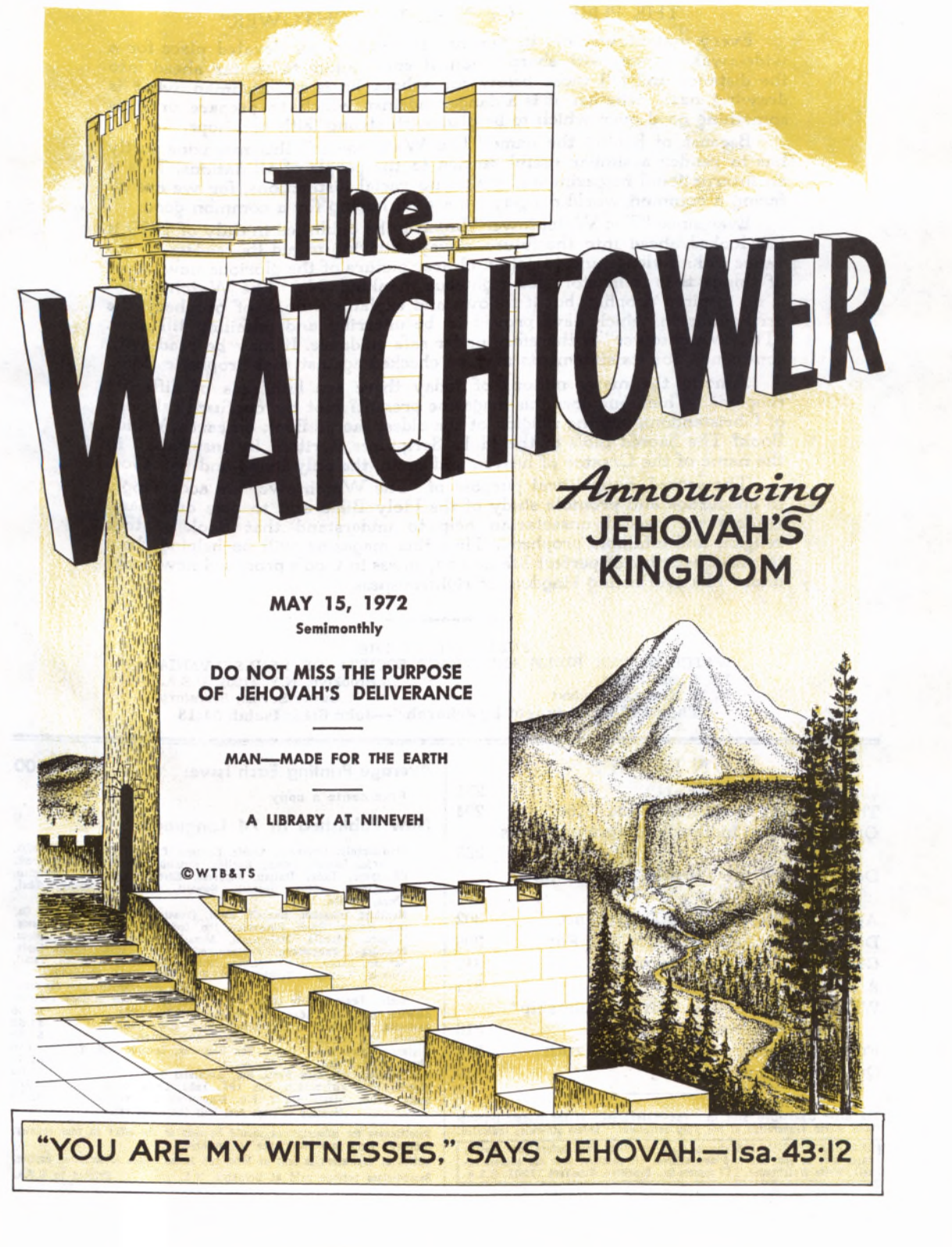




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1972

Semimonthly

**DO NOT MISS THE PURPOSE
OF JEHOVAH'S DELIVERANCE**

—
MAN—MADE FOR THE EARTH

—
A LIBRARY AT NINEVEH

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
Brooklyn, N.Y. 11201, U.S.A.

N. H. KNOX, *President*

GRANT SUITER, *Secretary*

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

CONTENTS

Man—Made for the Earth	291
The Problem of Calling Jesus "God"	294
Ornamental or Idolatrous Representations —Which?	295
Do Not Miss the Purpose of Jehovah's Deliverance	297
Appreciating Jehovah's Deliverance	302
Do Not Try God's Patience Too Far	308
Generosity Begets Generosity	312
A Library at Nineveh	314
Will You Attend the "Divine Rulership" District Assembly?	316
Former Opposers Accept Bible Truth	318
Questions from Readers	319

Average Printing Each Issue:

7,850,000

Five cents a copy

Now Published in 74 Languages

Semimonthly: Afrikaans, Arabic, Cebuano, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Iloko, Italian, Japanese, Korean, Malagasy, Norwegian, Portuguese, Sesotho, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu.

Monthly: Armenian, Bengali, Bicol, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hindi, Hungarian, Ibo, Icelandic, Indonesian, Kanarese, Kikongo, Lingala, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papamento, Polish, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Silosi, Sinhalese, Slovenian, Tamil, Tswana, Tumbuka, Turkish, Twi, Ukrainian, Urdu, Vietnamese.

Watch Tower Society offices
Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 \$1.50
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135 \$1.50
Canada, 150 Bridgeland Ave., Toronto 390, Ontario \$1.50
England, Watch Tower House, The Ridgeway, London N.W. 7 65p
Ghana, West Africa, Box 760, Accra \$1.50
New Zealand, 621 New North Rd., Auckland 3 \$1.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State 10/9
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal R1.10
(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn.

Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The Bible translation used in "The Watchtower" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

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

The WATCHTOWER



Announcing
JEHOVAH'S
KINGDOM

Vol. XCIII

May 15, 1972

Number 10

MAN —made for the earth



OUR own experience tells us that we need the earth. It provides all our material needs, such as food, water and clothing. And who does not enjoy the earth's beauty, its majestic mountains, quiet forests and pounding ocean surfs?

Chemical study of man's body reveals that all its elements can be found in the soil around us. This is in harmony with the Bible's statement that man was made "out of dust from the ground." (Gen. 2:7) Interestingly, the Bible tells us that the first man was called Adam, a name that can be translated "earthling man." God charged man with caring for the earth. In fact, Psalm 115:15, 16 shows that the earth was "given" to man as his home.

But today man is experimenting with space exploration. Could it be that man might fit just as well into life on some other planet? If he is truly made for the earth, should this not be evident in even more ways than in his need for air, water and food?

For instance, on the planet Jupiter a 'day' lasts just about ten hours. But Jupi-

ter's 'year' is equal to about twelve earth years. With a little experience might not man adapt well to such time features? Is he really *made* for earth's time schedules? The testimony of current scientific opinion on the matter is of interest.

Professor John D. Palmer of New York University says: "It is quite obvious that the ability to measure off periods of about 24 hours is an innate property of protoplasm," which is found in all living things on this earth, including man. Biology professor Frank A. Brown of Northwestern University says: "24-hour clock-timed rhythmic systems exist in man."

Such daily 'clocks,' sometimes called 'biological clocks,' are more correctly referred to as "circadian rhythms" (from the Latin *circa*, meaning "about," and *dies*, meaning "day," or "about a day") since most of the rhythms are not *exactly* twenty-four hours.

TWENTY-FOUR-HOUR RHYTHMS IN MAN

The most obvious of such rhythms in man is said to be the sleep-wakefulness cycle. Out of each twenty-four hours, most humans spend about eight hours sleeping and sixteen hours in activity. Have you ever tried to alter that cycle, perhaps skipping a night's sleep? You cannot do that for very long, can you? Your body will not allow it.



The sleeping habits of humans indicate that man was made for a twenty-four-hour cycle

Experimental attempts to alter the twenty-four-hour sleep-wakefulness cycle have proved unsuccessful. Thus sleep expert Nathaniel Kleitman says: "Efforts to establish a 12-hour rhythm in man have uniformly failed. . . . No more successful were attempts to develop a 48-hour rhythm in our laboratory." Man's sleeping habits indicate he was made for a twenty-four-hour cycle.

Body temperature, too, we are told, follows such a twenty-four-hour rhythm. The *average* temperature in a healthy man is 98.6° F. But this varies *every* day, about two degrees; *consistently* body temperature is lower in the morning hours and higher in the afternoon.

Most of the chemicals released into the body follow, it is believed, a twenty-four-hour schedule. For instance, consider what one 1968 textbook says about the hormones released by the adrenal and pituitary glands:

"There is a burst of pituitary ACTH activity at about 3 A.M., reaching a peak around 6 A.M. This is followed shortly by a brisk rise in the plasma level of cortisol and its derivatives. It is as if the batteries were filled during sleep, ready to 'go' in the morning when the subject awakens. Throughout the day there is a gradual fall so that by midnight, the lowest cortisol levels are reached. There is approximately a two-fold difference between the peak in the early morning hours and the trough [low point] late at night."

Suppose, however, that a person sleeps during the day and is active at night? Do such conditions affect the twenty-four-hour rhythm of these glands? This source continues:

"The rhythm of adrenal activity is independent of sleep as shown in night workers, who maintain their original rhythm; it is not related to vision directly, since blind persons are found to have the same diurnal [daily] variations as normal subjects."

—*Textbook of Endocrinology*, edited by R. H. Williams, M.D.

A regular circadian rhythm is thought to have been demonstrated in many other parts and processes of the human body. According to doctors at Baylor College of Medicine in Houston, Texas, even a "denervated donor heart maintains a similar circadian rhythm."—*Science*, August 14, 1970.

Since so many rhythms appear to correspond closely with the length of earth's day, twenty-four hours, it is understandable that some scientists would suggest a 'cosmic' connection between the two. Thus Professor Brown says that the 'clock' in earth's living creatures is set by natural geophysical cycles. While this view is not widely embraced, few experts are ready to exclude entirely its possible validity. Well, could these rhythms be altered in outer space?

Not according to the book *The Physiological Clock* (1967 edition) by Professor Erwin Bünning, which observes: "Investigations into the problems of space travel have shown that humans can likewise make only limited adjustment to an environment which deviates considerably from the 24-hour periodicity." Professor Bünning concludes that all the evidence demonstrates the truthfulness of the statement made back in the eighteenth century by German physician C. W. Hufeland:

"The period of twenty-four hours . . . is, as it were, the unity of our natural chronology."

Man, indeed, belongs in an environment based on a twenty-four-hour schedule.

OTHER CLOCKS IN MAN

Circadian rhythms are not the only 'clocks' found in man. Other investigators are reporting evidences of a cycle based on one earthly year. An article in the April 1971 *Scientific American* says about one study: "Over the 15 years of the study this subject has shown a definite annual rhythm."

What about the moon? The Bible shows that by the moon, as by the sun, man was to mark time; there are Biblical references to the lunar month of 29.5 days. (1 Ki. 6:37) Modern factual evidence does indicate that the moon influences many forms of animal life, such as oysters. It also largely controls earth's tides.

This led a writer in *Science Digest* to ask: "If [the moon] can exert some direct pull on living [animal] tissues as well as the seas, why should it not have some influence on humans?" There are apparently some interesting correspondencies between the lunar cycle and mankind.

Two are discussed by Professor Palmer:

"Even elementary textbooks promulgate that the menstrual cycle averages 28 days . . . Close re-examination of the data collected by earlier workers . . . has now shown that the true average period of the human menstrual cycle is 29.5 days—the exact length of the synodic-lunar month. It was also found that the average gestation period—the time elapsed between the day of conception and delivery—was exactly nine lunar months (266 days)."

—*Natural History*, April 1970.

Awareness of such a seeming connection led the above-quoted *Science Digest* writer to ask: 'Is it just coincidence?'

Is it possible, as some have suggested, that, just as there are apparent twenty-four-hour rhythms, "there are inherent protoplasmic rhythms which have the same periodicity as the lunar cycle"?

Another way to appreciate that the earth is man's home is to consider what happens when he leaves it and goes into space.

MAN AWAY FROM HIS HOME

Away from the earth, his home, man is in an unnatural environment. Outer space itself is highly lethal; just a moment's unprotected exposure to it will kill a man. Even with special equipment in outer space there are omnipresent dangers that man does not have in his native atmosphere.

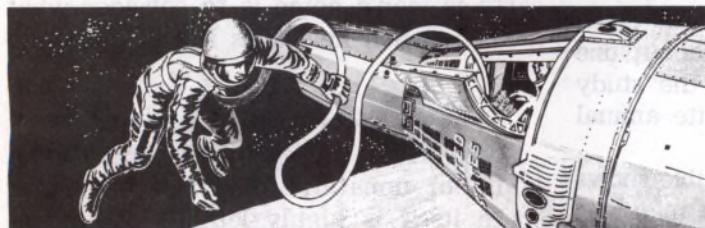
Prominent among these is weightlessness. Because of its weakening effect on the circulatory system a man could be killed on his return to normal earth gravity. So special methods have to be devised to control blood flow while men are in space. Not necessary on earth, these measures are not entirely successful in space ventures.

For instance, in 1970, when two Russian cosmonauts returned to earth after a record flight in Soyuz 9, described as a 'complete success,' one report says that



The moon has much influence on the physical earth and its creatures. Is it a mere coincidence that there are correspondencies between the lunar cycle and the reproductive functions of a woman's body?

they experienced difficulty in readjusting to earth's gravity. Not only was there the customary loss of weight and muscle tone during the flight, but for about ten days afterward "they also were troubled with a degree of instability in their cardiovascular systems and with difficulty in sleeping." Hindrance in perceiving colors due to faulty eye coordination was also



Away from his earthly home, man encounters ever-present dangers; the effect of weightlessness on the circulatory system, for example, can kill a man on his return to earth's gravity

blamed on the extended absence of gravity.

These things are not ordinarily problems for healthy men at their earthly home. But, even more importantly, do men really *want* to stay away from the earth? Consider those who have been in outer space. They have made some telling statements that directly and indirectly indicate that earth is really man's home.

When the United States space team in the Apollo 8 capsule circled within 69

miles of the moon's surface they described it as "a vast, lonely, forbidding type expanse of nothing," and not "a very inviting place to live or work." The three-man crew read from the Bible book of Genesis, stressing what it says about the earth as being 'good.'

Two Russian cosmonauts in 1970 are said to have "experienced a craving for 'earth food.'" And, in June last year, just hours before his death with two other cosmonauts at the time of their return to earth in Soyuz 11, veteran spaceman V. N. Volkov broadcast his observations of the earth: "You look down there and you get homesick. You want some sunshine, fresh air and to wander in the

woods." He, too, knew that *earth* is man's home.

Yes, man is, *in every last detail*, of the earth. And the earth is in every way ideally suited for him. Scientific findings support that fact. The Bible has said it for thousands of years. Can you not therefore trust what it says about God's purpose soon to make this earth a paradise, free from all wickedness?—Matt. 6:9, 10; Luke 23:43; Rev. 21:4, 5.

The Problem of Calling Jesus "God"

● Many theologians recognize the problem of calling Jesus "God," for as Theologian H. W. Montefiore wrote in the book *Soundings—Essays Concerning Christian Understanding*: "Jesus knew himself to be the Son of his heavenly Father: he described himself as Lord and as Son of Man. Negatively, he did not describe himself as God." And *The Christian Century*, May 19, 1971, observed regarding the Roman Catholic theologian Karl Rahner that he "is willing to define Jesus as 'Lord and Savior' but stops short of calling him God."

In a lecture delivered in 1968, Theology Professor G. H. Boobyer focused on this problem, and asked: "Can you hold together, as many

New Testament scholars seem still to do, the two positions that on the one hand critical study of the Gospels discloses a Jesus with no consciousness of being God and making no claim to be God and on the other hand the belief that Nicene christology, declaring him 'True God of true God' is a right credalization of the New Testament evidence? I would at least suggest that this problem is becoming sufficiently acute today to be in itself a reason for that 're-appraisal of the Church's belief in Christ right up to the present day' which . . . A. Grillmeier speaks of as urgent."

In other words, they are admitting that belief in the trinity is on a shaky foundation.

ORNAMENTAL or IDOLATROUS

Representations

—WHICH?

PERSONS desiring divine approval need to know whether certain representations are idolatrous or simply decorative, ornamental. One who cannot discern just what constitutes an idol would have difficulty in heeding the Bible's commands: "Flee from idolatry." "Guard yourselves from idols." (1 Cor. 10:14; 1 John 5:21) This could be disastrous for the individual concerned. Why? Because idolaters are specifically named among those who will not inherit God's kingdom. —1 Cor. 6:9, 10.

What, then, makes something an idolatrous representation? Is a statue, picture, or the like, an idol because the creature or thing represented was at one time an object of worship? Can something be an idol in one part of the world but merely serve ornamental or decorative purposes in another part of the world? What should guide a Christian in determining whether he should get rid of certain items because of their idolatrous association?

The Holy Scriptures make it plain that not all pictures, statues and other representations are idols. Whether an object is an idol or not primarily depends on how it is viewed. This might be illustrated by ancient representations of bulls.

In the courtyard of the temple built by Solomon stood the "molten sea." This large vessel rested upon the figures of twelve bulls. These representations thus served

both a utilitarian and an ornamental purpose. But they were never worshiped. Supporting as they did a vessel that normally held around 11,600 gallons of water, the bulls were a fitting symbol of strength or power. (1 Ki. 7:26) They called attention to the truth enunciated at Psalm 62:11: "Strength belongs to God."

On the other hand, the golden calves set up by King Jeroboam at Dan and Bethel were idols. They received actual worship in the Northern Kingdom of Israel. Even though the claim was made that the golden calves represented Jehovah, this did not make the relative worship given to them acceptable. (1 Ki. 12:28; 14:7-9) Declared Jehovah through his prophet Isaiah: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." (Isa. 42:8) By making the golden calves (evidently young bulls) and using them in worship, the Israelites made themselves guilty of exchanging God's glory for something that misrepresented him. How insulting it was to the supreme Sovereign of the universe to be represented as a bull, "an eater of vegetation"!—Ps. 106:20.

The fact that the bull was an object of worship in the Northern Kingdom of Israel did not make the bulls at Solomon's temple idols. Similarly, the fact that various creatures, plants and heavenly bodies—all part of God's creative works—have been and still are being given veneration would not *in itself* make them unacceptable for decorative or ornamental purposes. Many things that were at one time worshiped by the ancients have lost their idolatrous significance and are generally regarded as being merely ornamental.

However, the Christian has to be careful that he does not begin to look upon any object as being something more than it actually is. This aspect was well expressed by Jehovah's faithful servant Job: "If I used to see the light when it would

flash forth, or the precious moon walking along, and my heart began to be enticed in secrecy and my hand proceeded to kiss my mouth, that too would be an error for attention by the justices, for I should have denied the true God above.”—Job 31:26-28.

Accordingly, if a Christian felt that the presence of a certain picture or object could stir up worshipful feelings because of its ancient idolatrous association, he would want to get rid of it. This could include personal ornaments, jewelry and the like. And, of course, he would not want to keep things that presently have a supposed sacred significance or that are specifically designed for use in false religious rituals. That would be true even if the items in question no longer had any religious significance to him. Like Christians in ancient Ephesus, he would destroy appendages of false worship, regardless of how expensive they may have been, so that no one else could misuse them.—Acts 19:19.

A Christian also has to keep in mind that he must give consideration to the consciences of others. Whereas personally he may not entertain any worshipful feelings toward a certain picture or object, others, because of their particular religious background, may view things quite differently. That this may even be the case among Christians is stressed by the apostle Paul’s inspired counsel: “Make this your decision, not to put before a brother a stumbling block or a cause for tripping. I know and am persuaded in the Lord Jesus that nothing is defiled in itself; only where a man considers something to be defiled, to him it is defiled.”—Rom. 14:13, 14.

So the person who desires God’s approval does well to examine the pictures and objects in his home to see whether he should make some changes. He might ask himself: Would persons in the community

where I live regard certain pictures and objects in my possession as being more than mere ornaments or decorations? Do these people attach a certain religious significance to them, regarding them as holy or bringers of good fortune? Would certain pictures or objects in my home suggest to others that I am in agreement with false religious systems or practices? Do some of the things I have misrepresent the teachings of the Bible? If the answer to any of these questions is “Yes,” the wise course would be to eliminate from one’s home any possible cause for stumbling oneself or others.

Of course, there is no need to go to unreasonable extremes in this matter. Even encyclopedias and dictionaries contain illustrations of false gods and religious symbols. But one’s having such reference works in no way implies to others one’s agreeing with false concepts. A Bible with religious pictures and symbols might be viewed in the same light, that is, as a reference work.

It should be remembered, however, that the effect pictures and other representations have on people varies considerably. No one can make rules for others. So if a person found that he simply could not look at a picture without feeling the pull of false religion, he would be acting wisely if he were to get rid of it. Whenever there is any reasonable doubt, it is always best to choose the course that will leave one with a clear conscience before God.

Thus it becomes apparent that every person who desires God’s approval should give serious thought to this matter, in order to be sure that he understands what is pleasing to God. Once having done so, he can clean up his home religiously. As a result nothing that he has will detract from his giving exclusive devotion to his Creator, Jehovah God.

WHEN the apostle Paul spoke of Jehovah's undeserved kindness, he was speaking from experience. Paul had accepted undeserved kindness himself from Jehovah and he appreciated it very much. Jehovah's undeserved kindness was extended to him when he was actually on a mission to persecute Jehovah's true servants, but Paul had a good heart, a receptive heart, and his heart was receptive to Jehovah's kindness. (Acts 9:1-30) Paul reviewed his former course of conduct with the congregations in Galatia when he wrote: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14) But through Jehovah's undeserved kindness, Paul was delivered from the unscriptural traditions of his fathers. He repented of his past course in life and set out on a new course.

² At Galatians 1:15, 16 we learn that Paul was called to the Christian ministry through the undeserved kindness of Jehovah God. He said: "God, who separated me from my mother's womb and called me through his undeserved kindness, thought good to reveal his Son in connection with me, that I might declare the good news about him to the nations." He also confirmed to the Ephesians that it was through undeserved kindness that he was called to the ministry: "I became a *minister* of this according to the free gift of the undeserved kindness of God that was given me according to the way his power operates. To me, a man less than the least of all holy ones, this undeserved kindness was given, that I should declare

1. How did the apostle Paul receive Jehovah's undeserved kindness, and why did he appreciate it?
2. What privilege was opened up to Paul through undeserved kindness? How did he respond?

Do Not Miss The Purpose OF JEHOVAH'S DELIVERANCE

"Working together with him,
we also entreat you not to
accept the undeserved kind-
ness of God and miss its
purpose."—2 Cor. 6:1.

to the nations the good news about the unfathomable riches of the Christ." (Eph. 3:7, 8) Paul showed that he appreciated Jehovah's undeserved kindness by working hard in the ministry extended to him and thus he could very well recommend that others follow his example in the Christian ministry.—1 Cor. 11:1.

NEED FOR A CHANGED VIEWPOINT IN CORINTH

³ There was good reason for Paul to write to the Corinthians about Jehovah's deliverance and his undeserved kindness. Apparently some of the Corinthian Christians had missed the purpose of Jehovah's undeserved kindness. Ancient Corinth was reputedly a corrupt city, infamous for the worship of the false goddess Aphrodite, which included immoral sex worship. Of

- 3, 4. Was there good reason for Paul to write the Corinthians about not missing the purpose of Jehovah's undeserved kindness? Explain.

course, the Corinthian Christians had been delivered from slavery to this part of Babylon the Great. But apparently some in the congregation had slipped back into immorality and had missed the purpose of Jehovah's deliverance. It seems that they began to allow their environment to influence them to wrongdoing, for Paul said: "Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain man has of his father. And are you puffed up, and did you not rather mourn, in order that the man that committed this deed should be taken away from your midst?" —1 Cor. 5:1, 2.

⁴ Others in the Corinthian congregation had begun to follow men instead of Christ and so divisions or sects were forming in the congregation. This is evident by Paul's words, "For the disclosure was made to me about you, my brothers, by those of the house of Chloe, that dissensions exist among you." (1 Cor. 1:11) These Christians who were splitting up the Lord's congregation were also missing the purpose of Jehovah's deliverance and his undeserved kindness.

⁵ Paul's first letter to the Corinthian congregation certainly helped the congregation to clean itself up. Those who were immoral were disfellowshipped, thrown out of the congregation. (1 Cor. 5:5, 11) Good counsel was given and all were admonished to work together in unity and love, following Christ and not men. (1 Cor. 1:10) Apparently the congregation took Paul's counsel to heart, for his second letter to the Corinthian congregation gave them good commendation and encouragement, and Paul concluded at 2 Corinthians 13:11 by saying: "Finally, brothers, continue to rejoice, to be readjusted, to be comforted, to think in agreement, to live

peaceably; and the God of love and of peace will be with you."

MODERN-DAY DELIVERANCE

⁶ We do well today to reflect on Paul's counsel to the Corinthians not to accept Jehovah's undeserved kindness and miss its purpose. As those Corinthian Christians were surrounded by bad influence, we too must live, for the most part, in a wicked environment. Around us there are many who practice immorality, thievery, lying, cheating and other things detestable to Jehovah God. Of course, those who practice these things are not true Christians, but as true Christians we have left these things behind. The truth has set us free from these evil things. As Paul said: "That is what some of you were. But you have been washed clean." (1 Cor. 6:11) As Christian witnesses of Jehovah we have particularly been delivered from slavery to Babylon the Great and her false doctrines and traditions as well as from the wickedness of this old system of things. Such deliverance, and the freedom that comes with it, is truly undeserved kindness from Jehovah God.

⁷ We have also been delivered from the materialistic bent which the people of this old system of things have, just as Paul was delivered from materialism in his day through Jehovah's undeserved kindness. Paul himself, a former Pharisee, was a fine example of appreciation because he was willing to leave behind the prestige and the wealth of the Pharisees. Paul indicated that he did not overlook this aspect of his deliverance and Jehovah's undeserved kindness. He considered prestige and wealth and worldly comforts as mere refuse or garbage when compared to the

6. Explain why Christians today should reflect on Paul's counsel not to miss the purpose of Jehovah's undeserved kindness.

7. How did Paul evaluate the knowledge of Christ and the Christian ministry in comparison with the prestige and wealth of the Pharisees?

5. How did the congregation at Corinth respond to apostolic counsel?

blessings he received through Jehovah's undeserved kindness. He wrote: "Yet what things were gains to me, these I have considered loss on account of the Christ. Why, for that matter, I do indeed also consider all things to be loss on account of the excellent value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ." (Phil. 3:7, 8) Yes, Paul used his Christian freedom well.

DO NOT MISS ITS PURPOSE

⁸ In reflecting on Paul's counsel and also the good example he set, we might ask: What are we doing with our freedom today? Are we following Paul's good example, or perhaps have we missed the purpose of Jehovah's deliverance? Some might reply: "How could we miss the purpose of Jehovah's deliverance?" Someone could argue, "I try to live a clean life. I'm not involved in any immorality. I attend most of the meetings and I'm a regular proclaimer of God's kingdom. I get out in the field service every month."

⁹ But suppose we look at it this way: Even though you associate with a congregation of Jehovah's witnesses, how strong are your ties to the old system of things? How closely are you connected to it? Some may be trying to serve two masters. They like the new system under Christ Jesus and are willing to do a little for it, but actually they work much harder for the old system of things under Satan the Devil. But make no mistake, Jesus said that one cannot serve two masters. He said: "You cannot slave for God and for Riches." (Matt. 6:24) If we maintain strong ties with the old system of things,

then this means very weak ties with the new system of things. If our ties to the old system are strong, then it means we are spiritually weak and are not reaching out for privileges of service, not making progress as Christians in Jehovah's organization today.

¹⁰ Consider the example of a Christian who is an excellent worker on his job. His employer likes him and values his hard work. His employer knows that he is honest, that he is trustworthy, and therefore pays him well. The brother enjoys his work, he likes being trusted and he feels that all of this is a good recommendation as a Christian, having in mind Paul's words at 1 Timothy 3:7, where he said we should have "a fine testimony from people on the outside." But then what happens? The brother is offered a promotion. This means more responsibility. Now the job requires overtime work. Then it may cut into congregation meeting attendance and field service time. And how about personal study and family study? Often these things must be sacrificed completely by the one who is willing to accept more responsibility from his employer.

¹¹ Has something like this happened to you? Does your employment prevent you from serving Jehovah as you should? Do you value the esteem of your employer more than Jehovah's esteem? Where would you stand if Babylon the Great were destroyed tomorrow, followed shortly by the destruction of the rest of this old system of things? Would you escape such destruction or would you be caught up in it? Do you have a good conscience in connection with Jehovah's service?

¹² Satan operates very slyly through a love of material things. Of course, it is true that there is nothing wrong with a fine

8. (a) What questions are here appropriate? (b) How might some answer?

9, 10. (a) What mistake do some Christians make? Does this affect their spirituality? (b) Give an example of what could happen when one tries to serve two masters.

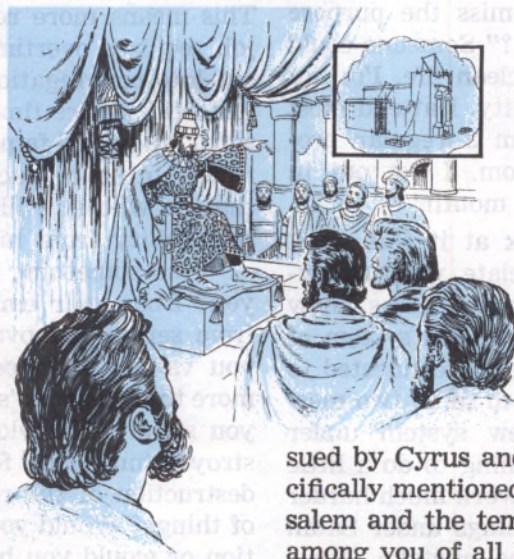
11. What danger could befall those who value material possessions too highly?

12. (a) Is it necessarily wrong to have material possessions? Why do you so answer? (b) What mistake did Demas make?

automobile, a good television, a fine home, appliances or other things *if* we can afford them and still put Jehovah God *first* in our lives. But the point is, do some put material things *first* and Jehovah *second* in their lives? This happened to some back in Paul's day. We recall that Demas was an associate of Paul in the Christian ministry and he joined with Luke in sending greetings to the Christian congregation in Colossae by means of Paul's letter to the Colossians. However, later on Demas forsook Paul and the Christian ministry. Why? Paul wrote Timothy: "Demas has forsaken me because he loved the present system of things, and he has gone to Thessalonica." (2 Tim. 4:10) So even back in Paul's day, there were those who began loving material things and worldly pleasures more than the Christian ministry and thus completely missed the purpose of Jehovah's undeserved kindness.

¹³ When love of material things comes before love of Jehovah, then truly we are missing the purpose of Jehovah's deliverance from this old system. We could soon become like the apostate Christians that are found in Christendom today. What little Christianity they may have had is now being crowded out by their love of material possessions and worldly pleasures. In reporting on the problems that face

The Israelites who responded to King Cyrus' decree to rebuild Jehovah's temple appreciated the purpose of their deliverance; they put true worship ahead of material possessions. What is your position regarding true worship today?



Christendom's churches, one well-known American newsmagazine said: "What religious institutions are encountering, they say, is not hostility or division. . . but massive indifference in a world increasingly enveloped by material values and worries." (*U.S. News & World Report*, March 23, 1970, page 44) So these apostate Christians have replaced God with material things, making such their god and worshiping these material possessions. This could easily happen to us as Christians if

we allow our love for Jehovah and his service to cool off and become influenced by the old system's love of material possessions.

BENEFITING FROM AN ANCIENT EXAMPLE

¹⁴ It is good for us to recall the deliverance of natural Israel from Babylon of old. That deliverance was for a purpose. Jehovah God wanted his true worship reestablished in Jerusalem and his temple rebuilt. In fact, the decree is-

sued by Cyrus and recorded by Ezra specifically mentioned the rebuilding of Jerusalem and the temple: "Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel—he is the true God—which was in Jerusalem." (Ezra 1:3) So faithful Jews were to leave old Babylon, return to Jerusalem,

13. (a) What is one reason for the problems facing Christendom? (b) Can we learn anything from this?

14. (a) What was the purpose of Jehovah's deliverance of Israel from Babylon in 537 B.C.E.? (b) What were the faithful Jews to do at that time?

and there rebuild Jehovah's temple and the city and begin reading Jehovah's law to the people. They were to start offering the sacrifices to Jehovah again as commanded in his law. They were to learn all the requirements of true worship and then obey them.

¹⁵ Was this an easy assignment for those faithful Israelites? Certainly not. All of this involved effort—hard work. It meant a long trek through semidesert land, leaving behind the comforts of a nice home in Babylon and perhaps a good job there. It meant that they were to enter a broken-down city and build houses for themselves, houses that certainly would not be as comfortable as those they had enjoyed in the more modern city of Babylon. Food might be scarce, and of little variety. Life would not be so easy. It really meant rough going for those Jews who were putting true worship first.

¹⁶ On the other hand, some Jews may have loved old Babylon too much, not appreciating the real purpose of Jehovah's deliverance. They may have liked their good jobs and their comfortable homes in the great city of Babylon. Some may have liked these things too much to leave them behind and return to Jerusalem. Perhaps they were too settled in their ways in old Babylon to consider a move. Besides that, they may have made good friends with some of the Babylonians for business reasons. Or perhaps they had good businesses which took much of their time and they did not want to give these up to return to Jerusalem and start all over, so to speak. Yes, it may have been a bleak prospect indeed for some of those Jews who held material possessions in higher esteem than the privilege of seeing true worship restored in Jerusalem.

¹⁷ But those who did appreciate Jehovah's deliverance from Babylon had Jehovah with them to help them. Ezra tells us: "Then the heads of the fathers of Judah and of Benjamin and the priests and the Levites rose up, even everyone whose spirit the true God had roused, to go up and rebuild the house of Jehovah, which was in Jerusalem." (Ezra 1:5) Yes, Jehovah was with those faithful ones who appreciated his deliverance from Babylon and his undeserved kindness. With Jehovah's help, they were able to restore true worship in Jerusalem, and this was a wonderful privilege for them. Indeed, they rejoiced at seeing true worship reestablished. The record says: "As for all the people, they shouted with a loud shout in praising Jehovah over the laying of the foundation of the house of Jehovah. And many of the priests and the Levites and the heads of the paternal houses, the old men that had seen the former house, were weeping with a loud voice at the laying of the foundation of this house before their eyes, while many others were raising the voice in shouting for joy." (Ezra 3:11, 12) On the other hand, those who loved their homes in Babylon and their good jobs there more than the restoration of true worship lost out on this wonderful privilege of restoring true worship in Jerusalem.

¹⁸ However, this matter is even more serious today. More is involved than just losing out on a privilege of service. Today LIFE is involved. When Babylon the Great is destroyed, it will be too late to get out. Those who have trusted in it and in the rest of the old system will fall with it. So we ask: What is your position? Do you

15, 16. (a) Was it an easy thing for the remnant of Jews to return to Jerusalem and Judah? Explain. (b) What may have prevented many Jews from returning to Jerusalem?

17. (a) Who assisted the faithful remnant that returned to Judah and Jerusalem? (b) What blessing and privilege did these faithful Jews enjoy?

18. What is involved that makes the matter more serious today? And what questions are asked?

feel you can serve Jehovah and still put secular work or material possessions ahead of true worship?

¹⁹ This is a good time to heed Paul's counsel at 2 Corinthians 13:5: "Keep testing whether you are in the faith, keep proving what you yourselves are." Why not sit down and analyze your schedule of activities. What does it reveal concerning your time? Is most of it taken up by secular work and caring for material possessions? Would it be difficult for you to give up your material possessions right now if Jehovah required it? If you have answered Yes, then you are in a very dangerous position. Your life is at stake now!

²⁰ Certainly this is no time to lose our position of favor in Jehovah's organization.

19. Explain how we can follow Paul's counsel at 2 Corinthians 13:5, and what could this reveal?

20. (a) What counsel of Jesus is very timely here? (b) What is it therefore appropriate for us to do?

No one knows exactly when the "great tribulation" will strike and destroy this wicked system. We must be ready! Jesus said: "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man." (Luke 21:34-36) It is therefore appropriate for each one of us to stop and test our faith to see if it is strong and whether we are spiritually awake. Then, if necessary, we should change our thinking so as to show appreciation for Jehovah's deliverance and for his undeserved kindness.

Appreciating

DELIVERANCE! Freedom! These are wonderful thoughts to those who find themselves in bondage or slavery. True Christians today rejoice to have experienced deliverance, deliverance from bondage to Babylon the Great and the rest of this old system of Satan the Devil. (2 Cor. 4:4) Such Christians enjoy real spiritual freedom, for the truth from God's Word sets them free. (John 8:32) It is a wonderful experience to share in the freedom from spiritual bondage that Jehovah's servants enjoy today. But as loyal servants, how can we show that we really appreciate Jehovah's deliverance? How can

1. (a) What deliverance has Jehovah given his servants today? (b) What was the purpose of Jehovah's deliverance to Israel in 537 B.C.E.? Why have His modern-day servants been delivered?

JEHOVAH'S DELIVERANCE

we hold fast to this freedom we enjoy today? Well, it is good for us to remember the purpose of the deliverance given to Israel of old. What was that? It was to rebuild Jehovah's temple and to restore true worship in Jerusalem. Likewise today, Jehovah delivers us from Babylon the Great so that we can take up true worship, so we can exalt Jehovah's name and make it known by participating in the ministry that he gives to us. (Rom. 10:13-15) So in connection with Jehovah's true worship

and the Christian ministry, there are some things that will help us to show heartfelt appreciation for Jehovah's deliverance. Suppose we take some time to review these.

CORRECT MENTAL ATTITUDE

² In connection with the Christian ministry, the apostle Paul had the correct mental attitude. He enjoyed the ministry and always tried to set a good example in it: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers." (2 Cor. 6:3, 4) Paul then mentioned many things he endured, such as tribulations, cases of need, difficulties, beatings, prisons, disorders, labors, sleepless nights, lack of food. But through it all Paul maintained a good mental attitude. It is very important for us to have a good mental attitude if we want to show real appreciation for Jehovah's deliverance from Babylon the Great.

³ One English-language dictionary defines attitude as "behavior representative of feeling or conviction," or "a persistent disposition to act either positively or negatively toward a person, group, object, situation or value." This means, then, that your mental attitude really reflects your feelings, your convictions. Now, speaking of convictions, Are you really convinced that you have the truth? Are you convinced that Babylon the Great has fallen? Are you convinced that the old system is doomed by Jehovah, that there is no use to tie yourself to it? If you have such a conviction, then your disposition should be *positive* toward the new system of things and toward Jehovah's organization. It should be positive toward Jehovah's kingdom. This disposition is

manifest in our actions, including our attitude toward the Christian ministry. We will then carry out our ministry as Paul did. Concerning it he wrote: "The good news we preach did not turn up among you with speech alone but also with power and with holy spirit and strong conviction, just as you know what sort of men we became to you for your sakes." (1 Thess. 1:5) If our disposition is positive toward God's kingdom and His new system, then it would be *negative* toward this world and its materialistic attractions.

⁴ Paul recommended that we copy the mental attitude that Christ had: "Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had." (Rom. 15:5) Jesus was so positive in his feelings for Jehovah's kingdom and Jehovah's work that he said it was like food for him to do his Father's will. (John 4:34) Jesus also had a mental attitude of humility, lowliness of mind. Paul recommended that we imitate this good attitude also and work out our salvation "with fear and trembling." (Phil. 2:5, 12) Such a right mental attitude would help those who might have an abundance of material things not to depend on these things, or to think that because they are materially wealthy they can influence servants in Jehovah's organization. Rather such brothers will be humble and use material things they may possess to advance Kingdom interests. At 1 Timothy 6:17-19 Paul gives good counsel to those who may have an abundance of material things: "Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in fine works, to

2. What was Paul's attitude concerning the Christian ministry?

3. (a) How can the word "attitude" be defined? (b) In what ways should our attitude be positive, and in what ways should it be negative?

4. (a) What mental attitude did Jesus have and which we do well to copy? (b) What appropriate counsel is given to those who have much in a material way?

be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." A correct mental attitude, then, will help all of us to see the importance of the Christian ministry, the need to stick close to Jehovah God and support his new system of things and his kingdom rather than the old system of things.

LOVE

⁵ Love for our God Jehovah is also essential to show real appreciation for Jehovah's deliverance. Jehovah has taken the initiative in showing love to us. He has provided his Son as a ransom, and this is really the basis for our deliverance from Babylon the Great and the rest of this old system of things. Therefore, John wrote: "As for us, we love, because he first loved us." (1 John 4:19) So since Jehovah has first shown love to us, we should show love for him in return. Have you ever noticed that a young child who truly loves his father will talk about his father? He will speak of the many good things his father has done for him. Yes, he wants everyone to know what a good father he has. He will not be like an unloving, unappreciative child who never thanks his father, but takes everything for granted and always begs for more.

⁶ John shows that, as Christians with love for our Father, we should observe Jehovah's commandments. So, if we really love our Father, Jehovah, we will observe his commands to preach and to teach in all the earth. (Matt. 24:14; 28:19, 20) Thus, as loving children, we will be speaking about the good things Jehovah will do for those putting faith in him and his Son. "For this is what the love of God means,

that we observe his commandments; and yet his commandments are not burdensome." (1 John 5:3) Yes, it is true! It is a pleasure, not a burden, to show love for Jehovah by speaking about his good things and obeying his commands. Christians should have freeness of speech about their heavenly Father, Jehovah. Paul warned us to be careful to hold on to this freeness of speech. He wrote: "Do not, therefore, throw away your freeness of speech, which has a great reward to be paid it." (Heb. 10:35) So we can surely show appreciation for Jehovah's deliverance by freely speaking about him and the blessings he promises those of mankind who love him and put faith in him and his Son.

BREAKING OFF BAD ASSOCIATIONS

⁷ Another vital way to show appreciation for Jehovah's deliverance is by breaking off bad associations. People of this old system of things are bad associates. They do not love Jehovah, otherwise they would be serving him too. We find that most people of the old system love money, material things, all that this system can give them. And there are many who delight in immoral, wicked things. They are not at all interested in Jehovah and the principles of his new system. Perhaps some of Jehovah's servants have friends like that. They may maintain friendship with such worldly people for business reasons, but this is indeed a very dangerous course of action.

⁸ Why should a Christian witness of Jehovah associate with people who do not love Jehovah? He will soon begin thinking as they do, putting material things ahead of spiritual interests. We cannot deny the truthfulness of Paul's words at 1 Corinthians 15:33, where he wrote: "Do not

5. Explain why we should show love for our Father, Jehovah.

6. Love for Jehovah requires what, and what does it mean to have 'freeness of speech'?

7. Why are worldly people bad associates for a Christian?

8. Explain what could happen to a Christian who does not heed the counsel at 1 Corinthians 15:33.

be misled. Bad associations spoil useful habits." If we maintain worldly associations for business reasons, certainly these bad worldly associations will eventually spoil our useful habits in the Christian ministry. Good habits of personal study and meeting attendance will be forgotten. Paul's counsel at 2 Corinthians 6:14 is also

apropos: "Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness?" If we really appreciate the deliverance

Jehovah has provided us, then we do not want to get ourselves yoked up with unbelievers in any way, whether through marriage mates or so-called "friends" in business. Breaking off bad associations is urgent right now before it is too late! If we do so, then we can take full advantage of Jehovah's deliverance and the spiritual freedom it provides.

PUTTING FAITH IN JEHOVAH

* We can also show appreciation for our deliverance by putting faith in Jehovah and relying on him. The old system does not believe in Jehovah, so those supporting it put their faith in their material possessions. Are you putting faith in your material possessions? Are you constantly worried about getting them? And once you have them, worried about holding onto them? If so, what do you expect these material possessions to do for you? It is always wise to remember the words of Psalm 49:6, 7: "Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means

redeem even a brother, nor give to God a ransom for him." And verse 10 adds: "And they must leave to others their means of maintenance."

¹⁰ Christians must have faith not only that God exists, but also that he will provide the necessary things for those who wisely put Kingdom interests first in their

lives. We know that Jehovah will do this because Jesus said He would. In Matthew chapter 6 Jesus spoke of how God takes good care of the vegetation and the birds, and then he said: "Will he not

much rather clothe you, you with little faith?" So Jesus' counsel was "never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?'" For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:30-33) Do not forget this promise of Jehovah. Exhibit your faith; rely on Jehovah. He never fails his people. He provides the necessary things we need as we put Kingdom interests first. Jehovah blessed his faithful servants of old with the things they needed. (Mal. 3:10) The Israelites who were delivered from Babylon and returned to Jerusalem in 537 B.C.E. did not suffer, but Jehovah saw to it they had sufficient food, clothing and shelter. Ezra tells us: "As for all those round about them, they strengthened their hands with utensils of silver, with gold, with goods and with domestic animals and with choice things, besides all that which was volun-

THE NEXT ISSUE

- Never "Too Busy to Pray."
- Christendom's Days Are Numbered!
- Singapore Suppresses Christian Minority.

9. Why is it unwise to put faith in material possessions?

10. (a) What is Jehovah's promise to those who put Kingdom interests first? (b) Show how Jehovah kept this promise in times past.

tarily offered." (Ezra 1:6) Jehovah promises to provide the needed things for his servants today IF we put true worship and Kingdom interests *first* in our lives. So show appreciation for Jehovah's deliverance by putting faith in him, relying on him for your material needs as you put Kingdom interests first.

APPRECIATE SPIRITUAL THINGS

¹¹ It is also advisable to develop our appreciation of spiritual things. This is possible if our mental attitude is correct and if we put faith in Jehovah. We recall that Jesus appreciated spiritual things. He said that man does not live on bread alone but "on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) So the words from Jehovah as expressed in his Word are important and we must appreciate them.

¹² People of this old system have little love for spiritual values. Paul referred to this when he wrote: "But a physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know them, because they are examined spiritually." (1 Cor. 2:14) However, in the next verse (verse 15), Paul shows that Christians should be spiritual men, loving spiritual things, for Paul says, "the spiritual man examines indeed all things." Putting emphasis on spiritual values in life will prevent our being trapped by love for material possessions or pleasures. Here the words of the psalmist are very appropriate: "Incline my heart to your reminders, and not to profits."—Ps. 119:36.

¹³ Often our conversation alone will reveal what we really love, whether it is material possessions or spiritual values.

11. How do we know that Jesus appreciated spiritual things?

12. Explain the viewpoint of worldly people and of true Christians with regard to spiritual matters, and what counsel is appropriate here?

13. What does our conversation reveal about us, and so what is recommended?

Have you noticed that Christians in the full-time ministry as pioneers, as well as many others who have a real pioneer spirit, love to discuss the new things they learn from Jehovah's Word in the weekly congregational meetings. Or they are often heard relating experiences enjoyed in the field ministry or the spiritual progress of new ones in the congregation. Their lives are filled to overflowing with Jehovah's service. They love his service and they love spiritual things, and you seldom hear them discussing material possessions or pleasures. Such Christian brothers and sisters are excellent examples in appreciating the right things. So it is good to develop greater appreciation of spiritual matters and to talk about the joys of the service and the good things we are learning from God's Word, for this will certainly help us to show we appreciate Jehovah's deliverance and the freedom that he gives us.—Ps. 34:1.

REACH OUT FOR SERVICE PRIVILEGES

¹⁴ Finally, it is recommended that we reach out for privileges of service in Jehovah's organization, rather than promotions in Satan's organization. Do we really believe John's words at 1 John 2:16, 17, where he wrote: "Furthermore, the world is passing away and so is its desire"? If we do believe what John wrote, then why look for more promotions in a dying world? If we do, it indicates we may love the old system more than Jehovah's new system of things. However, John also wrote: "But he that does the will of God remains forever." How much better it is, then, to do Jehovah's will, to be reaching out for privileges of service in his organization, promoting the new system of things and expanding our ministry. It is good for all to progress as Christians, to set reason-

14. (a) How can we show in our lives that we believe John's words at 1 John 2:16, 17? (b) In order to progress spiritually, what should Christians do?

able goals each year and work hard toward reaching those goals. Paul tells us: "At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." (Phil. 3:16) So we should never slow down or stop in our spiritual progress as Christians.

¹⁵ Jehovah's work is expanding rapidly today. Thousands of people are dedicating themselves to Jehovah and coming into his organization. Why, just last year there were 149,808 baptized! What a tremendous crowd in just one year. Missionaries are still being sent out, and there is a need for more servants, more special pioneers, more regular pioneers. Yes, there are many wonderful privileges and blessings available to those who reach out for these service privileges this side of Armageddon and untold blessings after Armageddon in Jehovah's new system of things. Paul said that one reaching out to be an overseer was desirous of a fine work. (1 Tim. 3:1) Besides such overseer work, there are many other important tasks that need to be done. There is plenty of work to do in Jehovah's service—enjoyable work. As Paul said: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (1 Cor. 15:58) Yes, work for this old system of things is in vain. It is a dying system; why work to perpetuate it? We may get caught up and destroyed with it. How much better to do work that is not in vain in connection with the Lord. Our working diligently for the Lord and reaching out for privileges of service in Jehovah's organization are excellent ways to express our appreciation to Jehovah for his deliverance. —1 Tim. 3:13.

15. What privileges are available to those who reach out for them, and what is the best work we can perform today?

¹⁶ Keep close in mind the good example set by the faithful Jewish remnant that left Babylon years ago and returned to Jerusalem to rebuild the temple. They appreciated their deliverance from Babylon. They had a good mental attitude. They loved Jehovah and his worship and they wanted to see the temple rebuilt and true worship restored. They were not tied so closely to their homes and their jobs in Babylon that they could not give these up. They were ready and willing to leave these things and go to Jerusalem, with full faith that Jehovah would bless and protect them. They were happy to leave Babylon and its materialism in order to share in the precious privilege of restoring true worship. —Ezra 3:11, 12.

¹⁷ We are encouraged, then, to follow this good example of love for Jehovah and true worship rather than be too tied down to homes and jobs and material possessions, enjoying too much what this old system offers for a few more years. This matter is really urgent! Time is running out for those who allow themselves to be trapped by pursuit of material pleasures. Those who continue to trust in Babylon the Great and the rest of this old system have little time left to heed the warning: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) Yes, Paul's words are even more urgent today than they were in his day: "Look! Now is the especially acceptable time. Look! Now is the day of salvation."—2 Cor. 6:2.

¹⁸ Show that you have not missed the purpose of Jehovah's deliverance. Always display the right mental attitude toward Jehovah's new system of things. (Matt.

16, 17. (a) What fine example was set by the faithful Jewish remnant that left Babylon in 537 B.C.E.? (b) Why is it urgent for Christians to imitate this example?

18. Summarize how we can show appreciation to Jehovah for his deliverance and undeserved kindness.

6:33) Be positive toward Jehovah's kingdom and His new system of righteousness. Then express heartfelt love for Jehovah God and his blessings by action, especially by regular participation in the Christian ministry. (1 Pet. 1:13) Break off from any bad association with those who love material things and this old system more than Jehovah. (2 Tim. 3:5) Put faith in Jehovah God; rely on him for necessities as you put Kingdom interests first in your life. (1 Tim. 6:6-8) Back up your faith with works. (Jas. 2:26) Then develop

greater appreciation for spiritual things and let these spiritual matters take precedence over material values in your life. (2 Pet. 1:5-8) Reach out for greater privileges in Jehovah's organization rather than promotions in Satan's organization. Truly we are living at a most wonderful time in human history to know and serve our God Jehovah, promoting true worship. May we all appreciate and act on Paul's counsel: "We also entreat you not to accept the undeserved kindness of God and miss its purpose."—2 Cor. 6:1.

DO NOT TRY

God's Patience TOO FAR

THE apostle Peter provided an answer to those who desire their own way of living without godly restrictions. Denying that God will bring the world to account for its works, they say: "Where is this promised presence of his [Jehovah's "day"]? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." They say, in effect, "God is dead."

Peter said of those men: "According to their wish, this fact escapes their notice, that there were heavens from of old and an earth standing compactly out of water and in the midst of water [dry land standing above the seas and a heavy canopy of water vapor in earth's atmosphere] by the word of God; and by those means the world of that time suffered destruc-

tion when it was deluged with water."

Then the apostle applies the illustration to a coming destruction of the present system of things and gives the reason for the seeming delay when he says: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Pet. 3:3-10.

WHEN GOD'S PATIENCE RUNS OUT

How long has it been since God executed judgment on a nation or a people? In this year 1972 it has been 1,902 years. That is the time since Jerusalem was destroyed in 70 C.E. What patience! But do not presume on that fine quality of God. For, when it becomes clearly evident before all that a person or even an entire

nation is not going to change, woe to that person or nation! God does not change his principles. It is always true that "a man repeatedly reprov'd but making his neck hard will suddenly be broken, and that without healing."—Prov. 29:1; 28:14.

Before Jerusalem was destroyed, Jesus Christ addressed the city: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her—how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want it! Look! Your house is abandoned to you."—Luke 13:34, 35.

So Jehovah God the Creator has been patient far beyond human forbearance. However, do you not think that conditions have progressed to the point where his patience must be near the breaking point? And is this not especially so in the nations calling themselves Christian? It is bad enough for nations to be godless. But to claim to be God's people and at the same time to be the chief fomenters of wars, to have the highest crime rate, to be shot through and through with immorality, to blaspheme God's name and then to say he is slow because of withholding punishment—has not Christendom done enough to try his patience to the limit?

THE ERROR OF ISRAEL AND JUDAH

Let us go back to a striking example that gives us details closely matching what has happened in the nations claiming to be Christian. Again this example is found in Israel, but is an earlier one. It begins in 997 B.C.E. At this time Israel was one nation, under one king, namely, Rehoboam the son of Solomon. Israel enjoyed a good rule under King David and a fine start under Solomon. But toward the end of his reign Solomon gave the twelve tribes

a bad religious example, toward idolatry.—1 Ki. 11:4-13.

Succeeding his father on the throne, Rehoboam dealt very harshly with the people. Finally, ten tribes broke away under the leadership of Jeroboam and established the Northern Kingdom, with its capital eventually located at Samaria. The tribes of Judah and of Benjamin stayed loyal to the Davidic line of kings and the qualified men of Levi continued to serve at the temple in Jerusalem.—1 Ki. 12:1-21, 31.

From then on, the Northern Kingdom went into idolatry, claiming to serve Jehovah, but worshiping golden calves instead of coming to the temple at Jerusalem, where Jehovah had placed his name. It went from bad to worse, most of its kings being very wicked. So God allowed that kingdom to be taken into exile by Assyria in 740 B.C.E.—1 Ki. 12:28-30; 2 Ki. 17:18-23.

But what about the Southern Kingdom, known as "Judah"? It was not guiltless as respects the religious error of the Northern Kingdom, because of what took place at the end of Solomon's reign and the beginning of Rehoboam's, causing the ten tribes to revolt. So Judah was partially accountable for the error of the "house of Israel." And in Judah itself, though it had some righteous kings, these always had to fight against the idolatrous tendencies of the people. These tendencies were greatly aggravated when bad kings held power.

So Judah, though not breaking away from the Davidic line of kings that Jehovah had established, fell into idolatry also, to an incurable extent. Consequently, Judah was also guilty of error from that time of the national split in 997 B.C.E. But due to the good efforts of kings like Asa, Jehoshaphat, Hezekiah and Josiah, God allowed the Southern Kingdom to exist one hundred and thirty-three years after Samaria's fall, until 607 B.C.E.

Ezekiel, in Babylon, was told in the year 613 B.C.E. that he was to become a "sign to the house of Israel" with regard to God's execution of judgment against the nation. God spoke to him from atop a visionary celestial chariot, saying:

"And you, O son of man, take for yourself a brick, and you must put it before you and engrave upon it a city, even Jerusalem. And you must lay siege against it and build a siege wall against it and throw up a siege rampart against it and set encampments against it and put battering rams all around against it. And as for you, take to yourself an iron griddle, and you must put it as an iron wall between you and the city, and you must fix your face against it, and it must get to be in a siege, and you must besiege it. It is a sign to the house of Israel."—Ezek. 4:1-3.

THE 390 DAYS OF BEARING ISRAEL'S ERROR

A most interesting feature of this tableau was that it indicated in advance the exact year in which Jerusalem was to be destroyed. From official records available in Jerusalem the time that the division of the kingdom had taken place could doubtless be determined. Ezekiel, in Babylon, may have had information enough to calculate the year of Jerusalem's calamity when he received the vision six years before her fall occurred. The time feature is revealed in what Jehovah next said:

"And as for you, lie upon your left side, and you must lay the error of the house of Israel upon it. For the number of the days that you will lie upon it you will carry their error. And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must carry the error of the house of Israel. And you must complete them."—Ezek. 4:4-6a.

God had tolerated rebellion and idolatry in Israel since 997 B.C.E. The rebellious Northern Kingdom did not last three hundred and ninety years. When it was destroyed in 740 B.C.E. this served as a direct punishment for its departure from

the worship of Jehovah as God. But it did not settle the matter as far as Jehovah was concerned. There was still a measure of accounting to be settled with the mother capital, Jerusalem. Therefore, Jehovah went on to instruct Ezekiel:

"And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. And to the siege of Jerusalem you will fix your face, with your arm bared, and you must prophesy against it. And, look! I will put cords upon you that you may not turn yourself from your one side to your other side, until you will have completed the days of your siege."—Ezek. 4:6b-8.

If Ezekiel was lying (belly down) with the head to the east in his mimic siege of Jerusalem, then his left side would be to the north, the direction of the former Northern Kingdom of Israel, and his right side would be to the south. So it was fitting for him to lie upon his right side when carrying the "error" of the Southern Kingdom of Judah. He would thereby be placing all the burden on his right side. Of course, Ezekiel's lying on his right side for forty days came after his lying on the left side for three hundred and ninety days, which would mean four hundred and thirty days of lying down as in a siege.*

THE FORTY DAYS OF JUDAH'S ERROR

However, in the actual fulfillment upon ancient Jerusalem, the forty days for the "error" of the "house of Judah" would run

* Whether Ezekiel carried out the tableau literally, *actually* lying on his side in the streets during the daylight hours of 430 days, or whether it took place only in vision, is problematic. Commentators are divided on the matter, some believing that the scene was only visionary, Ezekiel then relating and describing the vision to the people. Others hold that he acted out the scene after having the vision. But, either way, it does not in the least alter the understanding of the fulfillment of the prophecy and its application to Judah and Israel at that time, nor would it affect the final fulfillment of certain features of the prophecy upon Christendom. The important thing is not how the visionary command was executed in Ezekiel's case. It is the significance of the command that concerns and affects us.

concurrently with the last forty days of the three hundred and ninety days for the "error" of the "house of Israel." The unit of time measurement that Jehovah gave to Ezekiel was, "a day for a year," made emphatic by being repeated. Accordingly, the forty years for the "error" of the "house of Judah" were to run concurrently with the last forty years of the 390-year period for the "error" of "the house of Israel." The last forty years of that time period began in the year 647 B.C.E. Both time periods, the longer one and the shorter one, had to converge on the same date, for ancient Jerusalem was destroyed only once, namely, in 607 B.C.E.

A question now arises, Was the beginning of those forty years for the "error of the house of Judah" marked by anything to indicate a start of counting religious "error"? Yes, the opening year of that period was the thirteenth year of the reign of good King Josiah of Jerusalem, and that was the year when Jehovah appointed Jeremiah to serve as his prophet in the land of Judah. (Jer. 1:1-3; 25:3) But at that time was not good King Josiah restoring the pure worship of Jehovah throughout the land of Judah? Why, then, should Jehovah start to reckon "error" against the "house of Judah" in that year?

WHY PUNISHMENT COULD NOT BE AVERTED

Judah was loaded with incurable error. King Manasseh, the grandfather of King Josiah, had led Judah into sins that had been so plentiful and shocking that Jehovah could not clear them from the account that he held against Jerusalem as a blood-stained, idolatrous city. We read:

"It was only by the order of Jehovah that it took place against Judah, to remove it from his sight for the sins of Manasseh, according to all that he had done; and also for the innocent blood that he had shed, so that he filled Jerusalem with innocent blood,

and Jehovah did not consent to grant forgiveness."—2 Ki. 24:3, 4; 21:16.

Even after the noble efforts of King Josiah to enforce the law of Jehovah in Judah and Jerusalem, we read:

"And like him there did not prove to be a king prior to him who returned to Jehovah with all his heart and with all his soul and with all his vital force, according to all the law of Moses; neither after him has there risen up one like him. Nevertheless, Jehovah did not turn back from the great burning of his anger, with which his anger burned against Judah over all the offensive things with which Manasseh had made them offend. But Jehovah said: 'Judah, too, I shall remove from my sight, just as I have removed Israel; and I shall certainly reject this city that I have chosen, even Jerusalem, and the house [temple] of which I have said, "My name will continue there."'" —2 Ki. 23:25-27.

It is remarkable that Jehovah exercised such patience toward both the houses of Israel. Three hundred and ninety years is a long time to exercise forbearance—longer, for example, than the United States has existed as a nation. Certainly this example ought to help us see and appreciate this fine quality of God more fully. And it should be a strong incentive to us to exercise more patience with others.

But what can we learn from the fact that God's patience does eventually come to an end?

PROFIT FROM GOD'S PATIENCE BEFORE IT ENDS

We can apply the principle to Christendom, the nations calling themselves Christian. Christendom got its start, not with Jesus Christ or his apostles, but rather in the fourth century, with the fusion of apostate Christianity with pagan religion and politics by Constantine the Great. Christendom has therefore never practiced true Christianity. This Roman emperor made "Christianity" the State religion, for political reasons. After he had presided over

the religious Council of Nicaea, he had his oldest son put to death and thereafter his own wife, Fausta. In this way the very foundations of Christendom were befouled with blood. Christendom's "error" started with her beginning.—*The Encyclopædia Britannica*, 11th Edition, Volume 6, page 989, paragraph 4.

Through the 1,600 years since then, Christendom's skirts have dripped with blood. Witness the Crusades, the religious inquisition, the Thirty Years' War, and, finally, her two world wars of this century.

No one can say that God has not given Christendom ample opportunity to reveal her true nature. However, his patience has not been to no purpose.

Assuredly, none of us want to die, but to live. The Creator, Jehovah God, exercises such remarkable patience because he does not want anyone to die. What a waste

to die and miss out on the fine things God is about to bring in for those who appreciate his patience! Jehovah says to the people of Christendom, just as he said to his professed people in Ezekiel's time: "Why should you die, O house of Israel? For I do not take any delight in the death of someone dying . . . So cause a turning back and keep living, O you people." —Ezek. 18:31, 32.

God is not only patient, but also a Provider of help for those who wish to turn back from the God-provoking course of Christendom, or from the other false religions and ideologies of the world. Jehovah's witnesses are as concerned with your getting life as with their own prospects. Take advantage of their free assistance and profit by this time of God's yet-extended patience toward honest-hearted persons.—2 Cor. 6:1, 2.

Generosity

BEGETS GENEROSITY

THE spirit of generosity permeates all of God's dealings with his earthly creatures. Some three thousand years ago a man of discernment observed: "Jehovah is giving support to all who are falling, and is raising up all who are bowed down. To you [Jehovah] the eyes of all look hopefully, and you are giving them their food in its season. You are opening your hand and satisfying the desire of every living thing." (Ps. 145:14-16) Do you agree with this inspired acknowledgment?

There are those who would not agree. Practically the entire human family has

forgotten God. At least they fail to take him and his principles of righteousness into account in their lives. Multitudes deny the very existence of Jehovah and refuse to give serious consideration to his Word, the Holy Bible. Nevertheless, their attitude does not deny that God is generous. It actually reveals the depth of his generosity, for even unappreciative people benefit from it. Jehovah God "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—Matt. 5:45.

And there is more. God recommends to

and inculcates in his worshipers the same fine spirit—that of being generous and openhanded. Typical of his teaching to his earthly servants are these words: “The generous soul will itself be made fat [prosperous], and the one freely watering others will himself also be freely watered.” (Prov. 11:25) And in the law that God gave through Moses as mediator this counsel was included: “You should by all means give to him [your poverty-stricken brother], and your heart should not be stingy in your giving to him, because on this account Jehovah your God will bless you in every deed of yours and in every undertaking of yours.”—Deut. 15:10.

Then, when sending his own Son into the world to give sinful men the opportunity for life, Jehovah God continued to impress the need for goodness and liberality. God’s Son, Jesus Christ, urged his disciples: “Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return.” (Luke 6:38) Besides transmitting the teaching about generosity that he had received from his Father, Jesus demonstrated his own firm adherence to it. He freely gave of himself in the work of drawing men to God, finally sacrificing his human life in behalf of all men.

Was that message of generous giving lost to the people then living? To the vast majority, Yes. But the apostles and disciples of Jesus willingly accepted his invitation to follow his example, yes, to imitate his generosity. How do we know? Because of what happened in Jerusalem following the outpouring of God’s holy spirit on the day of Pentecost in the year 33 C.E. A multitude of Jews and proselytes visiting Jerusalem from distant lands became believers in Christ Jesus. When they

determined to remain in the city as long as possible to gain a more complete understanding of the true Christian Way, there arose a need among them for the necessities of life. They did not have sufficient funds to prolong their stay. Yet they were enabled to remain at Jerusalem through the generosity of fellow believers residing there and in Judea. Those Christians of Jerusalem and Judea gladly offered whatever they could spare for the benefit of their brothers and sisters in Christ.—Acts 4:32-35.

Was that mere perfunctory almsgiving? No, it was generous action in the interest of spreading the Kingdom “good news” that Christ commissioned his followers to carry into all nations. (Matt. 24:14; 28:19, 20) That expression of generosity served its purpose well. Thousands eventually returned to their native lands with sufficient knowledge and understanding to share the “good news” with others. How happy they were to have received freely and to be able to give freely!

But what about the situation today? In the midst of a world population largely motivated by the spirit of independence, are there people who seek to be like their generous God? Yes, many have noted this spirit of generosity among Jehovah’s Christian witnesses. It amazes them to see Jehovah’s witnesses giving of their time and resources so that others might gain Bible knowledge.

Because of their activity, the last thirty years have seen the proclamation of the Kingdom message greatly expanded. Back in 1941 C.E. 106,137 were sharing in this work. But in 1971, there were 1,510,245 who did so. Included in this number were thousands of missionaries who had been trained and taught to speak some other language and assigned to new fields for the opening up of the Kingdom work. The expansion has meant acquiring and main-

taining thousands of meeting places or Kingdom Halls throughout the earth. Additional branch offices of the Watch Tower Bible and Tract Society (the legal instrument of Jehovah's witnesses) have had to be established in many lands. New and larger branch buildings and printing plants have been and are being arranged for.

All of this expansion has meant considerable expenditure of funds. Were these funds obtained by any method contrary to Jesus' teaching that giving not be done 'to be observed by men'? (Matt. 6:1-4) No, they were accumulated from the small private donations of persons mostly of moderate means. These donations were placed anonymously in contribution boxes found in Kingdom Halls or other meeting places of Jehovah's witnesses. They were also made up of donations sent directly to the Watch Tower Bible and Tract Society at 124 Columbia Heights, Brooklyn, New York 11201, or to its branch offices. All of these contributions were voluntary. They

were made by persons who felt the need to share generously in the expense of opening up the Kingdom work and maintaining that activity in new lands the earth around.

That those contributions have always been adequate must surely be attributed to Jehovah God. He has filled his servants with a spirit of generosity.

Jehovah's witnesses are confident that the preaching of the Kingdom message is a God-directed work. They appreciate that Jehovah could accomplish it miraculously. Yet, generously, he has favored imperfect humans with the opportunity to share in it as his "fellow workers." (1 Cor. 3:9) So Jehovah's witnesses have good reason to count it a privilege to contribute of their time, energies and financial means to the work of spreading the "good news" of God's kingdom, bringing comfort to thousands who are sighing about the sufferings, injustices and oppression that many of earth's inhabitants experience.

A LIBRARY AT NINEVEH

SOME of the ancients were far wiser and had more ingenuity than many persons today are inclined to attribute to them. A notable illustration of this is the library established at Nineveh by the Assyrian monarch Ashurbanipal. Though existing over two and a half millenniums ago, this library had features much like those found in modern libraries today.

Beginning in 1845 C.E., excavations eventually brought to light about 22,000

clay tablets and texts from the library of Ashurbanipal. Some of these tablets are as small as one inch square. Others measure up to fifteen inches by eight and a half inches. Many of the tablets formed a numbered series, with repeated "catch lines" to link them up with one another. Evidently to conserve library space, the tablets were at times inscribed with very minute writing that apparently was read with a magnifying lens of crystal. This reminds one of microfilm found in modern libraries.

A wide variety of subjects was accessible to the reader. Today material from the library of Ashurbanipal is viewed as the principal source of information for the history of the Assyrian Empire and its kings. In addition to incantations, prayers and hymns, the thousands of cuneiform writings include treatises on history, geography, astronomy and medicine. Also available were mathematical tables, grammars and dictionaries of the Sumerian and Assyrian languages, as well as interlinear translations into Assyrian of Sumerian writings.

One section of Ashurbanipal's library contained letters. This included both private correspondence and that addressed to the king and high officials.

Many of the tablets found in the library were business documents involving contracts, sales and loans. These give evidence of the precautions taken to avoid fraud. The tablets were encased in clay envelopes, with seals of the persons making the contract and their witnesses repeated on the outside. Thus anyone trying to tamper with the tablet inside had to destroy the exterior envelope. Even if someone could reproduce the external seals, a new exterior envelope would shrink as it dried. Eventually the already dry, hard tablet within would cause the new envelope to crack and break. This would reveal that someone had tampered with the tablet.

The tablets in Ashurbanipal's library were numbered and cataloged, thus facilitating the finding of a tablet or a series of tablets. The inscriptions on the larger works suggest that the library was open to all who could read.

King Ashurbanipal evidently found delight in the literary works available to him. One of his inscriptions reads, in part: "I read the beautiful clay tablets from Sumer and the obscure Akkadian writing which is hard to master. I had my joy in the

reading of inscriptions on stone from the time before the flood."—*Light from the Ancient Past* (1946), Jack Finegan, p. 181.

The inscriptions "from the time before the flood" may have been written before a local flood of considerable proportions or could have been accounts professing to relate events prior to the global Flood. There is no proof that the Assyrians possessed any genuine pre-Flood records. The only writings regarding a flood actually found in Ashurbanipal's library were those of the Babylonian flood account.

There are a number of similarities between this Babylonian account and that found in the first book of the Bible, Genesis. These similarities include the building of a vessel for survival and the preservation of human and animal life. However, the Babylonian account is filled with mythological and polytheistic elements. For example, concerning the effect of the deluge on the gods, it states: "The gods were frightened by the deluge, and, shrinking back, they ascended to the heaven of Anu. The gods cowered like dogs crouched against the outer wall. . . . The gods, all humbled, sit and weep."

Commenting on the similarities of the Babylonian and the Biblical accounts, Professor Merrill F. Unger observes:

"The most widely accepted explanation is that the Hebrew borrowed from the Babylonian account. To the conservative student, this is incredible. The superlative loftiness of the monotheistic account in the light of the utter crudity of the Babylonian tradition renders this view not only extremely unlikely but practically impossible, especially as the theory cannot be proved. . . . The likely explanation is that both the Hebrew and Babylonian accounts go back to a common source of fact, which originated in an actual occurrence. . . . The memory of this great event persisted in tradition. The Babylonians received it in a completely corrupted and distorted form. Genesis portrays it as it actually occurred."—*Unger's Bible Dictionary*, p. 373.

Even the aspect about the gods' being frightened could be a distortion of fact. The Genesis record reveals that angelic sons of God, contrary to the divine will respecting them, came to the earth before the Flood and began living as husbands with women. The offspring of these unions were known as "Nephilim" or "Fellers." (Gen. 6:1-13) Whereas the Flood forced the disobedient angels to leave the earth, their mighty offspring, the "Nephilim," were left to die in the waters of the Deluge. Accordingly, the Babylonian flood account may allude to the effect that the Deluge had on the disobedient angels and their offspring.

While Ashurbanipal and others found pleasure in the library at Nineveh, for persons today, with the exception of scholars in Assyriology, much of the material is of limited interest and value. However, another ancient library consisting of but sixty-six books has caused individuals even in this twentieth century to change their lives for the better. This collection of books is the Bible. It deserves far more than passing interest. True, the records engraved on stone and inscribed on clay tablets, prisms and cylinders may be much older than the most ancient extant Bible manuscript (written on perishable materials), but the Holy Scriptures alone present a living message.

Will You Attend the "Divine Rulership" District Assembly?

IF YOU desire to be among people who have true contentment and satisfaction because they recognize God's rulership over them, you will want to attend a district assembly of Jehovah's witnesses during the coming months. If you are interested in knowing whether groups of Christians today can work together in the same way as did those in the first century, you will be glad you set aside four days to listen to the program prepared for the "Divine Rulership" District Assembly.

The program will begin at 1:40 p.m. on Thursday and conclude at about 5:15 p.m. on Sunday. Right from the start the prime focus will be on living now in full recognition of God's rule. Be sure that you are there on Thursday afternoon to hear the heart-searching address by the assembly chairman, "Living No Longer for Ourselves."

At the district assemblies last summer much was said about the Scriptural arrangement of elders in the congregations of Jehovah's witnesses. Since that time detailed discussions on this have been published in *The Watchtower*. But has the subject been explored to the full? Not at all. There is much, much more to be said. And this is reason enough not to miss any part of the assembly program,

In recent years Bible dramas have been featured on the program. This year is no exception. One drama will portray the gripping account about Joseph and his brothers. Another will focus attention on the events involving Syrian army chief Naaman. Your reading Genesis chapters 37 to 45 and 2 Kings chapter 5 ahead of time would doubtless enhance your appreciation for the dramas to be presented.

You will find other parts of the assembly program just as rewarding and refreshing. Of course, the highlight of the assembly will be the public discourse "Divine Rulership—the Only Hope of All Mankind."

We take this opportunity to encourage you, if you have not already done so, to make plans now for attending a district assembly. If you need rooming accommodations, address your request to Watchtower Convention at the "Rooming" address listed hereafter for the assembly you plan to attend. These requests may be mailed between four and five weeks prior to the assembly date, but not before June 1. We are confident that you will be delighted by what you see and hear and we, therefore, cordially invite you to attend a district assembly.

UNITED STATES

June 22-25: Scarborough, Me., Scarborough Downs, U.S. Rte. #1. Rooming: 1976 Washington Ave., Portland, Me. 04103.

June 29-July 2: Jackson, Mich., Fairgrounds Grandstand, 200 W. Ganson St. Rooming: 3377 N. Dettman Rd., Jackson, Mich. 49201. Laurel, Md., Laurel Race Course, Rte. 1. Rooming: Jehovah's Witnesses Assembly Hall, Sunrise Beach Rd., Crownsville, Md. 21032. Pawtucket, R.I., Narragansett Park Race Track, Rte. 1A. Rooming: 825 Mineral Spring Ave., Pawtucket, R.I. 02860. Santa Rosa, Calif., Fairgrounds Grandstand, 1721 Vallejo St. Rooming: 1233 Rutledge, Santa Rosa, Calif. 95404.

July 6-9: Albuquerque, N. Mex. (Spanish only), Civic Auditorium, 600 Elm NE. Rooming: 2400 Bridge Blvd. SW., Albuquerque, N. Mex. 87105. Allentown, Pa., Fairgrounds Grandstand, 17th & Chew Sts. Rooming: Ehrets Ln. & Harriet Ave., Allentown, Pa. 18103. Cicero, Ill., Hawthorne Race Course, 35th & Cicero Ave. Rooming: Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave., Chicago, Ill. 60620. Corvallis, Ore., Gill Coliseum, 600 SW. 26th St. Rooming: 987 NW. Circle Blvd., Corvallis, Ore. 97330. Fargo, N.D., Civic Memorial Auditorium, 201 N. 4th St. Rooming: 2102 6th Ave. S. Fargo, N.D. 58102. Grand Rapids, Mich., Civic Auditorium, Lyon St. Rooming: 2535 Michigan NE., Grand Rapids, Mich. 49506. Hammond, Ind. (Spanish only), Hammond Civic Center, 5825 Sohl Ave. Rooming: 636 Conkey St., Hammond, Ind. 46324. Jacksonville, Fla., Veterans Memorial Coliseum, 1145 E. Adams St. Rooming: 7013 Blackard Rd., Jacksonville, Fla. 32211. Las Vegas, Nev., Convention Center, 3150 S. Paradise Rd. Rooming: 100 Shiloh Dr., Las Vegas, Nev. 89110. Madison, Wis., Dane County Exposition Center, Fairgrounds Dr. Rooming: 210 N. Blair St., Madison, Wis. 53703. Mobile, Ala., Municipal Auditorium, 401 Auditorium Dr. Rooming: 4059 Halls Mill Rd., Mobile, Ala. 36609. Montgomery, Ala., Garrett Coliseum, Federal Dr. Rooming: 3402 Doris Cir., Montgomery, Ala. 36105. Pittsburgh, Pa., Three Rivers Stadium, 420 Stadium Cir. Rooming: 1462 Brookline Blvd., Pittsburgh, Pa. 15226. Rochester, N.Y., Memorial Auditorium, 100 Exchange St. Rooming: 274 Merchants Rd., Rochester, N.Y. 14609. Springfield, Ill., Fairgrounds Grandstand, Illinois State Fairgrounds. Rooming: Illinois State Fairgrounds, P. O. Box 576, Springfield, Ill. 62705. Tacoma, Wash., U.P.S. Memorial Fieldhouse, North 11th & Union. Rooming: 6722 S. Yakima Ave., Tacoma, Wash. 98408. Troy, N.Y., R.P.I. Field House, Burdett & Peoples Ave. Rooming: 3 111th St., Troy, N.Y. 12182.

July 13-16: Abilene, Tex., Taylor County Coliseum, East Hwy. 36. Rooming: 3126 South 11th, Abilene, Tex. 79605. Amarillo, Tex., Civic Center, 3rd & Buchanan. Rooming: 2123 S. Polk, Amarillo, Tex. 79109. Charleston, W. Va., Civic Center, Reynolds St. Rooming: 807 Bigley Ave., Charleston, W. Va. 25302. Columbia, S.C., Carolina Coliseum, University of South Carolina. Rooming: 2005 Memorial Dr., Cayce, S.C. 29033. Houston, Tex., Sam Houston Coliseum, 810 Bagby St. Rooming: 2029 Harold, Houston, Tex. 77006. Little Rock, Ark., Barton Coliseum, Roosevelt Road Show Grounds. Rooming: 5709 W. 51st St., Little Rock, Ark. 72204. Nashville, Tenn., Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. Oakland, Calif., Oakland Coliseum Arena, Nimitz Fwy. & Hegenberger Rd. Rooming: 1739 8th Ave., Oakland, Calif. 94606. Puyallup, Wash., Fairgrounds Grandstand, Cor. Meridian St. & 9th Ave. SW. Rooming: 1101 57th Ave. NW., Puyallup, Wash. 98371. Reno, Nev., Centennial Coliseum, 4505 S. Virginia St. Rooming: 601 Spokane St., Reno, Nev. 89502. Richmond, Va., Richmond Coliseum, 601 E. Leigh St. Rooming: 3913 Brook Rd., Richmond, Va. 23227. Roanoke, Va., Civic Center Coliseum, 710 Williamson Rd. NE. Rooming: 823 Whitney Ave. NW., Roanoke, Va. 24012. St. Petersburg, Fla., Bayfront Center, 400 1st St. S. Rooming: 1219 53rd St. S., St. Petersburg, Fla. 33707. San Antonio, Tex. (Spanish only), Convention Center Arena, S. Alamo & Market Sts. Rooming: 5718 W. Durango Blvd., San Antonio, Tex. 78237. San Jose, Calif. (Spanish only), Santa Clara County Fairgrounds, 344 Tully Rd. Rooming: 2691 Almaden Rd., San Jose, Calif. 95125.

July 20-23: Anchorage, Alaska, Anchorage West High School, Romig Auditorium, 1700 Hillcrest Dr. Rooming: Kingdom Hall, 420 W. 54th Ave., Anchorage,

Alaska 99502. Butte, Mont., Civic Center, 1340 Harrison Ave. Rooming: 3220 St. Ann St., Butte, Mont. 59701. Denver, Colo., Denver Coliseum, E. 46th & Brighton Blvd. Rooming: 2606 S. Josephine, Denver, Colo. 80210. Des Moines, Iowa, Veteran's Memorial Auditorium, 833 5th Ave. Rooming: 2608 24th St., Des Moines, Iowa 50310. Duluth, Minn., Arena Auditorium, 350 S. 5th Ave. W. Rooming: 2501 W. 2nd St., Duluth, Minn. 55806. Hallandale, Fla., Gulfstream Park, U.S. Hwy. 1. Rooming: 5632 SW. 27th St., Hollywood, Fla. 33023. Hilo, Hawaii, Hilo High School Auditorium, 556 Waiianuenue Ave. Rooming: 70 E. Kahaopea St., Hilo, Hawaii 96720. Inglewood, Calif., The Forum, Manchester & Prairie. Rooming: Jehovah's Witnesses Assembly Hall, 4310 S. Degnan Blvd., Los Angeles, Calif. 90008. Long Beach, Calif., Long Beach Sports Arena, 270 E. Seaside. Rooming: 13621 Ruther Ave., Hollywood, Calif. 90230. Los Angeles, Calif., Memorial Sports Arena, 3939 S. Figueroa. Rooming: Jehovah's Witnesses Assembly Hall, 4310 S. Degnan Blvd., Los Angeles, Calif. 90008. Louisville, Ky., Kentucky Fair & Exposition Center, Watterson Expwy. & Interstate 65. Rooming: 1700 S. 4th St., Louisville, Ky. 40208. Miami, Fla. (Spanish only), Dinner Key Auditorium, 3360 Pan American Dr. Rooming: 6620 N. Miami Ave., Miami, Fla. 33150. Pendleton, Ore., Round-Up Stadium, 1205 SW. Court Ave. Rooming: 704 SW. 23rd St., Pendleton, Ore. 97801. Pleasanton, Calif., Pleasanton Fairgrounds, Pleasanton Ave. Rooming: 1759 Locust St., Livermore, Calif. 94550. July 27-30: Bakersfield, Calif., Civic Auditorium, 1001 Truxtun Ave. Rooming: 1031 "M" St., Bakersfield, Calif. 93304. Jersey City, N.J. (Spanish & French only), Roosevelt Stadium, Danforth Ave. & Rte. 440. Rooming: 3316 Kennedy Blvd., Jersey City, N.J. 07307. Oklahoma City, Okla., Fairgrounds Arena, 10th & May Ave. Rooming: 4620 S. Santa Fe, Oklahoma City, Okla. 73109. Pomona, Calif. (Spanish only), Fairgrounds Grandstand, Cor. White & McKinley. Rooming: 831 S. Benson St., Ontario, Calif. 91761. August 3-6: Honolulu, Hawaii, McKinley High School Auditorium, 1039 S. King St. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. Jersey City, N.J., Roosevelt Stadium, Danforth Ave. & Rte. 440. Rooming: 3316 Kennedy Blvd. Jersey City, N.J. 07307. Port Huron, Mich., McMorran Memorial Auditorium, 701 McMorran Blvd. Rooming: 3037 Electric Ave., Port Huron, Mich. 48060. Queens, N.Y., Aqueduct Race Track, 108-10 Rockaway Blvd., Ozone Park, Queens, N.Y. Rooming: 25 Columbia Hts., Brooklyn, N.Y. 11201. Toledo, Ohio, Toledo Raceway Park, 5700 Telegraph Rd. Rooming: 1481 Gage Rd., Toledo, Ohio 43612.

August 10-13: Port Huron, Mich., McMorran Memorial Auditorium, 701 McMorran Blvd. Rooming: 3037 Electric Ave., Port Huron, Mich. 48060. Toledo, Ohio, Toledo Raceway Park, 5700 Telegraph Rd. Rooming: 1481 Gage Rd., Toledo, Ohio 43612. August 17-20: Honolulu, Hawaii, McKinley High School Auditorium, 1039 S. King St. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. Wilmington, Del., Delaware Park, St. Rte. 7 & Chestnut Hill Rd. Rooming: 208 E. 35th St., Wilmington, Del. 19802.

BRITISH ISLES

June 29-July 2: Sheffield, Sheffield Wednesday Football Ground, Hillsborough. Rooming: Kingdom Hall, 205 Gibraltar St., Sheffield 3.

July 6-9: Bristol, Bristol City Football Ground, Ashton Gate. Rooming: Kingdom Hall, Claremont St., Stapleton Rd., Bristol. Coventry, Coventry City Football Ground, Highfield Rd. Rooming: Kingdom Hall, 226 Holyhead Rd., Coventry. London, Crystal Palace Football Ground, Selhurst Park. Rooming: Kingdom Hall, 173 Verner Rd., London, S.E. 26. Portsmouth, Portsmouth Football Ground, Fratton Park. Rooming: Kingdom Hall, 51 Paddington Rd., Portsmouth.

July 13-16: London, Crystal Palace Football Ground, Selhurst Park. Rooming: Kingdom Hall, 173 Verner Rd., London, S.E. 26. Luton, Luton Town Football Ground, Kenilworth Rd. Rooming: Kingdom Hall, 212a Beechwood Rd., Luton. Reading, Reading Football Ground, Elm Park, Norfolk Rd. Rooming: Kingdom Hall, Kingsgate St., Reading.

July 20-23: Cork, Irish Republic, Cork City Hall. Rooming: Kingdom Hall, 43 Grand Parade, Cork, Irish Republic.

July 27-30: Edinburgh, Murrayfield Rugby Stadium. Rooming: Kingdom Hall, Pennywell Rd., Edinburgh 4.

CANADA

July 6-9: Ottawa, Ont., Civic Centre Stadium, Lansdowne Park, Bank St. Rooming: 150 Donald St., Ottawa, Ont. K1K 1M9. Regina, Sask., Regina Exhibition Grandstand, Exhibition Grounds. Rooming: 639 Pasqua St., Regina, Sask.

July 13-16: Brantford, Ont., Brantford & District Civic Centre, S. Market St. Rooming: 18 Second Ave., Brantford, Ont. Fort Erie, Ont., Fort Erie Race Track. Rooming: 278 Central Ave., Fort Erie, Ont. Vancouver, B.C., Pacific Coliseum, Exhibition Park. Rooming: 3280 Grandview Hwy., Vancouver 12, B.C.

July 20-23: Fredericton, N.B., Lady Beaverbrook Rink, 411 University Ave. Rooming: 138 Neill St., Fredericton, N.B. Kelowna, B.C., Kelowna and District Memorial Arena, 1424 Ellis St. Rooming: 1039 K.L.O. Rd., Kelowna, B.C. South Porcupine, Ont., South Porcupine Arena, Golden Ave. Rooming: 100 Lincoln Ave., Timmins, Ont. Winnipeg, Man., Winnipeg Stadium, Empire & Maroons Rd. Rooming: 1296 Main St., Winnipeg, Man. R2W 3T5. Yarmouth, N.S., Yarmouth Arena, Yarmouth Exhibition Grounds. Rooming: Kingdom Hall, R.R. 5, Yarmouth, N.S.

July 27-30: Prince George, B.C., The Coliseum, 1100 Patricia Blvd. Rooming: 1804 Central St., Prince

George, B.C. Victoria, B.C., Memorial Arena, 1925 Blanshard St. Rooming: 1095 Joan Cres., Victoria, B.C.

August 3-6: Lethbridge, Alta., Exhibition Pavilion, Exhibition Grounds. Rooming: 125 13th St. W., Lethbridge, Alta. Toronto, Ont. (Italian only), George Bell Arena, 215 Ryding Ave. Rooming: 402 Oakwood Ave., Toronto 345, Ont.

August 17-20: Montreal, Que. (French only), Arène Maurice Richard, 2800, rue Viau. Rooming: 7200 Louis Hébert, Montréal 329, P.Q. St. John's, Nfld., Feildian Gardens, Pennywell Rd. Rooming: Kingdom Hall, 49 Morris Ave., St. John's, Nfld. Windsor, Ont., Windsor Raceway, Hwy. 18. Rooming: 2735 Talbot Rd., Windsor 42, Ont.

August 24-27: Edmonton, Alta., Edmonton Gardens, Exhibition Grounds. Rooming: 11845 77 St., Edmonton 60, Alta. North Battleford, Sask., Civic Centre, 19th Ave. & 104th St. Rooming: 1492 105th St., North Battleford, Sask. Summerside, P.E.I., The Civic Stadium. Rooming: 758 Water St. E., Summerside, P.E.I.

GUAM

July 27-30: Mangilao, Kingdom Hall, Mangilao. Rooming: P.O. Box 1219, Agaña, Guam 96910.

Former Opposers Accept Bible Truth

PEOPLE who severely oppose the work of Jehovah's Christian witnesses often do so in ignorance. At heart many are not what their harsh words suggest. Among those who are now studying the Bible with Jehovah's witnesses or sharing with them in preaching the good news are former opposers. What caused some of these people to change?

● A Canadian man who had chased Jehovah's witnesses away when they called on him changed his attitude after reading just one copy of *Awake!*

While shopping in a city near his home, this man saw an *Awake!* magazine lying on the street. Torn and dirty, it bore the striking title, "Are the Churches Nearing Their End?" The man picked up the magazine and took it home. He and his family read and reread it. They almost memorized its contents.

When again visiting homes in the area, Jehovah's witnesses were hesitant about calling on the opposed man. But one Witness did so. Imagine his surprise when he was greeted warmly and enthusiastically! The man had been waiting for Jehovah's witnesses to call. The entire family eagerly accepted the offer to have a Bible study in their home. Before the first study could be conducted they traveled forty miles to visit the Witness. A five-and-a-half-hour Bible discussion followed. At last report, the family is making good progress in a study of the Scriptures.

● Often, not the spoken or written word, but

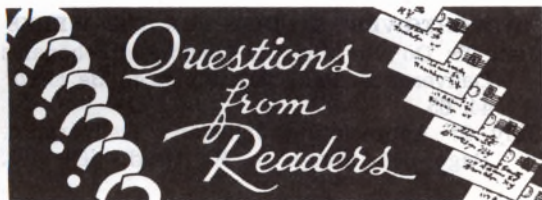
the conduct of Jehovah's witnesses breaks down prejudice.

A Nigerian Witness found a wallet containing one pound (\$2.80) at his place of employment. This wallet belonged to the head of the department, a man who disliked Jehovah's witnesses. Unknown to the Witness, one of the man's co-workers told him that "he would never get his money back unless that "Jehovah man" found the wallet." As it happened, the Witness did find it and immediately took it to the head of his department. The man was amazed. Now he saw that there was a difference between Jehovah's witnesses and other people. Later, the Witness gave him the Bible study aid *The Truth That Leads to Eternal Life*. In time a Bible study was started with this former opposer.

● In a village of Nigeria lived a man who hated Jehovah's witnesses. He worshiped the "juju" and practiced native medicine. One day, when he climbed a palm tree on his farm to tap palm juice, his rope broke. He tumbled to the ground, breaking his legs. He cried out in pain, but his neighbors and friends, perhaps out of superstitious fear, deserted him. Some Witnesses heard about the incident and rushed to the place. The injured man was unconscious. The Witnesses quickly got him to a hospital and made arrangements for his care. Regaining his consciousness, the man learned that those whom he hated had cared for him, whereas his friends had deserted him. Thereafter he

agreed to have a home Bible study with Jehovah's witnesses. Today he is a baptized Witness and, through his efforts, four others in his family accepted Bible truth as proclaimed by Jehovah's witnesses.

● In New Zealand one woman was so opposed to the calls of Jehovah's witnesses that she asked her husband to put up a sign at the gate forbidding them to enter. Before the notice was put up, a Witness called on this woman, only to receive a hostile reception. Noticing that the woman was having difficulty with "topping" for a cake, she kindly offered to assist her. This friendly gesture calmed the opposed woman and led to her accepting a Bible study.



● Did God condone Lot's getting drunk and fathering sons by his own daughters?—U.S.A.

The answer to this question must be determined in the light of the background of this incident and in relation to other scriptures.

Lot and his two daughters were the only persons to survive the destruction of Sodom and Gomorrah. After this destruction they began residing in the city of Zoar. However, for some reason Lot was afraid to continue dwelling there and, with his daughters, took up residence in a cave. (Gen. 19:30) Thereafter the firstborn said to her younger sister: "Our father is old and there is not a man in the land to have relations with us according to the way of the whole earth. Come, let us give our father wine to drink and let us lie down with him and preserve offspring from our father."—Gen. 19:31, 32.

The fact that they sought to get their father intoxicated suggests that they realized he would never have consented to having sexual relations with them in a sober state. But under the circumstances, they felt that this was the only way to prevent the extinction of Lot's

family. They were aliens in the land and there was no one of their kindred with whom they could enter into marriage and thus preserve the family line. It should also be remembered that Lot's daughters had resided among the morally debased inhabitants of Sodom. In view of these factors, it would not have been difficult for them to justify their course of action in their own minds. Why, then, does the account appear in the Scriptures?

One should never judge people according to outward appearance. It is God's will that "all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Hence Jehovah's Christian witnesses endeavor to continue calling on all persons, including opposers, with the "good news" about God's kingdom.

The narrative is not presented in the Bible to stimulate erotic thoughts. It is there for a purpose, revealing the relationship of the Moabites and Ammonites to the descendants of Abraham who became known as Israelites. Lot being a nephew of Abraham, the Israelites were related to the Moabites and Ammonites, who descended from the two sons that Lot produced by means of his daughters. (Gen. 11:27) Later this fleshly relationship came to govern Israel's actions in dealing with the Moabites and Ammonites. For example, in their taking over the land east of the Jordan River, the Israelites, under divine orders, were careful not to trespass on the landholdings of the Ammonites and Moabites.—Deut. 2:9, 18, 19, 37.

Is any sincere reader of the Bible left in doubt as to the conclusion that is to be drawn from this account concerning Lot and his daughters? Is he made to feel that such conduct is, perhaps, approved by God?

It is true that in Genesis chapter 19 the

