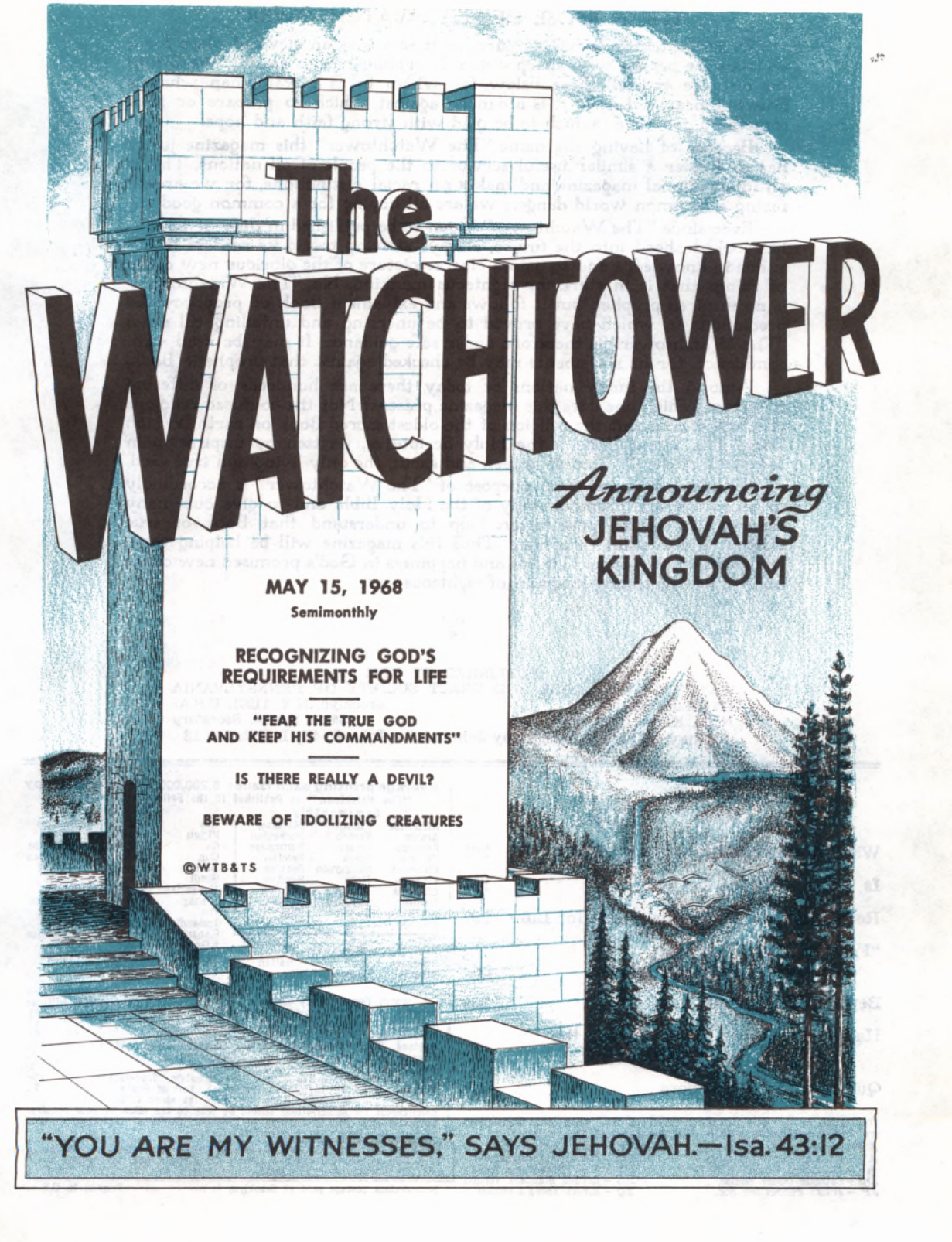




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1968

Semimonthly

**RECOGNIZING GOD'S
REQUIREMENTS FOR LIFE**

—
"FEAR THE TRUE GOD
AND KEEP HIS COMMANDMENTS"

—
IS THERE REALLY A DEVIL?

—
BEWARE OF IDOLIZING CREATURES

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Announcing
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THE pearl of virtue is little prized today. The pursuit of pleasure and self-gain has relegated virtue to the background in the lives of the vast majority of people. The Bible,

however, sets forth virtue as one of the basic requirements of Christians. It tells them to "supply to your faith virtue, to your virtue knowledge," and counsels them to keep considering "whatever things are true, . . . chaste, . . . whatever virtue there is."—2 Pet. 1:5; Phil. 4:8.

Virtue is defined as "moral practice or action: conformity to a standard of right; . . . moral excellence; uprightness of conduct." And, again, we are told that virtue is "moral goodness" and "the opposite of vice." In the Christian Greek Scriptures the word rendered virtue is *a-re-te'*, which is defined by Greek scholars as "intrinsic value, moral goodness, virtue, . . . any particular moral excellence." Virtue also has inherent in it the thought of moral strength, manliness, as can be seen from the fact that the English word "virility" comes from the same Latin root. Virtue might, therefore, be likened to a strong metal such as iron, which by repeated heatings and coolings can be tempered so as to become steel, making it not only stronger but also tougher, far less likely

What Is the

QUALITY

of your

VIRTUE ?

to crack under strain.

Some people consider themselves virtuous because they do not appear to be breaking any of the Ten Commandments. But is not such a negative virtue, at best?

Besides, even this kind of virtue has varying degrees of merit. For example: A person may not steal only because of having inherited great wealth. There would not be much virtue to his not stealing. Neither would there be for the one who did not steal simply because of not having any opportunity to do so.

Then, again, persons might not steal because of taking inordinate pride in being "better" than other people. Such call to mind the Pharisee of Jesus' parable who prayed: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire." But did this man appear virtuous in the eyes of God? Jesus said, No.—Luke 18:9-14.

Or, the fear of the consequences, punishment or disgrace might be the sole deterrents to one's stealing. While these are a proper basis for virtue, virtue based on these alone is not of the highest quality. Such virtue might be said to be chiefly enlightened self-interest and to belong more

to the field of policy than to that of principle. Underscoring this point are the words of the apostle Paul in his counsel for Christians to obey the laws of the land, not only because of wrath or the fear of punishment, but "also on account of your conscience."—Rom. 13:5.

A still higher quality of virtue is that based on our love for our Creator, Jehovah God, and the fear to displease him. As the inspired psalmist expressed it: "O you lovers of Jehovah, hate what is bad." Yes, we ought to have a love for what is right and actually to hate what is bad, wicked, what displeases God. Jesus Christ had this kind of virtue when on earth, even as we read of him: "You have loved righteousness and you hate wickedness." That love of what is right and hatred of what is bad enabled him to weather all the attacks that the Devil was able to bring against him in the way of temptations and persecution.—Ps. 97:10; 45:7; Heb. 5:8.

This love of righteousness, this fear of displeasing one's Creator, not only will aid one in avoiding what is bad, but will also impel one to become positive in his virtue; for, after all, strictly speaking, virtue means more than the mere absence of vice. Yes, often referred to in the Scriptures as righteousness, virtue is more than a negative goodness. Jesus showed this when he summed up the law of Moses in a positive way, saying: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

That is why a young child might be considered innocent by reason of its tender years, but it could not be considered virtuous. Actually, it would have to be a very

young child to be considered innocent because of its years alone, for today we read of six-year-old murderers. One deliberately killed his father with a shotgun; another deliberately shot a playmate with a rifle. Such children pose problems for the police and the courts, as there is no legislation covering such youthful crimes!—*New York Times*, October 24, 1967; *New York Sunday News*, November 19, 1967.

Underscoring the positive side of virtue are the words of Jesus to a rich young ruler who had come to him asking what he must do to inherit everlasting life and who evidently was quite satisfied with himself because of keeping the largely negative aspects of the law of Moses. But Jesus pointed out to him what he was lacking: a positive goodness or virtue. "Give to the poor . . . and come be my follower." But he was not interested in that high quality of virtue and so "he grew sad at the saying and went off grieved."—Mark 10:17-22.

Clearly there are varying kinds of virtue; it is not all of the same quality. There is a negative virtue of merely refraining from wickedness or harming others, and there is a virtue that is based more on policy than on principle. Concerning such Jesus Christ said: "If your righteousness [or virtue] does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens." (Matt. 5:20) To keep the pearl of virtue and to reap its reward, everlasting life, we must safeguard its quality, seeking ever to improve it. Never may we take a complacent attitude toward virtue. We must ever heed the counsel: "Let him that thinks he is standing beware that he does not fall."—1 Cor. 10:12.

COMING IN THE NEXT ISSUE

- Seeking the Way of Approach to the Source of Life.
- A Typical Priesthood Points the Way.
- The Christian's View of Self-Defense.
- Religious Persecution Flares in the United Arab Republic.

IS THERE REALLY

a Devil?

*Is there basis for
believing that a wicked
spirit creature exists?
Or is this belief unfounded?*

THE widely read editorial writer David Lawrence once observed: "Peace on earth"—nearly everybody wants it. 'Good will toward men'—almost all the peoples of the world feel it toward one another. Then what's wrong? Why is war threatened despite the innate desires of peoples?"

These questions do cause a person to think. When the natural desire of all normal persons is to live at peace, why is it so common for people to hate and make a practice of killing one another? It truly is a paradox, as Dr. Hugh Keenleyside, former Canadian diplomat, noted some years ago: "We can accept without a qualm the idea of incinerating hundreds of thousands or millions of women and children whom under normal conditions we should be glad to cherish and in whom we should find gentleness and delight."

Conditions are similar today. Victims of war are regularly mangled and maimed. How can civilized people treat one another this way? What forces drive them to such loathsome deeds, or maneuver them into

the situation where they feel compelled to commit them? It is certainly not amiss to raise, in all seriousness, the questions: Can some wicked, invisible power be influencing humans to these acts of violence? Is there really a Devil?

Do not dismiss these questions with the reply that this is just the way men are; to the contrary, their normal desire is for peace. This, then, is a matter deserving your careful consideration.

MODERN VIEW

The popularizing, toward the end of the last century, of materialistic ideas has greatly influenced the present-day thinking of many persons regarding the Devil. Under the heading "Materialism," *The Encyclopedia Americana* (1955) observes: "Thorough-going materialism asserts that nothing exists but physical bodies and physical processes."

This materialistic view has gained the ascendancy in many circles, and has even affected the beliefs of many religious leaders concerning the Devil. Explains the religious magazine *Eternity*, in its August 1964 issue: "For over a century now, belief in the devil has seemed to be on the way out. . . . Protestant theologians generally have banished the personal devil of the Bible to the lumberroom reserved for broken-down myths."

Regarding the modern view of the Devil, the *Dictionary of All Scriptures and Myths* (1960) by G. A. Gaskell says: "The true devil, against whom we have to be sober and vigilant, is within man; is carried about within the human heart. He is the animal part of human nature."

Also, *The Encyclopædia Britannica* (1966), under the heading "Devil," observes: "Modern liberal Protestantism tends to deny the necessity of belief in a personal devil, preferring to understand the biblical and other references to him

as to personification of the principle of evil."

So it has become fashionable to believe in an "animal part of human nature," or a "principle of evil," rather than in a real Devil. Thus, the once-common understanding that the Devil is a living, unseen person is no longer taken seriously by many. What has caused this change of view? Is it justified?

REASONS WHY HIS EXISTENCE IS DENIED

In his book, *Satan, A Portrait*, Edward Langton traces the historical belief concerning the Devil. Interestingly, he notes regarding the view of the Devil expressed in the literature of the monks of the Middle Ages: "The religious imagination runs riot, and illusions and hallucinations, the products of diseased or strained minds, are set forth as objective realities."

Thus, in time, superstitious and ridiculous misconceptions about the Devil came to be accepted by many religious persons. Even today the Devil is traditionally conceived as a creature in a tight-fitting red uniform, having horns, a tail, and a pitchfork in his hand. Doubtless such ridiculous misconceptions are responsible, in part, for many persons' denying the Devil's existence.

However, the Bible is not the source of these misconceptions. Nevertheless, an attack was launched against its teachings by men championing materialistic ideas during the latter part of the last century. This, in particular, resulted in denial of the Devil's existence, as indicated by *The Encyclopædia Britannica*, eleventh edition (1910-1911). Under its heading "Devil," it observes:

"It may be confidently affirmed that belief in Satan is not now generally regarded as an essential article of the Christian faith . . . The modern view of the inspiration of the Scriptures does not necessitate the ac-

ceptance of the doctrine of the Scriptures on this subject as finally and absolutely authoritative. The teaching of Jesus even in this matter may be accounted for as either an accommodation to the views of those with whom he was dealing, or more probably as a proof of the limitation of knowledge which was a necessary condition of the Incarnation . . ."

So the "modern view" that the Bible is not literally true caused many persons to reject what it said about a personal Devil. (Matt. 25:41; Luke 4:1-8; John 8:44) Even religious leaders began to teach that references Jesus made to the Devil were due to his limited knowledge on the subject. Or they claimed that Jesus accommodated himself to the ideas and language that then prevailed in Judea, but did not himself regard the Devil as a real and living person.

But was this idea that a personal Devil does not exist satisfactory? How was man's horrible mistreatment of his fellow creatures accounted for?

MATERIALISTIC VIEW UNSATISFACTORY

The materialistic theory that man had evolved from lower animals was adopted as the answer, even by many religious leaders. It was claimed that man still retains part of his animal past, and that this is the reason he fights, torments and kills his fellow creatures. It was also reasoned that this viciousness, in time, would be eliminated from man as he continued to evolve upward. In the conclusion of his book on man's beliefs regarding the Devil, Edward Langton interestingly comments on this:

"Scholars expelled [the Devil] from their system of belief dogmatically and uncere- moniously. They shut the door upon him with a bang, and locked and barred it. Satan, they had concluded, was a relic of ancient superstition. He had forever faded out of existence under the strong clear light of reason and commonsense. The simple fact is, they said, that man is born of an animal

stock. . . Nevertheless, the time will come when, under the influence of the forces of civilisation—of education, culture, increasing knowledge—man will gradually leave behind the ape, the tiger and the wolf, and at long last we shall behold the perfect man. In the meantime every generation gets better and better.”

But how unsatisfactory this explanation proved to be! For, rather than getting better, humankind sank to unprecedented depths of depravity. World War I was started, employing fiendish gases to choke and burn humans to death, and other new weapons to mangle and maim. But that conflict was only the beginning of horrors. Consider the cold-blooded reveling in monstrous cruelty that has followed that war. Consider the flame thrower, the concentration camps, the gas chambers, the mass murder of millions of Jews; consider the atomic bombs, the napalm bombs, the hydrogen bombs.

It is indisputable that, instead of each generation's becoming better, never has there been on so colossal a scale a greater debasement of all standards of morals and conduct. Do you think that all these perpetrated evils simply happened by chance? Do you believe that man, who longs for peace and happiness, is capable, of his own accord, of such gross wickedness against himself? Why, not even animals are guilty of the horrible tortures and deaths that humans have planned and schemed for their fellows.

So do not be duped into accepting a purely materialistic view. For, as one of this century's foremost scientists, the late Dr. Robert A. Millikan, thoughtfully remarked: “A purely materialistic philosophy is to me the height of unintelligence.”* It is simply unreasonable to believe that material creatures are the highest form of life. Sound reasoning points to the fact that there are unseen, invisible living

creatures, and that these exercise a powerful influence upon human affairs.

THE BIBLE'S EXPLANATION

The Bible also points to this fact. It is, therefore, not unscientific or ridiculous when it speaks of invisible spirit persons. “God is a Spirit,” the Bible explains. (John 4:24) It also tells us that God made angels in spirit form. (Heb. 1:7) These are real, living persons. So the Devil, too, is a spirit person.

“But,” someone might ask, “if God made all spirit creatures, why did he create one a Devil?” Actually, God did not do so. He made all spirit creatures perfect. But one of these made a Devil out of himself. He was corrupted by his own improper desires. The Bible explains the process by which even perfect creatures can turn bad: “Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin.”—Jas. 1:14, 15.

The improper desire that this powerful spirit creature entertained was to receive the worship of other creatures, which only the Creator, Jehovah God, deserves. He was able to get the human pair to serve him by misrepresenting to them what God had spoken about eating of a certain tree in the garden of Eden. He thus became a slanderer, or “Devil.” He is also called in the Bible “Satan,” “dragon” and “original serpent.” In time, even other spirit creatures joined Satan in rebellion against God, and also became devils or demons. —Gen. 3:1-6; Rev. 12:9; Mark 3:22.

“But,” someone might inquire further, “why did God not immediately destroy the Devil and the human pair he had induced to break God's law?” Jehovah God did not choose to do this. An issue had been raised by the rebellion, including the question: Can the Devil succeed in turning all creatures away from God? Adam and Eve

* New York Times, April 30, 1948.

were allowed to bring forth offspring so that the integrity-keeping course of faithful ones among their descendants would vindicate their Creator and prove the Devil a liar. So a sufficient length of time was set aside by God to settle this issue.—Job chapters 1 and 2.

In the meantime, Satan the Devil has exercised unseen influence over human affairs. He is the one responsible for the fact that although 'nearly everybody wants peace on earth,' they fight and slaughter one another by the millions. Yes, it is because of his evil influence that all efforts to establish lasting peace fail, even though 'almost all the peoples of the world feel good will toward one another.'

The Bible explains that the Devil is "the ruler of this world." It also calls him "the god of this system of things." (John 12:31; 2 Cor. 4:4) How clear it is that these Bible statements are true! The record of human history unquestionably indicates that an unholy, wicked force is behind human rulers, driving them to deeds of unspeakable dreadfulness.

However, the question might come into someone's mind: Why, at this time, when materialistic men predicted that each generation should be getting better, have man's relations with fellow creatures grown worse than ever before? Why has lawlessness now increased to epidemic proportions, so that in many cities it is no longer safe even to walk the streets after dark. The Bible also gives the explanation for this.

THE DEVIL'S TIME IS SHORT

It reveals that we have reached the time of the end of this system of things. Bible prophecies and the events in fulfillment of them show that God's Son, Jesus Christ, has assumed power to rule amidst his enemies. (Ps. 110:1, 2) It shows that

within this very generation he has administered a smashing defeat upon Satan. How so? The Bible explains:

"Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth . . . 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."

—Rev. 12:9, 12.

This accounts for the tremendous increase of lawlessness since the first world war. Satan the Devil has been cast out of heaven, and he is out to cause as much ruin among mankind as possible. Yes, we are living right now in the short period of woe of which the Bible speaks. How vital, therefore, to do all we can to avoid being led into destruction by the Devil!

The first essential step is to recognize that the Devil really does exist—that he and his demons are real, unseen enemies. (Eph. 6:12) It is important, too, that we learn of his methods of misleading people. He is cunning. "Satan himself keeps transforming himself into an angel of light," the Bible explains. (2 Cor. 11:14) His devices for misleading people can appear very innocent. As we have seen, he even uses religious leaders as his ministers to deceive people into believing that he does not exist.

Therefore, turn away from the religious clergy, who more and more view the Bible as myth. Be armed with knowledge. Inform yourself. Get help in your Bible study from those who hold to the Bible as true. Jehovah's witnesses stand willing to help you. And by all means heed the Scriptural warning: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

Recognizing GOD'S REQUIREMENTS FOR LIFE



THE speaker, one of Jehovah's witnesses, at the conclusion of his discourse on the subject of baptism asked of those who were about to be baptized: "(1) Have you recognized yourself before Jehovah as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son, Jesus Christ?" After getting an audible "Yes" in reply, he next asked: "(2) On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?" Getting an audible answer of "Yes" to this second question, the speaker informed those about to be immersed that they were eligible for the public ceremony of water baptism.

²These same two questions are propounded by Jehovah's witnesses to all candidates for water immersion, whether the ceremony is arranged for the baptizing of one or two or for the baptizing of thousands, as, for example, in New York city in July of 1958 when 7,136 persons were immersed in water during the "Divine

Will" International Assembly of Jehovah's Witnesses.

³But upon reading the above two questions you may ask: What is the significance of water baptism as performed by Jehovah's witnesses and what does it accomplish? How does one recognize himself as a sinner before Jehovah and in need of salvation? How does one come to know that salvation comes from Jehovah, the Father, through his Son, Jesus Christ? Further, how does one go about dedicating himself unreservedly to the doing of God's will, and in what way is God's will for such one revealed through Jesus Christ and through the holy Bible and under the enlightening power of holy spirit? All these questions are worthy of our serious consideration, and to get truthful and satisfying answers let us turn to God's Word of truth and consider what it has to say on this subject.

THE SIGNIFICANCE OF BAPTISM IN WATER

⁴To begin with, let us consider the significance of water baptism. The disciple Luke records the following that occurred

3. What questions may properly be asked about the information contained in these two basic questions?

4. (a) What significance was there in the baptism performed by John the Baptist? (b) How had the Jewish nation been made aware of their sinful state, and what would the sacrifices they made cause them to realize?

1, 2. What are the two questions asked of all candidates for water baptism as performed by Jehovah's witnesses?

in the spring of the year 29 C.E.: "In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, . . . in the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. So he came into all the country around the Jordan, preaching baptism in symbol of repentance for forgiveness of sins." (Luke 3:1-3) John the Baptist carried on this baptizing work for repentant Jews. His baptism, we are told, was "in symbol of repentance for forgiveness of sins." Luke further tells us that John was fulfilling the words of the prophet Isaiah, for he was 'preparing the way of Jehovah.' (Luke 3:4) John the Baptist was the forerunner of the one whom all flesh would see as the saving means of God, namely, Jesus Christ. The Jewish nation was in a covenant relationship with Jehovah God and thus that nation was obligated to keep the laws and commandments of Jehovah as his chosen people. Being sinners, born imperfect, they were thus transgressors against the laws that Jehovah had given them. For centuries the Almighty God had been impressing upon their minds that they were sinners in need of someone to redeem them from their fallen condition. Through his prophet Moses, God gave them a set of laws and commandments that brought forcefully to their attention that they were sinners and that their sins needed to be atoned for. Through Moses, Jehovah God said that each year there would be a day of atonement for the nation of Israel and on that day, the tenth day of the seventh month, sacrifices would have to be made in behalf of their sins and that these sacrifices would continue as a statute or law to 'time indefinite.' By this yearly remembrance the Jewish nation would recall their sins and see the need of offering up animal sacrifices to atone for their sins. At the

same time they would realize that the blood of bulls and of goats would never release them from their sins and make them perfect. Otherwise the animal offerings would have ceased.—Heb. 10:4.

⁵ By the year 29 C.E. the Jews had had the day of atonement for many centuries, but during that time they had drifted away from God and had even gone into exile and ceased to exist as an independent nation of God. Now John the Baptist was calling upon them to repent and be baptized for forgiveness of sins against God's righteous laws. By being baptized in the Jordan River by John the Jews were signifying that they were repenting of their sins against the law of God. They were preparing themselves for the coming of the one who would be God's saving means for mankind, namely, Jesus.

⁶ At the end of about six months of doing baptizing, John the Baptist was approached by Jesus, now about thirty years of age. Jesus asked John to baptize him. But John reasoned, How could it be that Jesus would come to him to be baptized? John knew that his baptism was in symbol of repentance for sins against God's law, and he knew that Jesus was no ordinary human, but, rather, a sinless individual, for he later said: "See, the Lamb of God that takes away the sin of the world!" (John 1:29) So John the Baptist said to Jesus: "I am the one needing to be baptized by you, and are you coming to me?" Then Jesus replied: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous. Then he quit preventing him."—Matt. 3:14, 15.

⁷ What, now, was the significance of this

5. Why was the baptism by John the Baptist necessary for the Jews?

6. Why did John the Baptist question the need of Jesus' being baptized?

7. (a) What significance was there in Jesus' baptism by John? (b) Why was the baptism at Pentecost of the first followers of Jesus a baptism symbolically like that of Jesus?

baptism of Jesus by John? It was not in symbol of repentance for sins, for Jesus had none. It was not in symbol of Jesus' there dedicating his life to God, for he was a Jew and a member of a nation already dedicated to God and in covenant relationship with God. Therefore, by this course of water baptism Jesus was symbolizing something else, namely, the presenting of himself before Jehovah to do Jehovah's will for that time. That is, Jesus was presenting himself to his heavenly Father, Jehovah God, to be used in behalf of the "kingdom of the heavens" as Jehovah saw fit. God was pleased with Jesus' presentation of himself and we are told that a voice from the heavens said: "This is my Son, the beloved, whom I have approved." (Matt. 3:17; Heb. 10:5-7) The first followers of Jesus were people of the Jewish nation, those in a dedicated relationship with Jehovah God, a nation set aside for God, and which nation was obligated to do God's will as set out in the Law covenant. The Bible account shows us that in 33 C.E. at Pentecost the apostle Peter called on such Jewish people to be baptized with a water baptism "in the name of Jesus Christ for forgiveness of your sins," namely, to become disciples of Jesus Christ. (Acts 2:37-41; Matt. 28:19, 20) It might be called a baptism of presentation of themselves to God to do his will as disciples of Jesus Christ. The apostle Paul, about 52 C.E., called on certain disciples in Ephesus to be baptized in the name of the Lord Jesus. (Acts 19:4-6) These had been previously baptized with John's baptism in symbol of repentance. However, by the new baptism these circumcised believers were dedicating themselves to Jehovah to do his will and carry out his commandments under the new covenant. They being members of a nation already rejected by Jehovah God and no longer under his special

favor since the year 36 C.E., their baptism in Jesus' name was a baptism in symbol of dedication, a dedication of themselves to God through Christ Jesus.—Dan. 9:24-26.

* Yes, indeed, with the preaching of the good news of the Lord Jesus to the first non-Jew, namely, the Italian centurion Cornelius, in the year 36 C.E., there was an appropriate significance given to water baptism. The non-Jews or Gentile nations were not in a dedicated relationship with Jehovah as the nation of Israel had been up till 36 C.E. They were in no national covenant with the Creator of heaven and earth. Thus when the way to God's favor was opened up to them in 36 C.E. they had first of all to conclude in their own minds that they wanted to dedicate themselves to God to do his will. They had to make request of God for a clean conscience. Therefore, they had to dedicate themselves to God, or set themselves unreservedly aside for the doing of God's will, and then when they were immersed or baptized in water such baptism appropriately symbolized their becoming dead to their previous course in life and their becoming alive to God's will for disciples of Jesus Christ. So they henceforth set their heart, mind, soul and strength to do God's will in fulfillment of their dedication of themselves. Thus they are dedicated to God unconditionally, for him to do with them as he pleases according to his Word. Water baptism became an apt public declaration of such dedication. Water baptism, then, is a necessary step for a believer who wishes to enjoy the salvation of God through Jesus Christ. This salvation comes to believers of the Word of God and doers of the commandments of God.—1 Pet. 3:21.

8. (a) What appropriate significance did baptism take on when the first non-Jew, Cornelius, was baptized?
(b) So what then became necessary for all who would become Christians?

RECOGNIZING OURSELVES AS SINNERS

⁹ But now the question, How does one reach the conclusion that before the God of the universe, Jehovah, he is a sinner and in need of salvation through Christ? One need only turn to the Word of God to find that he is born imperfect and sinful. Open your Bible to the book of Psalms. There we read: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." (51:5) David's son Solomon also made mention of the fact that "there is no man that does not sin." (1 Ki. 8:46) The apostle John under inspiration wrote: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us." (1 John 1:8) Sin is a missing of the mark of perfection. Our first parents started all of us on the road of sin and death by their disobedience to God's righteous and perfect laws. The fact that no man continues to live forever is evidence that all men are born in sin. For, as the apostle Paul says, "the wages sin pays is death." —Rom. 6:23.

¹⁰ There are many today who do not believe these Bible truths. To the world's more than 160 million Buddhists no act is sin. The idea of sin is unknown. It is simply the case of a bad act's producing a bad result. Thus if one were a Buddhist it would be difficult for him to realize the results produced by sin, or, in fact, to recognize himself as a sinner. To many millions of people of various religions, death is from God. One Catholic clergyman stated after a young girl had been murdered by her brother that God had in effect said to this girl that the reason for her death was: "Because I love you and I want you home."

9. How does one come to know he is a sinner in need of salvation?

10. Do all people believe mankind is born in sin and that death is a result of sin? Why do you so answer?

¹¹ In order, then, to reach the right and accurate conclusion about ourselves as sinners it is necessary to listen to God, the Creator of man, and to realize that sin produces death and therefore we must turn to God for salvation. In the garden of Eden, after placing man in that paradise, God said to him: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17) Adam and Eve both disobeyed that law of God and received the due recompense, namely, death. Their offspring, the human family, were all born after that sin of disobedience in the garden of Eden and thus all were born in sin and condemned to death. Recognizing that fact, the apostle Paul said: "For just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:22) By observation one knows that man dies, and it becomes evident that the human race is in need of salvation and deliverance from death. Man needs to be saved from the spiritual and physical consequences of sin. When one comes to this frame of mind, one is then in a position to ask: "How does one come to know that salvation comes from the Father, Jehovah, through his Son, Jesus Christ?"

JEHOVAH'S SALVATION THROUGH CHRIST

¹² One can come to appreciate Jehovah's salvation comes through his Son Jesus Christ only when one realizes the futility of any redemption by imperfect man. This is Jehovah's word to the sons of man: "Hear this, all you peoples. Give ear, all you inhabitants of the system of things, you sons of humankind as well as you sons of man, you rich one and you poor

11. How can we come to right conclusions regarding ourselves as sinners?

12. What must we realize about any salvation by man?

one together. Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him." (Ps. 49:1, 2, 6, 7) So, turning to another source, to the wisdom of God, one can come to know of the salvation by Jehovah through a study of his Word of truth the Bible.

¹³ As quickly as Jehovah found that Adam and Eve had disobeyed his law in Eden he began making provision for redeeming the offspring of the first human pair. Immediately he made mention of producing a seed that would crush the originator of the rebellion, namely, the arch-foe of Jehovah, Satan the Devil. (Gen. 3:15) Thereafter, he used the nation of Israel as a type through which he gave many illustrations and references leading to the one that would be mankind's redeemer, namely, Christ Jesus. For example, through the blessings pronounced by his servant Jacob upon his twelve sons he foretold the coming of the promised righteous one. To the fourth son, Judah, Jacob said: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong." (Gen. 49:10) Later he said of this Promised One, through his prophet Isaiah: "For there has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from

now on and to time indefinite. The very zeal of Jehovah of armies will do this." —Isa. 9:6, 7.

¹⁴ Years after these inspired words of Isaiah were uttered God caused his servant Daniel to write about this coming One in these words: "And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks." (Dan. 9:25) Upon coming to earth and being miraculously born as a perfect child to the wife of Joseph, the virgin Mary, Jesus grew to manhood. He came to John the Baptist at the Jordan River, and John under inspiration said of Jesus: "See, the Lamb of God that takes away the sin of the world!" —John 1:29.

¹⁵ This one, Jesus himself, said concerning his purpose in coming to earth: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) The apostle Paul corroborates this testimony of Jesus in these words: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) The apostle John spoke of Jesus in this way: "We ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world." —1 John 4:14.

¹⁶ The one who set about to make these marvelous provisions for mankind is Jehovah God, the Creator of man. We are told in His Word: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) This

13, 14. Outline the steps taken by Jehovah God to bring about redemption through Jesus Christ.

15. (a) How did Jesus testify that he was man's savior? (b) What did the apostles Paul and John say about this?

16. Why did Jehovah take these steps?

love on the part of God is great. He does not even desire wicked ones to die, but, rather, that they would turn from their wickedness. Through Ezekiel he says: "'As I am alive,' is the utterance of the Lord Jehovah, 'I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living.'" (Ezek. 33:11) One comes to know these things and much more by study of the Word of God, his revealed truth, the Holy Bible.

MAKING AN UNRESERVED DEDICATION

¹⁷ On establishing a basis for this belief in God and his provision for salvation through his Son, Christ Jesus, the learner now desires to know what the next step for him is in order to ensure coming under the benefits of the provision by God. We might liken this to a person who has been the recipient of many blessings and wants to do something in return for his benefactor to show his appreciation. The psalmist felt that way and stated it in these words: "What shall I repay to Jehovah for all his benefits to me? The cup of grand salvation I shall take up, and on the name of Jehovah I shall call. My vows I shall pay to Jehovah, yes, in front of all his people." (Ps. 116:12-14) A person realizing he is a sinner, and knowing that salvation comes from Jehovah and through his Son, Christ Jesus, then studies the Word of God to find out God's will for him. He learns from such a study that God asks certain things of him.

¹⁸ The wise King Solomon summed up well what God asks of those who will benefit from his provisions for life. After outlining much of the vanity of this life he

says this to those who would gain God's approval: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." (Eccl. 12:13, 14) If one will fear the true God, Jehovah, that is, hold him in awe, fear to displease him and seek to do his will, then one will keep his commandments. One will find the course of action outlined in God's Word that is pleasing to God and that shows one wants to do God's will in God's way. His diligent search of the Holy Scriptures will reveal to him that God's commandments are not burdensome. In fact, Jesus, mankind's ransom and one of those in whose name a person is baptized, said this to those he encouraged to follow him: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

¹⁹ One interested in setting himself apart to do God's will will go to Jehovah in prayer through Christ Jesus and ask for Jehovah's spirit to be with him and to indicate to him, through the Bible, just what he must do to merit Jehovah's favor and blessing. Jesus in his sermon on the mount gave this encouragement: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you." (Matt. 7:7) Finding that it is Jehovah's desire that one set oneself aside to do that One's will, a person then should take the

17. What attitude should one have on establishing these points on salvation?

18. (a) How did Solomon outline God's requirements for those who would gain his favor? (b) What did Jesus encourage persons to do?

19. What part does prayer play in one's determining to dedicate himself to Jehovah?

necessary steps to bring himself into an acceptable condition so that Jehovah will acknowledge his dedication and water bap-

tism and deal with him. Therefore, let us turn to God's Word and find what he wants of those who would please him.

**"FEAR
THE TRUE
GOD**

and

***Keep His
Commandments"***

BEFORE one can undertake any assignment in life and be successful one must know something about the requirements of the assignment. Basically, for one to bring oneself to the point of dedication of oneself to the doing of Jehovah's will, one has to have an accurate knowledge of God's Word and know what God requires of those whom he favors.

² For example, to be pleasing to Jehovah one has to recognize the earthly channel that God is using to dispense accurate knowledge to people of all the world. From the expulsion of Adam and Eve from the garden of Eden to this day there has been the producing of two seeds, Jehovah's seed and the Devil's seed. (Gen. 3:15) Therefore, just as God dealt with a certain people in the days before the flood,

namely, Noah and his sons, and in the days thereafter with Abraham and his seed, so down to this day Jehovah is dealing with those whom he has approved to represent him upon the earth. A person recognizing who Jehovah God and his Son Jesus Christ are, and what the holy spirit represents,

needs to appreciate also that Jehovah God has on this earth in this time a visible organization representing his interests. Jesus spoke of such a group as a "faithful and discreet slave." (Matt. 24:45-47) Thus the person desiring to do Jehovah's will must associate with the "slave" organization that is charged with the oversight of everything belonging to the Master, Christ Jesus. That person cannot feel that there are many roads leading to life, but must realize there is only one. If all religions were simply different roads leading to life everlasting and God's favor, there would have been no need for Jesus to have organized his followers for the work he commissioned them to do. The Jewish teachings would have been sufficient. The Christian, then, realizes that broad and spacious is the road leading off to destruction, but narrow the gate and cramped the way leading off into life.—Matt. 7:13, 14.

1. What must one first have in order to meet the requirements set by God for those he favors?

2. Why is recognition of a visible earthly channel of Jehovah necessary for one seeking to serve God?

³ Before a person could be accepted for water baptism in symbol of an acceptable dedication of himself to the doing of Jehovah's will he would have to be acquainted with and understand that there are two life possibilities open to man. Jesus promised there would be some from this earth with him in heaven, and these are spoken of as a "little flock." To them Jesus said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) That "little flock" is limited to 144,000 persons "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:4) The rest of mankind who follow Jesus Christ as Shepherd are referred to at John 10:16 as "other sheep." Their future life lies in the promise of God that the earth will become a paradise, where there will be no more sickness, sorrow or death. (Rev. 21:1-4) When a person is baptized, that is a step toward one of these life possibilities, heavenly or earthly.

⁴ As for one's personal life, this must be brought into line with the requirements of God. For while there are two life possibilities, heavenly and earthly, there is a certain righteous standard for both. A person must make a change in his life to conform to such requirements *before* being baptized. A check in God's Word reveals many things about what God expects of those coming to him to do his will. For example, when asked what the greatest commandment in the Law was, Jesus said these words: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this, 'You must love your neighbor as yourself.' On these two commandments the

whole Law hangs, and the Prophets." (Matt. 22:37-40) A person dedicating himself to Jehovah God would strive in every way to live at peace with his neighbor, regardless of race or nationality. Jesus further said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) A Christian dedicated to Jehovah God must be peaceful and loving, a follower of Jesus' commands in these matters.

⁵ The personal life of a person also has to conform to Jehovah's Word with regard to being morally clean and upright. Moral uprightness is a command of long standing for those who would merit God's approval. When choosing the descendants of Jacob, or Israel, as his people, one of the laws God gave to them concerning morality is found in the Ten Commandments, which says: "You must not commit adultery." (Ex. 20:14) This law has never been revoked. In fact, when the early congregation of Christians met in Jerusalem to consider congregational problems, the result was a reaffirming of the need to keep free from fornication. (Acts 15:29) In counseling the Corinthian congregation on the matter, the apostle Paul advised: "Now the body is not for fornication," and so he said: "Flee from fornication." (1 Cor. 6:13, 18) While you may find many clergymen in Christendom condoning this immoral practice in one way or another, you will find God's Word, the guide for those desiring to do Jehovah God's will, condemns it in no uncertain terms.

⁶ But that is not the only uncleanness that is to be avoided by one wanting to come into an acceptable position before Jehovah God. There are many other wicked practices that must be avoided.

3. What information on heavenly and earthly life should one have?

4. What does God expect of one wanting to do his will as far as love and peace are concerned?

5. In what ways must one's personal life be in accord with the Word of God?

6-8. What other practices stand condemned by God's Word?

Consider these prohibitions in the laws given to the Jews but which carried right through into the governing principles and laws of the Christian congregation:

⁷ Leviticus 18:22 warns: "And you must not lie down with a male the same as you lie down with a woman. It is a detestable thing." In the Christian Greek Scriptures the apostle Paul warns Christians that those who practice homosexuality will not inherit God's kingdom. (1 Cor. 6:9, 10) While some so-called guidance counselors may encourage such wicked practices, saying that one should be free to do as he wishes, so as not to become inhibited in his feelings and develop a guilt complex, that is not the command from the Maker of man, Jehovah God the Creator. God inspired the apostle Paul to write to the Roman congregation in these words about those who become detestable in his sight: "For both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene."—Rom. 1:26, 27.

⁸ The counsel of God's Word on the matter of overdrinking is clear in the scriptures: "Do not come to be among heavy drinkers of wine . . . For a drunkard . . . will come to poverty." (Prov. 23:20, 21) "Woe to those who are mighty in drinking wine, and to the men with vital energy for mixing intoxicating liquor." (Isa. 5:22) In the Christian Greek Scriptures we find that Paul condemns drunkenness at 1 Corinthians 6:9, 10, and his words in Ephesians 5:18 are: "Do not be getting drunk with wine, in which there is debauchery." Drunkenness is immorality. The person desiring to do Jehovah's will must not practice this evil vice.

⁹ Additionally, God's Word condemns thievery, incest, murder, greediness, reviling, extortion, lying, bearing false witness, coveting, and so forth. The fact is, the Scriptures even counsel not to be thinking and talking about such vices so as to get sensual or immoral pleasure from such talk. Hear Paul's words: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming." (Eph. 5:3-5) Rather, the Christian is admonished: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." (Eph. 4:31, 32) So to be acceptable to Jehovah one must have stopped these wicked practices of the flesh. Thus the words of the apostle Paul can apply, namely: "And yet that is what some of you *were*. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God."—1 Cor. 6:11.

¹⁰ If a person has been negligent and continues so negligent in any of these requirements, then he is not in position to make an acceptable dedication to the doing of Jehovah's will. If a person wants to be a servant of Jehovah he must come clean, and that means he has corrected his faults in order to present himself before Jehovah. Man cannot excuse himself because he is a sinner, but he must put away the practices of the flesh and cultivate the fruits of the spirit.—Gal. 5:22, 23.

9, 10. (a) How must one guard his thinking processes in order to please God? (b) Should one clean up from any bad practices condemned by God's Word *after* dedication and baptism, or what?

A FURTHER SERIOUS REQUIREMENT

¹¹ Before departing from this earth Jesus made it plain to his followers that they had to be whole-souled in their devotion to him and in the way they served the interests of those to whom they would speak about God's kingdom. He said: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) The conduct of the followers of Jesus would have to bear out that they were no part of the world of mankind under the wicked system of things of which the Devil is the god. (2 Cor. 4:4) This would bring great pressure and persecution upon them, even as Jesus said: "If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also." (John 15:20) The great majority of the world's inhabitants in the days of the apostles and disciples of Jesus, down to our present generation, cannot or will not understand the need for followers of the Lord Jesus to be separate from the world, as he commanded. The person today who desires to do Jehovah's will in Jehovah's way must be prepared to meet this opposition. It is not something new, for the pages of history record the many sufferings and persecutions that followers of Christ underwent for their determined effort not to be part of this world. Of early Christians it was said: "They preferred the Kingdom of God to any kingdom that they might serve on earth. The early Christians were ready to die for their faith."—*Old World to the New*, Eugene A. Colligan and Maxwell F. Littwin.

11. (a) What is another requirement to be met by one fearing God and keeping his commandments? (b) Is this course one that brings favor from the world in general? (c) What stand did early Christians take in this regard?

¹² This separation does not bring popularity to the dedicated Christian. Anyone undertaking the work that Christ Jesus did needs to understand fully this need of not being part of the world. He does not have to fear, however, that Jehovah and his Son Jesus will ever forsake him in time of trouble and oppression. Paul gave this assurance to the followers of Jesus: "No temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:13.

DOING AS JESUS DID

¹³ When an individual desires to present himself before Jehovah to do his will he recognizes that another responsibility he must assume is that of being a minister of the good news. There is no clergy-laity distinction among true followers of the Lord Jesus. We are told that those followers of Jesus in the first century of our Common Era spent time telling the good news about Jesus to others. In the Gospel of Matthew we find information about Jesus' sending out twelve to spread the good news of the kingdom of the heavens. (Matt. 10:5-7) On another occasion he commissioned seventy of his disciples and sent them out before him into the cities to preach the coming of the kingdom of God. (Luke 10:1, 8, 9) Following his resurrection and just before his ascension to heaven Jesus said to his eleven disciples: "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

12. Should one fear that Jehovah will ever leave one if one is faithful? Why?

13. Why do we know it is necessary to do as Jesus did when it comes to telling out the Kingdom good news?

you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) The disciple Luke records the words of Jesus' meeting with some of his disciples following his resurrection and he tells of Jesus' saying to them: "But you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Acts 1:8.

¹⁴ Some years after the death of Jesus and in the writings of the apostle Paul to Timothy this admonition is recorded to be ministers of the good news: "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:2) Paul also reminded the older men in the congregation of Ephesus of the need to spread God's Word by telling others about it. He said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 20:20.

¹⁵ This example for the preaching of the good news was set by Jesus himself. We are told: "And Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom." (Matt. 9:35) Truly Jesus was a working minister, and he called upon all his followers to follow the lead he set during his earthly sojourn. This requirement has never been revoked. In fact, Jesus set it as part of the sign marking the end of this wicked system when he said, among other things: "This good news of the kingdom will be preached in all the inhabited earth for a witness to

all the nations; and then the end will come." (Matt. 24:14) Recognizing this requirement of God as set out in his Word and as commanded by God's Son Jesus, the person dedicating himself for the doing of God's will has the desire to share in such preaching work to Jehovah's honor and glory.

THE SERIOUSNESS OF THE DEDICATION VOW

¹⁶ From this consideration it becomes readily evident that being a true follower of Christ Jesus is not the easy course in life. However, it is the right course, and the one that can bring everlasting blessings. But just as Jesus counseled, "Who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it?" so the person thinking about dedication and baptism is called on to calculate what will be required of him. (Luke 14:28) Jesus was a student of the Word of truth, and he well knew the seriousness of the vows made to his Father. In Ecclesiastes Jehovah had caused the words to be recorded: "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay." (Eccl. 5:4) This must be the view of the person now thinking of dedication and baptism. Regardless of how much longer he may live, or how much longer this wicked system of things may continue, the dedicated Christian must be firmly resolved in his heart to carry out his vow of dedication. No dedication to Jehovah is acceptable with a time stipulation attached. One cannot say he will serve for a certain period of time only. Rather, it is a lifetime promise, and the one coming before Jehovah God is expected to keep that promise.

14. How do the apostle Paul's words show the need of being active in doing the preaching work?

15. How active was Jesus as a minister of God, and what did he say his servants would be doing at the time of the end of this system of things?

16. (a) Why is one who vows to do God's will entering into a serious course? (b) How long a time is involved in vowing to give one's life to God for his service?

¹⁷ It is only reasonable to expect that Jehovah requires a life of faithfulness. We expect that Jehovah will keep his promise to grant us everlasting life if we maintain faithfulness. We do not even think for a moment that God would go back on his promise. On the other hand, Jehovah rightly can expect faithfulness on our part when we dedicate ourselves to Him for the doing of his will. Thus it is that the word of Ecclesiastes 5:2 is timely: "Do not hurry yourself as regards your mouth; and as for your heart, let it not be hasty to bring forth a word before the true God." The person coming to an appreciation of God's will for him needs to realize that there is a need to get firmly in his mind what the requirements of Jehovah God are. He does not want to be of a hasty heart in such a serious matter. At the same time, though, while caution is necessary, procrastination brings the disfavor of Jehovah. For says God's Word: "Therefore, if one knows how to do what is right and yet does not do it, it is a sin for him." (Jas. 4:17) Jehovah knows the heart, and he knows our motives and way of life. He is not deceived. We should not then deceive ourselves, or feel we can deceive Jehovah. We need to come before Him with a pure heart, with the same mind that Jesus had and which the psalmist wrote about: "To do your will, O my God, I have delighted, and your law is within my inward parts."—Ps. 40:8; Heb. 10:5-10.

A COURSE OF ACTION BRINGING JEHOVAH'S BLESSING

¹⁸ Those who come to this appreciation of the relationship they can have with Jehovah God are certainly in line for a

great blessing. The care and protection of the heavenly Father are greatly to be treasured, and we are told of such provisions in these words: "Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One. I will say to Jehovah: 'You are my refuge and my stronghold, my God, in whom I will trust.'" And says Jehovah: "Because on me he has set his affection, I shall also provide him with escape. I shall protect him because he has come to know my name. He will call upon me, and I shall answer him. I shall be with him in distress. I shall rescue him and glorify him. With length of days I shall satisfy him, and I shall cause him to see salvation by me."—Ps. 91:1, 2, 14-16.

¹⁹ While this course of action may mean the loss of friendship with those who may be opposers, even in one's own family circle, yet the blessing of Jehovah far outweighs any loss one may appear to suffer. It was Jesus who said: "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, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life."—Mark 10:29, 30.

²⁰ Before us in these critical "last days" lies a time of trouble such as has not occurred from the world's creation to this time. But the final result of such days will be an end to this wicked system of things and a new order that promises everlasting life under the kingdom of God through his own Son Jesus Christ. Those of man-

17. (a) Why is it only reasonable to conclude that God expects us to live up to our vow? (b) Is procrastination the course of wisdom? Why? (c) With what heart motive should we approach Jehovah?

18. What comfort is there from God for those fearing him and keeping his commandments?

19. What may we lose by dedicating ourselves to Jehovah, but what do we gain?

20. Finally, what will those who can answer "yes" to the two questions propounded at the time of baptism receive from Jehovah God?

kind today who recognize themselves as sinners in need of salvation and who have acknowledged that such salvation comes from Jehovah God and through his Son Jesus Christ, and who have made an unreserved dedication of themselves to the doing of the will of the Almighty God,

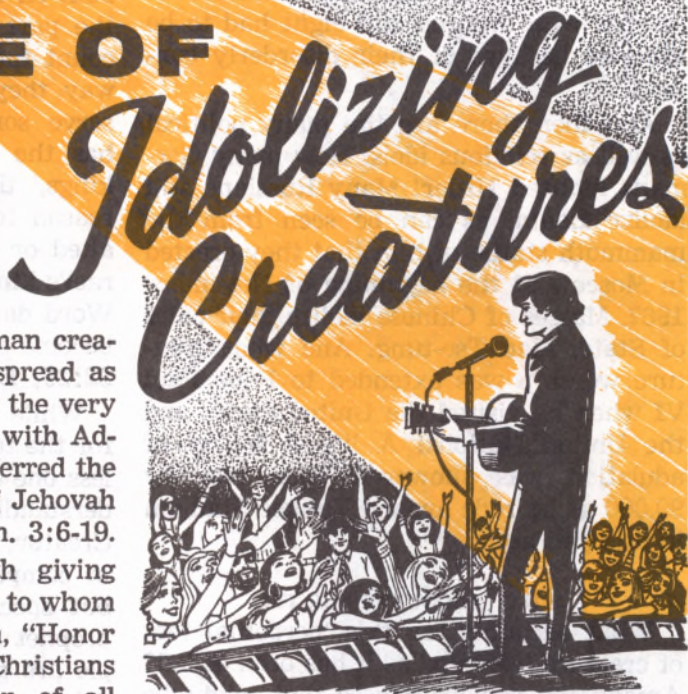
are indeed in that position that will bring many blessings from the Almighty God through his Son. Such a reward from our heavenly Father is without compare, for "the blessing of Jehovah—that is what makes rich, and he adds no pain with it." —Prov. 10:22.

BEWARE OF

"FOR the thoughts of you people are not my thoughts, nor are my ways your ways," Jehovah God once said by one of his ancient prophets. Among the many examples of this that might be cited is one in regard to the idolizing of human creatures. This tendency is as widespread as the earth itself and goes back to the very first human pair. Yes, it started with Adam when he showed that he preferred the favor of his wife to the favor of Jehovah God his Creator.—Isa. 55:8; Gen. 3:6-19.

There is nothing wrong with giving proper respect and honor to those to whom it is due. The Bible tells children, "Honor your father and your mother." Christians are commanded to "honor men of all sorts," to "have honor for the king," and to "render to all their dues, to him who calls for . . . honor, such honor." It even tells that some are worthy of "double honor." But such giving of honor is reasoned, based on sober judgment. It is entirely different from the emotional idolizing of creatures, which amounts to creature worship.—Eph. 6:2; 1 Pet. 2:17; Rom. 13:7; 1 Tim. 5:17.

Outstanding musical personalities have long been idolized, and especially by womenfolk. Johann Strauss, the "waltz king,"



was idolized by many in the late nineteenth century, even as many idolized Frank Sinatra some sixty years later. In more recent times Elvis Presley was the idol of myriads of young women, and still more recently the Beatles became such, as well as their imitators.

Those who achieve unusual or spectacular success in the field of sports are likewise often idolized by many persons. Thus in the World Series of baseball in 1967, the enthusiasm of many of the ardent

supporters of the competing teams bordered on idolizing, as with the woman who changed her name from Mrs. St. Louis to Mrs. Red Sox, hoping thereby to help her favorites to win. But they did not. In particular did the St. Louis fans go wild when their team returned to St. Louis after winning the pennant in Boston. A crowd of 15,000 admirers turned up at the airport, jammed the downtown streets and got so emotional that eleven persons were injured and eight had to be arrested because of their disorderly conduct.

And then there are the many political as well as religious idols. How many Germans idolized Hitler! Many Russians still idolize Lenin, as can be seen from the mammoth statue of him that they erected in Moscow at the beginning of November 1967. Masses of Chinese idolize their chief of State, Mao Tse-tung. And what creature worship was extended to Pope Paul VI when he visited the United States and the United Nations! A literal frenzy of adulation was showered upon him by 90,000 as he rode around Yankee Stadium in an open auto.

WHAT ACCOUNTS FOR IT?

What accounts for this 'perpetual fact of creature worship,' as it has been called? Among the various causes that might be mentioned is a feeling of unworthiness on the part of some. This feeling causes them to regard with unreasoning admiration those who have distinguished themselves in such things as music, sports, science or war. It is as if by exalting a fellow human creature they are lifting themselves up also.—Rom. 1:25.

Another reason no doubt is the need to love someone. Persons lacking in emotional maturity are unable to love deeply an ordinary or average person and so they pick someone that has achieved distinc-

tion by reason of special gifts or accomplishments and idolize him or her. Thus when a social scientist asked some of a screaming crowd of thousands of teenage girls why the Beatles affected them the way they did, the girls replied that it was because they "loved" those four youths.

Then, again, a lack of proper perspective, of knowledge and understanding, both on the part of those idolizing and on the part of those idolized, may well account for their deporting themselves the way they do. True, those who excel deserve some recognition. A skillful man has the right to 'station himself before kings,' the Bible tells us. But is that a reason for his own heart to become exalted or others unduly to exalt him? Israel's kings were commanded to read God's Word daily lest they lose perspective and become exalted in their own minds.—Prov. 22:29; Deut. 17:19, 20.

While still other causes could be cited for the tendency to idolize humans, doubtless one of the most basic is a lack of understanding of one's relationship to one's Creator; how truly great he is and that in comparison with him all humans are but specks upon a speck. As Jehovah's prophet long ago wrote: "Surely the people are green grass. The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite," that is, forever.—Isa. 40:7, 8.

Originally the Creator implanted in man the need to worship as one of the means to tie his creatures to their Creator. But as the result of the rebellion of our first parents this instinct of worship has been sadly perverted, misdirected. As the Christian apostle Paul tells us: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings

and their unintelligent heart became darkened. . . . they became foolish and . . . exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever."—Rom. 1:21-25.

GOD'S WAY DIFFERENT

The idolizing of human creatures usually involves an unreasoning loyalty to the one idolized, an undue emotional attachment to such a one. It means giving such a one a measure of worshipful devotion, whereas Jehovah God explicitly stated that he does not tolerate such a thing: "I Jehovah your God am a God exacting exclusive devotion." How Jehovah God feels about such idolizing of creatures can be seen from what happened to King Herod Agrippa I, who lived in the days of the apostles. Once, decking himself in resplendent robes, he basked in the adulation of his people as he gave a public address. Apparently his appearance and oratory were such that the people exclaimed: "A god's voice, and not a man's!" The record goes on to say, "Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired." Is Jehovah God displeased with creature worship? He most certainly is!—Ex. 20:5; Acts 12:21-23.

Jesus Christ, the Son of God, when on earth did not make this mistake. He not only refused to bow down to Satan the Devil, even though offered all the kingdoms of the world and their glory, but he also would not let others idolize him. He refused to let the people crown him as king, and when someone addressed him, "Good Teacher," he replied: "Why do you call me good? Nobody is good, except one, God." Moreover, repeatedly he stressed that he did nothing of his own initiative

but simply carried out his Father's instructions.—Mark 10:17, 18; Matt. 4:8-10; John 5:19, 30; 7:28.

Jesus' apostles and early disciples likewise kept themselves without spot as to idolizing creatures. Repeatedly they warned against it. (1 Cor. 10:14; 1 John 5:21) And they were very careful not to let others idolize them. When certain natives of the city of Lystra wanted to worship Paul and Barnabas because Paul had healed a cripple lame from birth, Paul and Barnabas "ripped their outer garments and leaped out into the crowd, crying out and saying: 'Men, why are you doing these things? We also are humans having the same infirmities as you do,'" and then proceeded to tell them the good news about the Creator, and the need to worship him.—Acts 14:8-18.

Likewise, when Cornelius fell at the feet of the apostle Peter, Peter refused to accept this act of exaltation, but said: "Rise; I myself am also a man." (Acts 10:26) From the account of the apostle John at Revelation 22:8, 9, we can see that not even an angel is to be accorded worship. The actions of Cornelius and the apostle John on these occasions illustrate how prone human nature is to accord undue respect to highly favored individuals.

HARMS IDOLIZERS AND THOSE IDOLIZED

The idolizing of creatures being contrary to God's will, it can result in only harm, both to the ones extending it and to the ones accepting it. How much disillusionment came to the Germans who idolized Hitler, the Italians who idolized Mussolini, the Russians who idolized Stalin! People who idolize men and put their trust in them are bound to come to disappointment, even as God's Word shows.—Ps. 146:3, 4; Isa. 31:1-3.

Those who accept undue honor from

others likewise will come to grief, primarily because they incur Jehovah's displeasure. In his due time "the haughty eyes of earthling man must become low, and the loftiness of men must bow down; and Jehovah alone must be put on high in that day." "That day" is the day that Jehovah will rise up to express his "burning anger" against all who would compete with him, that all the "people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Isa. 2:11, 17; Zeph. 3:8; Ps. 83:18.

Even at the present time those who accept the idolizing of others are harmed by it, as when it turns their heads. For example, one of the popular and much idolized Beatles was quoted as saying: "Christianity will go. It will vanish and shrink. I needn't argue about that. I'm right and will be proved right. We're more popular than Jesus Christ now; I don't know which will go first, rock 'n' roll or Christianity. Jesus was all right but his disciples were thick and ordinary."—*Time*, August 12, 1966.

But how satisfactory has been their own philosophy? How much it has helped them can be seen by their admission that they have started taking drugs, including LSD; apparently to fill the vacuum created by their way of life and the idolizing of millions. The latest reports tell that they have turned to 'spiritualism,' under the guidance of a yogi seer, who promises that by two thirty-minute sessions of transcendental meditation a person will be able "to perceive the divinity within himself" and straighten out all his problems.* However, God's Word warns against all forms of pagan religion and spiritism.—2 Cor. 6:14-18; Gal. 5:20, 21; Rev. 22:15.

* *Time*, September 22, 1967.

GUARDING AGAINST IDOLIZING CREATURES

In particular must Christian youths be on guard against the snare of idolizing creatures. It will take a strong determination and resolve to hold 'their own.' Due to the example of youths all about them it is very easy for them to be swept along with the fervor, the excitement, the hysteria or the frenzy of those worshiping heroes, idolizing creatures. Then, again, a Christian youth may shrink back from feeling conspicuously different by not going along with the crowd; he may wince at the thought of being considered a "square" by others. But he should remember that the Bible warns against following "the popular course."—Jer. 8:6.

Christian youths, unless on guard, can easily fall into the snare of idolizing creatures simply by according a person undue awe by reason of his exploits or achievements, as when a man sails clear around the world in a small boat all by himself. Unless a youth is careful he can readily fancy a sense of loyalty or kinship with his 'hero.' He may be quick to defend him or ready to make allowances for his indiscretions. A youth may feel excitement at the thought of seeing his 'hero' in person, delight to talk about him and spend much time dreaming about him. He may even want to imitate the way his 'hero' dresses or has his hair cut.

But the Christian youth should ask himself: Is this noted person a Christian? Does he love Jehovah God? Does he live by the Bible? Does he subscribe to the righteous principles God has laid down in his Word? If not, then should such a one be admired and imitated and have affection showered upon him by a dedicated Christian? Does not such a one belong to the world, concerning which Christians are told that they are not to love it? Most surely!—Jas. 1:27; 4:4; 1 John 2:15-17.

How can one guard against all idolizing of creatures? By getting the 'mind of the Lord' on such matters by a study of God's Word, the Bible, and such Bible-study aids as this magazine, *The Watchtower*, and avoiding the inclination to admire or get excited about the exploits of human creatures. As a poet once aptly expressed it:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave

Awaits alike th' inevitable hour:—

The paths of glory lead but to the grave."

Jesus on one occasion said: "What is lofty among men is a disgusting thing in God's sight." (Luke 16:15) Why idolize what is disgusting to God? Get his mind on matters, which is so different from the mind of men. Win God's favor, for in his favor and loving-kindness there is life. —Ps. 103:17, 18.

Happiness Results

FROM MAKING THE MOST OF ONE'S TALENTS

IT WAS late in the summer of 1967 and the occasion was a convention of Jehovah's witnesses. The location was the Laurel, Maryland, racetrack. High up in the stands, from where one could view the program, sat a white-haired elderly gentleman in a wheelchair, surrounded by a handful of friends. Though it turned out that he did not have much longer to live—he died within four months—his mind was alert and his spirit happy and enthusiastic as he shared upbuilding thoughts and items of interest with his friends.

Seeing him there surrounded by his friends, we called to mind the words of the psalmist: "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 up-right. He is my Rock, in whom there is no unrighteousness."—Ps. 92:13-15.

The life story of
ANTON KOERBER
as told by his friends

The semi-invalid was Anton Koerber, seventy-five years old, a happy and zealous servant of Jehovah God for more than fifty years. During this time he enjoyed a great variety of opportunities of serving his God Jehovah and his fellowmen, Christians and non-Christians. At the same time he was blessed with no mean share of this world's goods, of which he made generous use.

Anton was born on June 13, 1892, of Lutheran parents in modest circumstances, his father being a hotel chef in Baltimore, Maryland. Home was small but clean, and thrift was practiced, and so was discipline. Circumstances allowed little time for sports, and beginning with the age of twelve he spent school vacations working, first at a grocery store and then at a newspaper office. Modest family circumstances dictated getting a job as soon as eight grades of grammar school were completed.

While thus working Anton attended night school and took correspondence courses in engineering to gain the equivalent of a high school education.

Particularly since the age of fourteen was he a faithful reader of the Bible. By the age of seventeen he quit his Lutheran church, disillusioned. But he had not lost faith in God, in God's Word, nor in the rightness of Bible principles. For about four years he attended various church services and even interested himself in a fraternal order, searching for God if he might find Him. (Acts 17:27) Then one day he came in touch with a Bible Student, as Jehovah's witnesses were then known. Here he found a man that was able to answer satisfactorily all his questions and who invited him to one of their meetings. This was it. Here at last was the kind of teaching for which he had been looking and the kind of people for whom he had been searching ever since he had begun reading the Bible. Before many months passed he dedicated himself to God to do his will and was baptized at Fairmont, West Virginia, in July 1913.

Anton realized that his calling was a heavenly one, with the hope that, if found faithful, he would share in the heavenly resurrection and be with his Lord and Master for all eternity, even as promised at Revelation 20:4-6, a hope he kept ever bright and always was happy to talk about to others. He tried to share his newly found truths with his friends and relatives, but as he himself put it, "I soon found that I was misunderstood no matter how hard I tried to explain and was unwanted if I continued to preach." But that did not discourage Anton, for had not Jesus forewarned that that was what his followers could expect?—Matt. 10:34-36.

Three years later he married and moved to Washington, D.C., where a son and daughter were born to him. During World

War I he was arrested and tried because of his conscientious objection to war, but the case was held in abeyance and dropped when the war was over. He now saw his way clear to enter the full-time preaching work. This he did with William N. Hall, a retired army brigadier general, whose privilege it had been to accompany Pastor Russell, the first president of the Watch Tower Society, on one of his world tours. Anton found Hall a helpful companion and a fine soldier of Jesus Christ. They traveled far and wide in Maryland, Virginia and other Eastern states, leaving much literature in the homes of the people and setting up Bible study groups. They would later return to strengthen them in the faith and train them in the Christian ministry. Eventually a number of these groups became established congregations. So in these respects they were serving much as did the apostle Paul and his companions. (Acts 15:35, 36) In addition thereto, he was very active in weekend speaking tours, being a very able public speaker. All of this brought him much happiness.

For years Anton had been in the insurance business. While such issues as buying war bonds caused strained relations with his business associates, it was the slogan "Millions Now Living Will Never Die," which the Bible Students were then preaching, that caused him to sever his connections with the insurance business and enter the real estate field. There his natural abilities enabled him to become highly successful, buying, selling, building, financing and managing houses, hotels, apartment and office buildings.

BOUGHT OUT THE OPPORTUNE TIME

Anton had a most positive personality (as is apparent from his business successes), which he used to good advantage to witness to God's name and kingdom. From

the start he never missed an opportunity to use his business connections to that end. He witnessed to all, rich and poor, high and low. They accorded him respect and some even acknowledged that what he told them was the truth and said that they wished that they could have the faith he had. He told them that they could if they would only believe the Bible!

To take a taxicab with him was an experience. He would begin talking about world conditions and the hope of God's kingdom. Then he would bring the driver into the conversation, and ever so often he succeeded in having the driver subscribe for the *Watchtower* magazine. Anton would then turn the name and address over to the nearest congregation so that the "seed" could be watered. (1 Cor. 3:6) When he took overnight trains, which his privileges of service often required him to do, he made it a point to preach to the sleeping-car porters, at times studying the Bible with them until the wee hours of the morning. Almost invariably he succeeded in getting these also to subscribe for the *Watchtower* magazine. No wonder that in 1955, a typical year, he obtained 532 subscriptions!

Even when not well he was alert to give a witness about God's kingdom. Thus while attending a convention in Rome, he found it necessary to leave the auditorium for some fresh air and rest. Just then a government auto drove up and the driver, a soldier in uniform, assisted a distinguished-looking gentleman and lady out of the car. Anton at once approached them and asked if he could be of any assistance. It turned out that the gentleman was a senator, a member of the Italian parliament, and that he had voted in favor of Jehovah's witnesses' being permitted to use these convention grounds, for there had been some opposition. Now he had come to see if everything was all

right. Anton made good use of the opportunity to preach to the pair, with the result that the Senator ordered his soldier driver to go into the auditorium and get a copy of every kind of literature on display so that he and his wife might read it for themselves.

LIAISON ACTIVITY

Anton Koerber also had much happiness in serving the cause of God's kingdom by making successful business contacts, serving as a liaison officer as it were. He worked out contracts with radio stations and radio networks for broadcasting the Kingdom good news. He also proved of assistance in acquiring property in Brooklyn, New York, in South Lansing, New York, for the Kingdom Farm and Gilead School there, and in Toronto, Canada, for the Bethel home and factory there. While his business experience and contacts were of great help in these matters, he stated that he always put his trust in Jehovah to bring matters to a successful conclusion.

Even greater were his privileges in connection with representing God's cause to the government officials located in Washington, D.C. He had a share, back in 1925, in fighting for licenses for radio stations owned by the Watch Tower Society. For some twenty-five years and more he appeared before presidents, cabinet members and members of Congress to serve them with the many resolutions adopted by Jehovah's witnesses at their various assemblies, always keeping in mind the fact that he was Jehovah's representative on behalf of his brothers. He was heard saying that he never went before these men without first praying to Jehovah for direction and strength to do and to say what was pleasing to Him.

When one was accompanying him on his missions it was a pleasure to see the

way he was greeted by many persons in the corridors on the way to a particular office; it was evident that he was widely known and respected as a representative of Jehovah's witnesses. The officials themselves were generally kind and cooperative as he sought assistance for those witnesses of Jehovah preaching God's kingdom in the face of strong opposition.

In 1933, while his wife and two children were at the Brooklyn headquarters, Anton was sent out as a Regional Servant in the eastern part of the United States. He helped to organize the congregations into special service groups. These groups were then used to concentrate on a particular city where the Witnesses had been arrested and otherwise harassed for preaching the good news about God's kingdom. Upward of a hundred Witnesses in twenty or more autos would meet at a predetermined contact point outside the city and then all descend upon the city for house-to-house preaching. At the same time Anton called on the city officials and the police to enlighten them as to the Constitutional rights of the Witnesses to engage in this work.

In 1935, he was sent to Germany to try to get the printing presses at the Watch Tower Society's Magdeburg branch, which had been seized by Hitler, transferred to Russia, with the hope of opening a branch in Russia. This was a most trying mission for him, as he was being watched constantly by the agents of both Nazi Germany and Communist Russia, neither of which had any affection for Jehovah's Christian witnesses. While his mission did not meet with success, he was able to contact some of the Witnesses in Russia and, of course, many in Germany whom he was able to encourage.

HAD RIGHT VIEW OF SECULAR ACTIVITY

Shortly thereafter Anton returned to his real estate activity, after which he

again became active as a full-time pioneer minister. Then in 1952 he was able to arrange his affairs so as to be able to travel as a circuit minister for the Watch Tower Society. In this capacity he served for seven years; this was a work that brought him much joy. He was able to revisit many of the groups that he, with Brother Hall, had originally organized many years before. He also enjoyed many privileges through the years serving at various assemblies, circuit, district, national and international. His remarks were always very upbuilding and encouraging. It was apparent to all that he was very happy using his talents in serving Jehovah.

That Anton had the right view of secular work was apparent in a number of ways. One of these was the generosity he showed toward those who had served God's kingdom full time over many years at such places as the Brooklyn Bethel. Also indicative of his having the right perspective was the position he took in an incident that took place only a few years ago. He was approached by some of his old business associates, who were well acquainted with his business acumen, with what they thought was a tantalizing business offer, a proposition in which he could clear a million dollars for himself. But to realize this he would have to devote all his time for about a year to extensive business matters. He thought the matter over carefully, for one can do a lot of good with a million dollars. But after praying over the matter and asking for guidance and direction and the spirit of a sound mind, he came to the conclusion: "It is not possible for me to give up my wonderful privileges of serving Jehovah here for even just one year, no, not for all the money in the world. Serving my brothers here in Washington is more precious to me, and here I know I have Jehovah's blessing. I no doubt would make

a million dollars, but at the end of the year of that kind of life, what would I be like spiritually, or even physically?" And so he turned down the offer.

THROUGH MUCH TRIBULATION

Anton's life was not one without obstacles or problems. No Christian can enter the Kingdom without his share of tribulation. (Acts 14:22) His very positive personality at times caused misunderstandings with his brothers, resulting in his being on the sidelines, as it were, for a time. During this time, in 1938, his wife was smitten with paralysis and for fourteen years she was a bedridden invalid, lovingly cared for by her husband and her daughter until her death in 1952. Shortly before she died Anton himself had to undergo surgery for cancer, and, though he suffered much, he never complained. He had one operation after another, from which the doctors as well as his close friends did not expect him to recover.

At the hospital he told the doctors and the staff that his life was in the hand of his God Jehovah. When he first went to a hospital he made clear where he stood in the matter of blood. One of the nurses, hearing what he said to the surgeon, flippantly remarked, "Well, maybe we'll give you blood anyhow!" To which Anton replied: "If you do you'll have the biggest lawsuit on your hands that you ever had!" Needless to say, they did not attempt to give him blood. On one occasion his surgeon and old friend Dr. Goldstein said to him: "Anton, your God Jehovah is very kind to you. I know of no other reason why you are alive today after all that you have gone through." Many times it was only by Jehovah's spirit and undeserved kindness and sheer determination that Anton was able to serve at conventions, minister to individual congregations as well as in the house-to-house ministry and

in conducting Bible studies in the homes of the people.

After his friend Dr. Goldstein died he had to find other surgeons and go to other hospitals. But gradually his condition got so bad that surgery could no longer promise to be of any help. At the last hospital to which he was taken the doctors were unknown to him and wanted to give him a blood transfusion the very first thing. Upon his refusal they countered, "Well, if you will not take blood, why did you come here?" Anton replied: "To give you fellows a witness about Jehovah God, his laws and his kingdom." His positive manner elicited their respect, and they listened to what he had to tell them, after which they sent him back home.

In a remarkable way he was able to attend the annual meeting of the Watch Tower Bible and Tract Society of Pennsylvania, held in Pittsburgh, October 1, 1967. It was to be his last meeting with his brothers at an assembly. The Civic Arena had been hired for the occasion, as the meeting was being held on Sunday. Anton looked forward to this meeting and made every effort to be there. Christian brothers kindly helped him onto the plane and traveled with him. Though he suffered much pain, he was uncomplaining and only anxious to get there to be with his brothers.

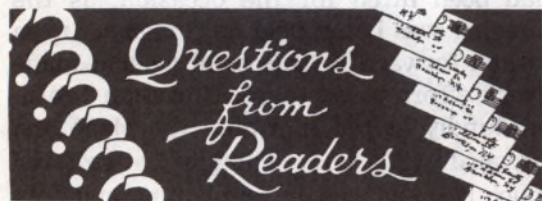
At the annual meeting he had a bad spell shortly after the proxy forms were handed in, and had to be helped out for a while, but he came back and stayed until just before the meeting ended. He was concerned about taking in the whole program so as to be able to give a good report to those of his congregation who had not been able to attend. He was assisted to his room and shortly after went to the Society's headquarters in Pittsburgh to visit with some friends who were most

happy to see him. He was not able to stay long, however, and upon his return to his hotel room he suffered a bad hemorrhage. This was his condition when he arrived back home in Washington the next day. Nothing further could be done for him by the doctors, and he gradually weakened until his death on November 19, 1967.

His life had indeed been a full and happy one. He had served as a congregation publisher, pioneer minister, as traveling representative for the Watch Tower Society, at Brooklyn Bethel and in dealings with governmental agencies and business organizations. He traveled far and wide for the Society, both at home and abroad, represented his brothers in court cases and was extremely generous in a material way as well. He certainly had Jehovah's blessing, as was evident, on the one hand,

by his zeal, love for Jehovah and his joy, and, on the other hand, by the fruitfulness of his labors.

He had the blessing of 'casting his bread upon the waters and seeing it return to him after many days' in the form of the love of the brothers whom he had assisted to come to a knowledge of the truth and in other ways. (Eccl. 11:1, 2) Like the apostle Paul, he could point to fellow Christians as his letters of recommendation. And though he is missed by his faithful associates, they rejoice to know that to him also the inspired words recorded by the apostle John apply: "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."—Rev. 14:13; 2 Cor. 3:1-3.



● I will be looking for the reply to my letter in "Questions from Readers" in *The Watchtower*.—Unsigned.

That we have a section in this magazine entitled "Questions from Readers" testifies to the fact that we regularly receive inquiries from the readers of the Watch Tower Society's publications. Some inquire about doctrinal matters or things they read in the Society's literature. Others seek Scriptural counsel on problems they personally have.

While we do not have facilities for unlimited correspondence, we are usually able to help if someone needs a Bible answer to a question and he is unable to obtain it locally. When we receive an inquiry, we reply privately by means of a letter. But not all the questions we receive

are also reproduced in this section in *The Watchtower*. Sometimes the correspondence is of a personal nature and so would not be of interest to our readers in general. Other replies are not published because the matter has recently been discussed in the Society's literature. In such cases we often give the inquirer references so that he can consult what the Society has already published on the topic.

However, we do not reply to unsigned letters, or to letters signed only with initials. And obviously we cannot write back to an individual if he does not supply his address. If someone truly wants help on a matter, he ought to put himself in position to receive it by providing his name and address. Letters that cannot be answered because the writers did not give this information will not be presented in "Questions from Readers."

● Does Job 1:4 indicate that Job's children celebrated their birthdays?—F. D., England.

No, that verse does not apply to birthdays. A little examination of the matter will show this. The verse reads: "And [Job's] sons went

and held a banquet at the house of each one on his own day; and they sent and invited their three sisters to eat and drink with them."

In the English Bible the word "birthday" appears in Genesis 40:20, where we read of the birthday celebration of the pagan Pharaoh of Egypt. Consulting Strong's *Exhaustive Concordance of the Bible*, one will see that "birthday" is a compound of the two Hebrew words *yowm* (meaning, a day [as the warm hours], whether literally or figuratively) and *hullédeth* from *yalad* (meaning, to bear young). However, in the Hebrew Scriptures the word "day" (*yowm*) is often used alone, referring simply to some day. This distinction between "day" and "birthday" may be noted in Genesis 40:20, where both expressions appear: "Now on the third day [*yowm*] it turned out to be Pharaoh's birthday [literally, 'the day (*yowm*) of the birth (*hullédeth*) of Pharaoh']."

At Job 1:4 *hullédeth* does not appear; only *yowm* is used in the Hebrew text. So it speaks of Job's sons' doing something "each one on his own day," not 'each one on his own birthday.'

The Bible does not go into detail as to what occasioned the banquets. It may have been that at a particular season, such as harvesttime, the seven sons held a family gathering, and as the feasting made the week-long circuit, each son hosted the banquet in his house "on his own day." Or the feasts could have been of the nature of family reunions held at different times in the year. This picture of a warm and happy family gathering, in contrast to the wild celebrations marked by dissipation and over-indulgence in food and drink on the part of ones who have no respect for God, is further indicated by the fact that the sons considerably invited their sisters.

● If a woman who has committed adultery is repentant and shows this by confession of her wrong to the judicial committee of the Christian congregation with which she is associated, is it necessary for her to confess the wrong to her husband?—M. A., U.S.A.

Yes, that is both a necessary and a wise course, whether her husband is a Christian or not.

It is well known by Christians that God condemns adultery. (Deut. 5:18; 1 Cor. 6:9, 10) Those who choose to indulge in it are not tolerated by the pure congregation of Jehovah's

people. The Bible directs that such morally corrupt persons be expelled from the Christian congregation, both for the protection of those in it and so that God's spirit may continue to operate upon the congregation without restraint—1 Cor. 5:5, 9-13.

This, though, does not mean that everyone who professes to be a true Christian perfectly conforms to God's righteous requirements at all times. One may want to do that, but still commit a serious sin because of lack of good judgment or weakness of the flesh. (Rom. 7:21-23) If, for example, a woman in the congregation gave in to temptation and committed adultery, she ought to feel cut to the heart over this grievous sin. But what must she do to gain forgiveness and aid?

It is of utmost importance for her to gain God's forgiveness through repentance, as the apostle Peter told the Jews in his day: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19) She ought to resolve never to repeat such a sin, and should be determined to avoid anything that might lead to a repetition. Confession of the sin to God in prayer is also necessary. Encouragingly, we learn that Jehovah is forgiving if a Christian will sincerely confess and repent.—1 John 1:9.

In addition to making confession to God, the Bible also counsels the one who has seriously sinned to take another step. This is set out at James 5:13-16, which says: "Let him call the older men of the congregation to him, and let them pray over him . . . Also, if he has committed sins, it will be forgiven him. Therefore openly confess your sins to one another and pray for one another, that you may get healed." In each congregation of Jehovah's witnesses today there is a committee of three such mature Christians who are charged with the responsibility of aiding sincerely repentant sinners, or of acting to expel anyone who is a threat to the moral purity of the congregation through practicing sins and not having God's forgiveness because of lack of repentance.

But is that all that this one should do—go to God and to the representatives of the congregation? No, in this example there is another step that should be taken even before going to the spiritually older men who will act in behalf of the congregation. The sin of adultery involves the woman's husband. She vowed faithfulness to him. He has the sole right to sexual

relations with her, and his right has been abused. Likening the marital due to water out of one's well, Proverbs 5:15, 18 indicates that a married person has the privilege to the pure sexual due from his mate. That "water" should not be polluted by adultery, and if it has been, then the innocent party should know of it. Additionally, if one has committed adultery, then the honorable marriage bed has been defiled.—Heb. 13:4.

The guilty mate might hesitate to confess, being worried as to how her husband will react and whether he will show forgiveness. But that is something she should have thought of prior to getting into the situation that resulted in adultery.

If she intends to profess repentance to the congregation judicial committee, they will look for evidence of repentance. For example, if she were truly repentant she would not shield the one with whom she sinned. If that one were part of the congregation, then the committee could pursue matters in that direction also, so as to maintain the congregation's good standing with God. But in this situation, another evidence of sincere repentance on the woman's part would be confession of the wrong to the innocent mate, seeking his forgiveness and

assistance. If the guilty one is not willing to show humility in this way and bear responsibility for her sin, can it really be said that she is repentant? Hardly!

Now, if a dedicated Christian allowed herself to get into a situation that led to adultery, she has given proof that she needs help and surveillance. The mature servants in the congregation will provide spiritual aid for her, working to strengthen her spirituality and her ability to live as a Christian. (Gal. 6:1) But her husband is one flesh with her, and as the one living closest to her he is an appropriate one to provide assistance, encouragement and the close surveillance she obviously needs, possibly aiding her to avoid association with the one with whom she sinned. (Gen. 2:24) Even if he is not a believer, he can probably help her to resist further temptations and to keep away from situations that might lead to a recurrence of the error.

So, it is the course of wisdom and repentance to seek the forgiveness and help of one's mate, and this is so whether it is the wife or the husband that sinned. Also, this is a necessary step in order to right oneself with God and the Christian congregation.

ANNOUNCEMENTS

FIELD MINISTRY

Having benefited by faith in God's provision for the salvation of mankind by means of Christ's blood, Jehovah's witnesses have the privilege to advocate this means of salvation. (Heb. 9:14) In fact, they consider it their duty to advocate Christ's blood for mankind's salvation to all to whom they have the opportunity to witness, either in their regular field ministry or incidentally at other times. As an aid toward doing this during the month of May, they will offer in their house-to-house ministry the two Bible-study aids *"Things in Which It Is Impossible for God to Lie"* and *Did Man Get Here by Evolution or by Creation?*, both for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

- June 9: Recognizing God's Requirements for Life. Page 297. Songs to Be Used: 9, 21.
June 16: "Fear the True God and Keep His Commandments." Page 303. Songs to Be Used: 18, 42.