure to preach the good news would have left all people hopeless amid this world distress that now nears its catastrophic climax. The infallible prophet who foretold the preaching first of the good news among all nations must have foreseen the need for such good news to be preached in this most violent century of all human history.

² The very speaker of this now time-tested prophecy gave the good news that was to be preached. He knew what would be the only good news worth publishing at the crucial time to which he pointed forward, nineteen centuries into the future. The actual carrying out of his prophecy proves that he was no ordinary man. He

1. Without the preaching of the "good news," in what condition would the peoples of the nations have been left, and why?

2. Why has the good news that the speaker of the prophecy gave lived on till now?

was no newspaper publisher and owner. He was no editor of some daily newspaper having the greatest circulation of any of the great metropolitan newspapers. The fact is, he never wrote a book, booklet, pamphlet or tract. He did not even write a chapter of the book that is the most widely distributed and translated book ever on earth, the Sacred Bible. Yet the good news that he gave so long ago has lived on and is today being proclaimed in all the nations. Almost unbelievable it seems, and yet really believable it is, for this extraordinary man was Jesus Christ, whom his closest followers proved beyond all doubt to be "the son of God."

³ Once he was talking about a city that has been much in the world news particularly since June of the year 1967—Jerusalem. To the east of Jerusalem the mountain from which he gave his prophecy about the "good news" is still standing—the Mount of Olives. The glorious temple built by King Herod the Great is no longer there in Jerusalem, but its absence down

3. On the Mount of Olives, why did Peter, Andrew, James and John have a question to ask Jesus?





to this day is only a further confirmation of the accuracy of his prophecy. Four of his closest followers, namely, the apostles Peter and Andrew, James and John, were with him on the Mount of Olives, enjoying a good view of the fair-looking city of Jerusalem and its temple. If you had heard him tell what they had heard him tell earlier in the day, you too would have had a question to ask him.

⁴ International travelers on sight-seeing tours still flock to the place where that temple stood up till the year 70 C.E. But it was in early spring of the year 33 C.E. that Jesus Christ and his apostles visited that costly temple built by King Herod of Jerusalem. As they were leaving it, one of

the apostles said to Jesus: "Teacher, see! what sort of stones and what sort of buildings!"

⁵ A person would have thought that such a magnificent structure, so sturdy, would stand for a couple of thousands of years, like the temple of Athena, the Parthenon, on top of the acropolis of Athens, Greece, or like the Temple of Karnak at Thebes in ancient Egypt. But, doubtless to the surprise of the observant apostle, Jesus Christ answered: "Do you behold these great buildings? By no means will a stone be left here upon a stone and not be thrown down." The historian John Mark wrote down this remarkable prophecy of Jesus Christ, when at Rome, some years before the prophecy was fulfilled through the Ro-

4, 5. (a) On what impressive things had one of the apostles remarked to Jesus? (b) Why was Jesus' reply to this observant apostle doubtless surprising?

man legions in the year 70 C.E. (Mark 13: 1, 2) Such destruction of their prized temple of worship would certainly mean a change of affairs for the Jews.

⁶ What a change in affairs the destruction of King Solomon's temple at that same place in the year 607 B.C.E. had meant to the Jewish nation! Remembering this, the apostles Peter, Andrew, James and John spoke inquiringly to Jesus Christ as he sat on the neighboring Mount of Olives with the gleaming temple in view. But tell us, John Mark, what question they asked him. Mark 13:3, 4 reports this question: "Tell us, When will these things be, and what will be the sign when all these things are destined to come to a conclusion?" If Jesus Christ had confined his description of the "sign" to apply to just the destruction of the city of Jerusalem of his day, it would, in its fulfillment, be merely a matter of ancient history, almost nineteen hundred years ago, and not of too much concern to us living now in these most troublous times.

⁷ However, Jesus plainly extended the range of his prophetic answer far beyond Jerusalem's destruction in 70 C.E., namely, as far as to what was foreshadowed by such destruction of Jerusalem and its temple, so that we should be most vitally concerned today. Well, then, what was foreshadowed? It should be plain, for a shadow always gives us the outline of the substance that stands in the way of the beam of light. Well, then, do we mean that the destruction of Jerusalem and its religious temple outlined as by a shadow a destruction coming upon the organization and structure of some religious system that now claims to be of Jerusalem's God? Yes,

and world developments show it to be due in our day. The people in Christendom have reason to believe that theirs is the religious organization and structure marked for destruction. But, horrified, you may say in objection: "The destruction of Christendom would mean nothing less than the end of the world!" Well, you are right, if by the expression "the end of the world" you mean the "conclusion of the system of things."—Matt. 24:3, AV and NW.

⁸ Well, then, this is really something for us of today to be concerned about, since we are to be involved in it. And we really do need the good news about which Jesus spoke. And so let us look into his prophecy. Today millions of persons doubt even the historical existence of Jesus Christ, that he actually lived and died at Jerusalem, and such persons would therefore feel no need of a warning from Jesus against false Christs. (Mark 13:5, 6) But if they are old enough to have lived years before 1914, they might feel that Jesus' next piece of advice was quite timely: "Moreover, when you hear of wars and reports of wars, do not be terrified; these things must take place, but the end is not yet." (Mark 13:7) Yes, but from the words "not yet" let us not get to feeling that the "end" will *never* come, neither the destruction of Christendom as foreshadowed by the destruction of Jerusalem and its sacred temple.

"SIGN" PRECEDING THE END

⁹ What, then, are we to expect before that terrific "end" comes, and what is to be the "sign" preceding it? Listen, now, to what Jesus next says after having made a dividing point in his prophecy by mentioning "the end." See if you can identify

6. (a) According to John Mark, what question did the four apostles ask Jesus? (b) What would have made Jesus' prophetic reply only a matter of ancient history to us of today?

7. (a) Jesus extended the range of his prophetic answer to include what of concern to us today? (b) What would that destruction signify about the present system of things?

8. Do Jesus' words, "The end is not yet," give reason for not being concerned now?

9, 10. (a) How did Jesus make a dividing point in his prophecy? (b) What was to be the "beginning of pangs of distress," and what does the expression "beginning" call for?

and locate on the stream of time the fulfillment of what Jesus now says:

¹⁰ "For nation will rise against nation and kingdom against kingdom, there will be earthquakes in one place after another, there will be food shortages. These are a beginning of pangs of distress." (Mark 13: 8) A "beginning" suggests also an end, and this "beginning of pangs of distress" must therefore closely precede the "end," accompanied as it will be by what was foreshadowed in the terrible destruction of ancient Jerusalem and her temple. That being so, has mankind had any pangs of distress such as those described by Jesus and designated by him as being the "beginning" that precedes the "end"? Let us answer honestly.

¹¹ An honest person will answer Yes, mankind has had such pangs. World War I, which started in 1914, was greater than all the wars of previous human history all put together. And there were also serious food shortages, with millions of deaths, that came with and after World War I. Yes, too, there were noteworthy earthquakes in one place after another. And, not to be overlooked, there were pestilences, such as the Spanish flu of 1918 after World War I ended, this flu alone killing off twenty million victims. John Mark's personal friend, Doctor Luke, mentions pestilence in his historic account of Jesus' prophecy regarding the same period. Millions of us older people remember these things so well, for we lived through those perilous events. (Luke 21:10, 11) Talk about "pangs of distress"! The distress introduced by those events that attended and followed World War I has not ceased down till this day, nor even grown less. So what a fitting time this is for

good news such as Jesus Christ could give us!

¹² However, according to what Jesus said next in his prophecy his faithful followers were not to have such an easy, comfortable time from even the days of the apostles onward. He said: "As for you, look out for yourselves; people will deliver you up to local courts, and you will be beaten in synagogues and be put on the stand before governors and kings for my sake, for a witness to them. Also, in all the nations the good news has to be preached first. But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak; but whatever is given you in that hour, speak this, for you are not the ones speaking, but the holy spirit is. Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death; and you will be objects of hatred by all people on account of my name. But he that has endured to the end is the one that will be saved."—Mark 13:9-13.

¹³ In spite of all this religious persecution against true, apostolic Christians amid international war, food shortages, earthquakes and pestilences, the "good news" has to be preached first in all the nations. Evidently the preaching of the good news was not to gain for the active true Christians general favor with the nations and peoples. But here it is time to ask, Just what is "the good news"? People in heathendom, in Jewry, in Islam and in Christendom have tried to overlook the key person and to leave him out as man's last hope, but there can be no truly "good news" today with Jesus Christ not included in it. That is why the historian John Mark opens up the life account about him

11. (a) What does an honest person identify that "beginning of pangs of distress" as being? (b) What, then, is a fitting time for good news such as Jesus Christ could give? Why?

12. According to what Jesus next said, how were his faithful followers to fare?

13. (a) Despite what must the "good news" be preached? (b) Without what key figure can there really be no "good news" today?

saying: "The beginning of the good news about Jesus Christ."—Mark 1:1.

¹⁴ Jesus himself recognized his inseparable connection with the "good news," saying: "Whoever loses his soul for the sake of me and the good news will save it." "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, . . . and in the coming system of things everlasting life." "Wherever the good news is preached in all the world, what this woman did [to me] shall also be told as a remembrance of her."—Mark 8:35; 10:28-30; 14:9.

¹⁵ Rightly, then, Jesus Christ himself preached the "good news," for no one could preach it better than he could. (John 7:46) In confirmation of this, John Mark reports: "Now after John [the Baptist] was put under arrest Jesus went into Galilee, preaching the good news of God and saying: 'The appointed time has been fulfilled, and the kingdom of God has drawn near. Be repentant, you people, and have faith in the good news.'"—Mark 1:14, 15.

¹⁶ Ah, the good news back there was about the kingdom of God, and especially that it had drawn near. The kingdom of God is a good thing, in fact, the best and only thing for all mankind, and the news that it has drawn near would be good news of the most vital importance. It had drawn near nineteen centuries ago in that Jesus Christ, whom God had anointed to be the Messianic king in the heavenly government, had come to earth as a man in order to die a martyr's death for preaching and teaching that kingdom of God and at the same time die as a ransom sacrifice for all sinful mankind. (John 18:36, 37;

Matt. 20:28) But what kind of government will it be—this kingdom of God with Jesus Christ his Son as King over mankind?

"THE KINGDOM"

¹⁷ That kingdom must be the one foretold by the prophet Daniel at Babylon in the seventh and sixth centuries before our Common Era, for Jesus Christ connected his own prophecy to his four apostles with the prophecy of Daniel, as he went on to say: "However, when you catch sight of the disgusting thing that causes desolation standing where it ought not (let the reader use discernment), then let those in Judea begin fleeing to the mountains. . . . Keep praying that it may not occur in wintertime; for those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time, and will not occur again. In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen he has cut short the days."—Mark 13:14-20.

¹⁸ The "disgusting thing that causes desolation" is the one foretold in Daniel 11:31 and 12:11. (See Matthew 24:15; Luke 21:20, 21.) After foretelling the setting up of this "disgusting thing that causes desolation," the prophet Daniel also foretells the outbreak of this unparalleled "tribulation" or "time of distress" that Jesus Christ foretold to his apostles. (Dan. 12:1) So the kingdom of God that Jesus said had to be preached as good news must be the same kingdom of God about which Daniel himself prophesied earlier. Daniel foretold that it must come along with an unprecedented time of trouble for the nations of the world. What else could Daniel have meant when he spoke of the last ones of

14. What did Jesus say to show his inseparable connection with the "good news"?

15. According to John Mark, what did Jesus himself do about the "good news"?

16. What was the good news back there, and why was that good news?

17, 18. (a) How did Jesus connect up the kingdom of the good news with the kingdom foretold by Daniel? (b) According to Daniel, along with what must God's kingdom come, as also foretold by Jesus?

the political rulers of this wicked world and said the following?

¹⁹ "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

²⁰ "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin. . . . As for the fourth beast, there is a fourth kingdom that will come to be on the earth, that will be different from all the other kingdoms; and it will devour all the earth and will trample it down and crush it. . . . And the Court itself proceeded to sit, and his own rulership they finally took away, in order to annihilate him and to destroy him totally. And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them."—Dan. 7:13, 14, 23-27.

²¹ This is the kingdom of God, the establishment of which means the best news ever published to mankind. But that heavenly kingdom was not established in the year 70 of our Common Era. In that year

Jesus' prophecy was fulfilled concerning the destruction of Jerusalem and of its temple without leaving one stone upon another not thrown down. The Jewish Christians were not caught in that destruction, for they had followed Jesus' advice and had fled to the mountains outside of Judea and Jerusalem. They kept on preaching elsewhere the coming of God's kingdom, for they knew that it had not come there at Jerusalem's destruction. Instead of God's Messianic kingdom being established there at Jerusalem in the hands of the glorified Messiah, Jesus Christ, the conquering Romans set up a pagan city sixty-one years later (131 C.E.). They gave it the status of a Roman colony and called it Aelia Capitolina. That city, with some alterations, has stood down till this day.

²² That destruction of Jerusalem and desolation of the province of Judea, as foretold by Jesus Christ and as described by the Jewish historian Flavius Josephus, was a horrible affair. But it did not match Jesus' description of "days of a tribulation such as has not occurred from the beginning of the creation which God created until that time, and will not occur again. In fact, unless Jehovah had cut short the days, no flesh would be saved." (Mark 13: 19, 20) By way of comparison with the terrible destruction in the Middle East in the year 70 C.E., what about World War I in the years 1914-1918 C.E.? What about World War II in the years 1939-1945, which culminated with the explosion of two atomic bombs, the first ones used in war? What about the possibilities for tribulation, destruction and horror of another world war, with nuclear bombs carried to their targets by long-range missiles, accompanied by the world's greatest famine

19, 20. (a) How did Daniel foretell trouble for the nations in chapter two? (b) In chapter seven?
21. (a) Did the Christians see God's kingdom established there in the Middle East in 70 C.E.? (b) How did the Old Jerusalem of the present day come about?

22. (a) Did Jerusalem's destruction in 70 C.E. match Jesus' prophecy about tribulation? (b) Alongside what recent tribulation does Jerusalem's destruction fade away to nothing?

and with a pestilence spread by scientifically made disease-germ spreaders and the atmosphere poisoned by radiological devices? Alongside such calamities, Jerusalem's destruction in 70 C.E. fades away to nothing.

²³ No, indeed, Gentile (non-Jewish) rule of the earth was not meant to end in the year 70 C.E. by the setting up of God's Messianic kingdom in the heavens. Jesus Christ himself said so. In his very prophecy to his apostles, as reported by the historian Doctor Luke with some details not given by John Mark, he foretold earthly Jerusalem's destruction and said: "There will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:23, 24.

²⁴ The Gentile Times, or "the appointed times of the nations," which began back in 607 B.C.E. at the first destruction of Jerusalem and her temple by the Babylonians, were to continue on after the second destruction of Jerusalem and her temple in 70 C.E. Till when? Daniel's prophecy again comes to our aid, and its chapter four shows that these appointed times of the Gentiles' world domination without interruption by God's Messianic kingdom were to run all together for 2,520 years, or down till 1914 C.E.

THE GOOD NEWS TO BE PREACHED—WHEN?

²⁵ Note here, please, one prominent fact in support of this: The preaching of the good news about God's kingdom "first" and "in all the nations" was not accom-

plished by the year 70 C.E. True, the preaching had spread throughout the Roman Empire's domain. The apostle Paul carried it on in Rome, Italy, although held prisoner there for years. (Acts 28:16-31) And from his prison quarters in Rome he wrote to the Christian congregation in Colossae and said: "The telling of the truth of that good news which has presented itself to you, even as it is bearing fruit and increasing in all the world just as it is doing also among you . . . you continue in the faith, . . . not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven." (Col. 1: 5, 6, 23) The apostle Peter reached old Babylon in Mesopotamia, which was then outside the Roman Empire. (1 Pet. 5:13) This was years before Judea and Jerusalem were desolated in the year 70 C.E.

²⁶ And yet, despite such spread of the "good news" even before 70 C.E., the apostle John in a vision that occurred possibly twenty-six years after the wrecking of Jerusalem and her temple was told: "You must prophesy again with regard to peoples and nations and tongues and many kings." (Rev. 10:11) In describing all the vision, the apostle John speaks of the "great tribulation" as being still future, also of the destruction of Babylon the Great and the fighting of the "war of the great day of God the Almighty" at the place called Armageddon as still future from his day. (Rev. 16:13 to 19:21) In no way, then, was Jesus' prophecy about preaching the "good news" first in all the nations fulfilled in the first century C.E. So onward the preaching of God's kingdom had to go. From the days of the Roman Emperor Constantine, in the fourth century, there was a preaching of God's kingdom as hav-

23. How did Jesus show that Gentile rule of all the earth was not to end in 70 C.E. by any establishment of God's kingdom then?

24. When did the Gentile Times begin, and when were they to end?

25. In the light of what Paul wrote from Rome to the Colossians, what shall we say about the accomplishment of the preaching work by 70 C.E.?

26. (a) In the Revelation vision given to the apostle John, how was it indicated that the preaching work was not all accomplished in 70 C.E.? (b) What was preached about God's kingdom from Emperor Constantine's time onward?

ing been established because the emperor made the compromising form of Christianity of his day the State religion. The reign of Christ for a millennium (a thousand years) came to be understood as having begun and as being in progress.

²⁷ Well, now, what about this preaching of God's kingdom from even the days of the apostles and down to the end of the Gentile Times in the year 1914? Was this the fulfillment of Jesus' words: "In all the nations the good news has to be preached first"? (Mark 13:10) It was thought so until early in this twentieth century.* But note this: All such preaching of God's kingdom was done before the ending of the Gentile Times in 1914 and it published God's kingdom as coming, by world conversion, as many religionists of Christendom thought. Well, then, would such long-extended preaching, stretching out over almost nineteen centuries, be of itself any proof or indication that God's kingdom had come? No! It is true that, in his prophecy foretelling the Kingdom preaching, Jesus said: "Truly I say to you that this generation [*geneá*] will by no means pass away until all these things happen. Heaven and earth will pass away, but my words will not pass away." But what about that expression "this generation"?—Mark 13:30, 31.

²⁸ By that expression Jesus was not referring to the entire church or congregation of his faithful disciples, from the day of Pentecost of 33 C.E. until the glorification in heaven of the last member of Christ's congregation. True, the apostle Peter wrote to the Christian congregation and said: "You are 'a chosen race [*géné-*

nos]'." (1 Pet. 2:9) But that race or generation would by now be a race or generation over nineteen hundreds of years old. The life length of such a generation would not be a brief time, and so it would not be confined to a limited time of tremendous urgency. However, the expression "this generation" was used by Jesus to mark a very limited period of time, the life-span of members of a generation of people living during the time that certain epoch-making events occurred. According to Psalm 90:10, that life-span could be of seventy years or even of eighty years.

²⁹ Into this comparatively short period of time must be crowded all the things that Jesus prophesied in answer to the request for a "sign when all these things are destined to come to a conclusion." (Mark 13:4) Because of its being a part of the "sign," the preaching of the "good news" first in all the nations must be a special preaching that is carried on to a finish during the lifetime of "this generation." It must, therefore, be an urgent work, which fact is one reason why it must be done "first."

³⁰ To be part of the "sign" asked for in Mark 13:4, the particular preaching of the "good news" first in all the nations would have to come after the Gentile Times closed in the early autumn of 1914. It must come after the "beginning of pangs of distress" started in that year. How sorely the poor people of all nations would need good news then under those circumstances! The news would be "good news" about the same kingdom of God that Jesus and his apostles preached back there in the first century C.E. That kingdom is needed now, since 1914, more than ever before, for there is only the one kingdom of God for

* See the book *The Battle of Armageddon*, published by the Watch Tower Society in 1897, pages 169, 567, 568.

27. (a) The preaching from apostolic days down to 1914 C.E. treated God's kingdom from what standpoint? (b) Also, would that preaching of God's kingdom over so long a time prove that it had come?

28. (a) Would the expression "this generation" as applied to the Christian congregation mark out a time of urgency? (b) What is the generation meant?

29. What must take place with urgency during "this generation"?

30. (a) When was the Kingdom preaching of Mark 13:10 due to begin? (b) Was it about the same kingdom about which Jesus and his apostles preached?

the lasting peace, security, happiness and salvation of the world of mankind. Yet to the preaching so much more would be added now in comparison with the "good news" preached by Jesus and his disciples nineteen centuries ago. The good news of the day would be richer. How so?

³¹ Well, think of all the fulfillments of prophecy that have taken place in our time. Why, for decades before 1914, Bible students associated with the magazine *The Watch Tower* and with the Watch Tower Bible & Tract Society looked for God's Messianic kingdom to come into full power in 1914. Why? Because the Gentile Times, "the appointed times of the nations," were to end in the fall of that year, as marked out by the Bible timetable. Just as the start of the Gentile Times in the fall of the year 607 B.C.E. marked the overturning of the typical, miniature kingdom of God in King David's royal line among the natural Jews or Israelites, so the converse or opposite would take place at the ending of the Gentile Times 2,520 years later in 1914. What? The restoring, the reestablishing of God's Messianic kingdom in the hands of the Permanent Heir to the throne of King David.

³² Who is that Permanent Heir in David's royal line? All twenty-seven books of the inspired Christian Holy Scriptures (written in Greek) acclaim Jesus Christ as that Permanent Heir of King David. (Matt. 1:1-16; Rom. 1:1-3; Rev. 5:5; 22:16) Though he sacrificed his perfect fleshly body as a ransom for dying mankind nineteen centuries ago, he still retained his right to King David's throne when Almighty God raised him from the dead as an immortal spirit person in heavenly glory and summoned him back to heaven. (Ps. 110:1, 2; Acts 2:34-36) He is now an

invisible spirit person, too glorious for human eyes to see directly.—1 Tim. 6:14-16.

³³ Hence his ruling over mankind must be invisibly, and not on a visible material throne in Old Jerusalem in the Middle East, at the site where the ancient kings of the royal line of David used to sit. Those earthly kings sat there on what was called "Jehovah's throne." (1 Chron. 29:23) But Jesus Christ now actually sits on Jehovah's real throne, at Jehovah's right hand, and from there in heaven he now reigns in the midst of his enemies and will reign for a thousand years after the war of Armageddon and the binding of Satan and his demons. (Heb. 1:1-4; 10:12, 13; Rev. 3:21, 7; 5:5) He is mightier than all previous kings of King David's line.

³⁴ In view of all this, it was not necessary for Jesus Christ and his heavenly angels to drive the non-Christian Turks out of Jerusalem and Palestine at the time that the Gentile Times ended in 1914 and set up a throne at earthly Jerusalem in order to begin reigning as the Messianic King amidst his enemies. He now reigns in the "city of the living God, heavenly Jerusalem," on the heavenly Mount Zion. (Heb. 12:22, 23) No longer is the kingdom of the royal line of David in an overturned condition; no longer is it trampled on by the Gentiles, for the location of his kingdom has been transferred from earthly Jerusalem to "heavenly Jerusalem." (Ezek. 21:25-27; Luke 21:24) Never again will the Gentile world powers trample on that Davidic kingdom, for never will they be able to trample upon the "heavenly Jerusalem." This situation has been true since the Gentile Times ended in 1914, at which time the heavenly kingdom was born.—Rev. 12:1-5.

31. Why was the "good news" predicted in Mark 13:10 to be richer?

32. Who is the Permanent Heir in David's royal line, and how could that one today be such?

33. From where must he rule, and in what stages?

34. (a) Why, in 1914, did he not need to drive the enemies out of Old Jerusalem in the Middle East? (b) Why is the trampling, spoken of in Luke 21:24, now over?

WHAT NOW DISTINGUISHES

The Good News to Be Preached

EVER since the end of the Gentile Times in 1914 something of very present importance has been added to the "good news of God" that Jesus Christ used to preach in the Middle East, preaching to as many cities as possible, just as he said on one occasion: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43; 8:1; 16:16) After his death and resurrection and his glorification in heaven, his apostles and faithful disciples preached the good news of the coming kingdom of God. (Acts 20:24, 25; 28:30, 31) What vital thing has now been added to the good news of the kingdom of God that Jesus Christ and his zealous apostles used to preach nineteen hundred years ago? This, namely, the birth of God's Messianic kingdom in the heavens at the end of the Gentile Times in 1914. And after the ensuing war in the invisible heavens and the ouster of Satan the Devil and his demons from heaven and down to earth, this announcement was sounded forth, to be added to the good news, as stated in Revelation 12:9-12:

² "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! . . . On this account be glad, you heavens and you who reside

in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

³ What a joy-inspiring addition or enlargement to the good news now to be preached! Now has come the victorious kingdom of our God together with the authority of his Christ, his Messiah! As for Satan the Devil and his demons, they have only a short period of time until they are bound and imprisoned in the abyss after the "war of the great day of God the Almighty" at Armageddon. All this additional wonderful information has been true since the end of the "appointed times of the nations" in 1914, and particularly since World War I closed in the year 1918. Not before the "appointed times of the nations" ended in the fall of 1914 could the good news be preached of the newborn, established heavenly kingdom of God and of his Messiah. This, then, must be the good news that Jesus Christ in his prophecy said had to be preached first in all the nations. (Mark 13:10) This generation of human society that has seen and experienced the world events since the Gentile Times closed in 1914—this is the "generation" that will not pass away until all the things foretold have happened, including the preaching of the good news first in all nations.

1, 2. (a) What of very present importance has been added to the good news preached by Jesus and his apostles? (b) After the ouster of Satan the Devil, how did the heavens express this addition to the good news?

3. (a) Since when has all this wonderful additional information been a fact? (b) What, then, is "this generation" during which the good news must be preached first?

⁴ Jesus' prophecy in Mark 13:10, "Also, in all the nations the good news has to be preached first," has not been undergoing fulfillment during the past nineteen centuries. It is only since the second decade of our twentieth century that this prophecy has been undergoing fulfillment. This began to be realized by the International Bible Students Association and the Watch Tower Bible & Tract Society since the end of the second decade of our century. In the magazine issue of July 1, 1920, of *The Watch Tower and Herald of Christ's Presence* the article was published entitled "Gospel of the Kingdom" and based on the theme text, "'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'—Matthew 24:14." In the last six paragraphs it said:

⁵ "It will be noted he does not say the gospel that has been preached to the meek throughout the entire Gospel age shall be preached. What gospel then could he mean? The gospel means good news. The good news here is concerning the end of the old order of things and the establishment of Messiah's kingdom. It means the dark night of sin and sorrow is passing away. It means that Satan's empire is falling, never to rise again. It means the sun of righteousness is rising rapidly, its healing beams penetrating the darkness and driving back that which obscures the truth and bringing to the people that which will bless, comfort, strengthen and uplift them. . . .

⁶ "It will be observed that in the order named this message must be delivered between the time of the great world war and the time of the 'great tribulation' mentioned by the Master in Matthew 24:21, 22. This message could not have been de-

livered prior to the beginning of the world war. Clearly, then, the Master intended for us to understand that a time would come when the church must declare to the world as a witness that the old order is ending and will shortly pass away forever. . . .

⁷ "What a blessed privilege the church now has of being the ambassadors of the Lord's kingdom and engaging in delivering the good news."—Pages 199, 200.

⁸ Since the publishing of that new, up-to-date understanding of the prophetic words of Jesus Christ more and more evidence has piled up in the world events and conditions and in the experience of the International Bible Students to prove that God's Messianic kingdom was indeed born in the heavens at the due time in 1914 and that "this good news of the kingdom" means the fresh, brand-new information that tells of God's established kingdom. No news of the day could surpass that for real goodness. For this reason the whole world of mankind deserved to hear this good news, "this gospel of the kingdom." (Matt. 24:14, AV; NW) And according to Jesus Christ all the world of mankind has to hear it. "In all the nations the good news has to be preached," said he.—Mark 13:10.

"IN ALL THE NATIONS"

⁹ In obedience to the prophetic command to Jesus' disciples, the earnest endeavor was made to preach to all the nations.

¹⁰ In the midwar year of 1943, in which year the Watchtower Bible School of Gilead for training missionaries was opened up by Jehovah's witnesses (previously known as International Bible Students), there were fifty-four lands from which the Watch Tower Bible & Tract Society of Pennsylvania was receiving reports on the

4. Since when has Mark 13:10 been undergoing fulfillment, and when did this fact begin to be realized?

5-7. How did that issue of *The Watch Tower* present that new understanding of Matthew 24:14?

8. (a) What confirms the truthfulness of that "good news" of the Kingdom? (b) Who deserved to hear such "good news," and why?

9, 10. (a) In obedience to that prophetic command, what was done? (b) How has this work expanded since the middle of World War II?

preaching of "this good news of the kingdom." More new political nations have been born on earth, and today the organization of the United Nations has 119 member nations, including Pakistan, Burma, Indonesia, Jordan, Israel, Zambia, Malawi, Ghana, and so forth. But today, at the close of the year 1967, Jehovah's witnesses are reporting from 197 lands on their preaching of "this good news of the kingdom" there. This means preaching even behind the Communist Iron Curtain and under Fascistic dictatorships and in the face of religious persecution, nationalism and militarism.

¹¹ While there is yet time, Jehovah's Christian witnesses are determined and putting forth sincere and courageous efforts to penetrate all other lands with "this good news of the kingdom." Jesus Christ did not exclude any nations from hearing the good news of God's established kingdom; he said "in all the nations." It is right and proper, therefore, to try to reach all nations, more and more of them as time and opportunity allow. But in view of the number of nations and lands that have already heard the good news preached by Jehovah's witnesses, who is there now to say that the prophecy of Jesus Christ is not at present undergoing fulfillment, or is not rapidly nearing the culmination of its fulfillment? No honest, informed person can say that it is not!

¹² This very preaching by Christ's faithful followers in already 197 lands and countries is an outstanding part of the "sign" to prove that we are living in the "time of the end" when all the things foretold by Jesus are due to be fulfilled. (Dan. 12:1-4) We are irreversibly moving to the close of this "time of the end" for "all the

nations." The world distress, of which we had a "beginning of pangs of distress" in World War I and its aftermath of food shortages, pestilences, earthquakes, World War II and spreading lawlessness and violence, must shortly reach the *ending* of the pangs of distress. This will be tribulation on a scale and with an intensity that mankind has never before undergone and never will undergo again. It is before this that "in all the nations the good news has to be preached first."

"FIRST"—AHEAD OF WHAT?

¹³ There is great urgency inherent in that word "first." Why? Because since the close of the Gentile Times in 1914 and since the adoption of the League of Nations and later the United Nations for world peace and security instead of accepting God's kingdom peaceably, "all the nations" are marching to the "war of the great day of God the Almighty," at Armageddon.—Rev. 16:13-17.

¹⁴ According to the regular way followed by God in dealing with the ancient nations in Bible times, notice must be served upon the worldly nations of the oncoming war and of their certain destruction at the hands of God's anointed Executioner, Jesus Christ. Hence the good news has to be preached in all the nations. The nations must be confronted with the fact of the established kingdom of God, the rightful government for ruling all the earth. The nations must be made to know in advance not only of the coming destruction but also of the direction from which and the agency by which the everlasting destruction comes upon all the political nations at Armageddon. The time for serving this notice is limited by the Great Timekeeper, Jehovah God, and this fact makes

11. (a) Why is it proper to try to reach all nations with the "good news"? (b) How about the fulfillment of Mark 13:10?

12. (a) This preaching of the "good news" in so many lands is part of what proof? (b) What part of the distress should we shortly be reaching?

13. What is inherent in that word "first," and why now?
14. (a) What notice must be served upon the nations?
(b) Who has limited the time for this, and why must it be done before he acts?

the work of serving the notice most urgent. God Almighty will not act until this work has been done "first." He will not lay himself open to be accused of taking undue advantage of his enemies.

¹⁵ The message of the Messianic kingdom does not mean "gospel" or "good news" to *all* people on earth. To those refusing God's kingdom the message preached by Jehovah's witnesses is not *good* news. Not strange, then, that many do not take it seriously or try to ignore it, whereas others oppose it and misrepresent it. If they are in political positions of power, they try to suppress it so as to keep others who might like to hear the message from hearing. To persons who have lost confidence in human governments and who grieve at world conditions morally, religiously, socially and politically, the message of God's established Messianic kingdom is the good news for which they have longed. These are the ones that benefit from the preaching of the good news. They accept it, act upon it and stand in a favored position to escape the certain destruction that will befall Kingdom opposers. It is for the everlasting good of such persons inclined to receive the message as good news that the Kingdom message has to be preached first, that they may be able to act now to avoid destruction.

PREACHING AND TEACHING

¹⁶ However, did you notice Jesus Christ said that "in all the nations the good news has to be preached"? He did not say that 'in all the nations the good news has to be taught.' What is the difference? Or what difference does that make? That word "preached" should not necessarily

make us think of a priest or clergyman who in professional garments gets up into a church pulpit to give churchgoers a religious sermon. Why not?

¹⁷ The Greek verb translated "to preach" is *kerýssein*. This Greek verb, which occurs many times in the inspired Greek Christian Scriptures, means basically "to make proclamation as a herald; to be a herald, officiate as a herald; to be an announcer; to summon by herald; proclaim (as a conqueror)." The related noun is *kéryx* and means "herald; public messenger; envoy; crier (who made proclamation and kept order in assemblies, etc.)." Another related noun is *kérygma*, which means "that which is cried by a herald; proclamation; announcement (of victory in games); mandate; summons." So, not inappropriately, *The New English Bible*, of 1961, reads, at Mark 13:10: "But before the end the Gospel must be proclaimed to all nations." (Also *Yg; Ro*) This means that the proclaimers would be acting like heralds. They would not necessarily be acting as teachers, conducting Bible studies.

¹⁸ Thus Jesus prophesied that, after the establishment of the Messianic kingdom, the good news would be heralded, announced, proclaimed, and in this way notice would be served upon all the nations. At least, the good news would be heralded, let give ear to it and accept it whoever will, or let turn a deaf ear and reject it whoever will. At least all the nations would be given the witness. Never should they be able to say that the "good news" never came their way in this "time of the end" before Armageddon.

¹⁹ That is why the statement in Matthew 24:14, which corresponds with that in

15. (a) How do we know whether the "good news" is such to all persons? (b) For whose benefit, then, must the "good news" be preached first?

16. What did Jesus say should be done as to the "good news," and yet what should we not think?

17. (a) In the original Greek text, what does the word "preached" basically mean? (b) What would the preachers not necessarily be doing?

18. So in Mark 13:10, what did Jesus prophesy would be done?

19. So for what did Jesus say, in Matthew 24:14, "this gospel of the kingdom" would be preached?

Mark 13:10, says: "This good news of the kingdom will be preached [or, heralded, proclaimed] in all the inhabited earth for a witness to all the nations; and then the end will come." (NW) "This gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come." (NEB) Looking forward to our day, Jesus Christ refrained from prophesying that the heralding, proclaiming or preaching of this good news of the Kingdom to all the nations would be for the converting of them to Christianity, in order to line up all nations on the side of God's kingdom.

²⁰ The preaching that has been done by all the religious clergy of Christendom for more than sixteen centuries has not resulted in world conversion, nor has it given people a correct understanding of God's kingdom. The preaching of the good news of God's now-established kingdom as done by Jehovah's witnesses since 1919 has not resulted in world conversion, nor did Jehovah's Christian witnesses expect it to do so. Moreover, Jesus Christ did not prophesy that world conversion to Christianity by preaching "this good news of the kingdom" would be a prominent part of the "sign" that would show that the complete end of this system of things was coming within this generation. He prophesied that the giving of the *witness* to the established Messianic kingdom would be a noteworthy part of the "sign" of the fast-approaching "end."

²¹ Because this was the only good news of the time, the heralds or proclaimers or preachers of the Kingdom message would want to share it with as many others as possible, "in all the nations," and to some

persons at least it would come as "good news."

²² The public records verify the fact that Jehovah's Christian witnesses not only herald, proclaim, preach for a witness or testimony, but also teach all those who accept the Kingdom message as good news. This teaching was also a work that Jesus foretold, although he did not expressly name it in his prophecy on the "conclusion of the system of things." (Matt. 24: 3 to 25:46) Right after giving this prophecy, it is reported, "so by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives." (Luke 21:37) He was often called Teacher, and much of his time he devoted to teaching. (Matt. 8: 19; Mark 4:38; Luke 9:38; John 13:13, 14) He did both teaching and preaching. (Matt. 4:23) Two weeks or more after giving his prophecy on the "conclusion of the system of things," he appeared to his disciples at a mountain in the province of Galilee and gave orders for a future teaching work, saying:

²³ "All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:18-20.

²⁴ One who teaches (*didáskein*) differs from a herald, who merely announces or proclaims. A teacher (*didáskolos*, Greek) instructs, explains, shows things by argument and offers proofs, just as the Greek word *didáskein* means. So teaching means

20. (a) What about world conversion as a result of the preaching by clergymen and by Jehovah's witnesses? (b) What, then, was to be a noteworthy part of the "sign" regarding the "end"?

21. Because of its being the only "good news," what would the preachers want to do with it?

22, 23. (a) What other informative work did Jesus foretell, and correspondingly what did he himself do? (b) Before leaving his apostles on earth, what work of this kind did he order to be done?

24. How does the work of a teacher differ from that of a herald?

doing these things, using also the message that has been preached. This teaching work has the aim, not just of giving a witness as in the case of a herald or proclaimer, but rather of making disciples and then, after the baptizing of these disciples of Jesus Christ, helping them to stay his disciples or learners.

²⁵ Down through the centuries since the days of Jesus and his apostles the making of disciples has continued on into this "conclusion of the system of things" and so is just something regular. In order that disciples may continue to be made before religious Babylon the Great (including antitypical Jerusalem, Christendom) is destroyed and the "war of the great day of God the Almighty" is fought at Armageddon, the Christian teaching work with the Bible must go on. In this teaching work, during this past service year of 1967, Jehovah's witnesses have conducted in pri-

25. (a) Why has this teaching work been something regular? (b) Why must this teaching work go on?

vate places, weekly, 943,108 Bible studies with persons.

²⁶ On the other hand, the preaching, heralding, proclaiming and announcing of "this good news of the kingdom" is a startling feature of only this twentieth century, inasmuch as the established kingdom of God by his Messiah has been a glorious fact only since the Gentile Times ended in 1914. This hope-inspiring good news has to be preached "first" (NW), "before the end" (NEB; AT; Mo); it has been preached by Jehovah's witnesses thus far with increasing scope and intensity, and it will continue to be preached by them to the finish, in vindication of Jesus' prophecy. The end, of the approach of which this Kingdom preaching is a trustworthy indication, will come shortly. Happy are all you who, before then, take part in preaching this good news!

26. (a) Why has the preaching of "this good news of the kingdom" been a startling feature of today's work? (b) How will Jesus' prophecy of Mark 13:10 be vindicated, and who are the happy ones today?

HONORED TO SERVE

with

Jehovah's Progressive Organization

AS TOLD BY JOHN BOGARD

JULY 1893, about three or four miles from Amsterdam, Holland, was the time and place of my birth. My parents had a hard life trying to make ends meet for a family of five children. Both contracted consumption, and by the time I had reached the age of thirteen we children were orphans. I can well remember seeing my mother waste away in bed throughout two full years, from 160

pounds down to little more than 75 pounds. The doctor could do nothing beyond easing her condition from time to time.

A memory I cherish is the reverence with which my mother viewed the name of the Creator, Jehovah. It was a name by no means strange in our home. Outside the home circle, however, all I can recall is troubles, injustices, and not a little narrow-mindedness. When we children

were left parentless we were scattered: the two girls to live with the people for whom they worked, one brother to help on the farm of an uncle, the youngest to live with grandmother, myself to hire out with a farmer for room and board and a weekly pittance of ten cents.

While mother lived she always insisted that we go to church every Sunday morning. With wooden shoes all freshly white-washed we had to sit there for three or four hours in the clammy cold while the sermon droned on and on. Meantime the collection plate would be passed around at least three times. That preacher did not do so well, for I recall that he took his own life by jumping headfirst into a deep well. We certainly gained nothing from his sermons.

Now I was a farmer's boy, thirteen years of age. I had to get up at four o'clock each morning and start milking and feeding the cattle, with lots of other labor until six or seven at night. On Sunday morning the farmer took me with his family to church, and then I was free the rest of the day until milking and feeding time in the evening. By the time I was sixteen I had already worked for three different farmers.

Then came a great change. One of my sisters accepted an invitation to come to America and work for someone in California. Soon afterward she met a man who asked her to marry him, and they moved to Alberta, Canada, settling on a tract of 160 acres, under the Canadian Government's provision for homesteads. They wrote me and offered to pay my fare to Canada if I would come and help on their farm. Gladly I accepted, and in 1910 I was on my way across the ocean.

World War I broke out and normal conditions were no longer possible. One preacher, I can recall, declared that if there were nine young men in his con-

gregation who would enlist, he himself would be the tenth. So, early in 1916 I signed up with the Canadian Engineers and was shortly after moved to England. There I stayed for three years, for they found that my eyes were defective. I was made a sergeant of police, escorting bad boys and deserters between prison and the Engineers unit, as well as sharing in sports events for the entertainment of the troops.

We had to attend regularly the religious meetings and listen to an army chaplain, all decked out in officer's uniform, telling us that if we would carry on as good soldiers we would become part of the vicarious atonement for the sins of the people. To me it was positively nauseating, bringing back memories of childhood when we had seen so much hypocrisy and little of real loving concern for widows and orphans.

POSTWAR EXPERIENCES

Of course, as soon as I was demobilized I hastened back to Canada. As a returned soldier, I was able to get preference over civilian applicants for government jobs. One of my first jobs was a government contract to run a mail and passenger route between Peace River and Dunvegan in Alberta's Peace River region. Since the distance was 166 miles and was made with horses, we could make it only once a week. It gave plenty of opportunity to talk to passengers. Well do I remember one passenger, a spiritualist, telling me all the things of a strange order that he had seen and heard. I made up my mind to investigate his beliefs sometime when there was opportunity.

Then there was the man who told me about reading seven volumes by Charles T. Russell of Pittsburgh, Pennsylvania. He told how, when the books were banned, he used to go out into the woods and read for hours. What specially interested him

was one entitled "The Battle of Armageddon." He wondered what side he should take when it came.

Finally, I gave up the mail route and decided to go to Edmonton, where my brother now lived with his young family. I figured that I would have a better chance to investigate spiritism and also look further into Russell's books, which were published by the International Bible Students Association. When I arrived at my brother's home, things seemed to have changed. His wife and two boys were quiet and reverential. My brother was on night shift, but before leaving for the job he asked if I would like to join them in a word of prayer. "What is wrong with him?" I wondered. Still I did not connect the change in his home with my objective—to find out more about the Bible Students.

Next day was Sunday and the family got ready to go to a meeting. I got ready also, and traveled the same streetcar they were on but continued for a couple of extra stops before getting off and asking direction to the Bible Students' meeting. It was a most enlightening lecture, and when I got back to my brother's place I was all ready to talk about it when I found that he was already discussing the same lecture with his wife. You can imagine the great joy we had when we realized that we had heard and thoroughly enjoyed the same lecture. My brother, it seems, had already been studying the Bible for about a year.

I quit my job on the railroad for a few months and took up going to meetings and studying regularly. By the winter of 1923 I reached a goal I had set before myself—I was dedicated to God and to doing his will. In April the railroad wanted me to go back to building bridges, but now I wanted to use my time in the service of God's kingdom. I wrote to the overseer in charge of the Edmonton congregation

of Bible Students—by this time I was located some 65 miles northwest of the city—and requested some literature to distribute. To my disappointment he sent only a few little booklets, which I soon passed out. I wrote back immediately, enclosing a check for \$30 and asking that he send me that much worth of literature right away.

There was then real satisfaction in taking the publications to the people in that little town, seeking to interest them in what the Bible has to say about the urgency of our time. The reactions were varied, sometimes rough but often very good. Then came word that there was to be a big convention in Edmonton and that J. F. Rutherford, then president of the Watch Tower Bible and Tract Society, would be giving the public lecture. Meantime the Edmonton Bible Students had told the Society's president about the man who had sent in for \$30 worth of literature. He wanted to meet this man. So in July 1923 I was introduced to him and he asked if I would like to come to the Bethel headquarters of the Society in Brooklyn, New York. When he told me that there was plenty of hard work to be done there, I accepted the invitation with eagerness.

A WONDERFUL NEW LIFE

Although having studied with the Bible Students for only about eight months, I soon realized that serving with Jehovah's progressive organization was the answer to many things. Now I could serve unselfishly so that multitudes of others might receive enlightening Bible literature. An accurate knowledge of God's purposes as set out in the Bible helped me to understand so many of the puzzling things that I had experienced, the cold and narrow-minded people I had encountered in youth, the army chaplains who advocated killing, the mysteries of spirit-

ism and the passenger with his dilemma about Armageddon. All these things now became understandable in the light of what the Bible teaches.

Later I became well acquainted with Kathryn Harris, who had already served six years at the Bethel headquarters, and it seemed good to us to travel on together as man and wife through whatever the future would have in store for us. With President Rutherford's permission for us to remain at the headquarters we were duly married, and have since enjoyed many happy privileges together in Jehovah's progressive organization. It was wonderful to live through those momentous years in the Society's headquarters. We received a clear vision of the division between Satan's worldly organization and God's. We gladly participated in accepting the name Jehovah's witnesses in 1931. We have seen Jehovah's "other sheep" separated to the right side of Christ's favor and coming in their multitudes to serve under God's arrangement. (John 10:16; Matt. 25:31-33) Surely 'our cup has been well filled.'—Ps. 23:5.

In 1937 it was our privilege to receive an assignment to serve at the Watchtower Society's farm, called Kingdom Farm, near South Lansing, New York, where we continued for six years. After fifteen years of city life it was a real change to get out into the fresh country air and be able to carry on, sharing the privileges with our fellow workers at the headquarters office. Here we had the pleasure of seeing the vital produce shipped in regularly to maintain the health and strength of all serving at the Brooklyn Bethel.

One might expect things to be always peaceful in the country, but in 1939 circumstances arose in the Kingdom Farm area that showed the Devil was fighting hard to disrupt the organization and halt its publication of the Kingdom good news.

For weeks there were ugly rumors that gangs of fanatics were forming with the avowed purpose of converging on the farm and vandalizing it. Finally, one day an old man who regularly passed the farm told us we could expect visitors that night who intended having some "fun" with us. We immediately notified the sheriff and the state police, and it is well that we did.

About six o'clock in the evening the gangs started to gather, one car after another, until there were thirty or forty carloads. The sheriff and his men arrived and began stopping the car drivers and examining their licenses and warning them against any move against Kingdom Farm. They kept driving back and forth along the highway fronting our property till late into the night, but the presence of the police kept them on the highway and frustrated their plan to destroy the farm. It was a most exciting night for all of us there on the farm, but we were reminded vividly of Jesus' assurance to his followers: "You will be objects of hatred by all people because of my name. And yet not a hair of your heads will by any means perish."—Luke 21:17, 18.

STILL MOVING AHEAD

Jehovah's progressive organization still marches on. In 1943 the Watchtower Bible School of Gilead for training of missionaries to serve in foreign fields was due to commence February 1. Changes were being made and it turned out that we were among those now reassigned to serve at the Brooklyn headquarters of the Society. What a privilege! And we are still here, having rejoiced to see the organization grow from small beginnings to the point where the regular staff here now numbers over eight hundred, reminding me of what the prophet of God foretold: "The little one himself will become a thousand, and the small one a mighty nation. I myself,

Jehovah, shall speed it up in its own time.”
—Isa. 60:22.

I am sure the greatest bank account in the world cannot bring the satisfaction that we have enjoyed and still enjoy in the glorious treasure of service that God has granted to us. As we look around at the happy and busy organization that Jehovah has brought together in these “last days,” we are reminded that this is in fulfillment of God’s promise: “The righteous himself will blossom forth as a palm

tree does; as a cedar in Lebanon does, he will grow big. Those who are planted in the house of Jehovah, in the courtyards of our God, they will blossom forth. They will still keep on thriving during gray-headedness, fat and fresh they will continue to be to tell that Jehovah is upright. He is my rock, in whom there is no unrighteousness.” (Ps. 92:12-15) Association with His progressive organization has kept us young in mind and spirit. May Jehovah himself be praised.

Searching for the

BIBLE PRINCIPLES

“DECISIONS, decisions, decisions!”

Have you recently uttered such words about the daily necessity of making decisions? Young or old, male or female, you regularly have to weigh the facts or factors in a situation and come to a conclusion, making a decision. Sometimes it is only a decision involving a minor adjustment in your speed or activity as you move down the road of life. At other times you face a major fork in the road and need to make a decision that will have a long-range effect on your life. In either case, on what is your decision based? Do you search out the Bible principles that apply and use these as a guide?

It is easy to see why many persons have difficulty when trying to make wise decisions. What do they have for a guide? They might try to employ a form of human logic, such as taking a human prov-

erb or experience and using it as a guide to draw a conclusion about their particular problem. But how valid is the proverb? Or is the experience one that will really lead to a reliable conclusion in this situation? If such are faulty, then the decision is likely to be faulty too. When one’s decisions often lead to unhappy results, how understandable the refrain, “Decisions, decisions, decisions.”

Thankful we can be that Christians are not left in the lurch like that when it comes to making decisions. We have a guide. ‘Ah,’ you may think, ‘we have the Bible as a rule book, and all we have to do is to look up the rule or law that ap-

plies.' Yes . . . and no. It is true that there are a number of laws in the Bible that apply to Christians, such as those against murder, stealing and idolatry. (1 Pet. 4:15; 1 Cor. 10:14) On decisions involving conduct that is plainly either right or wrong from a Biblical standpoint, the Bible is a useful rule book. But most of the decisions we face in daily life seemingly do not involve such clear-cut issues; they are not either black or white, as it were, but, rather, they fall into a gray area.

At such times Bible principles can come to our rescue. Usually Bible principles come to one's rescue because one prepared oneself in advance by learning these eternal principles, as a swimmer might put on an inflatable life preserver. Thus principles learned in advance are ready for use when needed, when a decision is necessary.

The principles in God's Word can be said to be eternal, since they do not pass away or become outdated. As English historian, Sir John Seeley, commented: "Principles last forever; but special rules pass away with the things and conditions to which they refer." So, Jehovah does not require Christians to learn an endless Talmud of rules designed to cover every situation that might occur. Instead, he wisely provided a limited number of basic laws that Christians must obey, and gave some general principles that can be used for guidance in *many* situations, situations that occur in your daily life.—Ps. 119:129.

These principles are divine and perfect. They do not come from imperfect human reasoning, but from the all-wise and perfect Creator. As our Creator, is it not reasonable that he would know the best principles for the efficient and happy operation of the human mechanism? Of course! In addition, he has observed the experiences of thousands of millions of imperfect humans. So, obviously he is in the best position to supply principles for the

proper guiding of our lives. It is just as the writer who received a gift of special wisdom from Jehovah wrote: "In all your ways take notice of [Jehovah], and he himself will make your paths straight." (Prov. 3:6) Or as his father said: "I have placed Jehovah in front of me constantly. Because he is at my right hand, I shall not be made to totter."—Ps. 16:8.

FINDING THE PRINCIPLES

But you may be wondering just how one goes about finding these valuable principles. They are in the Bible, so a knowledge of God's Word is vital. A Bible principle is a settled guide for conduct; hence when reading the Bible we should be on the lookout for such principles, putting on the life preserver, as it were, that can be used in the future. The more of these we know, the more stable we will be and the less likely it is that we will make unwise decisions. A brief illustration of how to locate and apply such principles will be helpful.

In reading the restatement of the Ten Commandments in Deuteronomy, chapter five, we find these words in verse nine: "You must not bow down to [carved images] . . . , because *I Jehovah your God am a God exacting exclusive devotion.*" This law against idolatry is based on the general principle that Jehovah demands exclusive devotion. That is the principle we want to consider. But does it seem too general? Would you have a hard time knowing how and when to apply it?

Jesus illustrated an application of this general principle. As the last of three temptations, Satan said to Jesus Christ: "All these things [the kingdoms of the world and their glory] I will give you if you fall down and do an act of worship to me." In reply Jesus said: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him

alone you must render sacred service.'” (Matt. 4:9, 10) Now, there was no specific law in the Hebrew Scriptures saying, ‘If Satan tries to tempt you, you must not worship him.’ But by applying the principle of giving exclusive devotion to Jehovah, Jesus made a proper decision. Also, this protected him from actually breaking a law, since worshiping Satan would have been making him a god, and the Law said: “You must not have any other gods against my face.”—Ex. 20:3; Isa. 44:8.

This same general principle might be used in many situations today. For example, what if you were invited to attend some function at which there would be a false religious ceremony? There may be no Bible rule forbidding attendance at the function, so you would have to make a *personal decision* on the basis of principles that apply. Would you weigh this principle of giving exclusive devotion to Jehovah? Just being present when the false religious ceremony was going on would not necessarily make you a false worshiper, but would embarrassment at being different lead you to kneel before an image or a cross with the rest? That would be breaking the Biblical law forbidding idolatry. (1 John 5:21) Will the others attending conclude that your presence indicates that you have abandoned exclusive worship of Jehovah and started worshiping their trinitarian god? These are questions that the principle should suggest.

Another point that might be made in connection with this example is that usually quite a few principles might have a bearing on the decision. A Justice of the United States Supreme Court once said: “There is hardly a question of any real difficulty before the Court that does not entail more than one so-called principle. Anybody can decide a question if only a single principle is in controversy.” In this example associated principles might be: Do not stumble

others needlessly. (Phil. 1:10) Do what is truly loving for your relatives and friends. (Matt. 22:39) If a wife or children are involved, there is the principle of subjection, to husband or to parents. (Col. 3:18, 20) Avoid bad associations; they spoil useful habits.—1 Cor. 15:33.

By searching for as many principles as might apply, you have a greater likelihood of making a decision that is truly in line with the guidance provided by God. The broad principles of loving God and neighbor do cover all situations (Rom. 13:8; Mark 12:29-31), but if you can find ones of more direct application to your problem, it should be easier to make a wise decision.

EFFECT OF PROGRESS TOWARD MATURITY

As a Christian increases in knowledge of God’s Word and advances toward spiritual maturity, he will know more principles that have a bearing on the decisions to be made. Also, he will let these have a greater influence on his life. Thus, with matters that must be decided personally, not all will reach the same conclusions, because Christians vary in the progress to maturity that they have made. The apostle Paul indicated that this was true in his day by writing, “Let us, . . . as many of us as are mature, be of this mental attitude,” and, “Let us press on to maturity.”—Phil. 3:15, 16; Heb. 6:1.

If one takes into consideration only a few Bible principles and allows these to have only a minor influence on his decisions, that does not mean that he is not a Christian. But an unwise decision could reflect a need for assistance in growing in spirituality and knowledge of Jehovah’s eternal principles.—Ps. 86:11.

PERSONAL RESPONSIBILITY

While a mature Christian might help a newer one to locate Bible principles that

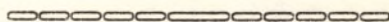
bear on a decision the latter has to make,* usually a person must, in the end, make his own decision. The apostle Paul wrote: "Each one will carry his own load." (Gal. 6:5) Hence, experience in looking for and applying Bible principles will make it easier for you to 'carry your own load' in making decisions that are your responsibility, ones no one else can make for you.

Would you like to have some practice in doing that? You will find below a list of situations or problems. Let us assume that you have to make the decision in each case, or that you are asked to help someone see the principles that apply so he can decide for himself. Read one of the problems, and then try to determine the principles involved. You may want to get out a piece of paper and list the principles that come to mind and the Bible verses where they can be found. Or you may want to select one problem each day and discuss it with your family after dinner. Possibly a group of Christians traveling together could discuss them; that would be most upbuilding conversation. (Mal. 3:16) With these as a pattern, some may want to propose other problems and then let the group search for related principles; this would be a beneficial activity at a Christian gathering.

In smaller type below the problems, are presented some principles that are involved. These are not all the principles that apply. You may be able to think of others. If so, fine! Remember, though, that these are just given for training; in such matters a *personal decision* must be made by those facing the issues. So do not try to determine the "answer," as if you were deciding what others must do. If the practice helps you to see how *you* would make a wise decision if you were faced with such

an issue, very good. Another person may not have made as much progress as you have, or he may have made more, so he might come to a different conclusion as to what *he* would do.

This practice in searching for Bible principles should help all Christians as they make decisions in life, as they are "filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him."—Col. 1:9, 10.



1. Is it wise to join a school or office sports team?

Your associates can have a good or a bad effect on you. (Prov. 13:20) Will it involve time that should be spent with your family or in theocratic activity? (Eph. 5:15, 16) Physical training is of limited value. (1 Tim. 4:8) It is wise to avoid the fierce competitive spirit of the world. (Gal. 5:26) Could it involve one in nationalistic ceremonies? (1 Cor. 10:14; Dan. 3:18) Parents are to make the decisions for minor children. (Prov. 22:6; 23:22)

2. Would it be wise to accept a promotion on my secular job?

A husband is responsible to provide materially for those in his care. (1 Tim. 5:8) Materialistic desire for luxuries can lead one away from the faith. (1 Tim. 6:10; Mark 4:18, 19) Jehovah will provide the necessities for those trusting in him. (1 Tim. 6:8; Matt. 6:11, 31-34) Will it interfere with your service to God? (Col. 4:5; Heb. 11:24-26)

3. May a Christian go to the theater to see a popular motion picture?

God's people shun entertainment that encourages immoral desires or a love of the world. (2 Tim. 2:22; 1 John 2:15-17; Rom. 12:9) We should seek association and entertainment that upbuild and encourage right conduct. (Phil. 4:8; Ps. 119:63) Will others who see you attend be stumbled? (Phil. 2:4; 1 Cor. 10:32, 33)

4. Should I permit my son or daughter to go out on a date with a person of another religion?

As head of the household, the husband is responsible to make the final decision. (Eph. 5:22; 6:4) Association with false worshipers should be avoided. (2 Cor. 6:16, 17; Ps. 106:35, 36) Might it lead to a marriage to an unbeliever? (Deut. 7:3, 4; Neh. 13:25, 26; 1 Cor. 7:39) Parents should protect the moral integrity of their children. (Gen. 34:1, 2; Prov. 5:1-4) Children can show respect for Jehovah's arrangement of things by being obedient to their parents. (Eph. 6:1)

* He might direct attention, for example, to the heading "Decisions" in "Make Sure of All Things; Hold Fast to What Is Fine."

5. Is it all right to wear the short "miniskirts" that are currently in style?

Female adornment should be modest. (1 Tim. 2:9, 10) A Christian wife is to be in subjection to her husband; a minor daughter is to be obedient to her father. (Col. 3:18, 20) Christians do not seek to imitate the world, but set an example of goodness. (1 Pet. 4:4; Eph. 5:9-12; 1 Cor. 10:31) We need to shun anything that would cause stumbling or would detract from our ministry. (2 Cor. 6:3, 4; 1 Cor. 13:4, 5)

6. Is it compatible with Christian principles to go hunting or fishing?

Animals may be killed for food. (Gen. 9:3) True worshippers may obtain food by fishing. (John 21:6-13; Luke

24:42, 43) While man has dominion over animals, he should not deal cruelly with them. (Gen. 1:28; Prov. 12:10) We should avoid the bloodthirsty spirit of Nimrod, killing just for sport. (Gen. 10:9)

7. Is it proper for a Christian wife to go to a "nightclub" with her unbelieving husband?

Christian wives are to be in subjection to their husbands. (Titus 2:5) If a mature Christian visits a place with a bad reputation, it might wound the conscience of a weak one. (1 Cor. 8:10-13) Christians do not seek to be present where shameful conduct or speech is common. (Eph. 5:3-5) God's servants seek to maintain a clear conscience before Jehovah. (1 Pet. 3:16, 21)

Real Security—Where?

ABOUT three thousand years ago faithful King David of Israel confessed the source of his security. He wrote: "In peace I will both lie down and sleep, for you yourself alone, O Jehovah, make me dwell in security." (Ps. 4:8) Yet in the years since those words were written, how many people have failed to look to Jehovah as the real source of security! Men, instead, put their hopes in bank accounts, old-age insurance and retirement plans. With the economic situation in the world subject to rapid change, how frail are the hopes of security based entirely upon finances!

With abundant proof that Jehovah is going to reestablish a paradise on the earth within our time, we have all the more reason to look to him for security. This attitude, though, came as a shock to an insurance man in Connecticut who called one evening at the home of one of Jehovah's witnesses. The Witness relates what happened:

"He asked for a few minutes of my time to explain the highlights of an insurance program which he felt would be of interest and importance to me. Agreeing to a brief discussion, I listened as he outlined a security and retirement program. Though I was deeply impressed by his sincere manner, I couldn't help smiling at his description of the benefits that would come to my family by the end of the century. Sensing my amusement, he asked, 'Don't you agree that a program of this nature is the most sensible approach to real security?'

"I replied, 'My idea of what constitutes real security and your idea of real security are

worlds apart.' 'What do you mean by that?' he asked. Replying, 'I'm glad you asked that question,' I picked up my Bible and started to show him what I thought constituted real security."

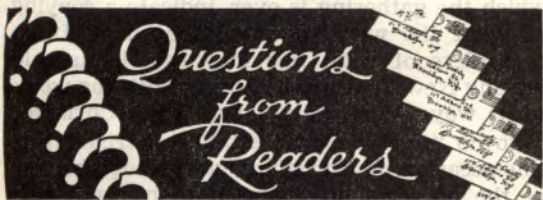
The conversation lasted a little over three hours—five minutes for insurance, three hours for Bible truths. A number of times the insurance man asked, "But how do you know that's true?" The minister responded, "You will never know or be sure unless you investigate for yourself, carefully, methodically, thoroughly."

About a month later the minister was pleased to receive a phone call from the insurance man. It seems that he wanted a Bible in modern language, like the one that was used during the discussion. The Witness agreed to deliver one to his office and brought along a copy of a Bible-study aid. Accepting them, the insurance man asked, "What would I gain by studying the Bible as you suggest?" What would you say to that question? The minister answered: "The satisfaction of knowing the truth about God and his purposes for the earth and man. Also, the ability to gain his favor and merit life under the promised new system of things, not to mention finding real and permanent security."

You can imagine the joy the Witness received to be able to give an affirmative reply to the question, "Could you arrange to have someone hold a weekly Bible discussion with me?" The insurance salesman is now rapidly increasing his knowledge of Bible truths.

How happy can be the lot of all such persons who now take a positive step toward acquiring real security! That security will be of the most dependable type, with Jehovah God as its Source. He assures us that the

security of his new order will not be marred by wars or want. (Ps. 72:7, 16) Men will then experience security at Jehovah's hand, for he promises: "I will make them lie down in security."—Hos. 2:18.



- How could there be a reference to "the whole field of the Amalekites" in Abraham's day, as related in the Bible at Genesis 14:7, before Amalek was even born (Gen. 36:15-19)?—J. E., U.S.A.

As Genesis 36:12, 15-19 shows, Amalek, a grandson of Esau, was among the fourteen sheiks of Edom. The name "Amalek" also designated his tribal descendants. (Deut. 25:17; Judg. 7:12) The belief of some that the Amalekites were of a much earlier origin and not descendants of Esau's grandson Amalek is not founded on solid factual ground. For example, some have identified the Amalekites with those living in Melukhkha, a land the name of which appears in cuneiform inscriptions of about 2000 B.C.E. However, archaeological discoveries revealed that the land of Melukhkha was not the Sinai Peninsula and West Arabia as had been supposed, but that it was located in India.

Balaam's proverbial utterance at Numbers 24:20 is sometimes used to support the belief that the Amalekites predated Amalek: "Amalek was the first one of the nations, but his end afterward will be even his perishing." This, however, does not support such belief, for Balaam was not speaking of history in general and the origin of nations seven and a half centuries earlier. He was speaking of history only in connection with the Israelites whom he was hired to curse and who were about to enter the Promised Land. Hence, after listing Moab, Edom and Seir as Israel's opponents, Balaam declared that the Amalekites were actually "the first one of the nations" to rise up in opposition to the Israelites on their march out of Egypt toward the Promised Land, and for this reason, the end of Amalek "will be even his perishing." As a consequence, Jehovah decreed ultimate

extinction for the Amalekites.—Ex. 17:8-16; Deut. 25:17-19.

But now, what about the words at Genesis 14:7 in connection with Chedorlaomer king of Elam and his allied kings who "turned about and came to En-mishpat, that is, Kadesh, and defeated the whole field of the Amalekites"? Here Moses was relating events of Abraham's day before Amalek was born, but he was describing the *region* in terms that were understood by people of Moses' time, rather than implying that Amalekites predated Amalek. So Genesis 14:7 refers to the land afterward possessed by its well-known inhabitants, the Amalekites.

- Would having some fellow Christians over to one's own home on New Year's Eve be wrong?—G. M., Canada.

It is not wrong to have fellow Christians to one's home for upbuilding association and relaxation. However, if the occasion coincides exactly with a worldly celebration, there are some matters that the Christian would do well to consider before making a decision to arrange for or attend such a gathering.

Though customs vary from country to country, in many places it is traditional to stay up until midnight on December 31 to "watch the old year out." This evening is often associated with unrestrained drinking, loose conduct between the sexes, gift giving and the making of promises to reform in the new year. The modern practices in many lands are directly linked with pagan celebrations. The 1966 *World Book Encyclopedia*, Volume 14, page 237, reports: "In ancient Rome, the first day of the year was given over to honoring Janus, the god of gates and doors and of beginnings and endings. . . . New Year's Day became a holy day in the Christian Church in A.D. 487, when it was declared the Feast of the Circumcision. At first, parties were not allowed on this day because the pagans had followed that custom. This was gradually changed and celebrations could again be held." (For more details, see *Awake!* of January 8, 1957, pages 21 through 23.)

Before bringing their lives into harmony with

the Bible, some who are now Christians may have joined in such riotous living. But now they observe the inspired advice: "As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct." (Rom. 13:13) They diligently strive to match Jesus' description: "They are no part of the world." (John 17:16) So without question Christians would avoid the New Year's Eve celebrations related to pagan practices.

But does that mean that Christians have to avoid one another's company on that day because it is misused by those doing "works belonging to darkness"? (Rom. 13:12) No, they do not have to do that. Some might arrange for a group of Christians to gather together on that day because it is an occasion when they are free from secular work and able to do so. The Christians in Jerusalem after Pentecost of 33 C.E. "took their meals in private homes and partook of food with great rejoicing and sincerity of heart." (Acts 2:46) The association with fellow Christians and the spiritual discussions engaged in were no doubt very beneficial to those believers. And a gathering of Christians today has a similar effect, if Bible principles govern what is said and done.

If one is arranging a get-together for December 31, or planning to attend one, it would be good for him to examine his *motive* as well as the situation involved. Is the gathering planned *because it is New Year's Eve*, or is there special enthusiasm about it because it falls then? Do the activities engaged in, or the time at which the gathering is over, indicate a copying of what the world does on that day? If so, regardless of what one may say, he is celebrating New Year's and sharing with the world in its ways. What he is doing is not Christian.

So no "rule" need be established relative to this occasion. If Christians gather together out of the proper motive and if their conduct in every way befits Christians, then they certainly do not need to avoid one another's company on any day simply because it is a day that the world misuses. Each Christian can take into consideration his own motive, Scriptural principles that apply and the proddings of his Bible-trained conscience. (1 John 2:15-17; Rom. 14:13; 1 Tim. 1:19) Then he can make a personal decision, seeking to set an example of Christian maturity that will have God's approval. Paul encouraged us: "Keep on making sure of what is acceptable to the Lord."—Eph. 5:10.

ANNOUNCEMENTS

WATCH TOWER PUBLICATIONS INDEX

The past year, like previous years, has brought you much valuable information contained in the publications released by the Watch Tower Society. In order to help you use this fine material to the best advantage, a new edition of the *Watch Tower Publications Index* will be released on January 8. It contains subject and Scripture references to all publications released during 1967. Send 10c. Also available, 1930-1960 *Index* for \$1; 1961-1965 *Index* for 50c.

FIELD MINISTRY

The theme that the apostle Paul develops right from the beginning of his letter to the Galatians is that God through Jesus Christ has delivered his people from this present wicked system of things. The apostle stresses the fact that Christians have been made free for the new system of things, and now they are to stand

fast for that freedom, zealously guarding their liberty-giving worship. (Gal. 1:3, 4; 5:1) One of the main ways Jehovah's witnesses guard their liberty-giving worship is by sharing it with others. But for others to experience this grand deliverance and to attain to liberty-giving worship they need the Word of God, the Bible. To meet this need, Jehovah's witnesses, during the month of December, are offering to all persons a copy of the *New World Translation of the Holy Scriptures*, along with a booklet for \$1.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 14: "In All the Nations the Good News Has to Be Preached First," ¶1-30. Page 744. Songs to Be Used: 10, 103.
January 21: "In All the Nations the Good News Has to Be Preached First," ¶31-34, and What Now Distinguishes the Good News to Be Preached, ¶1-26. Page 752. Songs to Be Used: 25, 4.