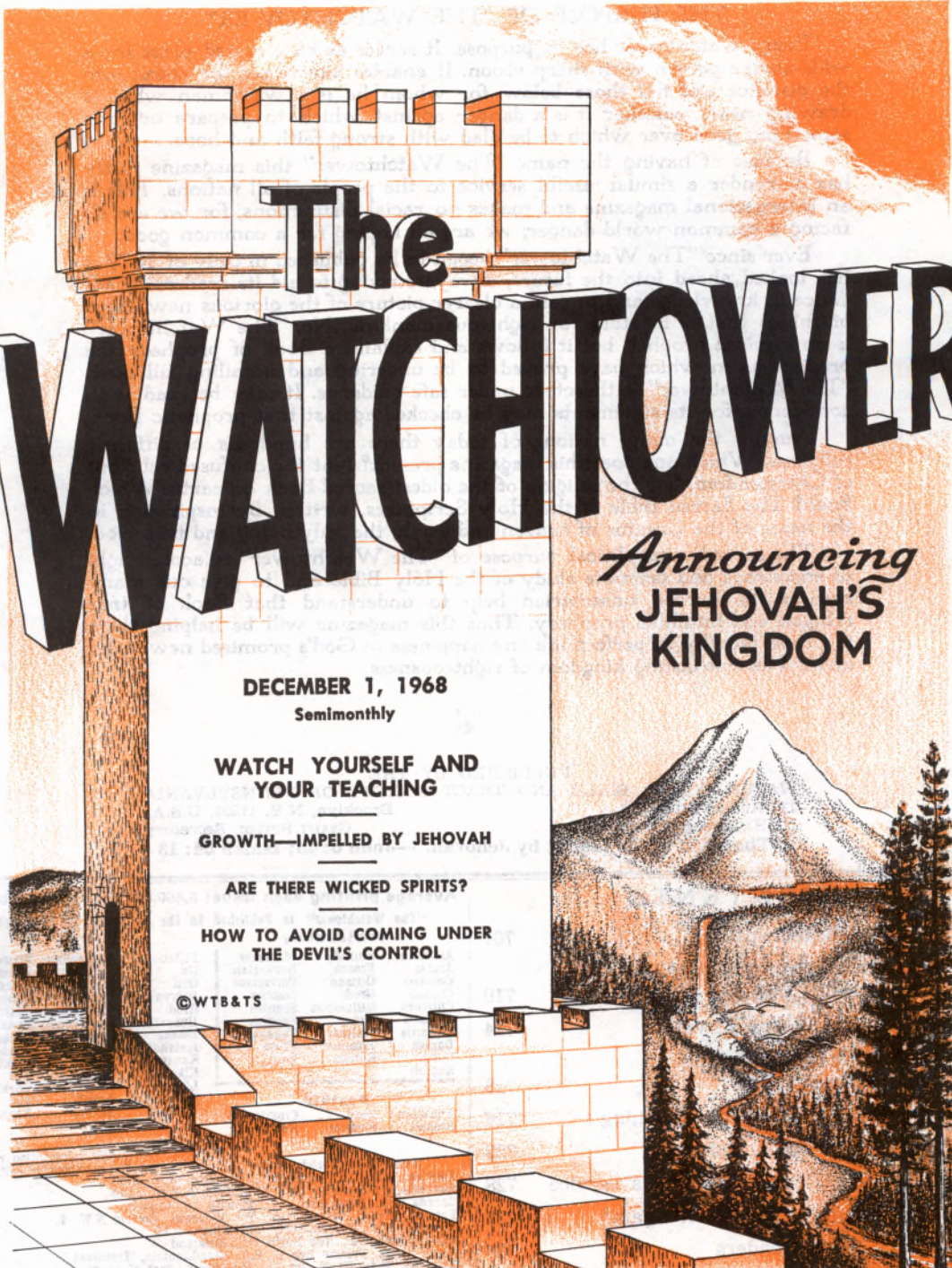




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1968

Semimonthly

**WATCH YOURSELF AND
YOUR TEACHING**

GROWTH—IMPELLED BY JEHOVAH

ARE THERE WICKED SPIRITS?

**HOW TO AVOID COMING UNDER
THE DEVIL'S CONTROL**

©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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ARE THERE

WICKED SPIRITS?

JESUS CHRIST, who came to earth from the spirit realm, acknowledged the existence of wicked spirits. You may recall that he often spoke of the Devil, and that he called him "the father of the lie" and a "manslayer." (John 8:44) For our own protection in this time when lying and murder are on the increase, we do well to examine this subject.

Many persons, of course, do not believe that there are wicked spirit creatures. Even some who claim to use the Bible say that Satan the Devil is only a quality of evil, not an invisible spirit person. But do the facts agree with their belief?

IS THE DEVIL REALLY A SPIRIT PERSON?

What about Jesus Christ's own experience when the Devil tempted him? The Bible tells us that the Devil showed Jesus all the kingdoms of the world and said to him: "All these things I will give you if you fall down and do an act of worship to me." Jesus answered the Devil: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship.'" Then the Devil left Jesus.—Matt. 4:1-11.

During that experience, by whom was Jesus Christ tempted? By a real person? or by a mere quality of evil? If he was tempted by a mere quality of evil, in whom did this quality dwell? Was this evil in Jesus Christ? If so, then it could not be true that in him there was no sin. Yet the Bible, God's Word of truth, makes it very clear that Jesus was "guileless, undefiled, separated from the sinners." (Heb. 7:26) The Bible also says: "He committed no sin, nor was deception found in his mouth." (1 Pet. 2:22) So Jesus could not have been carrying on a conversation with "evil" in his own self. He was talking to a living spirit creature.

In the account about the God-fearing man Job, the Bible tells us that Jehovah talked to Satan. It says: "Jehovah said to Satan: 'Where do you come from?' At that Satan answered Jehovah and said: 'From roving about in the earth and from walking about in it.'" (Job 1:6, 7) Well, now, was Satan on that occasion not a real person, but merely a quality of evil? Then to whom was God talking? To himself? If so, the quality of evil was in God Almighty himself, and that would mean that evil started with Jehovah. Such an idea is in conflict with all the rest of the Holy Bible and is contrary to reason.—Ps. 145:17; Rev. 4:8.

Thus the Scriptures and sound reasoning make clear that Satan is a real, live person in the invisible spirit realm. He was, and is, a historical person, an actual living creature. For this reason the apostle Peter urged Christians to be on guard against his advances, saying: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith." —1 Pet. 5:8, 9.

HOW A PERFECT CREATURE BECAME THE DEVIL

But in what way did the Devil originate? Obviously, the God 'whose work is perfect' would not create someone wicked. (Deut. 32:4) He would not create intelligent creatures with whom he could not associate. Such would be contrary to reason and God's love.—Ps. 5:4-6.

So, the invisible spirit who later became the Devil must at one time have been perfect, without defect as a creation of God. In this respect he was like all the other millions of angelic "sons of God" whom God had created long before the earth had been prepared for habitation by humans. (Job 38:4, 7) How, then, did he go bad?

After the creation of the first man and woman, this particular spirit creature entered on a course of rebellion against God. He developed a desire to be worshiped and so enticed Adam and Eve to rebel against God. How did he do this? The Bible shows that a serpent spoke to Eve, telling her a lie. As a result she disobeyed God. Then she caused her husband to join her in revolt against God. (Gen. 3:1-6; 1 Tim. 2:13, 14) But who actually put the idea of rebellion into Eve's mind? Was it a mere snake with no speech organs?

No, there was someone behind the serpent making it appear as if it were talk-

ing. We know that some skilled humans can speak words with their lips nearly shut, making it appear as if a nearby animal or a dummy is talking. How much easier for a superhuman invisible person to do this! God, for example, made Balaam's ass speak, as the Bible observes: "Jehovah opened the mouth of the ass and she said to Balaam: 'What have I done to you so that you have beaten me these three times?'" —Num. 22:28.

Similarly, in Eden, Satan used the serpent to speak to Eve. Therefore, the apostle Paul explained: "The serpent seduced Eve by its cunning." (2 Cor. 11:3) Yes, the Bible identifies the Devil, or Satan, as "the original serpent," hence the one who really introduced rebellion and wickedness into the universe.—Rev. 12:9.

But, you may wonder, if this highly intelligent spirit really was perfect, how could he turn to wickedness when there was no one to tempt him? The Bible answers that it was by his thinking upon a wrong idea. "Each one is tried by being drawn out and enticed by his own desire," the Bible says. "Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." —Jas. 1:14, 15.

There is nothing wrong in itself with seeing the possibilities in a certain situation. For example, a person in someone else's home may see money lying on a table. The possibility of his taking that money and putting it into his pocket is there. But, since that would be stealing, he should not even consider it. Or, if the idea does come into his mind, he ought to dismiss it. But if he keeps the idea in his mind and allows it to grow, then wrong desire develops. Soon this may move him to commit an act of wickedness.

So, too, with the perfect spirit creature. The possibility was there of his using the human pair for his own purpose rather

than carrying out what God wanted. As a free moral agent, he not only considered it but also failed to dismiss it from his mind, and it led him to sin. Just as a formerly honest man can make himself a thief by stealing, so this spirit creature made himself Satan by acting as a *resister* of God; and he made himself the Devil by becoming a *slanderer* of God, because that is what those names mean.

Of course, someone may say, "Might it not have been simply a mistake that he made? Could he not have apologized and so ended the matter there?" In answer,

we need to keep in mind that a perfect individual is different from us. When he uses his free will, the choice that he makes is not due to weakness or imperfection. Imperfect people often make mistakes due to inherited weakness. They can admit their mistakes, apologize and change their course. But when a perfect creature chooses to do wrong, he does it deliberately, and he does not later turn back to doing good. This was the case with the one who made himself the Devil.

OTHER SPIRIT CREATURES MAKE THEMSELVES DEMONS

The Devil was not the only spirit creature to turn to disobedience and wickedness. God had created a great number of holy angels, millions of them. Daniel 7: 10 reveals a portion of them as being 100,000,000. The Bible record at Genesis 6:1-5 explains that before the flood of Noah's day some of these spirit "sons of God" materialized as men, that is, they left their place in heaven as spirit creatures and clothed themselves with fleshly bodies. And why?

It was for the purpose of enjoying human passions by marrying the good-looking daughters of men. This was an act of disobedience to God, and the Bible associates it with the actions of the people of Sodom and Gomorrah who 'went after flesh for unnatural use.' (Jude 6, 7) So, too, it was against their heavenly nature for angels to come down and seek human flesh with which to have sex relations.

Their course brought bad results, including a freakish offspring, "mighty ones" called Nephilim. By their rebellious action, those spirit sons of God

turned themselves into demons and put themselves on the side of the Devil, who is the "ruler of the demons."—Matt. 9:34.

When the global flood of Noah's day destroyed all the wicked humans, the unfaithful angels dissolved their fleshly bodies and returned to the spirit realm. But they were not allowed to become part of God's organization of holy angels again. Instead, they were confined in a debased condition of spiritual darkness, as the Bible explains: "God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment."—2 Pet. 2:4.

Since the Flood, God has not permitted these demonic angels to materialize in the flesh as they did before then. Yet they can still exercise dangerous power over men and women. In fact, with the help of these demons Satan is "misleading the entire inhabited earth." (Rev. 12:9) The great increase in wrongdoing that we see all over the earth today should alert us to the need to be on guard against being misled by them.

COMING IN THE NEXT ISSUE

- "Your Deliverance Is Getting Near."
- How We Know It Is Getting Near.
- Assyria's Historical Records and the Bible.
- Who Go to Heaven and Why?

How to Avoid

coming under **THE DEVIL'S CONTROL**

TO MAINTAIN a successful defense against the Devil and his wicked spirit forces we must have accurate knowledge of their methods of operation. Satan is a master deceiver. So, naturally, not everything he sponsors may appear evil. To the contrary, his devices for deceiving people can seem very innocent; in fact, they may appear to be a means of blessing mankind.

For this reason, the Bible shows, many persons who believe they are serving the interests of God and mankind are actually being used by the Devil to perpetuate his aims and schemes. There are persons who, though they sincerely think they are engaging in right worship of God, believe and practice things that God's Word the Bible shows to be of demonic origin. We will be assisted to avoid coming under the Devil's control by examining carefully what the Bible says about the position Satan holds and how he operates.

KEEP SEPARATE FROM THE WORLD

Jesus Christ was very concerned about helping his followers so that they would not come under the Devil's control. So on the last night of his earthly life he prayed to God regarding the matter: "I request you, not to take them out of the world, but to watch over them because of the wicked one [the Devil]. They are no part of the world, just as I am no part of the world."—John 17: 14-16.

What does it mean to be no part of the world? Why is it vital to maintain such separateness? To help us appreciate this, let us consider what God's Word teaches concerning the position held by the Devil.

Three times in the Gospel of John the Lord Jesus Christ referred to "the ruler of this world," and there can be no question as to whom he was speaking about. Notice his words: "Now there is a judging of this world; now the ruler of this world will be cast out." Also, Jesus said: "I shall not speak much with you any more, for the ruler of the world is coming. And he has no hold on me." And again he added: "The ruler of this world has been judged." (John 12:31; 14:30; 16:11) How obvious it is that "the ruler of this world," who had no hold on Jesus, is not Almighty God but is Satan the Devil!

The apostle Paul, too, explained that the Devil exercises control over this worldly system of things. In fact, writing under divine inspiration, he referred to Satan as "the god of this system of things," saying: "The god of this system of things has blinded the minds of the unbelievers, that

the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) Notice that the "god of this system of things" is not the God in whose image Christ is. Who else but Satan the Devil would deliberately blind the minds of mankind to God's truth?

In confirmation of the above is the testimony of the apostle John. Under inspiration of God he wrote concerning the Devil: "The whole world is lying in the power of the wicked one." (1 John 5:19) John also wrote that "Satan . . . is misleading the entire inhabited earth." (Rev. 12:9) Thus the Devil, as "ruler of the world," exercises great influence on men, overreaching them and even controlling political governments.—Rev. 16:13, 14.

If you will open your Bible to Revelation 12:9, you will see that the Devil is described as "the great dragon." In the next chapter, verses 1 and 2, we are told that this dragon, the Devil, gave power and a throne and great authority to what is symbolically called a "wild beast" out of the sea. What is this symbolic "wild beast"?

Well, over what does Satan hold authority? What did he offer to Jesus Christ? The Bible says: Satan "brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to [Jesus]: 'I will give you all this authority and the glory of them, . . . if you do an act of worship before me, it will all be yours.'"—Luke 4:5-8.

"But did Satan really possess all the earthly kingdoms?" someone may ask. Well, consider: Although Jesus quickly rejected Satan's offer, he did not deny that the Devil ruled over the political kingdoms of the earth.

In harmony with this, Revelation 13:7 says concerning the symbolic "wild beast,"

that "authority was given it over every tribe and people and tongue and nation." Further, with what did the prophet Daniel identify certain beasts? With "kingdoms," or political governments. (Dan. 7:2-7, 17, 23) That the symbolic beasts of Daniel's vision and the "wild beast" of Revelation have a similar meaning is seen from the fact that both accounts refer to the same kinds of creatures: a lion, a bear, a leopard and a ten-horned beast. (Rev. 13:1, 2) So the "wild beast" represents the Devil's entire political organization that has exercised beastlike rule over the earth throughout the centuries until now.

Therefore, is it any wonder that Jesus Christ said: "My kingdom is no part of this world"? (John 18:36) And is it not also apparent that if we want to avoid coming under the Devil's control we must keep separate from the world? In view of this, what will you do? Will you become involved in political affairs of the nations? That, of course, is something you must decide. However, in making such a decision you will want to keep in mind what Jesus Christ said to his true followers: "You are no part of the world, but I have chosen you out of the world."—John 15:19.

AVOID EVERY FORM OF SPIRITISM

Some persons view dabbling in spiritism as a form of amusement. They consider it fun to receive messages, or answers to their questions, in some mysterious, supernatural way. But is this merely a harmless form of entertainment? What is spiritism?

Spiritism involves getting in touch with wicked spirit creatures, either directly or through a human or other medium. Spiritism brings a person under the influence of the demons. Therefore, observe with what detestable practices spiritism is linked in God's Word. It says: "Now the works

of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, *practice of spiritism*, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelleries, and things like these.”—Gal. 5:19-21; Rev. 21:8.

God condemns every kind of spiritism. The Bible tells us what some of these disapproved things are: divination, magic, looking for omens, sorcery, binding others with a spell (hypnotism, black magic, and so forth), consulting a spirit medium or a fortune-teller and inquiring of the dead. (Deut. 18:9-12; Isa. 8:19) All of this is demonism, and those who turn to such practices make themselves enemies of God. Thus, is it not apparent that if we want to avoid coming under the Devil’s control we must keep free from all of such forms of spiritism?—Lev. 19:31; 1 Chron. 10:13, 14.

Divination is one of the common forms of spiritism. It is the effort to obtain knowledge of the unknown or of the future by means of omens or demon power. As an example, the Bible tells of a girl who possessed amazing powers of prediction due to demon influence. The disciple Luke writes: “It happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction.”—Acts 16:16.

Many are the ways divination is practiced today, such as by divining rods, pendulums, crystal-ball gazing, query boards, ESP, examining the lines of one’s hand (palmistry), studying the flight of certain birds, looking for omens in one’s dreams and in other incidents in one’s life and then trying to relate these to the future. There is also divination by the stars, commonly called astrology. This originated in ancient Babylon, as did vari-

ous forms of the magical arts. The Bible shows that all who use divination sin against God. It explains that “rebelliousness is the same as the sin of divination.”—1 Sam. 15:22, 23.

One of the common ways in which wicked spirits mislead people is by talking to them, either through a spirit medium or by a “voice” from the invisible realm. The “voice” pretends to be a departed relative or a good spirit; but this is falsehood! The voice is actually a wicked spirit speaking! What should you do if such a “voice” speaks to you? Well, what did Jesus Christ do when the ruler of the wicked spirits spoke to him? Jesus rejected the Devil’s suggestions, saying: “Go away, Satan!”—Matt. 4:10.

You can do that too. “Oppose the Devil,” the Bible says, “and he will flee from you.” (Jas. 4:7) Also, you can call on Jehovah for aid, praying aloud and using his name. Follow this wise course, and do not give ear to such voices from the invisible realm.—Prov. 18:10.

But what if one has been dabbling in some of the spiritistic religions or sciences and now wants to break free from spiritism? Well, what did many of the early Christians at Ephesus do when they wanted to get free from the magical arts? The Bible tells us: “Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver.” (Acts 19:19, 20) Their example of destroying objects related to spiritistic practices is the wise one to follow.

Do not be deceived by the increasing interest in mystic and occult matters. Wicked spirit creatures are promoting such spiritism. But these wicked spirit forces, including the Devil, will eventually be destroyed. (Matt. 25:41) If you want

eternal life, you need to stay free from their influence by abhorring every kind of spiritism. In this way you will avoid coming under the Devil's control.

SHUN FALSE RELIGION

In this day of ecumenism, when so many churches are uniting in interfaith movements, people usually do not think of any religion as being false. But what does the Bible say about it? What is false religion?

Actually, false religion is the foremost means by which the Devil, "the father of the lie," turns mankind away from God and gains control over them. (John 8:44) False religion is worship that is built on falsehoods and that is in conflict with God's Word of truth, the Bible. That is one reason why the Bible points out that if a person worships in a way that is not in harmony with God's Word of truth, he is in reality serving the demons, because he is acting in harmony with what they want and in conflict with God. Thus the Bible explains: "The things which the nations sacrifice they sacrifice to demons, and not to God."—1 Cor. 10:20; Deut. 32:16, 17.

Although false religions may appear respectable, we should realize that the Devil is like many modern-day underworld or crime leaders who hide behind a front of respectability. What more subtle way could there be for him to deceive people and get them to serve him than by using a religious front that has an outward appearance of righteousness?

That the Devil would mislead people by religion that outwardly claims to serve

God is shown in the Bible. (Matt. 7:22, 23) In fact, the Christian apostle Paul said that "Satan himself keeps transforming himself into an angel of light" and "his ministers also keep transforming themselves into ministers of righteousness."—2 Cor. 11:14, 15.

So Jesus Christ was not imagining something when he called the Devil "the ruler of this world." (John 12:31) There are indeed wicked spirits misleading "the entire inhabited earth." But only a "short period of time" remains before the Devil and his wicked angels are to be put out of operation.—Rev. 12:9, 12.

In the meantime, it is vital for us to keep separate from this world, to have nothing to do with any form of spiritism, and to break free from religion that may appear respectable but is really based on falsehood. This will involve a real fight by us, as the Bible says: "Stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles."—Eph. 6:11, 12, 16.

This resolute action is absolutely necessary to avoid coming under the Devil's control. It is the course we must pursue in order to receive eternal life in God's new system of things, because it is only the truth that leads to eternal life.

"I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon."—Rev. 16:13-16.

THEIR PRAYERS WERE ANSWERED

'I PRAYED FOR HOURS'

AT A circuit assembly of Jehovah's witnesses in Tennessee, this heartwarming experience was related:

"Last summer while working in the ministry in rural territory we began going from house to house on a side road that we had previously decided not to work that day. Two of us called at one house just as a man was leaving. At first he was quite gruff but then allowed me to continue. In a few moments a girl about nineteen years old came out of the house holding a copy of the *New World Translation of the Holy Scriptures*.

"She told us that a number of years ago she sat in on several sessions of a Bible study that was conducted by a Witness. It was at that time that she had obtained her Bible.

"Her next remarks really startled us. 'I know that you are Jehovah's witnesses. I knew it as soon as I saw you coming up the driveway. This is an answer to my prayer. I stayed awake several hours last night praying to Jehovah that he would send someone to study the Bible with me, and here you are.' You can imagine our reaction to such a statement.

"We were elated and made arrangements to call back and start a study. Seldom have I seen anyone have the lessons so well prepared. She has every paragraph practically committed to memory. Both she and her father started coming to congregation meetings and are progressing well in learning Bible truth."

'I PRAYED FOR HELP'

This interesting experience related by a Witness in Maryland should encourage us to pray earnestly for God's direction as we seek to aid sheeplike ones:

"Several months ago I started to study the Bible with a lady who loves and deeply appreciates God's Word. However, her knowledge of it is quite limited. She reads the *New World Translation* and has her King James Bible beside it and compares the two. One day she

called me on the telephone and she was quite upset and excited. She said that she came across several verses in Matthew that were omitted in the *New World Translation*. I told her that I would come as soon as I could collect together some reference material. I came to her home armed with the large-print edition of the *New World Translation* with its copious footnotes, the *Emphatic Diaglott*, the *Moffatt* translation and the book *'All Scripture Is Inspired of God and Beneficial.'*

"Her attitude was completely changed and she was almost frantic. I tried to calm her down but she kept saying: 'This has really changed my mind about Jehovah's witnesses. I cannot imagine why anyone would deliberately remove scriptures from the sacred Bible.' I turned to Jehovah and sincerely prayed for help in this matter, asking him to direct my mouth to speak correctly so that I could help this sincere person in the proper way.

"I asked her to let me use her Bible, for I forgot to bring mine in my haste. She told me that the only one she had was an old family Bible and that I probably would not want to use it because it was so large and bulky. However, I insisted three times that she get it, and finally she did.

"I asked her to look up the first scripture, at Matthew 17:21, and to read it. In the meantime, I was trying to find it in the large, old Bible, but it was not there. We simply could not believe it. I looked again to make sure and noticed that the last word in verse twenty referred me to a marginal reference. There in bold print, it stated almost word for word what the large-print edition *New World Translation* footnote stated, namely, that various important manuscripts omit this scripture. We looked up all the other verses and found that the same answer applied to each of them. She was speechless. I then showed her the chart listing the sources of the texts used in the *New World Translation*, as found on pages 308 and 309 in the book *'All Scripture Is Inspired of God and Beneficial.'* She was very much impressed by all this.

"Yes, God answered my prayer for wisdom to help this lady, because never before had I insisted on using anyone's family Bible. It was as though something was pushing me to keep on asking her to get it for me. I thank Jehovah for this privilege of vindicating the integrity of his Word and organization."

PUTTING FIRST THE PREACHING OF THE GOOD NEWS

WHAT is this good news that "must first be preached to all nations"?* Is it the good news that "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life"? No question about that being good news, and Christians have for many years been making it known in obedience to Jesus' parting commission: "Go . . . make disciples of people of all the nations, . . . teaching them."—Mark 13:10, *RS*; John 3:16; Matt. 28:19, 20.

However, from the context of Mark 13:10 it is apparent that Jesus had in mind a special kind of good news. How so? In that he stated that the preaching of this good news was part of the great sign indicating his presence and the nearness of the end of this system of things. It has been in particular since 1919 that this good news has been preached. This good news tells the people that God's kingdom has been established in the heavens, that Satan has been cast out of heaven, that God's war of Armageddon is near, that soon the blessings of God's kingdom will make this earth into a paradise and that then even the dead in the memorial tombs will arise.

By foretelling that this good news of the established kingdom must first be preached, Jesus indicated urgency. And so Jehovah's witnesses must be urgent about preaching the good news, for the remaining time is reduced. Satan is working hard, for he knows that he has but a short period of time left. (Rev. 12:12) How much more so should Jesus' true followers be working extra hard, since they too know that the time left for preaching this good news of the Kingdom is getting ever shorter! It is not reasonable to expect that present favorable conditions for preaching the good news will continue indefinitely. Besides, did not Jesus say that this generation will not pass away until all things are fulfilled? A generation, according to Psalm 90:10, is from seventy to eighty years. The generation that witnessed the end of the Gentile Times in 1914 does not have many more years left.—Luke 21:24, 32-36.

* For details see *The Watchtower*, December 15, 1967.

Jesus counseled, "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) That includes putting first in our lives the preaching of the good news of the Kingdom. Are we doing that? Or are we doing what Jesus told us not to do, giving anxious thought to what we shall eat, drink and wear and just what kind of house we shall live in? There are many fine material things, but the more of these things we acquire, and the finer they are, the more of our time will be taken up, not only in providing and caring for them, but also in enjoying them. Underscoring the vanity of materialistic pursuits is the TV interview had late in September in which a former boxing champion told that he had earned a million dollars by boxing but had lost all of it, but now was happier than ever before, because of having God's truth. We cannot escape it, putting first the preaching of the good news is certain to result in happiness, for is it not giving? And "there is more happiness in giving than there is in receiving."—Acts 20:35.

Could you be putting first the preaching of the good news by going to where more preachers of the good news are needed? Give it serious thought. Many are doing so in response to the call for such help. However, no doubt there is still work to be done no matter where you may happen to live. A stranger who happened onto one of the Danish conventions of Jehovah's witnesses and who remained to listen to the public lecture, "Man's Rule About to Give Way to God's Rule," was astounded. She had never heard anything like it, and yet she lived in a section that is being thoroughly covered by the Witnesses in their house-to-house ministry. By being careful to give the Kingdom witness to *everyone* in your territory, using the House-to-House Record to be sure that none are missed, you yourself might find such a person.

Yes, undoubtedly there are still sheeplike ones to be found, even in territories where preaching has been done time and time again. Keep putting first in your life the preaching of the good news while you have the time and freedom to do so!

Watch Yourself and Your Teaching

JUST a few words after its account begins, the Bible says that God spoke. He issued creative instructions. He named his works. He gave his creations work to do and assigned limits of operation. (Gen. 1:1-25) Within a few sentences we read that Jehovah created man and his wife. God gave Adam instructions concerning "the tree of the knowledge of good and bad." (Gen. 2:16, 17) Adam talked; Eve later repeated the instruction. "Now Jehovah God was forming from the ground every wild beast . . . and every flying creature . . . and he began bringing them to the man," and the man talked: "So the man was calling the names of all the domestic animals and of the flying creatures of the heavens and of every wild beast of the field." (Gen. 2:19, 20) When Jehovah brought the first woman to the man, he talked: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken." (Gen. 2:23) And from there on through the years people have talked.

² Communication between human creatures has been essential to man all these years. It promotes learning. It is necessary in teaching. By language man is able to come into mental contact with his fellow creatures. It is through language that we

"Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."

—1 Tim. 4:16.

make known what we think as well as use it as an instrument to determine what the other person has on his mind. The ability to com-

municate through the spoken language increases with the growth of the individual. It is even said that babies acquire ability to pronounce more clearly as they eat more solid food and exercise the muscles of their tongues. The apostle Paul, one who was an expert in use of words, said: "When I was a babe, I used to speak as a babe." (1 Cor. 13:11) Generally man likes to talk, and many do so just for the pleasure of talking. One could not possibly in his short life-span examine all the words of men that have been written down and preserved to this time. But through time, examination and use you become more capable in using words, and, as in any other activity, increased ability brings greater satisfying pleasure.

³ Jehovah, the master designer and maker of man, is the one who gave you the essentials for speech: lips, tongue and a throat, backed up by your body as a sounding board that could produce rich, pleasant communication that would bring upbuilding information to others and also give praise to God. "Language as well as faculty of speech was the immediate gift of God," said Noah Webster. The prophet

1. (a) Who created speech, and what was it used for? (b) How did the first man use this gift of communication?

2. Is language valuable to man? In what ways?

3. (a) What makes speech possible? (b) How can our ability to speak be used beneficially?

Isaiah long ago recorded: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word." (Isa. 50:4) The writer of Psalm 71:8, 15, 23, 24 pinpoints one of the valuable uses of this wonderful equipment: "My mouth is filled with your praise"; "my own mouth will recount your righteousness"; "my lips will cry out joyfully when I am inclined to make melody to you"; "also, my own tongue, all day long, will utter in an undertone your righteousness."

Over 500 years later Paul stressed the right use of our speaking instrument: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:29) At 2 Timothy 2:2, 24 Paul talks to Timothy and now to us: "And the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others. . . . a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach." Your language is your tool for teaching. Words may by themselves have little significance but, grouped together, and given feeling, can be bitter, severe, hard, cold, mean, or they can be gracious, tender, loving, kind and gentle.

NEED OF VOCABULARY

Does your vocabulary supply you with enough words to teach others in a gentle way? Are you satisfied just barely to communicate, to get by rather than experience the pleasure of having words work for you? William Armstrong wrote in *Study*

Is Hard Work, page 39: "Mental laziness and limited vocabulary are usually bedfellows in the same brain." A few hundred words may get you by, but a few thousand will add life, color and greater satisfaction to your work of gently teaching others. If you find yourself faltering and stumbling as you read, or groping for words when you speak, it is probably due to limited vocabulary. This can be remedied with more interest in the tools we use every day and with putting forth an effort to understand them better. Solomon, noted for wisdom, made such an effort, as we notice at Ecclesiastes 12:10: "The congregator sought to find the delightful words and the writing of correct words of truth." Examine the storehouse of available words in your language and you will find many to add to your vocabulary; for example, the English language has over 450,000 words. (*Webster's New International Dictionary*, page six) Why fail in presenting your idea fully when there is such a rich supply of words just waiting to be put to use? This does not mean we have to be walking dictionaries, but rather follow the good example of Bible writers who wrote in simple, easy-to-understand language, yet with conviction and meaning. Neither is there a shortage of wisdom. Paul exclaimed: "O the depth of God's riches and wisdom and knowledge!" (Rom. 11:33, 34) Notice how far Christ Jesus progressed under this master teacher, as Paul further revealed, saying: "Carefully concealed in [Christ] are all the treasures of wisdom and of knowledge." (Col. 2:3) With such an unlimited storehouse of wisdom and the enormous means of expression available, man should talk. He should communicate.

Accomplishments, whether in constructing a house, sewing a dress, plant-

4. (a) Can we use speech the way Paul urged Timothy to use it? (b) What effect can words have?

5. (a) What does faltering or stumbling in speech usually indicate? (b) Does that mean there is a shortage of words? (c) Why should man talk?

6. When does speech bring happiness?

ing corn, or playing a musical instrument, bring a feeling of satisfaction and contentment. The same is true when you explain God's kingdom to someone. When your words get the idea into the other person's mind and he acknowledges the idea, you are happy, and the Bible says you would be: "A man has rejoicing in the answer of his mouth, and a word at its right time is O how good!" (Prov. 15: 23) Jehovah sets the perfect example in getting results with his words: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it."—Isa. 55:11.

⁷ Of course, this means work and study. Some may respond: "I am too old to learn," or, "I am too busy to study." A printing trade magazine said: "Out of a group of the 400 most famous statesmen, painters, warriors, poets and writers, 35 per cent of their greatest achievements were accomplished between the ages of 60 and 70; 23 per cent between 70 and 80; and 8 per cent over 80." (*Printing Impressions*, July 1966, page 74) Over 300 years ago, Shakespeare wrote: "Some men never seem to grow old; always active in thought, always ready to adopt new ideas, never chargeable with fogysm . . . They will always enjoy the best of what is and are the first to find the best of what will be." Or, as stated by Tryon Edwards: "Age does not depend upon years, but upon temperament and health—some men are born old, and some never grow so." (*The New Dictionary of Thoughts* by Tryon Edwards, pp. 13, 15) It is a sad thing to see an old man who has traveled life's hard complicated road and who, for lack of opportunity, has not gained wis-

dom. Yes, but sadder it is to see an old man with the opportunity to gain real wisdom who says: "I am too old to learn." The Bible abounds with reports of faithful men and women who continued learning as long as they lived. You have even more reason to progress day by day; you have the prospect of everlasting life. Learning the truths of God's kingdom or increasing your vocabulary does not come in a day. It takes time, but notice what you can do with a few words and good understanding of Jehovah's Word. The sermon on the mountain given by Jesus in 31 C.E. in the beautiful hills of Galilee is a good example: three chapters in Matthew, five through seven, containing one hundred and seven verses. A vocabulary of six hundred and twenty-one different words (according to actual count in the *New World Translation*) are used by Jesus to present ideas that are still known or heard by the world of mankind. After Jesus gave this sermon, the Bible reports, "the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes." (Matt. 7:28, 29) It has been recognized by non-Christians as an outstanding masterpiece of communication. (Mahatma Gandhi; see *The Watchtower* for 1958, page 139.) In the fifteen minutes that it may take you to read this sermon in your Bible, Jesus tells you many things that are beneficial to the point of meaning life to you. You will notice that this exceptional talk conveys ideas, not just words. He communicates thoughts.

⁸ In spite of the carefully designed speech-forming and -producing instrument that God built into man, and despite the vast number of words, expressions and idea-conveying sounds available, one of

7. (a) When should we stop improving our vocabulary? (b) Explain what Jesus did in the sermon on the mountain.

8. (a) Describe the problems of present-day communication. (b) What general failing is found everywhere?

man's great problems is communicating. This difficulty is found everywhere. Industry complains that there is a lack of communication between management and worker, that departments do not relay vital information to their dependent neighboring departments. Leaders of religious organizations do not follow Moses' or Jesus' example in talking to people. There is usually more than one side or meaning to the politicians' language; so, as far as the people are concerned, they cannot lay a finger to a sound idea that they can rely on. The commercial system with its high-pressure selling, its saturating ideas, and its aim to create desire and wants, presents a very confusing picture so that one cannot believe their sayings or say it is the truth. Other barriers are found to block ideas. Scientists talk and write, but only fellow scientists understand their language. The better educated talk over the heads of those with fewer years in colleges or universities. Those in the medical profession communicate to their own. If a patient wants to know more about his ailment, he will have to keep asking and oftentimes does not get the full picture. Husbands and wives come into view, and the same problem: "We just don't talk." The majority of parents have difficulty in discussing matters with their children. In fact, a large crowd of youths have and speak a language of their own, one that their parents have difficulty in understanding. Why are people not talking? Why do men with ideas that would help others keep quiet?

GIVING OF COUNSEL

⁹ Another facet of the same problem is that human creatures are always anxious for someone else to give counsel to those needing help to improve or to caution

9, 10. (a) How do many view giving counsel? (b) Is this viewpoint recommended in the Bible? What does it say?

them on dangers lying ahead. This is found everywhere. Marriage partners seek out counselors, parents turn children over to others for instruction, industry hires mediators to communicate, and rulers send out ambassadors.

¹⁰ Even Christian ministers will hold back from giving needed advice or saying the few words that help others to avoid getting into difficulties. They may say: "It is the overseer's responsibility to take care of such matters." At Galatians 6:1 the Bible encourages: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." Those having spiritual qualifications include more than the overseers in the congregations. If you were to see a sign on the road, "Danger—Bridge Out," would you question the ability of the sign painter, or would you appreciate the warning that might save your life? When one understands God's requirements regarding a principle governing Christian conduct, one certainly should warn one's brother if one discerns that the brother is walking in a direction bound to violate that principle. If a brother needs help in the way of comfort or encouragement, nearly everyone is capable of giving this kind of help. Paul urges, at 1 Thessalonians 5:11: "Therefore keep comforting one another and building one another up, just as you are in fact doing."

INCREASING ABILITY TO COMMUNICATE

¹¹ How can one increase communicating ability? How do you improve the tools of communication, your vocabulary? Where can one get reliable help and accurate assistance? First of all, the Bible is our

11. How does the Bible provide assistance in improving our communicating ability?

best guide in this matter because it not only uses understandable language but makes its points clear, and the ideas are reliable. Since Jehovah God is its author, he certainly has protected its inspired information as well as controlled its use of fitting words and expressions. Therefore daily reading of the Bible will soon equip us with the same forceful descriptive means of communication. Yet there is more to it than just increasing word power or choice of words; one must love the truth from God's Word to give upbuilding, life-directing information. Many people have excellent vocabularies but may be allowing their tongues to run wild, to the harm of others. The contrast is well made for us at Proverbs 12:18: "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." So it is necessary to learn from God's Word the truth about his requirements for his creatures.

¹² To relay information to others requires thought before speaking. One cannot think a matter out unless he has ideal-formulating words to use. And we will not speak helpful, informative material unless we have thoughts. Notice how wisdom from God, thinking and speaking are tied together at Proverbs 5:1, 2: "My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities; and may your own lips safeguard knowledge itself." Our ignoring this good instruction would find us described at Proverbs 29:20: "Have you beheld a man hasty with his words? There is more hope for someone stupid than for him." So the goal to have in mind is not just striving to gain a useful vocabulary, but rather, learning all we can of Jehovah's purposes; and as we search for the treasures of truth, adding to our

vocabulary words or expressions that we shall need to express the truth to others under various circumstances. That is the point Paul makes: "Pay constant attention to yourself and to your teaching." (1 Tim. 4:16) Moses was a man well educated in the household of Pharaoh (Heb. 11:23-28); yet this same Moses was concerned about being able to communicate clearly and he said to Jehovah: "Excuse me, Jehovah, but I am not a fluent speaker, neither since yesterday nor since before that nor since your speaking to your servant, for I am slow of mouth and slow of tongue." (Ex. 4:10) It was Jehovah that pointed out to Moses the source of upbuilding speaking ability, the One "who appointed a mouth for man."—Ex. 4:11.

¹³ The "faithful and discreet slave" was appointed by Christ Jesus to feed the household of domestics, and to this day it is taking the lead in teaching the truth. That body of faithful slaves sets a fine example in effectively using many languages in many lands to make known the good news of God's kingdom. The language used in the publications written under this "slave's" oversight is clear, understandable and presents thoughts that are continually turning people to God's Word. The programs of meetings in the congregations everywhere in the earth are designed by this "discreet slave" to build faith, and this through increased knowledge of God. (Rom. 10:14) There is an assuring dignity and strength-imparting spirit in this faithful "slave's" fearless stand on the principles of Jehovah's Word. By putting the wisdom of God above the knowledge of men, this faithful "slave" stands alone in feeding spiritual food to the household of domestics, and it continues to enjoy Jehovah's rich blessing.—Mal. 3:10.

12. Why is understanding of Jehovah's requirements essential to improving our speech?

13. (a) What Scripturally described instrument sets a good example in essential communication? (b) In what ways?

INCREASING OUR MEANS

¹⁴ Another way to watch our teaching and to increase our means of communication is that which is recommended at Proverbs 13:20: "He that is walking with wise persons will become wise." This requires more than study, as Paul wrote at Ephesians 5:15: "So keep strict watch that how you walk is not as unwise but as wise persons," but you have to recognize that "it does not belong to man who is walking even to direct his step." (Jer. 10:23) The Bible record reports that "the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit, it kept on multiplying." (Acts 9:31) Noah walked with God. (Gen. 6:9) Jesus set the example in the way to walk. (1 John 2:6) So walking with one is to be at unity with that one, to do things together, with the same thinking on the matter. Paul shows this at Ephesians 2:1-3; there among other things he says: "You at one time walked according to the system of things of this world . . . we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts." So with God's people, they help one another, they arrive at the same thinking on Bible principles by allowing God's Word, his spirit and his mature people to build one up. Psalm 119:63 explains the attitude of a wise servant of God: "A partner I am of all those who do fear you, and of those keeping your orders."

¹⁵ The conclusion is Scripturally reached, then, that one does not make all this progress in his own strength; no, the molding is from God, as Paul shows at 2 Corinthians 3:5, 6: "Not that we of our-

selves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant."

ASSOCIATION WITH OTHERS

¹⁶ Association with those guided by Bible principles is a valuable thing. With such persons one can really feel at home. True, even these people make mistakes and do wrong things, but you can appeal to them on the basis of Bible teaching and they will listen. In this day of proud people, it is a blessing to associate with those kinds of people who accept correction from the Scriptures and who react with a genuine ready response: "I am sorry, please don't remember it." These are indeed wise persons.

¹⁷ Little by little we grow in every respect, and that is true of increasing knowledge as well as of the means to put it into use. This is the place to watch yourself. Watch the little things, small opportunities; these ensure gradual progress and add up to encouraging progress over the years. When you have the privilege of giving a talk on the congregation platform, do you arrange your thoughts so that they can be understood? Do you look up little-used words so that you can use them in their proper place and pronounce them right? When you read the summary at the *Watchtower* study, do you make sure you can pronounce all the words without stumbling? When you go from house to house, are you relying too much on the idea that we know more about the Bible than those we call on, so that preparation is cut short or eliminated? Do you parents brush aside growing a little every

16. Point out further benefits of walking with those who respect Bible principles.

17. (a) Is growth in ability to express oneself rapid? (b) In what particular way should we watch to ensure growth? Illustrate.

14. How does application of the counsel at Proverbs 13:20 help us to improve our teaching?

15. How does Paul explain a Christian's progress?

day along with your children, and turn them over to television training, because you do not feel like communicating? It is like learning another language; if you put forth a little effort each day by adding a word or two to your vocabulary and then using these words, it will not be long before you have a few hundred of them and can speak that language. As you continue to add expressions and words, your speech will become more colorful, full of meaning, expressive and most helpful to others. Be patient and rejoice with every little amount of progress. Remember, with time and regular training, speechless babies grow up to be talking adults.

¹⁸ Watch yourself by looking into the mirror that Jehovah provided for self-

18. (a) Where can we find a true reflection of ourselves?
(b) What caution must be exercised?

study, "the perfect law that belongs to freedom." (Jas. 1:25) Be fair with yourself, not so exacting so as to drive yourself to exasperation and be worn out constantly. The Scriptural advice is to use God's Word as a mirror, not doing as some who use other individuals as a gauge for everything they do. The only one we follow is Christ Jesus, and he said his load was light. (Matt. 11:30) If you are doing your best, do not worry about what others say or do. On the other hand, it would not be wise to follow the lackadaisical attitude so many have toward making progress in knowledge and improving their ability. To many, progress is work. In this modern world, work does not always stir up interest. To maintain proper balance in this matter requires further investigation, which we shall do in the next article.

GROWTH

—Impelled by Jehovah

THINGS are growing everywhere—animals, plants, trees, vegetation of all sorts, mankind, organizations, cities, countries, conditions, projects. In fact, where there is any kind of change, it may be called growth. Situations or conditions may grow from bad to worse. Because some cannot see outward changes, they conclude there is no growth. In this modern age man looks for great advancements and drastic changes. In communication, transportation, styles, architecture, entertainment, and everyday standards of living, man has been educated to expect and look for extraordinary

changes. Changes often bring adventure and excitement that hold man's attention and take him momentarily out of his bored view of everyday life. Yet day after day man looks at himself in the mirror and barely notices any changes. Physically he changes so very slowly. Having reached adult stature, he remains more or less the same for years. But what about the growth that is not apparent in a reflection on a mirror? What about mental balance, spiritual growth? Yes, what about growth of you as a servant of God?

² Behind it all is the impelling force that pushes growth. Of course, we know

1. Describe man's outlook on growth.

2. What stimulates growth? Can it be hindered?

that rain and nutrient soil induce growth of vegetation and that food also stimulates growth in man physically. But what is it that impells a person to grow spiritually? What is it that activates a person to worship God? What is it that not only keeps him faithful year after year but also causes ministers of God to grow still more fully in all those fruits of the spirit described at Galatians 5:22, 23? In the fields of vegetation and among animals we can always find those stunted ones, some that seem to be hindered in their growth somehow. On examination this can also be found in the Christian congregation. (See Galatians 5:7.) Why? Should not all those serving Jehovah be found flourishing and thriving on their rich spiritual diet?

³ To serve the purpose for which a creature is made, there must be growth both physically and spiritually. Physical growth is impelled by Jehovah, because he supplied the material things in the first place for man's needs and enjoyment. He has maintained an abundant supply of food, air and water through generations of time, and even though man has abused these provisions, billions of mankind still live by making use of these essentials for life. Jehovah has not held back in supplying these needs, nor has he followed the course man takes sometimes of restricting the few good people because of the misuse by the many bad people. No, "he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." (Matt. 5:45) He also supplied his Word, his Son and his spirit to nurture man for growth. Though he is ignored and opposed, we still have God's Word available in many languages. His Son is still alive, the ransom is still paid and its benefits are kept

open to the whole world of mankind. (John 3:16) God's spirit operates as well today to accomplish his will as it did at the very beginning.—Gen. 1:2; 2 Pet. 1:21.

⁴ Jehovah has provided more than just the bare essentials. There is an overabundance, extras that add so much to the pleasure of just living. Consider the necessity of eating. One can survive quite easily by taking in plain food in any hurried fashion and limited facilities. But, spend a little more time preparing the food, adding tasty flavors and spices; serve each course in an appetizing, colorful manner, arrange the table in simple colorful settings, add the warmth of flickering candles. Surround the table with appreciative friends, hear their pleasant, happy conversation, perhaps with soft relaxing music in the background. Is not this a most enjoyable occasion? One or all of these extras prove to be growth-stimulating, much more so than just taking in food on the run. Yet all these are extra features that man can enjoy, not only in eating, but in other aspects of life as well.

⁵ Another matter to remember is in dealing with your brothers. Everyone has a limit, and each one wisely knows his own. However, others often interfere with this personal responsibility by urging one beyond what he wants to do. It is the truth from God's Word under Jehovah's spirit that impels his people to greater service. They must answer to God for their actions. They respond to their own conscience. No one can listen to another person's conscience or speak to God for him. Then it should not be necessary to question the whereabouts or motives of your brother, requiring a report from him on his every action. If your brother refuses an assignment or privilege of service, do not be hasty and conclude that he is slip-

3. Give reasons for there being growth both physically and spiritually.

4. Illustrate the pleasure of enjoying life while growing.
5. Why can you not set up a schedule for someone else's growth?

ping out of the truth. (Prov. 18:13) If his service drops some, he may be working on another facet of his ministry that requires attention and is his personal business. If someone takes a vacation or arranges a rest from strenuous activity, there is no need to get unduly excited. Jesus saw the need for rest and to get away from the press of everyday activity. After a very busy program the apostles gave a report to Jesus and he told them: "Come, you yourselves, privately into a lonely place and rest up a bit." For "there were many coming and going, and it was not convenient even to eat a meal." (Mark 6:31; see also Matthew 14:13.) Yet Jesus or the apostles were not growing weak in the faith or faltering in their growth as a result. Would you interfere with another man's servant as he goes about his assigned duties? No, of course not. Well, that is how Paul puts the matter at Romans 14:4: "Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand."

* Doubts may be likened to weeds in the field of growing ministers, sapping strength and playing havoc with one's contentment, peace of mind and joy in the service of Jehovah. Doubts may come as a result of insufficient knowledge on some subject, causing concern. Others may cultivate some personal like and, because it is not acknowledged at once, they find fault and begin to doubt Jehovah's backing of his "faithful and discreet slave." Some slack off in their worship and, being under constant bombardment by the spirit of independence and rebellion in this old system of things, they do not have the strength to keep doubts out of their thinking. Many become anxiously concerned

over material food, clothes, homes and available luxuries, filling their mind with desirable things, which warps their sense of values and fills their thinking with a dread of being without them. Luke 12:29 counsels in this way: "So quit seeking what you might eat and what you might drink, and quit being in *anxious suspense*."

† Self-discipline has so much to do with defense against all invading doubts. Jesus said that, where faith was found, doubt would be missing. (Matt. 21:21) There is the need to protect one's thinking then, and this calls for self-discipline, even as Proverbs 5:1, 2 vividly points out: "My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities." Paul points out at Philippians 4:7 that the peace of God "will guard your hearts and your mental powers by means of Christ Jesus." If one keeps his mind working on some pursuit continually, he most likely desires to go in the direction of attaining that goal. This thinking is fed and strengthened then by further knowledge of this subject that appeals to the individual more strongly as time goes by, and this desire acts like a motor to impel one on to that goal. "For those who are in accord with the flesh set their minds on the things of the flesh." (Rom. 8:5) If one does not want to arrive at that goal, then one has to exercise self-control and quit thinking about the matter. Proverbs 23:7 describes it this way: "For as one that has calculated within his soul, so he is." Job explains that Jehovah acts in accordance with his thinking and desire; notice Job 23:13: "And he is in one mind, and who can resist him? And his own soul has a desire, and he will do it."

‡ So it is that growth is often stopped or hindered because individuals do not

6, 7. (a) What are the weeds in the field of growth? How do they get started? (b) In what way can we protect ourselves from all invading doubts?

8, 9. (a) How may some view life governed by Bible principles? (b) Describe briefly the realm in which man should be governed by reasonableness.

spend the effort really to enjoy life. Others feel that to serve God and abide by the Bible principles is restrictive and hinders their growth. Yet an examination will reveal that, if one lives by Bible principles, he can grow to greater development and reach out farther than the majority of men have so far. The Bible brings to our attention a governing principle: "Let your reasonableness become known to all men."—Phil. 4:5.

⁹ This field of reasonableness takes in our needs as a central point. On one hand will be our likes, wants, desires and the never-ending variety of things provided by Jehovah, our dislikes and the freedom that others are entitled to. On the other hand, outside the realm of reasonableness are found fads, rebellion, independence, fear, such as fear of man and of the future, fear of losing jobs, of running out of food, clothing and shelter, fear of death and calamity.

MAN'S NEEDS

¹⁰ Our needs are simple, plain, body-sustaining food, found everywhere in the earth, bare essentials that keep man alive and strong enough to work. It may be bread, rice, fish, fruit, meat, vegetables, but it is there. Of this there is an assurance that is hundreds of years old and still in application, found at Psalm 104:14, 15, 24: "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth, and wine that makes the heart of mortal man rejoice, to make the face shine with oil, and bread that sustains the very heart of mortal man. How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." And yet further, at Psalm 136:25: "The One giving food to all flesh: for his loving-kindness

is to time indefinite." We need clothing, and this was provided in early times of man's existence by Jehovah. (Gen. 3:21) Shelter, another basic need, is constructed by man in various ways and in varied architecture by using the materials provided by Jehovah.

MAN'S LIKES AND DESIRES

¹¹ In addition to basic needs there are many things that we like and desire to have. In giving instructions to the Israelites, Jehovah told them: "You must also give the money for whatever your soul may crave in the way of cattle and sheep and goats and wine and intoxicating liquor and anything that your soul may ask of you; and you must eat there before Jehovah your God and rejoice, you and your household." (Deut. 14:26) So we add to our needs tasty foods, variety in clothing, comforts in our homes, pleasant sounds to our ears and upbuilding association of our brothers. Jehovah holds out even more: "You are opening your hand and satisfying the desire of every living thing."—Ps. 145:16.

ENDLESS VARIETY PROVIDED BY JEHOVAH

¹² But man's desires, even those within his means, do not begin to use the quantity and quality of material things created by God for the enjoyment of man on earth. Paul exclaimed: "O the depth of God's riches and wisdom and knowledge!" (Rom. 11:33) God's wisdom is easily identified in multitudes of things for man. Our use of them is invited in this language: "Every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving." (1 Tim. 4:4) Limited? Explored in a few minutes? Ecclesiastes 8:17 reports on one investigator's search:

11. Should man enjoy the things he desires and is able to obtain?

12. Do man's desires exceed what Jehovah provided for him to use? Please explain.

10. What are man's needs, and how are they cared for?

"And I saw all the work of the true God, how mankind are not able to find out the work that has been done under the sun; however much mankind keep working hard to seek, yet they do not find out. And even if they should say they are wise enough to know, they would be unable to find out." There lies before man beauty beyond description. What painter's brush or camera's lens can capture the color, the depth, the feelings, the expanse of the heavens? Have you sampled all the flavors existent today? Have you heard all the music and songs of the earth? Have you joined in the carefree gaiety of the open-minded child, where every turn in the road reveals a never-to-be-forgotten experience? Have you experienced the wonderful world of people by associating with those of every nation and tribe of earth?

MAN'S DISLIKES AND PREJUDICES

¹³ Closely linked with pride and unstable tradition is prejudice, which springs from ignorance. It is usually found among those without sufficient knowledge of other people, and so they are willing to accept hearsay or unfounded propaganda. There are many kinds of prejudices: pride of race, of family, of country, of wealth, of class or profession, of religion, and over wrongs and other things. The attitude is a common one, 'If I don't like it, it's wrong and should not be allowed.' Peter spoke as recorded at Acts 10:34, 35: "For a certainty I perceive that God is not partial, but in *every nation* the man that fears him and works righteousness is acceptable to him." Another scripture revealing Jehovah's mind on the matter is found at 1 Corinthians 4:6, 7: "'Do not go beyond the things that are written,' in order that you may not be puffed up individually in favor of the one against the other. For

who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" Too many factors enter into your feelings affecting your decisions, so that it is not safe to go by your dislikes or prejudices. Your parents' view, your own pliable years under various environments and present-day pressures from the spirit of this system of things will not allow you to be completely free of favoritism. It is a common fault among humans to remember errors of others, and even a single wrong move will be remembered and acted upon for years later. Every time the person's name is mentioned the fault is brought to mind. It is a form of getting even, though it was a matter that was cleared up and was to have been erased. The wise course, then, is to follow Bible principles. Love what God loves, and hate what God hates.—See Proverbs 6:16-19; Psalms 97:10; 11:5; Hebrews 1:9.

FREEDOM GRANTED TO OTHERS

¹⁴ In our overbearing dislike for some things we may find ourselves depriving others of the freedom they are entitled to. Paul deals with this matter very frankly in Romans, chapter fourteen. "Welcome the man having weaknesses in his faith . . . for God has welcomed that one." (Rom. 14:1-3) Food and drink can cause problems now just as they did back there, and Paul said not to make such the big thing, but, rather, focus attention on the Kingdom. "Stop tearing down the work of God just for the sake of food." (Rom. 14:20) It reaches into other matters besides food. Zealous brothers may be so taken up with the truth that they are

13. How can we cause our prejudices to give way to reasonableness? What would be the safe course to follow?

14. In granting freedom to others, what Bible instruction would you follow? How far can we go in this matter?

constantly pushing others to greater activity without allowing them to decide for themselves how much time they want to devote to various activities in the congregation. Go only as far as the Scriptures go. (1 Cor. 4:6) Allow others to care for the responsibilities that they have, which you may not understand or even know about. Help where you can, but do not push. "The wisdom from above is first of all chaste, then peaceable, *reasonable*, ready to obey, full of mercy and good fruits."—Jas. 3:17.

OUTSIDE THE FIELD OF REASONABLENESS —HURTFUL DESIRES

¹⁵ Strong desires rule and motivate man in this present system of things. Impelled by explosive-powered forces, it becomes increasingly difficult to find those following the advice at Titus 3:2: "Speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men." The spirit of the world is to direct attention to self, to push ahead, to be somebody fast, and its whole concept is so well described at 1 John 2:16: "Because everything in the world, the desire of the flesh and the desire of the eyes and the showy display of one's means of life, does not originate with the Father, but originates with the world." These hurtful desires take in a wide field of activity. Fads that appeal to selfish interests sweep the populations like epidemics, to be crowded out of the picture only by the next wave of extremes. Why would a reasonable person want to pass hurriedly by Jehovah God's unlimited provisions for man's pleasure and drop down to the product of low-grade thinking of imperfect human creatures? Styles of dress are designed to sell sex; the once-useful and needed eyeglasses are now designed

to attract attention to the wearer. Food and drink are taken from their intended purpose and diverted into a channel of providing thrills.

OUTSIDE THE FIELD OF REASONABLENESS—FEAR

¹⁶ The fear of man is a constricting force; it can freeze growth and squeeze the minister of God into inactivity. If you know the Bible principles to live by and you do your best to follow them, why fear what man, yes, even what your brother thinks? Fear indicates lack of the knowledge of right or the holding back from doing what one knows is right. If one knows the right thing to do and does it without fearing what men think, he is growing. Jesus said: "Take good care not to practice your righteousness in front of men in order to be observed by them." (Matt. 6:1) Rather, gain the blessing of fearing Jehovah, as mentioned at Proverbs 15:33: "The fear of Jehovah is a discipline toward wisdom"; and again at Psalm 145:19: "The desire of those fearing him he will perform." So we can be reasonable and avoid the fear of other gods, of superstition and of calamity. The results: "In peace I will both lie down and sleep, for you yourself alone, O Jehovah, make me dwell in security." (Ps. 4:8) Death loses its fearful hold on us and we have the promise of freedom from its lord soon. (Heb. 2:14, 15) With proper dignity and respect, and void of cowardly fear, we keep clear of many problems: "Trembling at men is what lays a snare."—Prov. 29:25.

¹⁷ Life is complicated enough without adding further problems to hinder someone else's growth or stall your own. Enjoy life now while you serve Jehovah. Regardless of how many privileges of

15. What do you find prevails outside the field of reasonableness? Is it wise to follow the majority of people or their ideas?

16. Describe the many fears that plague man, and what would you recommend to overcome these fears?
17. What should be humble man's conclusion forever?

service you receive, how capably you handle your work, how efficient and well-organized you may be, never rely on man's

ability for growth, but forever recognize that 'it is God who makes it grow.'—1 Cor. 3:7.

A Life of Blessings

In Jehovah's Service

MY LIFE, from the human point of

view, had its start in a poor environment, with equally poor prospects for a satisfying future. Born in a small mountain village of Northern Epirus, Albania, I never knew my father, for he died three months before my birth. Mother, as far as I can remember, was a godly woman, devoted to what she had learned; she died when I was no more than eight years of age. My only sister married, and my only brother and I myself were expatriated to Istanbul.

I was taken in hand by an uncle who brought me up according to his Greek Orthodox faith. He was a frequenter of the Patriarchate and of many churches in Istanbul, and took me with him, supposing, it seems, that this would substitute for a formal education. But I felt wronged at not being able to acquire education like all the other young people. Fortunately, I found some old school books discarded by my cousin, and undertook a course in self-education.

As told by Athan Doulis

In 1923 I went as a refugee to Salonika, and then, two

years later, repaired to Albania to meet my brother. On arrival at the old home, I did not find my brother, for he was working some 200 kilometers away. But I did find *The Watch Tower*, the Bible, seven volumes of *Studies in the Scriptures*, as well as other pamphlets on Bible topics. Some of the titles, such as "Hell" and "Our Lord's Return," caught my eye and I began to read. My sister-in-law tried to discourage me, saying: "You will become like your brother, who became stupid by these and does not go to church or observe feast days." I paid no attention. I knew my brother was a literate man. When I did finally meet him, I found that he was a changed man, with quite a changed view in life.

EARLY BLESSINGS

At first it was all so new and difficult for me. Never before had I read the Bible; in fact, I hardly knew what a Bible was,

despite my long connection with the Greek Orthodox religion. But even in that remote mountain district there were some Bible Students, as Jehovah's witnesses were then called. They had been to America and brought back with them a familiarity with the Bible and a love for it. Their meek and patient spirit impressed me.

I recall how in those early days I doubted my worthiness and the possibility of ever attaining the status of a true Christian. I felt as though I were of a lower caste of character than my brother. However, he assured me that nobody is ever born with high principles—rather, these are acquired and cultivated. Little did I know at the time that I was to rejoice in many Christian privileges that I never dreamed I would enjoy.

In 1925 there were three organized congregations in Albania, as well as isolated Bible Students and interested persons here and there throughout the land. Their love among themselves was so much in contrast with the strife, egotism and competition of the people around them! I was attracted to their meetings and found real pleasure in their association.

I left Albania in 1926, not without great difficulty, for I was a refugee from Turkey and had no passport. I landed on Corfu island, Greece. I was overjoyed to find here some thirty Bible Students. Here I first tasted the joy of preaching God's kingdom to others, for at this time I was aided to get started in the house-to-house ministry. The work at that time consisted of placing literature with those we could interest in our message. Making return visits and conducting home Bible studies were not yet instituted as vital features of our Christian work. In Corfu, by the way, there was the relic of some "saint," and the clergy were exploiting it to the full.

One day, as I worked from store to

store offering Bible literature, a fanatic rushed at me brandishing a butcher's knife and shouting the name of the local patron saint. Jehovah protected me from this demon-possessed person through a man nearby who intervened. Another day, in one of the outlying villages, opposition was raised against my partner and me. Happily for us there was a division of opinion, the president of the community for us and the priest against us. The latter gathered a mob to stone us. We got on our way safely, though some of the thrown stones struck my companion in the back and struck me around the feet.

The Greek Orthodox metropolitan of Corfu finally succeeded, three months later, in having me deported to Albania, with the intention of causing me much hardship and imprisonment. But his vengeful scheme did not work out. When the ship I was on reached the Albanian port of Santi Quaranta, a Bible Student who was secretary to the town's mayor came to meet me. He saw to it that I was not imprisoned, and even telephoned a colonel-governor of Argyrokastron city, through whose good offices I was furnished with a passport. So, four days later I was back in Corfu and again proclaiming God's message to the inhabitants.

DIVINE GUIDANCE APPRECIATED

Soon I left for Athens, where I took up residence. Imagine my joy to learn later that the colonel-governor who had acted in my behalf had submitted to baptism as a Christian witness of Jehovah, and that a great witness was thereby given among the Mohammedan element of Albania.

Athens, of course, had a much larger congregation, and I literally basked in the warmth of their association and meetings. All the while I was advancing in knowledge and appreciation of God's purposes and the history of the people he was us-

ing for his name. Meanwhile Jehovah had revealed to his people that the time of his temple judgment was here, and "lightnings and voices and thunders" proceeded from his heavenly temple, causing a purifying of his "sanctuary" class on earth. (Rev. 11:16-19) An "evil slave" class was eliminated from the ranks of the faithful Witnesses. (Matt. 24:48-51) Loyal men helped me to keep close to the organization of God's people.

At that time we newer ones were looking to and finding sweet communion with the older Witnesses, just as Ruth with Naomi. (Ruth 1:16, 17) On Sundays, after meetings, we would keep company with them, seeking explanations from the Bible and learning about the developments of the organization of God's servants on earth. We learned about early visits to Greece by C. T. Russell and J. F. Rutherford, and other outstanding events.

In those days, too, we were hearing about the marvelous series of international assemblies commencing with that at Cedar Point, Ohio, in 1922. In fact, we were having our miniature follow-up assemblies right up to the year 1931. At one of these, in 1926, I reached another milestone in my life—I symbolized my dedication to God by water baptism. By now I was actively engaging in house-to-house preaching about two hours a day and attending meetings.

Despite persecutions, confiscations of literature, court trials and imprisonments, the Witnesses were increasing in number and congregations were multiplying. With the many privileges and joys of Kingdom service came also trials and temptations. I recall how, at the hotel where I was employed, I was exposed to the same kind of temptation that Joseph experienced in the household of his master, Potiphar. (Gen. 39:7-12) Looking back, I can rejoice that

I had already been strengthened by Christian moral values to withstand such a test.

ENJOYING BLESSED PRIVILEGES

In 1930 I was invited to come and serve with the Bethel family of the Watch Tower Society's branch in Athens. The Bethel at that time, unlike the beautiful Bethel we now have, was sheltered in a building located at the corner of Kumanudi and Lombardou Streets. The family was composed of Brother Athan Karanassios and his family, Brother Karkanis and Brother Triantaphyllopoulos. The preaching work in Greece, Albania, Cyprus and Turkey was all directed from Athens.

Another blessed surprise for me came in 1934. From the Brooklyn headquarters of the Society came directions for promoting the Kingdom work in Cyprus and Turkey. Two others were assigned to go to Cyprus, while I was assigned to Turkey. Though I felt at the time quite unqualified for the mission, I remembered Jehovah's words: "Not by a military force, nor by power, but by my spirit."—Zech. 4:6.

So there I was in Istanbul, living and preaching among a population of many nationalities, speaking various languages, and practicing different customs. We had to carry literature in many languages; often apartment houses were inaccessible; people, instead of opening the door to us, would let down a basket from an upper window on which we would place our literature and a card explaining what it was all about. We had to be cautious of the Moslem element, since we always ran the risk of arrest. Despite obstacles, however, we could rejoice at the appearance of newcomers at our Bible-study meetings. Jehovah was truly prospering us.

A MODERN EBED-MELECH

Hardly had seven months passed when I was arrested and subjected to four days

of police interrogation, on the complaint of a Jewish community. The police were kind enough, but meantime our supply of literature was confiscated, and we had to make do with a small supply that had been stored elsewhere. In 1935 I was again arrested, this time while quietly enjoying my noonday meal. I was confined in a secret jail cell, one used for prisoners who were to be deported without any legal formalities. Even here I had the opportunity to preach to five other prisoners from various nations.

Two days later we were taken out into a small yard, where I sat enjoying the sunshine. The chief jailer approached and asked why I had been confined. I explained that it was because I was preaching about God's kingdom. He went off astonished, but was soon back and asking if I needed anything. In the evening he came and brought me a blanket from his own home as well as some food. "Eat," he said, "because you are a man of God." He continued to extend kindness to me and disclosed that with the other prisoners I was to be stealthily deported to Persia within a few days.

Now came the evidence of Jehovah's watch-care. He asked if there was anything he could do for me. I asked him to notify my friends. He consented, even though it could mean his job and his freedom if he were discovered. When my friends learned where I was, they appealed to the prefect of the city in my behalf, so that, instead of being deported penniless to Persia, I was deported to Greece under better circumstances. Jehovah had truly raised up a modern Ebed-melech to rescue me at the critical time.—Jer. 38:7-13.

After a brief visit to Albania once more, I was back at the Athens branch of the Society. Religious enemies of God's truth took advantage of the dictatorial regime to hinder our work in every way. In 1939,

they managed to close the branch office altogether, seized our printing equipment and imprisoned many of the Witnesses. Arrests, court hearings, jail and exile failed to dampen the zeal of our Christian brothers. The work went on.

BLESSINGS IN THE CRUCIBLE

World War II came and subjected Greece to bombardments and foreign occupation, followed by civil disturbances. The structure of the Witness organization remained intact. All over the land we met in small groups and maintained spiritual health while promoting the witness work in any way we could. Printing equipment, made to be operated electrically, was even run by hand in order to turn out small pieces of literature needed in our ministry. A bright and joyous feature of those dark times was the multiplying evidence that the "great crowd," mentioned in Revelation 7, verse 9, were now appearing before our very eyes. How grateful we were to Jehovah for this wonderful encouragement—a real blessing!

As a special representative of the Society I had the opportunity to share with dear fellow Witnesses in all parts of the land as they endured hardships on behalf of Christ. Gangs under clergy leadership, purporting to seek for enemies of the state, were arresting peaceful Christian witnesses, elderly men and women, beating them and demanding that they disown their faith. Some were thrown into pits after savage beatings; others were hung head down; still others were killed with machine guns in front of their own children; their homes were demolished, their vines uprooted. Scores were exiled to barren islets without proper legal hearing. The persecutions of Nero and the Catholic Inquisition had been revived. Still, Jehovah's faithful worshipers in Greece kept integrity.

From 1947 onward I was privileged to serve as a circuit servant. Reorganization did much to bring joy and encouragement to those who had faithfully endured. I can recall how the contact with those who had endured the heat of persecution became a grand source of inspiration and strength to me. I can find no words to thank Jehovah adequately for the privilege of having fought alongside such loyal ones under trying conditions.

Often I had to have a dependable guide take me to one group after another of faithful Witnesses, for we had to travel by night and over circuitous routes, avoiding the main roads. I can recall how wild and lonely were some of the areas through which we groped our way in the darkness, and then how the picture changed when we would reach some remote place and there see *The Watchtower* and other Bible-study helps! The refreshing waters of God's Word of truth were penetrating everywhere.

In a town in northwestern Greece one person, formerly a criminal, a homicide, became interested in reading *The Watchtower* and *Awake!*, and soon his life was completely transformed. When he then learned of a young woman criminal, with whom he had been at enmity, coming to appreciate the Bible's message while in prison, he exclaimed: "I must call her 'sister' and she must call me 'brother.'" Our God truly is a God of love and peace.

From 1947 to 1961, as far as I can recall, I came through forty-three serious incidents while striving to reach and serve the circuit of small groups under my supervision. Arrests, jailings, court trials and imprisonments were common experi-

ences for me. To make things even more difficult, my name was published in the newspapers, with threats and intolerant comments by the clergy and their dupes. But never was I abandoned to despair. Jehovah always provided the blessings of consolation and encouragement when most needed.

Back again in Turkey in 1956. In 1934 I had enjoyed pioneer privileges there, and now I was being allowed to tie those past blessings in with new ones. Istanbul now had a sizable group of Witnesses. It was thrilling to see the work forge ahead in this virgin field.

Meantime, conditions for our ministry in Greece changed for the better. Since 1961 I have been serving as circuit servant in Piraeus and Athens. Despite two surgical operations, one in 1954 and the other in 1963, I still feel strong, and can see in my own experience fulfillment of the promise at Isaiah 40:28-31. Some of the outstanding blessings I shall never forget: attending grand international conventions at London in 1951, at New York in 1953, at cities around Europe in 1955, and at that mammoth assembly in New York city in 1958! And what a privilege to convey the blessings of those gatherings to humble Witnesses back in Turkey and Greece.

I am now fifty-eight years of age and my hair has grown white. Young people sometimes call me "old man." But I thank my Creator for the continuing gift of bodily strength, and urge all young people to study the Bible and get to know the loving Creator rather than have their lives wasted on vanities. (Eccl. 12:1) He can and will bless their faithful course even as he has blessed mine.



What It Means to Be

"Born Again"

A MINISTER of Jehovah's witnesses knocked on the door of one of the homes in a Kentucky town. He was going to present a short Bible message, but the householder heard only his introduction before asking: "Excuse me, but tell me: 'Are you "born again"? Do you have the Holy Ghost?'"

If you were in the place of that ordained minister, what would you have said? He calmly responded: "Of course I have God's spirit. That's why I'm here to speak with you about the Bible."

Notice that he did not say simply "Yes" or "No." Sometimes questions cannot be answered that way if one is going to convey honestly the right meaning. What if you were asked, "Do you believe in the Almighty God named Satan?" You would have to give a qualified answer, showing that 'yes' you believe in the Almighty God, but he is not Satan. Now let us analyze what the householder may have been thinking and what the Witness had in mind in his reply.

WHO ARE "BORN AGAIN"?

One night, after Passover 30 C.E., a Jewish ruler named Nicodemus came to Jesus. The account in John 3:3-5 reads: "Jesus said to him: 'Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God.' Nicodemus said to him: 'How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?' Jesus answered: 'Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God.'"

On the basis of this account many churchgoers feel that if one is to obtain salvation he must be "born again," he

must be "born from water and spirit." They believe that the way one gets everlasting life is by going to heaven. In this they are partly right. It is true that those who will, as spirit creatures, be part of God's kingdom will live forever. But Jehovah makes it plain in his Word that the majority of humans gaining eternal life and happiness will live right here on earth. (Ps. 37:29) Such persons do not need to be "born again." Why not?

God's original purpose for mankind was to live forever in paradise on earth. None of his faithful servants before the time of Jesus' earthly ministry had hope of going to heaven, nor did they go there upon death. For instance, concerning King David the apostle Peter said: "Actually David did not ascend to the heavens." (Acts 2:34) That was so even though he had God's spirit on him. David said: "The spirit of Jehovah it was that spoke by me."—2 Sam. 23:2.

John the Baptist's case also illustrates this. The Bible says that he was "filled with holy spirit right from his mother's womb." (Luke 1:15) Still, he was not "born again" and called to be in the future heavenly kingdom. Jesus himself proved that by saying: "Among those born of women there has not been raised

up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is."—Matt. 11:11.

As the citizens of a country might have a few selected men who serve as their representatives, making up their government, so God has determined to select from mankind 144,000 humans to be part of the kingdom of the heavens. These will rule with Jesus over the paradise earth. (Rev. 5:9, 10; 14:1-3; 20:6) God began to select these only after Christ died and opened up the way to heavenly life. (Heb. 10:19, 20) But what was necessary for these imperfect human sons of Adam to become spirit sons of God? Jesus commented on this when speaking to Nicodemus.

"BORN FROM WATER AND SPIRIT"

What Jesus said was what the Kentucky householder quoted in part: "Unless anyone is born again, he cannot see the kingdom of God." (John 3:3) One selected to be part of the heavenly kingdom was once "born from the flesh," and he cannot enter the kingdom of heaven with his body of flesh and blood. (John 3:6; 1 Cor. 15:50) So, after God forgives his sins on the basis of his faith in Christ's ransom and views the individual as a perfect human, Jehovah begets him and bestows a spiritual inheritance on him. This latter action even happened in the case of Jesus so that he could go to heaven. After he was baptized in water, Jehovah poured out his spirit on Jesus. He was thus spirit-begotten with the right to be a spirit son of God; he was "born again."—Matt. 3:16, 17.

In like manner, Christians who are called to be part of the kingdom of the heavens must go through these steps; they must be "born from water and spirit." Nicodemus, as a Jew, would have known

that the holy spirit is literal, the active force of God. And Jesus appreciated that the Jewish ruler would understand the "water" as also being literal. Nicodemus likely knew that John the Baptist had been baptizing in water, for "the Jews sent forth priests and Levites from Jerusalem" to investigate what John was doing. (John 1:19; Matt. 3:5) Furthermore, Jesus' disciples were baptizing in water. (John 3:22; 4:1, 2) So Jesus' mention of "water" would have meant something to Nicodemus. But what about being born from holy spirit? That step would have been hard for him to understand since it had not yet begun for Jesus' disciples.

John the Baptist had promised that Jesus would 'baptize in holy spirit,' and on the day of Pentecost 33 C.E. Jesus did so. He poured out holy spirit on disciples who had already undergone water baptism. (John 1:33; Acts 2:1-4, 33, 38) Thus, those Christians were "born again," receiving a birthlike entitling to prospects for spirit life in heaven, which life would come when they had proved faithful to death and were resurrected. They knew they had been "born again," because they had the testimony of the spirit. The apostle Paul later wrote: "The spirit itself bears witness with our spirit that we are God's children."—Rom. 8:16, 17; 2 Cor. 1:22.

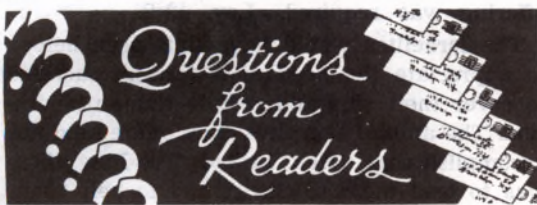
Yet, just as John the Baptist and David had a portion of God's spirit but were not called to be part of the heavenly kingdom, the same is true with many Christians today. They have dedicated their lives to God and been baptized in water. However, they recognize that they have not been given the hope of living in heaven. God does not give them a birthlike realization of the hope of spirit life in heaven because his provision for them, if they prove faithful to him, is to live

eternally in an earthly paradise. The minister who called at that home in Kentucky is one who is looking forward to that paradise.

Does this mean that such ones do not have God's favor now? Absolutely not! They have God's approval just as John the Baptist did. One evidence of this is the fact that Jehovah gives them holy spirit, enabling them to manifest its fruitage as well as to carry on the Christian

ministry. (Gal. 5:22, 23; Luke 12:11, 12) Hence, we can appreciate how accurate and fair was the minister's reply to the inquiring householder.

If you would like to know more about the Bible message he had concerning God's heavenly kingdom and the earthly paradise to come, we invite you to take advantage of opportunities you have to discuss the Bible with Jehovah's witnesses in your area.



- Why was it that, under the Mosaic law, such normal functions as menstruation, sexual intercourse between husband and wife, and childbirth were viewed as making one "unclean"?—L. A., Spain.

The regulations in the Mosaic law concerning uncleanness related to menstruation, seminal emissions and childbirth are found in Leviticus chapters 12 and 15. Before considering what those regulations were and possible reasons for them, let it be noted that we are not here discussing the laws about diseased running discharges from the genital organs.—Lev. 15:1-15, 25-30.

Under the Law, if a man had an involuntary emission of semen, he was to bathe and be "unclean" until evening. When, during intercourse, a man had a seminal emission, both he and his wife would be "unclean" from it until the evening. A woman having her regular menstruation was to count seven days as a period of menstrual impurity. In a case where a wife's menses began during intercourse, then her husband was "unclean" seven days also. If one touched a menstruating woman's garments, bed or articles upon which she sat, he would become "unclean" until evening.—Lev. 15:16-24.

Giving birth also meant "uncleanness" for the mother. If she gave birth to a boy, she

was "unclean" for seven days. After that she remained thirty-three days in the privacy of her home, not permitted to touch anything holy or to go into the sanctuary. When the baby was a girl, the mother was "unclean" for fourteen days and her period of semi-retirement was sixty-six days. At the end of either period of purification she was to present a burnt offering and a sin offering as cleansing sacrifices.—Lev. 12:1-8; Luke 2:22-24.

These regulations undoubtedly had a good effect in a number of ways. While an occasional nocturnal emission by an unmarried man might be a normal function of the mature male body, the inconvenience of being "unclean" for a day would have discouraged an Israelite from seeking pleasure from such an emission; it would have urged him to avoid thinking on sensual matters. Also, medical studies partially credit the low incidence of uterine cancer among Jewish women to their abstaining from intercourse during menstruation; so there were hygienic benefits. This same regulation would remind the Israelite husband to take into consideration his wife's biological cycles and limitations, both physical and emotional. (Lev. 18:19; 1 Pet. 3:7) Also, these laws would have taught men and women self-discipline, reasonable restraint of their passions and respect for the sexual organs.

In regard to menstruation, respect for blood as something sacred to God seems also to have been involved. If a husband and wife willfully had relations while she was menstruating, the man would have "exposed her source," and the woman would have "laid bare the source of her blood." (Lev. 20:18; 17:11) Since an Israelite husband was not to have relations with his wife at such a time, as was discussed above, those who deliberately showed contempt for

God's law on this matter were to be cut off.—Num. 15:30, 31.

But there appears to have been another matter underlying all of these particular regulations involving uncleanness. God created the sex impulse and procreative powers in Adam and Eve and told them to produce offspring. (Gen. 1:28) But when they sinned in regard to eating from the restricted tree, things changed; they became imperfect, sinners. Their guilty, sin-stricken consciences made them aware that they were naked. They were no longer pure and sinless before God, and apparently their thoughts on viewing each other were no longer pure and innocent. They quickly covered their genital organs.—Gen. 3:7, 10, 11.

Whether they immediately realized it or not, because they had sinned, Adam and Eve could not bring forth perfect children as God had purposed. Now procreation through intercourse would only be possible because of God's undeserved kindness in letting them live. They would pass on to their children the hereditary blemishes of sin, imperfection and eventual death.—Ps. 51:5; Rom. 5:12.

The Law's regulations about menstruation, seminal emissions and childbirth would force-

fully remind the Israelites of their sinful state. The sexual organs were made for a proper and upright purpose, to pass on perfect life. For an Israelite man, passing on life involved his emission of semen. With his wife, it involved her menstruation, for this was part of a cycle by which she was able to conceive. Childbirth was often the final result of their marital relations. But because they were imperfect humans, these normal functions passed on imperfect and sinful life. The periods of temporary "uncleanness" associated with these things would have constantly called that hereditary sinfulness to their attention. And that was especially true with childbirth, for a sin offering was required.—Lev. 12:8.

The Israelites would have thus been helped to appreciate the need of a ransom sacrifice to cover their sins and restore human perfection. The animal sacrifices they offered did not accomplish that. (Heb. 10:3, 4) The Law, then, was to lead them to Christ and to help them appreciate that by means of his human sacrifice true forgiveness was possible, paving the way for restoration to human perfection.—Gal. 3:24; Heb. 9:13, 14.

ANNOUNCEMENTS

tion according to the importance placed upon it. To Christians, however, the kingdom of God comes first in their lives. And during the month of December Jehovah's witnesses will be putting first the preaching of the Kingdom good news by engaging in their house-to-house ministry and conducting free home Bible studies. (Mark 13:10) They will also be offering to interested persons a copy of the *New World Translation of the Holy Scriptures* along with an appropriate booklet for \$1; or they may combine the Bible and a copy of the book *The Truth That Leads to Eternal Life*, for \$1.25.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 22: Watch Yourself and Your Teaching. Page 716. Songs to Be Used: 23, 38.

December 29: Growth—Impelled by Jehovah. Page 722. Songs to Be Used: 39, 101.

FIELD MINISTRY

What takes first place in one's life? Is it one's family, secular work, some hobby or perhaps sports? It may be one has several interests in life, each taking a relative posi-