



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 15, 1972

Semimonthly

**ASSERTING ONE'S
INDEPENDENCE FROM GOD
LEADS TO CALAMITY**

WHEN MONEY IS OF NO VALUE

THE TEN TRIBES—WERE THEY LOST?

© WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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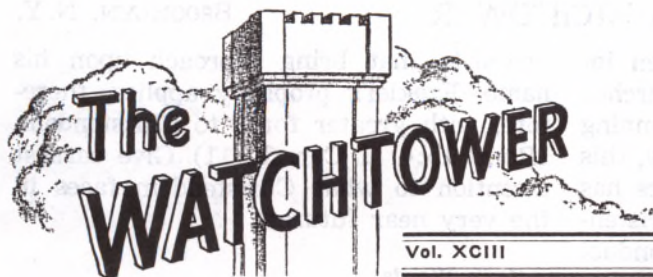
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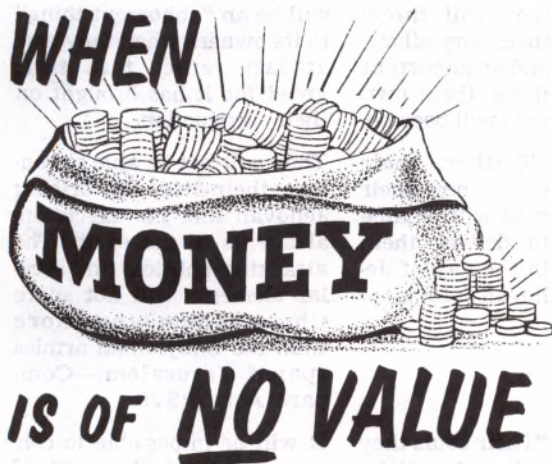


Announcing
JEHOVAH'S
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THE world has an adage: "Money talks." Often the man having money can weather fierce "storms." He can escape trouble and stay "on top" in ever so many situations.

The Bible acknowledges that money has a certain power to shield its possessor. It says: "Wisdom is for a protection the same as money is for a protection." But which is more to be relied on? The Bible continues, "but the advantage of knowledge is that wisdom itself preserves alive its owners."—Eccl. 7:12.

There have been situations where money did not "talk." It was silenced, "dumb" as to helping its owners. One such situation was the siege of Jerusalem by the Babylonians in the seventh century before our Common Era. Then those having true wisdom were far better off than the

wealthy ones. The knowledge they had used in a right way led to their preservation. Will such a situation ever come about on a worldwide scale?—Jer. 35:18, 19; 39:16-18; 40:1-6.

If we look around to see where wealth is greatest, we find that it is among the nations in the domain called "Christendom." And in this realm money has been relied on, trusted in, even becoming a "god" to some persons. For many professed Christians money has been the object of life's pursuit.

CLERGY HAVE PUT RELIGION ON A MONEY BASIS

Worse, though, than these abuses of money, the religious systems, and many individual clergymen, have charged money for their ecclesiastical services to church members. They have charged for performing baptisms and marriages, for blessing homes and properties of church members, for saying Masses in church and for praying in behalf of the "souls of the dead in Purgatory," for granting indulgences, for admission into church or for seats therein, for education at religious schools, for serving as chaplains in the armies, at the same time accepting money from the political State where there happened to be a union of Church and State or a State Church. By these means they have amassed great wealth.

Furthermore, some of the money taken

for such religious services has been invested in enterprises that the churches were at the very same time condemning as wrong in God's eyes. Scandalously, this greed for money and material riches has caused the religious leaders of Christendom to stumble into erroneous conduct before God.—1 Tim. 6:10.

Does God see this, and will he bless such organizations and men because of their riches? View what he did with ancient Israel under the very same conditions.

It was a shameful and God-dishonoring thing that the Israelite prophet Micah had to report with regard to those who claimed to bear God's name before the world. But the prophet Micah had to say what God wanted known, that "her own head ones judge merely for a bribe, and her own priests instruct just for a price, and her own prophets practice divination simply for money; yet upon Jehovah they keep supporting themselves, saying: 'Is not Jehovah in the midst of us? There will come upon us no calamity.'" Was their money going to keep on protecting them? Would God intervene on their behalf? God answered: "Therefore on account of you men Zion will be plowed up as a mere field, and Jerusalem herself will become mere heaps of ruins, and the mountain of the house [of Jehovah] will be as the high places of a forest."—Mic. 3:11, 12.

MONEY TO BE THROWN INTO THE STREETS

Six years before this calamity actually took place in Jerusalem's destruction by the Babylonians, the prophet Ezekiel, in Babylon, forewarned them. In a larger sense, involving more people, such a calamity is bound to happen in our time, particularly in Christendom, because her attitude toward money is identical with that of Israel of that day. God cannot be true to his principles if he does not act in the same way toward hypocritical re-

ligionists that bring reproach upon his name. Ezekiel's prophecy applies, therefore, with greater force to Christendom. (Rom. 15:4; 1 Cor. 10:11) Give earnest attention to what Christendom faces in the very near future:

God's Words Through Ezekiel (Ezekiel 7:19-22)

"Into the streets they will throw their very silver, and an abhorrent thing their own gold will become.

"Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury.

"Their souls they will not satisfy, and their intestines they will not fill, for it has become a stumbling block causing their error.

"And the decoration of one's ornament—one has set it as reason for pride.

"And their detestable images, their disgusting things, they have made with it. That is why I

Fulfillment

Money will be valueless. It will be an "abhorrent thing" to its owners when they now at last reflect that their greed for it has brought on their destruction.

They will not be able to ransom their lives by bribing Jehovah and his executional agents in the earth. The attacking political and secular elements will not spare Christendom any more than the Babylonian armies spared Jerusalem.—Compare Acts 8:9-20.

It will be impossible to consume gold and silver as food to fill their intestines amid famine conditions.

They have adorned themselves with gold and silver crucifixes, rings, miters, croziers, regalia, thrones, making such costly things the "decoration of one's ornament," and they have set such as a reason for priding themselves, considering themselves as 'somebodies,' higher than the common, ordinary laity.

They have used such gold and silver for decorating the images and emblems used in their churches. To God they are "detestable images," "disgusting things,"

will make it to them an abhorrent thing.

"And I will give it into the hand of the strangers for plunder and to the wicked ones of the earth for spoil, and they will certainly profane it.

"And I shall have to turn away my face from them, and they will actually profane my concealed place, and into it robbers will really come and profane it."

despite their artistic construction.

As in the case of ancient Jerusalem, so now, in the day of Jehovah's fury against Christendom, those gold and silver and bejeweled articles of false worship will be plundered by the antireligious "strangers" and will be seized as "spoil" by the irreligious "wicked ones." They will not consider as untouchable those items, even religious images, held sacred by Christendom. They will profane such reputedly holy things.

Jehovah's "concealed place," the Most Holy of the temple, was entered by the Babylonians. Jehovah did not strike them down dead or smite them with leprosy, because he had abandoned the place due to the Jews' defilement. The things now rated as sacred by Christendom, such as Vatican City, or the palatial residences of the patriarchs and archbishops of the religious systems cannot hope to escape being profaned, misused and destroyed.

GOD NOT IN CHRISTENDOM

The things Ezekiel warned of really took place in Jerusalem. Is it too much to think that the same things will occur in Christendom? Not at all. For God dealt with the nation of Israel as his covenant people, and with Jerusalem as the place of the kingly throne that represented him on earth. He sent his prophets to teach Israel and to warn and correct them when they went wrong, but they refused to listen. (2 Chron. 36:15, 16) Christendom makes the *claim* to serve God. He never really acknowledged her as his, but he holds her responsible for what she pro-

fesses to be. This is because she has set herself before the world as representing God. She has brought much reproach upon his name by her hypocrisy.

Nevertheless, God has treated her with much long-suffering. She has possessed and claimed to enjoy the enlightenment of the Holy Scriptures. Also, in her midst have been true Christians, those who are in a covenant for the kingdom of God. They have taught among her people and have warned of the calamities God would bring for her misrepresentation of him. Therefore, when judgment comes upon Christendom she cannot say she was ignorant of the wrongness of her course.

Christendom could have been helped if she had followed the words of God and of his Son Jesus Christ. But Jehovah God does not dwell in her religious house, and the things most sacred to her adherents are not sacred to God and do not have him as their Protector. Actually, instead of God dwelling in her, she, as the dominant part of Babylon the Great, the world empire of false religion, "has become a dwelling place of demons and a lurking place of every unclean exhalation."—Rev. 18:2.

Consequently, Christendom cannot escape the things that happened on a smaller scale in Jerusalem. It is too late for her to entertain any such hope. If you are an adherent of one of Christendom's religions, you as an individual may be able to save your life. A major step is to get rid of all false gods and images now and to forsake trusting in money.

The prophecy of Isaiah concerning "the final part of the days" should be of interest to you. Isaiah wrote: "The haughtiness of the earthling man must bow down, and the loftiness of men must become low; and Jehovah alone must be put on high in that day. And the valueless gods themselves will pass away completely. And peo-

ple will enter into the caves of the rocks and into the holes of the dust because of the dreadfulness of Jehovah and from his splendid superiority, when he rises up for the earth to suffer shocks. In that day the earthling man will throw his worthless gods of silver and his valueless gods of gold that they had made for him to bow before to the shrewmice and to the bats." —Isa. 2:1, 2, 17-20.

GET WISDOM RATHER THAN MONEY

Having forsaken false gods, the thing to do while there is yet time is to get real wisdom, which will provide the only protection in the distress of Jehovah's "day." Such wisdom is available, but where?

The scripture says: "Does not wisdom keep calling out, and discernment keep giving forth its voice? On top of the heights, by the way, at the crossing of the roadways it has stationed itself. At the side of the gates, at the mouth of the town, at the going in of the entrances it keeps crying loudly: 'To you, O men, I am calling, and my voice is to the sons of men.'" —Prov. 8:1-4.

The Bible is near you, very likely in your own home. And Jehovah's witnesses

use every reasonable means to reach you so as to point you to its wisdom. You may know them at your place of work, at school, as neighbors, or calling at your door. They can assist you in getting, not money, but the wisdom that preserves its owners for life in God's new order.

Jehovah's witnesses certainly do not seek your riches. They do not charge for doing their religious work of teaching the Bible. They are interested in your life, and in exalting Jehovah God's name, for only of him can it be said: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." (Prov. 18:10) The wisdom to flee to this place of refuge is within easy reach and is free to all. Jehovah kindly calls out:

"Hey there, all you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. Why do you people keep paying out money for what is not bread, and why is your toil for what results in no satisfaction? Listen intently to me, and eat what is good, and let your soul find its exquisite delight in fatness itself. Incline your ear and come to me. Listen, and your soul will keep alive." —Isa. 55:1-3.

Will you do this?

Who are MAKING DISCIPLES?

SCORES of religions claim to be Christian. Are they all truly such? How can we tell? One way is in the matter of making disciples.

A Christian is a follower of Jesus Christ. To be his follower means to be



not just a believer but an *imitator*. From the time of his baptism until his death, Jesus spent much of his time in preaching and teaching the good news of God's king-

dom. He was, in fact, addressed as "Teacher." (John 13:13; Matt. 23:8) He is also called "the faithful and true witness" for he faithfully witnesses to his Father's will and purpose.—Rev. 3:14; John 18:37; 1 Tim. 6:13.

Jesus commanded his disciples to do as he did. Before ascending to heaven he told them: "Go therefore and make disciples of people of all the nations . . . teaching them to observe all the things I have commanded you." He further told them: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Matt. 28:19, 20; Acts 1:8.

Actually, without such witnessing there is no salvation for Christians. The apostle Paul clearly shows this, saying: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." Jesus made the same point when he said that he would confess before his Father in heaven only those who had confessed him before men upon earth.—Rom. 10:10; Matt. 10:32, 33.

Generally, church leaders acknowledge the Christian's obligation to witness and make disciples. Well-known Baptist preacher Billy Graham acknowledges: "We should all be witnesses for Christ." Ministers and priests of other religions have often expressed themselves similarly. But what is the actual situation among the churches?

Do church members in general witness for God and his Son, and are they making disciples by teaching others as Jesus said his followers should do? What of yourself? Has your pastor encouraged you to do this? Has he or your church taught and equipped you to fulfill this preaching and teaching commission?

If you were to witness to others, what would you say? How would you go about

making Christian disciples of others? Do you try to witness to your neighbors or to your associates at work about the good news? Actually, very few who profess to be Christians do this. Doubtless that is why the book *What Americans Believe and How They Worship* (1962) states: "Stanley Jones was disturbingly close to the truth when he remarked that the modern church is more a field for evangelism than a force for it." Why is this?

Many church members frankly admit that they do not feel equipped to make disciples. Many others simply have never felt that their church expected this of them. Yet Christ Jesus' own words setting forth this commission for his followers are unmistakably clear. And there are persons today who are doing the very things he instructed and doing so as a united body. Consider some of the comments by religious leaders that show that this is so.

One of Denmark's foremost dailies, *Berlingske Tidende* (August 9, 1969), editorialized: "One might wish that the church would work just half as zealously to spread information on what Christianity is as the [Jehovah's] Witnesses do in propagating" their beliefs. And a leading Protestant pastor in Brooklyn told his congregation: "I admire the Witnesses for talking about their religion. . . . We indulge in a conspiracy of silence. Religion is the one thing we never talk about. . . . The Witnesses give evidence, verbal evidence, every day of their faith. They speak out."

Paulist priest and editor J. B. Sheerin once wrote that the Witnesses "present a challenge to us Catholics." Why? Because "they are taking certain features of true religion and practicing them to the hilt while we Catholics are neglecting these features of our religion." After telling of the zeal of the Witnesses he asked: "Have you heard of any Catholic Convention

whose members rose up early in the morning to give out Catholic pamphlets on the streetcorners of the convention city?"

When you hear that there are more than a million and a half of Jehovah's witnesses throughout the world, it does not mean that that many persons are associated with them at their meetings. No, it means that that many Witnesses shared in preaching the good news of God's kingdom and making disciples every month for the past "service" year, 1970-1971. Jehovah's witnesses count as Witnesses only those who actually witness!

Granted it is not easy to witness to God and Christ and to their kingdom in a Godless wicked world. There are scoffers, ridiculers who absolutely refuse to listen to anything having to do with God and the Bible. Besides these, there are some whose ears and minds are closed to any religious message save that of their own Church. They inherited unquestioningly their religion from their parents and they do not like to be disturbed by anyone asking them to think about why they believe the way they do. So it is a test of one's faith to be a true follower of Jesus, witnessing as he did.

Why is it that the Christian witnesses of Jehovah are able to do this hard work from which others shrink back? Because of their understanding of God's Word and their being equipped for this ministry. They have come to know Jehovah God and love him with all their heart, soul, mind and strength, and they love their neighbors as they love themselves. Out of sheer gratitude to their heavenly Father and out of unselfish interest in their fellowman they engage in the work of making disciples.—Mark 12:29-31.

So as to be able to witness properly for God and Christ, to do so with wisdom,

perseverance and courage, the Christian witnesses of Jehovah meet together three times a week for meetings. In these meetings they learn to understand Bible truths, see how Bible prophecies are being fulfilled, are taught how to apply Bible principles in their lives, and receive instruction on how to go about witnessing to others.

They go forth to preach on Sundays and at other convenient times, beginners being aided by more experienced ones. They come to the people with a friendly smile and endeavor to engage the householders in conversation about present conditions, mankind's need for better government and how this will be provided by God's kingdom about which Jesus spoke and for which he taught his followers to pray. Where interest is found, Bible literature is left and return visits are made for the purpose of establishing a Bible study in the home. Old and young, men and women, and even children share in this disciple-making activity.

The apostle Paul told the Christians at Corinth to "become imitators of me, even as I am of Christ." Paul actively shared in making disciples, preaching and teaching publicly, as well as teaching interested ones in their private homes. Since the apostle Paul was outstandingly a preacher and a teacher, it follows that all who would heed his admonition would need to be likewise preachers and teachers. Do you wish to be such an imitator of Jesus and of Paul?—1 Cor. 11:1; Acts 20:20.

If your pastor is not equipping you for this, if your church is not teaching you how to be a witness for God and Christ, why not attend the meetings of the Christian witnesses of Jehovah, where you can find such examples and help? You will be most welcome!

Asserting

ONE'S INDEPENDENCE FROM GOD

Leads to Calamity



AT BIRTH humans are completely helpless and, for years thereafter, remain dependent on others. But this does not work to their harm. If children are to become balanced adults, prepared to handle the responsibilities that must be shouldered by those who leave their parents to establish an independent existence, they need direction, care and discipline. Says the proverb: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame." (Prov. 29:15) On the other hand, complete dependence on parents would be wholly undesirable and unnatural in the case of adult sons and daughters who are able to discharge their responsibilities properly in the marriage arrangement. Such dependence would also be out of harmony with what God stated at the time he instituted marriage: "A man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:24) Obviously, then, the needs and circumstances of an individual determine whether he can rightly choose to be independent with reference to someone else.

² Whereas the propriety of independence

1. When is it proper for a person to choose independence? Illustrate.

2. Can a person rightly follow a course of independence with reference to God?

in adulthood and complete dependence in infancy are readily apparent, many find it hard to accept that they should submit themselves to God. They desire to follow their own standards. But are their circumstances such that they can rightly follow a course of independence with reference to the Creator? The words of the prophet Jeremiah provide an answer to this question: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step."—Jer. 10:23.

DEPENDENCE ON GOD IS REASONABLE AND PROPER

³ By reason of his Creatorship, God, not creature man, has the absolute right to set the standard by which his intelligent creatures should direct their steps. Thought-provoking questions raised many centuries ago emphasize this fact: "Will the ax enhance itself over the one chopping with it, or the saw magnify itself over the one moving it back and forth, as though the staff moved back and forth the ones raising it on high, as though the rod raised on high the one who is not wood?" (Isa. 10:15) "O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, 'Why did you make me

3. Who has the absolute right to determine how man should conduct himself, and why?

this way?" What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use?" (Rom. 9:20, 21) It is the height of presumptuousness for 'men of clay' to insist on asserting their independence from God. It is just as unreasonable as maintaining that a manufacturer has no right to give directions about the use of his products.

⁴ To the very first man, Adam, God indicated that disregarding the divine standard concerning proper conduct would lead to death. Jehovah God told Adam: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17) Since evidently nothing in the forbidden fruit itself was harmful, God's prohibition regarding it was the only thing that made partaking of it bad. Hence, disobedience on Adam's part would have signified that he took his wife's side in eating of this fruit. He joined his wife, who asserted an independence from God, determining for oneself what was good and what was bad rather than abiding by God's judgment in this matter.

⁵ It should be noted that there was nothing unreasonable about God's command, and so there was nothing undesirable about Adam's remaining submissive to his Creator. He was not enduring unbearable oppression that would have made it appear that independence and death were preferable to dependence and life. God's command had not forced Adam into a difficult situation. There were many other fruit trees from which he could eat to satisfaction. All the things Adam had—his

life, productive work and the beautiful garden home that he shared with his wife—were gifts from God and expressions of God's love for him. From the creative works all around him Adam could readily see that the wisdom of Jehovah God was far superior to his own. On the basis of what his wise and loving God had done, Adam could rest assured that abiding by his Creator's decision respecting good and bad would result in his continued happiness and well-being.

NO INTELLIGENT CREATURE CAN SAFELY ASSERT INDEPENDENCE FROM GOD

⁶ Like her husband Adam, Eve had every reason to remain submissive to God. She shared the same blessings. But Eve was the first human led to believe that disobeying God was the better course. Once, while not in the company of her husband, she heard a voice. It was not that of her husband nor that of God, but the voice of a serpent. Eve did not run away in fright, as God had earlier given her and her husband dominion over the animal creation, including serpents. (Gen. 1:28) So she listened. The serpent asked: "Is it really so that God said you must not eat from every tree of the garden?" Eve replied correctly, for she was fully informed about the forbidden fruit and the death penalty associated with it. But the serpent contradicted God, implying that Eve was being kept in ignorance and that God would not enforce his law by putting the transgressor to death.—Gen. 3:1-5.

⁷ Completely deceived, Eve yielded to the selfish ambition to be like God in determining for herself what was good and what was bad, and ate the forbidden fruit. Seemingly two things led Eve to think that the serpent was telling the truth:

4. By what means did God impress upon Adam that man cannot safely ignore the divine standard of good and bad?

5. Why was it right for Adam to be submissive?

6, 7. (a) What led Eve to think that independence from God was desirable? (b) Why did Eve believe the serpent?

(1) To her senses it was apparent that the tree's fruit was good for food, and (2) the extreme cautiousness of the serpent made it appear that this creature could not be the source of wrong information. Apparently having experienced no adverse effects as a result of her transgression, Eve confidently approached her husband and talked him into eating the fruit.—Gen. 3:1, 6.

⁸ Contrary to Eve's expectations, the course of independence from God proved to be calamitous. It led to shame, the loss of a beautiful paradise home, physical and emotional pain, and finally death. (Gen. 3:7, 16-19) The words of the serpent proved to be a malicious lie. This being the first lie on record, the speaker of that lie, not the literal serpent but the one who made it appear that the serpent was speaking, would be the father or originator of lies. His identity was revealed by the Son of God, Christ Jesus, when he said to those seeking to kill him: "You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." (John 8:44) In the Bible book of Revelation, this invisible spirit creature is referred to as the 'great dragon, the original serpent, the one called Devil and Satan.' (Rev. 12:9) He is symbolically described as a "great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; and its tail drags a third of the stars of heaven."—Rev. 12:3, 4.

⁹ The fact that the dragon's tail drags a third of the stars of heaven indicates that the Devil evidently succeeded in in-

fluencing a considerable number of angels, "morning stars" (Job 38:7), to rebel against God. Bible evidence shows that this happened in the days of Noah, a distant descendant of Adam. At that time the majority of mankind refused to submit to God's will, and numerous angels, contrary to the divine purpose respecting them, "forsook their own proper dwelling place" in the heavens and materialized human bodies so as to be able to have sexual relations with beautiful women on earth. (Jude 6; Gen. 6:1, 2) By asserting their independence in this way, these angels began a course leading to disaster.

¹⁰ When Jehovah God brought a deluge that destroyed all humans except Noah and seven members of his immediate family, these angels were forced to dematerialize and return to the spirit realm. But they did not regain the position they had forsaken. God degraded them to a very low state, called "Tartarus." Concerning this the Bible tells us: "God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment; and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." (2 Pet. 2:4, 5) "The angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 6) Rather than gaining freedom by their disobedience, these angels came under a form of restraint. That is why the apostle Peter speaks of them as "the spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's

8. Who made it appear that the serpent was speaking?

9. What is significant about the fact that the dragon's tail drags a third of the stars?

10, 11. What happened to the disobedient angels after they dematerialized?

days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water." (1 Pet. 3:19, 20) It is evidently in view of this form of imprisonment that they are no longer able to materialize and live like husbands with women.

¹¹ The Genesis record does not reveal whether Noah and his family were familiar with these details about the punishment meted out to the disobedient angels. But the destruction of the rebellious world of mankind amply testified to the fact that no intelligent creature could assert his independence from God without experiencing calamity.

INDEPENDENCE FROM GOD LEADS TO DEGRADATION

¹² It seems hardly believable that anyone would thereafter have sought independence from God. Yet that is exactly what happened. Satan the Devil found a willing tool in the person of Nimrod, a great-grandson of Noah. With reference to Nimrod, the Genesis record states: "He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah. . . . And the beginning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar." (Gen. 10:8-10) Since Babel was included in Nimrod's original realm, it must have been at his direction that the building of the city and its tower began. This project was undertaken in defiance of God, the divine purpose being that mankind spread about in the earth. Jehovah God frustrated the plans of the builders by confusing their language. No longer being able to understand one another, they gradually left off building the city, and were scattered. —Gen. 11:1-9.

12. How did rebellion start anew after the Flood?

¹³ As Noah lived for 350 years after the flood (Gen. 9:28), it logically follows that he was still alive when the efforts of his great-grandson Nimrod were frustrated at Babel. The dispersal of the people must, therefore, have taken place at a time when the truth about earlier events, such as the Flood, was known. Indicative of this is the fact that the mythologies of the ancients echo the Bible account, but in a distorted, polytheistic form. Myths tell of the love affairs had by gods and earthly women, thus seemingly alluding to what the disobedient angels did before the Flood. Hardly a nation on the earth does not have a legend about a global flood. Also, traces of the tower-building incident are found in the myths.

¹⁴ All this suggests that the scattered peoples knew about the true God and his activities. However, since they had rebelled against him, they, by choice, were without his direction and guidance. Did this work to their benefit? The facts of history answer No. The scattered people and their descendants began making idol gods of wood, stone and other material. Before such images they prostrated themselves and called to lifeless gods for aid. In connection with the worship of these deities they began engaging in such revolting practices as ceremonial prostitution, child sacrifice, drunkenness and self-laceration to the point of causing blood to flow. (Compare 1 Kings 14:24; 18:28; Jeremiah 19:3-5; Hosea 4:13, 14; Amos 2:8.) The degradation to which men alienated from Jehovah God sank is well described by the apostle Paul in his letter to the Romans (1:21-31):

"Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became

13. What evidence is there that those who joined Nimrod in rebellion against God were not ignorant regarding His activities?

14. To what degrading practices did the post-Flood rebellion lead?

darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things.

"Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen. That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error.

"And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, badness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, without understanding, false to agreements, having no natural affection, merciless."

¹⁵ Today we do not need to be reminded that the very things mentioned by the apostle Paul still exist and have created a climate of fear and distrust. Every day disregard of the divine standard of good and bad threatens the life, happiness and welfare of others. Theft, rape and assault at the hands of criminals, delinquents and perverts are common occurrences. Sexual immorality has led to the spread of loathsome venereal disease, has broken up families, has deprived children of needed parental guidance and has contributed to the snuffing out of life by means of abortions. Physical, emotional and mental damage is in evidence among those who

have disregarded the Creator. The outworking of God's unchangeable law is clearly seen: "Whatever a man is sowing, this he will also reap."—Gal. 6:7.

BENEFITS FROM OBEDIENCE TO GOD

¹⁶ On the other hand, lasting benefits result from faithful adherence to God's law. This is because the Almighty, being a God of love (1 John 4:8) and infinitely wise (Rom. 16:27), has laid down only such laws as would be in man's best interests. These laws are designed to protect man from injury and to see to it that good comes to him. All divine laws governing human relationships are based on love for one's fellowman. As the apostle Paul wrote: "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellowman has fulfilled the law. For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor."—Rom. 13:8-10.

¹⁷ Certainly no reasonable person can deny that he would benefit if men everywhere manifested genuine neighbor love. Yes, it is only by subjecting themselves to God's law that men can have happiness, peace and security. A careful student of law, the English jurist William Blackstone, was moved to conclude: "[God] has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter." Knowing that God's law is for our benefit, we should be moved to voice appreciation for it, as did the psalmist: "Sev-

15. Do the degrading practices described by the apostle Paul still exist?

16, 17. What benefits result from obedience to God's law?

en times in the day I have praised you because of your righteous judicial decisions. Abundant peace belongs to those loving your law, and for them there is no stumbling block.”—Ps. 119:164, 165.

REMAINING SUBMISSIVE TO GOD

¹⁸ Of course, if an individual is to enjoy the blessings that come from faithful adherence to God’s standard of good and bad, he must have a thorough knowledge of this standard as revealed in the Bible. Obviously, a person who has never examined the divine standard or who has merely accepted the word of someone else regarding it cannot be sure that he is conducting himself aright from God’s viewpoint. Says the proverb: “There exists a way that is upright before a man, but the ways of death are the end of it afterward.”—Prov. 14:12.

¹⁹ Knowledge, however, is not sufficient

18. Why is a thorough knowledge of the Bible essential for a person to please God?

19. (a) Why is knowledge alone not sufficient for one to remain an approved servant of Jehovah? (b) What is needed besides knowledge?

ABANDONING

JEHOVAH GOD has never forced anyone to serve him. He desires willing obedience from his intelligent creatures, obedience based on love for him and an appreciation for what he has done in their behalf.

(Deut. 30:11-16; 1 John 4:8-10; 5:2, 3) As Moses told the Israelites on the desert

The Course of Independence

“‘Return to me,’ is the utterance of Jehovah of armies, and I shall return to you.”—Zech. 1:3.

for a person to continue to be submissive to his Creator. Adam, for example, knew that partaking of the forbidden fruit would mean death for him; he “was not deceived.” (1 Tim. 2:14) Nevertheless, Adam transgressed God’s law deliberately. Why? Because he placed greater value on his relationship to his sinful wife than on his relationship to his Creator. This illustrates that an individual can be and remain an approved servant of God only if he has an unbreakable love for his Creator, a love that transcends all other affections. This means that he would be willing to sacrifice everything, even his own life, to remain obedient to God when outside pressures made it very difficult to do so. Do you have such love? Your lasting welfare depends upon having and maintaining it. As Christ Jesus said: “He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life.”—John 12:25.

plains of Moab: “I do take the heavens and the earth as witnesses against you today, that I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his

voice and by sticking to him; for he is your life and the length of your days, that you may dwell upon the ground that Jehovah swore to your forefathers Abraham, Isaac and Jacob to give to them.”—Deut. 30:19, 20.

² Long before man was created, millions

1. What kind of obedience does Jehovah desire from his intelligent creatures?

2. How do the angels react when persons willingly subject themselves to Jehovah God, and why?

of angels found delight in serving Jehovah God and continue to do so. (Job 38: 4-7; Dan. 7:10; Heb. 12:22) Their sentiments are like those expressed by the twenty-four elders seen in vision by the apostle John: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." (Rev. 4:11) Recognizing that obedience to God is the only right course and the one leading to lasting blessings, the faithful angels take pleasure in seeing humans abandon the course of independence and willingly subject themselves to the Creator. Said Christ Jesus: "Joy arises among the angels of God over one sinner that repents."—Luke 15:10.

³ The rejoicing of the angels is in full agreement with God's own feelings in the matter. Time and again Jehovah appealed to the disobedient Israelites to forsake their wicked ways: "Search for Jehovah, you people, while he may be found. Call to him while he proves to be near. Let the wicked man leave his way, and the harmful man his thoughts; and let him return to Jehovah, who will have mercy upon him, and to our God, for he will forgive in a large way." (Isa. 55:6, 7) "I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living. Turn back, turn back from your bad ways, for why is it that you should die, O house of Israel?" (Ezek. 33:11) "'Return to me, and I will return to you,' Jehovah of armies has said."—Mal. 3:7.

⁴ Opportunities to escape the execution of divine vengeance by abandoning wrongdoing were not limited to the nation of

Israel. Through the prophet Jeremiah, Jehovah declared: "At any moment that I may speak against a nation and against a kingdom to uproot it and to pull it down and to destroy it, and that nation actually turns back from its badness against which I spoke, I will also feel regret over the calamity that I had thought to execute upon it." (Jer. 18:7, 8) Similarly, the apostle Peter reminded Christians: "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. 3:9.

THE ATTITUDE OF SELF-RIGHTEOUS PERSONS

⁵ Imperfect humans, however, have often failed to imitate Jehovah God and the holy angels in rejoicing over those who forsook the course of independence and became doers of the divine will. During the ministry of Christ Jesus and of his forerunner John the Baptist, for example, an unmerciful attitude prevailed among the self-righteous religious leaders of Judaism. When tax collectors and persons having the reputation of being sinners, such as harlots, repented of their transgressions against God and were immersed by John the Baptist, these religious leaders did not rejoice nor were they motivated to believe John. (Matt. 21:32; Luke 3:12; 7:29, 30) Later, when Christ Jesus rendered spiritual assistance to despised tax collectors and sinners, the scribes and Pharisees voiced their disapproval.—Luke 5:27-31.

⁶ On one occasion tax collectors and sinners kept drawing near to Jesus to hear what he had to say. "Consequently both the Pharisees and the scribes kept muttering, saying: 'This man welcomes sin-

3. How did Jehovah God show that he wanted unfaithful Israel to return to him?

4. Were opportunities to abandon unrighteousness limited to ancient Israel?

5. What attitude have humans often taken toward those who repented of their wrongdoing?

6. How did Jesus correct the wrong view of the scribes and Pharisees?

ners and eats with them.'” Answering their complaint, Jesus gave three illustrations, each telling of the recovery of what had been lost and the rejoicing that resulted from the recovery. (Luke 15:1-10) The last of these illustrations revolves around three principal characters, a father and his two sons. The father represents Jehovah God; the older son, the scribes and Pharisees, and the younger son, the sinners and tax collectors. Being Jews, the sinners, tax collectors, Pharisees and scribes were all brothers and members of a nation that was in a covenant relationship with God. But the Jews had not kept God’s law perfectly and, therefore, all of them, including the self-righteous Pharisees and scribes, needed to repent and come into a right standing with God by accepting Christ Jesus. (Compare Acts 2:38; Romans 3:9-12.) The illustration of Jesus thus reflected actual circumstances and showed what was required to gain God’s forgiveness. With this in mind, we can read Jesus’ words, as found at Luke chapter 15, verses 11 to 32:

7 “A certain man had two sons. And the younger of them said to his father, ‘Father, give me the part of the property that falls to my share.’ Then he divided his means of living to them. Later, after not many days, the younger son gathered all things together and traveled abroad into a distant country, and there squandered his property by living a debauched life. When he had spent everything, a severe famine occurred throughout that country, and he started to be in need. He even went and attached himself to one of the citizens of that country, and he sent him into his fields to herd swine. And he used to desire to be filled with the carob pods which the swine were eating, and no one would give him anything.

7. What did the younger son of Jesus’ illustration do, and how did he fare as a result?

8 “When he came to his senses, he said, ‘How many hired men of my father are abounding with bread, while I am perishing here from famine! I will rise and journey to my father and say to him: ‘Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men.’”’ So he rose and went to his father. While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him. Then the son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men.’ But the father said to his slaves, ‘Quick! bring out a robe, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. And bring the fattened young bull, slaughter it and let us eat and enjoy ourselves, because this my son was dead and came to life again; he was lost and was found.’ And they started to enjoy themselves.

9 “Now his older son was in the field; and as he came and got near the house he heard a music concert and dancing. So he called one of the servants to him and inquired what these things meant. He said to him, ‘Your brother has come, and your father slaughtered the fattened young bull, because he got him back in good health.’ But he became wrathful and was unwilling to go in. Then his father came out and began to entreat him. In reply he said to his father, ‘Here it is so many years I have slaved for you and never once did I transgress your commandment, and yet to me you never once gave a kid for me to enjoy myself with my friends. But as soon as this your son who ate up your

8. (a) What decision did the younger son make when he came to his senses? (b) How did his father receive him?

9. How did the older son react to the welcome given to his younger brother?

means of living with harlots arrived, you slaughtered the fattened young bull for him.' Then he said to him, 'Child, you have always been with me, and all the things that are mine are yours; but we just had to enjoy ourselves and rejoice, because this your brother was dead and came to life, and he was lost and was found.' "

THE CONDITION OF THOSE WHO HAVE GONE ASTRAY

¹⁰ A considerable number of persons today have taken a course much like that of the younger son when leaving his father's house.* Some, to escape temporary abuse or persecution from friends, relatives or others, have abandoned true worship. Others have preferred the course of independence from God because of wanting to engage in the very things that are condemned by him, including sexual immorality, thievery and drunkenness. (1 Cor. 6:9, 10) Still others, believing that serving Jehovah takes too much time away from the pursuit of pleasure or hinders one from getting ahead in the world, have stopped their study of the Bible. Regardless of whatever other reasons there may be, those who have held back from doing the divine will or who have stopped doing it show that there is something more important or worth while to them than faithfully serving their Creator.

¹¹ All such persons are spiritually famished and far removed from Jehovah God, as if in a distant country. They are a part of Satan's world and in slavery to him, for "the whole world is lying in the power of the wicked one." (1 John 5:19) Com-

pared with the service of the Creator, their slavery to Satan and his world is no more rewarding than the job of herding swine (animals that were unclean according to the terms of the Mosaic law) would have been for a Jew in the time of Jesus' earthly ministry. Those who have chosen to lead a debauched life as adulterers, fornicators, homosexuals, thieves, and the like, are in a state of spiritual ruin and degradation.

¹² While many who are no longer associating with God's people may not be leading a debauched life, they have, nevertheless, lost much. Devoid of spirituality, their life is often one of constant frustration. Not infrequently does their desire to get ahead in the world lead them to adopt dishonest business practices. (Compare Proverbs 28:20.) Often they devote so much time and energy to maintain a position in the world that their children are left without needed guidance and discipline. As a result many eventually have to endure the pain that comes from seeing their children take a wayward course and ruin their lives. The experience of those who become involved with material things to the exclusion of true worship is well summed up by the apostle Paul: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." —1 Tim. 6:9, 10.

RETURNING TO JEHOVAH

¹³ Those who see themselves in the position of the prodigal son, however, need not remain in this wretched state. But, like the prodigal son, they can put forth

* This applies in principle. For the prophetic significance of Jesus' illustration, see *The Watchtower* of August 1, 1965, pp. 467 to 473 and of August 15, 1965, pp. 485 to 499.

10. How are many today like the younger son of Jesus' illustration?

11, 12. What is the condition of those who have gone astray?

13. What can those who see themselves in the position of the prodigal son do to improve their situation?

efforts to return to the house of their Father and to his service. This includes heartfelt repentance, abandoning their independent course and petitioning God for forgiveness of their sin. This agrees with the words of the prophet Jeremiah regarding those who had experienced, not God's forgiveness, but his adverse judgment for failing to repent of their transgressions: "Do let us search out our ways and explore them, and do let us return clear to Jehovah. Let us raise our heart along with our palms to God in the heavens: 'We ourselves have transgressed, and we have behaved rebelliously.'"—Lam. 3:40-42.

¹⁴ For many who no longer share in Jehovah's service the way back may seem very difficult. Ashamed and fearing that they might not be accepted in a loving manner, they may dread the thought of having to face persons who have continued to serve Jehovah faithfully. Possibly those who have strayed have not prayed to Jehovah for a long time and, in view of what they have done, perhaps feel that they are not fit to live and could never gain God's forgiveness. Are such fears warranted? Not at all. Jesus' illustration and the many historical examples of Jehovah's forgiving the transgressions of his people prove that his mercy is extended to all persons who return to him with a complete heart.

¹⁵ A case in point is Judean King Manasseh. The Scriptural record concerning his sins reads: "He went on to build altars to all the army of the heavens in two courtyards of the house of Jehovah. And he made his own son pass through the fire, and he practiced magic and looked for omens and made spirit mediums and professional foretellers of events. He did on a large scale what was bad in Jeho-

vah's eyes, to offend him. And there was also innocent blood that Manasseh shed in very great quantity, until he had filled Jerusalem from end to end." (2 Ki. 21: 5, 6, 16) Finally, when Manasseh found himself a captive in Babylon, he repented and kept praying to Jehovah. Despite Manasseh's former conduct, Jehovah "heard his request for favor and restored him to Jerusalem to his kingship." (2 Chron. 33: 11-13) Few persons have acted as wickedly as did King Manasseh and, yet, on the basis of his repentance, he became a recipient of Jehovah's mercy.

¹⁶ Centuries later, a spirit-anointed Christian in the congregation at Corinth, Greece, practiced sexual immorality with the wife of his father. The presence of this incestuous man endangered the spiritual welfare of the entire congregation and, therefore, the apostle Paul directed that he be expelled. (1 Cor. 5:1, 7-13) But this man was not cut off from association with the congregation for all time. Evidently regarding this man, after his having repented, we read: "This rebuke given by the majority is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad. Therefore I exhort you to confirm your love for him." (2 Cor. 2:6-8) That repentant wrongdoer remained a spirit-begotten Christian, with the hope of gaining life in the heavens.

¹⁷ The case of King Manasseh and that of the unnamed Christian in the Corinthian congregation indicate that wrongdoing does not automatically cancel out one's opportunity of regaining a proper standing with Jehovah God. One who has become guilty of serious transgression can still pray to God and, if he is sincerely re-

14. What feelings may some have about returning to Jehovah?

15. How does the case of Manasseh illustrate that Jehovah forgives in a large way?

16. Can God's forgiveness extend to spirit-anointed Christians who become involved in serious wrongdoing? 17. Why would it be improper for anyone to display an attitude like that of the older son in Jesus' illustration?

pentant, his prayers for forgiveness will be answered. (Compare Isaiah 1:15-19.) Certainly if Jehovah can be so forgiving, no one who claims to be his servant would want to reflect the unmerciful attitude of the older son in Jesus' illustration.

AVOID PRESUMING ON GOD'S MERCY

¹⁸ Of course, this does not mean that a person can presume on God's mercy and continue in a wayward course. When the Israelites, in the time of Jeremiah, became so set in wickedness that there was no possibility of their repenting, Jehovah declared: "If Moses and Samuel were standing before me, my soul would not be toward this people. There would be a sending of them away from before my face, that they might go out." (Jer. 15:1) There being no basis for extending mercy to the unrepentant nation, Jehovah, in execution of his judgment, allowed the Babylonians to desolate Judah and Jerusalem. (Lam. 1:3-5) During this calamity he did not listen to prayers for help. That is why the prophet Jeremiah lamented: "You have blocked approach with anger, and you keep pursuing us. You have killed; you have shown no compassion. You have blocked approach to yourself with a cloud mass, that prayer may not pass through." —Lam. 3:43, 44.

¹⁹ An individual who proves himself to be unfaithful to Jehovah God is in a very serious position, one deserving of death. If he remains in an unrepentant state, he cannot escape the execution of God's adverse judgment. Hebrew Christians were told: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. Any man that

has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? For we know him that said: 'Vengeance is mine; I will recompense'; and again: 'Jehovah will judge his people.' It is a fearful thing to fall into the hands of the living God." —Heb. 10:26-31.

²⁰ But there is no reason for anyone to become so set in a bad way that there is no possibility of his ever repenting. Just as Jehovah God has not forced anyone to serve him, so he has never compelled anyone to remain on the side of his adversary, Satan the Devil. Instead, Jehovah has made it possible for individuals to appeal to him for forgiveness on the basis of Jesus' ransom sacrifice. Any who refuse to take advantage of this provision and continue walking according to their own standards, rather than those of the Creator, are deliberate wrongdoers. By their course of action, they reject the application of the benefits of Jesus' sacrifice in their behalf. Hence their transgressions stand against them, there being no other sacrifice with sin-atoning value. So they must pay the penalty for their transgressions—complete destruction in execution of God's vengeance.

²¹ Meanwhile, however, by means of his Word, Jehovah warmly appeals to all who have forsaken him to return to him as their God. A person's responding to that invitation leads to lasting blessings—freedom from enslavement to the world and

20. Why is there no reason for anyone to become hardened in a sinful course?

21. What blessings come to those who repentantly return to Jehovah?

18, 19. Why is it dangerous to presume on God's mercy?

its god Satan the Devil, an end to a spiritually famished condition, contentment, happiness, pleasant association with loyal servants of Jehovah, and a purposeful life in the service of a loving and merciful heavenly Father. On earth, Jehovah's servants will confirm their love for any who

repentantly return to him and, in the heavens, the angels will rejoice. If you are among those who have gone astray, do not hesitate to respond to Jehovah's invitation originally addressed to the Israelites: "Return to me, and I will return to you."—Mal. 3:7.

True Repentance

—How Can We Identify It?

"IF WE make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us." The apostle John said this back in the first century of our Common Era. Writing to fellow Christians, he included himself in the expression "we."—1 John 1:8.

Are we true Christians? Then before ever we were baptized as disciples of God's Son, we 'repented and turned around' from the wrong course we had been following. This put us in position to 'make request to God for a good conscience,' and become reconciled with Him through his Son's atoning sacrifice or "sin offering." (Acts 3:19, 26; 1 Pet. 3:21; 2 Cor. 5:19-21, *margin*) But the need for repentance does not end there. John's words show that, being imperfect and by inheritance sinful, we will still commit errors. In most cases these will be minor. Yet a Christian can fall into a major wrong. Either way, he needs to repent and seek God's forgiveness.

REPENTANCE FOR SERIOUS SINS

A Christian can become overconfident, failing to realize that 'the one who thinks he is standing needs to be on guard lest he fall.' (1 Cor. 10:12) Or because of not appreciating fully God's provisions for keeping spiritual strength and health and for defense against Satan's attacks, the Christian may become weak and vulnerable to temptation. He may commit a serious wrong. Then what? What should he now do?

He can benefit by considering what David did. In the thirty-second Psalm, perhaps written after David's serious sin involving Bath-sheba and Uriah, David said: "When I kept silent my bones wore out through my groaning all day long. My sin I finally confessed to you, and my error I did not cover. I said: 'I shall make confession over my transgressions to Jehovah.' And you yourself pardoned the error of my sins. . . . On this account every loyal one will pray to you at such a time

only as you may be found." (Ps. 32:3, 5, 6) To put off seeking Jehovah's pardon only prolongs the suffering of a stricken conscience. As Proverbs 28:13 counsels: "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." Yes, our relationship with God is too precious to neglect seeking his pardon and mercy. We should be quick to do so through his Son as our "helper with the Father."—1 John 2:1.

There is more, however, that a repentant person can do. The wise course would now be to approach the spiritually "older men" of the congregation. Why? Do they have the power to grant pardon from God for the sin committed, or can they act as intermediaries between the one having sinned and God? No. The person sinned against can grant forgiveness. Another thing: Only God can grant pardon for a sin against his law, and our one intermediary is his Son.—1 John 1:9; 2:1, 2; Heb. 4:14-16.

But did not Paul speak of the brothers in Corinth as 'forgiving' a congregation member who had committed a serious wrong and repented? True, but their 'forgiveness' was clearly not the pardoning of the violation of God's law itself. Rather, it was forgiveness of the *trouble, reproach and sorrow* that the act had brought upon the congregation. (Compare 2 Corinthians 2:5-10; 7:11.) In a similar way we individually can 'forgive others their trespasses against us.'—Matt. 6:14, 15.

Why, then, go to these elders? To seek their *help* as appointed shepherds. Wrongdoing is an evidence of spiritual illness. Showing what is needed, the disciple James says: "Openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force."—Jas. 5:16.

Yes, the purpose of going to these elder brothers is to get help in becoming "healed," regaining spiritual health and strength. To give such aid is part of their work as shepherds. (Compare Ezekiel 34:4, 16; Hebrews 12:12, 13.) There is yet another reason, however.

These brothers are also concerned with protecting the spiritual health of the congregation as a whole, guarding against its being infected. They are likewise seriously concerned with aiding the congregation to maintain always a right standing before God and before all men, in no way becoming a reproach to Jehovah's name. We rightly seek to cooperate with such ones and aid them in their responsibility.

Rather than a person's having his wrongdoing perhaps become known through some other source to the elders who constitute the congregation's judicial committee, and thereby obliging them to inquire of the wrongdoer whether he has sincerely repented and turned away from the wrong course or not, such a person shows a right spirit by voluntarily providing them with this information himself. "For they are keeping watch over your souls as those who will render an account" to God. In all confidence, then, we can show submission to such ones.—Heb. 13:17; Acts 20:28-30, 35; 1 Thess. 5:12-15, 23.

These elders, obviously, are concerned that there really is sincere repentance on the part of the wrongdoer and that he is now making straight paths for his feet, for his own good and for the good of the rest of the congregation. Only evidence of genuine repentance can assure them that God has forgiven the wrongdoer, has 'not taken his sin into account.' (Rom. 4:8) Were this not the case, they might find themselves obliged to expel or disfellowship such a person as a danger to the congregation's spiritual health and its right standing before God.

Yes, what determines whether the congregation disfellowships one or not is—not the gravity of the wrong, nor the bad publicity it may have occasioned—but the individual's sincere repentance or lack of it. If he is truly repentant, the congregation would never cast the person out just to satisfy the feelings of some individual or of the public in general. True, in cases of gross wrongdoing they would likely find it necessary to reprove severely and publicly the wrongdoer, and he would undoubtedly not be given responsibility within the congregation for a long time, perhaps for years. But they would not abandon any sincerely repentant one, any more than God abandoned David when he humbly repented of his grievous wrongdoing. They imitate God in his loyal love, his loving-kindness.—2 Sam. 22:50, 51; 1 Ki. 8:22-26; Ps. 51:17.

How can these elders on the judicial committee satisfy themselves that one committing a serious wrong is genuinely repentant? For that matter, how can we ourselves be sure our repentance is true, the kind that God is pleased with?

WORLDLY SADNESS OR GODLY SADNESS?

Clearly there should be sadness, remorse and regret felt by any Christian who sins. And yet these feelings of themselves are not a sure measure of the genuineness of repentance. The question is: *Why* does the wrongdoer feel such sadness, remorse and regret? What *motivates* these feelings?

The apostle shows the importance of determining this when he writes: "For sadness in a godly way makes for repentance to salvation that is not to be regretted; but the sadness of the world produces death." (2 Cor. 7:10) So it is a life-or-death matter that our motive be the right one. Worldly sadness does not stem from faith and love of God and righteousness.

It is born of regret due to failure, disappointment, material or social loss, the prospect of undergoing punishment or shame. Worldly sadness mourns the unpleasant consequences wrongdoing brings. But it does not mourn over the unrighteousness itself, or the reproach it brings on God.—Compare Jeremiah 6:13-15, 22-26.

Cain expressed such sadness. When God pronounced sentence on him, Cain felt sorry indeed—for himself due to the bleak future he foresaw. But he expressed no regret over his act of murdering his brother.—Gen. 4:5-14.

Esau unappreciatively sold his birthright to his brother Jacob. Later, on learning that Jacob had received his father Isaac's prophetic blessing as first-born, Esau cried out "in an extremely loud and bitter manner." With tears he sought repentance—not his own but his father's, seeking to convince Isaac to 'repent' or 'change his mind' about his bestowal of the blessing. What Esau regretted was not the materialistic attitude that caused him to 'despise his birthright.' He regretted the loss in benefits this was now going to cost him. God said: "I loved Jacob, but Esau I hated."—Gen. 25:29-34; 27:34; Heb. 12:16, 17; Rom. 9:13.

That God will never be pleased with any 'off-and-on' attitude in this matter is made clear by Hosea's prophecy. Regarding Israel he says, 'When they are in sore straits they seek God.' But the repentant expressions they made were short-lived. "The loving-kindness of you people is like the morning clouds and like the dew that early goes away."—Hos. 5:15; 6:1-4.

Hosea 7:14-16 then reveals the key factor lacking in many expressions of repentance even today, saying: "They did not call to me for aid *with their heart*, although they kept howling on their beds. On account of their grain and sweet wine

they kept loafing about . . . they proceeded to return, not to anything higher . . . " Their "howling" for relief in time of trouble was selfishly motivated and, if granted relief, they did not use the opportunity to improve and strengthen their relationship with God by adhering more closely to his high standards. (Jas. 4:3) Hosea says they were like a "loose bow," one that never hits the mark. (Hos. 7:16; Ps. 78:57) Their repentance was not really from the heart.—Joel 2:12, 13.

WHAT MOTIVATES TRUE REPENTANCE

The sadness accompanying true repentance has a very different motivation than worldly sadness. There is a heartfelt wanting to come back into God's favor, motivated by a love for him that comes from knowing him and his splendid qualities and righteous purposes. Appreciation for his goodness and greatness makes genuinely repentant wrongdoers feel keen remorse at having brought reproach on his name. Love for neighbor also makes them rue the harm they have done to others, the bad example set, the hurt caused, perhaps the way they have sullied the reputation of God's people among outsiders, thereby hindering persons from recognizing the true congregation of God. These things, and not just the shame of being 'found out' or the prospect of discipline, cause them to feel "broken at heart" and "crushed in spirit."—Ps. 34:18.

But repentance (Gr. *me-ta'noi-a*) also involves a 'change of mind' or 'change of will.' To be genuine, it must include a positive rejection of the bad course as repugnant, something hated. (Ps. 97:10; Rom. 12:9) This is paralleled by a love of righteousness that causes the repentant Christian to determine firmly to hold to a righteous course thenceforth. Without both this hatred of bad and love of righteousness there would be no real force to

our repentance, no following through with what the apostle Paul called "works that befit repentance." (Acts 26:20) King Rehoboam's case illustrates this. After first humbling himself under God's anger, he turned back to doing bad. Why? Because "he had not firmly established his heart to search for Jehovah."—2 Chron. 12:12-14.

The Corinthian congregation showed this being "saddened in a godly way." When reproved by Paul for having harbored a practitioner of wickedness in their midst, they responded and corrected the situation. They manifested their sadness at their wrong not only by fear but by "great earnestness . . . yes, clearing of [them]selves, yes, indignation [at the reproach the wrongdoer's course had brought], . . . yes, longing, yes, zeal, yes, *righting of the wrong!*" (2 Cor. 7:11) So, elders today can look for similar qualities in those who express repentance over wrongdoing to them.

IMPERFECTION NEED NOT FRUSTRATE JOY

Sins, of course, can vary in gravity. Perhaps instead of some major sin, such as fornication, adultery or theft, we realize we have been guilty of having "lofty eyes" or of "showing favoritism," things that are very displeasing to God. (Prov. 6:16, 17; Jas. 2:9) And when it comes to the use of the tongue, "we all stumble many times," saying things we later recognize as unwise, unkind, unloving, unchristian. (Jas. 3:2, 8-13) Are we concerned that our relations with God not suffer damage? Then we need to 'repent and turn around,' seeking his forgiveness.

But since our imperfection shows itself in some way or another daily, does this mean we should be in a constant state of mourning, feeling continually remorseful? By no means.

In listing the fruits of God's holy spirit, the apostle places "joy" right after "love." (Gal. 5:22) The psalmist says: "If errors were what you watch, O Jah, O Jehovah, who could stand?" (Ps. 130:3) We can be joyful, remembering instead that "Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness. . . . For he himself well knows the formation of us, remembering that we are dust." (Ps. 103:8-14) While our errors rightly bring regret, we do not need to torture

ourselves over every minor fault or thoughtless word.

Nevertheless, our recognition of these faults should have a humbling effect on us, helping to keep us both modest and compassionate toward others. Then, when we pray to God for forgiveness of our daily errors he will be pleased with our prayer. Conscientiously walking in his ways and regularly seeking his face in prayer, we may indeed be joyful, confident of a good relationship with him.—Phil. 4:4-7.

The Ten Tribes

—Were They Lost?

THE Hartford *Courant Magazine* for September 12, 1971, featured an article entitled, "'Lost Tribe' Fights for Russian Jews." It told of the claims of certain American Indians to be the lost tribe of Ephraim; because of this they were concerned about the treatment being accorded the Jews in Russia and so were protesting to the Russian government in regard to it. And currently published and distributed is the paperback book (upward of 200 pages) *The United States and British Commonwealth in Prophecy*, which purports to show that two of the "lost tribes" are found in them.

This question of the "Lost Ten Tribes" is nothing new. As far back as the year 1320 twenty Scottish nobles signed "The Scottish Declaration of Independence," protesting against the claims of the pope and proclaiming that the Scottish people

were descendants of the twelve tribes of Israel. But they gave no proof for their claims.

In 1649 an Englishman by the name of John Sadler made similar claims for the British in a work in which he showed parallels between English law and that of the Jews. In 1794 Richard Brothers, another Englishman, published a treatise purporting to show that the Anglo-Saxons were the descendants of the "lost ten tribes."

Similar claims were made by the British-Israel-World Federation in a Manifesto sent out by them in 1931. Therein they claimed that the ten tribes went into captivity in 721 B.C.E. and that the "seven times" of punishment mentioned at Leviticus 26:28 meant 2,520 years and that these lasted until 1799. Among other things it stated: "The miracle of the Unit-

ed States is surpassed only by the miracle of the . . . British Commonwealth of Nations. . . . Multiply the influence of the race, and then *Anglo-Saxon civilisation will command the peace and ensure the prosperity of the world.*"

And in just the past few years these claims have emblazoned forth with specific details previously unheard of. Thus some not only dogmatically state that the British descended from the tribe of Ephraim and the United States from the tribe or half-tribe of Manasseh; but they claim that the tribes of Levi and Simeon are scattered among Israel along with the tribe of Judah; that the tribe of Reuben is found in France; and so forth. Thus they would account for all thirteen tribes and they claim that both secular history and the Bible support their claims. But do they?

NO SECULAR BASIS

What about these claims? Can any who are not protagonists of these theories be found to support these claims? According to the *Encyclopedia Americana*, this "theory is untenable on any scientific grounds, for the tribes . . . were not lost in any real sense." And says the *Encyclopædia Britannica*: "The theory . . . rests on premises which are deemed by scholars—both theological and anthropological—to be utterly unsound." This quotation is found in the famed 11th edition, Volume 2, page 31. Modern editions of this authority ignore the theory entirely.

In a similar vein the *Jewish Encyclopedia* (1901), Volume 1, page 601 states: "By the application of wild guesswork about historical origins and philological analogies, . . . phrases of prophecy, a case was made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture." How true

that observation is can be seen from the fact that during World War I there were men in high station in the British government who were so confident that Britain would win the war because of their being of the "Lost Tribes" that they did not think an all-out effort would be required!

Then there is the eminent Orientalist George Rawlinson, who is quoted by Professor W. H. Smith as saying that this theory "is not calculated to produce the slightest effect on the opinion of those calculated competent to form one. Such effect as it may have can only be on the ignorant and unlearned—on those who are unaware of the absolute and entire diversity in language, physical type, religious opinion, and manners and customs, between the Israelites and the various races from whom the English nation can be shown historically to be descended."

Just how farfetched it is to claim that there is some relationship between the Indo-European Anglo-Saxon and the Semitic Hebrew languages can be seen from the words of an authority on language, Professor N. H. Parker: "No man in his right mind should make such an assertion. There is not a competent philologist in the world who will support him. It is highly doubtful that there is one single word in Saxon, exclusive of borrowed Bible names, that can be traced to a Hebrew root." And in the field of anthropology authorities likewise agree that there just is no relationship between the English or Anglo-Saxon and the Semitic races. Well has A. H. Forbes stated regarding the "Lost Ten Tribes" theory: "What is at first a bare possibility is turned into a surmise, a surmise soon becomes a likelihood, and ends in becoming a dogmatic certainty."

Before considering the Scriptural arguments against this theory it might be well

to note the scientific view of another belief associated with this movement. It makes the claim that the coronation stone upon which many kings of Ireland, Scotland and England had been crowned was brought to Ireland by Jeremiah and is the stone Jacob used as a pillar. (Gen. 28:18) Professor A. C. Ramsay of the Department of Geology of London University made a thorough examination of this stone. He found it to be of Scottish origin, having characteristics entirely lacking in the sandstone found in Palestine.

BEFORE THE BABYLONIAN CAPTIVITY

As for the Scriptural testimony, we note that in the days of King Rehoboam, God 'ripped' ten tribes from him and gave them to Jeroboam, even as God had warned King Solomon he would do. (1 Ki. 11:11-13; 12:21-24) Eventually these ten tribes were taken captive by Assyria, 133 years before Judah and Jerusalem fell to Babylon. Did that mean that the ten tribes got lost? Not at all! Why not? Because even from the beginning the king of Judah and Benjamin, Rehoboam, continued to reign over some of "the sons of Israel [that is, the ten-tribe kingdom] that were dwelling in the cities of Judah."—1 Ki. 12:17.

More than that, when Jeroboam discharged the Levites from acting as priests (they evidently not being willing to go along with his calf worship), not only did these leave their pasture grounds and houses in Israel and come to Judah but also "following them from all the tribes of Israel [were] those that were giving their heart to seek Jehovah the God of Israel." These "came themselves to Jerusalem to sacrifice to Jehovah the God of their forefathers. And they kept strengthening the kingship of Judah." (2 Chron. 11:13-17) Similarly, about thirty years later, in the time of Asa, those of the

tribes of Ephraim, Manasseh and Simeon deserted to Asa "in great number," for they "saw that Jehovah his God was with him."—2 Chron. 15:9.

Not only that, but after Israel had gone into captivity, in the time of good King Josiah, we read that after he had stamped out idolatry and other forms of false worship in Judah he did the same "in the cities of Manasseh and Ephraim and Simeon and clear to Naphtali," yes, "in all the land of Israel, after which he returned to Jerusalem." (2 Chron. 34:6, 7) And while time and again Bible writers made a distinction between Israel and Judah, we find the last king of Judah, Zedekiah, referred to as "wicked chieftain of Israel."—Ezek. 21:25.

DURING AND AFTER THE BABYLONIAN CAPTIVITY

It is not surprising therefore, to note that, while Ezekiel was sent to those primarily of Judah in captivity in Babylon, he mentioned "Israel" more than twelve times as often as he referred to Judah; significantly the "house of Israel" is mentioned some eighty times, some thirteen times as often as the "house of Judah." All this is in keeping with Ezekiel's prophecy that the two houses would be united and become one. (Ezek. 37:19-28)* And the prophet Jeremiah indicates that both Israel and Judah were in Babylonian captivity.—Jer. 50:33; 51:4-6.

It is not surprising, therefore, to note that after the Babylonian captivity no distinction is made between the two. Thus in the books of Ezra and Nehemiah some sixty times the term Israel is used in referring to the 'Jews' that returned from Babylon. (Ezra 2:2, 59, 70; 3:1, 11, etc.) Proof of this is seen in the fact that the 'sons of the exile' offered sacrifices not

* And Hosea and Jeremiah prophesied to the same effect.—Hos. 1:11; Jer. 3:18.

just for the two tribes of Judah and Benjamin, the "Jews," but "they presented for the inauguration of this house," the rebuilt temple, hundreds of animals, "and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel." Clearly those returned Israelites considered themselves representative of all the twelve tribes. (Ezra 6:16, 17) And this is in harmony with the prophecy of Isaiah, who foretold: "For although your people, O Israel, would prove to be like the grains of sand of the sea, a mere remnant among them will return." Yes, a remnant of Israel, not merely of Judah, would return.—Isa. 10:22.

IN THE CHRISTIAN GREEK SCRIPTURES

That all twelve tribes, or both the nation of Israel and the nation of Judah, would be on hand when Jesus presented himself to his people was also foretold by the prophet Isaiah, for he wrote that Jesus Christ was to be "a stone to strike against and as a rock over which to stumble to both the houses of Israel." That this prophecy had fulfillment in Jesus Christ is vouchsafed for us by both the apostle Paul and the apostle Peter.—Isa. 8:14; Rom. 9:31-33; 1 Pet. 2:8.

That the term "Jews" in Jesus' day included both those of the ten tribes and those of the two tribes is apparent from the way the Christian Greek Scripture writers use the term. For one, the apostle Paul refers to "our twelve tribes" and their "sacred service," (Acts 26:7) and speaks of himself as both an Israelite and a Jew. (Rom. 11:1; Gal. 2:15; Phil. 3:5) And so those to whom the apostles wit-

nessed were at times called "sons of Israel" and "men of Israel," and at other times referred to as Jews. (Acts 5:21, 35; Rom. 9:24; 1 Cor. 9:20) Thus also Jesus was called both "King of Israel" and "King of the Jews."

—Matt. 27:42; John 1:49; 12:13; Matt. 2:2; 27:11, 37.

Moreover, the prophet Jeremiah foretold that Jehovah would "conclude with the house of Israel and with the house of Judah

a new covenant." (Jer. 31:31) Jesus mentioned this new covenant with his followers on the night of his betrayal and sentence to death, even as we read at Luke 22:20. And the apostle Paul shows that this new covenant is the one into which Christ's footstep followers are taken. —Heb. 8:7-13.

Clearly, then, neither secular nor sacred testimony can be appealed to to prove that the Anglo-Saxon people are the "Ten Lost Tribes."

MATERIAL EXPANSION AND PROSPERITY NO PROOF

Those who hold to the "Lost Tribes" theory point to the great material prosperity that the British Commonwealth of Nations enjoyed, together with the United States, since the beginning of the nineteenth century, as proof of their theory. But did Britain and the United States become powerful because of adhering to Bible principles?

What about the notorious slave trade practiced by both of these countries? What about their hypocritical religious institutions? What about their exploitation of child and woman labor? Why, history shows that they were worse than the

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"heathen" in many respects! Take for example their dealings with "heathen" China. In 1839 China tried to stop the opium traffic, which was playing havoc among its peoples. To that end it seized millions of dollars' worth of illegal opium from British traders. The British nation felt so aggrieved that it declared war on China and in the treaty of 1842 forced the demoralizing opium traffic on China, even as on a later date the United States did the same.

The claim is also made that the promise to Abraham that his seed would "take possession of the gate of his enemies" applies to Britain controlling such sea gates as the Suez Canal, Aden, Hong Kong and Gibraltar, also the Khyber Pass. But if God gave Britain these "gates," how is it that she has lost all except Gibraltar and may well lose it also? Besides, there is absolutely no basis for claiming that the promise to Abraham was fulfilled in such a way, for the Christian Greek Scriptures tell that Jesus Christ and his anointed footstep followers, shown at Revelation

14:1, 3 to be 144,000, are the Seed of Abraham that is to bless all the families of the earth. Great Britain and the United States have not blessed all the families of the earth up until now and are less in a position to do so today than ever before.—Gen. 22:17, 18; Gal. 3:16, 29.

Indicative of the weakness of the "Ten Lost Tribes" position is the claim that the prophecy at Deuteronomy 33:17, which tells of the blessing of Moses upon Joseph and says that "his horns are like the horns of unicorns," applies to Great Britain because the unicorn is Britain's national seal today. But neither Moses nor any other Bible writer knew anything of the mythological unicorn. What is rendered "unicorn" in the *Authorized Version* is rendered "wild bull" or "wild ox" in other, more modern versions, such as *The New English Bible*.

In view of all this evidence, how weak indeed is the position of those who would identify Great Britain and the United States with the "lost tribes" of Ephraim and Manasseh!

An Appreciative Eight-Year-Old

● Recently a handwritten letter was received at the offices of the Watch Tower Society, the publishers of the *Watchtower* and *Awake!* magazines. It was from an eight-year-old girl whose parents are Jehovah's witnesses. Her letter reflected a keen appreciation on her part of the work the Society's headquarters staff (Bethel Family) do in preparing the publications. She wrote:

"Dear Brothers, I am 8 years old, and in the 2nd grade at school. Not too long ago the State Forest Department had an essay contest. The subject we were to write on was 'Why Plant a Tree?' I entered it.

"When I got home from school I told my mother about it. My mother said I should go to the 'Watch Tower Index.' So I did. I found lots of information on trees. The article I liked best was one found in the April 8, 1956, 'Awake!'

"This week I was notified that I won first place in the contest out of over 600 entries. They had my picture taken for the newspaper, and gave me a prize of \$15.00. Since I know I would not have won if it had not been for the 'Awake!' I would like to give \$10.00 of this money to you for use of something the Bethel Family might need. Sincerely."

WOMAN'S REGARD FOR HEADSHIP

—How Demonstrated?

MAN was created in the "image" of God. (Gen. 1:26) Since God is a "Spirit," obviously no physical likeness between God and man is involved. (John 4:24) Rather, man was created with moral qualities like those of God—love and justice, power and wisdom—that put him far above the animals. Therefore man can appreciate the things that God appreciates and enjoys. These include beauty, the arts, speaking, reasoning and similar processes that involve the mind and heart.

Woman, too, was created with these qualities. However, her position is different from that of the man. The Bible tells us: "[Man] is God's image and glory; but the woman is man's glory." (1 Cor. 11:7) But why does not this text say that the woman also is God's "image"?

It should be remembered that man was created first and for some time was alone, being in God's image by himself. The woman was made from the man and was to be subject to the man. The woman's position thus is one that cannot reflect God's position of *headship* toward his creatures, and it is this matter of headship that is discussed in 1 Corinthians chapter 11. Jehovah God is not subject to anyone. Unlike the woman, the man does not have an earthly head over him when it comes



to matters relating to his wife and children. Hence *in this respect* he alone is "God's image." In other respects, of course, the woman shares with the man in reflecting the admirable and lovable qualities of God.

The fact that the woman is subject to the man does not degrade her. This is seen from the fact that she is said to be "man's glory." Someone who is de-

graded and low, whether man or woman, cannot serve as a real glory to anyone. But one having a dignified standing, one noted for fine conduct and admirable qualities, definitely is a credit or glory to one's associates.

As "man's glory" the woman can and should elevate and enhance the more responsible position of the man as "God's image and glory." Her husband should be able to praise her like the capable wife mentioned in the Bible book of Proverbs: "There are many daughters that have shown capableness, but you—you have ascended above them all."—Prov. 31:29.

SUBMISSION TO THE HUSBAND

For a woman to be a "glory" to her husband requires her to show proper regard for his headship. Even when her husband is not a faithful worshiper of Jehovah, she should remain submissive and

support his decisions as the head of the house. She ought to maintain praiseworthy conduct and prove herself to be a real credit to her husband. This is in harmony with the counsel given by the apostle Peter: "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eye-witnesses of your chaste conduct together with deep respect. . . . [Let your adornment] be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:1-4.

In her submission, the Christian woman should display a "quiet and mild spirit." This means that, regardless of the circumstances, her dominant feeling should be one of calmness and an even temper, not aggressive. Her heart should move her to manifest proper subjection to her husbandly head. This was the case with Abraham's wife Sarah. As Peter noted: "So, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.'" (1 Pet. 3:5, 6) Sarah referred to her husband as "lord" not merely audibly for others to hear, but even "inside herself."—Gen. 18:12.

For a Christian woman to be like Sarah would, of course, mean never doing anything contrary to God's will. This is because she is bound by the superior law of God and of Christ. Hence when her husband's "law" interferes with true worship, she, like the apostles in the first century C.E., would 'obey God as ruler rather than a man.' (Acts 5:29) In all other areas, however, her submission to her husband should be exemplary.

WEARING A HEAD COVERING

There are times when the Christian woman displays an outward sign of her recognition of man's headship. This is when she must care for matters pertaining to worship that would ordinarily be handled by her husband or another man. The basis for this is outlined at 1 Corinthians 11:4-6: "Every man that prays or prophesies having something on his head shames his head; but every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a woman with a shaved head. For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered."

Now, in the family the husband and father is God's representative toward his wife and children. As such he is the one to take the lead in matters of worship. Yet, if the husband is an unbeliever, this responsibility may fall on the mother. Hence, if a Christian woman prays aloud on behalf of herself and others or conducts a Bible study with the children or others *in the presence of her husband*, she rightly wears a head covering. Thereby she demonstrates her recognition of the fact that she is serving in her husband's place.

Being divinely authorized to teach the children (Prov. 1:8; 6:20; compare 2 Timothy 1:5; 3:14, 15), she would not ordinarily wear a head covering when her husband is not present. However, it may be that a son in the family is a dedicated, baptized servant of Jehovah God. In that case the mother would wear a head covering if she were to pray aloud on behalf of a group in his presence or conduct a Bible study with him and the other children. The reason for this is that the son is a member of the Christian congregation and, as such, should receive instruction

from the male members of the congregation. (1 Tim. 2:12) If his father were a believer, the son would receive such teaching from his father. So the mother's head covering would signify that in this matter she is acting for her husband and/or male members of the congregation. When other family matters are involved, however, the mother can exercise her authority toward the son without wearing a head covering.

In the congregations of Jehovah's Christian witnesses circumstances arise that call for women to wear a head covering. At times no baptized male Witnesses may be present at a congregational meeting (usually in small congregations or groups). This would make it necessary for a baptized female Witness to pray or preside at the meeting. Recognizing that she is doing something that would usually be handled by a man, she would wear a head covering.

There are occasions when Christian women have to give oral translation of Bible discourses or publicly read the paragraphs from a Bible study aid that is being used at a congregation meeting. Women handling these duties are not presiding or teaching. Hence, it is not required that they wear a head covering. Some Christian women, however, may wish to do so for the sake of their conscience. Certainly there is nothing wrong with this.

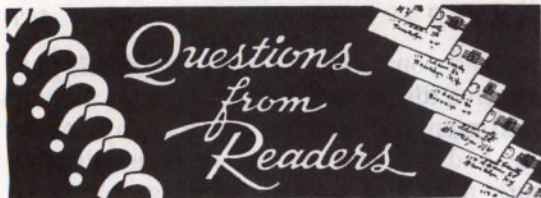
The teaching of male believers is to be done by the men in the congregation. The apostle Paul wrote to Timothy: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." (1 Tim. 2:12) Nevertheless, both men and women could share in teaching outsiders. In fact, Jesus Christ commissioned his followers: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have com-

manded you." (Matt. 28:19, 20) Such prospective disciples would, of course, include both men and women. Since such preaching and teaching is the responsibility of both men and women, when speaking to others about God's Word in the presence of a male witness of Jehovah, a woman would not need to wear a head covering. But if she preferred to do so for the sake of her conscience, this would be all right.

The situation is somewhat different when a regular, scheduled Bible study is being conducted in a home and there is a dedicated, baptized male present. This is a prearranged session of instruction, teaching, with the one conducting the study actually presiding. With a baptized male Witness present, it becomes an extension of the congregation. If, for some reason, a baptized female Witness conducts such a study, she would rightly wear a head covering, acknowledging thereby that the man would ordinarily give Bible instruction under such circumstances.

There is good reason for Christian women to give due consideration to wearing a head covering when the occasion calls for it. As the apostle Paul pointed out, this is to be done "because of the angels." (1 Cor. 11:10) Yes, it is the privilege of Christian women to be a good example to the angels in their own loyal subjection to Jehovah God and his reigning King, Jesus Christ. This does not mean that the angels learn from the good example of Christian women. Millions of angels loyally subjected themselves to God long before man was created and they continue to do so. However, just as we draw encouragement from the good example of fellow believers, so the angels delight in seeing women that rightly view headship.

What fine incentive this should give Christian women to continue demonstrating proper regard for headship in Jehovah's arrangement!



● Did Jesus become unclean when he touched a dead girl, as reported at Matthew 9:25, in order to resurrect her?—England.

According to the Mosaic law, an Israelite who touched a human corpse became ceremonially unclean for seven days. In order to be clean again, he would have to go through a purification ceremony. This included bathing and washing his garments on the seventh day. —Num. 19:11-19.

The apostle Matthew tells us that a Jewish leader, named Jairus, once came to Jesus and said about his daughter who was sick and expected to die: "By now my daughter must be dead; but come and *lay your hand upon her* and she will come to life." (Matt. 9:18) The Gospel accounts by Mark and Luke assure us that by the time Jesus reached her the girl was dead. "While he was yet speaking, some

men from the home of the presiding officer of the synagogue came and said: 'Your daughter died! Why bother the teacher any longer?'" (Mark 5:35; Luke 8:49) So, if Jesus touched her corpse, would that make him unclean? No, not at all.

Jesus resurrected the girl, brought her back to life. Matthew writes: "He went in and took hold of her hand, and the little girl got up." (Matt. 9:25) Far from Jesus becoming unclean, he removed the source of uncleanness, the dead body. He did this by bringing the child to life. "Immediately the maiden rose and began walking." Thus, she was not unclean and was not making anyone touching her unclean. Jesus was the means of bringing cleanness, and he had no need to undergo any purification ceremony. —Mark 5:41, 42; Luke 8:54, 55.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 20: Asserting One's Independence from God Leads to Calamity. Page 425. Songs to Be Used: 9, 23.

August 27: Abandoning the Course of Independence. Page 430. Songs to Be Used: 28, 82.