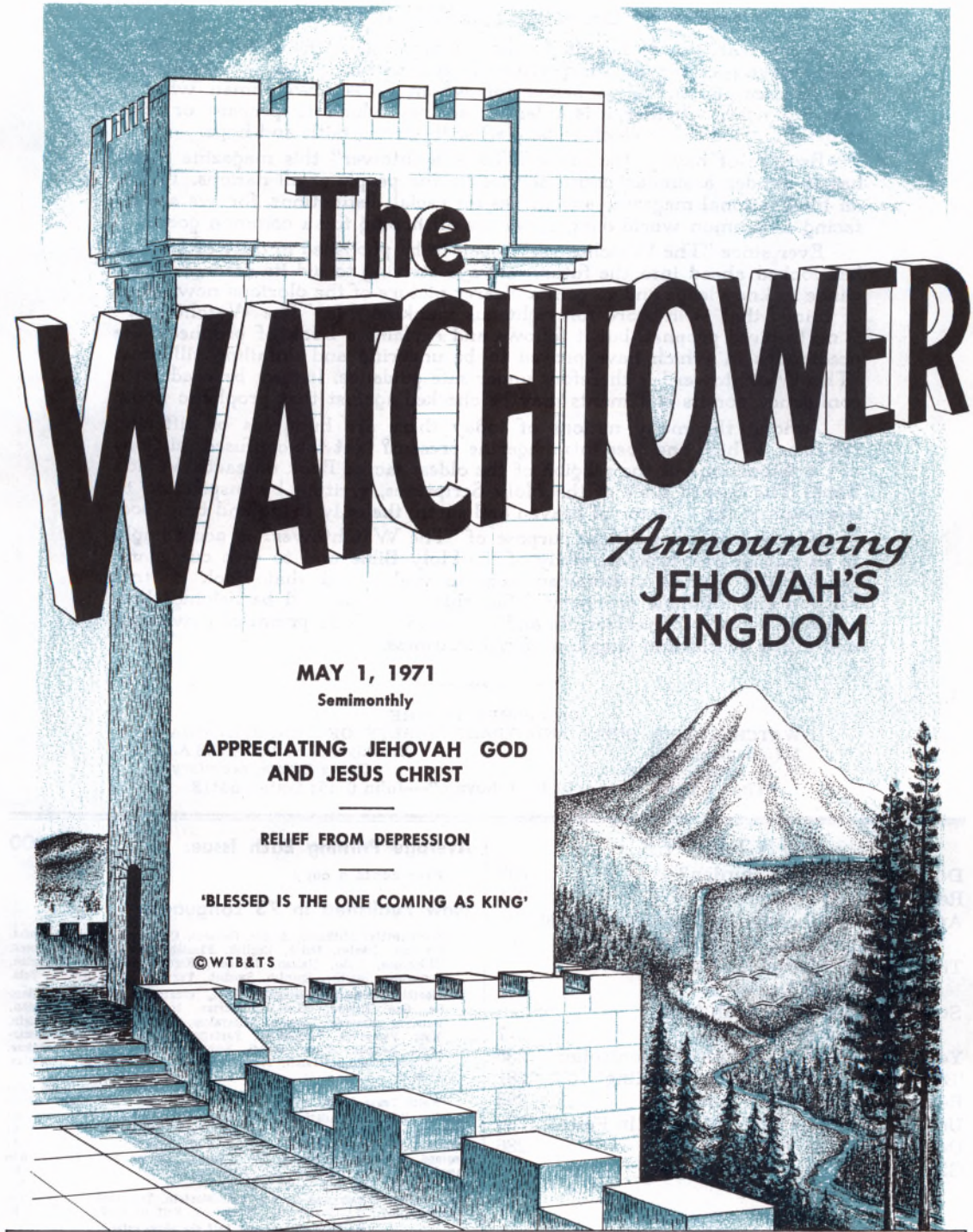

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Announcing JEHOVAH'S KINGDOM
Vol. XCII May 1, 1971 Number 9

DO YOU LIGHTEN THE BURDEN?

LIFE brings with it all kinds of burdens to bear. Among the heaviest, without a doubt, are the burdens that go with responsibility. Especially are such burdens heavy upon parents and upon those in supervisory positions, such as employers, foremen, schoolteachers and overseers in Christian congregations. If we do to others as we would have them do to us, then, if at all possible, we certainly will lighten rather than increase their burdens. —Luke 6:31.

Take, for example, a father. As the head of his family he has the burden of providing for their needs—food, clothing and shelter. More than that, he must discipline his children, supply them with needed recreation and see that the religious or spiritual needs of his family are met.—1 Tim. 5:8.

Are you a wife? Then it is in your own interest to lighten the burdens of your husband, if possible. One way in which you can do this is by being content with what he is able to provide for his family. Your taking a keen interest in keeping your home neat and clean and your deriving pleasure from preparing meals for your family will certainly lighten your husband's burdens, for he is concerned about keeping you happy and contented. —Prov. 31:15, 26, 27.

Then again, as a good wife, if you cooperate with your husband in the disciplining of the children, teaching them to respect their father, you can help a great deal to lighten his particularly heavy burden in these modern times. Lending a patient ear when he shares his problems with you will have the same effect. You can also lighten your husband's burden by words of appreciation for his faithfulness and dependability. Yes, by manifesting understanding, contentment, empathy and appreciation you can greatly lighten the burden of your breadwinner.—Eph. 5:22, 33.

Are you a youth living at home with your parents? You also can lighten the burden of those closest to you, your parents. How so? By first of all recognizing that they love you more, and are more interested in your welfare, than any companions of your own age are. So it is to your own interest to be obedient to their requests and submit to their wishes. Show appreciation for all that your parents have done for you. You represent a great investment on their part—in time, money, energy and concern. All they ask is that

you make good; you could never repay them for their total expenditures on you. —Eph. 6:1-3; Col. 3:20.

Yes, be respectful toward your parents. Feel free to confide in them; the "generation gap" need not be. Your sharing confidences with your parents builds them up, strengthens them and is for your own good. Then again, take good care of the things that your parents provide for you, be it clothing or other things such as a bicycle. You can also lighten their burden by taking good care of your health, for that, too, is their concern. So eat a balanced diet of wholesome foods. A diet restricted largely to candy, cake, ice cream and soda pop does not build sound bodies. Do not take needless chances; do not risk accidents or flirt with death in the quest for thrills, "kicks," or in the name of sports.

What about in school? You can do much to help your teachers to bear their burden of imparting knowledge to you by behaving yourself and applying yourself diligently to the acquiring of knowledge.

Are you an employee? Then the same principles also apply to your conduct at the place of employment. Are you dependable? Are you attentive and quick to learn? Are you conscientious, honest? Do you do your best? In all such ways you can lighten the burden of your employer or your foreman. As a sign in an office of a United States agency put it: "Are you helping to solve the problem or are you a part of the problem?"—Col. 3:22, 23.

This matter of lightening the burdens of others has application also in religious matters. When on earth Jesus Christ castigated the religious leaders. Instead of trying to lighten the burdens of others, he said, 'they put heavy loads on the shoulders of men but they themselves are not willing to lift a finger to help them bear these burdens.'—Matt. 23:2, 4.

In contrast, Jesus offered real help to those who were burdened down by their religious leaders, as well as by economic conditions and by their own sins. "Come to me," Jesus said, "all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

In ways both practical and helpful Jesus lightened the burdens of others. He gave them the truth that set them free from the religious burdens their leaders had placed upon them. He helped them to understand and appreciate God's goodness, His will and purposes. He showed compassion for them and pointed out to them how they could obtain forgiveness of sins. He also lightened many of their physical burdens by performing miracles.—Matt. 9:36; 4:23-25; John 8:32.

To be sure, if you truly are a Christian minister of God today, you cannot unburden people to the same extent that Jesus did. But you can help to set men free from the burdens placed upon them by false religion. By telling those "toiling and loaded down" the good news of God's kingdom, and of God's provision for salvation by means of his Son, and how to apply Bible principles in their lives, you can greatly refresh them and lift up their spirits. Having received freely, should you not give freely?—Matt. 10:7, 8.

There is satisfaction in lightening the burden of others, for then you are doing to others what you would have them do to you. You thereby bring happiness to others and even more to yourself. And where the help you may give is from God's Word, then praise goes to Him: "The ministry of this public service is . . . rich with many expressions of thanks to God." —2 Cor. 9:12; Acts 20:35.

Relief FROM DEPRESSION

ARE YOU FEELING DEPRESSED? IF SO, THERE IS MUCH YOU CAN DO ABOUT IT.

CASIMIR was a very happy person. For years he had served as a Christian missionary in a foreign land. Then one day, due to DDT poisoning, he became partially paralyzed. This brought him back from the missionary field but not to a life of idleness.

Though never fully regaining the use of his limbs, he kept on in the full-time ministry the best he could until one recent day when he succumbed to a heart attack at the age of sixty-six. He could have felt deeply depressed because of the great difficulty he experienced in getting around, but did he give way to any such feeling? No; he kept his joyous, outgoing disposition, to his own blessing as well as to the blessing of those about him. He set a fine example for others who may at times be victims of hardships and so inclined to feel depressed.

A WIDESPREAD PROBLEM

To be depressed means to feel sad, *gloomy*, dejected. It means to be discouraged, to be low in spirits. It means to be pessimistic about the present and the future.

Many people today are depressed because of the wretched conditions in the world. Others feel dejected because of poor health, old age or some physical handicap such as failing eyesight. Not a few are depressed because of loneliness, such as single men and women who are no longer young and those who have lost a loved one in death.

Still others let the wrongs, hardships and injustices they have endured make them low in spirits. At times lovers of righteousness are discouraged because of their weaknesses and shortcomings. Then again, a Christian minister may feel gloomy because of the opposition or indifference he encounters as he keeps on preaching the good news of God's kingdom.

DO WORLD CONDITIONS DISTRESS YOU?

Do they? If so, at least that is better than for you to get so heated up that you resort to violence as so many are doing today. Such persons only make matters worse for themselves and for others. Happily, there is yet another alternative. You do not have to be either depressed or explosive with anger. You can take comfort from God's Word. He sees what is going on.—Heb. 4:13.

Yes, take heed to wise King Solomon who advised: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness . . . 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."—Eccl. 5:8.

Not only does Jehovah God see all that is going on, but in his due time he will also set matters straight, even as Solomon assures us: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. Although a sinner may be doing bad a hundred times and continuing a long time as he pleases, yet I am also aware that it will turn out well with those fearing the true God, because they were in fear of him. But it will not turn out well at all with the wicked one, neither will he prolong his days that are like a shadow, because he is not in fear of God."—Eccl. 8:11-13.

True, those words were written long ago, but fulfillment of Bible prophecy gives us reason to believe that this generation will see Jehovah God rising up in burning zeal to devour all wickedness. (Matt. 24: 3-34; Zeph. 3:8) Since this is so you have reason to do as Jesus said, 'Raise yourself erect and lift your head up, because your deliverance is at hand.'—Luke 21:28.

IS THE CAUSE PHYSICAL?

Or is your depression due to a run-down physical condition? Often poor health makes circumstances seem depressing; much worse than they actually are. If so, then try to remedy matters by exercising moderation in all things, in work, in pleasures and in food. Learn to relax, and make certain that you get sufficient rest and sleep. If yours is a sedentary occupation or way of life, you may find daily exercise of some kind to be quite helpful.

A feeling of depression can also be caused by some physical handicap. If that is your problem then call to mind the apostle Paul. He tells that he suffered from "a thorn in the flesh," which he repeatedly asked God to remove. But instead of freeing Paul of this burden, God told him: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." Far from feeling depressed because this obstacle had not been removed, Paul said: "Most gladly, therefore, will I rather boast as respects my weaknesses, that the power of the Christ may like a tent remain over me." Yes, make your handicap a cause for boasting in the Lord rather than a cause for depression and do this by continuing on in spite of it! For a modern example consider the minister Casimir, referred to earlier.—2 Cor. 12:7-9.

On the other hand, it could be that your depression has a more deep-seated cause. It is known that hypoglycemia, a lack of sugar in the blood, can cause one to feel depressed. Then again, a woman's vicissitudes or the 'change of life' may cause her to feel that way. In such instances the remedy may lie in the right kind of therapy or medication.

COULD IT BE LONELINESS?

Loneliness can be very painful. And for young folks so also can homesickness. If either is the cause of your depression, then work at remedying it. Accept the fact that under present conditions it simply cannot be that everyone will enjoy a happy family life. If having a mate is denied you, remember that not all married persons are happy and that married persons can be lonely even though not alone. How so? Because of a failure to communicate with each other the way they should.—1 Cor. 7:28.

That is something all lonely persons should work at, learning to communicate with others. Be outgoing, ready to start conversations. Why not go out of your way to show unselfish interest in others? Seek out those who also seem to be lonely. This will be beneficial to both yourself and others. As the apostle counsels: "Speak con-

solingly to the depressed souls."—1 Thess. 5:14.

Cultivate a closeness with your Creator, Jehovah God, by turning to his Word, the Bible. Especially are the Psalms, the Gospels and the inspired letters of the Christian Greek Scriptures filled with antidotes for depression. But do not read these in a hurry; you cannot gain much comfort from speed reading. Read aloud if circumstances permit; but even when reading silently, read in a way that you clearly feel the right expression. Heed Jesus' words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, . . . and you will find refreshment for your souls."—Matt. 11:28-30.

Another fine aid for overcoming depression caused by loneliness is to turn to Jehovah God more frequently in prayer, not just at certain times of the day. Heed the counsel to "persevere in prayer," and to "pray incessantly." Because of having this precious privilege of prayer you need never feel lonely, for you always have someone to whom you can talk, Jehovah God. No question about it, prayer is one of the ways you can heed the counsel: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." —Rom. 12:12; 1 Thess. 5:17; Ps. 55:22.

Nor to be overlooked is the fact that you may be able to get comfort and refreshment from playing the recordings of Kingdom songs as produced by the Watch Tower Society. Not only does the beautiful music itself act as an antidote for depression but the words that are associated with these songs, such as, for example, No. 97, "Balsam in Gilead" also do.

DEPRESSED BECAUSE OF INJUSTICES?

Are you depressed because of the wrongs, or crushed because of the injustices you have to endure? Are you among the many victims of racial discrimination? Or are you depressed because of having been wronged by a relative or friend?

The trend today is to retaliate in kind against those causing one to suffer, but God's Word repeatedly counsels against it: "Return evil for evil to no one. . . . Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' "—Rom. 12:17, 19.

Rather than rendering evil for evil, tell Jehovah God about it in prayer and seek to do good to those who have harmed you. Find comfort in God's promise that he resides "with the one crushed and lowly in spirit, to revive the spirit of the lowly ones and to revive the heart of the ones being crushed." Think of that! The "High and Lofty One," the great universal Sovereign, Jehovah God, takes an interest in the lowly and crushed ones! —Isa. 57:15.

Bear in mind that Jehovah is not only a just but also a wise and loving God. He waits to act until the best time to end injustices. As King Solomon so well noted, God has an appointed time for everything, a time for tolerating evil conditions and a time for ending them and bringing in righteousness, joy and peace. So exercise faith and do as God's prophet Micah said he did: "I will show a waiting attitude for the God of my salvation." It is to your interest to learn to wait and to endure these things.—Eccl. 3:1, 8; Mic. 7:7.

WEAKNESSES AND SHORTCOMINGS

Depression may be your lot because as a lover of righteousness you grieve over your own weaknesses and shortcomings. You may have trouble controlling your tongue or your temper. Or you may have some secret vice that keeps troubling you. God's Word assures us that "if we con-

fess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." And if Christians are to forgive each other seventy-seven times, certainly God will also.—1 John 1:9; Matt. 18:22.

Take comfort also from the fact that no less a Christian than the apostle Paul had to struggle against sin in his body. He wrote: "The good that I wish I do not do, but the bad that I do not wish is what I practice." He even spoke of himself as a "miserable man"! But then he gave thanks to God because with his mind he could keep serving God.—Rom. 7:19-25.

IS IT INDIFFERENCE, OPPOSITION OR PERSECUTION?

Are you a servant of Jehovah that is feeling depressed because of the apathetic or hostile attitudes you meet in your ministry? Have you labored hard and yet have seen meager results from your labors?

But what do the Scriptures say? Do they not give us to understand that that may be the lot of Christians? Surely! What then does the disciple James (5:10) tell us to do? "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah." One such prophet was Jeremiah. Though at times he got depressed he did not despair or quit. Even after Jerusalem was destroyed he could say: "Good is Jehovah to the one hoping in him, to the soul that keeps seeking for him."—Lam. 3:25; Jer. 20:8, 9.

Or consider what the apostle Paul had to endure as he tells about it at 2 Corinthians 11:22-33. Yet he could write: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed." —2 Cor. 4:8-10.

Let also Jesus' words bring you comfort: "In the world you are having tribulation, but take courage! I have conquered the world." (John 16:33) As long as you keep pushing ahead zealously in the Christian ministry despite indifference or opposition you are conquering the world. Doing so, you are proving God true and Satan the Devil a liar, thereby gaining everlasting life and making the heart of Jehovah God glad. What more could you want?—Prov. 27:11; Matt. 10:22.

"ACCORDING TO YOUR FAITH"

Once two blind men asked Jesus to have mercy on them. Jesus in turn asked them: "Do you have faith that I can do this?" When they answered that they did, Jesus restored their sight, saying: "According to your faith let it happen to you." —Matt. 9:27-30.

Whatever may be the cause of your depression—world conditions, bodily infirmity, loneliness, hardships, sins and shortcomings, indifference or persecution —there is dependable, unfailing help available for overcoming it. The Word of God is filled with assuring promises. But you must exercise faith, as Jesus told those blind men: 'According to your faith it will happen to you.' And it must be a real faith, a faith that proves that it is alive by works, a faith that puts forth a genuine effort. As the disciple James stressed: "Indeed, as the body without spirit is dead, so also faith without works is dead." —Jas. 2:26.

Just reading this article is not enough. Do something about it! Spend more time reading God's Word, give thought to talking to God, be outgoing, seek to comfort others, associate with genuine Christians. Doing so, you can expect the words of the psalmist to come true in your case: "Those sowing seed with tears will reap even with a joyful cry."—Ps. 126:5.

APPRECIATING JEHOVAH GOD AND JESUS CHRIST AND What They Have Done for Us

"O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Rom. 11:33.

THE reason why Jehovah's Christian witnesses are serving Him and working hard to preach the good news to all nations is because of appreciation—appreciation of what Jehovah God and Jesus Christ have done and are doing for mankind. That is the important thing—heart appreciation. To have such appreciation we must come to know God. Jesus Christ said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) As to taking in of knowledge, we have to *keep* taking it in; it is not enough to believe that God exists and to know some of the things he has done as Creator. There is much difference between an acquaintance with God and *knowing* him. So really to *know* God means much more than just having a surface knowledge. By continually seeking deeper knowledge we come to appreciate from the heart what a friend he is to mankind and how he has expressed his friendship with unparalleled love and patience.

[2] The apostle John, after being a Christian servant of God for more than sixty years, wrote: "Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him." (1 John 3:6) Again, he says: "He that does not love has not come to know God, because God is love." (1 John 4:8) Individuals who do not come to know God do not see God in all his fine qualities and lofty principles, and their hearts do not feel deep appreciation.

[3] John tells us that some fell away. He says: "They were not of our sort; for if they had been of our sort, they would have remained with us." (1 John 2:19) John demonstrates that those who really have come to know God intimately, as one comes to know a fine friend or a loving, manly father, will remain loyal. They are not going to practice a course of sin and fall away from the truth. We can say, therefore, that not all of those claiming to be servants of God know God in this intimate sense, for some do fall away and some are disfellowshiped from the congregations for carrying on unscriptural practices.

BECOMING LIKE GOD

[4] Jesus, when he was on earth, said that no one fully knows the Father but the Son and the one to whom the Son is willing to reveal him. (Matt. 11:27) The Son was the intimate one of the Father for billions of years prior to his coming to earth; therefore during his ministry on earth he had the fullest knowledge of the

1. What must we do in order to get heart appreciation of Jehovah?

2, 3. What will prevent one's taking up a practice of sin?

4. Why was Jesus able to reveal God to men on earth?

Father. He knew God's qualities so well that he loved him more devotedly than all others and he in turn was able, by speech and by his copying Jehovah God, to reveal Him.

[5] A person becomes a copy of the god he serves. If he believes in a hellfire god, a vicious god, in his own mind, his heart will become hardened; he will in time become vicious toward other persons. Jesus said that some, believing falsely, would even kill God's servants, thinking that they were doing God a service. (John 16:2) But if a person serves the God of love, he will be loving toward others. He will develop the qualities of that God. If he serves Jehovah he will come to imitate him as a son who loves his father in his heart.—Eph. 5:1.

[6] Therefore, when we serve with our brothers in the faith, the all-important thing is to help them to know God and his viewpoint. (Compare Exodus 18:15, 16.) Getting to know God does not mean merely to study. As the Scriptures say, at Romans 12:2: *"Prove* to yourselves the good and acceptable and perfect will of God." We do this by *working together with him.* (2 Cor. 6:1) Then we experience by application God's good principles and see why he is the happy God and that all who *work with him* are happy. (1 Tim. 1:11) We become real friends with his loyal friends and find the enjoyment of working together with them.

THE IMPORTANT THINGS

[7] We must have accurate knowledge of God. But the apostle Paul said in this regard: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more *important* things, so that you may be flawless and not be stumbling others up to the day of Christ." (Phil. 1:9, 10) In everything that we learn we want to understand its relationship to God and Christ, and to meditate as to how it magnifies God's personality and his provisions. We must enhance in our hearts the understanding and appreciation of what they have done for us. Then, if we come across something we do not understand fully, we will not let that upset us and cause us to throw away our faith in all the important things we have learned.

[8] As one brother in the truth for many years expressed the matter: "It is fine to learn all we can. We must increase our knowledge to strengthen our faith. But we should never let some small matter cause us to stumble. The way I feel about it is this: I know what Jehovah God and Jesus Christ have done for us, and that's enough to die for."

[9] Now, *The Watchtower* aims at helping us to get God's mind, his viewpoint, on matters. And God's servant body, the "faithful and discreet slave," has the responsibility to set these things before us by declaring God's Word, and has done so faithfully right up to this year 1971. That is why it is so important to follow the principle that the apostle Paul expressed at 1 Corinthians 4:6: "Do not go beyond the things that are written." If we hold to that and work within the framework that the Bible has outlined for the Christian congregation, we will help others to know God and Christ and not be looking to *us* as individuals. (1 Cor. 4:6) We do not want anyone to lean on *us,* but only on *Jehovah.* We want them to realize that the entire Christian congregation expresses God's qualities through its various members. (1 Cor. 12:4, 5, 24, 25) Our own ideas might appear at the

5. What effect does the service of a god have on an individual?
6. How does one get to know God?
7, 8. (a) How can we come to get full discernment? (b) What should be our attitude toward some point that we may not fully understand?
9. Why is it important not to go "beyond the things that are written"?

moment to be good, but in the long run they do not accomplish the purpose, because if our brothers do not come to *know* God and Jesus Christ and their qualities, they are missing out on the most important thing.

[10] One of the things that will best acquaint us with the marvelous qualities of God is an understanding of the Bible teaching of the ransom. If we fully realize what God and his Son have done for us in thus giving us undeserved help, we cannot help but respond with expressions of love and appreciation to our fellowmen.

THE ISSUE

[11] The need for the ransom arose in connection with the issue that came about between God and Satan. In Genesis chapter three we find how this issue came up. It was the Devil, using an animal, who spoke to Eve. But notice what he spoke. It helps us to understand what the issue concerns —what it is about. He said to Eve: "Is it really so that God said you must not eat from every tree of the garden?" Or, he said, in effect: 'Do you mean to tell me that God has told you *that?* that he would do that to you? and keep something back from you?' The Devil did not come out at first and say flatly that God was wrong, because he might have met stiff resistance. No, first, he put this selfish thought, this doubt, into Eve's mind; then he went on to slander God by saying, 'God knows that this is not right. He knows that if you eat from the forbidden tree you will get more knowledge.'—Gen. 3:1-5.

[12] Thus Satan brought up the issue. What was the issue? Was it a challenge of God's supremacy? We can say No to that, because if a person is supreme in power, who can challenge him on that point with any hope of success? Notice that, later, the Devil did not challenge the Almighty God's restriction protecting Job's life.—Job 2:6, 7.

[13] Well, then, was it God's sovereignty? Sovereignty means the right to rule and to delegate authority in government. Did Satan challenge God's sovereignty? Yes, but not the *fact*—the existence—of God's sovereignty, because, again, if a person is supreme and almighty he can rule no matter what anyone says. God's sovereignty was therefore never in danger.

[14] So it was not the *fact* of Jehovah's sovereignty that was challenged. Well, then, what was it? It did have to do with God's sovereignty. We can see from what the Devil said that it was the *deservedness, rightfulness* and *righteousness* of Jehovah's sovereignty that was brought into question. God surely was sovereign, but was that sovereignty exercised in a way that was really for the benefit of his creatures? Or was he withholding something from them? When the Devil spoke to God about Job, he craftily put the argument the other way around and said: 'Look at all Job has. Look at what you have given him. Of course he will serve you, because he gets everything from you.' So, from another viewpoint, he repeated his challenge of the deservedness or rightfulness of God's sovereignty.—Job 1:8-12.

MAN INVOLVED

[15] Additionally, man was involved in the issue. It brought in the matter of man's integrity to God. The Devil was saying that Jehovah's sovereignty was not a good one over his creatures; it was not altogether deserved or right. So the question was raised: Would creatures recognize Jehovah's sovereignty as altogether merited

10. What teaching will help us to know God better?
11. How did Satan raise an issue or controversy with God?
12. Was the issue over God's supremacy? Explain.
13. What is sovereignty, and was the fact of the existence of God's sovereignty challenged?
14. What was it about God's sovereignty that was challenged, and in what way?
15. How was man involved in the issue?

and hence righteous? Would they love God's sovereignty more than anything else? Would they prefer to live under that sovereignty rather than any other? Would they truly prefer it, from the heart? And even if they had opportunity to get out from under the sovereignty of God and be completely independent, would they want to? or would they choose to stick with him loyally through everything that might come up to challenge him?* The latter ones are the kind of people that God wants to serve him, because others would not be loyal; they would only bring trouble in the universe. That is what the issue is going to prove about all creatures. It is going to sort out all those who have the selfish viewpoint.

16 The question might be asked, 'Was God doubtful of his sovereignty? Did he wonder, Have I been wrong in the way I have governed the universe?' No, he was satisfied with his own sovereignty. He knew what was within himself, and he knew what his intelligent creatures needed. (Ex. 34:6, 7; Ps. 136:1-9) He knew that his way of rule was for the good and everlasting happiness of his creatures. Was there not, however, a probability that God's organization of creatures in heaven and earth might think that way *in toto* and withdraw *en masse* from him? No. Jehovah let the issue be tried, which proves he did not fear the loss of his organization.

17 Jehovah knew that his sovereignty was worthy and right and that his creatures loved and appreciated it. He had given his creatures free will; therefore there could be some who would withdraw if they wanted to take that course, but God knew that this would not take place *en masse*. Why? Because of the quality he had created within them and because he had given them the potential to develop that quality to a greater degree. That quality was LOVE. The Bible says that love is a "perfect bond of union" and "love never fails." (Col. 3:14; 1 Cor. 13:8) It is the strongest binding power in the universe. It is one of Jehovah's own qualities and cannot fail him. He had full confidence that his organization would stick with him. He also knew that there would be those who would come to *know* him, a thing that Adam never came to do because of his lack of loyalty. Those who would do so would love him and would stay unbreakably and joyfully under his sovereignty.

* See the book *"Then Is Finished the Mystery of God,"* p. 309 (published by Watch Tower Bible & Tract Society, 1969).

16. Was God doubtful of his sovereignty or that his organization would stand by him?
17. Why was God confident that his organization would not forsake him *en masse*?

WHY GOD PERMITTED THE ISSUE TO BE TRIED

18 Then why did Jehovah allow the testing of the challenge to be an issue carried out for the past 6,000 years? Was it selfishly for his own good? No one could give God anything in the way of material or property, or add to his wealth and power, or his knowledge. (Rom. 11:34-36) And he did not have to have anything proved to him. No, he did it for his name's sake, at the same time for the *benefit of his creatures.*

19 We can see that this is true if we analyze the matter. Jehovah was slandered—slandered badly about how he ran the universe. But it was not just Jehovah. *Every creature in the universe was slandered,* because the Devil was saying, in effect: 'The only reason they are sticking with you is because you have given them everything.' So, the Devil put a shadow or black mark on the reputation of every intelligent creature that lived.

18. Did God allow the 6,000 years' continuance of the issue for his own benefit, or what?
19. Who was slandered by the challenge of the Devil?

[20] Jehovah knew that he had sons who would be anxious to have the opportunity to remove the mark of reproach from His name. This was the primary thing to be done by them. But at the same time they could remove the mark of the slander from their own name and that of their brothers. What son of any worth would not want to go out and defend the family and clear up the father's name? It would be more thoroughly a vindication of God than if Jehovah did it all himself. As we contemplate reading the following article we ask: Who would be the one chosen as primary vindicator, and why?

20. Why did God let others share with him in the clearing away of reproach?

THE RANSOM, Marvelous Expression of Love and Justice

JEHOVAH, in harmony with the dignity of his universal sovereignty, works out seemingly impossible problems in a way that we marvel at. And afterward we say, 'It just could not have been done in any other way and been so thorough, righteous and altogether good.' (Isa. 55:9) So, at the very time the issue was joined, God, in his foreknowledge of exactly what he would do, announced: "He [the seed] will bruise you [Satan] in the head."—Gen. 3:15.

[2] Who would be designated by God to be the "seed," to be bruised in the heel? Jehovah's only-begotten Son! He was chosen as the one to serve for the primary settlement of the issue regarding the worthiness and righteousness of Jehovah's sovereignty. Why this great one so close to Jehovah's heart? Well, when Satan made his challenge it put a shadow on the reputation of every creature. It would reach clear up to this Son.* More than that, it would focus more on him than on any one of the other creatures of God because, first of all, he was the chief one of Jehovah, next to him in the universe. He was the one who was always in command of the other angels. He had been co-worker with God in making the universe. (Col. 1:15-17) A challenger of God could say, Of all the creatures who would be faithful in serving God, he should be. So Satan's challenge brought this mighty Son of God into the limelight.

[3] Also, the only-begotten Son's name in his prehuman existence bears upon the situation—his name Michael. (Dan. 12:1; 1 Thess. 4:16; Rev. 12:7) It means "Who is like God?" The name itself is a question. It is as if to say that if anyone should rise up and challenge God, would try to rival God, Michael would be the foremost one upon whom the duty would devolve to stand up and say, 'Who is this who challenges my Father? I will prove to him

1, 2. (a) When the issue was joined, what promise did Jehovah make, prompting what question? (b) Why was the only-begotten Son selected as the one to be primary vindicator of God?

* See *The New World* (published in 1942), page 153, paragraph 1, to page 157, to the subheading "Test Applied." Now out of print and out of stock.

3. What significance did the name of the Son in his prehuman existence have?

there is no one like Jehovah God.' So his name actually designated him as the one who would be Vindicator and Settler of this issue in Jehovah's behalf.*

4 We can look at the matter from another angle, as to why he was the one chosen. He was not forced to serve for this purpose. The Bible shows that when Jesus came to be baptized he was saying: "To do your will, O my God, I have delighted." (Ps. 40:8; Heb. 10:5-7) Of him it is also written: "You loved righteousness, and you hated lawlessness." (Heb. 1:9) So we see that Jesus was keenly anxious, *delighted* to do God's will. He himself said: "I always do the things pleasing to him." (John 8:29) He was qualified above all others. Furthermore, in the Proverbs, chapter eight, this One, personified as wisdom, says, speaking of God's creative work: "The things I was fond of were with the sons of men." (vs. 31) He deeply *loved* mankind, whom God created. He gladly took this assignment to vindicate his Father, first out of loyalty to Him and, additionally, out of the deep love that he had for mankind.

5 Now, if this Son of God willingly accepted the assignment, what other angel could say, "No, let me take that assignment"? Who could step ahead of him? Michael had the prior position, to offer himself and to cooperate with God in this matter. He was Jehovah's only-begotten Son, the closest one, the intimate of Jehovah God.—John 1:18.

NO CONDONING OF SIN

6 The ransom was provided by Jehovah through Jesus Christ. Love on the part of Jehovah God and his Son motivated the provision of the ransom. (John 3:16) It provides for mercy, but is the ransom also in harmony with Jehovah's justice? Let us see. Adam and Eve rebelled against God's sovereignty, which thing God knew was possible, for the reason that he had created these creatures as free moral agents to serve him. They did not serve out of compulsion but because of the qualities they had and their ability to appreciate and copy his qualities. Jehovah has material things, the planets, for example, that serve him to the most minute detail and just the way he wants; animals are governed by instinct, but intelligent creatures may take their own course. Nevertheless, if sin should come into the universe, God could not condone it and say, 'I'll just overlook it.' Could he say to any sinning individual, 'I want to show you mercy, so I'll just forgive your sin'? No. In harmony with his justice and righteousness he could not ignore sin and let it go unaccounted for.

7 It is not that way, however, with the governments of earth today. They have condoned lawlessness, being slack and not zealous to act against it. The result has been that people lose faith in the governments and everything finally breaks down. The universal Lawgiver will not let that take place with his laws.

8 Accordingly, God the universal Sovereign, in his responsibility to uphold law and order in the universe, does not overlook sin. "God is not one to be mocked." (Gal. 6:7) In fact, at Habakkuk 1:13 the prophet says: "You are too pure in eyes to see what is bad; and to look on trouble you are not able. Why is it that you look on those dealing treacherously?" But, of course, for a time he allows wickedness because of the great issue. In Jehovah's presence sinful things cannot exist. The seraphs in Isaiah's vision are shown as

* See the book *"Then Is Finished the Mystery of God,"* published by Watch Tower Bible & Tract Society, 1969, pp. 305-308.

4, 5. Why was the only-begotten Son the best one to be chosen, and was his response a forced one?

6, 7. Why could Jehovah not overlook the sin of Adam and Eve?

8. What is Jehovah's position relative to sin and sinners?

saying: "Holy, holy, holy is Jehovah of armies." (Isa. 6:3; Rev. 4:8) "Holy" has the basic meaning of cleanness, both physically and morally, the triple repetition of it meaning cleanness in the superlative degree. There is no one in the universe so clean, in the highest possible degree, and therefore nothing that is sinful can possibly approach him directly.

A LEGAL PROBLEM

9 Consequently, in order to have dealings with those who were born in sin, though it was through no fault of their own, God had to have some legal basis on which to deal with them. (Ps. 51:5; Rom. 5:12) He had to have someone, the one whose sacrifice would be the legal basis, through whom he could deal. He could not deal directly with sinful people because of his own dignity and righteousness. So he provided.

10 In the meantime God let man continue to bring forth children. He stuck by his own stated purpose toward parents. He had commanded them to bring forth children. (Gen. 1:28) Since he now purposed to let mankind serve for the issue, he did not change his law or take away that privilege from the parents, nor did he interfere, but he let man go ahead and bring forth children in his own image, a now imperfect image. (Gen. 5:3) Parents were accorded the privilege of bringing up their children so that they could be what the parents trained them to be. (*Prov.* 22:6; 29:15) We see that principle in operation in the world today, and many are growing up as haters of God. But God permitted it. He respected his own laws that he made to govern mankind, and knew that they were right laws. He knew that some of the children born would serve for his side of the issue. —Job 1:8; 2:3.

'SOUL FOR SOUL'

11 God's legal requirement of perfect justice is evident in his law to Israel: "Soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:21) God's exactness in this matter was illustrated also in his dealing with Israel when he selected a tribe for temple service to him. The firstborn already belonged exclusively to Jehovah because he had saved them from being destroyed during the tenth plague upon Egypt. But now Jehovah wanted the tribe of Levi to serve at his sanctuary in exchange for the firstborn. However, a census revealed that there were 273 more of the Israelite firstborn than there were Levites. Therefore, to redeem these 273, the Israelites had to pay a ransom for each one. God was very strict in this transaction. (Num. 3:39-51) Also, if a person committed murder, no money or other ransom could be taken for the man; he had to die. He had to give soul for soul. (Num. 35:31-33) It is clear, therefore, that to redeem man from sin and death, the ransom price of a perfect human soul was required.

12 Man's helplessness is expressed in the forty-ninth Psalm, verses six to nine: "Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him; (and the redemption price of their soul is so precious that it has ceased to time indefinite) that he should still live forever and not see the pit." The price was too precious, too high, beyond the reach of all mankind. As far as man's ability was concerned, relief was so far

9. How only could God deal with sinners?
10. In making arrangements to deal with mankind, did Jehovah change his basic laws governing man?
11. What was required to satisfy justice, and how was this demonstrated in God's dealings with Israel?
12. What was man's situation as to providing relief?

away that it was to time indefinite, actually beyond hope.

JUSTICE, RIGHTEOUSNESS UPHELD

[13] So, if man was ever to be delivered, God had to act to make provision. Would he be as strict with himself as he was in his law to Israel? Would he uphold that law and stick to his stated principles? He did exactly that, even though it cost him the giving of his firstborn Son. (Rom. 5:6-8) What a wonderful quality! We can have full confidence in Jehovah because we know that he will never deviate in the least from his principles. He will never, by some whim, nor by force of circumstances, do anything unreasonable, or anything beyond the principles he reveals to us.—Mal. 3:6.

[14] In this manner Jehovah was able to maintain completely his own righteousness, at the same time showing the extreme badness of sin. The apostle Paul expresses it: "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus." (Rom. 3:23-26) God therefore had a legal basis in harmony with his justice and righteousness, in the ransom sacrifice of Jesus Christ. Accordingly, when he dealt with Abraham and declared him righteous, as he did some 3,900 years ago, he could do it, rightly so, because He knew He was going to provide the ransom in the future. (Rom. 4:9) Abraham was not free from sin, though exercising faith. Jehovah, however, could deal with Abraham and still be completely clean and righteous in doing so, through this legal arrangement.

[15] Toward settlement of the issue, and to provide the ransom, the only-begotten Son of God was sent to earth, where the Devil could put pressure on his integrity. By miraculous birth through the virgin Mary he became a human son of God. This son was born of an imperfect woman, but himself perfect and unblemished. The angel Gabriel had announced to Mary: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." (Luke 1:35) The holy spirit put a wall of invisible power around Mary, so that nothing could harm this embryo as it was developing toward birth. Satan the Devil would have desired to destroy that Son before he was born, if possible. Jesus, throughout his human life, remained in that perfect state. He was "loyal, guileless, undefiled, separated from the sinners." (Heb. 7:26) Jesus' life course on earth settled the issue beyond question. He said, before his sacrificial death: "The ruler of the world is coming. And he has no hold on me," and, "Now there is a judging of this world; now the ruler of this world will be cast out." (John 14:30; 12:31) These statements show that he had completely proved Satan a liar.

JESUS' SUFFERING

[16] At this point we might say that it is really difficult for us to grasp how great

13. Was Jehovah as strict with himself as he was with Israel in the matter of the ransom? Explain.
14. How was the ransom provision absolutely in harmony with justice and righteousness?

15. (a) Why was God's Son sent to earth, and how was he born as a perfect human? (b) How do we know that he maintained integrity and gave a full and complete answer to the Devil's slander?
16. What will we realize better when we consider what Jesus suffered?

Jesus was and is. In serving for the perfect settlement of the issue, Jesus suffered. All God's servants have experienced terrible things at the hands of Satan and his agents. But Jesus endured greater suffering than any servant of God has ever undergone. How can we say this? In the answer to this question we can better realize the marvelous thing our Lord Jesus Christ did for us.

17 Consider what occurred on his last night with his disciples. The account reads: "Then Jesus came with them to the spot called Gethsemane, and he said to the disciples: 'Sit down here while I go over there and pray.' And taking along Peter and the two sons of Zebedee, he started to be grieved and to be sorely troubled. Then he said to them: 'My soul is deeply grieved, even to death. Stay here and keep on the watch with me.' And going a little way forward, he fell upon his face, praying and saying: 'My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will.'" Three times Jesus did this, and each time that he returned to his disciples they were asleep. He said to them: "Could you men not so much as watch one hour with me?" The disciples were dull of mind; they did not see the great issue that was focused on this night; so they could not remain awake.—Matt. 26:36-44.

18 When Jesus asked Jehovah, "My Father, if it is possible, let this cup pass away from me," what did he mean? Was *he saying* that he was withdrawing, backing down from his decision to die and provide the ransom? No, for he had told his disciples right along that he was going to die. He explained that the chief priests and scribes would take him and he would be put to death and raised up by Jehovah on the third day. (Mark 8:31; Luke 9:22) Even the thought of avoiding the sacrificial death was repugnant to Jesus. (Matt. 16:21-23) The book of Hebrews shows that when he started on the sacrificial course at the time of his baptism he said: "You prepared a body for me," that is, a perfect body as the ransom price. All along he was determined in that sacrificial course.—Heb. 10:5.

19 No, Jesus did not appeal to his Father to be spared from death. But he knew that in a few hours he was going to be arrested and brought before the Jewish Sanhedrin. They were going to declare him guilty of blasphemy against God, the worst possible crime. (John 10:33; Matt. 26:65) Remember, he was the one who 'loved righteousness and hated lawlessness.' Here he had come down from heaven as the Son of God, to vindicate his Father, and first of all, his essential nature —his sonship—was denied by God's own professed people. (John 19:7) But now, they were going to hang him upon a stake as the worst kind of person there could be—a blasphemer against God, as well as a seditionist. (Luke 23:2-4) What a defamation of God! He comes to vindicate his Father and exalt his name and here he is to be hung up as a curse and a blasphemer!

20 To have that charge as a blasphemer and to have God's chosen nation responsible for that accusation—that was a terrible thing to Jesus Christ, for in the past he had been the one most zealous of all in the universe to please his Father, to uphold him, to avoid even the smallest thing that might reflect upon his Father. A blasphemer! Today, if a person is one of Jehovah's servants, but turns away in apostasy and blasphemes God, he is detestable to all of God's people. Jesus Christ,

17. What did Jesus do, along with his disciples, on his last night on earth, before he was arrested?
18. By Jesus' expression in prayer to Jehovah, was he asking that he might be spared from death?

19, 20. (a) What did Jesus know he was facing, and what did he pray, if God should will it? (b) Why was the thing Jesus faced so hard for him?

with his perfect mind, heart and understanding was far keener about this than we could be. Nevertheless, he said: "Yet, not as I will, but as you [Jehovah] will." —Matt. 26:39.

21 Because of all these things, when he prayed his sweat became as drops of blood. (Luke 22:44) There was such a great weight on him; he had the burden of everything on his shoulders that night. He appealed to his Father and prayed "with strong outcries and tears." (Heb. 5:7) He knew that he had to remain faithful, because, what if he failed? What a slap in the face to Jehovah that would have been! On the other hand, what a vindication of his Father and what a slap in the face of the Devil when Jesus remained faithful! Jehovah had such confidence in his Son's loyalty that he had recorded in his Word, yes, Jehovah had said in advance, what Jesus would do. Jesus knew that. But Jesus also knew that the maintaining of integrity was on him; he could have failed; he could have sinned. All that was on Jesus' shoulders. His eternal life and the life of the whole human race hung in the balance. That was a terrible strain.

22 On the stake just before dying, he cried out: "My God, my God, why have you forsaken me?" (Matt. 27:46; Ps. 22:1) The apostle Paul said to fellow Christians: "Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: 'Accursed is every man hanged upon a stake.'" (Gal. 3:13) He had to become one accursed so as to release those under the Law. And Peter said: "He himself bore our sins in his own body upon the stake."—1 Pet. 2:24.

23 Now, if we sin, we can repent and go to Jehovah God, praying to him and saying: 'Jehovah God, I confess that I have sinned. On the basis of Christ's ransom sacrifice I ask for forgiveness. Please forgive me.' And we will receive God's forgiveness. (1 John 1:9) But Jesus could not do that. He could not call for mercy 'on the basis of (someone's) sacrifice,' if he weakened and made the least mistake. It was a crushing weight that he bore that night.

24 What thanks we can give to Jehovah God and Jesus Christ that Jesus did not fail! He served to answer the challenge fully. The apostle says: "So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life." (Rom. 5:18) This "one act of justification" was Jesus' course of integrity, including his sacrifice. By this he was proved to be just. Of course, he was righteous all the way, but after this test, which he underwent successfully, God could still say: 'You are completely just, righteous in every way.'

25 The apostle Paul further declared of Jesus: "He learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." (Heb. 5:8, 9) So it was in Christ's own merit that God declared him righteous. He did not have to grant righteousness to Christ as a gift. That was why his sacrifice could serve as a basis for other men to be declared righteous. If others are declared righteous it is not on grounds of their own righteousness, but it is on the basis of the ransom sacrifice of Jesus Christ; it is a gift to them.—Rom. 5:17.

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21. What crushing weight was on Jesus' shoulders that night?
22. Why did Jesus cry out as he did just before his death?
23. What was it that Jesus did not have access to, that he provided for us?
24. What does Romans 5:18 tell us about Jesus?
25. Compare Christ's righteousness with that of those who exercise faith in him.

JEHOVAH'S LOVING-KINDNESS

[26] The loving-kindness of Jehovah is magnified in all this, and in a further way also. Jesus knew he would be back in heaven with his Father. Jehovah's love and appreciation were so great toward this one who vindicated his name under the severest of tests that he granted Jesus much more than he ever had. He gave Christ immortality and a position higher than ever before, far above the angels. (Phil. 2:5-11; Heb. 7:26) And not only that, but Jesus also gained something else.

[27] We know that the intelligent creatures of God are gregarious. They love to have associates. Here now Jesus was, except for Jehovah, in a class all by himself. But now, Jehovah in appreciation gave him a marvelous reward in addition, that is, a "bride." (John 3:28, 29; Rev. 19:7; 21:9) Jesus called them, as individuals, "brothers." (Heb. 2:11) They undergo the same experiences that Jesus had on earth. We most greatly enjoy association with and conversation with those who have undergone the same things, done the same work, had the same experiences, as we have, just as Jesus undoubtedly does with his "bride." God gave Jesus this "bride" as evidence of his unfathomable richness and depth of appreciation and love toward his wonderful Son.

JESUS' GENEROSITY

[28] Jesus Christ, on his part, also revealed his loving-kindness and generosity, and his love of righteousness, in that he was not selfish in this matter. He did not say: 'I accomplished the vindication of God. Why should anyone else share with me in this glory?' No, rather, he was glad, he was happy that he could have others who could share in that vindication and glorify God and who could also share his glory and power in the heavens. (Rom. 6:4, 5) He was glad that God had others on earth, where the Devil could persecute them, who nevertheless remained faithful to God's sovereignty, loving it just as he did.

[29] Then, there is the "great crowd" of the "other sheep." Jesus Christ is glad to let them come in and have some small share also in that vindication. (Rev. 7:9, 10; John 10:16) So he assists all God's "sheep" to stand firm for Jehovah's sovereignty, despite what the Devil said.

THE "LAST ADAM"

[30] Because of Jesus' faithful course and sacrifice he is able to save many. He had the power, when on earth, to have a family of his own by natural human means. He did not bring forth that family, but gave up that potential in his sacrifice. He therefore became the "last Adam." Adam brought forth a family, an imperfect one, with bad traits. Jesus Christ brings forth a family that has righteousness. Individuals can transfer from the family of Adam and be regenerated through the righteousness of Jesus Christ and, according to God's law of procreation, can come to be in his image. They can be cleaned up as sons of the "last Adam."—1 Cor. 15:45.

[31] Isaiah, by inspiration, describes some of Christ's sufferings and says: "If you will set his soul as a guilt offering, he will see his offspring." (Isa. 53:10) When a person sets Christ's soul, the ransom sacrifice of Jesus' perfect human life, as a guilt offering for his sins, he becomes Christ's "offspring." Christ does not get offspring through the natural method, but as the "Eternal Father" he brings forth a family with his righteous traits, in the manner that the prophet Isaiah describes. —Isa. 9:6, 7.

26, 27. What did Jehovah do for Christ in expression of his love and appreciation?

28, 29. How does Jesus Christ, on his part, demonstrate his loving-kindness and generosity?

30. How does Jesus Christ become the "last Adam"?

31. By what means does Christ come to have "offspring"?

RANSOM BENEFITS FLOWING NOW

32 Viewing these things, someone may ask: 'It has been 1,900 years since the ransom was given. Why do we not see persons receiving ransom benefits?' We do. Immediately after the ransom price was presented in heaven, only fifty days after Christ's resurrection, the holy spirit was poured out and men began to become sons of God. (Acts 2:1, 33) The apostle John says: "*Now* we *are* children of God." (1 John 3:2) Such received benefits from the ransom and were spirit begotten, given the heavenly hope. Within the 1,900 years since then Jehovah has been selecting the ones that make up that group of 144,000 persons who will be kings and priests with Christ. (Rev. 14:1, 2; 5:9, 10; 20:6) Selecting and proving them has taken time, for they are the ones who will forever administer Jehovah's sovereignty throughout the universe.

33 Today we see the fruitage of that sacrifice coming also to the "great crowd." They are experiencing the fine benefits of peace with God, happiness, a hope and a purpose in life, a completely changed life, with an approach to Jehovah God and his blessing. They also have a happy, upbuilding work to do for Jehovah's vindication. In the new order so near at hand they will attain to human perfection as sons of God. —Rom. 8:21.

RANSOM STRONGER THAN SIN

34 Summing up the matter, we can say that the ransom is stronger than the sin of Adam. The sin of Adam brought everybody down. The ransom, of course, does not save every last human soul, but it is nevertheless stronger than the sin innate in us. How? Every last soul who wants to get free from sin and imperfection can get it wiped out and become wholly clean. Even those resurrected from the dead will have opportunity to avail themselves of the ransom. Those who do not get life will be persons who do not want Jehovah's sovereignty. They do not love righteousness and hate lawlessness. They are self-condemned, adding their own willful sin to their inherited sin.—John 3:17-21.

35 Therefore, Christ's ransom, administered by his Kingdom rule, completely wipes out what Adam did. The last enemy, death (the death brought to mankind by the sin of Adam), will be brought to nothing. When death is wiped out, then all that Adam did—all that he brought on the human race—will not be here at all. There will not be anything at all left to show for Adam's sin. (1 Cor. 15:26, 56) And there will be nothing left to show for the sin of the Devil because, as the Bible says: "For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." (1 John 3:8) Satan will have completely wasted his effort and lost his life. The shadow on the name of Jehovah and his creation will be completely erased. God's name will be fully vindicated to all eternity and those who want his sovereignty will be there, alive, to his praise.—Ps. 150.

36 What loving-kindness of God! And what love on the part of our Lord Jesus Christ! We can say with the apostle: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!" (Rom. 11:33) Having a true appreciation of these things, we can exclaim, regardless of what things the world may bring to cause doubts and assail our faith, 'Is not this enough to die for?'—Acts 20:24; 21:13.

32, 33. Have the benefits of the ransom yet been applied to any? Explain.

34. How is the ransom stronger than Adam's sin?

35. How will all that Adam and Satan did be erased —brought to nothing?

36. After considering Jehovah's ransom provision, what can we exclaim?

Striving to Serve Jehovah from Childhood On

As told by Ruth Cannon

GENOA, Italy, where I now live, is a long way from Montana. But many years have passed and much has happened since my early childhood. I was born in 1928 and grew up on a small ranch within view of the majestic Rocky Mountains. The widely known Yellowstone Park is only a few hours' drive from there.

One sunny spring day a young man came to my parents' ranch and introduced himself as one of Jehovah's witnesses. He spoke with mother and offered her a book explaining the Bible, but she sent him to see father in the garden. Father could not seem to decide whether to take the book or not and left the decision up to mother. Finally, the book *Deliverance* was accepted.

My parents were firm believers in God. Though they were members of a Protestant church they gradually left off going to church services, for they found no comfort there. They figured they were not good enough to go to heaven, and that left as an alternative only the fiery hell that had been preached to them so often.

When they were shown a real hope from the Bible, their joy was great. They began to learn the actual condition of the dead, that they are as asleep and not in torment. (Acts 13:36; Eccl. 9:5) And that was but the beginning, for they went on to learn that they had been taught many false, unscriptural ideas. In time they began studying that first book they received, as well as other publications of the Watch Tower Society. They also subscribed for *The Watchtower* and *The Golden Age* (now known as *Awake!*).

In the course of time they heard that a *Watchtower* study was being held at the home of a family nearby. They began to attend, and, of course, I was taken along. My parents never thought otherwise than that I should be there with them.

It was not long before they began taking part in the work of preaching the good news of God's kingdom, much to the surprise of relatives, neighbors and friends. Eventually, they dedicated their lives to God and were baptized. That was about the time when I reached school age.

As I look back on those times I can recall something that really impressed me. Special traveling representatives of the Watch Tower Society used to come and visit our little group. They were busy people, and, I feel sure, often quite tired. But nevertheless they always took time to speak to me. It made me feel as if I was a part of what was going on.

During school years I also became active in the preaching activity. This was when we used to use phonographs and records, which we would play for people wherever convenient—on the doorstep, in the living room, out at the barn, in the open field, and so forth. Then, too, we had longer, one-hour lectures that we could play to people on a return visit. It was wonderful how this method of preaching aided many to grasp the Bible truths!

A CAREER WITH A FUTURE

Several Witnesses were engaged in the preaching work full time as "pioneers" at Billings, Montana, quite near our ranch.

Association with them from time to time awakened in me a strong desire to serve Jehovah with all my time and energy. In 1941 my parents allowed me to spend my vacation working with this group of pioneers. The following year I finished school and was baptized soon thereafter. It seemed to me that nothing could be more urgent than to serve Jehovah.

My first assignment, upon my appointment as a pioneer, was at Livingston, Montana. Later, I moved to Miles City, Montana, where a family of Witnesses provided me with all the comforts of home. In due course I wrote the Society about obtaining a partner and the possibility of being assigned in territory where there was greater need. That resulted in another move, to Saline County, Nebraska, where my young partner lived. We stayed at her parents' home, where once again I experienced fulfillment of Jesus' promise that we would gain many parents and brothers and homes as a result of devoting ourselves to his service.—Mark 10:29, 30.

Since gasoline was rationed, we did a lot of walking, particularly up long lanes to the farm homes. And another difficulty was that of coping with dogs, for every farm seemed to have one or two watchdogs, some of them none too friendly. However, I never did run into any real trouble with them.

In course of time my parents sold the ranch and joined me in Nebraska, where they also took up the pioneer service. When they obtained a trailer home, we were able, all three of us, to move to another town where our activities were needed—Lincoln, Nebraska. Due to illness they were unable to continue, though they did encourage and help me to do so.

PREPARATION FOR EXPANDED SERVICE

It was in 1947, while attending the "All Nations Expansion" Assembly in Los Angeles, California, that I made out an application for service at the Society's headquarters or "Bethel," as it is known. I had long hoped I might be privileged to serve there. About a year passed, and then, to my great surprise, instead of a response to my Bethel application, I received an invitation to consider applying for enrollment in the Society's Bible School of Gilead. That meant training for foreign missionary service.

Though I did question very much my ability to complete the course, I filled out and submitted the application anyway. It was accepted, and in August 1948 I became a student in Gilead's Twelfth Class. I had had six years' pioneer experience. Now I was to gain a much greater appreciation of the organization of Jehovah's people. I was to learn many new things from the Bible, things that would strengthen my faith and my determination to go on serving Jehovah with all of my time and faculties.

I was one of a group chosen for an assignment in Italy, so that meant studying Italian along with our other courses. The months sped swiftly by, and then came graduation and preparations for our ocean trip to Italy.

MISSIONARY ASSIGNMENT

It took ten days by ship from New York to Naples. When we arrived we could see the ravages of war here. Conditions were far from what they are now.

Our group traveled by train to our territory assignment in Sicily. On its way the train was almost derailed when it hit a cow on the track, but nobody seemed to be too concerned. Rather, many were interested in hearing about our work when they heard that the purpose of our mission was to teach the Bible. Many came to our compartment to hear more.

It was a wonderful experience to be at

last where we could put our limited Italian to work. Little by little it became easier to speak with people who showed interest in our message. Of course, the territory was quite different from what I had been used to out in the U.S. West. As in cities everywhere, many of the people in Italy live in tall apartment houses, seven, ten or more stories high, with several apartments on each floor.

At first we had little problems with the language and customs. For example, children would often answer our knock at the door, and when we asked if "mamma" was at home we would get no audible answer. This happened time and again. We knew they understood the word "mamma," but why the absence of a response? On closer observation it came home to us that it was all a matter of gestures. A slight jerk of the head and a sharp click of the tongue, without a word, was saying: "No, she is not at home." So, as we had learned at Gilead, gestures are important.

The Kingdom work has progressed marvelously in these intervening years. When we arrived in 1949 there were only a few hundred Witnesses, and at assemblies everyone seemed to know one another. But year after year the organization has grown, so that the total attendance at the Memorial celebration in March 1970 was 45,884—more than 10,000 over 1969's attendance. And in the month of April there was a 28-percent increase in the number of active Witnesses over the previous year.

And we can see the vast difference in the people. There is now definite interest in the Bible, and almost every family has its copy. Some years ago almost no one had even read the Bible or owned a copy. So our calls are now more interesting. We can encourage people to read their Bibles in conjunction with the study aids we have to offer.

THE PAST AND THE FUTURE

During those years I have served in Italy I have enjoyed many blessings, outstandingly the blessing of having had a small share in the vast expansion of the Kingdom interests. Assignments have taken me to city after city in various parts of the land, and my memories of each assignment are precious. Some of those with whom I have studied the Bible have now dedicated their lives to Jehovah also and been baptized. Some are even in the full-time preaching work and others have gone on to greater privileges in the theocratic organization of God's people.

Then, I enjoyed the marvelous privilege of attending several international assemblies, notably those in New York in 1953 and 1958. And in 1969, by reason of the generosity of fellow Witnesses and the provision of the Society, I crossed the ocean again and had the great joy of visiting my family and attending the "Peace on Earth" International Assembly. At every such assembly we have been built up and strengthened to persevere in the service of our God, having always before us the fine lead given by Jehovah's "faithful and discreet slave" class of modern times.—Matt. 24:45-47.

As I look back to early childhood I cannot but think of the generous way that

THE NEXT ISSUE

- **The Need for Earthwide Unity.**
- **Understanding the Miracles of the Bible.**
- **Can You Make Leisure Time Rewarding?**

Jehovah has dealt with me. By his direction my parents not only accepted the Bible's message but also took time to train me according to its divine principles. They encouraged me to take hold of the pioneer privileges, and that, in turn, prepared me for the added responsibilities of the missionary field.

I can also be very thankful for the multitudes of true Christians with whom I have associated and who have all aided me to mature in the ministry of Jehovah. I particularly have appreciated the comradeship of my missionary partner, with whom I have spent so many happy hours and years. I do hope that we may continue this precious relationship for many years to come. Certainly as this old system nears its end there appears to be much still to do and the time just does not seem long enough. But we can be sure that Jehovah will crown his work with success.

If it is Jehovah's will it is my earnest desire to stay in this assignment, which has become like home to me, and to continue on in his service forever. It will be wonderful to be one of his full-time servants in the new order of things now near!

Your Recreation—Controlled or Controller?

HOW pleasant it is to share in relaxing recreation, a game or mode of diversion that provides refreshment. The forms of recreation are multitudinous. When a person controls the amount of time used for such recreation, as well as his outlook on a game, he may be benefited. In some cases, though, recreation ceases to be controlled and instead becomes the controller of one's life, consuming an inordinate amount of time and attention.

In St. Kitts in the Leeward Islands, a minister of Jehovah's witnesses was conducting a free home Bible study with a man who was very fond of playing "draughts" or checkers. Many persons from the neighborhood gathered to watch him play. He was such an ardent player that he sometimes neglected his tailoring business and hence suffered financially. He even allowed his obsession with the game to interfere with his appointments to study the Bible with the minister. Truly, in his case, his recreation was no longer controlled but, instead, was the controller in his life.

Finally the Witness decided to speak frankly with him about the matter, for he was not progressing spiritually in his study of God's Word. It was pointed out that games such as draughts or checkers are not wrong. When controlled, they can be played with enjoyment and benefit. However, he was shown that dangers exist in regard to recreation. One can allow a game to assume such importance as to lose the spirit of amusement and friendship. Quarrels and fights can result. The 'stirring up of competition with one another,' condemned in the Bible, easily arises. (Gal. 5:26) Further, the man was shown how he had been allowing his recreation to interfere with his study of the Bible, something vitally important for all desiring God's favor and eternal life. (John 17:3) What would he do?

The man decided that, in view of his "addiction" to the game, in his case it would be best to give it up altogether. He gave away the draughtboard or checkerboard. The crowds that had frequented his place drifted away. He had more time to handle his business as well as ample time to study God's Word in peace. He once again began to make fine spiritual progress. Soon thereafter he was baptized at a large assembly of Jehovah's witnesses, thus becoming himself an ordained minister of God.

How worth while, then, for a person to examine a sport, hobby or form of recreation and ask himself whether, in his life, it is controlled or is the controller.

'Blessed Is the One Coming as King'

An article specially designed for parents to read with their children

DO YOU know the Lord's Prayer? Can you tell me what it says? Let me hear you say it. If you don't remember, we will read it together from the Bible at Matthew chapter six, verses nine to thirteen.

Now, in that prayer it says, "Let your kingdom come." What does that mean? What is a kingdom? Do you know?

A kingdom is a government. And you know what a government is, don't you? All countries have a government. The government rules a country.

In a government there is someone who is the head person or ruler. In some countries this person is called the president. But do you know what the ruler of God's government is called? He is the king.

Who makes a person president or ruler of a government? Do you know? Often it is the people who choose him. They vote for him to make him the president. Or a person may just be born into a certain family and he becomes ruler.

But for God's kingdom Jehovah himself has picked the king. Do you know who that king is? It is Jesus Christ. He is better than any ruler that men choose. Jesus has more power than any of those rulers. And Jesus really loves God, so he always does what is right.

Long ago in Israel new kings rode into Jerusalem on a colt to show themselves to the people. This is what Jesus did.

Just outside of Jerusalem there was a small village called Beth'pha·ge. As Jesus got near to it, he said to two of his disciples: 'Go into that village, and you will find a colt. Loose it and bring it to me.'

The disciples did just as Jesus said. And when they brought the colt to Jesus, he sat down upon it. Quickly the word spread that Jesus was coming to Jerusalem, and a great crowd of people came out to meet him.

As Jesus rode along, most of the crowd began laying their outer garments on the road in front of him to show their love for him. Others cut down branches from the trees and put these on the road. And the crowd rejoiced and praised God with loud voices.

The people were glad to welcome Jesus. They cried out: "Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the highest places!"

But not everyone was happy that Jesus was riding into Jerusalem as king. The religious leaders did not like it. They even said to Jesus, 'Teacher, tell your disciples to be quiet.' But Jesus said to them: 'I tell you, if these persons were silent, God would cause the very stones to say it.' —Luke 19:28-40.

How do you feel about having Christ as king? If you had been living when Jesus rode into Jerusalem, would you have welcomed him as the one sent by Jehovah?

Well, Jesus is not on earth today, is he? He is in heaven. It is from there in heaven that he rules as king. Even though we cannot see him, he can see every one of us here on earth. We can't fool him. He sees what we do, and he even knows what is in our hearts. If we really love Jehovah, he knows that. And if we are trying hard to do what the Bible says, he will help us.

Would you like to have him as your king forever?

Not everyone wants Christ to be king. They may say they believe in God, but they do not want his kingdom. They don't want God or Christ to be telling them what to do. They want their own governments right here on earth. So do you know what is going to happen to them?

The Bible gives us the answer at Daniel chapter two, verse forty-four. Let's get our Bibles and turn there together. This scripture is speaking about our own day when it says: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."

Did you understand that? The Bible says that God's government is going to put an end to all these earthly governments. Why? Because they don't obey the one whom God has made king. The whole universe belongs to God. He made it. So he has the right to decide what kind of government should rule. And his government is the best. Soon God's kingdom will be the only government there is.

Do you want to live forever under God's kingdom? I do. But we need to prove to God that we really do. Do you know how? Listen carefully to the answer. It is by learning the laws of God from the Bible and obeying them now.

Now, God says that his kingdom will destroy the governments of men. But does he tell us that we should do that? No. The Bible says that we should obey the laws of men. So we must do that just as long as God lets those governments exist.

But if we really want Christ as king, we have to do more than that. We have to obey all the things he said. He said that we should be "no part of the world." Would we be obeying him if we got involved in the affairs of the governments of the world? Jesus and his apostles all stayed away from such things.—John 15:19.

What did they do instead? They talked to other people about God's kingdom. That was the big work in their lives. Can we do that too? Yes, and we will do it if we mean what we say when we pray for God's kingdom to come.

"See there! with the clouds of the heavens someone like a son of man happened to be coming . . . And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

RENDERING OUR BEST TO Jehovah

THE One who owns everything in the universe cannot be enriched by anyone. Whatever you might offer him as a gift is already his and is due him. Indeed, whether humans acknowledge the fact or not, they are merely stewards accountable to God for things they hold in possession.

David, who ruled as king in Jerusalem centuries ago, recognized this and confessed: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. . . . The riches and the glory are on account of you."

Yes, David had the right view of all his own and his people's contributions toward the place of worship at Jerusalem, for he goes on to admit: "Everything is from you, and out of your own hand we have given to you."—1 Chron. 29:11-14.

Yet should that discourage God's people from offering gifts in support of pure worship, rendering their best to Jehovah? No, for, under inspiration of God, the psalmist penned this enthusiastic invitation to all who would please the Creator: "Ascribe to Jehovah the glory belonging to his name; carry a gift and come into his courtyards."—Ps. 96:8.

Those words may give us a mental vision of the Israelites of old as they brought their gift offerings—fine flour, wine, oil, unblemished animals—to the courtyards of Jehovah's temple, particularly on the three special occasions of the year.—Deut. 16:16.

Priests of the family line of Aaron, acting as Jehovah's representatives, accepted the generous offerings of the people. They had their instructions from Jehovah as to the proper disposition of all those gifts for the maintenance and advancement of true worship. Sincere worshipers were satisfied to lay down their gifts in that holy place, and then start the journey back to their homes, happy in the knowledge that they had given of their best to their God.

MODERN WORSHIPERS AND THEIR GIFTS

Today there is, of course, no such literal temple with its courtyards. But since all those things were to serve as 'typical representations of heavenly things' or spiritual things, we look for the modern-day "courtyards" with their throngs of worshipers. (Heb. 9:23) Association of those ancient worshipers with the anointed Aaronic priesthood proves a clue. Today there is on earth a small remnant or remaining number of Jesus' spirit-anointed brothers, persons who have before them the prospect of one day serving as heavenly priests under their High Priest, Jesus Christ. A great crowd of persons from all nations count it a privilege to come into association with that remnant, for thereby they can enjoy the blessings of an arrangement that

God has made for a visible organization of his worshipers today. That *association* to them is like approaching the very "courtyards" of Jehovah's house.—1 Cor. 3:16.

The throng of modern worshipers also concern themselves about the gifts they bring into Jehovah's "courtyards." Perhaps the first thought that comes to mind is to make a monetary contribution of some kind. But how much? For an answer, we can go back to the typical scene and note these words of Deuteronomy 16:17: "The gift of each one's hand should be in proportion to the blessing of Jehovah your God that he has given you." Who knows better than the individual worshiper the extent of God's blessing upon him? The unappreciative person may not see that Jehovah has blessed him at all, but those who are grateful for life and breath and opportunities to serve their Creator have a different view. They give cheerfully. —2 Cor. 9:7.

Just as God loves a cheerful giver, so he loves those who give with the right motives and heart attitudes. We do well to meditate upon some of God's own expressions on this matter: "I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight." (Jer. 9:24) "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word." (Isa. 66:2) And according to the apostle Peter, what is it that "is of great value in the eyes of God"? Why, "the secret person of the heart [draped] in the incorruptible apparel of the quiet and mild spirit."—1 Pet. 3:4.

So it is evident that the first thing Jehovah is concerned about in those who would bring gift offerings to his "courtyards" is their heart attitude. Are they, too, lovers of loving-kindness, justice, righteousness? Are they humble, contrite, repentant in their approach to God? Are they striving to put on that apparel of the "quiet and mild spirit"?

Thus it is not only what is offered that counts. The spirit and motive behind the gift are open before the searching gaze of the Supreme One.

TYPICAL GIFTS SPEAK OUT TODAY

Back in the typical scene there are beautiful pictorial ideas that help us to see the importance of giving our very best to God. For example, each animal offered had to be 'a sound one,' free of all defects. (Lev. 22:21) True, those sacrificial animals pointed forward to the one sacrifice for all time, the sacrifice of the one so aptly described as being "loyal, guileless, undefiled, separated from the sinners," that is, Jesus Christ. (Heb. 7:26) But does it not also seem to suggest to modern worshipers of Jehovah that it is the best they should offer?

Again, with respect to the grain offerings, it is significant that the expression "fine flour" keeps recurring, as in the preparation of those ring-shaped loaves for the temple's table of showbread. (Lev. 24: 5, 6; Numbers 7) The fine flour suggests also the best we have to offer, not some coarse substitute, as one might describe worship performed perfunctorily, done to be seen of men and without the heart of the worshiper being in it.

The incense too was involved in the typical grain offerings of old. Frankincense, we are told, was sprinkled on the grain offerings by fire to Jehovah. (Lev. 2:1, 15) What did it prefigure for our day? Under inspiration King David offered the answer, when he wrote: "May my prayer be prepared as incense before you, the raising

up of my palms as the evening grain offering." (Ps. 141:2; see also Revelation 8:4.) So acceptable gift offerings to the true God are tied in with earnest prayer. Sincere prayer is a vital feature of this rendering our best to Jehovah.

WHAT WE HAVE AND WHAT WE ARE

This brings us to the crux of the matter. Each one of us, as intelligent creatures moved by gratitude after having learned about Jehovah and his purposes, is in fact a "gift" made to be carried into Jehovah's "courtyards" and there applied toward the glory of his name. It is not only what we *have* but what we *are* that belongs to Jehovah.

A greatly increased crowd of modern worshipers render their gifts in the "courtyards" of Jehovah. Many see their privilege of sharing in the support of Kingdom activities in their local area, contributing regularly and generously to the upkeep of the Kingdom Hall as a center for Bible education. Many also are pleased to share the cost of advancing today's vastly expanding witness work in all the earth, sending their contributions to the Watch Tower Society, 124 Columbia Heights, Brooklyn, New York 11201, or to the branch office of that Society in some other land. As such gifts are made in the spirit that Jesus inculcated, they are truly commendable.—Matt. 6:3.

But what about the giver? To Jehovah the one who is giving means much more than what he gives. The truth of this may best be grasped by noting these significant words: "My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways." (Prov. 23:26) Is not the worshiper's presence regularly at Kingdom Hall meetings a grand way of ascribing glory to Jehovah and carrying his best gift into His "courtyards"? Are we not indebted to Him for everything—life, breath and strong hope about the future in his blessed new order of things?

Thus rendering their best to Jehovah means for some an increased effort to devote time to the work of proclaiming the good news of the Kingdom. For others it may involve planning to spend extra time at certain periods of the year as vacation pioneers. To still others it moves them to forsake secular labors and become full-time preachers of the Kingdom message.

And how does Jehovah view all of these endeavors on the part of his worshipers to render the best of their gifts to him? By his prophet Haggai he pointed forward to this time in history where we are, declaring that "the desirable things of all the nations must come in" to his spiritual house of prayer, there to ascribe to Him the glory belonging to his name.—Hag. 2:7.

What could be more desirable to Jehovah than to see a numberless crowd of worshipers willingly offering themselves for the work of proclaiming his name and kingdom to the ends of the earth? In prophetic vision God gave the apostle John a foreview of this very thing—'a numberless crowd, standing before God's throne, clad in white garments, waving palm branches and joyously confessing: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." ' (Rev. 7:9, 10) By that confession they are in fact declaring: 'We belong to God. We will serve Jehovah wholeheartedly.'

Is it not a fact that this offering of our best to Jehovah is something very comprehensive? By all means, let us meditate on all his provisions for our eternal welfare and in gratitude render to him our very best.

Use All Means to Keep "Healthy in Faith"

What are some of the chief means to keep "healthy in faith"?

The instruction to keep "healthy in faith," while originally directed to older men in the Christian congregation is applicable to all who would be pleasing to Jehovah God.—Titus 2:2.*

One of the chief means by which you can keep "healthy in faith" is by studying God's Word regularly. The need to do this Jehovah emphasized in his instructions to Joshua: "This book of the law should not depart from your mouth, and you must in an undertone read in it day and night."—Josh. 1:8.

To keep "healthy in faith" you must also "persevere in prayer," yes, "pray incessantly." (Rom. 12:12; 1 Thess. 5:17) By prayer you are strengthened, for by means of it you have communion with the great Rock of strength, Jehovah God.

Another fine aid is regular attendance at the weekly meetings of Jehovah's witnesses. Also take part in them as opportunity affords.

Just as physical exercise, and not just food alone, is essential to be physically healthy, so too spiritual exercise is necessary to keep "healthy in faith." As the disciple James so well expressed it: "Indeed, as the body without spirit is dead, so also faith without works is dead."—Jas. 2:26.

What kind of works? Activity in the Christian ministry, preaching the good news of God's kingdom and making disciples by teaching those willing to learn. Other works are also required. To enjoy spiritual health, we must all cultivate the fruits of the spirit, love, joy, peace, long-suffering and self-control.—Gal. 5:22, 23.

What can you parents do in order that your children may be "healthy in faith"?

First of all, you must be able to communicate with your children. You must set them a fine example. You must manifest unselfishness, which is love, in dealing with your children.

The special articles appearing in this journal to be read to young children are a case in point. Not written in baby talk, not written condescendingly, yet they are simple enough that young children will be able to grasp their meaning. Parents, if your children are of tender years, are you making good use of this instrument so that your children may be "healthy in faith"?

Additionally, arrange for a regular weekly Bible study in which all the family take part. This should be held as regularly as are the congregation meetings, yes, as regularly as going to work is for father and going to school is for the children. Time can be found, time for it *must* be found by 'buying it out' from less important things.

As a parent, ask yourself: "Am I leaving no stone unturned so that my children will be 'healthy in faith'?"

* For details see *The Watchtower*, June 1, 1970.

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you will remember the following points:

● What is the kingdom of God?

It is the heavenly government of God in the hands of Jesus Christ.—Pp. 4, 5.*

● Why is it impossible for a believer in evolution also to be a true Christian?

Because acceptance of the teaching of evolution requires that one reject the Bible's creation account and what the Bible says about man's fall into sin. For a person who does this, the ransom sacrifice of Jesus Christ has no meaning.—Pp. 50, 51.

● What is meant by the prophecy, "How comely upon the mountains are the feet of the one bringing good news"?—Isa. 52:7.

To distressed people the feet of Jesus' anointed disciples are a pleasant sight because of the good news of the Kingdom they bring.—P. 78.

● What is the meaning of the scripture at Revelation 19:10: "The bearing witness to Jesus is what inspires prophesying"?

The whole intent and purpose of all prophecy is to point to Jesus Christ, because

* All references are to *The Watchtower* for 1971.

Jehovah's purpose centers around Christ and the Kingdom.—Pp. 95, 96.

● Will a fine knowledge of the Bible help one toward everlasting life? Will such knowledge guarantee life?

It will help one toward life because the mind can assist the heart in the right way. But knowledge alone does not guarantee life, for the "sources of life" are not out of the head but out of the heart.—Pp. 137, 138, 146.

● How can it be said that a man has committed adultery in his heart when he keeps on looking at a woman with passion?

Because the heart motivation is there, but opportunity may be lacking or he may refrain because of fear that he cannot 'get away' with it.—P. 142.

● How were the chief opponents of Jehovah's witnesses clearly identified in modern times, and who were they revealed to be?

Being the chief instigators of the persecution upon God's people who proclaimed the good news of the Kingdom, the clergy of Christendom revealed themselves as anti-God. —P. 183.

● How can a Christian wife "save" an unbelieving husband?

By her Christian conduct, her firmness in keeping integrity to God, and her lovingly seeking opportunities to encourage her husband to examine the Bible. If he responds and becomes a believer, he will gain salvation. —P. 202.

● When is the beginning of the "times of restoration of all things of which God spoke through the mouth of his holy prophets"? —Acts 3:21.

Since the "all things" spoken of are the Messianic kingdom and its interests at the earth, those "times" began in 1914 C.E., when Jesus Christ was installed in the heavens as King and began to exercise kingly authority over all the earth.—Pp. 244, 245.

Gilead's 50th Class Encouraged to Seek Wisdom

"WHO is wise and understanding among you?" was the question posed before the fifty students comprising the Fiftieth Class of the Watchtower Bible School of Gilead, at their graduation exercises on Sunday, March 7.

The exercises were held in Jehovah's Witnesses Assembly Hall in New York city's borough of Queens. From ten o'clock in the morning until about five in the afternoon the 1,999 persons attending were oblivious to the rain falling steadily outside.

The theme of the morning program centered around the words of the Bible writer James (3:13-18) and those of King David (Psalm 139). N. H. Knorr, Watch Tower Society president, pointed out that the wisdom from above is *displayed in the individual by his works*, but that these works must be marked by *fine conduct*, for such wisdom is "first of all chaste." Cleanness, pureness, particularly in a moral way, is the prime essential. Without this, one's works do not count with God. Even then, such wisdom does not flaunt itself, but, rather, is characterized by *meekness*. President Knorr warned the students of the snares that await a person who lets his knowledge puff him up in a display of what falsely appears to be wisdom.

Therefore, the speaker continued, on arriving in a foreign assignment, new missionaries should not think that their freshness from school equips them to direct the missionaries there, or the native residents of the land who are mature or who may be serving as overseers in congregations. Rather than talk proudly of their own learning, they should humbly *listen* to the experienced missionaries. They should devote their attention and efforts toward learning how best to help the people of that country to get an understanding of God's Word. Wisdom, if exercised, will direct them to concentrate on this, their primary work, and will prevent them from letting their attention be diverted to unprofitable things.—Prov. 17:24; 16:9.

Milton G. Henschel, a director of the Watch Tower Society, counseled the graduates that in the wise pursuit of their missionary career they should keep their faith strong. They could count on such faith to accomplish much for them, as the apostle Paul emphatically illustrated in the eleventh chapter of the Bible book of Hebrews.

The prospective missionaries were greatly encouraged by the words of another speaker, Fred W. Franz, the Society's vice-president. He

called attention to a fact of scientific wisdom, namely, the law of gravity, a force that exerts itself throughout the physical universe. Then he pointed out that Jehovah's holy spirit is a far more powerful and all-pervading force. One can have full assurance that this force operates just as powerfully in the most remote, isolated territory as it does in one's homeland, where one may have been surrounded by Christian brothers.—Ps. 139:7.

In his extensive quotations from the 139th psalm, F. W. Franz stressed David's words: "If I should spread out my couch in Sheol, look! you [Jehovah] would be there." (Ps. 139:8) Accordingly, a missionary of Jesus Christ should not fear the prospect of dying in his assignment, or feel that he must go back to his loved relatives to end his days. For, by his holy spirit 'God can reach right into the very grave and resurrect you!' Franz exclaimed. 'However,' he concluded, 'you are not going to your assignments to die, but to *live*—to live to declare God's Kingdom good news to the people so that they, in turn, can live.'

All fifty students qualified to receive the School's Certificate of Merit. As they filed across the platform they were also handed their assignments, to nineteen countries. When the 5,000th graduate of the School was announced—a young man from Austria who was being assigned to Taiwan—he was cheered heartily by the audience.

In the afternoon the students' turn came to entertain and edify the audience. This they did, first by an informal program that presented music typical of the eight lands they represented. Then came the afternoon's highlight, a drama that the students had been preparing for several weeks. Entitled "Jehovah Blesses the Loyal Ones," it focused on the time in which we are now living, so near to God's new order, and encouraged moral cleanness in loyalty to Jehovah; fine counsel in this critical period when immorality is rife in the world.

Gilead School, located in Brooklyn, New York, was established in 1943 to train those among Jehovah's witnesses who are able and willing to be sent to a foreign missionary assignment. On arriving at their foreign assignment, these missionaries are provided with adequate housing and food by the Watch Tower Society, but they do not live expensively or idly, as do many of Christendom's missionaries.

The Gilead graduate missionaries have spearheaded the Kingdom proclamation throughout the earth. In 1943 the number of active ministers and preachers of the good news, outside the United States, was 53,839. By 1970 the number had grown to 1,094,510. Truly as Jesus said: "Wisdom is proved righteous by its works." —Matt. 11:19.

ANNOUNCEMENTS

WHY DO YOU GROW OLD AND DIE?

If you are a young person, it is not likely that you have given much thought to this question. But if you are an adult in the latter quarter of life, you most likely have. The lifespan that seemed to stretch out endlessly before you when you were young now appears very limited. The closer you approach that end the slower you become physically and mentally. When you have enjoyed a lifetime of relatively good health and activity, old age with its many limitations is hard to take. Why is it that you must grow old? Why do you have to die? Is there any hope of its ever being otherwise? There are satisfying answers to these questions, and there is hope for this experience to change. You will find the answers to these questions in the pocket-size, hard-covered book *The Truth That Leads to Eternal Life*. During the month of May, Jehovah's witnesses will be presenting this book in their door-to-door ministry.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 6: Appreciating Jehovah God and Jesus Christ and What They Have Done for Us, ¶1-20, and The Ransom, Marvelous Expression of Love and Justice, ¶1-8. Page 265. Songs to Be Used: 72, 23.

June 13: The Ransom, Marvelous Expression of Love and Justice, ¶9-36. Page 271. Songs to Be Used: 118, 83.