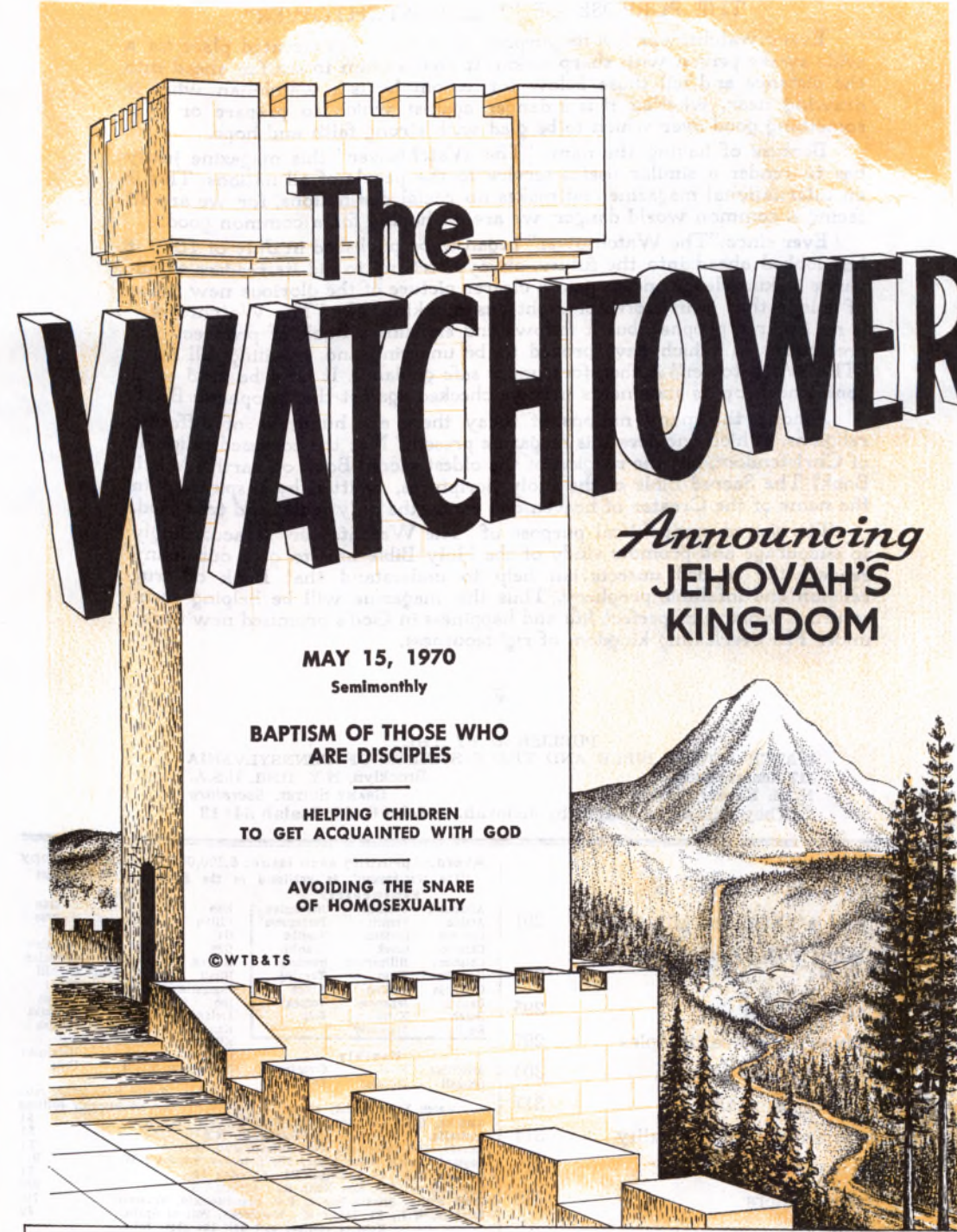




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1970

Semimonthly

**BAPTISM OF THOSE WHO
ARE DISCIPLES**

**HELPING CHILDREN
TO GET ACQUAINTED WITH GOD**

**AVOIDING THE SNARE
OF HOMOSEXUALITY**

©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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THE BLESSING of a

"Quiet and Mild Spirit"

TODAY there is so much noise that men speak of the harm resulting from "noise pollution." Reports tell that in the United States the volume of noise is doubling every ten years and that if this keeps up it will not be many decades before noise reaches a lethal, a deadly, stage. This noise is not only harming people's hearing but even causing ulcers, hives, and suchlike ills.

Individually we might not be able to do much about the noise made by airplanes, by street traffic or by the machines near where we happen to work. But we can give thought to the amount of noise that we ourselves might be making unnecessarily. Especially can we be on guard against talking too loudly and too much.

In this regard the apostle Peter gave good advice to womenfolk. After telling them not to be unduly concerned about their outward appearance, he tells them what will make them truly desirable, namely, "the secret person of the heart in the incorruptible apparel of *the quiet and mild spirit*, which is of great value in the eyes of God."—1 Pet. 3:4.

A quiet and mild spirit is of great value

to Jehovah God and it is also appreciated by husbands. But quite thoughtlessly many persons do not consider just what a blessing quietness can be. They feel that they have to be talking all the time. And often those who feel they have to be talking all the time also talk loudly. It might be said to be a vicious circle: Because of a nervous temperament these loud talkers keep talking all the time; this, in turn, uses up much nervous energy, making their voices of themselves sound strained and unpleasant to the ear!

It would be quite a revelation for such persons to hear their voices on a tape recorder. It is said that we sound better to our own ears when we are talking than when we listen to our recorded voices, and most persons are surprised when they hear their recorded voices for the first time. Why is that? Because the vibration of the bones of our skulls gives us the impression that our voices have more resonance than they actually have, the vibrations reaching our own ears both from inside and outside. Those with loud and harsh voices might well be embarrassed when first hearing their voices on tape. With a little effort

these can learn to talk softer and add more resonance to their voices, making them more pleasant for others to listen to.

What the apostle Peter says about cultivating a quiet and mild spirit is good advice for all in the family. On coming home from the noisy outside world, what a blessing it is for the husband to be met by a wife who manifests this quiet and mild spirit! And how refreshing to the wife to be with her husband if he is, not harsh, but mild-tempered! You children can also contribute to making the home a quiet and restful place. You can be joyful without being unduly noisy and boisterous when you play. You can talk to each other without yelling at the top of your voices. You can learn to enjoy sane, soothing, beautiful music instead of wanting loud rock 'n' roll music.

Closely related to the quiet spirit is the mild spirit, as the apostle Peter intimates by linking them together. Being mild means being calm, gentle, soothing, not harsh, not irritating. Mildness, the Bible shows, is one of the fruits of God's spirit and time and again Christians are counseled to manifest it.—Gal. 5:22, 23; Eph. 4:2; Col. 3:12; 1 Tim. 6:11; Titus 3:2.

But do not think that this mildness or meekness means weakness. Not at all! Moses was 'the meekest man in all the earth' in his day but he was by no means a weakling. (Num. 12:3) As Greek scholar William Barclay shows, *prao'tes*, the Greek word translated "mildness" or "meekness," does not mean weakness but strength that is controlled. In ancient Greece, a wild horse that had been tamed was said to be mild, meek.

Our feelings may be hurt because of misunderstanding, injustice or because another addresses us with harsh, irritating language. How shall we respond? By loud, harsh, irritating words? That would only make matters worse. The Bible tells us

how to respond: "An answer, when mild, turns away rage." (Prov. 15:1) In other words, mild speech is like 'pouring oil upon troubled waters.' To respond with loud and harsh speech is to return evil for evil, whereas Christians are expressly commanded: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:21.

The quiet and mild spirit makes a person a joy to be around. It makes him a blessing to others. It helps to make for smooth and loving relations with one's neighbors. And it is also a blessing to oneself. Here also the principle applies: "One who waters will himself be watered." That is, a quiet and mild spirit makes for our own well-being even as it does that for others. By being mild and quiet ourselves we are less likely to get upset and agitated when others fail to be that way. It helps us keep our emotions on an even keel, bringing benefits mentally and physically.—Prov. 11:25, *RS*.

This "quiet and mild spirit" is a special blessing in the preaching activity of Christian ministers. It gives a modest mien to the Christian minister and so makes others more willing to hear. That mildness can indeed turn away rage was illustrated by the experience a Canadian Witness once had. At a door a woman kept abusing her in a shouting rage. After a while the Witness mildly wished the woman good-day and left. But this woman, after thinking it over for two days, wrote the Watch Tower Society apologizing for her conduct. It was arranged to have someone call on her, and it so happened to be the Witness who had called in the first place. The call resulted in a Bible study's being started.

Truly a "quiet and mild spirit" is a blessing. Those possessing it are a pleasure to have around. It makes ministers more effective in their ministry and is a blessing to themselves.

HELPING CHILDREN

to Get Acquainted with God

IF YOU are a parent, you know that there is much joy in having a family, but there are problems too. For example, it is a real challenge to teach your children proper attitudes. It is not easy to mold their personality to reflect the Christian traits of unselfishness, kindness and ability to get along with other people in love. What they need is your help in getting acquainted with God and his ways.

Parents also need to help their children avoid subtle worldly influences. Before it is too late, parents should fortify their children against worldly viewpoints and practices that can ruin their lives. Even very young children are not immune to the world's evil influences. Hence, Christian parents do well to begin providing this help for their children while they are very young.

A NEW PROVISION

The Watch Tower Society knows that many parents would be grateful to have something to assist them in providing Christian teaching for their young children. Perhaps you are one who has wished that you had material that was especially designed to help you impress upon your children the principles of God's Word. Well, *The Watchtower* is making just such a provision for you who are parents.

Young children need simplified instruction, vividly illustrated with examples so that they can visualize the points. Although there are books on the Bible available for young children, these generally

are only "storybooks." They usually fail to make clear how the principles and counsel of God's Word affect one's own life. Now, however, it is planned that *The Watchtower* will publish articles from time to time to fill this need. Each article will be plainly marked as one for parents to read with their children.

No one knows God better than his own Son, the Lord Jesus Christ. So the material that *The Watchtower* will print to help parents will view God and his ways in the light of what his own Son taught. This will help your children to become disciples of Jesus Christ, followers of him. Since there is no finer way to get acquainted with God than by listening to the Great Teacher, Jesus, this new provision will greatly assist parents in rearing their children as Christians.

USE OF THIS NEW PROVISION

How will you parents use these articles? They are not just for younger ones to read by themselves. Do not simply give them to your child, and say: "Here, go read this. It is written just for you." True, the articles will be in simple language, and often illustrated with pictures, but still it is *your* responsibility to inculcate God's Word in your child. He needs your help.

The articles are specially designed for use with children up to the age of about eight. Children somewhat older can also be encouraged to read the material, and they will no doubt enjoy it. But the ma-

terial is especially designed to aid parents in teaching the younger ones.

When reading one of these articles to your young child, get him to express himself. Ask him questions. You may be pleasantly surprised to see how much he knows. On the other hand, you will get a clearer view of what he still needs to learn, and this will put you in a better position to help him. Each child is different and needs your individual assistance.

Although the father particularly is responsible for teaching his children, the mother, too, can play an important role in this. (Prov. 6:20-22) And should there be no father in the family, or if he is not inclined to teach his children God's Word, she may do this entirely herself.

It is also fine when other relatives and friends take an interest in teaching children God's Word. For example, visiting grandparents can pick up one of these *Watchtower* articles and read it with their grandson or granddaughter. Or it may be an aunt or uncle that does this, or even a friend of the family who is visiting. Children will be greatly benefited and encouraged by such interest in helping them to get acquainted with God.

WHY YOUNG CHILDREN NEED HELP

Foremost among the reasons why your children need your help in acquainting them with God is the fact that God requires it of parents. The apostle Paul wrote: "Fathers, . . . go on bringing [your children] up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

In particular does Jehovah stress the importance of regularity in providing this instruction for your children. God directs: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house

and when you walk on the road and when you lie down and when you get up." —Deut. 6:6, 7.

Such regular discussions of the Bible will draw your family close together. They will teach children at an early age to turn to you for guidance and instruction on problems they may have. Your children will see that you really care for them.

Also, at a very early age they will learn respect and appreciation for God, their Creator. As Psalm 100:3 says: "Know that Jehovah is God. It is he that has made us, and not we ourselves." They will learn to thank him, to take their requests to him in prayer and to care for the things he has provided. They will see, too, that they are accountable to God.

Do not wait until your children are of school age, but fortify them with God's Word before they start school. Begin teaching them as soon as they can learn—in infancy. The Christian apostle Paul wrote to Timothy: "From infancy you have known the holy writings." (2 Tim. 3:15) What a protection it is for a child to learn God's Word at such an early age! And now you parents will have some additional help in caring for your responsibility to mold your child's attitudes, helping him to get the mind of God and the mental attitude of Jesus Christ.—Rom. 15:5; 1 Pet. 4:1.

The importance of knowledge about God and his Son cannot be overemphasized. Jesus Christ said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Yes, it will mean endless life for your children in Jehovah God's glorious new system of things. So start now. Why not sit down and read the following article with your children now.

JESUS,

the Great Teacher

JESUS CHRIST lived on earth nearly two thousand years ago. That is a long time in the past. It is long before your grandmother or grandfather were born. And it is long before men had cars or trains or other things of today.

People living back then were blessed to have a very wise man among them. In fact, Jesus was the wisest man ever to walk the earth.

He was the best teacher who ever lived. He would explain difficult things in ways that made them easy to understand.

Jesus taught people everywhere he met them. He taught them at the seashore and on boats. He taught them in homes and when traveling on the roadway. Jesus did not have a car, nor did he travel by bus or train. Jesus walked from place to place teaching people.

We learn many things from other persons. But we can learn the most important things from the Great Teacher, Jesus. It is in the Bible that Jesus' words are found. When we hear those words from the Bible, it is just as if Jesus were talking to us.



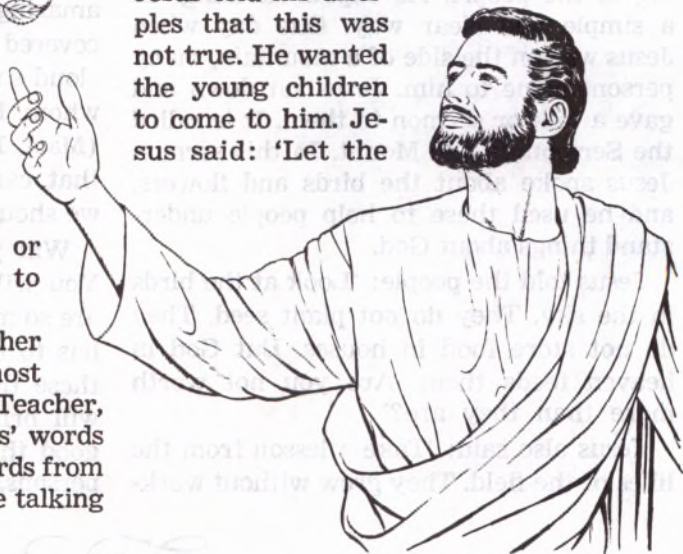
Why was Jesus a great teacher? One reason is that Jesus listened. He knew how important it is to listen. But to whom did Jesus listen? Who taught him? Jesus' father did. And Jesus' father is God.

Before coming to earth as a man, Jesus had lived in heaven with God. So Jesus was different from other men. For no other man lived in heaven before being born on earth. In heaven

Jesus had been a good son who listened to his father. Thus Jesus was able to teach people what he learned from God. By listening to your father and mother you can copy Jesus.

Another reason why Jesus was a great teacher is that he loved people. He wanted to help people to learn about God. Jesus loved grown-ups, but he loved children too. And children liked to be with Jesus because he would talk to them and listen to them.

One day when parents brought their young children to Jesus, Jesus' friends told them to go away. They thought that Jesus was too busy to speak with children. But Jesus told his disciples that this was not true. He wanted the young children to come to him. Jesus said: 'Let the



young children alone, and do not stop them from coming to me.' So even though he was a very wise and important man, Jesus took time to teach little children.—Matt. 19:13, 14.

Why did Jesus teach children? One reason is that he wanted to make them happy by teaching them about God. You, too, can make others happy by telling them what you have learned about God.

Once Jesus used a little child to teach his friends an important lesson. Jesus took the little child and stood it in the middle of his disciples, who were his followers. Then Jesus said that these grown men must change their ways and become like this little child.

What did Jesus mean when he said this? How could grown men become like a child? A little child learns that he should respect a grown person. He can learn many things from other persons. So Jesus meant that his disciples should respect him as their Great Teacher. They should think that the teachings of Jesus were more important than their own ideas.—Matt. 18:1-5.

When Jesus taught he made it interesting to the people. He explained things in a simple and clear way. One day when Jesus was on the side of a mountain, many persons came to him. Jesus sat down and gave a talk or sermon to them. It is called the Sermon on the Mount. In this sermon Jesus spoke about the birds and flowers, and he used these to help people understand things about God.

Jesus told the people: 'Look at the birds in the sky. They do not plant seed. They do not store food in houses. But God in heaven feeds them. Are you not worth more than they are?'

Jesus also said: 'Take a lesson from the lilies of the field. They grow without work-

ing. And look how beautiful they are! Even rich king Solomon was not dressed more beautifully than the lilies of the field. So if God takes care of the flowers that grow, will he not also care for you?'

Thus Jesus taught that one should not worry about where he will get food to eat or clothes to put on. God knows that people need these things. So Jesus said that people should seek first the kingdom of God and do what God says is right. If they do, God will see that they have food to eat and clothing to wear.—Matt. 6:25-33.

When Jesus finished talking, what did the people think? The Bible says that they were amazed at his way of teaching. It was very interesting to listen to Jesus. What he said helped people to do what is right. What a great teacher Jesus is! It is very important that we listen to him today.—Matt. 7:28.

God himself says that we should listen to Jesus. God even spoke from heaven and said so! This happened one day when Jesus took his followers Peter, James and John along with him up into a high mountain.

While up there on the mountain, an amazing thing happened. A bright cloud covered the men, and a voice out of the cloud said: "This is my Son, the beloved, whom I have approved; listen to him." (Matt. 17:1-5) That was God's own voice that came out of heaven! God said that we should listen to his Son's teaching.

Will you listen to the Great Teacher? You will become happy if you do. There are so many things that the Great Teacher has to tell us. You will enjoy listening to these things written in the Bible. And it will bring you joy to speak about these good things to your friends and to other persons.



Baptism

OF THOSE WHO ARE DISCIPLES

"Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:19, 20.

PURE, refreshing water—one of the many blessings of life given to man by the great Creator. The informed, reverent person offers praise and thanksgiving to the Creator of rivers, Jehovah, the Giver of life and of every good gift. However, many ancient peoples, not knowing the Creator, directed their worship to the waters. An example of this is found in the religion of the ancient Egyptians, who worshiped the river Nile, shown by their hymn to the Nile: "Health to you who comes to this land to give life to Egypt . . . when you kindly listen to the prayers of men . . . creator of all good things, lord of seeds . . . the granaries are overflowing, the warehouses are full and the possessions of the poor are multiplied."

² Although the Nile has long since ceased to be worshiped by these people as a god, river worship does still continue to our day. India and neighboring countries abound with "holy rivers" and "river gods" that hold an important place in the lives of the people. Famous among the "holy rivers" is the mighty Ganges, believed by some to flow from the hair of Siva, one of the Hindu trinity. Notice that it is the fervent belief of every good Hindu that

bathing in the waters of the Ganges will impart spiritual strength and virtue. Even a single drop of the "holy" water on the tongue or eyelids of a dying man is thought to cleanse him from sin.

³ River worship may not appeal to you. You may not consider it to be a reasonable religious requirement that you worship water. Perhaps you recognize water to be a blessing for man but not a source of blessing. Do you know, however, that in general in all religions the use of water is viewed very much as its use is regarded by the multitudes who bathe in the waters of the Ganges River to gain spiritual strength and virtue? The similarity is in the fact that merit is claimed for the act of bathing and, in the case of other religions, for the act of sprinkling, pouring or immersing, the latter being baptism or dipping.

⁴ This view, that sins are in some way water-soluble and that therefore some spiritual merit or benefit results from the use of water in religious ceremonies of various kinds, is shown in the designation of such by the churches of Christendom as a "sacrament." According to the Greek

1, 2. In respect to water, how has the creation been worshiped more than the Creator?

3. Explain the similarity between the ceremonial use of water in Christendom and that in non-Christian religions.

4. How is religious, ceremonial use of water designated?

and Roman Catholic religions, baptism is the first of seven sacraments, and, according to most Protestant denominations, the first of two. However, "sacrament" is not found in the Bible. There is no Bible basis for the position taken by religions of either Christendom or the non-Christian world that grace, holiness or spiritual benefit comes to the one who is immersed or sprinkled, or the one upon whom water is poured in religious ceremony.

⁵ Is any use of water in a Christian religious ceremony approved by the Bible? Yes, and from the text quoted at the beginning of this article you can see that such is the case, because there is a command by Christ Jesus, the founder and leader of Christianity, who said: 'Go and baptize.' He also identified and described persons who were to be baptized in accordance with his command as being those who were eligible to become "disciples."

⁶ Essentially, the Bible teaches water baptism to be an initial step of obedience which the Scriptures require to be taken by each one who makes a dedication to Jehovah God. Such being the case, we should like to know why and we should like to know the real significance. First some further points on what Christian baptism as outlined in the Bible is not. The false teaching that baptism is a sacrament is one of the great religious wrongs that has been done to men. Why so? Because such teaching leads people to believe that baptism has merit and imparts grace and benefit to the one being baptized, because the claim is that being immersed or wet by water results in amazing things for the individual who is so immersed or even sprinkled or upon whom water is poured.

REGARDING THE SACRAMENTAL CLAIM

⁷ The following information is taken from *The Catholic Encyclopedia*, Volume II, and we quote it now for the purpose of showing what is claimed by the Catholic sect for the baptism ceremony. "The Decree for the Armenians' in the Bull 'Exultate Deo' of Pope Eugene IV. . . . 'Holy Baptism holds the first place among the sacraments, because it is the door of the spiritual life; for by it we are made members of Christ and incorporated with the Church. . . . The effect of this sacrament is the remission of all sin, original and actual; likewise of all punishment which is due for sin.'"

⁸ This teaching means that the one immersed or on whom water is poured will receive life in heaven because, according to the Catholic claim, "original sin deprived the human race of an unearned right to heaven." It follows that the viewing of water immersion as resulting in forgiveness of original sin and therefore a sacrament obscures many truths of God's Word. Remission of sins does not come to a person because he gets wet with water, and that is true relative to original and subsequent sin. Remission comes only through Jehovah's provision of the sacrifice of Christ Jesus. The sacrifice of Jesus' perfect human life frees mankind from sin and death, as stated in John 1:29; 2 Corinthians 5:21; Hebrews 9:24-26; 1 John 2:1, 2. Neither could a dipping in water save the individual of the corrupt world from punishment that is due for willful sin, as pointed out in John 15:19; Galatians 1:3, 4; Revelation 18:3-8. Immersion in water does not constitute an individual a member of the church, the

5. Is any use of water in a Christian religious ceremony approved by the Bible?

6. Why is it so important to be fully and correctly informed on Scriptural water baptism?

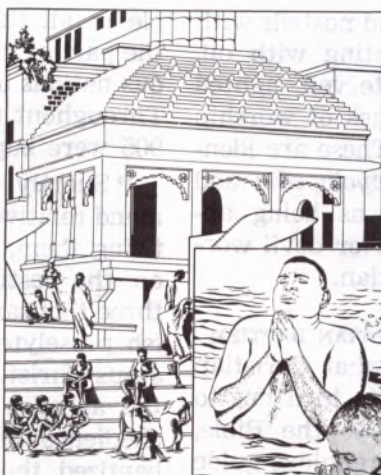
7. What sacramental claim is made by the Catholic religious sect?

8. Contrast the Bible truth with Christendom's claims regarding (a) remission of sins; (b) freedom from sin and death; (c) punishment for willful sin; (d) membership in the spiritual congregation.

body of Christ, the spiritual congregation.—2 Thess. 2: 13; John 17:6; Rom. 8:30.

⁹ *The Catholic Encyclopedia* comments further on the matter of water baptism, stating: "How natural and expressive the symbolism of exterior washing to indicate interior purification was recognized to be, is plain from the practice also of the heathen systems of religion. The use of lustral water is found among the Babylonians, Assyrians, Egyptians, Greeks, Romans, Hindus, and others." The Catholic authority quoted here is correct in saying that among the heathen, pagan religions washing and baptizing in water is also considered as a sacrament that imparts much merit. Non-Catholic authorities agree with this Catholic authority that such is the case, and so it is that we have two authorities who unite in proving the non-Christian claim or theory that water baptism is a sacrament to be of demon or devil origin.

¹⁰ In this connection *The Two Babylons* by Hislop states: "This doctrine of Baptismal Regeneration also is essentially Babylonian. Some may perhaps stumble at the idea of regeneration at all having been known in the Pagan world; but if they only go to India, they will find at this day, [persons], who have never opened their ears to Christian instruction, as familiar with the term and the idea as ourselves. . . . We find different ancient authors bearing direct testimony both to the fact of this [Babylonian] baptism and the intention of it. . . . They who were thus baptized were, as Tertullian assures us, prom-



Hindus believe that bathing in their holy river the Ganges is a sacrament that imparts merit, washing away their sins

ised, the consequence, 'REGENERATION, and the pardon of all their perjuries.' Our own Pagan ancestors, the worshippers of Odin, are known to have practised baptismal rites, which, taken in connection with their avowed object in practising them, show that, originally, at least, they must have believed that the natural guilt and corruption of their new-born children could be washed away by sprinkling them with water, or by plunging them, as soon as born, into lakes or rivers. Yea, on the other side of the Atlantic, in Mexico, the same doctrine of baptismal regeneration was found in full vigour among the natives, when Cortez and his warriors landed on their shores. . . . The reader has seen already how faithfully Rome has copied the Pagan exorcism in connection with baptism. All the other peculiarities attending the Romish baptism, such as the use of salt, spittle, chrism, or anointing with oil, and marking the forehead with the sign of the cross, are equally Pagan."

¹¹ Today in the various church baptismal ceremonies of Christendom the following devices are included: godparents, breathing on the face of the candidate to exorcise evil spirits, making the sign of the cross, imposition of hands, putting "blessed" salt in the mouth of the can-

9-11. How is the sacramental claim for ceremonial washing further established as being non-Christian?

didate, touching the ears and nostrils with spittle of the priest, anointing with oil, the threefold ablution, white veil, lighted candles and other appendages of worship not provided by the Bible. These are identified by *The Catholic Encyclopedia* and other religious authorities as being appendages of demon practice or devil worship and therefore unchristian.

NOW TO THE BOOK OF CHRISTIAN BAPTISM

¹² In order to determine what Christian baptism actually signifies we turn not to tradition or paganism but to the Bible, the Holy Word of God, the religious guide of Christians. (Matt. 15:1-9; Mark 7:1-8) At Matthew 28:19, 20 is an outstanding reference to baptism for Christians.

¹³ The words of Jesus (Matt. 28:19, 20) which constitute instructions relative to baptism were stated sometime before he ascended to heaven on the fortieth day after his resurrection from the dead in the year 33 C.E. Such words constitute a general command effective from the time he gave it down through the centuries to the conclusion of the system of things. The period of the conclusion of the system of things is where mankind has been since the year 1914 C.E. So it is that during these modern days, as long as there are persons who qualify as disciples, having been made such by means of the Christian ministry of the Word of God, it is proper and is in obedience to the command of Christ Jesus that such be baptized. In fact, this command of Matthew 28:19, 20 has greater force and effect now during this "time of the end" than ever before, because the work of teaching as well as preaching has been extended by Jehovah's faithful witnesses to the "peo-

ple of all the nations" with response on the part of disciples from all of these various nations of the earth, truly earth wide! Throughout the earth this past year 120,905 were baptized.—Mark 13:10.

¹⁴ Shortly after Jesus gave the command relative to making disciples and baptizing them, ten days after his ascension, on the festival day of Pentecost about three thousand Jews and circumcised Jewish proselytes were converted to faith in Jesus Christ. Then and there at Jerusalem the apostles of Christ began a work in obedience to his command, namely, they baptized these thousands of circumcised believers in water, "in the name of Jesus Christ for forgiveness of [their] sins." (Acts 2:1-41) Later on, as shown in the account of Acts 10:1-48, persons who were not Jews and who had never been within the law covenant arrangement of Israel began to be baptized, likewise in the name of Jesus Christ. So this act of baptism directed by Jesus was performed at the outset of the Christian congregation and has continued through the years, and in this present time of "the conclusion of the system of things" has truly widened out to embrace disciples of all nations. Here is a Bible-ordained use of water in connection with the Christian religious ceremony of dipping, immersion or baptism. Jesus' instructions continue to be followed.

NOT EVERYONE IS QUALIFIED

¹⁵ From Jesus' words it is clearly seen who are qualified for baptism: "Make disciples . . . baptizing them." (Matt. 28:19) Disciples are persons who are learners, persons who have information and form a judgment on the matter on which they are informed, which in this case is con-

12, 13. (a) Have we a guide in this matter? What is it? (b) When does Jesus' command of Matthew 28:19, 20 apply? (c) Why does it have special force now?

14. (a) Give the evidence of obedience to Jesus' command in the early Christian organization. (b) What nations are embraced in it now?

15. Who qualifies for Christian baptism?

cerning Christ Jesus, his Heavenly Father, Jehovah God, God's Word, His purposes and the relationship of such individuals to Jehovah through Jesus Christ. Perhaps you will ask, "If that is true, how can infants, babes, be baptized? Are they eligible for the Christian baptism commanded by Jesus?"

¹⁶ Can little babies repent, gain knowledge, exercise faith, devote themselves to Jehovah God? No, they cannot do that. Otherwise stated, they cannot become disciples. Also, since baptism is not a sacrament, it does not of itself bestow any merit upon the one baptized, and so it follows that the baptism of infants is without any value, even as it is without the support of God's Word. Read in Acts 10:44-48 concerning the conversion of Cornelius and see that the holy spirit fell upon those hearing the word of God; these persons became eligible for baptism and they were immersed. It cannot be said that infants can hear the Word of God with understanding and with effect upon them, qualifying them for Christian baptism.

¹⁷ Probably the leading historian of the early post-apostolic Christian congregation is Neander and he has the following to say regarding infant baptism: "Faith and baptism were always connected with one another and thus it is in the highest degree probable that baptism was performed only in the instances where both could meet together and that the practice of infant baptism was unknown at this period." "But not till so late a period as (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for

the admission of apostolic origin."—*Planting and Training of the Christian Church*.

¹⁸ The requirement that a candidate for proper Christian immersion be a disciple rules, not only against the eligibility of babes, but also against the eligibility of other persons, even adults, who are unacquainted with and unresponsive to the Word of God. Jesus' command not only emphasizes the fact that acceptable candidates for baptism are to be made disciples but also emphasizes what they are to have learned, because he said, "teaching them to observe all the things I have commanded you." (Matt. 28:20) Their having been taught to observe the commandments of Jesus means more than their simply having been informed what those commandments are. A person can be told or can be informed and not be responsive; but, when a person is *taught* those things, the fact is demonstrated by the response.

¹⁹ So it is that we read, in Acts 2:41,

18. What adults are qualified?

19. Show the qualifying response to God's Word and its fine results.



Since babies cannot be disciples, the baptism of them is without any value

16, 17. (a) Why is infant baptism contrary to Matthew 28:19? (b) Why is such not of apostolic origin?

that "those who embraced his word heartily were baptized." Other persons of the early Christian congregation were baptized "when they believed Philip." Such believers "proceeded to be baptized, both men and women." (Acts 8:12) The response to the Word of God on the part of the disciple is seen in his taking a course that must be followed by all who will gain life from among mankind, which course is really the highest and noblest of human ambitions and aspirations. (John 17: 2, 3; Ps. 119:1, 2) It is that which brings a human creature into his proper relationship with his Creator. It is the only real worship of God. Without it there is not actually a worship of God by individuals today and, moreover, it is the course that leads to everlasting life. *It is that of a personal dedication to Jehovah.*

DEDICATION FIRST

²⁰ As you know, dedication has the meaning to declare, to affirm, to state solemnly, to devote. It refers to the act of setting apart or devoting something to a certain use. It is the act by which a person or thing is initiated into some way or course or use. When we apply this to the disciple of Christ Jesus we readily see that to such a person dedication is the exclusive devotion of the Christian to Jehovah God and so to his service or worship. It is a personal thing. It is the act of a person determining unreservedly and unconditionally to do the will of Jehovah God through Christ Jesus. (Prov. 14:27) Dedication demonstrates complete trust and confidence in Jehovah and shows that

the individual knows that Jehovah is God, that God is right, that his cause will be victorious, that there is no doubt in the heart and mind of the dedicated one and that he is happy and joyful to take his stand on the side of Jehovah. "Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; . . . be made new in the force actuating your mind, and . . . put on

the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:22-24) Christians are followers of Christ Jesus and as such are servants of Jehovah God and therefore serve him, being devoted to him, dedicated to him.—Acts 11:26.

²¹ Jesus' command emphasizes that dedication brings to the disciples a close relationship to Jehovah God. On earth at the present time are hundreds of thousands of faithful Christian witnesses of Jehovah who have taken this step of dedication, have symbolized it by water immersion or baptism and are faithfully serving Jehovah and ministering his word to his praise and the blessing of their fellowman.

²² They symbolize their dedication by water baptism; that is where the immersion comes in, as Jesus said: "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them." (Matt. 28:19, 20) The disciple must be baptized if he would be obedient to the requirements of the Bible. Baptism is an open, public, formal ceremony indicating

THE NEXT ISSUE

- Do You Have "Faith to the Preserving Alive of the Soul"?
- Putting Others Ahead of Oneself.
- The Great Teacher Served Other People.

20. What is included in Christian dedication?

21. Who now have a close relationship to Jehovah God?
22. Why must the obedient disciple be baptized?

that one has made a decision to do God's will. This in the presence of witnesses is a requirement upon the dedicated individual. There of necessity must be observable evidence of the dedication the individual has made because such dedication marks the change or turning point in the person's life and his fellow Christians are

follow his steps closely." (1 Pet. 2:21) This leader, Christ, was immersed by John the Baptist as a symbol of the presentation of himself as a member of the dedicated Jewish nation. "Then Jesus came from Galilee to the Jordan to John, in order to be baptized by him. . . . Jesus said to him: 'Let it be, this time, for in that

way it is suitable for us to carry out all that is righteous.' . . . After being baptized Jesus immediately came up from the water . . . Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" (Matt. 3: 13-17; Ps. 40:7, 8; Heb. 10:7) The approval of his Heavenly Father Jehovah upon his presentation and its symbol is manifested in the account. Following the example that Jesus set, members of the early Christian congregation were baptized. (Acts 10:48; 8:12, 36, 38, 39) In the case of those who were of the Jewish nation their immersion up to the year 36 C.E. was also a symbol of the presentation of themselves as members of a dedicated nation. Thereafter the baptism of Christians, whether of Jewish or of non-Jewish ancestry, was in symbol



Baptism is a public ceremony indicating that the disciple has made a dedication to do God's will; 120,905 disciples were baptized last year

entitled to know this, that they might be aware of what to expect from the person from now on.

²³ We do not need to search for a symbol that would be appropriate to the dedication as representative thereof because the Bible designates immersion as such and there could not be a more proper and appropriate one. Christians are followers of Christ Jesus. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to

of their dedication, the dealings by Jehovah with the Jews through the Law covenant having terminated after the death of Jesus in 33 C.E. and at the expiration of the period of special favor to Israel just prior to the carrying of the Christian gospel to non-Jews. So in today's late period of time both natural Jew and natural non-Jew, people of all races and origins, stand the same before Jehovah God individually with the opportunity of making a personal dedication and, upon their doing so, fulfilling the obligation to symbolize this by water immersion.

23. (a) Why do Jehovah's witnesses perform the symbol appropriate to the circumstances, and what is it?
(b) In Jesus' case, what did his baptism evidence?
(c) How about his Jewish disciples up to 36 C.E.?
(d) And thereafter?

YOUR CONSCIENCE

toward Jehovah

"Not the putting away of the filth of the flesh, but the request made to God for a good conscience."—1 Pet. 3:21.

DISCIPLES are taught ones and, as such, know the things that Jesus commanded. Therefore they know their obligations respecting the moral standards of Jehovah's Christian organization and the Scriptural responsibilities and requirements in connection with the ministry of the good news, the message of Jehovah's kingdom, as set out in his Bible. The decision and the act of dedication have already taken place before the dedication is symbolized by water immersion. So the baptism is an initial step of obedience by those qualified. Therein, that is, in the symbol of the dedication, the disciple expresses a request to God for a good, close relationship to him.

² "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father." (Matt. 28:19) This command shows the close relationship to Jehovah into which the properly baptized disciple is taken. As we have observed, water baptism does not symbolize "the putting away of the filth of the flesh." It does not picture our being washed from our sins in the blood of Jesus Christ, which washing is spoken of in 1 John 1:7 and Revelation 1:5. Rather water baptism expresses a "request made to God for a good conscience." "The patience of God was waiting in Noah's days,

while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ." (1 Pet. 3:20, 21) In stating that the global flood of Noah's day put him in mind of the water baptism, Peter was saying that an antitype of getting into the ark before the flood is water baptism, such as he was directed to perform. But how is this a "request made to God for a good conscience"?

³ It is a request made to God by the presentation of ourselves to God in full dedication to him through Jesus Christ. Concerning this Dr. A. T. Robertson in *Word Pictures in the New Testament*, Vol. 6, states: "That may be the sense here, that is, a vow of consecration to God after inquiry, having repented and turned to God and now making this public proclamation of that fact by means of baptism (the symbol of the previous inward change of heart)."

⁴ So the disciple—you, if you are a disciple, once had a bad conscience toward God, but now, having accepted the good news of salvation, you desire to have a good conscience toward him, and to this end you make a request to God for a good

1. (a) What essentials do disciples know? (b) What decision have they made? (c) Why is baptism an initial step of obedience?

2, 3. In baptism, what request to God does the disciple make?

4. As to conscience, what change does the disciple make from "the time that has passed by"?

conscience by presenting yourself to him in full dedication. "For the time that has passed by is sufficient for you to have worked out the will of the nations." (1 Pet. 3:21-4:6) By dedication we make request to God for a good conscience and, after our dedication, our request is consummated by water baptism. Thus we symbolize this dedication by water baptism, and we get the requested good conscience. This whole baptism arrangement of God cuts us off, delivers us, from this sinful, conscienceless, doomed world of mankind. Do you want to have a good conscience before God? Do you think you can have such without dedication to him and water baptism?

⁵ This shows the close relationship to Jehovah, in whose name first the disciple is baptized. The dedicated one must recognize that God is a father, although many religions do not accept that Scriptural fact. The name of the Father must be upheld. "You, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) "For with you is the source of life."—Ps. 36:9.

WHY IN THE NAME OF THE SON?

⁶ This Father has a most beloved Son. "Go therefore and make disciples . . . baptizing them in the name of the . . . Son." (Matt. 28:19) It is in his footsteps that we must follow. Concerning him Philip-pians 2:9-11 states: "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." The act of baptism is

a person's following the example set by this Son of God, and he is the proper one to follow because, as his Heavenly Father states: "Look! As a witness to the national groups I have given him, as a leader and commander to the national groups." (Isa. 55:4) "He has a name written, King of kings and Lord of lords." (Rev. 19:16) "There is one God, and one mediator between God and men, a man Christ Jesus."—1 Tim. 2:5.

⁷ The salvation for which we hope and in which we trust and for which eventually he officiates in our behalf in priestly office is dependent upon him as Jehovah's great provision. Such point was made by Paul when he wrote: "He became responsible for everlasting salvation to all those obeying him, because he has been specifically called by God a high priest according to the manner of Melchizedek." (Heb. 5:9, 10) One's being immersed in the name of this high one, therefore, shows that the dedication to Jehovah is with recognition of his Son and is in appreciation of the fact that one's relationship to Jehovah God is through the Son, Christ Jesus, and one confesses his lordship, to the glory of God the Father. We can well see that it is not getting wet with water, but it is the sacrifice of Christ that is the basis of our salvation and forgiveness of sins. So we gladly recognize the office of authority, the High Priestly function, of the Son.

⁸ As followers of the Son disciples must not only know the Bible requirements on conduct and morals but also be living up to them, having conformed their private lives to the high standards set out in God's Word in all respects, and they must have freed themselves from conduct, religion or enterprise conflicting with Bible principles.

5. Conscientiously, in the name of whom first is the disciple baptized? Why?

6. (a) From whom did the Son receive his official authority? (b) Why baptism in the name of the Son?

7. (a) For what is the Son responsible? (b) What recognition does the disciple show at baptism?

8. In addition to having knowledge, what is required of the disciple?

Anyone who plans to get baptized should first come to an accurate knowledge of at least the basic teachings of the Bible, which is in harmony with Jesus' instructions first to make disciples, and thereafter to baptize them.

UNFAILING SUPPORT OF THE DISCIPLE

⁹ "Go therefore and make disciples of people of all the nations, baptizing them in the name of the . . . holy spirit." (Matt. 28:19) The holy spirit is not a person, but it is the active force of Jehovah God accomplishing his will and essential to the disciple in the faithful performance of his dedication to Jehovah. It is concerning the holy spirit that Jesus stated: "I will request the Father and he will give you another helper to be with you forever, the spirit of the truth." (John 14:16, 17) The Word of God, for the guidance of the Christian, is referred to as the "sword of the spirit" (Eph. 6:17), and similarly the Bible is related to God's spirit by Peter: "Prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." —2 Pet. 1:21.

¹⁰ The spirit of God provides his Word, preserves his Word of truth, reveals it, enabling his servants to understand it, and empowers the followers of Christ Jesus for the ministry of the Word of God. (1 Cor. 2:10) One properly baptized in the name of the holy spirit must recognize the obligations upon Christians in being ministers of the good news and as such a minister must share in the great worldwide work of making disciples of other persons, teaching them in turn. This means cooperation with the congregation of God's people and association with it, taking ad-

vantage of all the fine provisions made through the congregation upon which God's spirit rests for the spiritual welfare of all therein. In fact, as a person contemplates becoming a disciple and reaches the point of making a dedication to Jehovah he, in conjunction with the ministerial servants in the congregation organization, will be able to review the publication "*Your Word Is a Lamp to My Foot.*" This informative Watch Tower publication includes eighty basic teachings of the Bible. These are to be gone over, one at a time, so that it will be known to all, the prospective immersion candidate and his associates in the Christian congregation, that the one desiring to symbolize his dedication does have an understanding and appreciation of these basic teachings of God's Word.

¹¹ One's realization that the baptism is in the name of the holy spirit, that the Word of God has been provided and preserved by his holy spirit, also that his spirit is holy and not of the demons, is essential, in order that its leadings may be conformed to and not be resisted.

¹² This proper Christian conduct goes into all phases of life, private and public, and so it is necessary that there be this review of the basic teachings of the Scriptures on the Kingdom, prayer, the Christian ministry of today, the congregation, the enemy of God and of Christians, Satan the Devil, the demons, Armageddon, the soul, sin, the resurrection, proper conduct, moral cleanliness, the sanctity of blood, theocratic conduct in the family circle and the relationship of the individual Christian to his fellow servants of God and to men in general. Also, he must know why one who has made a dedication to God should be baptized in symbol thereof.

9. Explain in the name of what the disciple is third baptized.

10. (a) State some accomplishments through the holy spirit. (b) What is the import of baptism in its name? (c) What is available to the new disciple, and how is it related to baptism?

11. How significant is the holiness of the spirit?

12. In contrast to doctrines of demon origin, what basic truths must the disciple know?

¹³ One's being baptized in the name of the holy spirit also carries with it an appreciation of the fulfillment of the prophecy of Joel 2:28, 29: "I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit." With a first and partial fulfillment on the early Christian congregation at Pentecost when God's spirit came upon his people there gathered (Acts 2:1-4), Joel's prophecy is fulfilled completely in our day. The final outpouring of God's spirit upon his dedicated servants in this "time of the end" betokens the sure fulfillment of the rest of Joel's prophecy, indicating the destruction of the great world organization that is the enemy of Jehovah and of his kingdom. (Joel 2:30-32; Dan. 12:4) Those who are baptized must appreciate this and in doing so must serve in harmony with the holy spirit, separate from the world organization of mankind not dedicated to Jehovah.

THE MERIT OF THE CROWD OF DISCIPLES

¹⁴ "Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing inasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory. If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you." (1 Pet. 4:12-14) The principle of these words addressed to the early Chris-

tian congregation applies to those being made disciples in our day. Such need not be puzzled. They understand the situation, seeing the movement of Jehovah against his enemies. They take full advantage of the privilege of prayer, that they may be sustained by Jehovah in the keeping of their integrity, demonstrating the merit of the great crowd of Revelation 7:9, 10. "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'"

¹⁵ The origin of those of the "great crowd"—'all peoples'—confirms the fact that in obedience to Jesus' command disciples are being made of all nations. The "great crowd" of Revelation chapter 7 is composed of dedicated, baptized persons, disciples of Christ with an earthly Paradise hope. So for you to be in that favored class these steps of worship must be taken by you.

¹⁶ Dedicated disciples become a target of persecution by Satan the Devil's use of his organization. So it is that by maintaining integrity and by the endurance of this tribulation, by their faithfully continuing to hail Jehovah God as Supreme Sovereign and ascribing their salvation to him and to his Lamb, those of the "great crowd" do finally receive salvation, even through the impending battle of Armageddon, surviving it. What a favored position these occupy, at the present time and in the future! What a notable, meritorious feat on their part is their faith and faith-

13. Joel 2:28, 29 has what fulfillment, and betokens what relative to verses 30-32?

14. Relate the principle of 1 Peter 4:12-14 to the "great crowd" of Revelation 7:9, 10.

15. The origin of the "great crowd" of Revelation 7:9, 10 is what confirmation of Jesus' baptism command?

16. What is the merit displayed by the "great crowd" of Revelation 7:9, 10?

fulness, this resulting in their salvation!

¹⁷ Truly the one who is a disciple of Jesus is a person who not only learns the word but remains in this word. "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) The avenue of prayer in keeping integrity is essential to this end, and prayer should be for God's name to be sanctified (Luke 11:2), for God's kingdom (Luke 11:2), for God's will to be done (Matt. 6:10; 26:42), for the day's material necessities (Luke 11:3), for forgiveness (Luke 11:4; Dan. 9:19), for deliverance from temptations of the wicked one (Matt. 6:13), for knowledge of God's will, wisdom and understanding (Phil. 1:9; Jas. 1:5; Ps. 119:34), and for God's spirit (Acts 8:14, 15; Luke 11:13). Even at the time of baptism the one being baptized should be in a prayerful mood as was Jesus at the time of his immersion. (Luke 3:21) Such will aid in bringing forth the fruitage of God's spirit.—Gal. 5:22, 23.

SOME REBAPTIZED

¹⁸ Now, when the teaching work is being carried on in all lands, among all kinds of people, and when lovers of righteousness respond to the preaching of the message of Jehovah's established kingdom, new disciples come in line for baptism as outlined by the Bible. Maybe some of such persons have been sprinkled or immersed or had water poured on them in a religious ceremony or possibly have dipped themselves in the Ganges River or otherwise have utilized water in a religious ceremony. Some may have been immersed in association with the theocratic Christian congregation but without having studied the book *"Your Word Is a Lamp to My Foot"* and without an understanding and

appreciation of dedication. Such persons may have wondered if they should now be baptized or perhaps be baptized again. Yes, they should, if they had not truly made a dedication before they were baptized but now are disciples, having come to a knowledge of the truth of God's Word and having made a dedication to do Jehovah's will. Yes, if the previous baptism was not the Scripturally ordained ceremony of complete immersion at the hands of a dedicated Christian witness of Jehovah. So if one finds that he has been at variance with the Holy Scriptures in this respect, having undergone no valid baptism of a disciple, then he is now due to perform the symbol of Christian baptism before witnesses in evidence of the dedication he now has made.

THE JOYFUL CEREMONY

¹⁹ At the time arranged for the baptism the new disciple will assemble with others of the congregation. It is good for a dedicated, immersed, qualified minister to address the assemblage, reviewing for a few minutes, perhaps twenty minutes or so, the essentials relative to dedication and baptism. This affords the opportunity for those who have previously made a dedication before coming to the place of immersion to give audible answer to searching questions wherein an affirmative answer would indicate that the candidates are qualified disciples and eligible for immersion and should be baptized. The review by means of the discourse at the time of the baptism is spiritually beneficial. It puts the mind of all in the proper frame and centers the attention of the heart on the important symbolism being undertaken. The candidates should stand following the discussion and in audible voice answer each of the two questions that are put by the one conducting the services.

17. What constancy is required of the disciple, and how is prayer contributory thereto?

18. Explain circumstances requiring rebaptism.

19. Outline the ceremony of Christian water baptism.

²⁰ Two questions which do search out the heart and mind of each candidate are: (1) Have you recognized yourself as a sinner and needing salvation from Jehovah God? And have you acknowledged that this salvation proceeds from him and through his ransom, Christ Jesus? (2) On the basis of this faith in God and in his provision for redemption have you dedicated yourself unreservedly to Jehovah God, to do his will henceforth as that will is revealed to you through Christ Jesus and through God's Word as his holy spirit makes it plain? Those who answer "yes" audibly to these two questions so that the other persons present may witness their affirmation of dedication may appropriately be baptized.

²¹ It is appropriate too that the candidates keep standing as the speaker now offers prayer, especially in behalf of the candidates. All witnesses assembled should bow in prayer, as the one conducting the service leads in asking Jehovah's blessing

20. Analyze the searching questions put to the candidates for immersion.

21. How is the assembly for baptism arranged, to the point of going to the water?

upon the occasion and upon those being immersed in particular, that His will might be done then and in the days to come. Following prayer, any directions necessary should be given to the candidates so they will know how to proceed to the immersion place.

²² Then those who are to perform the immersion, all of whom must be themselves dedicated, baptized Christian ministers, male members of the congregation, and those who are to be immersed, both male and female, and any others who may be assisting in the services or observing, go to the place of immersion. This may be any adequate body of water, the seaside, a lake or river, an indoor pool or, if circumstances necessitate, a smaller vessel or tank of water and, in any event, large enough to provide for complete immersion. At the place of baptism on this joyful and solemn and serious occasion it would not be appropriate for any to indulge in play. Jesus was praying, not playing, when he went to baptism, so we know

22. (a) What water is adequate for the climax of the baptism service? (b) What is appropriate at this place and time?



After a talk on baptism 347 candidates for baptism at Melbourne, Australia, stand and are asked two questions to search out their hearts and minds

he did not jump in and take a swim and otherwise act inappropriately. So on this occasion no one would dive into the pool, tank or stream and swim about waiting for the candidates to get ready but all should act with decorum and keep in mind what is being done, the reason for it and thus help the candidates to do the same thing.

²³ Each individual should carefully note and observe the *date* of the baptism. The event is the result of obedience to God's commands through his Word relative to the matter and so the time of baptism may be taken as the time of Christian ordination and be recorded and verified as occasions in the future may require. It is so recognized by the congregation of Jehovah's witnesses and by the Watch Tower Bible and Tract Society. So for the purpose of record, baptism by Jehovah's witnesses is a valid ceremony of ordination for Jehovah's witnesses within the meaning of the law of the land. Proof that one can have that one is thereafter a faithful minister includes that to which the apostle Paul pointed as his own letters of recommendation, namely, individuals who, due to a disciple's efforts, have in turn dedicated themselves to Jehovah God, having been made disciples.—2 Cor. 3:1-3.

²⁴ How appropriate it is, then, that in all the Christian congregations of Jehovah's witnesses throughout the earth the matter of baptism be considered. How appropriate also it is that at the conventions of Jehovah's Christian witnesses, their circuit assemblies, district assemblies, national and

international conventions, provisions be made for new disciples to symbolize their dedication by the God-ordained ceremony of water immersion!

²⁵ Those who enter upon a dedicated course of life can do so with complete assurance for the present and for the future. They have made a wise decision, that of serving the great Source of life. They well know that whatever they have found or will find to be the course outlined by the Scriptures for any occasion or circumstance, it is the best course. The way that Jehovah God would have his people take is the best way. Upon their own merits God's requirements are best. Christians know that it is not a matter of their doing something just because the Bible requires it but at the same time preferring to do something else. Otherwise stated, it is not just a matter of taking a course of action because God wants a Christian to do so, when at the same time something else is personally preferable. No, because that which God outlines for his people is in itself best. Not only is it something to be done because Jehovah asks it, which is reason enough for doing so, but because in itself that which Jehovah God asks is the best. What confidence and assurance this is to new disciples! Where men's ideas conflict with God's Word we affirm without hesitation that God's Word is correct; men's ideas in conflict therewith are wrong. What a wonderful thing it is to be dedicated to such a God as is Jehovah and to serve him!

23, 24. In what way does the immersion relate to ordination?

25. (a) How meritorious are Jehovah's requirements?
(b) What assurance is this to Jesus' disciples?

"Walking alongside the sea of Galilee [Jesus] saw two brothers . . . And he said to them: 'Come after me, and I will make you fishers of men.' At once abandoning the nets, they followed him. Going on also from there he saw two others who were brothers, . . . and he called them. At once leaving the boat and their father, they followed him. Then he went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom."—Matt. 4:18-23.

THE SPREAD OF HOMOSEXUALITY

AMONG the things that make these days critical and hard to deal with is the spread of homosexuality. We read that "perhaps as many as 12 million American men and women" are homosexuals. (*Time*, October 24, 1969) In the Netherlands homosexuality has spread so much that the country has been called a "mecca of homosexuals." And today homosexual themes and overtones crop up in stage plays, in motion pictures and even on the television screen.

Contributing to the spread of homosexuality is the trend toward legalizing it. Some years ago Britain made homosexual acts between consenting adults legal. Canada and West Germany, during the past year, have done the same. And two states in the United States have adopted similar legislation.

No small factor in the spread of homosexuality is the attitude of growing numbers of clergymen. A few years ago ninety Episcopal clergymen went on record defending homosexual acts between consenting adults as not being wrong in themselves. The softening attitude of the clergy toward homosexuality is also indicated by the result of a survey involving 3,000 Protestant clergymen. Published in *McCall's* magazine of February 1968, the survey said:

"To follow a single thread through 3,000 letters is not easy; but one such thread was so clear as to be unforgettable—the surprising compassion extended to the homosexual."—P. 147.

In some areas homosexuals live virtually in a world of their own. Thus one businessman in Los Angeles who owns two \$60,000 homes boasts: "I live in a completely gay [homosexual] world. My lawyer is gay, my doctor is gay, my dentist is gay."

WHAT IS IT?

There seems to be some vagueness on the part of many as to just what homosexuality is. The common impression is that only sodomy is homosexuality, that is, males having intercourse with one another. Sodomy is homosexuality, but not all homosexuality is sodomy. According to *Webster's Third New International Dictionary* homosexuality is "erotic activity with a member of one's own sex. . . . libidinal [sexual, lustful] gratification is sought with members of one's own sex."

Therefore any activity such as kissing, petting, fondling, that is calculated to arouse the passions of another of the same sex is homosexuality. And while most persons think of homosexuals as males, the term applies equally to females who carry on the same practices. However, there is another word that is limited to female homosexuality, namely, lesbianism.

DOES LEGALIZING IT MAKE IT RIGHT?

Even though one government after another legalizes homosexuality between

consenting adults, does this make it right? Whether governments consider it a private matter or a public crime is something for which they must bear responsibility. But each individual must decide for himself his own attitude toward homosexuality. Lovers of God, truth and righteousness take the position of the apostle Paul: "Let God be found true, though every man be found a liar."—Rom. 3:4.

The Bible, the Word of Jehovah God,

Abraham. Concerning Sodom and Gomorrah the disciple Jude tells us that because of their having "gone out after flesh for unnatural use, [they] are placed before us as a warning example by undergoing the judicial punishment of everlasting fire."—Jude 7; Gen. 19:1-29.

In his laws to the nation of Israel, Jehovah God clearly condemned homosexuality as something detestable and even prescribed the death penalty for it: "You must not lie down with a male the same as you lie down with a woman. It is a detestable thing." "Where a man lies down with a male the same as one lies down with a woman, both of them have done a detestable thing. They should be put to death without fail. Their own blood is upon them."—Lev. 18:22; 20:13.

The Christian Greek Scriptures are just as explicit as to how detestable homosexuality is in the sight of Jehovah God: "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense,

Contributing to the spread of homosexuality is the permissive attitude of growing numbers of clergymen

cites the warning example of the people of Sodom and Gomorrah who lived over 3,800 years ago. As do so many homosexuals in modern prisons, they desired to gratify their lusts by raping men, in this case two angelic guests that came to visit the patriarch Lot, the nephew of

which was due for their error . . . those practicing such things are deserving of death." Similarly the same apostle (Paul) tells us very explicitly that "neither . . . men kept for unnatural purposes, nor men who lie with men, . . . will inherit God's



kingdom."—Rom. 1:26, 27, 32; 1 Cor. 6: 9, 10; 1 Tim. 1:9, 10.

Yes, even if homosexuality be legalized, even if it becomes ever so popular, even if the whole world becomes like Sodom and Gomorrah, yet for Christians the truth of God's Word still stands—homosexuality is something detestable, both to Jehovah God and moral man.

FRUSTRATING AND UNNATURAL

Since the laws of Jehovah God are in the best interests of man, it does not surprise Christians to find ever so many among the medical profession and other healing professions who speak out against this practice. They often speak of the frustration of the homosexual. And Dr. D. J. West, a leading London authority, who, incidentally, believes in tolerating homosexual acts between consenting adults, states: "No doctor should advise a young person to rest content with a homosexual orientation without first giving a grave warning about the frustration and tragedy that so often attend this mode of life."

That this is not just the heterosexual viewpoint is apparent from a recent book by two homosexuals. After telling that there is a hierarchy of respectability for meeting places, the 'gay' bar being the most respectable and the street the least so, the authors go on to say:

"The street pickup is even more impersonal than the others; the conversation is shorter, there is less loitering, one comes to the point with crude and brutal rapidity that even the participants wish could somehow be prolonged.

"They meet, they have their sex, and they do not know each other's names. They were lonely before, and they are lonelier after, gripped by despondency and by disappointment in themselves. . . . They walk aimlessly into the night, . . . perhaps

searching . . . in the most disrespectable place, precisely because they think so little of themselves and of the type of sex life they are pursuing."—*The Homosexual and His Society*, by D. W. Cory and J. P. Le-Roy.

Not that this is the lot of all homosexuals. But it may well be the lot of the great majority. As Dr. West put it, "the frustration and tragedy that so often attend this mode of life."

Underscoring the words of Dr. West is the statement of a practicing homosexual who admitted: "My life is a complete mess. But don't let me make you think I am happy. I'm not. I'm miserable and looking for a way out. . . . I'm miserable and frustrated and tormented."

Is it any wonder that the practice of homosexuality is so often frustrating? The Creator made the two sexes to complement each other, both for the purpose of 'filling the earth' and to bring fulfillment and happiness to each other. That man and woman were intended for each other is indicated by the very structure of the sex organs. Marital intimacies, carried on with consideration for each other, strengthen the marriage tie as well as the personality of each. Yes, where both husband and wife play the proper role according to God's standard, marriage is beautiful and upbuilding.—1 Cor. 7:3-6; Eph. 5:22-33.

Does not the very soundness of the Bible's heterosexual position at once underscore the unsoundness of the homosexual position? In the homosexual relationship one party often feigns or acts the part of the opposite sex, physically, mentally and emotionally, and so it is based on a lie. As the book *Homosexuality*, authored by the Society of Medical Psychoanalysts, Research Committee, said, "It is irrational to try to find feminine qualities in a male sexual partner."

The spread of homosexuality means that many persons are taking up a way of life that so often brings frustration and misery. It is something detestable and loathsome in the eyes of God and lovers of

righteousness. Our knowing what to do to avoid such an unhappy outcome, one disapproved by God, is the wise course to take. The following article discusses homosexuality's causes and prevention.

AVOIDING

the Snare of Homosexuality

TO AVOID that which can bring tragic consequences, it is wise to know something about the possible causes. With regard to homosexuality, there is much uncertainty as to cause. It is now generally recognized that physical factors, such as body-build or hormones, are not primarily responsible for homosexuality. What, then, are believed to be the significant causes?

Some possible causes are discussed by Dr. Albert Ellis, in his book *Homosexuality, Its Causes and Cure* (1965). He believes that the condition is largely due to certain fears. He tells of curing ever so many homosexuals by helping them get rid of these underlying fears. Bearing this out is the recommendation of one of the leaders in America's homosexual movement, Donald Webster Cory:

"The aim of therapy [should be] to relieve the hostility and fear of relationships, sexual and otherwise, with the other sex . . . The reasons for this are twofold: . . . to aid the homosexual to get at the root of the problem, and not to attack what is merely a symptom—his problem is not so much that he is attracted to males, but that he is in flight from females."

Then again, a young boy may get started in homosexuality by being seduced by homosexual men. There was a glaring example of this in Vancouver, Canada, where some homosexuals seduced thirty-five young boys between the ages of ten and fourteen and then made traffic out of them.

In many cases the older men gave the young boys wine or liquor, knowing that the youths would then be more vulnerable to their immoral advances, even as God's Word notes: "Fornication and wine and sweet wine are what take away good motive." (Hos. 4:11) The prophet Habakkuk also warned against this practice of using alcoholic drink as a preliminary to seduction: "Woe to the one giving his companions something to drink . . . in order to make them drunk, for the purpose of looking upon their parts of shame." (Hab. 2:15) Thus when older men, strangers, offer to buy a young boy an alcoholic drink, there may be an ulterior motive.

PARENTAL RESPONSIBILITY

When a young man turns to homosexuality, the trend today is to implicate his father and mother as possibly having laid

the basis for their son's unnatural practice. Authorities believe that the parents may do this even before their child reaches the age of six. Thus, according to Dr. Irving Bieber, an international authority on the subject: 'A disinterested father and an overbearing mother are the perfect combination to produce a son that is a homosexual.' He further stated: "I do not believe it is possible to produce a male prostitute if a father is affectionate to his wife and son and supportive of the son's masculinity."

Also, according to this doctor, "fathers seem to have an absolute veto power over the homosexual development of their sons." Properly reared boys do not fear womankind.

To homosexuality, then, as to so many other problems of life, the old adage applies: "An ounce of prevention is worth a pound of cure." Each father should take an active interest in his son and help him to develop a strong masculine personality. How can he do this? Most importantly, by setting a good example. As the apostle Paul put it: "Stay awake, stand firm in the faith, carry on as men, grow mighty." (1 Cor. 16:13) Basic is exercising self-control. A strong masculine personality is not excitable, is poised, is reasonable instead of emotional and takes a protective attitude toward those of his family. Also each father should inculcate in his son honor and respect for womankind; this he can do by dealing lovingly with his wife.

Likewise each mother should respect her husband's headship and guard against becoming too possessive or overbearing, for by doing so she may estrange her sons from womankind.

Also, both parents can explicitly warn their children against the evils of homosexuality. Such knowledge of homosexuali-

ty is a protection. Where fathers and mothers fail to instruct and warn their sons properly, they may fall prey to designing homosexuals.

INDIVIDUAL RESPONSIBILITY

Whereas there is a measure of parental responsibility, there is, primarily, individual responsibility. Each youth has to be alert to avoid the snare of homosexuality. One may not overlook the strength of the sex drive, of the sexual appetite, and the possible pitfalls to which this can lead. Without the fear of God or a natural love of goodness to act as a restraint, the heart of man may explore unnatural means for sensual satisfaction. The more one goes against what is normal and right, the more the sensualist appears to be drawn to it. (Gen. 8:21; Jer. 17:9, 10) While this strong tendency is not limited to the homosexual, it does seem to help to account for the hold the practice has on so many.

While doubtless for most youths homosexuality seems abhorrent, should a person note any inclination or curiosity along this line he must firmly resist it, heeding the advice of the apostle Paul: "Abhor what is wicked."—Rom. 12:9.

Hence young persons do well to hate those practices that launch one on the frustrating life of homosexuality. On this aspect of the subject, Dr. D. J. West says: "Kissing, fondling, close bodily contact, and mutual masturbation are common forms of love-making with which both male and female homosexuals begin their sexual careers."

Helpful in this regard, then, is appreciating the fact that autoeroticism or masturbation is no mere innocent pastime but rather a practice that can lead to homosexual acts. How so? In that self-induced masturbation may make it easier and more tempting for one to engage in

mutual masturbation, which is a form of homosexuality. Sincerely striving against this practice will go far to protect a youth.

Likewise helpful in avoiding the snare of homosexuality is to bear in mind what has been said as to how frustrating and unnatural it is. That it is extremely selfish and hardening can be seen by the way homosexuals importune strangers, by their seduction of boys and by the prevalence of homosexual rape in prisons. The evidence indicates that abnormal sexual desire is far more difficult to control than is the normal desire.

FREEING ONESELF FROM ITS BONDAGE

Many homosexuals claim they cannot change. But the testimony of many in the medical profession is that they can change if they really want to. The book *Homosexuality*, by the Society of Medical Psychoanalysts, Research Committee, states that "every homosexual is a latent heterosexual." The Bible further gives testimony that one can change from filthy and degrading practices. Thus the apostle Paul, after telling that homosexuals will not inherit God's kingdom, adds: "Yet that is what some of you were. But you have been washed clean."—1 Cor. 6:9-11.

The homosexual who wants to change must continually tell himself that, regardless of how easy and sensually pleasant the practice might be, it is *bad*. He must take to heart the counsel: "O you lovers of Jehovah, *hate* what is bad." Yes, he must actually *hate bad "pleasures."* Further, he must 'keep considering virtuous, chaste and praiseworthy things.' Filling his mind with God's truth will help him, for as Jesus said: "The truth will set you free."—Ps. 97:10; Phil. 4:8; John 8:32.

Of great importance is for the homosexual to realize that he cannot please God

if he continues this detestable practice. So filthy is it in God's eyes that in the Bible such morally unclean persons are called dogs. God's law to Israel states: "You must not bring the hire of a harlot or the price of a dog ["male prostitute," AT] into the house of Jehovah your God for any vow, because they are something detestable to Jehovah your God, even both of them." (Deut. 23:18) All those who, like scavenger dogs of the streets, practice disgusting things such as sodomy and lesbianism are debarred from gaining everlasting life in God's new system of things. (Rev. 22:15) How important it is, then, for one sincerely to strive to please God by having nothing to do with homosexual practices!

A person who is making progress in his desire to please God should not get discouraged if he cannot at once clear his mind and feelings from all wrong thoughts and emotions. He must keep on fighting, however, taking encouragement from the fact that even the apostle Paul confessed to not being able to do fully what he wanted to do. But he did not give up the fight. He did not yield to the flesh, but he 'pummeled his body and led it as a slave,' so that he could say: "For all things I have the strength by virtue of him who imparts power to me."—1 Cor. 9:27; Phil. 4:13; Rom. 7:13-25.

One of the great helps in this fight is prayer to Jehovah God. Pray for forgiveness, also for help and especially for more of God's holy spirit. Yes, "persevere in prayer."—Rom. 12:12; Phil. 4:6, 7.

Homosexuality is increasing in spite of its being a wrong, unnatural and frustrating way of life. Those in bondage to it can be freed from it if they really want to. Eternal life is at stake! So by all means, do your utmost to avoid the snare of homosexuality.

I Never Forgot the Truth of God!

I WILL always remember that day when one of Jehovah's witnesses called at our home. I was just eight years old. When she offered my parents literature explaining the Bible they refused it, but I was interested. I wanted so much to learn about the Bible. So I asked my parents if I could have this literature. They said that I had my own money and that if I wanted it I could pay for it myself.

Right at this first call the Witness lovingly began helping me to understand God's Word. I learned from my own Bible that God's name is Jehovah.—Ps. 83:18.

For several weeks thereafter the Witness came with her husband to help me. Then other Witnesses were sent. All during this time my parents never took an interest in studying the Bible with us, although it was mentioned to them. After each study session I would make it a point to tell them what I was learning.

Later on I began attending a few meetings of the Witnesses. What love the Witnesses showed me! They drove all the way out to our home, ten miles from town, just to pick me up and take me to their meetings. A few times I was allowed to stay overnight with them in order to see how they did their preaching work.

During one of these visits while I was playing with the daughter of one of the Witnesses, I learned about the need to refrain from nationalistic acts that are idolatrous and that violate Christian neutrality. The fuller explanation I received from the older Witnesses made me so glad that I wanted to share this information with the ones I loved the most, my parents.

I was eleven years old and I will never forget the shock I received when I told them about these Christian requirements and my decision to obey God by living up to them. My parents became enraged. I was ordered to tell the Witnesses, the next time they called, that they were never to return or else they would be met with a shotgun. I pleaded with my parents to let me show them from the Bible that these were God's requirements. But it was to no avail.

My parents thought that this would end

the matter. But I had Bible-study books and my Bibles. Most important of all, there was communication with Jehovah God by means of prayer.

Several times during the next five years I firmly resolved to forget everything I learned and I would try to put it out of my mind. But I realized that I could not forget it because it was a part of me, and it was the truth. Throughout this time Jehovah always lovingly provided me with encouragement to carry on my limited worship of him. Just when I would get to the point where I would think that I was all alone in trying to worship him, I would be visited by a Witness who would leave literature with me. I would hide and read every word just like a thirsty man getting a drink of cool water.

Once, I remember, when I was in town I saw a Witness in the next block offering magazines to passersby. How delighted I was to see someone serving Jehovah! I ran all the way down the street to catch up with her just to say hello. But, ah! She was gone before I reached her! Yet I was so thrilled just to see a worshiper of Jehovah God!

During this time I did much personal study to keep my faith strong. One of my favorite scriptures was 1 Corinthians 10:13, which assures us that God will not let us be tested beyond our endurance, but will always make the way out so we can remain faithful. Other scriptures, such as Galatians 6:9, assured me that God would see that I had blessings and opportunities to serve him more fully. Also, I was able to talk about his promises to others on occasion.

When I entered high school I was able at last to have again some association with Jehovah's servants. I attended some meetings, and even conventions. Upon reaching sixteen I told my father that I wanted to be baptized at an approaching assembly. I explained that I would understand his not allowing it as long as I was living in his house and that I would respect his wishes but that when I came of age I would be baptized. He and my mother decided that I was old enough to know what I wanted and so gave their consent. I was baptized on March 20, 1965.

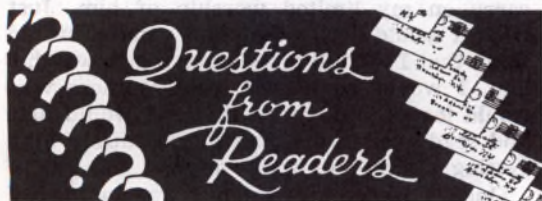
Things went fairly smoothly until graduation

day. When I refused employment that violated my Christian neutrality, then the wrath and fury of my father broke loose again. He told me that I was no longer his daughter. I was completely disowned. He swore at me until he was breathless and told me not to come home anymore.

Through this painful period, the Witnesses came to my aid and always, yes, always there was Jehovah God strengthening me. Ever faithful, ever kind, he never abandoned me. Eventually my prayers to him for the honor of serving him more fully were answered.

I was able to spend a vacation preaching full time about his kingdom. It was too marvelous for words! Soon after this I became a regular full-time preacher of God's Word, and this has been my gladsome activity since.

When I look back over the years I see that Jehovah has indeed been my shepherd and I have lacked nothing. Though I may undergo further persecution, I know that as long as I maintain my integrity Jehovah will always be with me to comfort and bless me. I have seen that Jehovah God's goodness is beyond compare.—Contributed.



● Did Jehovah God personally speak with Moses, or was it through an angelic representative?—S. C., U.S.A.

Jehovah communicated with Moses on more than one occasion. When Moses was shepherding the flock of his father-in-law alongside Mount Horeb, he saw a burning thornbush that was not consumed. As reported at Exodus 3:4-6, "when Jehovah saw that he turned aside to inspect, God at once called to him out of the midst of the thornbush and said: 'Moses! Moses!' . . . And he went on to say: 'I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.' Then Moses concealed his face, because he was afraid to look at the true God." Who was it that was actually speaking to Moses on that occasion? Verse 2 says: "Jehovah's angel appeared to him in a flame of fire in the midst of a thornbush." So, it was not Jehovah himself who there appeared to Moses and spoke to him, but it was Jehovah's angel who, as the representative of God, spoke in His name.

At Jehovah's direction, Moses went into Egypt to appear before Pharaoh and to lead the Israelites out of the land. There Jehovah continued to speak to Moses, giving him specific messages to deliver to Pharaoh and advance notice of plagues that were to come on the land. It is reasonable to conclude that during this time Jehovah continued to speak to Moses, not directly, but through an angelic

representative, just as He had done in Horeb.

Later, Moses returned to the vicinity where Jehovah had first given him instructions, bringing with him the liberated sons of Israel. There God audibly communicated the Ten Commandments to the entire nation gathered near the base of the mountain. (Ex. 20:1-18, 22; Deut. 9:10) Overcome with fear, the heads of the tribes and the older men of the people begged that Jehovah not speak to them again in this spectacular manner, but that he communicate with them through Moses. So the people withdrew to their tents, and Jehovah gave further judicial decisions to Moses for the nation.—Deut. 5:4, 23-31.

Moses and Aaron, Nadab and Abihu and seventy of the older men of Israel were there after granted "a vision of the true God" at the inauguration of the Law covenant. (Ex. 24:11) But concerning Moses' private experience we read: "Jehovah's glory continued to reside upon Mount Sinai, and the cloud continued to cover it for six days. At length on the seventh day he called to Moses from the midst of the cloud. And to the eyes of the sons of Israel the sight of Jehovah's glory was like a devouring fire on the mountaintop. Then Moses entered into the midst of the cloud and went on up the mountain. And Moses continued in the mountain forty days and forty nights. And Jehovah proceeded to speak to Moses . . . Now as soon as he had finished speaking with him on Mount Sinai he proceeded to give Moses two tablets of the Testimony, tablets of stone written on by God's finger." (Ex. 24:16-31:18) Was that Jehovah himself who personally uttered the Ten Commandments to the entire nation at Mount Sinai and who later gave further judicial decisions and the inscribed tablets of the Testimony to Moses? Many persons who read the account might conclude that.

However, when the Jewish Christian disciple Stephen, moved by God's spirit, spoke before the Jewish Sanhedrin, he explained: "This is the Moses that . . . came to be among the congregation in the wilderness with the angel that spoke to him on Mount Sinai and with our forefathers, and he received living sacred pronouncements to give you." Then Stephen went on to refer to the men before whom he stood as "you who received the Law as transmitted by angels." (Acts 7:37, 38, 53) In full agreement with this, the apostle Paul called the Mosaic law "the word spoken through angels." (Heb. 2:2) And when writing to the congregations of Galatia he said: "The Law . . . was transmitted through angels by the hand of a mediator." (Gal. 3:19) So, it is plain that, rather than speaking to the nation personally and again speaking personally to Moses and giving him the two tablets of the Testimony, Jehovah did these things through angelic representatives who were authorized to speak in His name.

Sometime after this, Moses specially requested Jehovah: "Cause me to see, please, your glory." Jehovah replied: "I myself shall cause all my goodness to pass before your face, and I will declare the name of Jehovah before you; and I will favor the one whom I may favor, and I will show mercy to the one to whom I may show mercy." And he added: "You are not able to see my face, because no man may see me and yet live." And Jehovah said further: "Here is a place with me, and you must station yourself upon the rock. And it has to occur that while my glory is passing by I must place you in a hole in the rock, and I must put my palm over you as a screen until I have passed by. After that I must take my palm away, and you will indeed see my back. But my face may not be seen."—Ex. 33:18-23.

Early in the morning Moses went up into Mount Sinai. "And Jehovah proceeded to come down in the cloud and station himself with him there and declare the name of Jehovah. And Jehovah went passing by before his face and declaring: 'Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation

and upon the fourth generation.' Moses at once hurried to bow low to the earth and prostrate himself." (Ex. 34:4-8) Was Jehovah himself personally there on Mount Sinai that morning, so that Moses saw the actual "back" of God himself?

Do not forget that Jehovah had told Moses: "No man may see me and yet live." (Ex. 33:20) And later the apostle John reported as fact: "No man has seen God at any time." (John 1:18) Interestingly, however, concerning the time when angelic announcement was made to God-fearing shepherds about the birth of Jesus, Luke 2:9 reports: "Suddenly Jehovah's angel stood by them, and Jehovah's glory gleamed around them." Thus it is shown that manifestations of Jehovah's glory could be made in connection with the angels. This evidently is what took place when Jehovah caused his glory to appear to Moses. However, it was not the full force of Jehovah's glory, thus resulting in Moses' death, but was only the afterglow, God's "back," as it were. This is consistent with Stephen's explanation that Moses was "with the angel that spoke to him on Mount Sinai." After this the divine power wrote the Ten Commandments on the new set of tablets that Moses had brought up.—Ex. 34:28.

At a later time, when reproving Aaron and Miriam for speaking against their brother Moses, Jehovah said to Aaron and Miriam: "Hear my words, please. If there came to be a prophet of yours for Jehovah, it would be in a vision I would make myself known to him. In a dream I would speak to him. Not so my servant Moses! He is being entrusted with all my house. Mouth to mouth I speak to him, thus showing him, and not by riddles; and the appearance [similitude, *Le; JP*] of Jehovah is what he beholds." (Num. 12:6-8) That was good reproof for Aaron and Miriam, because they had bragged that Jehovah had spoken by means of them and so they were prophets as much as Moses was.

In view of what has already been learned it might be asked, What was the point that Jehovah was making to Aaron and Miriam when he said that he spoke with Moses "mouth to mouth"? How was his communicating with Moses different from his communicating with other prophets also by means of angels?

Moses was the one whom Jehovah had chosen to be mediator between Himself and the nation of Israel. To him God gave the instructions and the code of laws of the Law covenant

