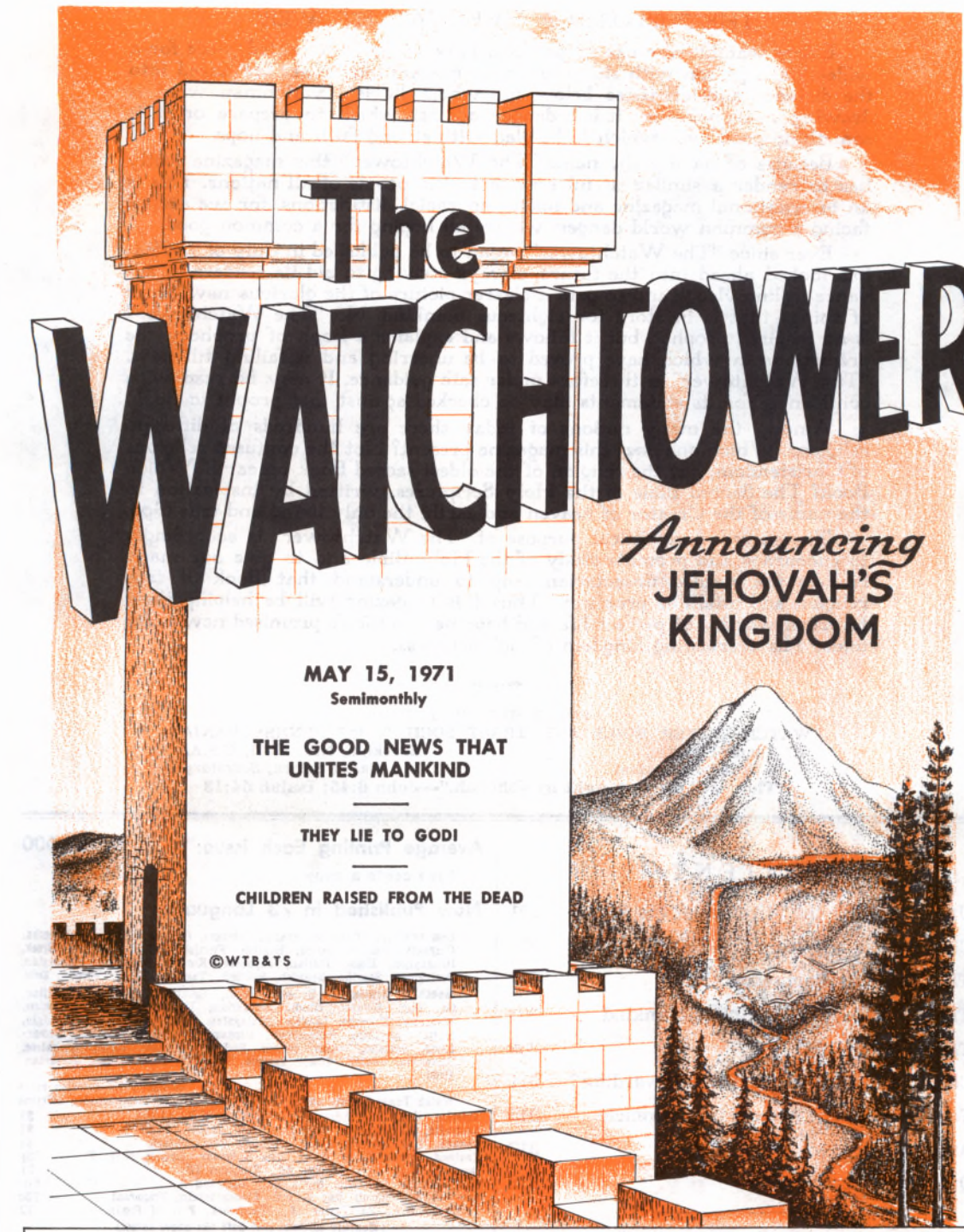




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1971
Semimonthly

**THE GOOD NEWS THAT
UNITES MANKIND**

—
THEY LIE TO GOD!
—

CHILDREN RAISED FROM THE DEAD

© WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Announcing
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THE miracles of the Bible have long fascinated readers of God's Word. No doubt you have read or heard about some of the amazing miracles performed by Jesus Christ, such as his turning water into wine and raising people from the dead.

Some persons, of course, have been skeptical about Bible miracles. But by your acquiring greater insight into this remarkable subject, you will be better equipped to help others to gain an understanding of the miracles of the Bible, building up their faith.

To satisfy the inquiring mind on the question of miracles requires that the evidence in connection with them point to (1) a superior power, (2) their possibility from a scientific point of view and (3) the reason for or purpose of the miracles. A miracle, amazing to the eye of the beholder, is something beyond his ability to perform or even to understand fully. It is a work requiring greater power or knowledge than he has. But from the viewpoint of the one who is the source of such power it is not a miracle. He understands it and has the ability to do it.

Understanding THE MIRACLES OF THE BIBLE

Understanding the miracles of the Bible, then, begins with belief in a deity. If a person believes in a deity, particularly in the God of creation, he cannot consistently deny God's power to accomplish things awe-inspiring to the eyes of men.—Rom. 1:20.

MIRACLES AND NATURAL LAWS

But how are we to understand the relationship of miracles to natural laws? Well, through study, researchers have noted various uniform operations in natural things, and have recognized laws that govern this uniformity. *The Encyclopædia Britannica* gives as an example of a "law of nature" the law of gravitation. Scientists admit the complexity and yet the reliability of these laws, and in calling them "laws" imply the existence of One who put such laws into force.

Skeptics who accept such laws view a miracle as a violation of these laws, which they accept, reasonably, as irrevocable, inexorable: therefore, they say, a miracle never occurs. However, it is good to keep in mind that they do not fully understand the operation of these laws. Nevertheless,

their attitude is that 'if it is not understandable and explainable to us *as far as we discern these laws*, it cannot happen.'

However, capable scientists are becoming increasingly cautious about saying that a certain thing is *impossible*. Professor John R. Brobeck of the University of Pennsylvania stated:

"A scientist is no longer able to say honestly something is impossible. He can only say that it is improbable. But he may be able to say that something is impossible to explain in terms of our present knowledge. Science cannot say that all properties of matter and all forms of energy are known. . . . [For a miracle] one thing that needs to be added is a source of energy unknown in our biological and physical sciences. In our Scriptures this source of energy is identified as the power of God."—*Time*, July 4, 1955.

Since this statement was made, further scientific development has made it more emphatic.

When you stop to think about it, do scientists *fully* understand the properties of heat, light, atomic and nuclear action, electricity or any of the forms of energy or matter, even under normal conditions? No; and still more deficient is their understanding of these properties under *unusual* conditions.

For example, only recently have extensive investigations been made under conditions of extreme cold, but in this brief time, many strange actions of the elements have been observed. Lead, which is not an ideal electrical conductor, when immersed in liquid helium cooled to a temperature of -456° Fahrenheit, strangely becomes a superconductor and a powerful electromagnet when a bar magnet is placed near it. At such supercold temperature helium itself appears to defy the law of gravity by creeping up the side of a glass beaker and over the edge, draining itself out of the container.—*Matter*, Life Science Library, pp. 68, 69.

NO VIOLATION OF GOD'S OWN LAWS

Such discoveries have astounded scientists, seeming to upset their former ideas. How, then, can anyone say that God violated his own laws in performing powerful works that seemed amazing and miraculous to men? Surely the Creator of the physical universe has perfect control of that which he created and can maneuver these things within the framework of the laws he has made inherent in them. (Job chap. 38) It is not necessary that a law be violated. God does not contradict himself. He can bring about the condition necessary for the performance of these works; he can speed up, slow down, modify or neutralize reactions, all within the framework of his laws.

Certainly the scientist is not superseding or going beyond physical laws when he applies more heat or cold, or more oxygen, and so forth, to speed up or slow down a chemical process. Nevertheless, the skeptics challenge the Bible miracles, including the "miracle" of creation. These challengers are asserting, in effect, that they are familiar with all conditions and processes that ever took place. They are insisting that the operation of the Creator must be limited by the narrow confines of their understanding of the laws governing physical things.

Limitation of knowledge on the part of scientists is acknowledged by a Swedish professor of plasma physics, who pointed out: "No one questions the obedience of the earth's atmosphere to the laws of mechanics and atomic physics. All the same, it may be extremely difficult for us to determine how these laws operate with respect to any given situation involving atmospheric phenomena." The professor applied this thought to the origin of the universe. God established the physical laws governing the earth, sun and moon, within the framework of which men have been

able to do marvelous things. Surely God could bring the laws into play so as to produce a result unexpected by humans; it would present no problem for him to split the Red Sea so that the "waters were a wall" on each side.—Ex. 14:22.

Since the acknowledgment of the existence of law, such as the law of gravity, presupposes a lawmaker of surpassing, superhuman intelligence and power, why question his ability to do marvelous things? Why try to limit his operation to the infinitesimally narrow scope of man's knowledge and experience? Job describes the darkness and foolishness into which God lets those go who thus pit their wisdom against his.—Job 12:16-25; compare Romans 1:18-23.

CONTRARY TO HUMAN EXPERIENCE?

Merely to assert that miracles did not take place, as some do, does not *prove* that they did not. The truthfulness of any recorded event of history may be challenged by someone living today, because he did not experience it and there are now no living eyewitnesses to testify to it. But that does not change the facts of history.

Some object to the accounts about miracles because, they say, they are contrary to human experience. If scientists actually took this position in practice, there would be far less research and development of new things and processes on their part. They would not, for instance, continue research on the curing of "incurable" diseases, or on space travel to the planets. What is accomplished today would astonish men of ancient times, and a good share of modern mankind's common daily experiences would be viewed as miracles.

BIBLE MIRACLES NOT MERELY NATURAL HAPPENINGS

Some opponents of the Bible account hold that Bible miracles can be scientifically and logically explained as merely nat-

ural happenings. It is true that such things as earthquakes were employed. (1 Sam. 14:15, 16; Matt. 27:51) But this in itself does not prove that God did not take a hand in these events. Not only were the things powerful works in themselves (for example, the aforementioned earthquakes), but also the *timing* was such as to make the odds overwhelming against any chance happening.

For illustration: Some have contended that the manna provided for the Israelites can be found in the desert as a sweet, sticky exudation on tamarisk trees and on bushes. Even if this doubtful contention were true, the provision of it for Israel was still a miracle because of its timing, for it did not appear on the ground on the seventh day of each week. (Ex. 16:4, 5, 25-27) Furthermore, whereas it bred worms and stank if kept over until the next day, it did not do so when kept over for food on the sabbath.—Ex. 16:20, 24.

CHARACTERISTICS OF BIBLE MIRACLES

An understanding of the characteristics of Bible miracles helps build up faith in their credibility. For example, noteworthy are their open and public nature. Some were performed in private or before small groups, but often they were *public*, before thousands or even millions of observers. (Ex. 14:21-31; 19:16-19) Jesus' works were open and public. There was no secrecy attached to them, and he healed all who came to him.—Matt. 8:16; 9:35; 12:15.

Another characteristic of Bible miracles is that the motive of the individual performing the miracle was not the selfish prominence of the individual or to make anyone wealthy, but was primarily to glorify God. (John 11:1-4, 15, 40) Miracles helped others, sometimes directly in a physical way and *always in a spiritual way*, turning persons to true worship.

Biblical miracles involved not only animate things, but inanimate things also, such as calming the wind and sea (Matt. 8:24-27), stopping and starting rain (1 Ki. 17:1-7; 18:41-45), changing water into blood or into wine (Ex. 7:19-21; John 2:1-11), and others. They also included physical cures of all types, even including leprosy (2 Ki. 5:1-14; Luke 17:11-19) and blindness from birth. (John 9:1-7) This great variety of miracles argues for their credibility as backed by the Creator. For it is logical that only the Creator could exercise influence in *all* fields of human experience and over *all* forms of matter.

PURPOSE OF MIRACLES

Miracles served a number of important purposes. Most basic, they helped to confirm the fact that a man was receiving power and support from God. (Ex. 4:1-9) Both with Moses and Jesus people drew this correct conclusion. (Ex. 4:28-31; John 9:17, 31-33) Through Moses, God had promised a coming prophet. Jesus' miracles aided observers to identify him as that One.—Deut. 18:18; John 6:14.

When Christianity was young, miracles worked in conjunction with the message to aid individuals to see that God was behind Christianity and had turned from the earlier Jewish system of things. In time miraculous gifts present in the first century would pass away. They were a necessity during the infancy of the Christian congregation.—1 Cor. 13:8-11.

A DIFFERENT SITUATION TODAY

We do not see God performing such miracles by the hands of his Christian servants today. Why not? Because all nec-

essary information is present and available to the literate population of the world and, to help illiterate ones who will listen, there are mature Christians who have knowledge of the Bible and wisdom gained by study and experience.

It is not necessary for God to perform such miracles at this time to attest to Jesus Christ as his appointed deliverer, or to provide proof that he is backing up his servants.

Even if God should continue to give his servants the ability to perform miracles, that would not convince everyone, for not even all the eyewitnesses of Jesus' miracles were moved to accept his teachings. (John 12:9-11) On the other hand, scoffers are warned by the Bible that there will yet be stupendous acts of God performed in the destruction of the present system of things.—2 Pet. 3:1-10; Rev. chaps. 18, 19.

So it may be said that those who deny the existence of miracles either do not believe there is an invisible God and Creator, or they believe that he has not exercised his power in any superhuman way since creation. But their unbelief does not make the Word of God of no effect.—Rom. 3:3, 4.

The Biblical account of God's miracles, along with the good purpose that they accomplished, always in harmony with the truths and principles found in his Word, gives confidence in God. It gives strong assurance that God cares for mankind and that he can and will protect those who serve him. The record of Bible miracles builds faith that God will, in the future, intervene in a miraculous way, healing and blessing faithful humankind.—Rev. 21:4.



CHILDREN RAISED FROM THE DEAD

ISN'T it wonderful to know that someone loves you? It's a fine thing to have persons who really care for you. But do you know that there is someone who loves you more than anyone on earth does? That one is Jehovah God.

How much does Jehovah love us? Does he just think about us when we are here, and then forget us when we are gone? Or does he really remember us? The Bible says that neither 'death nor life, nor things here nor things to come, will be able to separate us from God's love.' —Rom. 8:38, 39.

So God does not forget. He remembers persons who serve him, and he remembers their little children too. Even if they should die, he will bring them back to life again.

When God's Son Jesus was on earth, he showed that Jehovah cares for little children. Jesus would take time to talk to children about God. He even used God's power to bring young ones back from the dead! Would you like to hear how Jesus did this for one family?

There was a man named Jairus. He and his wife and their twelve-year-old daughter lived a short distance from the Sea

of Galilee. The father and mother loved their daughter very much. She was their only child.

So you can imagine how sad they were when their little girl became very sick. They did everything they could to make her better, but she only got worse. Jairus could see that his daughter was going to die. And there was nothing that he or the doctors could do to help her.

But maybe Jesus could help. Jairus had heard about this wonderful man, and how he could heal people. So Jairus went to look for him. He found Jesus on the shore of the Sea of Galilee teaching many people.

Jairus made his way through the crowd and fell at Jesus' feet. He said to him: 'My little daughter is very sick. Will you please come and help her? I beg you to come.'

Right away Jesus went with Jairus. The great crowd that had come to see the



Great Teacher also followed along. But after they had gone a distance, some men came from the house of Jairus, and told him: "Your daughter died! Why bother the teacher any longer?"

Jesus overheard the men say this. He knew how sad Jairus was to lose his only

child. So he told him: 'Do not fear. Just have faith in God. Your daughter will be all right.'

So they kept on going until they came to Jairus' house. Here friends of the family were crying. They were sad because their little friend had died. But Jesus told them: 'Stop weeping. The young child has not died, but she is sleeping.'

When Jesus said this, the people began to laugh at him. For they knew that the girl had died. But Jesus said that the girl was only sleeping in order to teach those people a lesson. He wanted them to know that by means of God's power he could bring a dead person back to life just as easily as we could awaken a person from sleep.

Jesus now had everyone leave the room except three of his apostles and the child's father and mother. Then he went in where the young child was. He took her by the hand, and said: 'Young girl, get up!' And right away she got up and began walking! The father and mother were just filled with joy.—Mark 5:21-24, 35-43; Luke 8:40-42, 49-56.

Have you ever had a friend who died? How would you like it if that person could come back to life again so that you could enjoy his company? Do you think this can happen?

Jesus said that dead ones will be brought back to life in God's new system of things. Just think how wonderful it will be to see these persons again! God does not promise to raise animals from the dead, but he does say that his Son Jesus will resurrect people—many, many millions of them.—John 5:28, 29.

Do you think that Jesus wants to do this? Is he glad to make dead persons alive again? Something that happened one day near the city of Nain shows us how Jesus feels about it.

A family of three persons lived in Nain. There was a father, a mother and their son. Then the father died. How sad this made the woman! But she still had her son, and this brought her comfort. Then her son died. Now she had no family left. Her grief was indeed great!

The time came to bury the boy. Many of the people of Nain went along as the body was carried outside the city. The boy's mother was weeping, and the people could not do anything to comfort her. It was very sad.

Now, Jesus and his disciples happened to be coming toward the city of Nain on this day. And near the city gate they met the crowd that was on their way to bury the woman's son. When Jesus saw the crowd and the weeping woman, he was moved with pity for her. His heart was touched by her great sadness. He wanted to help her.

So with tenderness, and yet with a firmness that made her listen, the Great Teacher said: "Stop weeping." His manner and action caused everyone to watch him with interest. As Jesus went over to the boy's body, all must have wondered what he was going to do.

Jesus spoke to the dead boy, and commanded: "Young man, I say to you, Get up!" Right away he sat up! And he started to speak.—Luke 7:11-17.

Imagine how the woman must have felt! How would you feel to receive a dead loved one back again? It would be just too wonderful for words!

Doesn't this show that Jesus truly loves people and wants to help them? Isn't it wonderful to know that Jehovah God and his Son Jesus truly care for us? How grand it will be in God's new system of things when loved ones will be brought back from the dead!

THE NEED FOR

Earthwide Unity

"Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all . . . be fitly united in the same mind and in the same line of thought."—1 Cor. 1:10.

IS THERE anyone who would challenge the statement that we live today in a divided world? Politically, religiously, economically, nationally and internationally, man in this twentieth century finds himself at disagreement with his neighbors. The so-called "generation gap" is but a further evidence of the division existing between the young and their elders, between children and their parents. On all sides the call is, "Let us reason together." From the conflicts in Vietnam, the Middle East, Africa and eastern Europe to the confrontations in the universities, colleges, high schools and elementary schools, the cry is for reason, for

ending the divisions that exist. And yet it appears that mankind moves on inexorably to fulfilling the words of the apostle Paul in his letter to Timothy that in these last days of critical times men would not be "open to any agreement."—2 Tim. 3:3.

² With all of the parleys of people to bring about unity, division continues and the chasm between peoples grows. The problems of peace among various national and racial groups lead oftentimes to violence and acts of bloodshed. Some feel that the problems will never be handled and that because of the natural origin of an individual or because of his color he should live separately from others of the human race.

³ In the field of religious thinking the division is indeed noticeable. To read of the views of people of different religious persuasions, and even those of the same religious organization, on a given subject more often than not leaves the individual in a state of bewilderment. Where, he asks, is the 'same mind and the same line of thought' when it comes to religious beliefs? It has gotten so bad that even people who are members of the very same religious organization do not agree as to what they believe, and they find it impossible to explain their beliefs to one another, or to others. The division is compounded when you consider religious thinking on an international scale. Catholic thinking among the national groups differs greatly. For example, the Catholic Church in the Netherlands produced a new Catechism. Rome said it found fifty-eight heresies in it. The new Catechism says that no clear teaching is possible on "hellfire," and that "each of us must draw his own conclusions here." It also questions certain aspects of the Eucharist, which, of course, touches on a very basic Catholic teaching, one dealing with the

2. In spite of the call for reason, what is occurring, leading some to what conclusion?

3, 4. (a) What question is logically asked when one views the divisions in the religious field? (b) How is this division pointed up in the Catholic Church and in Protestantism?

1. Over what issue is there general agreement today, and so what are people everywhere calling for?

transubstantiation of the bread and wine served at the mass. Divisions have resulted from the birth-control edict issued by Pope Paul VI, as well as the celibacy of priests within the Church. The division reached a point where the Pope was no longer able to remain silent on certain issues. In the *New York Times* of Friday, April 4, 1969, the front-page headline read: "Pope Says Church Dissent Is 'Practically Schismatic.'" The article pointed out that many hundreds of priests and two Latin-American bishops had renounced the vows of the priesthood due to their differences with the teachings of Rome.

⁴ Protestantism, with its divisions and subdivisions into hundreds of religious denominations, presents no better picture of unity in religious thinking. From tacit approval given to immoral conduct such as fornication and homosexuality to outright condemnation of the teachings of the Bible, labeling the Genesis account and other Bible doctrines as myths, the Protestant organizations show they, too, lack ability to be "fitly united in the same mind and in the same line of thought."

⁵ All of this leads us to ask: Is it possible for mankind to be "fitly united in the same mind and in the same line of thought"? If so, how can such unity be brought about? Let us examine some of the solutions offered, to see whether it is possible to have earthwide unity.

SOLUTIONS OFFERED

⁶ What does bring people together so that they act in unity and harmony? At times, adversity brings people together. Have you ever noticed that, when a nat-

ural catastrophe such as an earthquake, a flood, hurricane, tornado, or other storm occurs, people suddenly have the urge to help their fellowman? With regard to the earthquake in Alaska in March of 1964, one report told of people "forming a human chain to protect themselves in case a fissure opened up in the street." Another told of an elderly lady running out of a store, hands outstretched, her face white with fright. She threw her arms around a woman and they held on to each other. Said the woman: "After the earth stopped rolling, the little old lady went her way and disappeared around the corner. I had never seen her before and haven't any idea who she is. But for a brief moment we had a common interest—survival." In January of 1969 the west coast of the United States suffered from very heavy rains. It got so bad that houses were washed away in raging torrents. A written account tells of people fleeing on horseback, in automobiles and by helicopter. In the time of emergency people banded together to help one another, to work for a common cause and in unity. A local radio station gave continuous reports on the evacuation, and when people should leave their home. The police verified the departure of people from a certain area, and then army troops came in to prevent looting. Following the floods, bulldozers cleaned streets and lawns. Thousands of volunteers pitched in to help. Yes, the people worked together in unity in the face of adversity.

⁷ At times when it is known in a certain area that a thief is robbing the homes of the people, the neighbors will band together for their common good and keep a careful watch on one another's property and belongings. Once the thief is appre-

5. In view of such divisions, what questions reasonably arise?

6, 7. How does adversity sometimes bring people together? Cite examples.

hended or leaves the area, the people return to their own interests and cares.

⁸ On a larger scale, nations will often band together in a unified action when they are threatened by a common foe. Thus it was that in 1899 and in 1907 two peace conferences were held in The Hague, Netherlands, the first attended by twenty-six nations and the second by forty-four. Many of these nations were at war in 1914! To try to prevent an occurrence of another great war like that which covered the earth in 1914-1918, the Treaty of Versailles in 1919 was to regulate the armaments of Germany. Came 1936, and Nazi Germany took over the Rhineland, a demilitarized zone under the Versailles treaty, and ignored the military restrictions.

⁹ In 1928 the Kellogg-Briand Peace Pact was signed by sixty-two nations. Its lofty purpose was to outlaw war "as an instrument of national policy." Came 1939, and the start of World War II, and before that great war was finished most of those sixty-two nations participated in that holocaust.

¹⁰ The Soviet Union signed a nonaggression agreement with the countries of Estonia, Lithuania, Latvia, Poland, Finland and Romania. Not long afterward the Soviet Union took over all or part of these countries.

¹¹ In 1939 Russia and Germany signed what became known as the famous "Stalin-Hitler" nonaggression pact. Some two years later these two nations were at war on the battlefield butchering one another.

¹² During World War II, the United States, England and Russia, along with other nations, cooperated closely together against the common enemy, the Axis Nations led by Germany and including Ja-

pan. Their banding together for survival was short-lived thereafter when Russia took a separate course bent on conquest. And in the interim the enemies of the United States and England, of World War II, notably Germany, Italy and Japan, have now become their allies, and the common foe in many respects comes to be Communist Russia.

¹³ All of this goes to prove but one thing: The unity of these nations and their common efforts are only for a selfish purpose, the furtherance of an aim, or a national goal. Once their ends have been served, the nations are not interested in maintaining the unity and oneness with their neighbors. A survey made of the history of mankind from 1481 B.C.E., when Egypt was the dominant world power, down to the end of World War II, a period of time amounting to about 3,426 years, shows there were more than 3,000 years of war and only 268 years of peace. During that time some 8,000 international peace agreements or treaties were made and broken. Since 1945 there have continued to be peace treaties, alliances and pacts made between and among nations, but all with a selfish end in view, not a desire to live in unity and peace with one's neighbor.

¹⁴ In the arena of national and local politics we also find that the reason for unity is often not genuine interest in the people. In many political campaigns a particular candidate is backed, not because he can do the most good for the people, but because he can bestow certain favors on those who support him. These favors are often called "patronage." Thus if people will support a certain candidate, there is something in it for them. The unity that is gained is

8, 9. Outline how nations strive for unity at certain times.

10-12. What further acts of unity does history show have occurred?

13. (a) What do these efforts of the nations prove? (b) How do we know that unity for a selfish purpose is not something new?

14, 15. (a) Why is unity in the political field at times maintained? (b) What often results thereafter?



once again for a selfish purpose. Often the cry is loud and clear that if a particular candidate for a political office is elected he will do the most good for the populace in general. Political rallies are held, also campaign dinners and speaking engagements, all showing masses of people unified behind 'the man who can do the most good.' On the face of it one might easily conclude that the unified efforts of so many of these people are indeed going to bring about changes in the future for the good of the people.

¹⁵ Once the individual has the office he must begin paying off his "debts," his promises to those who may have supported him financially and otherwise. This often means that it is not the individual who can do the most good for the masses who becomes the head of a government department or agency, but the one who served the interests of the candidate best and came through perhaps with the large campaign contribution. Others who may have also supported, but perhaps not to the same extent, now find that the promises and the unity of the campaign trail were mere illusions. Nothing changes, but again what comes to the fore is the self-

ishness of mankind, the desire for personal gain and advancement.

¹⁶ And through all of this we are still faced with the question: What does bring people together so that they can act in true unity and in true harmony? Is it adversity? Is it national and international treaties and pacts? Is it the many religious organizations? Is it the politicians and their backers? Just a brief consideration of the matter causes honest-hearted ones to say that there must be something else. There has to be something else, something more stable, more sure, founded on better principles. There most assuredly is.

THE BASIS FOR TRUE UNITY

¹⁷ That something else has its basis in a book that has come to be disregarded by many, used as a "good-luck" charm by others and condemned by still others. Yes, it is God Almighty's book of truth the Holy Bible. Within its pages is to be found that something which will truly unite people regardless of their national background or station in life.

¹⁸ The apostle Paul in writing his letter to the Corinthian congregation in the first century of our Common Era said this to them: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought. For the disclosure was made to me about you, my brothers, by those of the house of Chloe, that dissensions exist among you. What I mean is this, that each one of you says: 'I be-

16. Up to this point, with what pressing question are we still faced?

17. Identify the basis for true unity.

18. What was Paul's counsel to the Corinthian congregation on unity, and why was the counsel given?

long to Paul,' 'But I to Apollos,' 'But I to Cephas,' 'But I to Christ.' The Christ exists divided." (1 Cor. 1:10-13) When Paul wrote these words the members of the congregation in Corinth were not working together in unity. Rather they were following men with the thought in mind that these men somehow deserved their allegiance at the expense of cultivating unity by all speaking in agreement and being of the same mind.

¹⁹ Paul clearly showed these Christians in Corinth that if they were to become camp followers of men, of Paul, Apollos, Cephas or others, they would sacrifice their most important strength—unity of mind and of heart. He plainly described the religious state, saying: "The Christ exists divided." Therefore true Christian unity could not exist, since the adherents to the teaching of Christianity were divided. Paul further said to the Corinthians: "For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men?" (1 Cor. 3:4) So to be more than simply men the Corinthian Christians, and all Christians for that matter, must work for unity of mind and heart. And what is the basis for unity? It is the "good news" that Paul said Christ dispatched him to declare. You may ask, Just what is the "good news"? What is embodied in the term and how does it promote unity of mind in all persons?

THE GOOD NEWS THAT BRINGS UNITY

²⁰ In a world filled with daily reports that are bad news for so many of earth's inhabitants the good news from God's Word should bring happiness to earth's inhabitants. The Bible is filled with good news and it is that good news that is a uniting force for true Christians. We can

thus say the "good news" has many uniting messages. We will consider just a few of such messages as contained in God's book of truth, the Holy Bible.

²¹ In Genesis 3:15 Jehovah God said to the serpent who had caused Adam and Eve to disobey his righteous command: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." The good news here was that Jehovah God would in time produce a seed that would crush the first foe of God, the serpent, the Devil, and his wicked seed. On the basis of this good news and by understanding its prophetic meaning mankind could have a hope for the future that would bring blessings instead of curses and would serve to unite all peoples.

²² In Genesis 22:16-18 after Abraham, "Jehovah's friend," had willingly made the attempt to offer up his son Isaac as a sacrifice, Jehovah God said: "'By myself I do swear,' is the utterance of Jehovah, 'that by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice.'" The "good news" to Abraham was that Jehovah made an oath-bound covenant with him that through Abraham's seed all nations of the earth were to be blessed in due time and be united as one people. It now became more evident that the promise in Eden that God's seed would in time be manifest was now going to come

19. What did the Corinthians lose by following different men, and what really was a unifying force to them, leading us to ask what questions?

20. Is the "good news" just one message necessarily?

21. What is the "good news" of Genesis 3:15?

22. What is the "good news" of Genesis 22:16-18?

through the line of the 'friend of God,' Abraham.—Jas. 2:23.

²³ In 2 Samuel 7:12, 13, Jehovah God made a promise to King David of Judah in these words: "When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts; and I shall indeed firmly establish his kingdom. He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite." The "good news" to David was that through his line of descent from Abraham there would come a permanent, everlasting heir to a righteous Kingdom. Centuries later the Bible writer Luke spoke about this "good news" in these words that the angel spoke to the virgin Mary: "You will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:31-33) Thus with accuracy the "good news" of the seed, first spoken of in Eden and promised through Abraham and David, culminated in Jesus Christ, about whom Matthew begins his account in these words: "The book of the history of Jesus Christ, son of David, son of Abraham." (Matt. 1:1) So it was at the birth of Jesus that the angels of heaven could rejoice and it was said by one such angelic messenger to the shepherds in that same country where Jesus was born: "Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in

David's city." (Luke 2:10, 11) This outstanding occurrence would result, in God's due time, in uniting humankind on a permanent basis.

²⁴ In Matthew 24:14, just before his being taken into custody and being impaled on a torture stake in 33 C.E., Jesus told his disciples about another matter of good news: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." That kingdom was indeed good news, for it was to bring to mankind the fulfillment of all the promises that Jehovah God made, starting in Eden and carrying through to the birth, life, death, resurrection and exalting of Christ Jesus to be the King in that kingdom.

²⁵ Briefly, then, the good news that unites mankind earth wide has many facets and we have touched on just a few of them as they are contained in God's Word of Truth. There is much other good news in the pages of the Bible, in the information we have from God contained in its sixty-six letters or books. But the question is, *How* does unity come from the "good news"? In *what ways* can unity be brought about among peoples of this earth with their many national and racial divisions and varied political persuasions? And further, since mankind is in such dire need of this earthwide unity now when mankind is so badly divided and at odds with their fellowmen, *when* will this earthwide unity be a reality? The answers to these questions and others we leave to the following article, and we invite you to read it, along with the Bible references, which will enable you to build faith in the promises of Jehovah God for unity of mankind world wide.

23. (a) What is the "good news" of 2 Samuel 7:12, 13? (b) How was this "good news" revealed to the virgin Mary? to shepherds in a field?

24. What is the "good news" of Matthew 24:14?

25. What three questions are now in need of being answered concerning earthwide unity?

THE opposite of unity is dissension. Dissension arises when people have conflicting ideas, opposite goals, differing opinions. To unite people there must be a unifying force. The "good news" proves to be that force. At times it is possible for individuals and groups to be united by a common goal. But once the goal is reached, then diverse opinions and ideas often arise. A case in point is the space effort made to get man on the moon. By a unified action of thousands of people the feat was accomplished, and it brought worldwide acclaim. Now that the goal has been reached, diverse opinions of what should next be done have caused dissension, division and loss of unified action. A New York Times report of August 17, 1969, under the heading "Space Program, Behind the Triumph Criticism of Goals," spoke this way: "Controversy No. 1 revolves about the question: Which astronauts should be sent on future Apollo missions, men who have backgrounds primarily as test pilots and engineers . . . or scientist-astronauts, whose primary qualification is their knowledge of geology, biology, physics and other sciences? . . . Discontent . . . has already produced the resignations of several scientist-astronauts. . . . Controversy No. 2 centers on the question: Who should control the timing of future Apollo missions and the planned activities of astronauts sent to the moon? . . . Controversy No. 3 centers about the question: For exploration of the solar

THE

Good News

THAT

**UNITES
MANKIND**

system beyond the moon should the nation emphasize unmanned probes carrying cameras and other instruments or should it focus instead on a crash program to put men on Mars and return them to earth in the early 1980's?"

² At this point you may say: 'Without dissent nothing will improve. Since there

is certainly no one human who knows all the answers, in order for us to make progress we must have some dissent even at the cost of unity. So how is it ever going to be possible to unite mankind? Since we are free moral agents, our future will always keep company with the disunited.' What possible force is there that could unify all mankind? You will remember that at the close of the preceding article the point was made that the "good news" unites mankind. We invite you, therefore, to consider this matter further.

³ The Bible, God's Word, contains good news. When one knows what that good news is and appreciates its dynamic force, one can be strengthened in one's personal convictions that such good news can unite people of diverse national, racial and language backgrounds. This is because that good news contains good promises, not from an imperfect man or group of imperfect men—all of whom have failed miserably in bringing unity to the earth—but from the Almighty God, Jehovah, man's Creator and Life-Sustainer.

1. What is the opposite of unity, and how does it often arise? Cite an example.

2. What is the argument of some concerning dissent?
3. Due to what source can we rely on the Bible and its message of good news?

THE ONE WHO CAN UNITE MANKIND

⁴ The good news of the Bible builds faith, and faith is "the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) So the good news of the Bible tells about the things faith hopes in, and, further, it gives an evident demonstration of certain realities though at present some of such realities may not be seen or beheld. The good news also builds faith in the Creator of mankind. This is vital because, as pointed out above, no one human knows all the answers. The good news helps us to turn to the Source of all truth and knowledge, the One who can direct all things without anyone's having to dissent, having to say that the method or the goal is wrong. This Great First Cause has every qualification to lead mankind in paths of righteousness. Isaiah under inspiration wrote these words of good news about Jehovah, man's Creator: "And to whom can you people liken God, and what likeness can you put alongside him? Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. . . . Have you not come to know or have you not heard? Jehovah, the Creator of the extremities of the earth, is a God to time indefinite. He does not tire out or grow weary. There is no searching out of his understanding." (Isa. 40:18, 26, 28) Further, Jehovah says through Isaiah: "For the thoughts of you people are not my thoughts, nor are my ways your ways," is the utterance of Jehovah. 'For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.'" (Isa. 55: 8, 9) Unity of thought and action, then,

4. (a) In what does the "good news" build faith? (b) What good news about man's Creator did Isaiah write? (c) Through what does unity of thought and action come?

does come through knowing and serving the Creator. So while dissent may be the course of imperfect man for improving things, such is not the course with the all-wise Creator, Jehovah, whose full understanding and knowledge cannot be fully searched out by man.

⁵ The "good news" builds faith in God's provision for man's eternal life through Christ Jesus. The clear teachings of the Holy Scriptures show that in his mercy and tender compassion for mankind Jehovah made arrangements for redeeming fallen man from sin and death. This he did through his firstborn Son, known before his human birth as the Word or Logos. (John 1:1; Col. 1:15) This good news unites mankind in giving praise to Jehovah God for this unspeakably marvelous provision of his firstborn Son and in giving thanks to the Lord Jesus Christ for faithfully carrying out his Father's will that results in benefit to mankind in all the earth. Is not our faith strengthened in the goodness of God and are we not united in a common determination when we consider how priceless was this provision of a ransom by God for mankind through Jesus Christ? It was Paul the apostle who said: "For, indeed, Christ, while we were yet weak, died for ungodly men at the appointed time. For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:6-8) This knowledge serves to unite the beneficiaries, imperfect humankind, for it becomes their resolve to act as one in obeying the directives of the Almighty God Jehovah, Creator and Father of all mankind, and his only-begotten Son, Jesus Christ, the provider of a release from sin and death by his ransom sacrifice.

5. In what ways does God's redemption of man through Christ serve as a uniting force?

"A PERFECT BOND OF UNION"

⁶ Let us consider together the various ways that those who closely follow God's Word work together in unity regardless of where they might live on earth, what their culture or customs may have been and what national backgrounds they have. Jesus Christ pointed to a strong factor in uniting mankind when he spoke of the good news about the love that God had for man and that man is called upon to have for God and for his fellowman. Jesus said to his followers: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) Of the need for man to have this love Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." This is the greatest and first commandment. The second, like it, is this, "You must love your neighbor as yourself." On these two commandments the whole Law hangs, and the Prophets." (Matt. 22:37-40) This type of love, principled love, is more than saying "I love you." It is not an erotic attraction to another person. It is based on the highest principles, those enunciated in God's book of good news, the Bible. It requires an in-depth understanding of what God's will and purpose for mankind are and how people can act in unity and harmony in following the teachings of God's Word.

⁷ To illustrate the good news of this principled love that Christians are commanded to show, the apostle Paul in Colossians wrote about the attitude one must have to be pleasing to God. He said: "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowli-

ness of mind, mildness, and long-suffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."—Col. 3:12-14.

**SAFEGUARDED AGAINST PRACTICES
THAT PRODUCE DISUNITY**

⁸ From Paul's comment it is readily seen that love is a perfect bond of union, resulting in a oneness, a unity or joining together of persons. Thus it can be that individuals, through the "good news," work in the common interest of others without wrangling, disputing, bickering. Such individuals, for example, because of this perfect bond of union, which is love, live lives that are in keeping with the good news from God's Word. Following the uniting counsel of Ephesians 5:3-5, their conduct in a moral way shows them to be striving to be upright. Paul there said: "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God." If all adherents to the "good news" follow this advice, then there is unity. There is no need to disregard the advice, simply saying it is some human's direction. No, rather it is God's direction for his people through holy spirit. For unity to prevail, then *every* adherent to the good news of God's Word world wide

6. How is the quality of love a uniting factor for mankind?

7. How does this quality benefit Christians in their relationship to one another?

8, 9. (a) What are some causes of dissension, as shown in Ephesians 5:3-5? (b) What is required if the advice of Ephesians 5:3-5 is to unite all in the congregation?

must abide by this counsel. It does not become the prerogative of any human to say what part of this directive he will obey and what part he will ignore. Those serving Jehovah and desiring to do so unitedly recognize that they cannot set themselves up as judges of what is to be obeyed and what not obeyed. Here is the key to unity, recognizing the superior position of Jehovah and what he says through his Word. All, therefore, bear in mind Paul's counsel in Romans 12:3: "For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith." Unity, then, comes from speaking in agreement and following the same line of thought.

⁹ The advice of the "good news" is not to be talking and meditating about committing fornication or becoming greedy. Watch the tongue that it does not engage in obscene jesting, and be cautious that your conduct is above reproach, above shame. Why? So that unitedly you can serve the interests of the "good news" without differences due to custom, culture or national background.

¹⁰ The good news of God's Word also cautions on the matter of lying, stealing and cursing. Paul wrote: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another. Be wrathful, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil. Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need. Let a rotten saying not proceed

out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:25-29) By unified action in these fields the good news of God's Word gives upbuilding direction to those desiring to serve Jehovah wholeheartedly.

¹¹ Today in many parts of the earth governments employ the technique of lying to their own people as well as to other governments. One government official said, when asked about lying, that it is the inherent right of a government "to lie to save itself." God's Word counsels differently: "Speak truth each one of you with his neighbor, because we are members belonging to one another." (Eph. 4:25) Unity can come only if people speak truth with one another. Liars are deceivers. How could lying possibly produce unity that is built on a firm, long-lasting foundation? It cannot!

¹² Stealing produces disunity. The good news of God's Word condemns it. According to one fact-finding organization, "white-collar" workers steal more than five million dollars in cash and merchandise each working day. Not all who steal are pagans or nonbelievers. Rather the majority have religious connections. Such ones have become a law to themselves, rejecting the good advice of God's Word that the stealer should steal no more. To produce unity, the good news of the Holy Scriptures forbids stealing on the part of those who seek God's blessing and favor.

¹³ Cursing today seems to be the going thing, the accepted way of life for many. The theater, movies, even television, have become victims of the "four-letter words"

11. How do some view lying, but why is lying a course for those causing dissension?

12. Why does stealing produce disunity?

13. (a) To what extent has cursing become prominent today? (b) What wise advice of the Bible do we have on this matter?

10. What further cautions are given by Paul in the letter to the Ephesians?

as they are called. To be somebody, the view prevails, you have to use foul language, you have to swear. To those with such warped views the advice and counsel of the Bible indeed seem archaic, outmoded and is looked upon with disdain. Nevertheless, the counsel is that those seeking to promote unity among mankind should not even let a rotten saying proceed out of the mouth. It does not make a person a "man" or a "woman" to be able to speak rotten things. The Bible's good counsel is that those wishing to please God and promote unity will follow this advice: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) Rotten sayings can produce rotten people. To avoid rottenness, follow the advice of Philippians 4:8. To promote unity, follow the advice of the good news of God's Word. Shun things that would fill your mind with rotten sayings and ideas. If you feed your mind with the garbage productions of the theater, screen, television and the printed page, in time you will become a speaker of garbage or rotten sayings. Remember, the advice comes from mankind's Creator through the working of holy spirit on men who spoke as they were moved along by such holy spirit.

¹⁴ The "good news" produces unity in still another field of activity. The apostle Paul wrote about it in these words: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all

badness." (Eph. 4:31) Today's world is filled with abusive speech, malicious bitterness, anger and wrath. Protests, riots, marches, all of these and many other forms of expression are often vitriolic in their display of displeasure with some action or lack of action on the part of another man or group of men. The advice of the disciple James, one of those entrusted with the sacred pronouncements of good news, was: "Man's wrath does not work out God's righteousness." (Jas. 1:20) The good news contained in the Word of God counsels that wrath and screaming and abusive speech should not be a part of the Christian personality. Rather, Christians are admonished: "Put on the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:24) Unity of thought and action is assured when the good news from God is adhered to by all wanting the approval of the Creator. How wise therefore the words of James, who counseled: "Every man must be swift about hearing, slow about speaking, slow about wrath." —Jas. 1:19.

UNITED IN SUPPORT OF GOD'S KINGDOM

¹⁵ Another facet of life wherein unity is produced by those heeding the advice of the good news of God's Word is the neutrality of Christians. Jesus Christ very plainly said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:14) The Bible clearly shows that "to Jehovah belong the earth and that which fills it, the productive land and those dwelling in it." (Ps. 24:1) Thus to Jehovah there are no such things as national boundaries for lands on this globe. The present divisions of this

14. How is unity produced by avoiding the use of abusive speech, malicious bitterness, anger, wrath and screaming?

15. (a) How does neutrality of Christians produce unity? (b) Why does Jehovah not support one national group against another?

earth into various types of governments are not the work of Jehovah. He does not respect one national group above another, favor one against the other, support one to the exclusion of another. These divisions are the work of the "god of this system of things," Satan the Devil, who offered Jesus all the kingdoms of the world if he would do but one act of worship before Satan. (2 Cor. 4:4; Matt. 4:8, 9) The good news of God's Word shows that Jehovah "made out of one man every nation of men, to dwell upon the entire surface of the earth." (Acts 17:26) Thus God calls for those who want to serve him in unity to be neutral as to the affairs of this system of things. For such unity to prevail no matter where an individual lives, regardless of his national heritage, language, color or line of descent, that individual must be at unity with God's people in all parts of the earth. Again, it does not depend on how an imperfect human interprets the law of God. It depends on what the Almighty First Cause, Jehovah God, decrees for man in order to have unity and the blessing of that First Cause.

¹⁶ At the same time the good news of God's Word does show that all who would be gathered together in the unity marking God's people would be obedient to rulers and governments, never breaking up their unity by fighting to overthrow the existing system. It was Jesus himself who said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) This obedience by Christians earth wide is further evidence of their unity in thought and action.

¹⁷ Added to all of these ways in which the good news of God's Word unifies be-

lievers there is the unity that comes as a result of obeying the command at Matthew 24:14 to preach the good news of God's kingdom in all the inhabited earth for a witness. World wide those joined together in the unity of the good news of God from his Word the Bible are also declaring a message concerning God's kingdom that in itself is a unifying declaration. That good news serves to unite people of all races and national backgrounds in a common work, shared in by one and all without partiality.

¹⁸ So it is, in this twentieth century, that the unifying message of God's Word is being brought to the people by word of mouth and printed page. While men may feel that without dissent nothing will improve, we can say with assurance that when the Creator of the universe, Jehovah God, speaks and people of all walks of life in all areas of the earth listen, then they can work in unity without dissent, without wrangling, without division.

¹⁹ Of his people the Almighty God said in Micah 2:12: "In unity I shall set them, like a flock in the pen." Therefore, "how good and how pleasant it is for brothers to dwell together in unity! . . . It is like the dew of Hermon that is descending upon the mountains of Zion. For there Jehovah commanded the blessing to be, even life to time indefinite." (Ps. 133:1-3) That unity exists now and is evident in 206 lands and islands of the sea around this globe. You can be a part of such world-wide unity. We invite your close inspection of the Word of God and of the organization he is using today to bring to the people the good news that unites all mankind.

16. (a) Though neutral, are Christians disobedient to rulers? (b) What guide did Jesus give them in this regard?

17. How does Matthew 24:14 serve as a uniting force for true Christians?

18. When Jehovah speaks and man listens, what results?

19. What did Jehovah say he would do for his people, and what are you invited to do?

They Lie to God!

WHAT do you think of a person who makes strong promises to you, then later backs out? Do you forgive him if he makes the excuse that he did not know what he was getting into?

Just such a thing is being done more than 750,000 times each year in the United States. There are upward of 500,000 legal divorces granted per year, and 250,000 cases of desertion. One out of four marriages ends in divorce. The rate is also rising in other lands, with the nations of Christendom taking the lead.

Every known society has prescribed marriage as the normal and accepted way of expressing adult love and of establishing a family. From earliest times the marriage contract has been considered binding from a religious and moral standpoint as well as constituting a legal status or relationship not easily broken.

Though there is a trend today to do away with the taking of vows, *Time* magazine of July 4, 1969, reported: "However far-out some of today's weddings tend to be, the need for ceremony remains deeply rooted." And the majority still hold to the taking of vows that call for love, honor, respect, fidelity to one's mate in sickness and health, "for better or for worse." Whatever form the marriage may take, it is in effect a contract. In fact, the very carrying out of a formal ceremony makes it a contract, the witnesses of which are watching for its fulfillment.

Consequently, only liars will enter into a marriage lightly and without the intention of keeping its requirements. And those who break the marriage contract, or who violate the terms thereof to love, honor, respect, cherish and stick to the mate, are liars. They have lied to their mates and defrauded them, even though they may

make the excuse that marriage was much more difficult than they had expected.

CHRISTENDOM LEADS IN LYING TO GOD

But worse than this, these persons are lying to God! The millions in Christendom, who claim to be Christian servants of God, and yet who are leading the world in divorces, separation suits, desertions and marital infidelity are the worst liars of all!

How can it be said that all these persons are lying to God? What does it mean for them? Well, many of them take the vows in religious ceremonies. These acknowledge God as a Witness and the One holding them to faithfulness to their vows. Also, many having a secular ceremony recognize the vows as taken before God. And those who do not make open recognition of God in the matter are nonetheless responsible before him. Why? Because they are God's creatures, taking advantage of his institution of marriage, his way of enabling the human race to fill the earth.

Jesus Christ was authority for the statement that God was the Instituter and the Performer of the first marriage. Therefore all marriages are due to God's provision. He is involved as the Watcher of the married pair, to see whether they will keep their vows, either expressed or implied, before him.—Matt. 19:4-6.

GOD'S VIEWPOINT

Just how binding does Jehovah consider the contract entered into by a person, particularly by one who considers himself a Christian? His Word says that those "false to agreements . . . are deserving of death." If such a person does not repent, change his thinking and ways and seek forgiveness, he is in a very dangerous position.—Rom. 1:31, 32.

Jehovah's attitude toward such liars, whose word means nothing, is shown in his dealing with ancient King Zedekiah of Judah. This king, by an oath *in the name of God*, had made a covenant to serve the king of Babylon. Even though the covenant was with a pagan king, Zedekiah actually lied before God, for he broke that oath and rebelled. For this God said to him: "As I am alive, . . . the one that despised his oath and that broke his covenant, . . . in the midst of Babylon he will die."—Ezek. 17:16; 2 Chron. 36:13.

The one claiming to be a Christian who vows to love, honor, respect and stick faithfully to his or her marriage mate and who then shows indifference toward these vows is swearing in God's name to a lie, a thing that incurs God's burning anger. (Lev. 19:12) God hates liars (Prov. 6:16, 17), and lists unrepentant liars among those who will receive everlasting destruction: "But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and *all the liars*, their portion will be in the lake that burns with fire and sulphur. This means the second death."—Rev. 21:8.

So a contract or covenant made with another person, particularly the marriage covenant, is considered binding by God. Jesus pointed out that one cannot break up one's marriage and go ahead as if nothing had happened. He said: "I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery." (Matt. 19:9) So the man or woman who casts off a marriage mate, or even contemplates doing so, should think first, recognizing that God will not hold such a one guiltless for the terrible thing that he or she would thus do to the mate. God will require an accounting.—Heb. 4:13.

OTHER LIARS

While many gain divorces on flimsy pretexts, there are other couples who continue to dwell together, but who nevertheless prove themselves liars by failing to respect and honor each other. They ignore the fact that they vowed, not merely to live together, but also to *love* each other. Does the man give more respect and attention to women other than his wife? Does the woman respect and obey her husband, or does she instead tear him down, or give more attention to other men? Does either of them speak evil of the other to persons outside? Does the husband do all he can to provide properly for his wife? Does the wife take proper care of things for the husband, such as his meals, keeping his clothing clean and pressed, ready for him to wear? Is there loud quarreling and fighting? Are there always words of sarcasm, complaint, criticism, even animosity, rather than words that upbuild, encourage and show love? Unless the couple is really making a strong and sincere effort to make the marriage successful and an honor to the One who instituted marriage, they have lied to God.

TAKE CARE THAT

YOU ARE NOT LYING TO GOD

In view of the seriousness with which God looks upon the marriage arrangement and its vows, each married person who wants to please God and to get life under His arrangement should reappraise his situation. Be careful that you are not living a lie before God. Each should ask: "Am I exercising real love toward my mate? Am I showing deep respect? Do I do these things in favorable and unfavorable circumstances, 'for better or for worse'?"

Those who keep their word before God will find happiness now in greater measure, and his favor of life as faithful keepers of their vows.

LEISURE time! When you hear these words, you may think of rest, or of getting something done that you have been putting off. Or you may have ideas as to how you can spend the time in a way that you find entertaining and amusing. But, even though the thought may present a rather glowing prospect, leisure time can result in a detrimental outcome.

Why is this? Because, as the Bible explains, "the inclination of the heart of man is bad from his youth up." (Gen. 8:21) If a person does not guide himself within the bounds of good principle, he can tear himself down during his leisure time. This does not mean he should not fully enjoy his free time. He should. But he should not afterward have a feeling of disgust or regret over time wasted or wrongly spent.

Persons who consult the Bible on matters of life are protected by keeping in mind the apostle Paul's words: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) He also wrote: "Let us pursue the things making for peace and the things that are upbuilding to one another." (Rom. 14:19) These scriptures provide fine standards by which to judge the value of the way a person spends his time. It does not require that he be narrow-minded or fanatical, unable to take time to talk about any subject aside from the Bible. Nor does it preclude enjoyment of the things God has provided, within the bounds that he has set. (1 Tim. 4:4) God made man with the ability to enjoy the delights of good association. Man also has *the capacity to enjoy beauty and the arts and the multitudinous features of this amazing earth, which God gave man as his home.* God's own Son did not condemn the enjoyment of things that give one pleasure. At a wedding feast in Galilee, you may recall, he worked a miracle that provided a fresh supply of the best of wine, which, the Bible says, "makes the heart



*Can You
Make*

LEISURE TIME

Rewarding?

of mortal man rejoice."—Ps. 104:15; John 2:3-11.

THE NEED FOR A CHANGE

Most persons today have a day or two a week free from secular work. There are also the evenings. Those who fill up all their evenings "moonlighting," that is, working at a second job, are missing an important part of their lives. And, if they have families, they are depriving them of a much-needed feature of family life. If circumstances make it possible, it is much better to have free time for things that are upbuilding than it is to possess much in a material way.

Relaxation that is most profitable is not so much a doing of nothing or of having pure "fun." It is a change of pace or occupation, particularly a change that builds up a person in a phase of his life that usually gets less time and attention. Every individual needs balance, and leisure time ought to be employed toward achieving a balanced life and personality.

APPLYING A PROVERB

In ancient Israel the people were farmers, for the most part; some had businesses or trades. The proverbs of King Solomon constituted counsel for Israel in every area of life. They were actually God's inspired counsel for the people. One of these proverbs states: "Prepare your work out of doors, and make it ready for yourself in the field. Afterward you must also build up your household." (Prov. 24: 27) This proverb shows that it is a man's responsibility, first to do his work, which will provide necessities and security for the family, then to give attention to the household itself.

So in Israel long hours were spent daily in the fields, except on the sabbath day. This rest day was generally used in discussing and teaching God's law. The father also used time for other purposes. This included journeys to Jerusalem for the festivals, time spent in vintage and harvest festivities, weddings and other activities, all of which were educational as well as recreational.

The inspired proverbs, since they deal with human nature, which does not change, can be applied in principle to modern society. It is true that more stress and strain are on everyone, but people generally have more leisure time. The pace and tenseness of our day will be far less oppressive and life much more refreshing and enjoyable if the time other than that spent in the "field," whether it be the farm or factory, or the business world, is spent in 'building up one's household.'

A primary requirement is to have a genuine interest in the welfare of the children and in their upbuilding, so that the children can face and handle life's problems. Accordingly, time free from work can be spent, first, in family discussion, covering matters of all kinds. Then problems, when they arise, will be more freely

brought out into the open where they can be aired out and solved or corrected.

The father can establish the proper relationship by having his son with him when he uses time off from secular work to do repairs around the house, or to work on the family car, or the lawn mower. Let the boy actually participate in the work; he learns to be a real man in this way. Likewise, the mother can arrange things so that her daughter shares with her in things that need to be done in the home. By this training the daughter grows into real womanhood.

A MODERN EXAMPLE

Those who accept the Bible as God's Word and who try to follow its direction have the clearest, most direct way of helping their children with full assurance that they are doing the right things. At the same time they are using their leisure time in the most enjoyable, satisfying way. How is this? As a helpful illustration let us look briefly at the example found among Jehovah's witnesses. They are people who have found themselves facing the same problems that everyone encounters in this fast-moving age. But as one observes them one finds that they do not feel these things overly burdensome. Most of them refuse to be so concerned with making money as to sacrifice all their leisure time. They see that such time is set aside.

The reason is that these people have turned to the Bible to investigate the hope it holds forth. From its study they are convinced that the Creator, who really owns all mankind, has a marvelous purpose to bring relief and life by his Messianic kingdom. They feel that they therefore owe him complete devotion—that actually *all* their time should be spent in some beneficial way within the bounds of his arrangements.

These Christians draw from the Bible the view that service of God to a large extent involves communication with others. This is indeed the most pleasurable occupation that God has provided for mankind. When good things are communicated, it is an unparalleled pleasure, and the enjoyment of it endures after the discussion is ended, because it is upbuilding.

Jehovah's witnesses normally arrange their leisure time so that a good share of it is occupied with the ministry of the Word. This means that they take their time free from work, often Saturday afternoons and Sundays, to engage in speaking to others about the Bible, its principles, and the hope for mankind presented by the kingdom of God. They do not confine this to their friends and families, but speak to people in their neighborhood, calling at their homes. They take their children along. Bible studies are conducted in the homes of interested persons, often in other free hours, such as evenings.

It is an interesting and outstanding fact that, in interviewing many of them, not one of these persons has ever been heard to say, after spending a few hours engaging in this occupation, that he felt that he had wasted his time, even though it may have occupied all his leisure hours for that day. And thousands of persons with whom Jehovah's witnesses have spent time discussing or studying the Bible in this manner feel the same way, though it has cost them an hour of their free time each week.—Matt. 11:29, 30.

But Bible study, discussion and attending congregational meetings do not occupy

all the free time of Jehovah's witnesses. There are periods of leisure that are used for complete relaxation, and much of this is found in association with family and friends. Varied are the ways in which they do this. It may be eating a meal together. It may be a picnic or outing, or traveling to some nearby place of interest or recreation. There is an interchange of thoughts, feelings, ideas and

experiences that relieves the pressure of everyday living and encourages and upbuilds.—Rom. 1:11, 12.

WHAT MAY BE DONE?

All persons need some time for relaxation in a form that they really enjoy, and one cannot be the judge of another as to what form of relaxation he selects, as long as it does not violate right principles. One may engage in a hobby, such as woodworking, radio building, painting, raising flowers, photography, sewing, needlework, learning another language, and so forth. Another may spend some time listening to good music, reading, watching television, walking through the woods, window-shopping, or any number of things. Just rest or sleep alone may at times be the best thing.

What one may enjoy may seem a waste of time to another. Nevertheless, if he finds it relaxing and helpful to him, and if he does not overdo it, but observes moderation and maintains a balance, he should not be condemned.

The apostle Paul discusses certain matters, such as the eating or not eating of certain foods, and the observance of a certain day as a rest day or as an ordi-

THE NEXT ISSUE

- How to Succeed in the Pioneer Service.
- Do You Let Prejudice Stumble You?
- A God Who Cares.

nary day. Then he says to those who were judging according to their personal ideas or opinions: "Why do you judge your brother? Or why do you also look down on your brother? . . . each of us will render an account for himself to God. Therefore let us not be judging one another any longer, but rather make this your decision, not to put before a brother a stumbling block or a cause for tripping." If a person thinks a thing is wrong for *himself*, it would be wrong for *him*, as Paul further points out: "Only where a man considers something to be defiled, to him it is defiled."—Rom. 14:10-14.

Conversely, as the apostle goes on to say, we should not insist on our "right" to do something that we personally enjoy if it is a cause of upset or stumbling for others. We cannot rightly use the excuse that it is "our own business," if it is something that is not really essential. Paul counsels: "It is well not to eat flesh or to drink wine or do *anything* over which your brother stumbles."—Rom. 14:21.

Everyone would do well to ask himself, Do I give enough thought to the way my free time is used? Is it wasted? or does it serve some beneficial purpose? If I employ an evening in some form of recreation or entertainment, is moderation observed? or am I up so late that I am drowsy and inefficient the next day? Or, if the evening happens to be Saturday or some evening preceding a day free from work, do I stay up watching a late movie, or a late television show, or doing something else so that I have to sleep well into the next morning, thereby losing some of the best part of the day? If the answer is Yes, and especially if this occurs frequently, it is unbalanced use of time and a change should be made. If the activity engaged in was such that it left one feeling empty, unrewarded, and somewhat guilty because of wasting time, it would be an

indication that some revision of one's recreational activities was in order.

WHEN A GROUP GATHERS

When a family, or two or three families get together, there is a great variety of things that can be done. It is good if the children and older ones can be included in the conversation or the activity. For those who love the Bible, probably the most upbuilding and enjoyable thing of all is to read the Bible, each in turn reading a few verses, then asking questions and commenting on the material. Readers of this magazine or its companion *Awake!* or other Watch Tower publications, may enjoy reading and discussing material from these in a similar manner.

Some like to play games. If games of any sort are played, based on the Bible or otherwise, it is better to minimize the spirit of competition. This avoids making one or two of the group prominent while others feel embarrassed or inferior. To this end, games can be selected that do not put any individual "on the spot." Let persons be free to volunteer an expression or to remain silent. Questions asked can be directed to the group rather than to any individual. Whoever wants to speak up may do so; yet all can hear and learn.

An important thing to remember in all cases is that our enjoyment of a thing should not infringe on the time of others, time they would like to use for something else. All should use good judgment as to the length and frequency of visits. The proverbs again wisely counsel: "Make your foot rare at the house of your fellow man, that he may not have his sufficiency of you and certainly hate you."—Prov. 25:17.

CRITICAL TIMES CALL FOR CAUTION

The Bible foretold "critical times hard to deal with," as one of the signs of the "last days" of this rapidly deteriorating

system of things. (2 Tim. 3:1) We see an upsurge in crime and immorality, along with pornography in movies and in print. It becomes increasingly dangerous to be present where crowds assemble for movies, sports events and other worldly forms of entertainment. Only recently a bomb was discovered in one of New York city's largest theaters. Robberies, muggings and even riots are a menace to those attending such gatherings.

Even though this condition exists, the young person who has experienced only the way of life carried on in these critical times may find some of its "way out" entertainments appealing. He may want to have his "fling," with thoughts of pursuing a more serious, settled life later. Anyone having such ideas should soberly weigh his attitude against the words of the inspired writer of Ecclesiastes, who counseled: "Rejoice, young man, in your youth, and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these the true God will bring you into judgment."—Eccl. 11:9.

Youth has a natural zeal for enjoyment. The heart leans that way. God, of course, wants not only youth, but all, to enjoy life. But God especially warns youth that restraint must be exercised. (2 Tim. 2:22) If there is unbridled pleasure and things done are not good, the person will have to account for his acts to God. In view of this, the writer of Ecclesiastes continues:

"So remove vexation from your heart, and ward off calamity from your flesh; for youth and the prime of life are vanity." Youth is transitory; it does not last long. So during this time avoid abuses that will bring debauchery, calamity and God's disfavor. Select proper relaxation and enjoyment *now*.—Eccl. 11:10.

As the available selection of good movies, television programs and other forms of entertainment becomes more and more narrow, both old and young should be increasingly careful. Paradoxically, this situation works toward good for the Christian. It tends to turn his mind more exclusively toward the basic things that bring satisfaction and reward. Yes, it impels him to "do all things for God's glory," at the same time building up and making for peace.

Testimony of the Nabonidus Chronicle

THE fall of strongly fortified Babylon came with a suddenness that must have surprised the ancient world. The conqueror, Cyrus the Great, diverted the waters of the Euphrates River that coursed through the city. Then his forces marched through the riverbed, taking the city by surprise through the unlocked gates along the quay. In one night Babylon fell, ending centuries of Semitic supremacy and fulfilling Jehovah's word spoken through his prophets Isaiah and Jeremiah.—Isa. 44:27; 45:1, 2; Jer. 50:38; 51:30-32.

The date of this event is of interest to students of the Bible. This is because the dates of many other happenings mentioned in the Holy Scriptures can be determined in relationship to the number of years they occurred before or after Babylon's fall.

The Nabonidus Chronicle (also known as the "Cyrus-Nabonidus Chronicle" and "The Annalistic Tablet of Cyrus"), though very brief, contains the most complete extant cuneiform record concerning the fall of Babylon. This fragmentary clay tablet measures approximately five and a

half inches in breadth at its widest point and about the same in length. On the basis of the script style, scholars have concluded that the tablet may date from some time in the Seleucid period (312-65 B.C.E.). But historians claim the inscription is probably a copy of an earlier document. As it tends to glorify Cyrus while presenting Nabonidus in a disparaging way, the thought has been advanced that the inscription was the work of a Persian scribe and has even been referred to as "Persian propaganda." Nonetheless, the "circumstantial data" is considered to be reliable.

According to the Nabonidus Chronicle, Cyrus, in the month Tashritu (Tishri [September-October]), attacked the Babylonian forces at Opis. The inscription continues: "The 14th day, Sippar was seized without battle. Nabonidus fled. The 16th day, Gobryas (*Ugbaru*), the governor of Gutium and the army of Cyrus entered Babylon without battle. Afterwards Nabonidus was arrested in Babylon when he returned."—*Ancient Near Eastern Texts*, edited by James B. Pritchard, p. 306.

The reference to Cyrus' army entering Babylon "without battle" probably means without a general conflict. This agrees with Jeremiah's prophecy that 'the mighty men of Babylon would cease to fight.'—Jer. 51:30.

But does the Nabonidus Chronicle of itself provide the basis for establishing the year for this event? No. This inscription shows that Babylon fell to the army of Cyrus on the sixteenth day of Tishri (corresponding to October 11/12 [Julian calendar] or October 5/6 [Gregorian calendar] of the year 539 B.C.E.) but reference to the "seventeenth year" of Nabonidus (which year historians believe fell in 539 B.C.E.) has been inserted by translators. There being no extant cuneiform tablets dated beyond Nabonidus' seventeenth year, it has been assumed that the fall of Bab-

ylon must have come in that year and that, if the tablet were not partially effaced, those words would appear in the space now damaged. (It may also be noted that the Jewish historian Josephus [quoting Babylonian priest Berossus (of the third century B.C.E.)] reports that Cyrus took Babylon in the seventeenth year of Nabonidus' reign.)—*Against Apion*, Book I, par. 20.

Also other sources, including Ptolemy's canon, point to the year 539 B.C.E. as the date for Babylon's fall. For example, ancient historians such as Diodorus, Africanus and Eusebius show that Cyrus' first year as king of Persia corresponded to Olympiad 55, year 1 (560/59 B.C.E.), while Cyrus' last year is placed at Olympiad 62, year 2 (531/30 B.C.E.). (The years of the olympiads ran from approximately July 1 to the following June 30.) Cuneiform tablets give Cyrus a rule of nine years over Babylon. This would harmonize with the accepted date for the start of his rule over Babylon in 539 B.C.E.

Though the year is not found in the Nabonidus Chronicle itself, the available evidence is nevertheless sufficient for accepting 539 B.C.E. as the date for Babylon's fall. Of course, this factor does lessen the value of the Nabonidus Chronicle in determining the *time* for the event. But the inscription is still of considerable value, for it provides noteworthy testimony concerning the *manner* of Babylon's fall. Also, since the inscription shows that Nabonidus was not in Babylon at the time of the city's fall, this explains why the Bible does not mention him by name. However, the Holy Scriptures imply his existence in that Belshazzar is shown to have offered Daniel the third position in the kingdom, the first being held by Nabonidus and the second by Belshazzar.—Dan. 5:16.

An Assembly Not to Be Missed

HAVE you prayed for God's kingdom to come? Do you long for the time when that kingdom will fulfill the Word of man's Creator by destroying those who practice wickedness and then making this earth a Paradise? If so, you will do everything possible to be on hand for the discourse entitled "When All Nations Collide, Head On, with God." This is to be the principal address at each of the assemblies listed below.

Again and again the Bible declares: "The nations will have to know that I am Jehovah." We now live very close to the time when God will take action to make the nations know him in a way that they have never known him before. What does the immediate future hold for all mankind? These thrilling events will be a principal topic for consideration at each of the forthcoming "Divine Name" District Assemblies of Jehovah's Witnesses. Will you be present?

The program at each assembly city (except in the Bahamas) is five days in length. It will open at 1:40 on Wednesday afternoon, and conclude at about 5:15 p.m. on Sunday. Don't miss any of it.

The assembly highlights are by no means reserved simply for the last couple of days of the program. Starting with the first session, the program is packed with things that are of the greatest interest to every person who wants to be well-pleasing to God. There are

discourses and demonstrations that are practical and upbuilding. Portions of the program are outstanding in what they feature for parents and for youths, including powerful dramas of Biblical events and their meaning to us today. And on Friday morning, at each assembly, there will be arrangements for immersion of those who have made the necessary preparation to be baptized as disciples of Jesus Christ.

We urge you to get to the assembly city well ahead of time so that you will be in your seat when the program begins at 1:40 on Wednesday afternoon. To do that, you need to start making plans now. If you do not live in the immediate vicinity of one of the assembly cities, you will no doubt need rooming accommodations. The volunteer workers who care for the assembly organization will be glad to help you to arrange for such accommodations, if you so desire. Simply address your request to Watchtower Convention at the "Rooming" address listed below for the assembly that you plan to attend.

Unless otherwise indicated, the programs for the assemblies listed here will be in English, but, as noted, some of the assemblies will include other languages or, in certain cases, will be exclusively in another tongue.

If you have not already done so, decide now where you will attend, make definite plans to be there, and earnestly seek Jehovah's blessing on your efforts to do so.

UNITED STATES

June 30-July 4: Cincinnati, Ohio, River Front Stadium, 201 E. 2nd St. Rooming: 1860 Carl St., Cincinnati, Ohio 45225. Jersey City, N.J., Roosevelt Stadium, Danforth Ave. & Rte. 440. Rooming: 3316 Kennedy Blvd., Jersey City, N.J. 07307. New York, N.Y., Yankee Stadium, 157th St. & River Ave. Rooming: 25 Columbia Hgts., Brooklyn, N.Y. 11201.
July 7-11: Flint, Mich., I.M.A. Auditorium, 901 E. 2nd Ave. Rooming: 1187 S. Dye Rd., Flint, Mich. 48504. Greensboro, N.C., Greensboro Coliseum, 1921 W. Lee St. Rooming: 918 Glenwood Ave., Greensboro, N.C. 27403. Jackson, Mich., Fairgrounds Grandstand, 200 W. Ganson St. Rooming: 219 W. Prospect St., Jackson, Mich. 49203. Jersey City, N.J. (Spanish and French), Roosevelt Stadium, Danforth Ave. & Rte. 440. Rooming: 3316 Kennedy Blvd., Jersey City, N.J. 07307. Lansing, Mich., Civic Center, 505 W. Allegan St. Rooming: 3611 W. Jolly Rd., Lansing, Mich. 48910. Lincoln, Neb., Pershing Auditorium, 15th & M Sts. Rooming: 3700 Vine St., Lincoln, Neb. 68503. Port Huron, Mich., McMorran Memorial Auditorium, 701 McMorran Blvd. Rooming: 3037 Electric Ave., Port Huron, Mich. 48060. Sioux Falls, S. Dak., Sioux Falls Arena, 1201 N. West Ave. Rooming: 2020 S. Norton Ave., Sioux Falls, S. Dak. 57105.
July 14-18: Albuquerque, N. Mex., Tingley Coliseum, New Mexico State Fairgrounds, 6715 Central Ave.

NE. Rooming: 6715 Central Ave. NE., Albuquerque, N. Mex. 87108. Anchorage, Alaska, Anchorage West High School, Romig Auditorium, 1700 Hillcrest Dr. Rooming: Kingdom Hall, 420 W. 54th Ave., Anchorage, Alaska 99503. Fort Worth, Tex. (Spanish also), Will Rogers Memorial Center, 1 Amon Carter Sq. Rooming: 813 Nashville St., Fort Worth, Tex. 76105. Los Angeles, Calif., Dodger Stadium, 1000 Elysian Park Ave. Rooming: 4310 S. Degan Blvd., Los Angeles, Calif. 90008. Memphis, Tenn., Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. Milwaukee, Wis., County Stadium, 201 N. 46th St. Rooming: 2685 Kinnickinnic Ave. S., Milwaukee, Wis. 53207. Philadelphia, Pa., Veterans Stadium, S. Broad & Pattison Ave. Rooming: Jehovah's Witnesses Assembly Hall, P.O. Box 335, Buckingham, Pa. 18912. Portland, Ore., Portland Civic Stadium, SW. 18th & Morrison. Rooming: 3390 SE. Milwaukie Ave., Portland, Ore. 97202. Pueblo, Colo., Fairgrounds Grandstand, Colorado State Fairgrounds, Beulah & Summit Aves. Rooming: State Fairgrounds, Beulah & Summit Aves., Pueblo, Colo. 81004. San Antonio, Tex., San Antonio Convention Center, S. Alamo & Market Sts. Rooming: 1603 W. Lullwood Ave., San Antonio, Tex. 78201. San Francisco, Calif., Kezar Stadium, Golden Gate Park, Frederick & Stanyan Sts. Rooming: 3435 Alemany Blvd., San Francisco, Calif. 94132.

July 21-25: Chicago, Ill. (Spanish only), Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave. Rooming: Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave., Chicago, Ill. 60620. Corpus Christi, Tex. (Spanish only), Memorial Coliseum, 402 W. Shoreline. Rooming: 3602 Curtiss, Corpus Christi, Tex. 78405. Pomona, Calif. (Spanish only), Fairgrounds Grandstand, Los Angeles County Fairgrounds, Cor. White & McKinley. Rooming: 1546 S. Garey Ave., Pomona, Calif. 91766. Shreveport, La., Hirsch Memorial Coliseum, State Fairgrounds. Rooming: 7033 Brandtway St., Shreveport, La. 71108. Wailuku, Maui, Hawaii, Baldwin High School Auditorium. Rooming: Box 231, Kahului, Hawaii 96732.

July 28-August 1: Atlanta, Ga. (Spanish also), Atlanta Stadium, 521 Capitol Ave. SW. Rooming: 1966 Lakewood Terr. SE, Atlanta, Ga. 30315. Buffalo, N.Y., War Memorial Stadium, Cor. Best St. & Jefferson Ave. Rooming: 6710 Main St., Williamsville, N.Y. 14221. Greenville, S.C., Greenville Memorial Auditorium, 300 E. North St. Rooming: 1000 Rutherford Rd., Greenville, S.C. 29609. Spokane, Wash., Spokane Coliseum, 1101 N. Howard St. Rooming: N. 2824 Lee, Spokane, Wash. 99207. Tulsa, Okla., Tulsa Assembly Center, 100 Civic Center. Rooming: 120 S. Rosedale Ave., Tulsa, Okla. 74127.

August 4-8: Lihue, Kauai, Hawaii, Kauai War Memorial Convention Hall. Rooming: Box 204, Kapaa, Hawaii 96746.

August 18-22: Honolulu, Oahu, Hawaii, Kalani High School Auditorium, 4860 Kalanianaʻole Hwy. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814.

BAHAMAS

August 26-29: Nassau, Eastern Secondary School Auditorium, Petunia St.

BRITISH ISLES

July 7-11: Sunderland, Roker Park. Rooming: Kingdom Hall, Whickham St. East, Sunderland.

July 21-25: Dublin, Irish Republic, Top Hat Ballroom, Dun Laoghaire, County Dublin. Rooming: Kingdom Hall, 44a James's Place, Baginbun, Dublin 2, Irish Republic. Manchester, Manchester City Football Ground, Maine Rd. Rooming: Kingdom Hall, 5 St. Johns St., Salford, M7 9FD.

August 4-8: London, Rugby Union Ground, Twickenham. Rooming: Rugby Union Ground, Whitton Rd., Twickenham, Middlesex.

CANADA

July 7-11: Vancouver, B.C., Pacific Coliseum, Exhibition Park. Rooming: 3280 Grandview Hwy., Vancouver 12, B.C.

July 14-18: Halifax, N.S., Halifax Forum, 2901 Windsor St. Rooming: 5519 Almon St., Halifax, N.S. Montreal, Que. (French also), Blue Bonnets Raceway, 7440 boul. Decarie. Rooming: 6940 Stuart Ave., Montreal 303, P.Q. Winnipeg, Man., Winnipeg Arena, 1430 Maroons Rd. Rooming: 1338 Main St., Winnipeg 4, Man.

July 21-25: Victoria, B.C., Memorial Arena, 1925 Blanshard St. Rooming: 1095 Joan Cres., Victoria, B.C.

July 28-August 1: London, Ont., Grandstand, Western Fairgrounds, Queen's Park. Rooming: 1587 Caledonia St., London 35, Ont. Saskatoon, Sask., Exhibition Grandstand, Exhibition Grounds. Rooming: Queen St. & Second Ave. N., Saskatoon, Sask. Toronto, Ont. (Italian only), George Bell Arena, 215 Ryding Ave. Rooming: 402 Oakwood Ave., Toronto 345, Ont.

August 4-8: Sudbury, Ont., Sudbury Arena, 230 Elgin St. S. Rooming: 485 McNeil Blvd., Sudbury, Ont.

August 11-15: Calgary, Alta., Stampede Corral, Exhibition Grounds, 17th Ave. & 2nd St. S.E. Rooming: 804 12 Ave. S.E., Calgary 21, Alta.

August 18-22: St. John's, Nfld., Feildian Gardens, Pennywell Rd. Rooming: Kingdom Hall, 49 Morris Ave., St. John's, Nfld.

GUAM

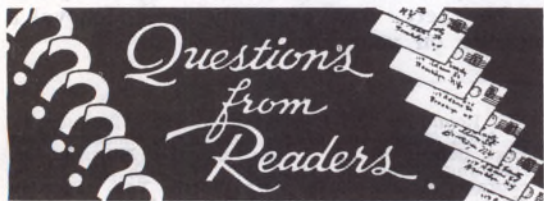
July 7-11: Mangilao, Kingdom Hall, Mangilao. Rooming: Box 1219, Agaña, Guam 96910.

JAMAICA

August 4-8: Savanna-la-Mar. Rooming: 41 Trafalgar Rd., Kingston 10, Jamaica, West Indies. Ocho Rios. Rooming: Box 144, Ocho Rios, Jamaica, West Indies.

PUERTO RICO

September 22-26: San Juan (English and Spanish), Hiram Bithorn Municipal Stadium.



● In what sense is God "over all and through all and in all," as Ephesians 4:6 says?—E. R., U.S.A.

By reading the context we can clearly see that the apostle Paul was writing to the Christian congregation, speaking of the unity that God had brought about among them. Paul wanted the members of the congregation to recognize and appreciate their true relationship to God and Christ. He had no reference here to the world of mankind in general.

Paul speaks of the "one body," baptized with the same water baptism, partaking of the same spirit, and of their "one Lord," Jesus Christ.

—Eph. 4:4, 5; Matt. 28:19, 20; 1 Cor. 12:13.

The apostle goes on to say that they have only "one God"; they are not dividedly serving other gods in many ways (as some of them had done before becoming Christians).—Gal. 4:8; Eph. 2:1-3.

Jehovah is the 'one Father' of the Christian congregation of anointed ones because he has begotten them as sons by his holy spirit. They are now spiritual "children of God," with a hope of being heavenly joint heirs with the Lord Jesus Christ, their older 'brother.' God, as their Father, is clearly 'over them all.' (Eph. 4:6) As his children they submit wholly to his will and direction.—Rom. 8:16; Heb. 2:11; 1 John 3:1, 2.

Jehovah, the Father of this unified Christian family, is "through all"—that is, all, as making up the congregation, in this way: God has formed the congregation for his glory. (Eph. 3:21) Jehovah, in creating and directing the congregation has displayed his marvelous wis-

dom, even before angels. In the same letter to the Ephesians, Paul spoke of his commission to "make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things. This was to the end that now to the governments and the authorities in the heavenly places there might be made known *through the congregation* the greatly diversified wisdom of God." The congregation has also been "a pillar and support of the truth," a bulwark against false teaching in the world, and has been used to declare the good news of God's Messianic kingdom. Certainly God has accomplished much through it.—Eph. 3:9, 10; 1 Tim. 3:15.

Jehovah is "in all" the Christian congregation because his spirit operates in all its members, performing its various functions. Each member, as a part of the "body," is motivated and moved by the spirit for the benefit of the entire body, to upbuild it, for "the manifestation of the spirit is given to each one for a beneficial purpose." (1 Cor. 12:6, 7) Furthermore, the Christian congregation is "a temple of a living God," in which God resides, as the Ephesians were reminded: "In union with [Christ] you, too, are being built up together into a place for God to inhabit by spirit."—2 Cor. 6:16; Eph. 2:21, 22.

In the twenty-first chapter of Revelation, the city New Jerusalem, the great heavenly temple-palace, is seen in vision. Jehovah God and Jesus Christ are shown to be dwelling in it. This heavenly temple, made up of 144,000 "living stones," being fully, in its every part, at unity with the King of eternity and his immortal Son, will always have God 'over, through and in them all' as they serve as righteous kingly and priestly administrators in God's Messianic kingdom.—Eph. 1:10; 1 Pet. 2:5; 1 Tim. 1:17; 6:16; Rev. 20:6.

● Was the apostle Paul one of the *twelve* apostles?

The evidence reveals that, while Paul was an apostle of Jesus Christ, he is not presented by the Bible as one of the "twelve apostles."

The Greek word *apo'sto-los* means "one sent forth." Vine's *Expository Dictionary of New Testament Words*, under "Apostle," remarks: "Paul, though he had seen the Lord Jesus, 1 Cor. 9:1; 15:8, had not 'accompanied with' the Twelve 'all the time' of His earthly ministry, and hence was not eligible for a place among

them, according to Peter's description of the necessary qualifications, Acts 1:22. Paul was commissioned directly, by the Lord Himself, after His Ascension, to carry the Gospel to the Gentiles."

Judas Iscariot was one of the twelve originally chosen by Jesus as an apostle. (Matt. 10:2-5; Luke 6:13-16) But he became a thief, then a traitor, betraying Jesus and finally killing himself, leaving eleven faithful apostles.—John 12:4-6; 18:1-5.

After Christ's death, but prior to Pentecost, 33 C.E., the apostle Peter presented at a Christian gathering the need for a replacement for Judas, in accord with the prophetic words at Psalm 109:8. "So they [evidently the male Christians present] put up two, Joseph called Barsabbas, who was surnamed Justus, and Matthias." The assembled Christians prayed, asking *Jehovah* to designate the replacement. Then "they cast lots over them [the two], and the lot fell upon Matthias; and *he was reckoned along with the eleven apostles*."—Acts 1:15-26.

Just as the twelve sons of Jacob existed as the foundations of natural Israel at its beginning, so it was true to type that the twelve foundations of spiritual Israel (built upon the Chief Foundation, Jesus Christ) be present at the time of establishment of the Christian congregation, at Pentecost. When about 120 of the disciples gathered in an upper room on Pentecost day, they were in expectation of being baptized in holy spirit, because Jesus had told them at the time of his ascension ten days earlier that it would not be "many days." (Acts 1:5, 8) There the Christian congregation began, and about 3,000 were built upon the foundation that very day. Now, no foundation is brought into a building after the erection of its superstructure has begun. So it does not seem that God would hold open Judas' vacated place, awaiting Saul's (Paul's) conversion. God evidently acted *then* on the prayer of the assembled disciples. Accordingly the lot indicated *Jehovah's* choice of Matthias.—Prov. 16:33.

Did Matthias afterward display the qualifications of an apostle? The Scripture record shows that the apostles had, among other gifts, the power to transmit the miraculous gifts of the spirit. (Acts 8:14-18; 10:44) If Matthias were not in reality God's choice, his inability to do this would have been apparent to all. But the Bible says nothing about Matthias as being deficient in this regard.

Sometime after Pentecost, 33 C.E., but before Paul's conversion, "the twelve" settled a matter involving food distribution, appointing a committee of seven men as administrators. "The apostles" made the appointments by laying their hands on the seven. Matthias was undoubtedly one of "the twelve," "the apostles," who did this.—Acts 6:1-6.

Probably about 34 or 35 C.E., Paul was converted to Christianity. At that time the resurrected Jesus declared to Paul that he was to be sent to bear Jesus' name to the non-Jewish nations. Thus Paul was to be an "apostle [not merely of a congregation, but an apostle or 'sent forth one' of the Lord Jesus Christ] to the nations." (Acts 9:15; 26:14-18; Gal. 1:15, 16; Rom. 1:5; 11:13; 1 Tim. 2:7) The apostle James was not killed by Herod until about 44 C.E., so it seems that all of the twelve were still alive when Paul received his commission. (Acts 12:1, 2) However, it should be remarked that no apostles were replaced because of death; only Judas was replaced for *unfaithfulness*. There are no "successors" to the twelve apostles. There is nothing in the Bible suggesting that Paul displaced Matthias or that he replaced any of the other apostles.

Though Paul acknowledged his apostleship, and had all the powers and qualifications of an apostle of Jesus Christ, being placed in this position in the Christian "body" by Jehovah, Paul never included himself among the *twelve*. (Gal. 1:1; 2:8; 1 Cor. 9:1, 2; 12:27, 28)

Rather, when listing those to whom the resurrected Christ appeared, Paul mentioned himself separately from "all the apostles" and "the twelve." (1 Cor. 15:5, 7, 8) At 1 Corinthians 15:5 the designation "the twelve" refers to the apostles at a time prior to Matthias' selection, but according to Acts 1:21, 22 it would include Matthias, who was then associated with the eleven.

In the description of New Jerusalem, the heavenly city in which Jehovah and Jesus Christ are seen as dwelling, we read: "The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb." (Rev. 21:2, 14) The evidence just presented leads to the conclusion that the name of Matthias, not Paul, was on one of the twelve stones. Matthias was an apostle right from the foundation (Pentecost, 33 C.E.) of the spiritual nation of 144,000 making up New Jerusalem, Christ's "bride." (2 Cor. 11:2; Rev. 21:2) True, Paul wrote many inspired letters. But the first of these came about seventeen years after the spiritual nation was founded, at a time when the nation had already grown to include thousands of persons.

Therefore, the evidence indicates that Paul was not one of the twelve apostles, the secondary foundations of New Jerusalem. However, he was the special apostle of Christ to the nations, or Gentiles, and this assignment he zealously fulfilled.—2 Tim. 4:7, 8.

ANNOUNCEMENTS

"WATCHTOWER" STUDIES FOR THE WEEKS

June 20: The Need for Earthwide Unity. Page 297. Songs to Be Used: 5, 6.

June 27: The Good News That Unites Mankind. Page 303. Songs to Be Used: 36, 64.