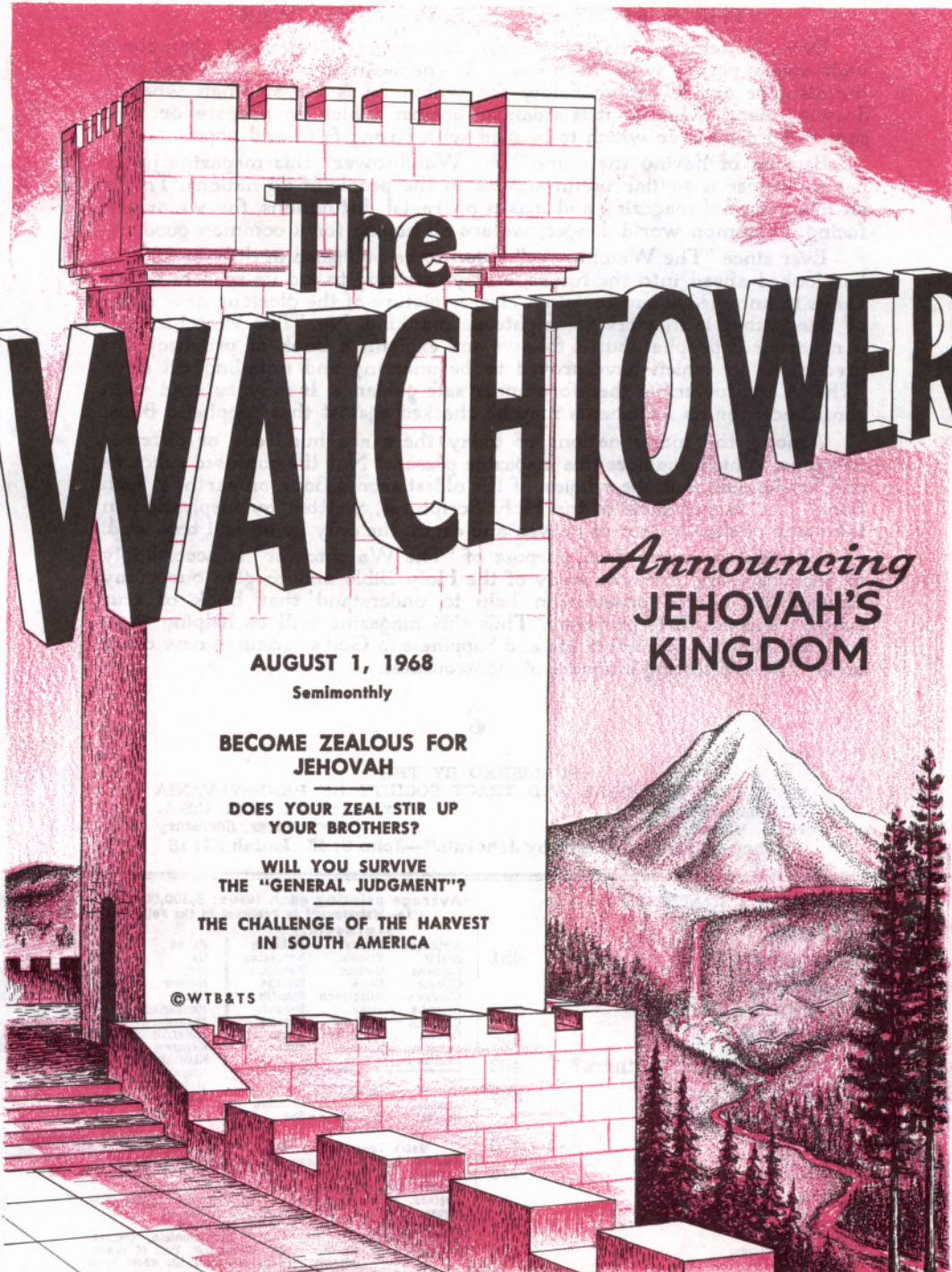




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 1, 1968

Semimonthly

**BECOME ZEALOUS FOR
JEHOVAH**

**DOES YOUR ZEAL STIR UP
YOUR BROTHERS?**

**WILL YOU SURVIVE
THE "GENERAL JUDGMENT"?**

**THE CHALLENGE OF THE HARVEST
IN SOUTH AMERICA**

© 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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JEHOVAH'S
KINGDOM

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THE "general judgment" has for centuries been a major theme for the sculptures on some of Christendom's most noted churches. This scene appears, for example, over entrances of world-famed French cathedrals in Paris, Chartres, Rheims, Auxerre, Bourges and Autun, as well as over the doors of churches in many other places. Tens of thousands of

visitors have walked under these sculptures without ever stopping to realize how they contradict a basic doctrine that is taught inside these very buildings.

A common "general judgment" scene shows the dead pushing off their tombstones and rising from their graves. Catholic authorities say that the judgment represented by these sculptures arrives "after the general resurrection."¹ Yet, inside these very churches people are told that their judgment occurs at the instant of their death.

One priest wrote: "At the instant of death, the soul appears before the judgment-seat of Christ," either to be "forever excluded from God's kingdom,"

Will You Survive The "GENERAL JUDGMENT"?

Is mankind in general
judged at death? Or does
judgment take place after
resurrection?

or to go to heaven or to purgatory.² Another says that "at the very moment of death our soul will be established forever in a state of friendship or enmity with God, that is in happiness or eternal woe."³

So, when does the judgment of the world of mankind in general occur: "At the very moment of death," or "after the general resurrection"? If the world of mankind in

general is judged immediately at death, and that judgment can be neither wrong nor changed, then why the "general judgment," pictured on these churches?

Christendom's theologians endeavor to explain this by saying that the "general judgment" is not really a judgment at all. Instead, they say it is merely a "confirmation" of the previous judgment, which permits everyone to "form a proper estimate of the good or bad actions of all."⁴

But that is not what the Scriptures say. Rather than speaking of an individual judgment of each person immediately at his death, they speak of a "day" or period of time for the judgment of the majority of mankind during the coming 1,000-year

reign of Jesus Christ. This is what Paul, an apostle of Jesus Christ, said to the highest judicial court in Athens: "God . . . has set a day in which he purposes to judge the inhabited earth in righteousness by a man [Jesus Christ] whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:30, 31.

SOUL NOT JUDGED AT DEATH

Actually, the "two judgment" problem arises from assuming that judgment occurs for mankind in general "at the instant of death."⁵

The fact is that the Bible does *not* teach that "souls" immediately go on to spiritual life with God in heaven, there to be judged. While that statement may indeed shock many persons, the fact is that even leading religious authorities recognize that the Bible does not say that the soul is immortal and so lives on after the body's death.

For example, the Roman Catholic *Encyclopedic Dictionary of the Bible** says that the Hebrew word *néfesh*, which is translated "soul" in modern Bibles, actually refers to the person himself. It also says that the Old Testament "really gives no basis" for the idea that the soul "could exist apart from the body . . . after man's death." It says: "The expression *nefeš mêt*, which would literally be 'a soul of a dead man,' actually does not mean that, but it means 'a dead man,' i.e., a corpse."—Column 2288.

This same religious dictionary says the Bible does *not* present death "as a separation of soul and body," either in the "Old Testament" or in the "New Testament," which "continues to use the traditional

concepts of the OT [Old Testament] in this matter."—Columns 532, 534.

THE DEAD "SLEEP"

Rather than teaching that mankind in general has an individual judgment immediately after death, the Bible indicates that the dead are dead. It says they are asleep, conscious of nothing at all, not knowing anything, but that they await the resurrection when they can stand up again to life. The Bible shows clearly that this is the state of the dead. Among numerous Biblical passages that deal with this subject, Ecclesiastes 9:5, 10 says: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all . . . there is no work nor devising nor knowledge nor wisdom in Sheol, the place [of the dead] to which you are going." This is why the Bible frequently speaks of the dead as "sleeping," rather than as having already been "judged" and being in a place of rewards or punishments.—John 11:11.

Thus the scenes represented over the doors of Christendom's ancient cathedrals may be closer to the Bible than what is taught inside. These sculptures show people rising from their tombs to be judged. "Souls" are not represented as coming out of "hell," or down from heaven, to inhabit them. But *after* their judgment they are seen going to their reward. The Bible does not parallel the ancient Egyptian idea that "souls" could return to mummified bodies. But it does teach that the majority of dead mankind will be raised and given the opportunity to receive God's everlasting blessings.

WHEN?

When will the sleeping dead of mankind in general be raised to be judged? The Bible, in its last book, gives the order in

* Originally published in the Netherlands as *Bijbels Woordenboek* by A. van den Born, and translated into English by Louis F. Hartman, Executive Secretary of the Catholic Biblical Association of America (New York; 1963).

which the events leading up to this long-awaited resurrection will occur.

Christ's heavenly second presence arrives, his kingdom having been established in heaven. (Rev. 12:1, 2, 5) Satan's activity is confined to the vicinity of earth, where, in his anger, he causes unprecedented woes.

(Rev. 12:7-12)

The Lamb, Christ Jesus, standing in the royal position on the heavenly Mount Zion, is joined by his 144,000 co-judges "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:1-4) Next, demonic expressions lead the kings of the earth into open warfare against God. (Rev. 16:13-16) Christ, with his heavenly an-

gels, goes to battle against them, hurls man-made systems into fiery destruction and slays the enemy armies and onhangers. (Rev. 19:11-21) After that, Satan himself is seized and bound, "that he might not mislead the nations any more." —Rev. 20:1-4.

Liberated from the influence of Satan, his demons and their earthly cohorts, earth's inhabitants then begin to enjoy grand blessings. The aged apostle John was granted a magnificent vision of this glorious change in earth's leadership.

He wrote: "I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea [of distressed mankind, alienated from

God] is no more." By means of his Kingdom rule over the earth God himself will reside with men. "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:1-4.

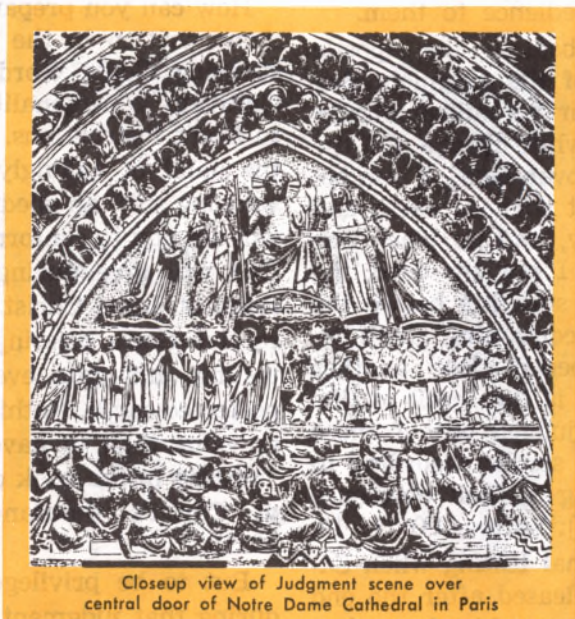
HOW?

The earth will have been purged of wickedness, Satan and his demons will have been bound and hurled into the abyss. The righteous new conditions for which all God-fearing men have waited will have been established. These are the conditions for which all Christians have prayed when they have said to God: "Let your kingdom

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

Into these righteous conditions all those in the common grave of mankind will be resurrected. The Bible shows that this great judgment "day" (or period) will occur only after Satan is bound and Christ is seated on his "throne" during the 1,000 years of his Kingdom rule. Obviously this "day" will be longer than a mere twenty-four hours, since the Bible says that the judges rule "as kings with the Christ for a thousand years." Such a long period will allow abundant time for the resurrection to occur in an orderly manner.—Rev. 20:4.

Mankind in general will then be judged according to their heart condition—ac-



Closeup view of Judgment scene over central door of Notre Dame Cathedral in Paris

according to their desire and willingness to do God's will, and not according to whether they previously had opportunity to learn of that will or not. "Scrolls," containing God's instructions, will be opened, and all mankind will have the opportunity to know the "things written in the scrolls." Everyone will be judged in accordance with his obedience to them.

All this is described in the apostle John's great vision of the judgment day of mankind during Christ's millennial rule. "And I saw a great white throne and the one seated on it [Jehovah God]. From before him the [present wicked] earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and scrolls [containing God's instructions] were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds [according to their obedience to these instructions]."—Rev. 20:11, 12.

Only after their final testing when Satan is temporarily released after the end of Christ's thousand-year kingdom, they finally "come to life" in the fullest sense. All those passing the final test will be granted the right to have everlasting life on a righteous, perfected earth. Only then will their names be permanently written in "the scroll of life." This is why Revelation says of them: "The rest of the dead did not come to life until the thousand years were ended."—Rev. 20:5.

This is the "everlasting life" for which Christians hope. It is life without end on a paradise earth, cultivated to the perfection God originally purposed for this jewellike creation.

So the Bible does not teach an individual judgment of the world of mankind in general immediately after death. Instead,

it teaches the general judgment of the majority of mankind during Christ's thousand-year reign, when resurrected mankind will be taught God's will and will have the opportunity of conforming to it to receive everlasting life.

PREPARE NOW

How can you prepare now to have your name written in the "scroll of life"? By studying God's Word, and living by it. Cultivate a personality that is receptive to God's instructions. (Col. 3:5-14) Form the habit of willingly obeying them. Developing such an obedient life pattern now will aid you to conform to the instructions God will give during the thousand-year reign of Jesus Christ. It will help you to receive God's blessings, survive the final testing, and gain everlasting life in the perfected earth. Nothing could be of greater value than to have your name finally "written in the book of life" after the end of Christ's thousand-year reign.—Rev. 20:15.

But to be privileged to live on earth during that judgment day for mankind in general and thereafter, it is urgent that you learn and do God's will at the present time. By doing this you will be in line to survive an early execution of divine judgment upon this wicked system of things, now so near at hand. Are you taking the steps necessary to survive, first the end of this system of things, and then the "general judgment"? The answer to that question depends on the life pattern you are forming now.

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KEEPING ABREAST WITH JEHOVAH'S ORGANIZATION

JESUS CHRIST foretold that in our day this good news of the Kingdom would be preached in all the inhabited earth for a witness to all nations. The fulfillment of that prophecy takes many, many proclaimers, and for them to work orderly and efficiently organization is required. And so we find it. Jehovah God has a visible earthly organization accomplishing his purpose.—Matt. 24:14.

That organization has ever been a moving, progressive organization. Progress naturally means instruction, changes and corrections. As a result there have been increased and improved understanding of Jehovah's will and purposes and a widening out of activity; as in the days of the apostles so in our day. For example, in 1938 God's people saw the need of being not democratic but fully theocratic in organization.—Isa. 60:17.

Since then God's people have obtained a better understanding of many teachings, such as regarding the resurrection. They also understand better many Bible principles and requirements, such as the need to keep wholly separate from the military and religious parts of Satan's organization even in employment.

Jehovah's organization being a moving, progressive one, those who would keep abreast with it must also make progress. They want the 'God of peace to equip them with every good thing.' (Heb. 13:20, 21)* This was the prayer of the apostle Paul regarding the Hebrew Christians. He had good reason for so praying, for they were coming short, not progressing to maturity, not keeping abreast with Jehovah's organization, even as can be seen from the contents of the book of Hebrews.

How can we who are Jehovah's witnesses today keep abreast with God's rapidly advancing earthly organization? A basic factor toward our doing so is obedience. It means that we must keep close to Jehovah, remembering that we are dedicated to him and not merely to a work or an organization. Of Jesus Christ while on earth it was stated that he learned obedience from the things he suffered. We too, then, must learn obedience.—Heb. 5:8; 13:17.

There are four things that we must do to perfect our obedience. First of all, we must study God's Word, together with the helps he has provided for our understanding it.

Never should we be so occupied with the cares of this life that we cannot find some time each day for the consideration of a portion of God's Word. We must ever be conscious of our spiritual need. As soon as you receive the *Watchtower* magazine, read it through for the very enjoyment of it, apart from any thought of study.

Secondly, we must put forth zealous efforts to apply in our daily lives what we learn. We need to strive continually to bring our lives in line with Jehovah's righteous requirements. This also means being alert to every opportunity to witness to Jehovah's name and kingdom and it includes accepting assignments given to us and making the best use of them, be they large or small.—Luke 16:10.

However, all this cannot be accomplished in our own strength, and so, thirdly, we must keep praying for Jehovah's spirit to help us. This spirit Jehovah God most willingly gives, but not without effort and cooperation on our part.—Luke 11:13.

And fourthly, to perfect our obedience so that we can keep abreast with Jehovah's progressive organization we need the help of our mature Christian brothers. So attend all the meetings of the Christian congregation; listen, associate and participate.—Eph. 4:11-16.

We should keep asking ourselves: Have we been making progress, and, if so, in what respect—secularly or theocratically? Is the quality of our ministry improving? Are we happier, progressing toward maturity, bringing forth more of the fruits of the spirit? Are we devoting more time to the Christian ministry than we did a year ago?

We cannot blame others if we are failing to make progress. And while we want to be ready to accept greater responsibilities whenever they are offered to us, if at all able to do so, we should not think of progress only in regard to service positions in the organization. Surely women in Jehovah's organization make progress and keep abreast with it even though they are not eligible for such service positions. Right?

Get to know your Christian brothers better. It will make for a friendly atmosphere in your Kingdom Hall and result in a positive attitude on your part. Help your brothers to move ahead, to keep abreast with Jehovah's organization. That is the best way for you to do so yourself!

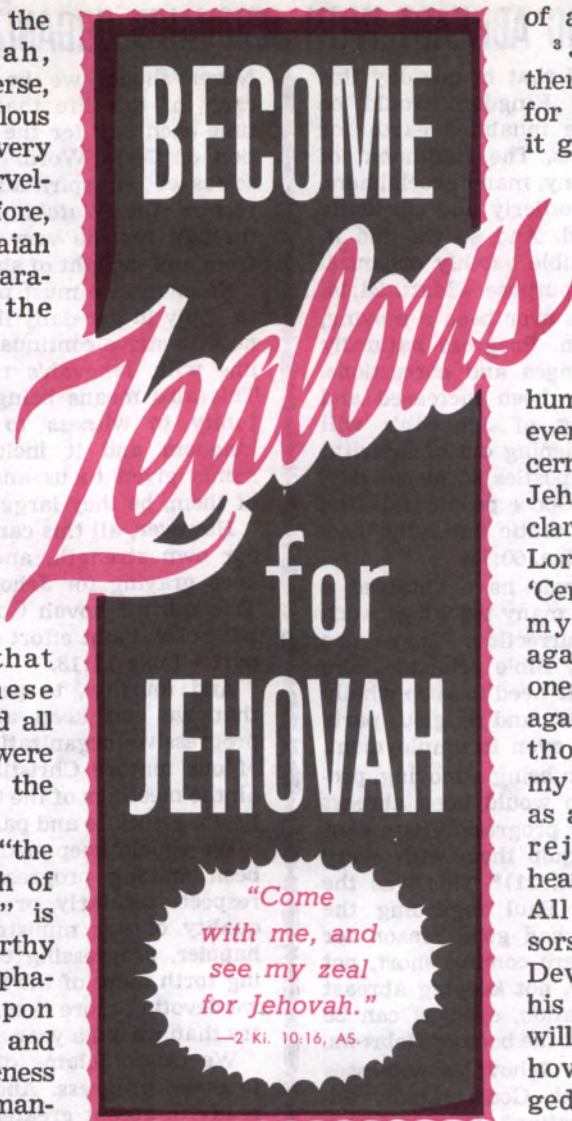
* For details see *The Watchtower*, June 1, 1967.

THROUGHOUT the Bible Jehovah, who made the universe, is spoken of as a zealous God, a God whose very zeal has worked marvelous wonders. Therefore, when his prophet Isaiah made important declarations concerning the purposes of the Great Jehovah, he punctuated these declarations with this sentence: "The very zeal of Jehovah of armies will do this." (2 Ki. 19: 31; Isa. 9:7; 37:32) This declaration assured the people that fulfillment of these promises was beyond all doubt, since they were from the Almighty, the zealous God.

² The expression "the very zeal of Jehovah of armies will do this" is valuable and noteworthy indeed in that it emphasizes and insists upon God's active interest and deliberate effectiveness in the salvation of mankind. By this expression we are made to know that salvation from sin and death, and the renewed life of the people of God, will not be due to any automatic working out of history, or due to any natural or economic causes. It will be the effective work of a zealous God, for we are told: "The very zeal of Jehovah

1. (a) In the Scriptures, Jehovah is often spoken of as what kind of a God? (b) What phrase frequently follows the declarations of his prophets, and why?

2, 3. (a) Why is the phrase "the very zeal of Jehovah of armies will do this" of interest to God's people? (b) Why is Jehovah's zeal a cause of joy for mankind?



of armies will do this."

³ Jehovah's zeal is, therefore, a cause of joy for humankind, because it gives promise of freedom from forces that oppress man physically and spiritually, which forces are frequently beyond the reach of the humble servants of God, even as Edom was. Concerning oppressor Edom, Jehovah's prophet declared: "This is what the Lord Jehovah has said, 'Certainly in the fire of my zeal I will speak against the remaining ones of the nations and against Edom, all of it, those who have given my land to themselves as a possession with the rejoicing of all the heart.'" (Ezek. 36:5, 6) All Edom-like oppressors, including Satan the Devil, his demons and his entire organization, will feel the fire of Jehovah's zeal at Armageddon. "Distress will not rise up a second

time."—Nah. 1:9; Ps. 72:14.

EXAMPLES OF ZEAL

⁴ This zeal of Jehovah is a lesson to the people of God. It teaches that if a work is worthwhile doing, then it deserves our wholehearted support, our enthusiasm, our zeal, even as God gives of himself to his activities. This quality of God was ex-

4. What lesson does the zeal of Jehovah teach, and how has this lesson been exemplified in the lives of Jehovah's servants?

emplified in the lives of warriors, priests and prophets of God. Jehovah's only-begotten Son Jesus Christ exemplified this quality, and so did the apostles and disciples of Christ. The Levites, for example, zealously supported Moses at Mount Sinai at the time of the making of the golden calf. They slew some 3,000 men who practiced idolatry on that occasion. Phinehas, the son of Eleazar the son of Aaron the priest of Jehovah, out of his zeal for God's righteousness, killed a fellow Israelite and a Midianite woman with a lance because of their wanton practice of sexual immorality. (Ex. 32:15-29; Num. 25:6-13) The psalmist David wrote that 'sheer zeal for Jehovah's house had eaten him up, and the very reproaches of those reproaching Jehovah had fallen upon him.' (Ps. 69:9) Jehu, king of Israel, called on others to witness his zeal for Jehovah. He is described in Scripture as riding furiously, fulfilling his role as Jehovah's executioner. (2 Ki. 10:16) Faithful zealous men have reaped the reward of praise from God, with the hope of a "better resurrection" awaiting them.—Heb. 11:35.

⁵ In the Christian Greek Scriptures some thirty-three times such Greek words appear as *zelos*, *zeloun*, *zelotes*, and are used exclusively of men. As Jehovah, in the Hebrew Scriptures, had been zealous for his holiness, and as his prophets expressed zeal, so now

5. 6. (a) In the Christian Greek Scriptures, what words are used to express the English word "zeal"? (b) What examples in the Christian Greek Scriptures do we have of men of zeal?

his holy ones show the same zeal, Jesus Christ above all. Twice in his career as a minister of God, his zeal for Jehovah moved him to cleanse the temple of Jehovah. The house of Jehovah must not resemble a house of merchandise, he declared. The apostle John describes one occasion in these words: "Now the pass-over of the Jews was near, and Jesus went up to Jerusalem. And he found in the temple those selling cattle and sheep and doves and the money brokers in their seats. So, after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money-changers and overturned their tables. And he said to those selling the doves: 'Take these things away from here! Stop making the house of my Father a house of merchandise!' His disciples called to mind that it is written: 'The zeal for your house will eat me up.'"—John 2:13-17.

⁶ The apostles of Jesus Christ followed his zealous example. At Acts 17: 6, opposers accused the Christians of 'overturning the inhabited earth' with their teaching. About twenty-two years after the death of Christ,

the apostle Paul wrote to the Corinthians: "Now concerning the ministry that is for the holy ones, it is superfluous for me to write you, for I know your readiness of mind of which I am boasting to the Macedonians about you, that Achaia has stood ready now for



Zeal for Jehovah moved Jesus to cleanse the temple

a year, and your *zeal* has stirred up the majority of them." (2 Cor. 9:1, 2) Yes, Christian zeal proved contagious. It was a characteristic of Christianity. It stirred others up to a godly ministry.

ZEAL DEFINED

⁷ What is zeal? Zeal is variously defined as a passionate ardor for a cause or, less often, for a person; or as an intense eagerness in promoting some end. It is also referred to as earnestness, enthusiasm, devotion and fervor. The word for zeal in Hebrew is *kináh*, from *kaná*, which means "to flush" with passion. The Greek word *zelos* implies a fiery consuming element analogous to the heat of zeal. And from this we get the expression "a fiery zeal." In some areas of the world, active ministers are sometimes said to be "on fire for the Lord." In the Bible, an active or enthusiastic minister of Jehovah is described as hot, while an inactive minister is said to be lukewarm.

⁸ Christians are urged to be zealous workers for Jehovah, for without zealous workers, a living religion is inconceivable. Without zeal, there can be no fiery triumph, no perfected Christian personalities, no lasting reward or deeds of Christian faith. Therefore, the apostle Paul writes: "Do not loiter at your business. Be aglow with the spirit. Slave for Jehovah. Rejoice in the hope ahead." (Rom. 12:11, 12) "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance. Slave for the Master, Christ." (Col. 3:23, 24) "Always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (1 Cor. 15:58) Paul not only said these things but

lived them. The Bible writer Luke tells us that "Paul began to be intensely occupied with the word, witnessing to the Jews to prove that Jesus is the Christ." (Acts 18:5) It is to zealous activity in connection with the Lord that Christians have been called and it is this fiery service that wins the reward of everlasting life.

VARIOUS KINDS OF ZEAL

⁹ Are you zealous for the Lord? People have been mistaken, for not all zeal is good. Zeal when roused to a passionate degree often becomes wrath; when consuming itself in self-seeking, it becomes jealousy. Zeal without an accurate knowledge of God's purposes can turn to fanaticism. So zeal may be honorable or dishonorable. There may be a guided zeal or a misguided zeal.

¹⁰ For example, the apostle Paul at Romans 10:2, 3 writes: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." Thus the apostle reveals that there are people who may be completely sincere in their religious convictions and zealously so, but without basis in fact, without an accurate knowledge of the truth of God. These people very often are more anxious to establish their own righteousness than God's. As a lady told a minister of Jehovah's witnesses: "I wouldn't believe you even if I knew you had the truth!" And again, there are some who do change. The apostle Paul was one. At 1 Timothy 1:12, 13, he admits that he pursued his previous course in life as a Pharisee in ignorance. "Although formerly I was a blasphemer

7. How is zeal variously defined?

8. How and why are Christians urged to be zealous?

9, 10. What proves that there can be an honorable and a dishonorable zeal?

and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith." No doubt today there are many, like Saul of Tarsus, acting out of ignorance and with a lack of faith. Are you one of these? Let God's Word guide your zeal.

¹¹ Frequently an ignorant zeal can turn to a persecuting zeal, as it did in the case of Saul of Tarsus. Saul, who became Paul, confesses: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more *zealous* for the traditions of my fathers." (Gal. 1:13, 14; Phil. 3:6) Even today professed Christians zealous for their religious beliefs go out of their way to persecute the Christian witnesses of Jehovah. A 1966 report from Indonesia tells of mob violence and of Christian ministers who in the course of their ministry were beaten up by Protestant clergymen. The account says: "Four of the town's clergymen and approximately sixty elders of the various churches in town mobbed the house of an interested person where the first *Watchtower* study was being held. When the special pioneers and the house owner went out to ascertain the cause of the disturbance, the mob broke down the fence and attacked the three brothers. All were injured. One of the special pioneers was knocked unconscious and then savagely kicked by the presiding clergyman. . . . The clergyman who instigated this riot later visited another island where two families of Jehovah's witnesses had recently moved and built homes. After preach-

ing an inflammatory sermon against the brothers, he led the congregation out of the church to the homes of the two brothers and destroyed their homes, leaving twelve persons without a dwelling." This, of course, was not a zeal for Jehovah that these clergymen were expressing, but a misguided zeal, which made them act contrary to the will of God. They behaved as did Saul of Tarsus, who later came to regret his dastardly acts. These clergymen may well do the same.

¹² This is not the only case of a misguided religious zeal manifesting itself in persecution of the innocent. History is filled with accounts of religious inquisitions, religious violence, religious riots and murders. Jesus Christ and, reportedly, most of his apostles were murdered at the hands of religious zealots, and so were the prophets of God before them. (Matt. 23: 34, 35) Such misguided zeal could not be Christianity in action by any stretch of the imagination, for Christians have not the command to persecute, but to love, even their enemies.—Matt. 5:43-48.

¹³ Superstitious zeal can drive religionists out of their minds and into believing that they are actually doing God a favor by their base deeds. Baal worshipers in Elijah's time worked themselves into a frenzy, "calling at the top of their voice and cutting themselves according to their custom with daggers and with lances, until they caused blood to flow out upon them" in hope that Baal would answer their petitions. But Baal was not the true God, but an impotent image of man's making. Elijah proved Jehovah to be the true God and he beckoned to people to become zealous for Jehovah. (1 Ki. 18:21-40) Jesus Christ related a prophecy concerning our time and he showed that people would be as uninformed about the true God to-

11, 12. (a) Show cases where an ignorant zeal turned to a persecuting zeal. (b) What proves that such zeal could not be of God or of Christ?

13. What examples do we have showing that superstitious zeal can lead to base deeds?

day as they were in Elijah's time. Jesus said: "Then people will deliver you [the true Christian] up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name." "The hour is coming," he said, "when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me." (Matt. 24:9; 23:34; John 16:2, 3) Jesus' words prove conclusively that it is a superstitious zeal that motivates these people into acts of violence against the servants of God.

OTHER FORMS OF ZEAL

¹⁴ Zeal may bear a perverse motive. It can be hypocritical in its showiness. The Pharisee of Jesus' illustration began to pray: "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." He was so concerned with himself that his selfish motive showed through. Not like the tax collector who beat his breast and said: "O God, be gracious to me a sinner." (Luke 18:10-14) Jesus said that there would be many who would say: "Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?" And he will confess to them: "I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) This is the tragedy of a hypocritical zeal: it brings no lasting reward. Why not become zealous for Jehovah instead?

¹⁵ There is also a contentious or quarrelsome zeal, one that is argumentative over words, ways and customs. Paul, in 1 Corinthians 11:11-16, endeavors to settle the

matter about a woman's wearing a head covering in the congregation, after which he says: "If any man seems to dispute for some other custom, we have no other, neither do the congregations of God." Earlier in this epistle, Paul shows there were disputes over whom they were following: "For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men?" (1 Cor. 3:4) These need to become zealous for Jehovah and not waste vital energy over trivial matters.

¹⁶ Zeal can be partial too. The Ephraimites were described as cakes baked only on one side, in other words, half-baked. (Hos. 7:8) They were halfhearted in their devotion and service to God. How many people do we know like that? People who straddle the fence—people who enjoy hearing about the kingdom of God but who like this world too. With their mouths they praise God's people for doing a fine work, but they themselves will not join in it. Some may even attend meetings of God's people, but never make this a regular custom. They consider themselves to be Christians, even quite spiritual-minded in fact. Like the Laodiceans, they are neither hot nor cold. They are lukewarm. They have deceived themselves into thinking that they are spiritually rich and that with their lukewarm efforts God is well pleased. But this is a deception, as the angel of the congregation in Laodicea was told to point out: "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth. Because you say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may

14. How can zeal be hypocritical, with perverse motives?

15. What is a quarrelsome zeal?

16. (a) In what way can zeal be partial? Give an example. (b) What did the angel recommend to those lukewarm ones of Laodicea?

become dressed and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see. All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." (Rev. 3:14-19) It is not too late to awaken from this apathetic, lukewarm state. The angel recommends "be zealous" for Jehovah.

¹⁷ There is also a zeal that is temporary, a zeal that gives up. When Jehoash, king of Israel, came to the prophet Elisha and wept over the apparent fate of Israel, Elisha told him to open the window to the east and shoot an arrow. This Jehoash did. Elisha then exclaimed: "Jehovah's arrow of salvation, even the arrow of salvation against Syria! And you will certainly strike down Syria at Aphek to the finishing point." (2 Ki. 13:14-17) Elisha's declaration should have thrilled the king, but did it? When Elisha told him to take the arrows that he had and to strike the earth with them, what did Jehoash do? With the sound of victory ringing in his ears, he should have pulverized the earth with them. Instead, he feebly struck the earth three times and stopped. Elisha "grew indignant at him; hence he said: 'It was meant to strike five or six times! In that case you would certainly be striking down Syria to the finishing point, but now it is

three times that you will strike down Syria.'" (2 Ki. 13:18, 19) Jehoash revealed that his zeal was temporary. It gave out. He did not allow Jehovah's promise to fire him, as it should have, had he fully believed. So today, many who hear the promises of God quickly counter them with doubt, skepticism and suspicion.

The potential bonfire quickly turns into a fizzle and they wonder why they are not zealous for Jehovah. To the doubter, God's Word says: "He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways." (Jas. 1:6-8) When serving Jehovah, there is no room for doubt. Jehovah demands exclusive devotion. The plunge into his service must be

wholehearted, without reservations, and eternal. "We shall reap if we do not tire out."—Gal. 6:9.

A GENUINE ZEAL FOR JEHOVAH

¹⁸ There is a genuine zeal, which is a sincere warm concern for the glory of God and the spiritual welfare of mankind. It is a zeal that stems from the divine command: "Be zealous!" (Rev. 3:19) It finds its example in Christ Jesus, who "went through the land doing good and



Jehoash demonstrated zeal for Jehovah but did not maintain it. Such temporary zeal must be avoided by Christians today

17. (a) How can zeal be temporary? Cite an example. (b) How today can zeal show itself temporary?

18. (a) What is genuine zeal? (b) How does genuine zeal manifest itself among mankind?

healing all those oppressed by the Devil; because God was with him." (Acts 10: 38) Said the apostle Paul to Titus: Christ "gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works." (Titus 2:14) This zeal manifested itself throughout the centuries in the Christian's attitude toward the importance of God's service. Dedicated Christians have placed the worship of God first in their lives. (Matt. 6: 33) They have become zealous for Jehovah. And this zeal can be seen in their Christian conduct and worship, in the desire and effort that they put forth to transform their minds and personalities to those of Christ. Their daily lives are permeated with zeal for Jehovah. In them, the words of the apostle Paul find fulfillment: "You no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave them-

selves over to loose conduct to work uncleanness of every sort with greediness. But you did not learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." —Eph. 4:17-24.

¹⁹ But where today can you find such zeal in a world of religious ferment? Who today in this era of science wants to be zealous for Jehovah? What people are willing to set aside the old easy ways of loose living in a world of collapsing morality, crime and rebellion for a new personality? What proof is there that there is a genuine religious zeal for Jehovah in the earth? The following article will answer these and other timely questions.

19. What questions are we forced to ask, and where will answers to our questions be found?

DOES *Your Zeal* STIR UP YOUR BROTHERS?

"Your zeal has stirred up the majority of them."—2 Cor. 9:2.

IN RECENT years, especially so since World War II, enthusiasm for Christendom's religious institutions has diminished perceptibly, particularly so among the youth of the world. Empty church pews go begging, while sports arenas have been bursting at the seams with record

crowds on Saturdays and Sundays, days generally set aside in Christendom for the worship of God. Sports fans, many of whom are churchgoers, brave bad weather and all manner of inconveniences, often travel great distances and pay exorbitant prices to be admitted to the games. They then cheer their teams to victory or console them in defeat.

1, 2. What events prove that people still have the capacity for zeal?

² Some youthful fans can recite verbatim endless statistics about each player and happily volunteer all you want to know about the sport. So great has been the enthusiasm for competitive sports in recent years that in some lands huge walls have had to be built around the playing field, some even with moats filled with water, to discourage zealous crowds from storming the barriers and to keep them from charging onto the playing field and perhaps doing injury to the players. Obviously, people still have a capacity for overwhelming zeal, but religion is not what is stirring their hearts, is it?

³ In England, the Beatles are declared to be more popular than Jesus Christ among teen-agers. The old religion is reportedly dead. There is a new religion now. It is the religion of the young crowd, with the young sound. John Lennon of the Beatles, recognizing this sweeping change in the world, announced: "Christianity will go. It will vanish and shrink. We're more popular than Jesus now." A young girl siding in with him asked: "Do you see a girl screaming over a picture of Christ as they do over a picture of the Beatles?" Quite naturally not. As little Zacchaeus once climbed up a fig-mulberry tree in order to get a better glimpse of Jesus Christ, so now youngsters line the rafters to get a better look at those who stir their souls. At the sight of the Beatles one girl cried out: "O my God! O my God! I can't stand it. I can't stand it." "God" was on her lips, but it was not a minister of God or the message of Christ that was stirring her soul.—Luke 19:2-8.

⁴ What has happened to the Christian religion that once stirred the hearts of men to leave their fathers and mothers, their places of employment, climb trees, even disown themselves for the sake of

Christ? Where is that revolutionary zeal that once inflamed the world? Where are the people who were once charged with overturning the inhabited earth? (Acts 17:6) Without zealous ministers, there can be no triumph of Christianity, no rewarding deeds of Christian faith. But where today can such zeal be found?

RELIGIOUS FERMENT IN CHRISTENDOM

⁵ Within Christendom, there are evidences, more of religion dying, than of a dynamic Christianity. Evangelist Billy Graham asserted that Christendom's churches are floundering in tragic confusion. "If we have lost our enthusiasm for Christ," he said, "it is because our faith has ceased to mean much to us." Dr. Carl F. H. Henry, evangelist-theologian, said that liberal Protestantism "has lost most of its evangelical drive." And there seems to be no question about that. On October 31, 1966, while church bells in divided Berlin rang out announcing Reformation Day, many delegates reportedly were beseeching God "to breathe the spirit of Reformation into the Christian church once again." But the spirit of God apparently has left that body flat.

⁶ Protestantism is without first-century zeal. A Protestant church leader in America confessed: "The Christian church is dying around the world." He described professed Christians as "smug, hate-filled [and] bigoted." "Father" Boyd, nightclub Episcopal priest, said that 'his church is moribund.' In England, religion is described as being "on the slippery slope downhill. . . . The people have deserted the church," said an Episcopal minister. He went on to say: "The same thing will happen here in America and it will doom the church."

3. In England, what stirs enthusiasm among many young people?

4. What questions are asked, and why?

5, 6. In what condition is Christendom's religion, as testified by her clergy?

⁷ Who is responsible for this lifeless condition in Christendom's religion? What has brought it about? A Methodist leader from Nashville, Tennessee, stated that there is "too much dullness" in the church. He charged that "some of it is just plain phonyism and there is too much conformity and mediocrity to be comfortable." Former Episcopal Bishop Pike said: "We've been talking double talk for 2,000 years. No wonder we are confused." Declared one prominent Presbyterian layman recently: "Most ministers are so misguided, so completely off base and so full of liberal and humanistic thought that they are proving more worthless to their parishioners each day."

⁸ His statement might have been prompted by the recent action of the United Presbyterian Church's General Assembly, which adopted a new confession of faith for the denomination. The confession rejects the view of the Bible as the "inerrant" word of God. Many clergymen and theology school professors question the reliability of God's Word the Bible. They urge a "demythologizing" of the Bible. They in substance have set themselves up as judges to determine what teachings of the Bible are "possible." They cite the virgin birth as a myth. Modern science believes the birth of a child by a virgin is impossible. Therefore, goes their line of reasoning, Mary was not a virgin at all. But once they doubt the virgin birth, what is there to keep them from doubting Christ the Son of God, the resurrection of the dead, or even the existence of God himself? It is the position of those who see much of the Bible as a myth that, although parts of it might be divinely inspired, the rest is simply the unfounded evidence of imperfect men. But

if this position is taken and accepted, the Bible, the source of Christian strength, zeal and enthusiasm, is rendered useless. Even man, sin and God become the mere speculations of mortal men.

⁹ But is this not what has happened in Christendom? Dr. Leslie Weatherhead, former president of the Methodist Conference, says that he would like to censor the Bible. A rector of the Anglican Church of southern England, J. C. Wansey of Woodford, said the Bible contains passages of "spiritual junk" and "poison" for the people. An Episcopal bishop says 'there is no holy spirit, no virgin birth, no resurrection and that he is not even sure about the almightiness of God.' An Anglican minister, head of the University of British Columbia's religious studies department, declared: "God is not necessary." "All sciences—including religious studies—proceed without the hypothesis of God. If knowledge can exist without God, so can life." Rabbi Joel Goor told students at the University of San Diego College for Women, on October 22, 1966: "We do not believe in original sin. We believe man sins as Adam sinned, not because he sinned," despite what the Bible says to the contrary. (Rom. 5:12; 1 Cor. 15:22) This dilution of God's Word with human speculation and nonsense has not produced a dynamic Christianity. For a diluted Christianity is no Christianity. It is false religion, void of all transforming power.

¹⁰ A diluted religion produced in Christendom a diluted morality, which is no morality. It sanctioned the tolerance of evil, which is an evil in itself. Robert W. Wood, a minister of the United Church of Christ (a body formed in the United States by union of Congregational and

7. Who is responsible for the lifelessness of Christendom's religions?

8. What factor has led to a loss of faith and religious zeal?

9. In what way have the clergy diluted the Word of God, and with what effect?

10. What disgraceful moral state has this dilution produced?

Evangelical and Reformed Churches), said: "The moral onus of homosexuality is no greater than that of being left-handed." "Marriage" between two homosexuals is viewed as moral by this minister and he says that he would perform such a religious ceremony. Heads of religion uphold the legalization of homosexual practices between adult males, approve of sexual intercourse outside of marriage, and pooh-poooh practically every basic moral principle of the Bible, which is the basis for Christian faith and zeal. What sort of membership can be rightfully expected from such indolent, slothful, faithless leadership?

¹¹ A Presbyterian lay group explained its concern like this: "The authoritative message of salvation, which has power to change the hearts of men, is declared by the Holy Scriptures. But men who doubt the full integrity and authority of the Bible soon lose confidence in its message. Time is given to study 'about' the Bible while knowledge of the Word itself is neglected. Even our seminaries so minimize Bible teaching that the importance of the Scriptures is often left in doubt. . . . People are hungering and thirsting for an authoritative message of salvation. Those who compromise the authority of the Bible as a mixture of truth and error will fail this generation." God is not one to be mocked. The divine principle is: 'We reap what we sow.' (Gal. 6:7) The moral and spiritual breakdown of this generation must be laid before the pulpits and seminaries, where the authenticity of the Bible as the Word of God is being questioned.

¹² When race riots raged in Chicago, Illinois, in 1966, the failure of the Roman Catholic Church to teach Bible principles,

racial justice and human dignity became terribly evident. Roman Catholics turned on one another. A nun was felled by a rock. "It hurts to think we haven't taught them better," she said. A man screamed at a priest walking side by side with a Negro woman: "Hey, father, are you sleeping with her?" A perceptive priest who lived in one of the mob-ridden areas said: "For years, most of our parishes out here have been preaching empty ritual, rules and restrictions. We got what we asked for." In other words, they reaped in riots and abuse what they have sowed in empty ritual. In Panama, a crowd threatened to lynch nuns and priests alike if they were not allowed to gamble and dance. These people, who came to Portobelo to celebrate the annual Roman Catholic Black Christ festivities, chanted: "We want the blood of a priest." These people have zeal, but obviously it is not the zeal of first-century Christianity. It resembles more the zeal of those who staked the Son of God at Calvary than that of those who followed him.

ZEALOUS CHRISTIANS IDENTIFIED

¹³ Does this mean that there is no zealous representation of Christianity in the earth at this time? No, it does not mean that at all. Christianity is well represented in the earth today, and zealously so. Earth wide, there are over a million Christians responding zealously to the urgency of our times, willingly offering themselves as God's ministers. They are proclaiming the good news of God's kingdom as a witness to all nations before the end of this system of things. (Matt. 24:14) Charles S. Braden, in his book *These Also Believe*, identifies for us who these are. He writes: "It may truly be said that no single religious group in the world displayed more

11. How did a Presbyterian lay group explain its concern?

12. What has been the fruitage of empty, ritualistic religion?

13, 14. How have various authors identified the presence of zealous Christianity in the earth, and with what group?

zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses." Theirs is a ministry of zealous participation, one that says more than simply, "I believe."

¹⁴ Religious news editor Louis Cassels also had this to say of Jehovah's witnesses: "Their phenomenal growth rate is the result of a zeal for evangelism which puts the established churches to shame. Every Witness is regarded as an ordained minister, and is sent out to ring doorbells, pass out literature on street corners and preach the [Kingdom] message to as many people as possible. . . . Behind this passion for convert-winning is the firm conviction of the Witnesses that the end of human history is imminent. They expect it to come at any hour, and almost certainly within the next 10 years."

¹⁵ Religious observers recognize that there is a zealous group of people on earth who stand for Christian principle and who are upholding Bible principles in their very lives. Even a Roman Catholic publication expressed this wishful thought: "We admire the zeal of the Witnesses, and often wish our own Catholics were imbued with a similar apostolic spirit." But wishing alone does not make zealous Christians, as Roman Catholic leaders should know.

¹⁶ One of the identifying evidences of true Christians is the persecution they undergo because of their zeal in preaching. A Protestant publication, the *Alabama Baptist*, said editorially: "All over the world we hear of this sect [Jehovah's witnesses] being persecuted. . . . Certainly the only cause for their attack is because these have a zealous belief in their doctrines of the Bible. At least we could say this much for them, that they are the only group in our country who are so

zealous in their beliefs and practices that they are resisting unto persecution." Bible writers indicate that true Christianity would be marked by zeal, which quality admittedly is evident in the lives of Jehovah's witnesses.

ZEAL MANIFESTED AND SUSTAINED

¹⁷ But how can we identify the zeal of Jehovah's witnesses as being the genuine zeal of Christianity? The Christian apostle Paul said that zeal shows itself in the fruitage of God's spirit. (Gal. 5:22, 23) It manifests itself in a Christian's Christlike personality. A zealous Christian is not "fashioned after this system of things." He has transformed his mind, proving to himself what is "the good and acceptable and perfect will of God." Genuine Christian zeal 'abhors what is wicked,' 'loves without hypocrisy,' 'expresses tender affection for the brothers,' 'does not loiter at God's business,' is 'aglow with the spirit,' 'slaves for Jehovah,' 'rejoices in the hope ahead,' 'endures under tribulation,' 'perseveres in prayer,' shows concern for Christian responsibilities and is marked by an unflagging moral earnestness.—Rom. 12:1, 2, 9-12; Gal. 2:20.

¹⁸ Genuine zeal is never sustained by the natural resources of persistence. This zeal finds its source in an unfading belief in Jehovah God, his Word and his purposes. Love of God and of neighbor is zeal's inspiration. It finds support by being in contact with God's holy spirit. Man's spirit catches fire from God's spirit and glows with intensity as it draws closer to the Source of all energy, namely, Jehovah. (Isa. 40:26) The writer of the Proverbs expressed this point beautifully, in these words: "The breath [spirit] of earthing man is the lamp of Jehovah." (Prov. 20:27) That lamp will never be ex-

15, 16. How have religious observers spoken about the zeal of Jehovah's witnesses?

17. How can the zeal of Jehovah's witnesses be identified as genuine Christian zeal?

18. In what way is Christian zeal sustained?

tinguished as long as it remains in touch with Jehovah the true God.

¹⁹ Genuine Christian zeal, therefore, is the manifestation of the spirit of God in the lives of Christians. The active force of Jehovah is that which excites us to his service. It is this force that aids us to make over our personalities, to dedicate our lives to God. It is this active force that makes integrity-keepers out of us to God's glory. It gives us a persevering zeal that finds strength in the service of Jehovah. Zeal is a contagious force that stirs up others to fine works. (Titus 2: 11-14) The reported zeal of the Corinthians stirred up to eager giving the majority of brothers in Achaia, the Roman province including all of Greece south of Macedonia. This giving was not only of themselves, that is, of their strength and energy, but of their money to serve others. (2 Cor. 9:2) So we see in the lives of Jehovah's witnesses today, not only a giving of themselves in the service of God, as reflected in the 183,995,180 hours that they spent in the Christian field ministry in 1967, conducting 867,009 free home Bible studies and making upward of 66,703,000 return visits on persons who showed interest in God and his Word, but also their giving of their money to serve others. During the service year of 1967, \$4,551,014.87 was spent in support of 9,528 devoted missionaries, special pioneer and circuit and district servant ministers throughout the earth. In addition to all these full-time workers, they supported 1,717 of their brothers and sisters who work in Bethel homes around the world in 96 branches. This expression of their zeal is truly representative of first-century Christianity. It is such zeal that stirs up the brothers to greater spirituality and

activity. How is your zeal? Does it stir up the brothers?

²⁰ Genuine Christian zeal has a refreshing, persuading and stimulating effect upon the old and young. A Gilead missionary worker of Jehovah's witnesses tells how a twenty-three-year-old girl reacted when she first heard about the good news of God's kingdom: "The girl came to Geneva, Switzerland, as a French refugee and entered a Catholic home for young girls. While on vacation, a girl friend of hers spoke to her about God and the Bible. She met this friend only twice, but this was enough to create in her a desire to have a Bible study. A Bible study was started with her. She left the Catholic home soon thereafter. She began to come to our meetings at the Kingdom Hall. She is bubbling over with zeal and when she talks about the truth her eyes just sparkle. She is now talking to everyone, even though we have been studying together only four weeks."

²¹ Another case of stirring zeal concerns a man of seventy who started to attend school to learn how to read and write so that he could better present the good news at the doors. At the time of his immersion he was in the third grade. It is such zeal that makes one want to do more for Jehovah. It is such zeal that stirs up the brothers.

²² Where genuine zeal is lacking, all religious effort grows ineffective and soon subsides into flabby ineptitude. A tepid Laodiceanism, that is, a lukewarm religion, results. And the fruitage of such religion is what is in evidence in Christendom. There is no faith, no joy, no spirit for the service of God. The need, therefore, is to be whole-souled in our service to Jehovah, aglow with the spirit of God,

19. (a) What proves Christian zeal to be a contagious force? (b) How is the zeal of Jehovah's witnesses truly representative of first-century Christianity?

20, 21. What effect has Christian zeal on the old and young? Give proof.

22. What happens when zeal is lacking?

filled with zeal that stirs up others to want to become praisers of Jehovah God.

HOW YOU CAN BECOME ZEALOUS FOR JEHOVAH

²³ Genuine Christian zeal requires much energy. This vital energy or force is replenished by a Christian's taking in truths from the Word of God, the Bible. For "the word of God is alive and exerts power." (Heb. 4:12) And power is what is needed to sustain Christian zeal. When Jeremiah the prophet thought of quitting his post as God's prophet, he said: "In my heart it [the word of God] proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it." (Jer. 20:9) When believed, God's Word exerts a force that cannot be contained. The persuasive witness of the apostle Paul when before King Agrippa moved Agrippa to say: "In a short time you would persuade me to become a Christian." (Acts 26:28) And in our time when a witness for Jehovah gave a newspaperman a lift to his hotel one bitter winter day, the newspaperman was moved to write about this experience, concluding his article this way: "It isn't often you meet such a nice, fine, friendly man—and such a good Witness for Jehovah."

²⁴ The need, therefore, is to study God's Word daily and meditate on that Word so that it can become "like a burning fire shut up in [our] bones." The Word of God can inspire, because it is inspired of God. Paul wrote: "All Scripture is inspired of God and beneficial." (2 Tim. 3:16, 17) Jesus Christ declared: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) Since by this Word man must live, it would be well that we know it.

23, 24. (a) How is Christian zeal a sustaining force in the ministry? (b) What need is, therefore, highlighted?

²⁵ If we would be zealous, there is also the necessity to keep close in mind the presence of the day of Jehovah. Knowledge of this fact moves us to right works and fine conduct. The apostle Peter exhorts: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah . . . since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace." (2 Pet. 3:11-14) This awareness of Armageddon's nearness serves as a warning to those of Christian zeal not only to preach Christ but to live lives that bespeak the times in which we are living. Such exemplary lives stir up the brothers.

²⁶ Hence zeal calls for spiritual insight—the perception that is able to distinguish between the true and the false, right from wrong. We must be able to see spiritual values as they really are, without confusing them with specious substitutes. (Matt. 16:5-12) We must also recognize what is genuinely important and avoid confusing it with what is plausible but of secondary significance. From a physical viewpoint, a materialistic way of life, that is, eating, drinking and marriage, may appear very important indeed, but Jesus Christ cautions not to be overly anxious about these things. Rather, to keep on "seeking first the kingdom [of the heavenly Father] and his righteousness, and all these other things will be added to you." (Matt. 6:25-33; 24:38, 39) Jehovah cares for the zealous ones.

²⁷ Genuine spiritual insight must also be distinguished both from sentimentalism that lulls to sleep, and from a preoccupa-

25. What other factor must be kept in mind to sustain zeal, and why?

26, 27. (a) Why does zeal call for spiritual insight? (b) Why must spiritual insight be distinguished from sentimentalism and a preoccupation of religious forms and phrases?

tion with religious forms and phrases that do not have lasting meaning. When Jesus called on men to 'be his followers,' some of their replies showed a lack of spiritual insight and a want of appreciation of the privilege that was extended to them. Many responded quite sentimentally when they were called. One man said: "Permit me first to leave and bury my father." Another said: "I will follow you, Lord; but first permit me to say good-by to those in my household." Jesus replied: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:59-62) The apostle Paul found it necessary to counsel brothers "not to fight about words, a thing of no usefulness at all because it overturns those listening." (2 Tim. 2:14) Bickering over words and sentimentality drain one of vital energy. Insight is needed to preserve that energy for the zealous service of Jehovah.

²⁸ Associations must be watched if one is to become zealous for Jehovah. Bad association can, not only spoil useful habits,

28. Why must one's associations also be watched if one is to become zealous for Jehovah?

but dampen our zeal and rob it of its fire. (1 Cor. 15:33) Associating with doubters will, not only slow one down, but even destroy a believing mind. How often "fair weather" Christians discourage those with good intentions from going to Christian meetings and from the service of God on cold, hot or wet days! However, a zealous, spirited servant of God not only will persevere at times such as these, but will stir up the doubters to greater faith and the inactive to greater zeal. Does your zeal stir up your brothers in this way? It should.

²⁹ It is mandatory that we be aware that we are living at a very crucial and urgent time in human history. Christendom's religions, by her own admission, are either dead or dying. This time before the destruction of Babylon the Great and the war of Armageddon calls for zealous participation, on our part, in the finest work that can now be done, namely, to point people of honest heart to the kingdom of God as the only hope for mankind. May the Captain of our salvation find us so engaged at the hour of his inspection.

29. What do we want to be found doing in this most urgent of times?

"HE NEARLY DIED ON THE SPOT"

● Youthful witnesses of Jehovah sometimes have their fine Christian conduct advertised in a most unusual and amusing manner. Consider the following report of an incident that took place in a Michigan junior high school:

"Deborah and Betsy are both seventh graders. Today their regular teacher for their English class was absent. In desperation, the school had a Catholic priest with his collar turned backward fill in for the day. As usual with any substitute teacher, the students really gave him a difficult time by their misbehaving and disorderliness. However, Deborah and Betsy, who are Jehovah's witnesses, were a sharp contrast by their fine behavior.

"In desperation, the Catholic priest, noticing these two students, turned to the class and cried out, 'Why can't you act like these two young ladies? They are so well behaved that they must be Catholics!'

"One boy spoke up in reply, saying, 'They are about as far as you can get from Catholics!' When the priest was told that they were Jehovah's witnesses he nearly died on the spot."

The Challenge of the Harvest

in SOUTH AMERICA

“WELL,
Jack,

that was a very upbuilding service meeting.”

“You’re so right, Bert, and I am all charged up and eager to be doing something more than I have been doing. You know, my thoughts keep going out to our missionaries in faraway lands. Irene and I still get letters from South America, and every time we get one we get to talking about packing up and heading south.”

“But you and Irene are doing quite a bit even now. Here you are a book study servant, and she gets to vacation pioneer every other month. And both of you are conducting Bible studies with interested people. What more can you do?”

“True, we keep busy, and so do you and Agnes. But what I have been thinking about is the far greater need in some of those other countries. Why, in some places it is just like a field of ripened grain that should be harvested without delay!”

“But isn’t that the situation here in our own land? There is surely still need for a lot of work right here.”

“No, it is not quite the same. Almost everyone here knows about the Watch Tower Society and Jehovah’s witnesses, and most of these people have had access to the Bible. Trying to interest them in God’s purposes is like coaxing a child to eat something nutritious in the midst of plenty. Mind you, the work here has to

be done, but it seems to me

there are plenty of new workers coming along year by year to care for it.”

“You mean, then, that it is quite different in the South American countries?”

PRAYER FOR MORE WORKERS IN BRAZIL

“I surely do. Take, for example, Brazil. For many years prior to 1945 the number of Witnesses there stood at around 250, many of them immigrants from Poland and the Ukraine. Then the Society started sending in missionaries trained at Gilead School and things began to move. The next twenty years witnessed a phenomenal growth. There were more than 36,000 Witnesses by 1965. In fact, the latest report, as I recall, told about over 50,000 active Witnesses.”

“But that just proves that the Kingdom work is getting to be well known down there too.”

“Well, up to a point, Bert. But you have also to take into account the vastness of the territory and the huge population that is involved. Remember, Brazil has 85,000,000 population, and it is rapidly increasing. Do you realize that this poses a real challenge to the Witnesses now active there? Each Witness must be responsible for about 1,700 of the population. That alone is a big responsibility. But then, too, the population is spread over an area almost as large as the continental United

States. Brazil, in fact, is just about half the whole area of South America."

"I must admit that you have all the facts and figures. I suppose you get a lot of information through your correspondence with the missionaries."

"That's right. And they tell me that most of the work in Brazil thus far has been done in the largest cities, and there are still plenty of towns and villages that have not had a thorough witness about the Kingdom. Then, too, there are many congregations that would move ahead faster if they had the help of experienced ministers."

"But what about the language problem? Had you thought about that, Jack?"

"Yes, I have. It can loom as quite an obstacle to some, but the way I look at it, some of those missionaries who went down to Brazil in the past were older than we are, and yet they have gotten over this hurdle, and are settled down in their assignments as if completely at home. I think if a person really got down to a regular schedule of studying Portuguese he would soon have a good working knowledge, and then daily practice right there among the people of Brazil would soon produce fluency."

"What about the local religion? Aren't most of the people strong Catholics?"

"Catholics, yes, but one recent letter from there told us that the powerful grip of the church is weakening and that the people, for the most part, are friendly and listen when the Witnesses call at their doors. As an example of the change, there is the city of São João do Rei, a place where fanatical Catholics used to stone the Witnesses. Eventually one of the local priests was impressed by the endurance of the Witnesses and asked that they conduct a Bible study with him. Others also were impressed favorably, so much so

that there is now an active congregation of Witnesses in that city."

"You are almost persuading me to go and serve where the need is greater. Still, I do not know whether Agnes and I could take the change of climate and customs."

"There you go, talking as if you were old folks already. Why, you are not even in your forties yet, and your health is pretty good. Besides, you are not going to be asked to work in the jungle and live in a grass hut, as some missionaries have had to do. Help is needed in many fine modern cities of 100,000 or more population. The weather may be a bit warmer than you have been used to, but missionaries have found that they can live there, and the spiritual rewards are great. Imagine working in territory where you can have as many lively home Bible studies as you care to take on!"

"Sounds great! But are you sure that things are still moving ahead in Brazil?"

"Well, listen to this passage from a recent letter we got from a missionary who went down there in 1949: 'How happy I am that I made the right choice and entered the pioneer service twenty-three years ago. Here I am being used by Jehovah in Belém, a northern city of more than 450,000 inhabitants. When we arrived in 1958 there were only 60 Witnesses here. Today that number has grown to almost 400 in several congregations. How grateful we are that Jehovah could use us in teaching so many the truth and aiding them to grow to Christian maturity!' Furthermore, I heard that 126,520 attended the Memorial in Brazil this year. Just think of the potential for increase!"

"Wonderful! I guess Agnes and I should have a serious talk about making the move to the south."

"That's just what Irene and I are going to do. Why go on wishfully thinking about

going to such an assignment? One has to do something about it. And especially so when you read and reread, as I do, these closing words of one treasured letter: 'We who are happily serving in Brazil continue to beg the Master of the harvest to send out more workers into his harvest.' And Brazil is but one portion of the large field that calls for attention in these words quoted from Matthew 9:38."

"Now you have me really interested. Tell me more."

A CHOICE HARVEST IN ARGENTINA

"Well, we also receive letters from Argentina. And it is thrilling to learn about the progress of the Kingdom work there from its small beginnings in 1924. In fact, spectacular increase followed quickly on the heels of the arrival of Gilead-trained missionaries here also. From 1946 onward the progress has been excellent, and now there are over 14,000 Witnesses serving a population of 23,000,000. Do you know what that means? About 1,650 inhabitants for each Witness, and again that population is spread across a land that reaches from the warm tropics in the north to the cold winds of the far south."

"That means one could choose his climate."

"You are right. But I would like you to listen to some of the marvelous descriptions that missionaries give of their assignments. Here is one from a missionary in Tucumán: 'This is called the garden of the Republic, so green is it and so lush with tropical vegetation. During the summer months of December, January and February there are nights when it does not cool off enough to make sleeping comfortable. So, when coming home from meetings or Bible studies it is common to see people sitting out in front of their homes or in sidewalk cafés. Of course, due to the heat the pace here is somewhat

slower than in other parts of the land.'"

"Just the same, it would probably be easier to take those three hot months than the five or six cold months we northerners have to endure."

"Right, Bert. And listen to another missionary as she describes her arrival at a new assignment: 'From the Chilean capital of Santiago, snugly nestling on the western side of the Cordillera, our plane spirals like a corkscrew to gain the necessary altitude for crossing the highest mountain range in the two Americas. Seat belts are fastened, and usually left on until the short, bumpy flight ends at Mendoza on the eastern slopes of the Andes. But the few brief minutes above this majestic mass of rock and ice leaves a lasting memory. Our eyes drink in the grandeur of Jehovah's handiwork.' Missionaries really get to go places, don't they?"

"That's true, and it must be fine to see the real things instead of just looking at pictures. But what kind of assignment did Mendoza turn out to be?"

"Here is what the letter says: 'Mendoza, though so near the snow-covered Andes, is a land of sun and fertile fields. Its vineyards and olive orchards are plentiful. The tree-lined streets are so cool and refreshing. And the city is spotlessly clean. Housewives take special pride in shining the glazed-tile sidewalks in front of their homes. Between the sidewalk and the curb there is a narrow canal—a waterway that makes it possible to have trees in an area where rainfall is negligible. And people will scoop water from the canal and wet down the streets. Mendoza has the pulse of a modern, active city, with industrious and well-educated citizens. When people of this class dedicate themselves to Jehovah God, they show this same industriousness in the Christian ministry.'"

"Sounds like an ideal assignment, Jack."

"Yes, and there are many others like it. Here is the expression of a missionary from Gilead's first class: 'Now it is more than nineteen years since I came to Argentina, and I have had permanent residence since early in 1950. Nearly a third of my life I have lived in this land, and, especially since my mother's death, it is really my home. My friends here are very dear. In fact, many here in Tucumán treat me as a member of the family. I am grateful to Jehovah for the privilege of serving in this land.'"

"So there are many small places where there is need of more mature helpers, it would seem."

"Not only so, but I hear that the need is still great in Buenos Aires, the federal capital, as well as in many other cities. No doubt about it, there is a bumper harvest in those southlands that can engage all the hands and hearts that can be recruited. What do you say to both us couples doing something about it?"

"Fine by me, but where do we start?"

"Well, we could write the Office of the President, Watch Tower Bible and Tract Society, and ask for any information as to our eligibility and the things we shall have to take into account in connection with such a move."

"Suppose you do that for the four of us, and meantime I could write a letter to the

Society's branch in one of those countries to find out what the prospects are of our entering their land and obtaining an assignment."

"Good. And then there is one other matter. The language, remember? We shall have to decide which country we will aim for, before we can do anything about this, for Portuguese is the language in one and Spanish the language in the other. But when we do decide, we can study the language as a group, one night each week, while we are completing all other arrangements and at the same time discharging our theocratic responsibilities here."

"Then we have one more immediate matter to look after. We shall have to talk to our fine little helpers, our wives. I think it would be good for each couple to have its private discussion first, and then we can plan on getting together, all four of us, and having a broader discussion."

"Excellent. And we can bring any recent correspondence we have from the missionaries, and in this way we can add to our basic knowledge of the South American field. Next meeting here at the Kingdom Hall it will be interesting to find out what progress we have made and what we can do about meeting the challenge of a plentiful harvest in the lands of the south. See you then."

Impressed by Honesty

◆ While at the "Disciple-making" District Assembly of Jehovah's Witnesses in Pomona, California, a delegate lost \$1,000 worth of camera equipment. He reported the loss to the police department, but then found that it had been turned in to the assembly Lost and Found Department. He notified the police of this.

However, the police department sent an officer out to the assembly Lost and Found Department to verify that the equipment had actually been returned. Upon learning that this expensive equipment had been turned in, he said: "If I hadn't seen this, I wouldn't believe it." At that very moment a young child turned in some money that he had found. The officer was obviously impressed as he said: "If people everywhere were like this, I wouldn't have a job very long."

DOING the right thing is not a matter of following the line of least resistance. It is not simply doing "what comes naturally." Far from it! Just the opposite is the case. Doing what is right requires conscious effort, alertness, determination or firmness of purpose and persistence or stick-to-itiveness, and, above all, devotion to principle. It means recognizing God's right to tell us what we may and what we may not do and then truly trying hard to conform to God's will. That involves exercising willpower, restraint and self-discipline. Such is both the right and the wise course, for God's Word tells us: "Take hold on discipline; do not let go. Safeguard it, for it itself is your life."—Prov. 4:13.

Doing that which is right required restraint or self-discipline even on the part of our first parents. Thus regarding the forbidden fruit God had commanded, even as Eve told the serpent: "You must not eat from it, no, you must not touch it that you do not die." It took the exercise of willpower to obey that command. But the forbidden fruit became a real temptation to Eve; for not only had the serpent told her that it would make her as wise as God himself, and that she would not die if she ate of it, but she saw for herself that the fruit was "good for food" and "desirable to look upon." And here is where her test came: Would she exercise self-discipline, restraint, regarding that which seemed desirable, knowing that

**WHY
CHRISTIANS
SEEK
TO AVOID**

LOOSE

CONDUCT

Jehovah God had forbidden it? Would she believe God, who said that eating the fruit would lead to death, or would she believe the Devil, who argued that God was depriving her of something good?—Gen. 3:1-6.

If the exercise of willpower and self-discipline were required on the part of our first parents to do what was right in the face of temptation when they were perfect, then how much more so must it require the exercise of willpower and self-discipline on the part of humans today, so far removed from our once-perfect parents! Especially is this so since

they left us a legacy of moral weakness, a tendency to selfishness and badness.

As Jehovah God himself observed, right after the Noachian flood: "The inclination of the heart of man is bad from his youth up." Yes, as Jehovah further noted by his prophet Jeremiah: "The heart is more treacherous than anything else and is desperate. Who can know it?" And compounding the difficulty for Christians is the world all around them which is dominated by "the desire of the flesh and the desire of the eyes and the showy display of one's means of life."—Gen. 8:21; Jer. 17:9; 1 John 2:16.

The very opposite of restraint and self-discipline is loose conduct. What is meant by loose conduct? Why do Christians seek to avoid it? It is mentioned by the apostle Paul as among the "works of the flesh" that would debar a Christian from ever-

lasting life in or under God's kingdom.
—Gal. 5:19-21.

WHAT IS MEANT BY "LOOSE CONDUCT"?

The term "loose conduct" occurs some forty times in the Word of God (*New World Translation*), about thirty times in the Hebrew Scriptures and some ten times in the Christian Greek Scriptures. The Hebrew word translated "loose conduct" is *zimmáh*, which has primarily the meaning of "wicked thought or device." In the *Authorized Version* it is rendered most frequently "lewdness," but also, among other things, "mischief," "wicked mind" and "wickedness." Throughout the Hebrew Scriptures physical immorality, such as prostitution, adultery and fornication, as well as spiritual unfaithfulness, are referred to by this word.—Lev. 18:17; 20:14; Judg. 20:6; Isa. 32:7; Ezek. 23:21-49.

In the Christian Greek Scriptures the word for "loose conduct" in the original Greek is *aselgeia*, a word of uncertain origin. Concerning this word authorities on *koiné* Greek state: "Aselgeia denotes excess, licentiousness, absence of restraint, indecency, wantonness . . . the prominent idea is shameless conduct." (*An Expository Dictionary of New Testament Words*—W. E. Vine) "License mostly in the physical sphere: but figuratively also of the soul. . . . In the NT only the older and sensual sense of 'voluptuousness' or 'debauchery' is relevant. (Mark 7:22) Man necessarily falls victim to this when cut off from God. It characterizes Sodom and Gomorrah." (*Theological Dictionary of the New Testament*—Kittel) Most fitting, therefore, is the *New World Translation's* rendering of *aselgeia* as "loose conduct."

This word *aselgeia*, like its Hebrew counterpart, is repeatedly used to refer to gross sexual immorality. Thus the apostle

Paul refers to pagans of his day who, "having come to be past all moral sense, . . . gave themselves over to loose conduct to work uncleanness of every sort with greediness." The apostle Peter tells that, before becoming Christians, some had "proceeded in deeds of loose conduct, lusts, excesses with wine." And then the disciple Jude wrote about ungodly men, who were "turning the undeserved kindness of our God into an excuse for loose conduct."—Eph. 4:19; 1 Pet. 4:3; Jude 4.

However, the term "loose conduct," while it includes adultery, fornication and sodomy, is by no means limited to such practices. This is apparent when we note that Christian writers, such as Mark, tell us that Jesus said that out of the heart proceed adulteries, fornications and "loose conduct." Likewise the apostle Paul speaks of "illicit intercourse and loose conduct," and of "fornication and loose conduct."—Mark 7:22; Rom. 13:13; 2 Cor. 12:21.

It is loose conduct in the sense that it is conduct not fastened to right principles, not restrained, not controlled. In fact, one definition of "loose" is "free from moral restraint, or lax in principle or conduct; wanting in retentiveness or power of restraint: a loose tongue."—*American College Dictionary*.

WHY IT IS WRONG

Why is all loose conduct wrong? For more than one reason. First of all, it is wrong because it is trifling with or desiring that which is forbidden by God's law. It is therefore showing disrespect to Jehovah God the great Lawgiver and to his laws. It might therefore be said to represent acts of rebellion. Such acts may be titillating, pleasurable exciting, but actually they are a finding of pleasure in anticipation of or by dwelling on acts that are forbidden. In this respect the for-

bidden fruit in Eden's garden may again be referred to. Not only were Adam and Eve forbidden to eat of the literal fruit of a specific tree, but, as Eve related, the command was also: "You must not touch it." Why? Because touching it was the first step toward eating it. Also, touching it represented wanting something that was forbidden and so was bad in itself. When one wants what is forbidden he is, in effect, rebelling against God.

And here we have an analogy with loose conduct. It includes going as far as a person can to enjoy the forbidden fruit without actually eating of it, as in the taking of unwarranted liberties with a person to whom one is not married. But even if they do not go all the way, their actions are, in effect, rebellion against Jehovah God because they treat as desirable something that God has forbidden to persons not married to each other. So all loose conduct is wrong because it is the indulging to a greater or lesser extent of desires for that which is forbidden. It is thus seen that what is involved is honesty, integrity, moral rectitude or virtue. Certainly loose conduct is not obeying the first great commandment, to love Jehovah God with all one's heart, mind, soul and strength, for to love God means to observe his commandments.—1 Cor. 6:9, 10; Gal. 5:19-21; Matt. 22:36-40; 1 John 5:3.

Loose conduct is also wrong because it violates the second great commandment, that of loving our neighbor as ourselves. Trifling with the emotions of a single person can do great harm, while trifling with the emotions of a person married to another is trespassing upon another's property. In either case such conduct displays a lack of principled love. Married persons are counseled to drink water out of their own cisterns and Christians are warned not to defraud one another in this matter.—Prov. 5:15-20; 1 Thess. 4:3-8.

LOOSE CONDUCT IS STUPID

At Proverbs 10:23 we are told: "To the stupid one the carrying on of loose conduct is like sport." Why is it stupid to view loose conduct as a sport, a game, as mere "fun"? Because one cannot indulge in it without harming oneself in one way or another, and to harm oneself is stupid. Loose conduct harms one in three ways: it worsens one's relations with the Creator, causes friction with one's neighbor and even directly causes injury to oneself.

Indulging in loose conduct displeases one's Maker, Jehovah God. There is always the danger that it will lead to an infatuation that would cause one to throw discretion to the winds, to ignore the warning signals and to risk a life of shame for a moment of madness. Thus it has been reported that close to 1 percent of the Witnesses in the United States were disfellowshipped in the past year, the majority for sexual immorality. This was done to keep Jehovah's organization clean and a safe place to welcome lovers of righteousness. Indeed, loose conduct led to expulsion from Jehovah's organization for such ones who allowed a desire for what is forbidden to develop within them.

Loose conduct is also stupid in that it can cause friction between mates. Flirting, for example, has been termed 'the game that can disrupt marriage.' The very fact that it can arouse jealousy and so disrupt a marriage proves that it is not an innocent game. For married persons to flirt with others is as foolish as it is wrong and might be said to be diluting the fine wine of marriage with water. The more loyal a married couple are to each other the sweeter their own joys will be. Not only that, but the stronger will be the marriage bond and the more moral support each will be able to give to the other when most needed, as when a serious mis-

take is made, or as when adversity strikes in the form of sudden illness, accident, unemployment, and so forth. Such couples are putting money in a bank, as it were, for a rainy day, but flirting or philandering mates are squandering their capital and may find themselves without needed emotional support in times of stress.

And then, loose conduct is also stupid because of the harm it does to ourselves directly. For one thing, indulging in loose conduct causes a loss of self-respect and tends to make one careless in regard to other matters and so causes a loss of spirituality. And loose conduct is not without deleterious effects upon the mind and body, although there is some dispute among those engaged in the healing arts as to the extent to which this is so. Among the ills that various ones have attributed to loose conduct are mental illness, tumors and prostatic disorders. Truly as the Bible says, one carrying on loose conduct is stupid. He disrupts his relationship with his Creator, weakens ties with his marriage mate and does harm to his own mind and body.

STRENGTHENING OURSELVES AGAINST LOOSE CONDUCT

How can we strengthen ourselves against loose conduct? First of all, by getting God's mind on the subject. We must keep telling ourselves that, regardless of how pleasurable or exciting or thrilling loose conduct is to the senses, it is wrong, it is bad, it is wicked. And what does God's Word tell us should be our attitude toward what is bad? "O you lovers of Jehovah, hate what is bad."—Ps. 97:10.

We must not only love what is right, pure and good, but we must actually *hate* what is bad if we would protect ourselves from it. How do we show that we hate what is bad? First of all, by dismissing it from our minds; by not dwelling upon it

as something desirable. That means we must guard our minds and hearts, even as we are told: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." Yes, as Jesus so forcefully showed, loose conduct begins in the heart: "That which issues forth out of a man is what defiles a man; for . . . out of the heart of men, injurious reasonings issue forth: fornications, . . . adulteries, . . . loose conduct."—Prov. 4:23; Mark 7:20-23.

A practical aid in our fight against loose conduct is substitution. Replace dwelling on sensuous things with thinking on 'whatever things are true, of serious concern, righteous, chaste, lovable, well spoken of, virtuous and praiseworthy.' (Phil. 4:8) Yes, "quit being fashioned after this system of things," with its emphasis on sensual pleasure, "but be transformed by making your mind over." (Rom. 12:2) That means to "strip off the old personality with its practices," such as "fornication, uncleanness, sexual appetite," and "clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it."—Col. 3:5, 9, 10.

Replace bad associations that spoil useful habits with Christian associations that strengthen good habits. (1 Cor. 15:33) Replace dirty stories or jokes with clean, wholesome humor. (Eph. 5:3, 4) Replace watching sexy motion pictures and TV programs with watching those that are wholesome and educational. If such kind are not available, then why not do without? Better none at all than the kind that tears you down, tends to demoralize you. Christians for almost two thousand years have enjoyed life without such modern forms of entertainment. They are not indispensable to contentment, happiness or peace of mind. Far better to visit with

some Christian friends in their homes than to associate with fornicators, adulterers, murderers and perverts by means of motion pictures or the TV set!

Using this principle of substitution, replacing the bad and destructive with the good and wholesome can change social gatherings from being threats to one's virtue to being upbuilding occasions. Often there is much eating and drinking, which tend to encourage one to become less discreet. Substitute noisy "jazz" and rock 'n' roll music with 'good music,' not necessarily sacred or classical, but there is an abundance of fine entertainment in the fields of folk, light classic and semi-popular music. The same applies to dancing. Substitute dancing that tends to arouse the passions with dances that are wholesome, joyous and innocent.

YOUTH ESPECIALLY VULNERABLE

Youth may not appreciate the fact but it is especially vulnerable to the temptation to indulge in loose conduct. Why so? For one thing, the attraction between the sexes and the virile powers are likely to be stronger in youth than in older persons. And then, too, youth is less experienced, is somewhat less mature in the cultivation of the 'fruits of the spirit,' such as goodness and self-control. Wisely God's Word says: "How will a young man cleanse his path? By keeping on guard according to your word."—Ps. 119:9; Gal. 5:22, 23.

Because of these facts it is unwise for young folks to "go steady" until they are old enough to marry and are in a position to support themselves. The modern tendency for very young folks to keep steady company with one of the opposite sex is

largely responsible for the great increase in illegitimacy among teen-age girls, even unwed girls twelve years of age becoming mothers! Typical is the news heading, "Most Illegitimacy in 16-19 Group."

Youths that want to go straight and have a happy married life must recognize that it simply is not safe for young persons of the opposite sex to be off alone by themselves. Even when they are old enough to marry and are keeping com-

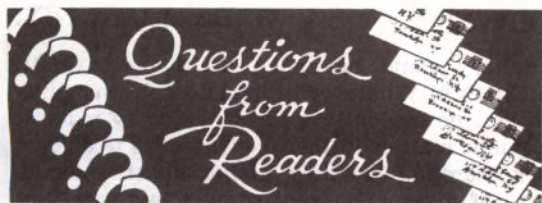
pany with marriage in view they need to be on guard against taking unwarranted liberties with each other. A previous generation was far wiser. It did not al-

low girls to go unchaperoned. When a daughter of a well-to-do family once complained to her mother that her brothers were not required to be chaperoned, but that she was, her worldly-wise mother replied: "But, child, you don't understand! Boys cannot get pregnant!" Not, however, that that is the sole reason for discretion, but it certainly should be a deterring one!

No question about it, indulging in loose conduct is bad, wicked and harmful. It goes against the four basic attributes with which Jehovah God has endowed us. It is unjust because it goes against God's righteous laws governing the procreative powers; it is unwise because it disrupts relations with God and our mates; it is unloving because it is bound to harm others; and it is misuse of power in that it is a weak yielding to the gratification of selfish desire. "God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:7, 8.

COMING IN THE NEXT ISSUE

- What the Clergy Are Doing.
- The Book of Truthful Historical Dates.
- Why Are You Looking Forward to 1975?
- How 1st-Century Events Are Dated in the 20th Century.



● In view of what is recorded at Matthew 5:44, is it wrong to pray for Armageddon to come? —B. S., U.S.A.

In the Sermon on the Mount Jesus said, at Matthew 5:44: "Continue to love your enemies and to pray for those persecuting you."

Some have incorrectly concluded from those words that it would be wrong ever to look forward to the judgment and punishment of God's enemies. That Jesus did not mean this is shown from his acknowledgment that some persons are condemned to everlasting destruction in Gehenna. He said to some opposers in his day: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:33) What enemies, then, did Jesus have in mind, for whom Christians are to pray?

Christ was speaking about individuals who in ignorance persecute Jesus' disciples. Christians could pray that these persons have their eyes opened to see the truth concerning Jehovah and his promised new order. Even when opposed, Christians do not react with malice, threats and hate, but they continue to show principled love. (1 Pet. 2:23) They know that often persecution comes about because of ignorance on the part of the persecutors. In fact, the apostle Paul wrote: "Formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith."—1 Tim. 1:13.

Realizing this, Christians do not develop the spirit of vengeance that we see so prevalent today, the giving back of evil for evil. It is not the course for them. Paul counseled: "Keep on blessing those who persecute; be blessing and do not be cursing. Return evil for evil to no one." (Rom. 12:14, 17) Hence, Christians avoid reacting the way James and John did when, because of inhospitality shown, they wanted to call down fire from heaven and annihilate a certain Samaritan village. Properly, Jesus reproved them for that attitude. (Luke 9:52-55) In harmony with this avoidance of a vengeful attitude, Christians do not pray or

hope that Armageddon will come soon to wipe out a certain individual who may be persecuting Christians at the moment or who has acted inhospitably toward the Kingdom good news. Jehovah has been patient up till now, and Christians ought to strive to imitate him. By showing patience and principled love they 'prove themselves sons of their Father who is in the heavens.'—Matt. 5:45; 2 Pet. 3:9.

Does all of this mean that it is wrong to pray for Armageddon to come? Well, is it wrong to pray for God's kingdom to come? No, and Matthew 5:44 does not contradict what Jesus taught his disciples to pray: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) What does that mean? It includes the fighting of "the war of the great day of God the Almighty," resulting in the destruction of human kingdoms so that God's will can be done on earth as in heaven.—Rev. 16:14-16; Dan. 2:44.

Such a prayer is not asking God for the quick destruction of some person who may be persecuting Christians. But it is asking for the end of the present wicked system of things in God's due time. Jehovah is able to read hearts and to determine who are worthy of everlasting destruction in Gehenna. (Prov. 21:2) When we who cannot read hearts leave such judging up to God, we avoid the pitfall of becoming vengeful and bitter. We thus can concentrate on doing good and showing the principled love that serves as an identifying mark of true Christians.—John 13:34, 35.

● Since Joseph was not yet married to Mary when he learned that she was pregnant, why did he intend to divorce her?—W. M., U.S.A.

The account of this in Matthew 1:18, 19 reads: "During the time . . . Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. However, Joseph her husband, because he was righteous and did not want to make her a public spectacle, intended to divorce her secretly."

Under the Mosaic law, an engaged woman was considered to be legally bound to the man she would marry, and so was treated as married to him. This is seen in that if a man seduced a single woman, he was responsible to marry her if her father would allow it. But if a man seduced an engaged woman, then both of them

were to be stoned to death. (Deut. 22:23-29; Ex. 22:16, 17) Similarly, the married woman in Israel who was guilty of adultery was punished by stoning, together with the man who defiled her. (Deut. 22:22; Ezek. 16:38, 40) But in cases that involved stoning to death, two witnesses were required in order to establish guilt.—Deut. 17:6, 7.

Now in Mary's case, Joseph obviously did not have two witnesses who could testify that Mary had been immoral. Nor did he see fit to press the matter publicly by searching for two witnesses against her. Instead, he chose to cancel their engaged state. But how? Dr. Alfred Edersheim comments: "From the moment of her betrothal a woman was treated as if she were actually married. The union could not be dissolved, except by regular divorce."—*Sketches of Jewish Social Life in the Days of Christ*, page 148.

So Joseph, though actually only engaged, could give her a bill of divorce. The Law allowed a man to dismiss his wife if he found evidence of indecency on her part. (Deut. 24:1, 2) By Jesus' time, the grounds for such a divorce were many. It even appears that cases of established

adultery could be ended by divorce. (Matt. 5:32; 19:9) Whatever ground Joseph was going to use, he evidently was not going to make it a public matter. Rather, he "intended to divorce her *secretly*," possibly giving her the certificate of divorce in front of just two witnesses so the matter would be settled legally but without bringing undue shame on her.

We cannot overlook the fact that Joseph was in a perplexing situation. "He was righteous," and he knew Mary to be a virtuous woman. Yet she apparently was pregnant. If he learned of the pregnancy after Mary's visit to her cousin Elizabeth, Joseph may have heard about the appearance of the angel to Zechariah, the conceiving of John by barren Elizabeth and the child's miraculous leaping in Elizabeth's womb when Mary approached. (Luke 1:5-25, 39-45) But the Bible does not say so. The angel's appearance to Joseph was not to confirm what Joseph already knew by any hearsay about why Mary was pregnant. Having no witnesses against Mary before the angel's visit, his intention was in accord with the comment that he "was righteous and did not want to make her a public spectacle."—Matt. 1:19.

ANNOUNCEMENTS

As the Bible shows, the "God of peace" equips his people as an organization "with every good thing" so they might perform his will. (Heb. 13:20, 21) So equipped, they pattern their ministry after that of Jesus and his apostles, calling from house to house to find persons interested in the Word of God. During August, they will be offering, in their house-to-house ministry, such Bible-study aids as the books *"Things in Which It Is Impossible for God to Lie"* and *Life Everlasting—in Freedom of the Sons of God*, on a contribution of 50c each, or either of these in combination with the book *Did Man Get Here by Evolution or by Creation?* for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 25: Become Zealous for Jehovah. Page 456. Songs to Be Used: 27, 16.

September 1: Does Your Zeal Stir Up Your Brothers? Page 462. Songs to Be Used: 1, 33.

FIELD MINISTRY

Those who have dedicated their lives to Jehovah God desire to magnify his name and aid their fellowmen to love and serve him.