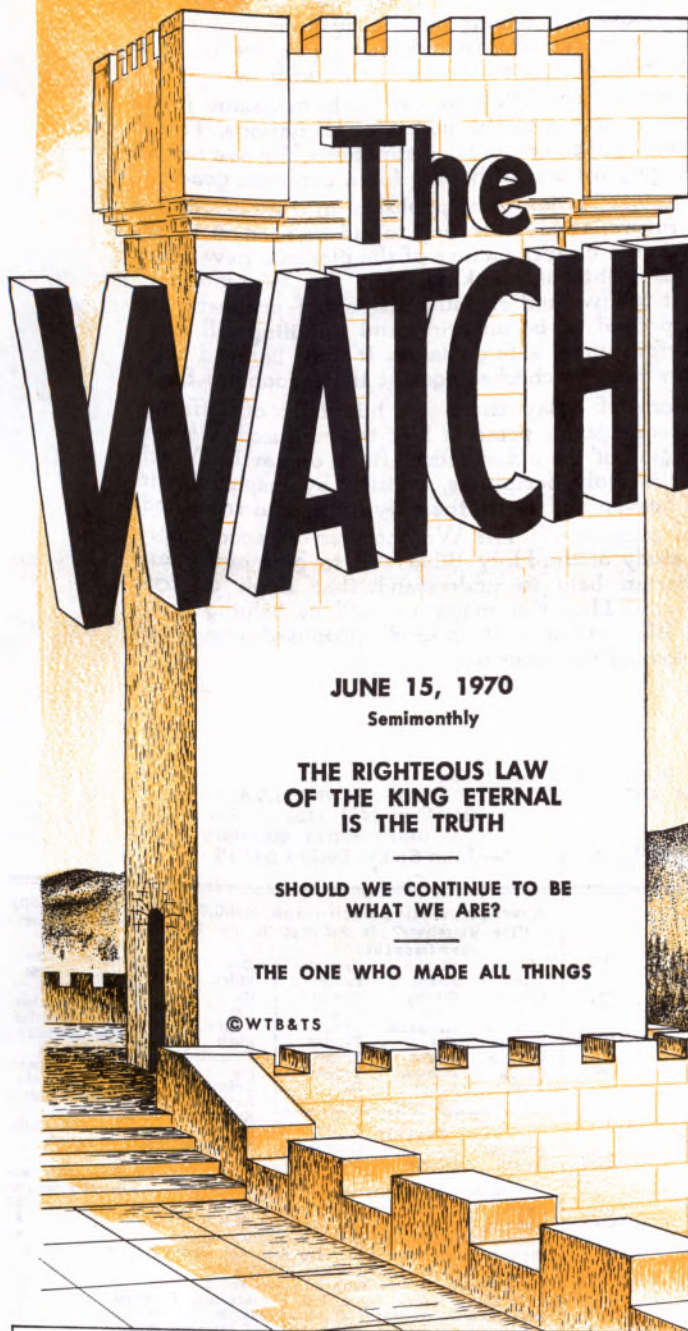




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1970

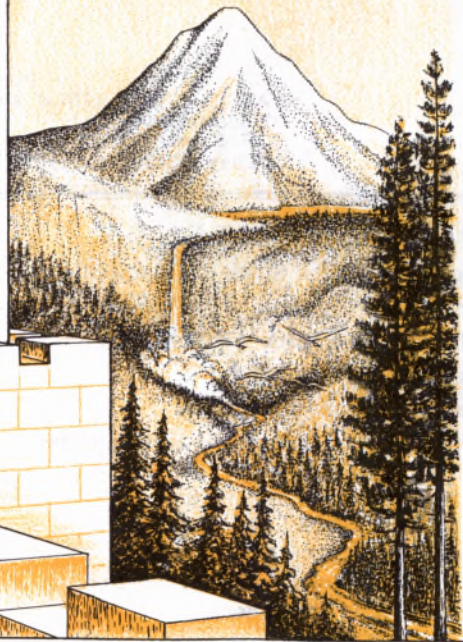
Semimonthly

**THE RIGHTEOUS LAW
OF THE KING ETERNAL
IS THE TRUTH**

**SHOULD WE CONTINUE TO BE
WHAT WE ARE?**

THE ONE WHO MADE ALL THINGS

©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.



PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
N. H. KNORR, President
Brooklyn, N.Y. 11201, U.S.A.
GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS

How Wise Is the Spirit of Competition?	355
Should We Continue to Be What We Are?	357
The One Who Made All Things	360
Creation or Chance?	361
Great Rejoicing in Japan	362
The Righteous Law of the King Eternal Is the Truth	364
A Happy, Prosperous Nation Under God's Law	372
Showing Love for One Another at Assemblies	380
Questions from Readers	382

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version
AT - An American Translation
AV - Authorized Version (1611)
Dy - Catholic Douay version
JP - Jewish Publication Soc.

Le - Isaac Leeser's version
Mo - James Moffatt's version
Ro - J. B. Rotherham's version
RS - Revised Standard Version
Yg - Robert Young's version

Average printing each issue: 6,400,000 Five cents a copy

"The Watchtower" is Published in the Following 73 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Ewe	Marathi	Serbian
Arabic	French	Portuguese	Fijian	Melanesian	Siamese
Cebuano	German	Sesotho	Ga	Pidgin	Siloli
Chinese	Greek	Spanish	Gun	Motu	Sinhalese
Chishona	Hiligaynon	Swedish	Hebrew	Pampango	Slovenian
Cibemba	Iloko	Tagalog	Hindi	Pangasinan	Swahili
Cinyanja	Italian	Xhosa	Hungarian	Papamento	Tamil
Danish	Japanese	Yoruba	Ibo	Polish	Tswana
Dutch	Korean	Zulu	Icelandic	Russian	Tumbuka
English	Malagasy		Kanarese	Samar-Leyte	Turkish
			Kikongo	Samoa	Twi
			Lingala	Sango	Ukrainian
			Malayalam	Sepedi	Urdu
Monthly					
Armenian	Bicol	Croatian			
Bengali	Burmese	Enk			

Watch Tower Society offices
American, U.S., 117 Adams St., Brooklyn, N.Y. 11201
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135
Canada, 150 Bridgeland Ave., Toronto 390, Ontario
England, Watch Tower House, The Ridgeway, London N.W. 7
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10
New Zealand, 621 New North Rd., Auckland 3
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain

Yearly subscription rates for semimonthly editions
\$1
\$1
\$1
9/-
\$1
90c
70c
\$2
Monthly editions cost half the above rates.
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address in-
bel). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.
Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.



Announcing
JEHOVAH'S
KINGDOM

Vol. XCI

June 15, 1970

Number 12

HOW WISE is *the SPIRIT of COMPETITION?*

THIS is a highly competitive world in which we live. Observed a New York *Times* editorial of June 25, 1969: "The competition is beginning earlier and increasing all the time: to get into the best schools, to get into the best universities, and to meet the tests of a compulsive and driving society."

But is this fiercely competitive spirit good? Is it wise to stir up competition with one another? Do you enjoy the association of highly competitive persons?

When there are efforts to outshine others, to prove that one is better, bad effects usually result. Friendships are strained. There are frustrations and tensions. Family relations often are adversely affected. And persons frequently overtax themselves in their quest to get ahead. Such bad effects have been noted by persons in the business world.

Said one cabinet member in the United States government: "I had never realized what a toll the fierce competition of American business and professional life has taken on many of our most talented and successful men. Many of them have simply been worn out in the struggle. . . .

In a great many cases, they have taken to drink."

This fierce competition has also been damaging to many persons connected with sports. Not infrequently coaches and players alike suffer physically and mentally from the pressure. Also, due to the prevalent attitude that one must 'win at any cost,' brutal and unethical practices commonly are condoned and even encouraged.

For example, modern drugs are now used extensively by athletes to improve performance. Some drugs help users to remain hyperactive when ordinarily they would be slowed by fatigue. Although prohibited by Olympic regulations, one athlete observed: "A lot of us used a new drug from West Germany. Officials couldn't pick it up in the test they gave. When they get a test for that one, we'll find something else."

Regarding the situation in professional football, one trainer said: "Some of the pros need almost a full week to get over getting pepped up for Sunday. Afterward, they must either have tranquilizers or whiskey to bring them down. So they

move through a cycle: pepped up, drunk, hung over, depressed, then pepped up again."

The spirit of competition also produces damaging effects on fans. On occasion they riot, injure and even kill. In Turkey in 1967 a disputed goal in a soccer game sparked a riot, leaving forty-two dead and 600 injured. Also, success in soccer games has reportedly contributed to "the most intense wave of nationalism in the recent history of Peru." And the *New York Times* observed: "Various international bodies are still trying to heal the scars left by the recent war between Honduras and El Salvador that started with a soccer match."

It is understandable, therefore, why God's Word urges Christians to avoid the spirit of competition, saying: "Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:26.

The Greek word here rendered "stirring up competition" is often translated "provoking." (AV, AS, Dy, Mo) However, it means more than that. According to Greek-English lexicons, it means "to call forth," "to challenge to a combat or contest with one." Thus, *An American Translation* has the rendering: "Let us not in our vanity challenge one another." And the footnote of the 1950 edition of the *New World Translation of the Christian Greek Scriptures* offers the alternative: "Forcing one another to a showdown."

Persons frequently do this. They challenge others, endeavoring to force them to a showdown. The motive is to prove oneself better, thus to put the other fellow down. The attitude is, "We will find out who is best." This is stirring up competition. It is basically the same spirit exercised by the bully Goliath, who called out:

"Am I not the Philistine and you servants belonging to Saul? Choose a man for yourselves, and let him come down to me. . . . Give me a man, and let us fight together!"—1 Sam. 17:8-10.

But despite its prevalence today, the spirit of competition is not wise. It does not create good relations. For instance, if you are forced to a showdown and defeated and the victor boasts of the outcome, how do you feel? It can be humiliating, can it not? Stirring up competition is not showing love for neighbor.

What, then, about playing games? In this case much depends on the spirit that the players show. Are they trying to stir up competition? Or are they simply having a good time playing? Since it is easy to stir up the spirit of competition in games and sports, some may desire to look for ways to play games that eliminate or minimize the element of competition.

Noting the competitive spirit that dominates worldly organized sports, many persons on learning Christian principles have refused to share in them. They no longer want to be infected by the unchristian spirit of competition. This is the desire of natives who recently learned Bible truths on the Pacific island of Ponape. A representative writes: "The group here has dropped the fierce interdistrict pride, which is particularly apparent during . . . interdistrict athletic events."

It is wise for Christians to examine their attitudes and motives. Have you been infected by the world's fiercely competitive spirit? Do you call forth or challenge persons? Have you the desire to show that you are better? Be honest with yourself, and do your utmost to heed the Bible encouragement: "Let us not become egotistical, stirring up competition with one another."—Gal. 5:26.

Should We Continue to Be **WHAT WE ARE?**

ARE THERE VALID REASONS FOR MAKING A CHANGE?

MANY persons seem to think that they should continue to be what they are, at least as far as religion is concerned. They will tell you that their parents and grandparents belonged to a certain religion, and they see no reason for making a change. In the field of personality, too, some will say in effect, "Take me as you find me." They seem to proceed on the assumption that God made them as they are, and that there is therefore no need to change.

But what do you think about the matter? Is theirs a wise view? Do you not agree that there is room for all of us to make changes for the better?

In many of the ordinary matters of life we make changes. For example, now that you are an adult, you do not accept every idea expressed by older persons with the same faith as when you were a young child. When they make statements today, you probably weigh in your mind the accuracy of their statements, and you choose to agree or disagree. Continually you gain more knowledge and experience, and so you are better equipped to reach conclusions that are based on facts. In school you doubtless learned things that were not known when your grandparents went to school. If the information is accurate, then you would not want to ignore it and cling to the idea taught to a previous generation.

WHY A RELIGIOUS CHANGE?

Even in the field of religion there are reasons for at least considering a change in viewpoint. Many persons are the product of a religious organization that took them in hand at infancy, shielded them carefully from any teaching other than its own, and prescribed exactly what they must believe. They were indoctrinated, as were their parents and grandparents, in a set of age-old traditions.

But now, an educated, awakened population is asking searching questions about church traditions, creeds, dogmas and rituals, and the answers are not always satisfactory. Church organizations are in a ferment, so great is the confusion of ideas. Church members took it for granted that such ideas as abstaining from meat on Fridays, praying to certain saints, and forbidding the clergy to marry were rooted and grounded in the Holy Scriptures. Now, however, they learn that they can eat meat on Fridays, that some of the saints have been exposed as frauds, and they hear a continuing agitation on the part of priests in favor of marriage of the clergy.—1 Tim. 4:1-3; Heb. 13:9.

Naturally, intelligent persons begin to wonder how many other religious teachings of their church can really stand up to a thorough examination with the help of the Bible. Would it be reasonable to shun any investigation of this kind, for fear that other awkward questions might

arise, that one might discover more reasons for making a change in religious viewpoint? Surely such would not be the course of wisdom. The Christian apostle Paul recommended to fellow worshipers: "Make sure of all things; hold fast to what is fine."—1 Thess. 5:21.

When Jesus ministered among the Jews nineteen hundred years ago, most of them trusted in the fact that their religion had originated with God. They did not bother to check on the traditional teachings of their rabbis and compare them with the writings of Moses and the prophets. They could not see the need for them to make any change. With what result? Most of them perished or went into slavery when the pagan Romans overran and destroyed their nation.

On the other hand, a small remnant of the Jews heeded the message of Jesus and his disciples. They diligently compared his words with their own holy writings and found them to be true. So, when devastation came upon their land, upon Jerusalem and its temple, they were already safe beyond the borders of Judea, having heeded the warning of Jesus to flee at the appointed time. (Luke 21:20-24) They did not foolishly insist on remaining what they were—devotees of a God-given system of religion that had deteriorated to the point of being rejected by God.—Matt. 23:37, 38.

SIMILAR SITUATION TODAY

As did the Jews back there, the adherents of Christendom's religions today assume that they are God's own people. They consider themselves to be highly favored beyond the peoples of so-called heathendom. They seem to think that because the words "God" and "Christ" are used frequently in their rites of worship everything will work out all right. In their ears, too, the warning message of God's written Word, the Bible, is dili-

gently sounded by modern-day followers in the footsteps of Jesus. From the Bible they are warned of impending destruction by God of all false religious systems and their adherents—a message widely proclaimed by Jehovah's witnesses—yet the majority see no need for a change. They prefer to continue as they are.

True, many take the view that their college-educated clergymen should know more about the Scriptures than Jehovah's witnesses. But is it not also true that when Jesus was on earth multitudes preferred to trust in professional religious leaders rather than to pay attention to the words of Jesus and his fishermen companions? With the lessons of history before you, there is no need for you to fall into the same error. You can at least pay attention and investigate.

In order to have God's approval and blessing one must 'keep testing whether one is in the faith.' (2 Cor. 13:5) And that does not mean comparing one's conduct with what is required of one by some religious organization. It means comparing one's conduct with what the Bible clearly states to be the will of God. It is the Bible that can set all matters straight and assure you about your standing with God.—2 Tim. 3:16, 17.

PERSONALITY CHANGE POSSIBLE

Not only in one's religious thinking, but also in one's entire personality, a change for the better can be made. And there are often good reasons for making such a change. One may be bad tempered, or given to loose living, or inclined to be dishonest, or proud, unwilling to accept counsel. As a child one may have been raised under the evil influence of people having one or more of those bad characteristics. But when the child grows up, moves out into society, and gains from

experience, he need no longer stick to the same old view of things.

There is the experience of one young woman who was invited by one of Jehovah's witnesses to have a Bible study in her home. She replied: "I would like that very much, but really I am no good. I am bad. I don't think there is any hope for me." She was urged to give the Bible study a try. It worked out well, for soon she was cleaning up her life, which had until then been immoral. She did not continue as she was. She became a keen student of the Bible, associated with Jehovah's witnesses, and gained joy and satisfaction in life. She was no longer living merely to gratify her lust for sensual pleasures.

Such personality changes are not unusual or exceptional. Back in the time when the apostle Paul was preaching throughout the Mediterranean world, such changes were taking place. He wrote on one occasion, after referring to lawless persons, drunkards, revilers, fornicators, adulterers, and extortioners: "That is what some of you [Christians] were." (1 Cor. 6:9-11) But they had made such a change in their personalities, with the help of God's Word and spirit and godly associates, that they were now acceptable as followers of Jesus.

Of course, it is not easy to make such a change. It takes persevering in study and application of the principles learned from the Bible. And some religions do not encourage such study. In fact, people are given to understand that prayers offered by religious priests will make them right with God. So, the reasoning of some church members is, Why bother to make a change if atonement for sin can be had by paying regularly for prayers? That, however, is merely a tradition invented by men. The Bible teaches that there is but "one mediator between God and men, . . . Christ Jesus," and so rules out the mediatorship

of priests as being of any merit.—1 Tim. 2:5.

So, rather than depending upon the long history of supposed sanctity attaching to a religious organization, or upon the alleged powers of its clergymen to make people right with God, how much better to accept the inspired counsel of the apostle Paul: "You should put away the old personality which conforms to your former course of conduct" and "you should be made new in the force actuating your mind, and should put on the new personality." (Eph. 4:22-24) Yes, substituting God's thoughts as found in the pages of the Bible for men's thoughts and traditions is the way to be "made new" in the force actuating your mind.

If, in your present religious association, there is no encouragement to make a regular, progressive study of the Bible, why continue as you are? Why not make a change? You do want everlasting life in peace and happiness, do you not? Well, then, the way to such a worthwhile goal was expressed by Christ Jesus in clear and simple terms: "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) The only reliable source of this kind of knowledge is the Bible.

Study of the Scriptures in association with Jehovah's witnesses you will find to be most rewarding. You will be helped to make genuine progress. You will get to know what God really expects of you. And as you conform your life to the Bible's teachings your viewpoint on religion and your entire personality will undergo a decided change, a change for the better.

No, it is not wise to stand still, to make no progress, merely to continue to be what you are. Where adjustments will help to bring your life into harmony with the will of God, changes should be made.

The ONE WHO MADE ALL THINGS

I KNOW something wonderful. Would you like to hear it? Look at your hand. Bend your fingers. Now pick something up. Your hand can do many things, and it can do them well. Do you know who made the hand? It was God.

Look at my face. What do you see? You see my mouth, my nose and my two eyes. How can you see them? With your own eyes. And who made the eyes? It was God. Isn't that wonderful?

You can see many things with your eyes. You can look at flowers. You can see birds. You can look at the green grass and the blue sky.

But who made these things? Did some man make them? No. Men can make a house. But no man can make grass that grows. Man cannot make a bird, a flower or any other living thing. Did you know that?

God is the One who made all these things. God made the heavens and the earth. He made people too. He created the first man and the first woman. Jesus, the Great Teacher, taught this.—Matt. 19:4-6.

How did Jesus know that God made man and woman? Did Jesus see God do it? Yes, he did. Jesus was with God when God made man and woman.

Jesus was the first person that God made. He was the first son of God. He was an angel, and he lived in heaven with his Father.

In the Bible God says: "Let us make man." (Gen. 1:26) Do you know whom

God was talking to? He was talking to his Son. He was talking with the one who later came to earth and was called Jesus!

Isn't that exciting? Just think! When we listen to Jesus, we are being taught by the one who worked with God in making the earth and all other things. Jesus learned much from working with his Father in heaven. No wonder Jesus is the Great Teacher.

Do you think that God was unhappy about being alone before he made his Son? No. But if God was not unhappy, why did he make other persons? He did this because he is a God of love. He wanted others to live and enjoy life. We should thank God that he lets us live.

Everything that God has done shows



his love. God made the sun. The sun gives us light and it keeps us warm. Everything would be cold and there would be no life on earth if we did not have the sun. Aren't you glad that God made the sun?

God makes it rain too. Sometimes you may not like the rain because you can't go outside to play when it rains. But the rain helps the flowers to grow.

So when we see beautiful flowers, whom are we going to thank for them? God. And whom should we thank when we eat fruits and vegetables that taste good? We should thank God, because it is his sun and rain that make things grow. God is so good to do all these wonderful things for us!

Do you know where God is? The Bible tells us. It says that God lives in heaven.

Can you see God? No. The Bible says: 'No man can see God.' (Ex. 33:20) No man, woman or child on earth can see God. So no one should try to make a picture or an image of God. God even tells us not to try to make an image of him.

But if you cannot see God, how do you know that there really is a God? Think about this. Can you see the wind? No. Nobody can see the wind. But you can see the things the wind does. You can see the leaves move when the wind blows through the branches of a tree. So you believe that there is wind.

You can see the things God has done too. When you see a living flower or a bird, you see something God has made. So you believe that there really is a God.

Someone might ask you, "Who made the sun and the earth?" What would you

say? Say that God made them. The Bible says: "God created the heavens and the earth."—Gen. 1:1.

What if someone asks you, "Did God make man and the animals too?" What will you say? Tell him: "Yes, God made man and the animals. God made the birds too." The Bible says: 'God created all things.'—Rev. 4:11.

Someone may tell you that he does not believe in God. What will you say then? Why not point to a house? Ask the person: "Who made that house?" Some man did. The house did not make itself, did it?

Then take the person to the garden and show him a flower. Ask him: "Who made this?" No man did. And since the house did not make itself, this flower did not make itself. Someone made it. God did.

Ask the person to stop and listen to the song of a bird. Then ask him: "Who made the birds and taught them to sing?" God did. God is the One who made the heavens and the earth and all living things! He is the One who gives life.

And how good it is to be alive! We can hear the beautiful songs of the birds. We can see the flowers and the other things that God has made. And we can eat the foods that God has given us.

For all these things we should thank God. Most of all, we should thank him for giving us life. If you are really thankful to God, you will do something. What is that? You will listen to God and do what he tells you in the Bible. In that way you will show that you love the One who made all things.

Creation or Chance?

◆ A baby bird is equipped with a special tiny egg tooth on the tip of its bill to break its way out of its eggshell incubator. Having served its intended purpose, this tooth will drop off a few days later. Evolutionists claim that this handy tooth for the hatching birds was acquired by chance. However, thinking persons find it hard to believe that blind chance could discern the need for such a special tooth, arrange its unique design and formation, and then see to it that it would be discarded almost immediately after it served its obvious purpose.

GREAT REJOICING in JAPAN

"NEVER have I seen so many people!" This is a common comment by first-time visitors to Japan. Yes, there are people—102,000,000 of them—an industrious people. Among these are some 8,631 witnesses of Jehovah who are greatly rejoicing over their spiritual prosperity.

These Japanese witnesses of Jehovah are organized into 215 congregations and 63 isolated groups. Their numbers are growing rapidly. In fact, 1,600 were added during the past year. And they greatly rejoice that for nearly three years each successive month has marked a new peak in the number of them preaching from door to door about God's kingdom!

During just eighteen months up to the end of January 1970, 2,277 of these Witnesses symbolized their dedication to Jehovah God by undergoing water baptism. And, showing their zeal for their faith, during March 2,184 of them—that is one in every four—were serving as full-time pioneer ministers, many devoting one hundred or more hours each month to the preaching of God's Word to others.

PREACHING AMONG BUDDHISTS

How do the Buddhist people of Japan view the Christian witnesses of Jehovah? Often with respect. The Japanese are great readers, and many are glad to receive the latest copies of "The Watchtower" and "Awake!" when the Witnesses call at their homes. In this past January alone, 477,041 copies of these two magazines were distributed, in addition to the obtaining of a record 19,131 subscriptions.

Since more than 160 new religions have blossomed in Japan since World War II, many are wary about the "new religion" boom. Especially

have they been put on guard by the new Soka Gakkai sect of Nichiren Buddhism, with its aggressive campaigning and forced conversions, and its current excursion into politics. However, the work of Jehovah's witnesses stands out in peaceful contrast to the "crash" tactics of Soka Gakkai.

The Japanese often raise the question: Why do "Christian" nations get involved in so many wars, such as that in Vietnam? When it is explained, they usually appreciate the point that there are both counterfeit and true Christians and that true Christians have held fast to the principle stated at Isaiah 2:4, by 'beating swords into plowshares.' Jehovah's witnesses win much respect for the consistent stand of integrity they have taken during two world wars, in refusing to break their international bonds of love for their brothers.—John 13:35.

ASSEMBLY WITH LASTING IMPRESSIONS

The "Peace on Earth" International Assembly of Jehovah's Witnesses, held in Tokyo last year, made a lasting impression. For example, a young housewife in northern Japan quickly accepted the truth of the Bible and was determined to attend the assembly. But her fisherman husband opposed her. Finally, she was able to make an agreement: He would attend the assembly with her for the first session, and after that he would visit with relatives. That first session did it! He came the first day, the second day, and through to the sixth and final day. Then only did he spend time with his relatives. The wife is now a Witness, and her husband studies with the Witnesses.

What kind of people were in attendance at this assembly? And what changes did they make in their lives to become Jehovah's Christian witnesses?

Here is a man who was brought up in a Buddhist temple. During his youth "voices" had persuaded him to take his own life in order to enter into 'the joys of the afterlife.' But he failed in his suicide attempt. His Buddhist faith failed, also, to protect him in later life, as he

took up working for a motion-picture company in making low-class pictures that featured sex and violence. He reacted violently when his wife studied the Bible and became a Witness. He burned her Bible. He thought that all people were dishonest, but he finally agreed to talk with a male Witness. Step by step, he changed his way of thinking. He was among the 727 baptized at the "Peace on Earth" assembly.

And here is the head of a family. Like so many Japanese, he works long hours. From daylight to dark, seven days a week, he works at making sweet bean paste for Japanese-style cakes. His wife studied the Bible and became one of Jehovah's witnesses. He opposed her. One day, the wife invited the local congregation overseer and his wife to dinner. Many questions were answered to his satisfaction. Now he too wanted to study the Bible. He suggested a daily study. But the overseer suggested that he balance a home Bible study with attendance at the congregation meetings. To make the necessary time, he went to work at 3 a.m., two hours earlier than usual. He also became more efficient in his work so that his employer gave him Sundays off. Just six months after he started to study he also was baptized.



Typical Japanese Witness mother and her two children (on right) share joyful message of God's kingdom

How quickly does a Buddhist make the changeover to become a real Christian? The time varies, but the following illustrates: A missionary called on a woman who had shown casual interest. She and her husband agreed to study the Bible. The woman had been a member of a new Buddhist religion, Omoto-Kyo, for some twenty years, and a large Buddhist altar stood in the living room. The woman told the missionary: "Since I stopped worshiping at this altar, I have received no punishment from my ancestors. The Bible is indeed true in saying that the dead no longer exist." After eleven months she became a baptized Witness.

In August 1969 a young man of Yokohama, a member of Japan's riot police, received a copy of the "Awake!" magazine on "Why the Worldwide Student Revolt?" Having been trained to handle rampaging students, he was interested in finding an answer to this problem. On October 6 he started to study with the Witnesses. Learning of the "Peace on Earth" Assembly to be held in Tokyo October 14-19, he had to make a decision: Would he attend the assembly, though doing so would mean leaving his job in the riot squad? He chose to attend the assembly. This young man was baptized on March 7, 1970, and is now busy full time as a minister of peace.

Modern Japan is prosperous in a material way. But Jehovah's witnesses are prospering even more in a spiritual way. As they find they have more spare time, they use it wisely in the joyous Kingdom ministry. In the past month of March, they devoted a total of 334,803 hours to the Kingdom ministry, an average of 38 hours for every Witness in Japan. They are convinced that the Bible is indeed God's Word and they are eager to share with others the good things that it contains. As others respond and associate with the Witnesses, they share the joy of these zealous servants of Jehovah. In the expanding congregations of Jehovah's witnesses in Japan today there is to be sensed "great rejoicing and sincerity of heart."—Acts 2:46.

The **RIGHTEOUS** LAW of the King Eternal

"Righteousness and judgment are the established place of your throne; loving-kindness and truthness themselves come in before your face."—Ps. 89:14.

is the **TRUTH**

THE word "law" is in question today. Lawbreakers run the streets with little fear that they will be punished for their crimes. Citizens stand back, afraid to help the woman being attacked, the innocent man being assaulted. Public services are brought to a standstill, with millions of citizens suffering because a minority of sit-iners, rioters and malcontents defy the law-enforcing bodies to act. With world leaders being assassinated, many feel that no one is safe. In some nations this results in tighter government, martial law and the taking away of cherished human rights.

² Not only is the law of civil governments thus being assailed, but, more seriously, the universal law of God the Creator is brought into question by the feeling that there is no superior law. Schools set before the children the totally unproved theory of evolution, and teachers are afraid to question it. This theory denies the truth that there is a universal law that governs, not only material things called "nature," but also moral relations. In its place the doctrine is substituted that chance—blind force—governs.

1. How is the word "law" in question today?
2, 3. How is the law of God being attacked, and what questions arise?

³ Is there nothing firm on which we can rely? Does there exist no solid, stable foundation of law from a superior law-giver, a supreme court of the universe, that judges and will enforce law in a right way, to halt the march to anarchy? There is, and it is for law-abiding persons that this article is published. We read, in Ecclesiastes 5:8: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them." Also, in Romans 8:21: "The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."

GOD'S LAW SURE OF ENFORCEMENT

⁴ There are some laws that are enforced on everyone, whether we like it or not. For example, if a person jumps from a ten-story building he will unavoidably fall, with great damage resulting to himself. We call this the "law of gravity." The sanction or retribution is quickly and automatically applied. Does the law of gravity bring a hardship? No. It is essential to

4, 5. Are God's moral laws as sure of enforcement as his laws governing natural things? Explain.

our staying on the earth. The breaking of the law is what brings calamity.

⁶ Similar, though not always operating with such immediate execution, are the moral laws. To illustrate: The Bible says that he who hates his brother is a man-slayer. (1 John 3:15) The fact is that the teaching of hate toward persons of other beliefs, nationalities or races has actually resulted in countless murders, even in wholesale slaughter in wars. Likewise, the adulterer, though not always experiencing calamity immediately, never better his situation. Instead, the law's penalties of disease, deformed children, broken homes, unhappiness, hatred and, at times, murder catch up with him. Is keeping the moral law a burden, an unreasonable restriction leading to unhappiness, or is it the breaking of it that brings trouble? The answer forces the conclusion that the Bible law is the TRUTH. It works out in actuality.

⁷ These principles are part of the law of the supreme and invisible God, the Creator. Within the framework of his laws everything moves and is subject. As Acts 17:28 says of God: "By him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.'" God's statement to Israel: "Not by bread alone does man live but by every expression of Jehovah's mouth does man live," is a principle that affects everyone. (Deut. 8:3; Matt. 4:4) When the Creator utters a command, it becomes irrevocable law to the universe. In Isaiah 55:10, 11 he states: "For just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater, so my word that goes forth from my mouth will

prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it."

GOD'S WORD THE SAFE GUIDE

⁸ Jehovah God the Creator has spoken many things for humankind and these sayings are recorded in his Word the Holy Bible. Everything this Word says reveals something of Jehovah's personality. By 'making over our minds' to see things from his viewpoint—the factual, realistic viewpoint—we can be more like him, and his law will be progressively easier for us to follow. (Rom. 12:2) It will become more and more the natural thing for us to live by it, just as it was for Jesus. In his human perfection and his devotion to Jehovah it was the unnatural thing for Jesus even to think along any line contrary to God's law. (Matt. 16:21-23) By Jehovah's help through Jesus Christ we can make progress now, and under God's Kingdom rule, when fleshly perfection is reached, we will have no more conflict with the sinful flesh pulling at us in the wrong direction, as it is now according to Romans 7:21-25, which reads: "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members. Miserable man that I am! Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law."

6. How binding are the laws of God upon mankind?

7. If we follow God's Word, what effect will it have upon us as to obedience to his law?

* Jehovah is the God of law and of truth. Jesus said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24) The way of religion must be the way of truth if it is to be a safe guide. Therefore, if a way of life or a form of worship is not according to what is true and factual, the person following it will end up disastrously. In Proverbs 16:25 we are warned: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." Since what a person really believes determines how he will live, he must follow the truth if he hopes to be successful.

INSUBORDINATION THE CAUSE OF TROUBLE

⁹ The Bible account relates that Adam the first man was created perfect, residing in a place of beauty and perfection, with all spiritual and material needs supplied and with work to keep him occupied. (Gen. 2:7-9, 15; Deut. 32:4) There was universal law that kept all creation in balance. Adam was given this law.

¹⁰ Now, was there anything hurtful in the law that God gave him? With Adam's prospect of being God's representative to the human race, did not God have a right to instruct Adam as to the limitation upon his human authority? God said to Adam: "But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17) Luke 16:10 tells us: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." Was Adam unduly restricted? Not at all. The law not to eat of a certain tree served to test Adam's obedience to creation's Designer

and rightful Controller, and Adam's acknowledgment of the sovereignty of his Creator and Lawgiver.

¹¹ What, then, brought about hardship on Adam and suffering on his family and descendants? Obedience to God's law? No, it was his decision to run things the way HE wanted to. It was when he became an uncontrolled insubordinate. He wanted absolute independence; not even God could tell him what to do. He left the way of TRUTH.—Gen. 3:17, 23, 24.

PRE-FLOOD REBELLION

¹² Cain and Abel, born outside the garden of Eden, knew this. They could see the garden and knew that they dared not enter because of the cherubs with "the flaming blade of a sword" stationed at its entrance. They also knew what had occurred, as we find it recorded today in the book of Genesis. Not only Cain and Abel, but also all the pre-Flood people knew, for they could see the garden and the blocking of its entrance for 1,656 years until the Flood obliterated it. They did not have to depend wholly on word of mouth passed down through those years to know the truth of man's origin and history. They could see for themselves. They forsook the right way, not through lack of opportunity to know the truth, but because they were anarchistic toward God. They wanted to do as THEY pleased in the face of historical fact. They did this and fell into all kinds of corruption. (Gen. 6:5, 11-13; Rom. 1:24-32) The supreme Lawgiver was not asleep but acted to bring them to a sudden end.

¹³ Did God's natural laws of morality and right dealing work a hardship on those pre-Flood people? Who was it that suffered? The ones who obeyed what God

8. What should one determine about one's religion, and why?

9, 10. What arrangements did God make for man in the beginning, and was Adam unduly restricted by them?

11. What brought about hardship on Adam and his family?

12. (a) Were the pre-Flood people responsible for their course of action? (b) Why did they act as they did?

13. What can be seen in the results, as to God's laws?

said, or the anarchists? Noah did not have a better opportunity to know about the truth of matters than the rest. But he believed in God's natural law and obedience to it. Because of this he saved himself and the seven others of his family. It is good for us that he was obedient.—Gen. 8:1, 16-18; 1 Pet. 3:20.

MANKIND GETS A FRESH START

¹⁴ Surviving the Flood, Noah, as God's channel of communication, immediately started off his family in right worship. (Gen. 8:20, 21) Their offspring knew that those who had ignored the truth suffered destruction. But when the population increased some wanted to go their own way contrary to the established facts. According to God's command to Noah, they were, in time, to go out as "pioneers" to unexplored regions, to settle and populate them. As we read in Genesis 9:1: "God went on to bless Noah and his sons and to say to them: 'Be fruitful and become many and fill the earth.'" It would have been a pleasure, and would have established God's righteous law throughout the earth. But again insubordination and rebellion raised their ugly heads. These people had no desire to leave their comfortably established homes just to do what their Lawgiver had decreed. They looked for a way out. (Gen. 9:7, 19; 11:4) They found it in the leadership of Nimrod, a rebel against Jehovah, concerning whom we read: "He displayed himself a mighty hunter in opposition to Jehovah. That is why there is a saying: 'Just like Nimrod a mighty hunter in opposition to Jehovah.'"—Gen. 10:9.

¹⁵ Those post-Flood rebels had the spirit of self-determination. They thought that they could have absolute independence,

but they were actually brought into slavery to Nimrod, a corrupt, self-seeking politician. God broke up their conspiracy and forced them to scatter, thereby preserving clean those who stayed with true worship. Genesis 11:5-9 tells us: "And Jehovah proceeded to go down to see the city and the tower that the sons of men had built. After that Jehovah said: 'Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be unattainable for them. Come now! Let us go down and there confuse their language that they may not listen to one another's language.' Accordingly Jehovah scattered them from there over all the surface of the earth, and they gradually left off building the city. That is why its name was called Babel, because there Jehovah had confused the language of all the earth, and Jehovah had scattered them from there over all the surface of the earth." But the scattered ones spread, not God's law, but their rebellious attitude, over the face of the earth.

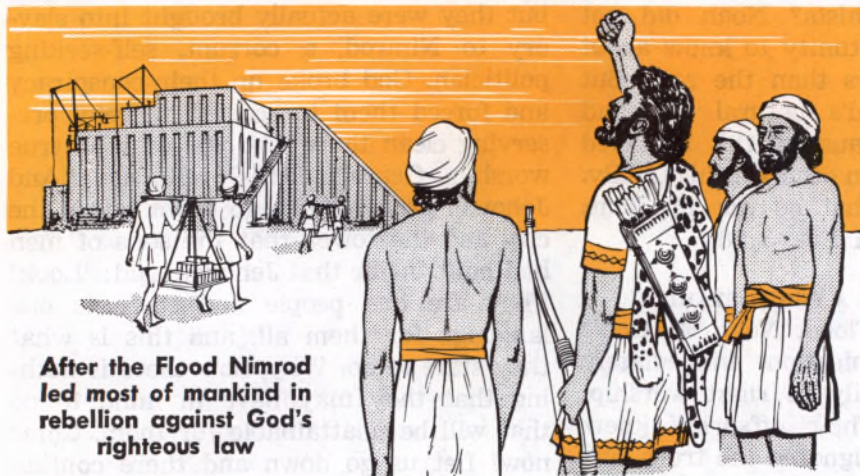
¹⁶ What was it that made those people unhappy? Had they been hurt by God's law during the 150 years or so before they struck out in rebellion? And what was it that brought about divisions, hatred and the spread of false worship and lies about God in the earth? Not God's law. It was again the disobedient, insubordinate people who left his law.

¹⁷ But not all those post-Flood families were infected with this bad spirit. In the line of Noah's son Shem the truth persisted, with hope in God's promise of a "seed" that would deliver mankind, as foretold in Genesis 3:15, where God said: "I shall put enmity between you and the woman and between your seed and her

14. What was the situation after the Flood, and how did trouble again arise?

15, 16. Why did those following Nimrod act as they did, and what was it that made them unhappy?

17. Give some examples of the high moral standard observed by the faithful members of Shem's line.



After the Flood Nimrod led most of mankind in rebellion against God's righteous law

seed. He will bruise you in the head and you will bruise him in the heel." These men did not live perfectly, it is true, because of being offspring of sinful Adam, but they obeyed God. They still spoke the original language and preserved the true way of life. They observed God's law regarding murder (Gen. 9:6), and they recognized that fornication (Gen. 34:2, 31), adultery (Gen. 38:24), stealing (Gen. 31:30-32) and kidnapping (Gen. 42:21, 22) were not in accord with God's righteous ways. They had a high regard for the other person's rights, and did not insist on their own rights to the point of causing trouble or fights. (Gen. 13:5-11; 26:15-31) What happened to the rest? We read of their worship of idols, their looking to men as heroes, the corruption and decay of their mighty nations. The Canaanites were tolerated for centuries by God, until they got so corrupt, so far from God's law and so full of disease that they were a danger to live around; wherefore God had them cleared out of the land. (Gen. 15:16) Who, then, was right and who suffered? Who was better off? What put a burden on people, obeying God's law, or doing as they pleased?

it protected the nation from idolatry, human sacrifices, filthy moral practices and was a health safeguard.—Ex. 19:1 to 20:17.

WHY JEWISH LEADERS REJECTED CHRIST

¹⁹ When destruction came upon Israel's capital city Jerusalem in 70 C.E. was it because they kept God's law? No! It was because they chafed under it and insisted on forsaking it. This led them to reject the Seed for whom their forefathers had long looked. Rejecting Jesus Christ, they said: "We have no king but Caesar"! (John 19:15) But did these Jews really want to live peaceably under the law of Caesar? Not at all! They were nationalistic insurrectionists, seditiously hoping to throw off the Roman yoke, which attitude finally brought their holy city Jerusalem to complete destruction at Roman hands.

²⁰ Jesus Christ had come to the Jews and proved to be, not a great conquering hero that satisfied their nationalistic aims, but a mild-tempered man, telling them to be peaceful, obey the Law and wait

¹⁸ Then, because of love for his friend Abraham, God organized his offspring the nation of Israel under the Law covenant. Did this bring hardships or calamity upon them? The Law given through the prophet Moses bound Israel together in unity;

18. What did the Law covenant do for the nation of Israel?

19. What was it that brought destruction upon the nation of Israel in 70 C.E.?

20. (a) How did Christ disappoint the hopes of the Jewish leaders? (b) Whose attitude proved to be most beneficial in that time?

upon God to remove injustices. According to Matthew 22:21 he said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." Was this a weak and foolish course? Who proved to be wrong? At Jerusalem's fall 1,100,000 Jews were killed and 97,000 taken to be sold as slaves, glutting the slave market to the point that there were no buyers. (Deut. 28:68) Was their bad situation God's fault? What about those in Judea who listened to Christ and obeyed? History records that they took note of Christ's warning and fled before 70 C.E. to the mountains of Gilead when they saw Jerusalem's foretold execution ready to fall on her. (Luke 21:20, 21) They escaped with their lives, to continue their work. But where were the nationalists and the seditionists against God's law?

²¹ It was not that the Jews of that first century C.E. did not have opportunity to know the truth. True, their leaders had misdirected them. But in 29 C.E. John the Baptist came with a powerful appeal to them to turn back to God and follow his law. Jesus Christ was easily recognized by those who paid attention to John. Why? Because the Law had provided hundreds of identifications for him as Christ or Messiah. It did not require blind credulity to accept him. For examples, see Micah 5:2 in comparison with Matthew 2:5, 6; Isaiah 7:14 and Matthew 1:22, 23; Genesis 49:10; Jeremiah 23:5 and Acts 2:30-36; Isaiah 61:1-3 and Luke 4:16-21.

²² If the Jews had been obeying God's law, they would have been led right up to Christ and been transferred under his leadership as God's dedicated people who had been delivered from Egypt and baptized into Moses at the time of the Red

Sea crossing back in 1513 B.C.E. (1 Cor. 10:1, 2; Deut. 18:18, 19) Jesus Christ was the TRUTH to which the whole Law pointed. If the Jews had listened to him, they would have avoided destruction. Those who did come under his leadership were not unhappy.

WHY JEHOVAH'S WITNESSES ARE HAPPY

²³ Today Jehovah's witnesses recognize obedience to law. They obey first the law of God. It is supreme. Then they recognize subjection to the law of the governments of earth unless it directly contradicts God's law. As we read in Romans 13:1: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God." Acts 5:29 tells us that they said: "We must obey God as ruler rather than men." Third, they follow the principle of family headship of the husband and subjection to family law. (1 Cor. 11:3; 1 Pet. 3:1-6) Are they to be pitied because of this—because they do not engage in riots, demonstrations, political schemes and revolts? Do you see on them sad faces? No; to the contrary, everyone recognizes that they are happy.

²⁴ Jehovah's witnesses are often asked, 'What makes you people so happy? You go from house to house with your message and many people treat you unkindly; you go out in the rain, the cold, doing your work. I can't understand it.' Well, is God's law to them as Christians burdensome? Do burdensome things make a person happy? It is because God's law is the TRUTH and is for a person's good. God's law has never made anyone who obeyed it unhappy.

21. Can we excuse the Jews of the first century as not having ample opportunity to know the truth? Why?

22. What would have been the result to the Jews if they had been obeying God's law?

23. How do Jehovah's witnesses view law, and are they to be pitied because of this?

24. What has obedience to God's law done for Jehovah's witnesses?

²⁵ Take, for example, Abraham, who was commanded by God to offer his beloved son Isaac as a sacrifice. "Certainly," you may say, "this should have made him unhappy." But Abraham knew that obedience to God's law could *never* bring bad results. He knew that God "becomes the *rewarder* of those earnestly seeking him." (Heb. 11:6) What was the outcome? God provided a substitute sacrifice and Abraham, being proved in obedience, became one of the happiest men on earth, enjoying some of the greatest blessings. —Gen. 22:1, 2, 9-18.

TRUE FREEDOM

²⁶ Since righteousness and judgment are the established place of God's throne, and since loving-kindness and trueness come in before his face, those obeying God's law in this present time are spared countless sorrows. They know the truth and the truth has set them free as Jesus said, in John 8:32: "You will know the truth, and the truth will set you free." They are not deceived by the promises of men. They face the facts squarely. They are free from fear of death and the sorrows that false religious views about death bring. Their families are unified and happy. They are not ensnared into trouble by taking sides in the factions and strifes of the world. Why? Not because they do not want a better world. They suffer hardships brought on by the world's troubles as everyone else does. But they know that God's kingdom will bring a really desirable condition permanently. They know that the present conditions are a sign that this arrangement of things is nearing its finish. That in itself is good news.

²⁷ Now, everyone realizes that under man-made governments persons have suffered injustices. Under government by man many have just complaints. On the other hand, no one can truly say he has suffered injustice by obeying God's law. Instead of trying to set up a better government, persons who feel that injustices are present should do what Jehovah's witnesses are doing, namely, turning to God's law, and even now, although living under an unrighteous system, they will be happy, just as Jehovah's witnesses are. The Bible says: "The blessing of Jehovah—that is what makes rich, and *he adds no pain with it.*"—Prov. 10:22.

²⁸ Those seeking freedom by lawlessness actually become more and more hemmed in, because everything works against them. They come under the power of leaders that get them into trouble; they get involved in enmity, hatred, strife, fights, frustrations. They get embroiled in divisions over race, politics, nationalism and religion. Their organizations cannot hold together, but disagree among their own ranks. They are progressing toward the situation the Bible says they will reach, namely, that every man's hand will be against his companion.—Zech. 14:13.

²⁹ Those following God's law have the greatest freedom, because that law is made to fit man's needs. God causes their obedience to work in their favor. To this effect it is written in Romans 8:28: "Now we know that God makes all his works co-operate together for the good of those who love God, those who are the ones called according to his purpose." Honest persons respect them. Only haters of God

25. What did obedience to God's command do for Abraham?

26. What freedoms do those obeying God's law enjoy in this present time?

27. What should those do who are suffering injustices under the law of man-made governments?

28. How do those seeking freedom by lawlessness fare?

29. Why and how do those obeying God's law have the freedoms sought but not obtained by others?

hate them. They avoid the heartbreaking strife encountered by those seeking to please themselves. They enjoy *real* integration in their ranks, not a forced or artificial one. All races and nationalities among them get along in perfect unity because they love one another. They come to God to serve him, not even thinking about such differences. Unity comes automatically when they love God and obey his laws.

**WHAT YOU BELIEVE
MAKES YOU WHAT YOU ARE**

³⁰ Some newswriters have remarked about Jehovah's witnesses: "Their doctrine may not make sense, but they have found a way of life that makes them our best citizens. They are models and a good example for us." What a contradictory thing to say! Is it not what a person believes that makes him what he is? The idealist, the ruler, the integrationist, the revolutionist, the ascetic and the "beatnik" all are what they are, not intrinsically or by birth, but because of what they believe, how they think, and the principles they follow. Jehovah's witnesses are not in themselves different from other people. But they are not doing just as they please; they are following theocratic law, God's law. They are what they are **BECAUSE OF WHAT THEY BELIEVE** and because what they believe and follow is God's law, the **TRUTH**. Hence in Psalm 119:142 the psalmist said to God: "Your

righteousness is a righteousness to time indefinite, and your law is truth."

³¹ Then, all who want to serve Jehovah, be thankful that he is your Lawgiver, Judge and King—your absolute Sovereign. Support *all* his statutes, for they are for your good. These statutes include meeting together regularly

THE NEXT ISSUE

- **Priests Tell What's Wrong with Celibacy.**
- **Personally Benefiting from the Bible's Laws and Principles.**
- **Why You Ought to Be Forgiving.**

with God's people, at the congregational Kingdom Halls and at conventions. They include making yourself *fully* available to God's service. Arrange your affairs, if possible, to engage in Biblical "pioneering," full-time preaching "publicly and from house to house"; to serve in places away from your home where the need is greater. (Acts 20:20) Lay aside every unnecessary weight and give *full devotion*, doing all you can to help others. Just as we read, in Hebrews 12:1, 2: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." Shun the anarchistic spirit of self-determination. Live to see God enforce his law against the rebellious world and bring in His everlasting new order of righteousness. —Rev. 21:4, 5.

30. What do newswriters overlook when commending the good morals of Jehovah's witnesses?

31. Seeing Jehovah's blessings for obedience, what should all who want to serve him be unusually zealous to do?

A Happy, Prosperous Nation

"The judicial decisions of Jehovah are true; they have proved altogether righteous."—Ps. 19:9.

UNDER GOD'S LAW

A LAW, in order to hold a nation together for long, must be just, right and strong. So, to a great extent, the prosperity and duration of a government or a nation is a measure of the justness and righteousness of its laws. The United States, with its fine Constitution and Bill of Rights, has become a great and prosperous nation, but it is already having difficulty after less than two hundred years because it is being assailed as imperfect, unjust and partial in many respects. In fact, governments the world over are having the same trouble.

² These nations are established on man-made law, borrowing a statute occasionally from the Mosaic law as given to the nation of Israel at Mount Sinai in Arabia. The only nation that ever was given a complete set of laws from God was the nation of Israel. This law was given in 1513-1512 B.C.E. in the wilderness of Sinai. Even though Israel experienced many vicissitudes due to its continual deviation from that law, 905 years elapsed before Jerusalem finally fell into subjugation because of Jewish apostasy. So, in Nehemiah 9:36, 37, Governor Nehemiah wrote: "Look! We are today slaves; and as for the land that you gave to our forefathers to eat its fruitage and its good things, look! we are slaves upon it, and its produce is abounding for the kings that you have put over us because of our sins, and

over our bodies they are ruling and over our domestic animals, according to their liking, and we are in great distress." Israel's existence during this long period as an organized nation under its own government speaks well of the strength and rightness of those laws.

³ However, because the Bible shows us that the Law condemned the Jews because of their violation of it, we may tend to get an improper view of the value of that Law, and to feel that it was extremely restrictive and hard to live under. But an examination reveals that it was immeasurably superior to any law code ever constituted, and operated to the greatest well-being of its subjects. A consideration of the Law also clarifies how Jehovah views matters and the principles by which he deals with his creation.

⁴ The administration of the government of Israel was unique in that Jehovah was its supreme and absolute Sovereign. He was the King and, additionally, God, the Head of religion. And the state of Israel was unlike other governments, which usually have separate executive, legislative and judicial bodies. Jehovah himself made the laws and was also the judicial Head, interpreting and applying them. Thus Isaiah 33:22 says: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us." Idolatry, or the worship of any other god, was at the same time lese majesty. Likewise,

1. What, to some extent, measures the justness and righteousness of the laws of a nation?

2. What was the only nation ever given a law code by God, and what speaks well of this Law?

3. How will an examination of the Law given to Israel benefit us?

4. Describe how the government of the nation of ancient Israel was unique.

to stand up against the laws of the land was standing up against the Head of religion, amounting to apostasy or blasphemy. Hence God said to Israel: "One who sacrifices to any gods but Jehovah alone is to be devoted to destruction." "And it must occur that if you should at all forget Jehovah your God and you should actually walk after other gods and serve them and bow down to them, I do bear witness against you today that you people will absolutely perish." (Ex. 22:20; Deut. 8:19) *Obedience to the laws* was also a part of *true worship*.

CIVIL RIGHTS

⁵ There were no civil rights problems under the Law when its judges and rulers obeyed God. It protected the native, the alien resident and even the foreigner staying temporarily in the land.—Ex. 22:21; 23:9; Lev. 19:33, 34; Deut. 24:17.

⁶ Under the Law the poor man was not deprived of justice because he was poor, nor the rich man because he was rich—there was no "take from the rich and give to the poor" ideology. (Lev. 19:15) The welfare state was impossible under the Law. Nevertheless, the poor were amply cared for, yet still keeping their self-respect, for they had to work for what they got. Compare this with Genesis 3:19, and with 2 Thessalonians 3:10, where we read: "If anyone does not want to work, neither let him eat."

CONSIDERATION FOR THE POOR

⁷ The economy of Israel was mostly agricultural, each man having his own land inheritance. Some Israelites, through bad management or financial reverses, might become poor and have to sell their land; some alien residents might come

into bad circumstances. In kindness to them the arrangement was that each farmer, in harvesting, should not reap the edges of the field; he should also leave behind any sheaves of grain accidentally dropped by the harvesters. (Lev. 19:9; Deut. 24:19-21) This was left as gleanings for the poor man. (Ruth 2:3, 7) Of course, it took work on his part, for gleaning was not easy. Consequently, there were no idle poor on the hands of the government. And this fine arrangement benefited the owner of the field, for it called upon his generosity as well as his obedience to God. It promoted brotherhood and unity.—Lev. 25:35-43; Deut. 15:11; Ruth 2:15, 16.

SLAVERY A BLESSING

⁸ There was the matter of slavery, which in our day has a harsh sound. But when we examine the laws regarding it, we find that it was a blessing to Israel. If a man had been forced by financial circumstances to sell his inheritance, and there was no rich relative to redeem it for him, he and his family were not left to face starvation. In such case, he could sell himself and his family into slavery. (Lev. 25:47) Israelites who thus became slaves were to be treated, not as someone of a lower "caste," but as hired workers. So in Leviticus 25:53 it is written: "He should continue with him like a hired laborer from year to year. He may not tread him down with tyranny before your eyes."

⁹ Slavery benefited the poor man by providing food, clothing and shelter for the man and his family, yet at the same time they were doing honorable work to earn a living. An Israelite slave might be repurchased by a relative and be free.

5, 6. Were there civil rights problems under the Law? and why was Israel no welfare state?

7. What provision was made for the poor, and how did it benefit both the poor man and the landowner?

8. If a man came into bad financial circumstances, what provision was made so that his family could be provided for, and how were such ones treated?

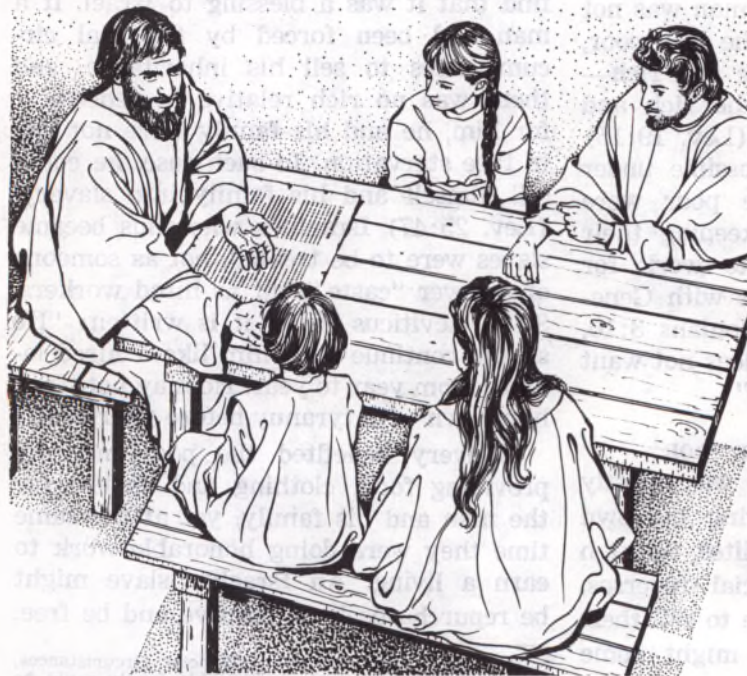
9. (a) What did slavery provide for the poor man? (b) Could he ever get out of slavery, and did he have any opportunities while a slave?

(Lev. 25:48, 49) If not, on his seventh year he was automatically to be set free, but not destitute. He was to receive grain, oil and wine as the master was able to afford. (Ex. 21:2; Deut. 15:12-14) Thus the slave had a start until he could provide for himself by labor or by business. Slaves also had opportunities. Some became quite well-to-do, for they were allowed to invest their money. (Lev. 25:49) Due to diligence and honesty many slaves rose to positions of great honor, in some instances managing all the affairs of the master. —Compare Genesis 15:2; 24:2; 39:5, 6.

THE SABBATH DAY

¹⁰ The sabbath day was indeed a blessing. It provided men and domestic animals one day of rest out of seven. The other six days were for work, not for idleness.

10. How did the sabbath day law promote industriousness, and in what way was the day to be spent?



God's law provided for a day free from labor. It could be used for sacred things, such as teaching children God's commandments

In Exodus 20:9 Jehovah God commanded: "You are to render service and you must do all your work six days." The six workdays were beneficial in promoting industriousness, and contributed to the national prosperity. In our time it has been found that the five-day workweek has contributed to moral decay because the people tend to use idle time wrongly. Not so in Israel. The one day free from labor was one that could be set aside for a day of spirituality. It was declared a "sacred" day. (Ex. 20:8, 10, 11) Therefore it was not to be profaned, but used for sacred things. It was available as a day for discussing God's law, teaching it to the children, thereby drawing closer to their King and Creator. Nicely fitting in here was what God said in Deuteronomy 5:15; 6:6-8, where we read: "And you must remember that you became a

slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God commanded you to carry on the sabbath day." "And 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. And you must tie them as a sign upon your hand, and they must serve as a frontlet band between your eyes."

THE SABBATH YEAR

¹¹ The seventh year was a sabbath year. The land was to lie fallow, not being cultivated or reaped. Soil conservationists recognize the value of this practice. (Lev. 25:1-4) The owner could eat from what grew of itself that year as he needed it. The poor of the land could also come and eat. Thoughtful consideration was here shown for even the beasts of the field, for they were allowed to partake of it. (Lev. 25:5-7) Since most Israelites were farmers, the residents of the land would not be so much occupied in work during the sabbath year. Again the freedom thus afforded was not to be misused but was to result in more time for spiritual association, upbuilding the family in the law of God. It was on every seventh year, during the festival of booths, that the entire law of God was read to the nation by the priests. Concerning this we read in Deuteronomy 31:10-13: "Moses went on to command them, saying: 'At the end of every seven years, in the appointed time of the year of the release, in the festival of booths, when all Israel comes to see the face of Jehovah your God in the place that he will choose, you will read this law in front of all Israel in their hearing. Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law. And their sons who have not known should listen, and they must learn to fear Jehovah your God all the days that you are living upon the soil to which you are crossing the Jordan to take possession of it.'"

11. What fine benefits were enjoyed during the sabbath year?

THE JUBILEE

¹² Every fiftieth year was a Jubilee, wherein the land must again be left uncultivated. (Lev. 25:8, 9, 11, 12) The same principles applied concerning the eating of produce from the land during that year. Keeping the Jubilee called for faith. They had to trust in Jehovah to provide in the forty-eighth year of each fifty-year cycle enough food to last until the harvest of the fifty-first year, the year after the Jubilee.—Lev. 25:20-22.

¹³ The Jubilee was in a sense an entire year of festival, a year of liberty, of happiness and thanksgiving for Jehovah's provisions. All hereditary lands and possessions that had been sold were restored. Each man returned to his family and his ancestral possession. (Lev. 25:13) All Hebrew slaves were set free. (Lev. 25:10) Through this arrangement no family could sink into the depths of perpetual poverty. Every family had its honor and self-respect. Even if a man was a squanderer of his substance he could not forever forfeit his inheritance for his posterity, to disgrace their name in the land. By reason of the Jubilee law it followed that none of the land could be sold in perpetuity. (Lev. 25:23, 24) Actually, the buying of land amounted only, in effect, to a lease, the value of the land being calculated according to the value of the crops until the next Jubilee.—Lev. 25:14-16.

¹⁴ The wonderful provision of the Jubilee year can be better appreciated when one considers not only the beneficial results to the individual Israelite, but more especially the effect on the nation as a whole. When properly viewed, the Jubilee is seen to be a *restoration to the full and*

12. How did the observance of the Jubilee year call for faith?

13. (a) What took place during the Jubilee year? (b) How was the Jubilee a protection for the people, and, because of the Jubilee, how was the price of land evaluated?

14. From a national viewpoint, what marvelous benefits did the Jubilee bring?

proper theocratic state that God established at the beginning in the Promised Land. The national economy was thereby kept stable. God had promised Israel that, if obedient, "you will certainly lend on pledge to many nations, whereas you yourself will not borrow." (Deut. 15:6) The Jubilee brought about a stable standard of land values and also prevented a great internal debt with false prosperity and its resultant inflation, deflation and business depression. The Jubilee also obviated the need for burdensome taxes.

¹⁵ The Jubilee law, when obeyed, preserved the nation from gravitating into the sad picture that we see today in many lands where there are virtually only two classes, the extremely rich and the extremely poor—serfs, sharecroppers, and the like. The benefits to the individual strengthened the nation, for none would be underprivileged and crushed into unproductiveness by bad economic situations. Today many valuable citizens cannot employ their talents because economic conditions keep them tied to some drab workaday job just to make a living. But in Israel the industrious citizen could contribute his full talents and abilities to the national welfare.

PROTECTION FOR WOMEN

¹⁶ Women were protected by the marriage laws. Although polygamy was practiced, God not yet acting to restore the original state of monogamy (Gen. 2:23, 24), it was regulated. The firstborn son of a man although by the less-loved wife could not be deprived of his firstborn rights. (Deut. 21:15-17) A man had to have valid cause to divorce his wife, and additionally was required to give her a certificate of divorce. (Deut. 24:1) This

protected her from possible charges of adultery or prostitution later on. A Hebrew slave girl taken as a wife was guaranteed her sustenance, clothing and marriage due, even if the man favored another wife. (Ex. 21:7-11) One who seduced a virgin girl before marriage could never divorce her. (Deut. 22:28, 29) The soldier who married a captive virgin girl could not later sell her into slavery.—Deut. 21:10-14.

CRIMINAL LAWS

¹⁷ The criminal laws were far finer than those on statute books today. There were no prisons provided for under the Law. Only later, during the rule of the kings, were prisons improperly instituted in Israel. (Jer. 37:15, 16; 38:6, 28) No prison sentence being meted out for any crime meant that no criminals were being fed and housed at the expense of the hard-working people who obeyed the Law. If a man stole from his fellowman, he would not be put in prison, thereby being rendered unable to pay for what he stole, leaving his victim to suffer loss. No, he was required to pay double for what he stole, or more, depending upon the item stolen and his disposition of it. (Ex. 22:1, 4, 7) If he did not pay, he was sold into slavery, which meant that he would work until he had paid off the judgment against him for what he had stolen. (Ex. 22:3) This law not only helped the victim of the thief but also was a strong deterrent against stealing.

¹⁸ Life was considered sacred under the Law. A deliberate murderer could in no way be exonerated. He was to be put to death without fail. Thus in Numbers 35:30-33 we read as regards fugitives to the cities of refuge: "Every fatal striker of a soul should be slain as a murderer at the

15. How did the Jubilee prevent the condition that we see in many nations today?

16. Name some of the protections that the Law granted women in Israel.

17. Name some advantages in the fact that there were no prisons provided for under the Law.

18. How did the Law emphasize that life is sacred?

mouth of witnesses, and one witness may not testify against a soul for him to die. And you must take no ransom for the soul of a murderer who is deserving to die, for without fail he should be put to death. And you must not take a ransom for one who has fled to his city of refuge, to resume dwelling in the land before the death of the high priest. And you must not pollute the land in which you are; because it is blood that pollutes the land, and for the land there may be no atonement respecting the blood that has been spilled upon it except by the blood of the one spilling it." This removed such a wicked person from Israelite society. The accidental manslayer could receive mercy. (See Numbers 35:9-15, 26-29.) Even the unsolved murder was not allowed to go unatoned for. The city nearest the scene of the slaying was considered as blood-guilty and under a curse unless they performed the ceremony required, to receive removal of community bloodguilt before God.—Deut. 21:1-9.

¹⁹ One's person was considered inviolable. Women were protected from assault. (Deut. 22:25-27) Kidnapping was a capital crime. The kidnapper in whose hand the person was found or who had sold the kidnapped one into slavery was to be put to death without fail.—Ex. 21:16; Deut. 24:7.

NO RIOTS OR DELINQUENCY

²⁰ When the nation followed the Law, there was no problem of delinquency. Neither were there "sit-ins," mob actions, riots or a popular taking over of any function of government. Exodus 23:2 says: "You must not follow after the crowd for evil ends; and you must not testify over a controversy so as to turn aside with the crowd in order to pervert

justice." This was because the essential unit of the nation was the family. Great respect for the rulers was taught, as well as for the parents themselves. (Ex. 20:12; 22:28) For example, whoever struck his father or mother or called down evil upon them was to be put to death. (Ex. 21:15, 17; Lev. 20:9) A son who was incurably rebellious, who, for example, became a glutton and a drunkard, was to be executed. (Deut. 21:18-21) Respect for the home and family resulted in respect for the nation's rulers, particularly its Chief Ruler, Jehovah God.

RESPECT FOR PROPERTY RIGHTS

²¹ In modern times, the practice popularly followed in regard to lost items is "finders keepers." But in Israel, anyone who found an item was required to restore it to its owner. If the owner lived far away and was unknown, then the item was to be kept until the owner searched for it. (Deut. 22:1-3) This indicates that the finder would report the matter officially to aid the owner in his search.

²² Rights of domain were most highly respected. A man could not collect a debt by going into the debtor's house to get what had been pledged as security. The creditor had to wait outside and let the man bring out the pledged article to him. (Deut. 24:10, 11) Neither could a creditor foreclose on one's immediate means of living or one's essential clothing. On this it is written in Deuteronomy 24:6, 12, 13: "No one should seize a hand mill or its upper grindstone as a pledge, because it is a soul that he is seizing as a pledge. And if the man is in trouble, you must not go to bed with his pledge. You should by all means return the pledge to him as soon as the sun sets, and he must go to

19. How did the Law provide protection for one's person?

20. How did the Law eliminate delinquency and riots?

21. How was respect for property rights emphasized by the law on lost articles?

22. How was the right of domain protected?

bed in his garment, and he must bless you; and it will mean righteousness for you before Jehovah your God."

KINDNESS TO ANIMALS

²³ Animals were also given kind consideration. If a man saw an animal in distress, even if it belonged to his enemy, he was required to help it. (Ex. 23:5; Deut. 22:4) Beasts of burden were not to be overworked or mistreated. The threshing bull was not to be muzzled so that he could not partake of the fruits of his labor when threshing the grain. (Deut. 25:4) Wild animals were treated with kindness. A man was not to remove both a mother bird and her young, nor the bird and her eggs, thereby wiping out the family. (Deut. 22:6, 7) Neither was an individual to slaughter a bull or a sheep and its young on the same day.—Lev. 22:28.

MILITARY LAWS

²⁴ Military laws were for wars of Jehovah, by his command and under his direction. But even so, the national defense was not considered so important as to supersede the rights of the family. A man who had become engaged and who had not taken his wife, and a man who had been married for less than one year, were exempt until, in each case, the marriage could be carried on for a year. This was based on the right of a man to have an heir and to see this heir; also, on the right of a woman to have a child by her husband. (Deut. 20:7; 24:5) When a man had built a house but had not inaugurated it, or if a man had not yet reaped the fruitage of a newly planted vineyard, he was exempt. (Deut. 20:5, 6) The exemp-

tion was based on the principle that a man has the right to enjoy the fruits of his work. Levites were exempt because they did service at the sanctuary. This law clearly placed the worship of Jehovah ahead of the military need.—Num. 1:47-49; 2:33.

²⁵ Since wars were wars of Jehovah, soldiers were sanctified for warfare and cleanliness was required in camp. (Deut. 23:9-14) Also, there were no women "camp followers," as in worldly armies, to provide sexual relations for the soldiers. This would be immorality. Moreover, sex relations even with a wife were abstained from during a military campaign. (1 Sam. 21:5; 2 Sam. 11:6-11) Thus the army's religious and physical cleanliness was ensured. Accordingly, there was no raping of the women among the captured enemy. The law, being strictly enforced, worked beneficially in that it provided inducement to the enemy to surrender, knowing that their women would not be molested.—Deut. 21:10-13.

ZEAL FOR TRUTH

²⁶ A witness was required to testify to that which he knew. (Lev. 5:1) He was not to commit perjury, for this was lying "before Jehovah." If accusations made against another were found to be deliberately false, the accuser would suffer the same penalty that would have been meted out to the accused. Accordingly we read in Deuteronomy 19:16-19: "In case a witness scheming violence should rise up against a man to bring a charge of revolt against him, the two men who have the dispute must also stand before Jehovah, before the priests and the judges who will be acting in those days. And the

23. What regulations were given for the benefit of animals?

24. (a) Wars of Israel were of what nature, and yet did military duty come ahead of everything else? (b) What were the exemptions from military duty, based on what principles?

25. How was the army's religious and physical cleanliness ensured, and how did this work beneficially in connection with the siege of enemy cities?

26. What statutes with regard to legal cases promoted zeal for truth and justice?

judges must search thoroughly, and if the witness is a false witness and has brought a false charge against his brother, you must also do to him just as he had schemed to do to his brother, and you must clear away what is bad from your midst." No one could be put to death on circumstantial evidence. There had to be two eyewitnesses to establish the truth. (Deut. 17:6; 19:15) The witnesses against a man found guilty of a capital crime were to be the first to share in stoning the man to death. This law promoted zeal for righteousness in Israel. Not only the judges, but every citizen was thus required to demonstrate his desire to keep the land clean from bloodguilt before God. It was also a deterrent to false, hasty or careless testimony. Good was derived from the law in Deuteronomy 17:7, which reads: "The hand of the witnesses first of all should come upon him to put him to death, and the hand of all the people afterward; and you must clear out what is bad from your midst."

FORBIDDEN MARITAL RELATIONS

²⁷ The laws governing marriage forbade marriage to any close fleshly relative. Thus Leviticus 18:6 says: "You people must not come near, any man of you, to any close fleshly relative of his to lay bare nakedness. I am Jehovah." Such relationships are repugnant to human nature, and are genetically unwise. And the filthy act of deliberately having sex relations with one's wife during her menstrual period "laid bare the source of her blood." Both parties suffered the death penalty. (Lev. 20:18) The revolting practices of homosexuality and bestiality likewise were punished by death, according to Leviticus 20:13, 15, where it is written: "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. And where a man gives his seminal emission to a beast, he should be put to death without fail, and they should kill the beast."

CLEANNESS

²⁸ The sanitary and dietary laws served a double purpose. They served to keep Israel a separate nation, constantly reminded that they were to be a religiously clean people before Jehovah. These regulations also kept the people from having social intercourse with the pagans surrounding them. If you read the Bible book of Leviticus, chapters 11 to 15, you will see that the Israelites had to be scrupulously clean, religiously and physically. If an Israelite family should accept an invitation to go into a pagan home to eat, there would be innumerable things that might exist to make them religiously unclean or they might possibly be guilty of eating blood unwittingly. Then there was great danger of being involved in some idolatrous act, and, of course, the added peril of leading their children into marriage involvements with the pagans. Appropriately in Deuteronomy 7:3, it is stated to Israel: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son."

²⁹ Then, from a medical viewpoint, the laws of sanitation and quarantine, along with the moral laws and the prohibition on blood, were marvelous protections from typhoid, typhus, bubonic plague, hepatitis, gonorrhea and syphilis, and a host of other diseases.

³⁰ The Law was so fine, yet was given

28, 29. (a) How did the sanitary and dietary laws serve to keep Israel a separate nation? (b) What were some literal health benefits?

30. Why should we be diligent in finding out all that the Law foreshadowed?

27. What were some laws with regard to marital relations?

for only a typical nation of God, and furnished a shadow of the good things to come. It is so stated in Hebrews 10:1, where we read: "For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect." Therefore, how diligent we should be to study what is foreshadowed, namely, the law of freedom brought in by Jesus Christ, mentioned in James 1:25, where we read: "But he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." And with

what keen anticipation we can look forward to the righteous government of earth during the glorious thousand-year reign of Christ so near at hand! Then the needed righteous instructions will be imparted to earth's inhabitants, even including the resurrected dead, as described in Revelation 20:12, 13, where we read: "I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds."

Showing Love for One Another AT ASSEMBLIES



CHRISTIAN assemblies are a grand source of spiritual uplift and encouragement in these difficult "last days." Not only do they enhance our understanding of God's Word, but they also provide an opportunity for Jehovah's servants to build up one another by showing Christian love. —Heb. 10:24, 25.

Jesus said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) Love, unselfish consideration for others, is essential in operating the assemblies of God's people. Out of love Jehovah's servants freely give of their time and energy to prepare the program, provide facilities for feeding and housing, and do much other volunteer work.

This does not mean that only those who perform such volunteer service show love at assemblies. All need to show Christian love, especially when the number attending is larger than anticipated.

While the Watch Tower Society works to arrange assemblies so that all are comfortably accommodated, at times more persons come to a particular assembly than expected, and we are glad that they come. But the facilities at that particular assembly may be heavily taxed.

In such a situation, how would you expect persons to conduct themselves? Well, at a sports event at the same stadium attended by persons not guided by Bible

principles, you would not expect much consideration, kindness or patience to be shown. Such crowds usually have the worldly attitude: ME FIRST. But at an assembly of Jehovah's servants the principle prevailing is that "love . . . does not behave indecently, does not look for its own interests."—1 Cor. 13:4, 5.

CONSIDERATION FOR OTHERS

One way to determine how best to show this love in various circumstances at assemblies is to ask ourselves: "What would Jesus have done if he had been in this situation?" You know that he would have done the kind thing, the unselfish thing, the right thing. For instance, if others were waiting in line at a food or literature counter, would he have used the worldly tactic of crowding in front instead of patiently waiting his turn? Rather than do that, Jesus would likely have waited patiently, perhaps even offering his place to someone in need of extra consideration.

Occasionally we may see a person who does not display mature Christian love in such situations. But it is good to appreciate that not all who attend Christian assemblies are mature Christians. Some may have known of Jehovah's laws and principles for only a short time. Others may be interested persons attending their first assembly. Then there are children who, lacking experience in life, do not always show the same degree of Christian love as one would expect from adult servants of Jehovah. Yet, we want all these persons to attend, for that is where they will further their Christian growth. It is up to those who have made advancement in Christian love to set a fine example, taking the lead in showing it to others. Will you do that?

Christian love can also be displayed in regard to keeping the assembly grounds clean. At a worldly sports event, persons

who have no love for Jehovah or their fellowman will often be seen dropping empty paper cups, food wrappers, napkins, and other items on the floor. The quantity of trash left after such events is fantastic!

But at a Christian assembly, what would you expect? You would expect those who are mature to find a receptacle for items that are to be thrown away. Also, you would admire and seek to imitate the example of those who, after the day's sessions, look under their seats to see if there is any trash there, even though they may not have dropped it, and who then pick it up and dispose of it properly. This is a loving thing to do. How much it is appreciated by those who have volunteered to clean! It enables them to complete their work more quickly and join their friends and families.

SEATING ARRANGEMENTS

Another way to show love is by having a balanced view of the seating arrangements. It is often observed that persons save seats for others at assemblies, and some feel that this should never be permitted. But would this prove practical?

For instance, a married woman may sit down with her children. Her husband who has offered himself in volunteer service plans to join his family as soon as possible after the session begins. Also during intermissions one of the children may need to go to the toilet. The mother may send him with one of the older children. Would it be wrong for the wife to hold those three seats when that family is showing great love by contributing the husband to work at the assembly?

Or perhaps a husband and wife may be seen holding two seats before the session begins. They may be for their son and daughter-in-law who serve Jehovah full time in an assignment distant from the

parents' home and who perhaps also are sharing in volunteer service at the assembly. The family may have arranged ahead of time to sit together so they could have more time with one another. Is it wrong for these parents who have given their sons and daughters in special service to Jehovah to want to sit with them during the assembly?

Then there may be interested persons present for the first time, and kindly Witnesses may have arranged to sit with them to put them at ease, but these persons may be a little late in getting to their seats. Would it not actually be the loving thing for the Christian brother or sister to hold the seats for these newly interested ones, at least for a little while?

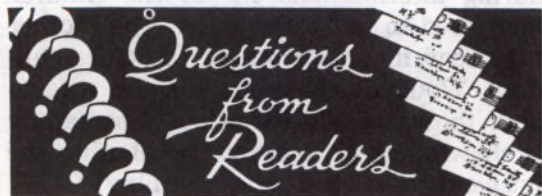
Of course, such examples are quite different from saving entire blocks of seats merely to have some available for anyone that one knows who may happen to come that way. Seats should be held only for those who are definitely coming to join one.

However, if after a reasonable length of time the one for whom the seat was being held does not come, then what? The loving thing to do would be to tell the attendant that the seat is available so he can direct someone else to it. Also, for some sessions, such as the public talk,

an announcement may be made that no seats should be saved after a certain time so that all can be accommodated before the session begins.

In the matter of seating, it is also good to keep in mind that it is an evidence of Christian love when we show consideration for persons we may never have met before, whether our own Christian brothers and sisters or persons attending for the first time. How it warms the hearts of everyone when a person comfortably seated spontaneously offers his seat to someone who is elderly, a mother with a babe in arms or an individual who is apparently not very strong! If you are alert, you will doubtless be able to share in the happiness that comes from showing such loving concern.

The display of Christian love on the part of Jehovah's servants in all aspects of assemblies is certainly noticed by others. As a city official said after attending last year's Kansas City, Missouri, assembly for just one hour: "I know you are God's people." But, then, did not Jesus say: "By this all will know that you are my disciples, if you have love among yourselves"? Yes, that will often be the result when we show Christian love to one another at assemblies.



● Is God still selecting individuals to be associated with his Son in the heavenly kingdom? Or is it the hope of earthly life that all who dedicate themselves to Jehovah have in this day?—U.S.A.

The selecting of Kingdom heirs to be associates with Jesus Christ began on the day of Pentecost, 33 C.E., with the pouring out of God's spirit upon about 120 of Jesus' disciples. (Acts 2:1-21) Some sixty years later Jesus Christ revealed to the apostle John that the total number of Kingdom heirs would be 144,000.—Rev. 7:1-8; 14:1-3.

Since Pentecost of 33 C.E., Jehovah God has been selecting those who are to be joint heirs with his Son. It is impossible to say how many down through the centuries were added to the initial thousands mentioned in the book of Acts. (Acts 2:41; 4:4) Even in modern times,

until about 1935, the call continued to go forth to bring in the remaining ones of the 144,000, or the "remnant." Since then, however, the emphasis has been primarily on gathering the "great crowd" of "other sheep," who have earthly hopes. The "bride" has extended the invitation to these persons to drink life's water. (Rev. 22:17) Their numbers have been greatly increasing, while the number of those professing to be of the heavenly calling (Heb. 3:1) has been decreasing. These many coming in have, by and large, been looking to the blessings of everlasting life on a paradise earth. Such ones now number several times more than 144,000.—Luke 23:43; John 10:16; Rev. 7:9-15.

Does this mean that, since about 1935, those already resurrected to heaven together with the spirit-begotten remnant yet on earth have made full the number of 144,000? Yes, that is the conclusion to which the evidence points. The general call for such ones has ceased to go out. But this side of the "great tribulation" it is possible for some of these remaining ones on earth to prove unfaithful. (Matt. 24:21, 22) God purposes to have, when his work with them is complete, the full number of 144,000 as faithful ones, with permanent places in the Kingdom. Accordingly, should one of these yet on earth prove unfaithful, his position would have to be filled by a replacement. (1 Cor. 9:27; Rev. 3:11) By whom? It could be by a newly baptized person, or it could be by one of the "great crowd" who has been proving himself a keeper of integrity under test up to that point of time. We cannot limit Jehovah God or Christ Jesus in such selection. But Bible examples and principles would certainly favor the selecting of the time-tested person over the novice, especially in view of the shortness of the remaining time. (Compare Luke 22:28, 29; 1 Timothy 3:6.) God certainly has a large supply of reserves among such faithful "other sheep" to draw upon if he so chooses.

Closely related to this matter of choosing replacements is the 'sealing' spoken of at Revelation 7:1-3. The apostle Paul tells us what the sealing is, at Ephesians 1:13, 14: "By means of [Christ] also, after you believed, you were sealed with the promised holy spirit, which is a token in advance of our inheritance." This "token" gives the assurance that they are chosen ones. It is a pledge of the heavenly life to which they are called, and designates them

as God's spirit-begotten ones, with hope of achieving the final reward of heavenly life if they prove faithful.—2 Cor. 5:5.

Since Pentecost of 33 C.E., then, those who have been called, including Christians in modern times called to the heavenly calling, have received the seal of the holy spirit. One selected as a replacement would likewise receive this seal. What, then, is the sealing of the 144,000 that is completed during the time that the "four winds" of heaven are being held back? The Revelation vision reveals that, finally, 144,000 all retain this seal as permanent. The seal that they received at the time of their calling by God is kept by them, not lost through unfaithfulness. The seal remains in their "foreheads" through test, denoting God's approval of them as his proved, faithful slaves in the sight of all. They will have their places assured to them as "called and chosen and faithful." (Rev. 17:14) As pointed out in the book *"Then Is Finished the Mystery of God,"* page 83, this sealing refers to the "final, irremovable sealing of the full number of dedicated, baptized, anointed Christians, 'the slaves of our God,' . . . those who kept the 'seal of the living God' upon their foreheads until their final and decisive test, till a martyr's death, if necessary."

The apostle Paul, near the end of his earthly ministry, expressed the conviction that he had kept the seal by faithfulness, for he wrote: "The due time for my releasing is imminent. I have fought the fine fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day."—2 Tim. 4:6-8.

Recently in various parts of the earth there have appeared some who profess now to be of the remaining ones who have hope of being Kingdom heirs, although having only recently dedicated themselves to Jehovah God. Whether they are in truth and in fact of these prospective Kingdom associates or "remnant" is not for others to judge. It is a matter between the individual and Jehovah God, and time will tell. All who make this claim, however, would do well to ask themselves if their conviction is a holdover from the Babylonish teaching that all good persons go to heaven; or whether it could be due to a misconception, emotionalism,

or even a misguided seeking for prominence. (See *The Truth That Leads to Eternal Life*, pages 78-80.) Those who truly have been begotten by God's spirit and called to the heavenly hope are certain of it, even as the apostle Paul declares: "The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Rom. 8:16, 17.

In the past, one may have sincerely partaken of the emblems at the celebration of the Lord's Evening Meal but later realized that he was never of the "remnant," but is of the "great crowd." Does this make him guilty of partaking of the emblems "unworthily," within the meaning of Paul's words at 1 Corinthians 11:27-34? No, not if he was not intentionally showing disrespect for the meaning of these emblems.

The context shows that, in speaking of the judgment one would incur by partaking of the

emblems unworthily, Paul had discussed persons who treated the meal as just part of their regular evening meal, some even getting intoxicated at the time. They showed disrespect and hence they belittled the value of the body and blood of the Lord Jesus Christ. (1 Cor. 11: 20-22, 33, 34) Certainly those who mistakenly partook under a misimpression, but with all due respect, were not trying to do that. Remember that Paul was writing to "sanctified" ones, "called to be holy ones," therefore Christians who were under obligation to keep the Lord's evening meal in remembrance of him, partaking of its emblems. (1 Cor. 1:2) It logically follows also, that any individual knowingly pretending to be of the "remnant" and partaking insincerely, hypocritically, would incur God's disfavor. So one should certainly first search his heart, along with giving serious consideration to the Scriptures, before partaking. He should be very careful, and be *fully convinced* before partaking.

ANNOUNCEMENTS

accurate knowledge from God's Word enables us to come off victorious, "conquering the evil with the good." (Rom. 12:21) The *New World Translation* with its clear rendering facilitates the taking in of the needed accurate knowledge. And the book *Is the Bible Really the Word of God?* builds up faith that the Bible is indeed inspired of God. In their house-to-house ministry during the month of June, Jehovah's witnesses will be offering the *New World Translation of the Holy Scriptures* along with the book *Is the Bible Really the Word of God?* for \$1.25.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 5: The Righteous Law of the King Eternal Is the Truth, ¶1-22. Page 364. Songs to Be Used: 21, 104.

July 12: The Righteous Law of the King Eternal Is the Truth, ¶23-31, and A Happy, Prosperous Nation Under God's Law, ¶1-10. Page 369. Songs to Be Used: 25, 40.

July 19: A Happy, Prosperous Nation Under God's Law, ¶11-30. Page 375. Songs to Be Used: 29, 34.

FIELD MINISTRY

"The word of God is alive and exerts power and is sharper than any two-edged sword," say the Holy Scriptures. (Heb. 4:12) How vital it is to apply the effective principles of the Word of God in dealing with problems that arise in everyday living! In the troublesome and dangerous times in which we live,