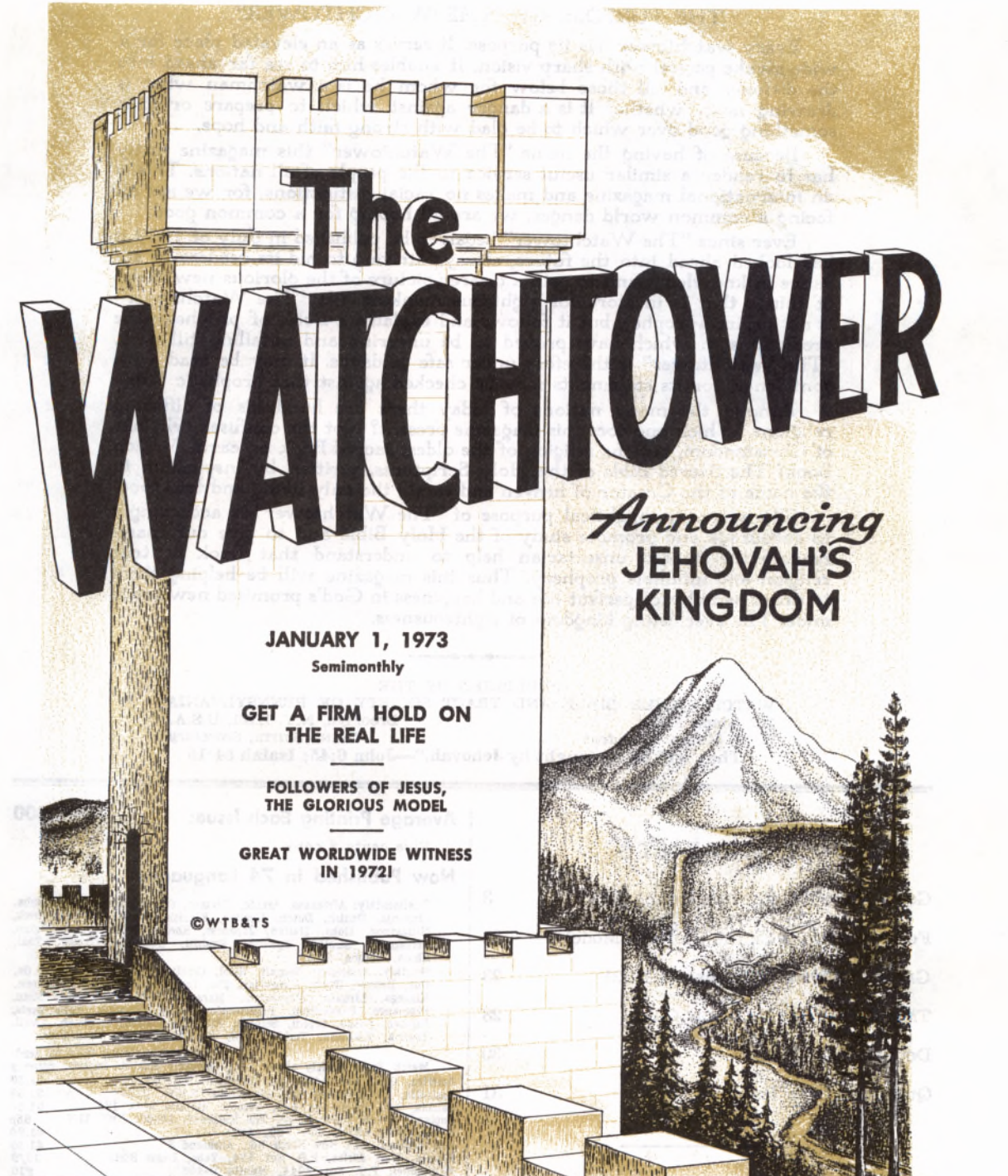




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 1, 1973

Semimonthly

**GET A FIRM HOLD ON
THE REAL LIFE**

**FOLLOWERS OF JESUS,
THE GLORIOUS MODEL**

**GREAT WORLDWIDE WITNESS
IN 1972!**

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"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

CONTENTS

Get a Firm Hold on the Real Life	3
Followers of Jesus, the Glorious Model	21
Great Worldwide Witness in 1972!	23
They Are Imitating Jesus Christ	28
Do You Remember?	30
Questions from Readers	31

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Announcing
JEHOVAH'S
KINGDOM

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GET A FIRM HOLD ON THE REAL LIFE

"LOOK! The man!" There he stood before the howling crowd, and among them the chief priests and officers of the Jews who shouted, "Impale him! Impale him!" Murder was in their very hearts as they cried out, "He ought to die." It does not take much imagination to envision in our mind's eye this hostile crowd seeking blood. And whose blood did they want? None other than that of Jesus Christ, the Son of God.—John 19:4-7.

²No doubt many things ran through Jesus' mind as he was standing there outside Pilate's palace. He knew he had come down from heaven to do his Father's will. He understood that that divine will included dying on a torture stake, and this is what he immediately faced. But what about the future? Would he be resurrected? This he knew depended on whether he had been judged faithful in all he had been given to do; also on whether he would be able to endure the terrible pressure of these final hours down to his last gasping breath.

1-3. (a) Describe the scene as the angry crowd demanded that "the man" Jesus be put to death. (b) What may Jesus have been thinking about under those circumstances? (c) What questions does all this raise?

"Give orders . . . to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life."—1 Tim. 6:17-19.

³But here we are at the end of the story. How did it all begin? And how, we may wonder, was Jesus in dying able to get a firm hold on the real life?

⁴It was back in the year 2 B.C.E. that the angel Gabriel came to Mary, who was betrothed to Joseph, while in the little village of Nazareth and told her that she was going to give birth to a son, and that her child would really be the Son of God. Later that same year Mary and Joseph traveled down to the city of Bethlehem, some sixty miles to the south, in order to register as decreed by Caesar Augustus. The timing of this decree was providential, for they had no sooner arrived than Mary gave birth to Jesus in a stable. All of this was just as it had been foretold in prophecy.—Luke 1:26-35; 2:1-7; Mic. 5:2.

⁵Jehovah's angel announced this mo-

4, 5. (a) How did it come about that Jesus was born in Bethlehem? (b) What announcement of this event was made, and to whom was it given?

mentous event to the shepherds in the nearby fields that historic night, saying: "I am declaring to you good news of a great joy . . . there was born to you today a Savior, who is Christ the Lord, in David's city." Immediately they hastened to 'see this thing that had taken place.' Upon returning to their flocks they glorified and praised God "for all the things they heard and saw."—Luke 2:8-20.

Childhood Events in Jesus' Life

* According to the custom of the Jews, Jesus was circumcised on the eighth day and was presented at the temple in Jerusalem forty days from birth, for Joseph and Mary to make the proper sacrifice according to the 'law of Jehovah.' It was on this visit to the temple that they met an aged man named Simeon to whom it had been revealed "by the holy spirit that he would not see death before he had seen the Christ of Jehovah." Taking the infant in his arms Simeon blessed Jehovah, saying: "My eyes have seen your means of saving . . . and a glory of your people Israel." Also, an eighty-four-year-old prophetess named Anna "came near and began returning thanks to God and speaking about the child to all those waiting for Jerusalem's deliverance."—Luke 2:21-38.

⁷ Some time after these events, interestingly enough, the astrologers that were reported to have come to Jesus on the day he was born (according to Christendom's teachings), now arrived. They had first gone to Jerusalem and were there told to go to Bethlehem, and there "they saw the young child with Mary its mother." After

opening their treasures and presenting the child with costly gifts they returned direct to their eastern country, having been given divine warning in a dream not to go back to Herod in Jerusalem. Jehovah's angel then informed Joseph: "Get up, take the young child and its mother and flee into Egypt, and stay there until I give you word; for Herod is about to search for the young child to destroy it."—Matt. 2:1-15.

⁸ So right from the beginning the Son of God as a newborn child was not wanted by someone, and that someone was Satan the Devil, the archenemy of Jehovah. Herod, as Satan's agent, seeing that he had been outwitted by the astrologers, went into a rage. He ordered that all the male children in Bethlehem two years of age and younger be killed. The Devil and his earthly tool certainly went to great lengths in an effort to murder the Son of God. It was not until after Herod died that Joseph, Mary and Jesus returned from the land of Egypt and settled in Nazareth.—Matt. 2:19-23.

⁹ There in the district of Galilee the child Jesus grew up with his foster father and his mother and half brothers and sisters. He was taught the carpenter's trade and he "continued growing and getting strong." When we again hear of Jesus, the historical record tells us he had traveled with his parents to Jerusalem at Passover time, he being twelve years old. Somehow he became separated from his parents, and when they finally found him after three days, why, there he was in the temple "sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers." No, this lad Jesus was not wasting his time with a gang of

6. What occurred when Jesus was eight days old?

7, 8. What series of events caused Jesus' family first to go to Egypt and later to return to the village of Nazareth?

9, 10. (a) What occurred at Passover time when Jesus was twelve years old? (b) After that, what information do we have about Jesus during his teen-age years?



At twelve years of age Jesus was in Jehovah's temple, listening and asking questions

juvenile delinquents around town. "Did you not know that I must be in the house of my Father?" he told his astonished parents.—Luke 2:39-50.

¹⁰ Jesus returned to Nazareth and continued to be in obedient subjection to his parents, and as the account says: "Jesus went on progressing in wisdom and in physical growth and in favor with God and men." Later on in his life Jesus certainly would need all the wisdom, physical strength and blessing of God he could acquire in childhood.—Luke 2:51, 52.

Jesus Begins His Dynamic Ministry

¹¹ After the events of the year 12 C.E. we have no particular record of Jesus until the fall of 29 C.E., when, at the age of thirty, he comes to John the Baptist, evidently his cousin, requesting to be baptized

11. What very important event in Jesus' life took place in the year 29 C.E.?



Following his baptism in 29 C.E., Jesus began his dynamic ministry

in the Jordan River. Immediately after the baptism John not only saw the holy spirit descend in the form of a dove upon Jesus but also heard a voice from heaven saying: "This is my Son, the beloved, whom I have approved." So from his baptism on, Jesus had the backing of Jehovah's dynamic energy.—Matt. 3:13-17.

¹² In preparation for his great work Jesus was led by the holy spirit into the wilderness of Judea, where he fasted for forty days. At the end of this period, when Jesus was in a weakened physical state, the Devil, still seeking to destroy this Son of God, approached him with a threefold temptation, hoping to break his integrity. He suggested that Jesus turn stones into bread to satisfy his hunger. This failed. He then tried to entice Jesus to prove he was the Son of God by jumping off the battlement of the temple. This too failed. Then the "ruler of this world," the Devil, offered Jesus all the human kingdoms if he would but fall down and do a single act of worship to Satan. This also failed. How did this man Jesus, perfect in physical and mental powers, respond to these offers? Did he entertain them, think about them, weigh them in his mind, or was he enticed by their desirability? Did he answer the Devil with human reasoning or rabbinical logic? No, in each instance he immediately fell back on God's Word for his answer and defense, saying: "It is written . . ."—Matt. 4:1-11; John 12:31.

¹³ So right from the start of his special earthly ministry Jesus walked in his integrity, faithful

12, 13. How did Satan attempt to destroy Jesus at the outset of his ministry, but how did the subtle scheme fail?

12, 13. How did Satan attempt to destroy Jesus at the outset of his ministry, but how did the subtle scheme fail?

and loyal to his heavenly Father, Jehovah. And this he continued to do until he was ignominiously impaled. Jesus certainly proved he was reaching out to get, eventually, a firm hold on the real life, everlasting life!

¹⁴ Have you ever wondered what Jesus looked like, or what kind of person this Son of God was? As to what he looked like, the Bible is absolutely silent. It tells us nothing as to what the color of his hair or eyes was, nor does it give his height, weight or any other particulars on his appearance. Such matters are insignificant trivialities. What kind of person he was, however, is most important, and concerning this we learn a great deal from what he did, what he said, how he said it and what others said about him.

¹⁵ It is an acknowledged fact that cannot be disputed, Jesus Christ was the greatest, most influential individual ever to tread this earth. All human history before his time focused on his coming and all history since pivots on his arrival. And what is also astounding is the very brief time in which he accomplished so much. It is not an exaggeration to say that in just three and a half years Jesus did a hundredfold more than other persons do in a lifetime. If you question this statement, then measure the accomplishments of any other creature with the inspired statement of the apostle John: "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written." There is no question that Jesus was a hard worker!—John 21:25.

¹⁶ Soon after Jesus' baptism he selected

certain disciples who later traveled along and were closely associated with him during his ministry. (John 1:35-51) You recall how, at the conclusion of his earthly ministry, the resurrected Jesus told these associates, 'Go and make disciples of people of all the nations.' In doing so he was not sending them out on a mission with which they were unacquainted. No; rather, they had observed him closely for about three years as he had made disciples, and so they were well trained and equipped to carry on the work Jesus himself had started.—Matt. 28:19.

¹⁷ It was in Cana of Galilee where Jesus performed his first miracle as a sign to strengthen his disciples' faith in his Messiahship. After that he visited Capernaum and preached there for a time before going up to Jerusalem for the Passover in the year 30 C.E. So in the first six months of his preaching and disciple-making Jesus had moved around quite a bit—from the lower Jordan valley where John was baptizing to the vicinity of the Sea of Galilee in the north and the hills to its west, and then back down south to Jerusalem.—John 2:1-13.

"The Man" in Action

¹⁸ If Pilate had observed the temple area when Jesus walked in at that particular Passover season with a whip in his hand, he probably would have exclaimed, "Look! The man in action!" Ah, yes! a really bold, courageous man filled with righteous indignation at seeing his Father's house of worship turned into a house of merchandising. So into action he went, driving out the sheep and cattle, pouring out the money and overturning the tables—all single-

14. (a) Do we know what Jesus looked like? (b) Then, how are we to know what kind of person he was?

15. Historically, how does Jesus compare as a worker with others of the past or present?

16. Were the associates of Jesus prepared to carry on the preaching and disciple-making work after he was put to death?

17. What are some of the events that happened during the first six months of Jesus' ministry, and how much territory did he cover in this period?

18. What admirable qualities were displayed by Jesus when he visited Jerusalem at Passover time in 30 C.E.?

handed. This was no pusillanimous weakling, as Christendom's works of art so often picture Jesus. His disciples, watching this valiant man of action, remarked that the prophecy of Psalm 69:9 was there being fulfilled before their very eyes: "The zeal for your house will eat me up."—John 2:14-17.

¹⁹ Another admirable quality displayed by Jesus was his ability to speak the truth with boldness, without timidity when in the presence of rulers. This was demonstrated when the Pharisee Nicodemus came to see him during the night. Nicodemus, "a ruler of the Jews," correctly identified Jesus, saying: "We know that you as a teacher have come from God." In response, Jesus said: "Unless anyone is born again, he cannot see the kingdom of God." When this Pharisee displayed his dullness of understanding, Jesus rebuked him, saying: "Are you a teacher of Israel and yet do not know these things? . . . If I have told you earthly things and yet you do not believe, how will you believe if I tell you heavenly things?" Nevertheless, Jesus showed impartiality, for he continued giving this man the same opportunity as everyone else to know the truth, the truth that only those exercising faith in the only-begotten Son of God will ever get a firm hold on the real life. "He that exercises



Zealously Jesus cleansed Jehovah's temple of those making it a house of merchandise

faith in him [the Son],” Jesus told him, “is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God.” Thus, it was left up to Nicodemus to determine for himself whether he would receive adverse divine judgment or not.—John 3:1-12, 16-18.

²⁰ Probably this member of the Sanhedrin chose the cover of darkness to visit Jesus because he feared the

Jews, and felt it might damage his reputation if he was seen by them in the presence of Jesus. This may have been the reason Jesus closed his conversation with Nicodemus by saying: “Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil. Bad men all hate the light and avoid it, for fear their practices should be shown up. The honest man comes to the light so that it may be clearly seen that God is in all he does.”—John 3:19-21, *New English Bible*.

²¹ After these events Jesus and his disciples went into the Judean countryside, where many believers were baptized, not by Jesus but by his disciples. So many, in fact, were being baptized that disciples of John the Baptist asked him what was the meaning of this. In answer, among other things, John explained: “That one [Jesus] must go on increasing, but I

19, 20. (a) Who was Nicodemus, and what conversation took place between him and Jesus? (b) What test did Jesus say would identify whether a man is bad or good?

21. What evidence showed that the work of John the Baptist was decreasing?

must go on decreasing.”—John 3:22-4:2.

²² Soon after John the Baptist was imprisoned, Jesus left Judea and went into Galilee. (Matt. 4:12) On the way he and his companions passed through the territory of the Samaritans, where Jesus did a little “informal witnessing” to a woman at a well outside the city of Sychar. He was “tired out from the journey”; nevertheless, he seized the opportunity to identify himself, for the Samaritans were also looking for Messiah. The upshot of that conversation with the Samaritan woman by the well was that other people came out of the city to meet Jesus. They, in turn, begged him so strongly to remain with them that he stayed there two days, and “many more believed on account of what he said.”—John 4:3-43.

Jesus Begins Great Galilean Ministry

²³ Some time after Passover of 30 C.E., this dynamic minister arrived back in the district of Galilee and spent the greater part of the next two years in that area. On this the account says, “Jesus returned in the power of the spirit into Galilee,” which well explains why the Galileans were privileged to witness some of his most powerful works. His spirit-powered message incorporated for the first time the theme used by John the Baptist, who was now silenced by imprisonment, namely, “Repent . . . for the kingdom of the heavens has drawn near.”—Luke 4:14, 15; Matt. 4:17; Mark 1:14, 15; John 4:43.

²⁴ “In the power of the spirit” Jesus entered the synagogue of his hometown of

Nazareth on the sabbath and read to them from the scroll of Isaiah, chapter 61, verses 1 and 2: “Jehovah’s spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah’s acceptable year.” Jesus then declared: “Today this scripture that you just heard is fulfilled.” Well, they marveled at his winsome words, but when he declined to perform miracles for their entertainment and, instead, compared his hearers to the faithless Israelites in the days of the prophets Elijah and Elisha, they “became filled with anger” and hurried him out to a precipice in an attempt to throw him over. However, this powerful, spirit-led Jesus simply walked through their midst and left for Capernaum, for this was not the time nor the manner for his death.—Luke 4:16-31.

²⁵ While walking along the shore of the Sea of Galilee, Jesus invited four disciples to accompany him in his ministry—Peter and his brother Andrew, James and his brother John. The account then tells how this zealous disciple-maker “went around throughout the whole of Galilee . . . preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity.” Reports soon spread far and wide throughout Syria and crowds of people came with all kinds of diseases—among them epileptics, paralytics, demon-possessed persons—and he cured them all.—Matt. 4:18-24.

²⁶ There was also a leper who, on bended knee, entreated Jesus: “If you just want to, you can make me clean.” Moved with pity, Jesus touched him and said: “I want to. Be made clean.” The man was then

22. What occurred in the city of Sychar that opened up the way for many Samaritans, in due time, to get a firm hold on the real life?

23. Returning to the district of Galilee, what theme did Jesus now include in his message, and for what reason?

24. (a) What very unusual event occurred in the Nazareth synagogue? (b) But how did the townspeople respond, and why so?

25, 26. (a) Did Jesus stop preaching in the territory of Galilee because of the ill-treatment he received in his hometown of Nazareth? (b) What miracles did he perform, and with what results?

told not to advertise the matter, but to go show himself to the priest and to make the offering required by the Law. But because people do talk about such miraculous things, soon the news spread until it became impossible for Jesus even to enter a city openly. So he sought a little peace and quiet in lonely places outside the city, yet the crowds "kept coming to him from all sides."—Mark 1:40-45; Luke 5:12-16.

²⁷ We can imagine what a drain this was on Jesus' time and energy. Even a perfect man needs some time to relax and rest, but it seems that those people, in their eagerness to be cured of their infirmities (and free of charge at that), did not want to give Jesus even this little consideration to which he was entitled. But the more interesting thing is that Jesus never complained or showed resentment because of this lack of consideration, and this demonstrated another of his truly great qualities, namely, his extreme patience with people.

²⁸ After being away from Capernaum

27. What demonstrated how extremely patient Jesus was with others?

28. (a) What was especially manifest on the occasion when Jesus cured a certain paralytic at Capernaum? (b) Did all those present rejoice over seeing this miracle performed?



Jesus invited fishermen James and John to accompany him in his ministry

for some days it was reported that Jesus had returned and soon so many people crowded in and around the house where he was staying that it was impossible to enter. As a consequence, four energetic friends of a paralytic cut a hole in the roof and lowered him, cot and all, down to where Jesus was. This rather amusing aspect of the event is about all some people remember. However, far from being an attention-grabbing stunt, it demonstrated the faith that those people had, and "Jesus saw their faith." So he said: "Child, your sins are forgiven." But not everyone present rejoiced at hearing that. Certain scribes found fault with Jesus in their hearts. Being able to discern what was in their hearts, Jesus attempted to reason with them: 'Which is easier,' he asked, 'to say, "Your sins are forgiven," or to say, "Get up and pick up your cot and walk"?' He then explained why he used the first expression—"in order for you men to know that the Son of man has authority to forgive sins upon the earth." Now was that not a kind way of rebuking those scribes? A tremendous witness of God's power and kingdom was thus given and those present for the most part exclaimed:

"We never saw the like of it."

—Mark 2:1-12; Matt. 9:2-8.

²⁹ One of the things that greatly impresses the reader of these inspired historical accounts is how often Jesus had the exact, most fitting and appropriate answer to silence opponents. For example, after selecting the tax collector Levi to be one of his followers, this man spread a big reception feast and invited Jesus and his disciples as well as many tax collectors and sinners. Well,

29. When opponents disapproved Jesus' eating with tax collectors and sinners, how did he appropriately answer them?

the Pharisees and their scribes reproached Jesus for eating with these people who, in their eyes, were looked down upon as sinful and corrupt men, persons to be shunned and avoided. So what was Jesus' perfect answer to silence these Pharisaical ridiculers? This: "Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance."—Luke 5:27-32.

"The Man" Did Good on the Sabbath

³⁰ In the spring of 31 C.E. Jesus once again traveled down to Jerusalem for the Passover. Near the sheepgate of the city at a pool called Bethzatha he came upon a pathetic scene. Many sick and diseased people, some blind, others lame or with withered members, were seeking to be cured. Picking out a man who had been sick for thirty-eight years, Jesus said to him: "Get up, pick up your cot and walk." This the man did, completely cured!—John 5:1-9.

³¹ But the Jews who observed this, instead of glorifying God over what had taken place, raised a howl against Jesus because he did this good work of healing on the sabbath. How did Jesus answer them? He said: "My Father has kept working until now, and I keep working." Ah, yes, in imitation of the Supreme Worker, who never ceases laboring in our behalf, who sends sunshine and rain even on the sabbath, so too this Master Worker Jesus never ceased working what was good for the benefit of others even on the sabbath.—John 5:10-17.

³² Did the crowd accept Jesus' explanation? No, but they became even more infuriated, "seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God"—at least, that is how they viewed it. It is difficult to imagine that those people were so blinded by religious traditions that, even in the face of such indisputable evidence that he was the Messiah, they refused to acknowledge that it was God who cured this man by means of Jesus. Nevertheless, Jesus continued to reason with them, showing them he was not "making himself equal to God," but was giving all credit to Jehovah for what he had done, saying, "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing." Why, they would see him doing even greater things, for the time was coming "when the dead will hear the voice of the Son of God," yes, "the hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:18-30.

³³ In telling that crowd these great truths did Jesus really think he would convince them that he was Messiah? Hardly. He was not that naïve. Hence, he concluded this conversation, saying: "If you believed Moses you would believe me, for that one wrote about me. But if you do not believe the writings of that one, how will you believe my sayings?"—John 5:46, 47.

³⁴ After the Passover at Jerusalem, on the way back to the district of Galilee Jesus' disciples picked and ate a few heads of grain when passing through a field. Again the Pharisees accused them of sabbathbreaking. In reply, Jesus said that the sabbath was made for man, not man for the sabbath, and besides, "the Son of man

30, 31. (a) What occurred when Jesus visited the pool of Bethzatha on the sabbath? (b) How did Jesus justify the doing of good on the sabbath?

32, 33. Besides their objecting to miraculous cures on the sabbath, what other accusation did opponents level at Jesus, but how did he answer it?

34. On another occasion, why was the charge of sabbathbreaking made against Jesus' disciples?

is Lord even of the sabbath.”—Mark 2: 23-28.

³⁵ On the occasion of another sabbath, Jesus was in a synagogue and the Pharisees were watching whether he would “break” the sabbath by curing a man’s withered hand. In order to get an accusation against him, they asked: “Is it lawful to cure on the sabbath?” In reply, Je-

hovah had given him to do.—Matt. 12: 9-14; Luke 6:5-11.

Master Teacher Pressed Forward Without Letup

³⁶ Just three months after Passover 31 C.E. Jesus reached the halfway mark in his disciple-making work. He had only another year and nine months left in which to complete the assignment and get a firm hold on the real life. There was no time to lose.

Much work had yet to be done.

³⁷ About this time Jesus delivered his celebrated discourse commonly called the Sermon on the Mount. Just where that mountain was located is not known for a certainty, but it was near Capernaum on the Sea of Galilee. What really matters was what Jesus said on that occasion. You will find this sermon recorded in Matthew, chapter five, verse three, through chapter seven, verse

twenty-seven. In that speech Jesus certainly gave his audience a great deal to think about, more, in fact, than is possible to repeat in a few words. It would do all of us good to sit down and read that sermon and to think about what he said. Jesus was there speaking the thoughts of God under inspiration as his Father in heaven directed. So if we want to think God’s thoughts we do well to take the time to read and meditate on what was there said.

³⁸ What did Jesus’ audience think about that open-air talk? “The effect was that the crowds were astounded at his way of teaching; for he was teaching them



On the sabbath Jesus healed a man’s withered hand

sus asked: “Who will be the man among you that has one sheep and, if this falls into a pit on the sabbath, will not get hold of it and lift it out?” With that he told the man to hold out his withered hand, and it was immediately restored as sound as the other. Again, did those Pharisaical religious leaders praise God for this divine demonstration of Jesus’ Messiahship? No; rather, they became filled with madness and “went out and took counsel against him that they might destroy him.” So again we see that this “Lord of the sabbath” showed no fear of those wicked men. He kept right on doing good and working seven days a week at the job Je-

35. On yet another sabbath, how did Jesus further reason with his opponents that it was right to perform miracles on the sabbath, and with what results?

36. Why was there an even greater urgency now than when Jesus began his ministry?

37. What famous speech did Jesus deliver near Capernaum, with what special benefits to us if we read it?

38. What made Jesus’ methods of teaching so effective?

as a person having authority, and not as their scribes." He certainly proved he was the Master Teacher, with no earthly peer. Some of the things that made Jesus' teaching methods so effective were simplicity, brevity, clarity, solid logic, vivid illustrations and penetrating questions that caused his audience to search their own hearts and come to a decision, either for or against the truth.—Matt. 7:28, 29.

³⁹ In addition to his using effective methods of teaching, this Great Teacher continued to punctuate the latter half of his ministry with miracles as he moved about from place to place. In Capernaum he healed the paralyzed servant of a non-Israelite army officer, because, as Jesus said: "With no one in Israel have I found so great a faith." As the bier bearing the body of the only son of a widow passed by on its way to the cemetery of Nain, Jesus touched it and at his command the young man was brought to life. What a witness that was to Jesus' Messiahship! —Matt. 8:5-13; Luke 7:11-17.

⁴⁰ News of these wonderful things reached the imprisoned John the Baptist, and so he sent messengers inquiring of Jesus, "Are you the Coming One . . . ?" In reply, Jesus told them to report what they were seeing with their own eyes—the blind receiving sight, the lame walking, the lepers cleansed, the deaf hearing, the



In his Sermon on the Mount, Jesus gave his audience much to think about

dead being raised and the poor being told the good news. That would certainly convince John that the "Coming One" had indeed come.—Luke 7:18-23.

⁴¹ Why, even when Jesus took time out to eat he was always alert and ready to teach people the truth. Take, for example, the time when he was reclining at a meal in a Pharisee's home and a notoriously sinful woman came weeping, in hopes of having Jesus forgive her sins. She washed Jesus' feet with her tears, dried them with her hair, tenderly kissed them and greased them with costly perfumed oil. In observing this the Pharisee discredited Jesus in his heart, in fact, he disdained the whole scene. But notice how the Master Teacher, by the following illustration, taught this self-righteous Pharisee a lesson he would not soon forget. Two men were debtors to a certain lender, one owing him five hundred denarii, the other only fifty. The debtors being unable to pay, the lender canceled both debts. Of course, the debtor who owed more had reason to love the lender more. Jesus now applied the illustration to the case at hand, saying:

⁴² "I entered into your house; you gave me no water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. You gave me no kiss; but this woman, from the hour that I came in, did not leave off tenderly kiss-

39. Besides his astounding teachings, what else did Jesus continue to do to convince people that he was Messiah?

40. How was the imprisoned John the Baptist to know whether Jesus was indeed the Messiah?

41, 42. (a) What occurred on one occasion when Jesus was eating a meal with a Pharisee? (b) How did the Master Teacher tactfully show that self-righteous ones will receive little forgiveness for their sins?

ing my feet. You did not grease my head with oil; but this woman greased my feet with perfumed oil. By virtue of this, I tell you, her sins, many though they are, are forgiven, because she loved much; but he who is forgiven little, loves little.”—Luke 7:36-50.

⁴³ Shortly after these events Jesus began visiting all the cities and villages in Galilee for the second time, taking along his twelve apostles, together with a number of devout women disciples. On this tour he expelled more demons, encountered more opposition from the Pharisees, spoke more illustrations, opened more blind eyes, raised more dead persons, and comforted more oppressed people with the good news about his glorious kingdom.—Matt. 12:22-45; 13:1-52; Luke 8:1-3.

⁴⁴ The circular tour took Jesus across the Sea of Galilee to the country of the Gadarenes. How would this new territory receive the Great Teacher? Well, when he expelled a “Legion” of demons from a couple of men, and the demons caused a herd of swine to rush headlong over a precipice, the townspeople urged Jesus to leave their district. Did Jesus put up a fight and refuse to leave? No, time was too short for that. He had given a witness. At least one

of the demonized men put faith in Jesus, and he was rewarded by a commission from Jesus to go and spread the good news among his relatives and to the federated ten cities known as the Decapolis. So there was no need for Jesus to remain. More worthy ones were anxiously awaiting his recrossing of Galilee that they might receive the blessing of his presence, people like Jairus with a dying daughter and the unnamed woman whose twelve-year flow of blood no physician could cure. Yes, indeed, the time was too short to waste with unappreciative opposers.—Matt. 8:28-34; Mark 5:1-43.

⁴⁵ If Jesus revisited his own hometown of Nazareth, would he find they had had a change of heart? Would they recognize

their past error and gladly welcome their most distinguished citizen? Well, upon his returning and teaching in their synagogue, they were astounded at his wisdom, and yet they stumbled over his being what they thought was



Even when eating, as here at the home of a Pharisee, Jesus was alert to teach the truth

only “the carpenter’s son.” In remarking, “A prophet is not unhonored except in his home territory and in his own house,” Jesus probably had in mind the prophet Jeremiah and how his town’s people had rejected him.—Matt. 13:54-58; Jer. 1:1; 11:21.

43. What occurred when Jesus revisited all the Galilean communities for a second time?

44. What was the response to the preaching of the good news about God’s kingdom in the country of the Gadarenes?

45. How did the townspeople of Nazareth respond when Jesus again returned to teach in their synagogue, reminding him of what?

Meeting the Need for a Greater Witness

⁴⁶ One might conclude that after about two years of intensive preaching, after revisiting a number of areas, after performing a great host of miracles witnessed by thousands of persons, after all this, by now Jesus would think about tapering off his campaign. But just the contrary, we find him taking steps to speed up and expand the preaching work.

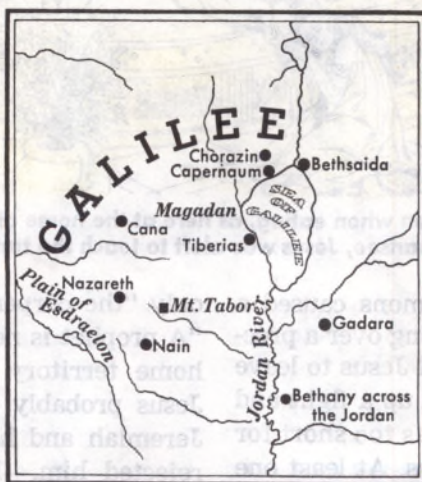
⁴⁷ First of all, Jesus himself set out on yet another, a third tour of Galilee, visiting "all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity." What he saw on this circuit tour convinced him more than ever of the need of increasing and intensifying the preaching work. Wherever he went, on seeing the crowds "he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." "Yes, the harvest is great, but the workers are few," he observed. What could be done about it? "Beg the Master of the harvest to send out workers into his harvest," was Jesus' advice.—Matt. 9:35-38.

⁴⁸ In harmony with his fervent prayer this man of zeal and action took steps to get more preach-

ers of the good news out into the field. He summoned the twelve apostles and sent them out two by two, making six teams of Kingdom preachers going over the territory in six different directions. In sending these full-time ministers out he gave them specific instructions as to where they were to go, to whom they were to preach and whom they were to avoid. They were also told to say and do exactly what they had observed Jesus say and do. "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" By the power of holy spirit they would be able to "cure sick people, raise up dead persons, make lepers clean, expel demons." They were not to charge money for such godly cures either. "You received free, give free," was to be the rule they would follow.—Matt. 10:1-42; Mark 6:7-13.

⁴⁹ When the twelve returned to relate the wonderful experiences they had enjoyed, Jesus suggested that they retire to some lonely place outside the city, for where they were "there were many coming and going, and they had no leisure time even to eat a meal."

But people got wind of where they were heading and they got there even ahead of Jesus and his disciples. So what was this perfect example of unselfishness and generosity, this Great Teacher, to do? When he saw them "he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things." *Time ran on.* The hour got late. They



Jesus intensified his ministry, making a third tour of Galilee, visiting "all the cities and villages" to preach the kingdom of God

46, 47. (a) After two years of intensive witnessing, do we find Jesus tapering off in his ministerial activity? (b) What was his appraisal of the people's spiritual situation after visiting the territory for a third time, and what did he say should be done about it?

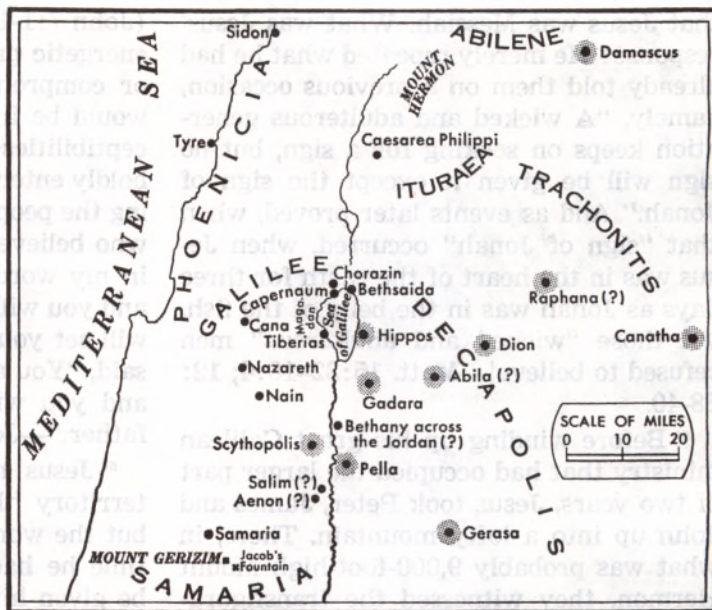
48. What instructions did Jesus give the twelve before sending them out in the preaching work?

49. Why did Jesus and his apostles decide to leave for a lonely place, but what developments followed?

were all hungry. So this miracle-working man of God fed five thousand men with but five loaves of bread and two fish, and yet, there were twelve baskets of fragments left over!—Mark 6:30-44.

⁵⁰ This event occurred around Passover time in the year 32, which meant that there was only about a year left in which Jesus must finish his work and prove worthy of the real life that was being held in reserve for him as a reward for his faithfulness. It is not surprising, then, that we now find Jesus preaching in widely scattered places and all within a brief period, as he endeavored to give a greater witness over a greater area to a greater number of people. First, we find him in the vicinity of Capernaum on the north shore of the Sea of Galilee. Next, he is reported to be performing miracles on the Mediterranean coast near the cities of Tyre and Sidon. Soon after that he is far from there, east of the Sea of Galilee and the upper Jordan, preaching in the ten cities called the Decapolis and performing many miracles in that territory.—Mark 7:24-37.

⁵¹ Come to think about it, Jesus certainly did a lot of walking to reach these scattered places. And yet, he never complained about the physical strain or about the hardship caused by the heat or the rain, the dust or the mud, as the case might be. In fact, these things were considered so inconsequential that they are never mentioned. The big thing, the im-



Jesus covered territory from Phoenicia to the Decapolis in a short time and nearly all on foot

portant matter, the lifesaving preaching work that Jesus did—this is the thing that inspired Bible writers stress in their accounts.

⁵² That is not to say that the Bible is silent altogether concerning the things Jesus suffered in his ministry. It does tell us a great deal about the persecution and opposition that was heaped upon him, especially by the religious leaders. From the beginning to the end of his earthly ministry he had to contend with their ever-present challenges. Here it was more than two years, during which time he had shown the people one miraculous evidence after another to prove he was indeed the Son of God. And now, having just fed several thousand people (four thousand men, besides women and children) with just seven loaves of bread and a few fish—a feat that ought to convince the most skeptical unbeliever—here come the Pharisees and Sadducees seeking a sign from heaven

⁵⁰ Within a brief period Jesus was reported to be in what widely scattered places?

⁵¹ What hardships and inconveniences did Jesus no doubt experience, yet why, apparently, is no mention made of these matters?

⁵² Who were the greatest opposers of Jesus, and what proves they would never repent and accept the Messiah?

that Jesus was Messiah. What was Jesus' response? He merely repeated what he had already told them on a previous occasion, namely, "A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah." And as events later proved, when that "sign of Jonah" occurred, when Jesus was in the heart of the earth for three days as Jonah was in the belly of the fish, yet those "wicked and adulterous" men refused to believe!—Matt. 15:32-16:4; 12:38-40.

⁵³ Before winding up his great Galilean ministry that had occupied the larger part of two years, Jesus took Peter, James and John up into a lofty mountain. There, in what was probably 9,000-foot-high Mount Hermon, they witnessed the transfiguration scene.—Matt. 17:1-13.

Jesus Turns Full Attention on the South

⁵⁴ It was in the fall of the year 32, at the festival of booths, when Jesus moved the center of his activity southward, in and around Jerusalem and the districts of Judea and Perea. There he concentrated his preaching during the last six months of his earthly ministry. Here, as elsewhere, Jesus taught the people wise precepts and righteous principles, many times by the use of appropriate illustrations. Some of his most important pronouncements and prophecies were uttered during this campaign in the south.

⁵⁵ As the end drew closer, and the enemy became more desperate, Jesus had to be even more cautious that they did not kill him before the due time set by God.

53. Near the conclusion of Jesus' two-year Galilean ministry, what important event took place, and where?
54. Where was Jesus' activity centered during the final six months?

55. Where do we find Jesus preaching, in the face of opposition, and what does he have to say to believers and nonbelievers?

(John 7:1-19, 25) And yet, do we find this energetic preacher hiding out in the hills, or compromising his message so that it would be inoffensive to the religious susceptibilities of the clergy? Not at all. He boldly entered the temple and began teaching the people, as was his custom. To those who believed him he said, "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." But to the opposers he said, "You are from your father the Devil, and you wish to do the desires of your father."—John 8:31, 32, 44.

⁵⁶ Jesus realized that here too in this territory 'the harvest, indeed, was great, but the workers few.' So if, in the limited time he had, an effective witness was to be given in this territory, as he had done during the two years in the north, then some spadework, so to speak, would have to be done. He therefore "designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come." This meant that, instead of the six pairs used in Galilee the year before, now there were thirty-five pairs of witnesses crying out in the land, "The kingdom of God has come near to you." This would certainly prepare the people so they could quickly decide whether they were for or against Messiah when he visited their city.—Luke 10:1-16.

⁵⁷ When the seventy returned they joyfully reported to Jesus, "Even the demons are made subject to us by the use of your name." However, they were told, "Do not rejoice over this, that the spirits are made subject to you, but rejoice because your names have been inscribed in the heavens." Actually, the power over the demons

56. What was done to speed up the dividing of the people in the short remaining time of Jesus' ministry?
57. When the seventy evangelists returned, rejoicing over the fact that the demons obeyed their voice, what did Jesus say, meaning what?

only demonstrated Jehovah's power over them, but having one's name written in heaven depended on one's faithfulness. So one should strive to be faithful, whether casting out demons or doing something less spectacular.—Luke 10:17-24.

⁵⁸ Consider some of the great truths this never-tiring Teacher taught people as he moved about in his ministry from one set of circumstances to another. Each day he seemed to bring out new truths from his Father's storehouse of wisdom and knowledge. His story about the neighborly Samaritan was a lesson in real neighbor love and mercy. Martha was rebuked because she was overanxious about material things; Mary was commended on her attitude. Demons were expelled by God's "finger," not by Satan "the ruler of the demons." (Luke 10:24-42; 11:14-22) Never be anxious about what to eat or wear, but, rather, seek God's kingdom continually and all necessities will be supplied. The "little flock" should have no fear, because their Father will give them a share in the Kingdom. The "faithful steward" is the one whom the Master appoints over all his belongings.—Luke 12:22-32, 41-44.

⁵⁹ When criticized for curing on the sabbath a woman who had been bent double for eighteen years, Jesus said: "Hypocrites, does not each one of you on the

sabbath untie his bull or his ass from the stall and lead it away to give it drink? Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" Again, on a sabbath he cured a man who had dropsy, saying:

"Who of you, if his son or bull falls into a well, will not immediately pull him out on the sabbath day?"—Luke 13:10-17; 14:1-6.

⁶⁰ And, oh, what interesting and practical illustrations this Great Teacher used! So often he told a fitting parable to shut

the mouths of the critics in his audiences. Consider some of these briefly. There was a rich man, but not rich toward God, who proposed to pull down his barns to build bigger ones, only to die during the night. (Luke 12:13-21) The kingdom of God is like a tiny mustard grain that grows to be a great tree, or, again, it is like a little leaven in the flour. (Luke 13:18-21) Guests at a feast should take the humble seats if they hope later to be exalted. A builder of a tower first counts the cost; a king who cannot win a battle is quick to sue for peace. The shepherd rejoices more over finding one lost sheep than over his ninety-nine safe ones; a woman rejoices more over finding one lost coin than over the nine not lost. (Luke 14:7-11, 28-33; 15:4-10) And then there is the famous



In the final months of his ministry Jesus expanded his activity, sending thirty-five pairs of witnesses out to prepare the way before him

58. What are some of the important truths taught by the Great Teacher during his ministry in the south?

59. How did Jesus answer opposers when he was again criticized for curing the sick on the sabbath?

60. Describe some of the interesting illustrations used by the Great Teacher.

parable of the prodigal son, and the just as famous one about the rich man and Lazarus. (Luke 15:11-32; 16:19-31) An importunate widow got a wicked judge to grant her request simply because she kept pestering him for justice. Two men were praying at the temple; the sinful tax collector's prayers were answered, but not those of the self-righteous Pharisee. (Luke 18:1-14) These are only a few of the many illustrations used by this Master instructor.

The Last Glorious Days of Jesus' Ministry

⁶¹ Jesus was aware of the suffering and death he would shortly experience. So for the third time he warned his apostles of these coming events, saying: "Look! We are going up to Jerusalem, and all the things written by means of the prophets as to the Son of man will be completed. For instance, he will be delivered up to men of the nations and will be made fun of and be treated insolently and spit upon; and after scourging him they will kill him, but on the third day he will rise." Jesus was not afraid to face up to these things, that only he might prove faithful until

61. Before completing his earthly ministry, what did Jesus say he must yet experience?



Shortly before his death, Jesus rode into Jerusalem in a triumphal procession; the whole city was set in commotion

death and get a firm hold on everlasting life in heaven above.—Luke 18:31-33.

⁶² As preparations were being made for the Passover the talk around Jerusalem centered on whether Jesus would put in an appearance or not. This was because "the chief priests and the Pharisees had given orders that if anyone got to know where he [Jesus] was, he should disclose it, in order that they might seize him." —John 11:55-57.

⁶³ It was in such a heated atmosphere as this that Jesus did put in an appearance, and what an appearance it was! Here he came riding into the city in a triumphal procession, with the people spreading out their garments and palm branches ahead of him, and shouting: "Blessed is the One coming as the King in Jehovah's name!" The effect this had was that "the whole city was set in commotion," and as for the Pharisees, they said to one another, "You observe you are getting absolutely nowhere. See! the world has gone after him." So, as darkness settled down on that Sunday, Jesus withdrew and spent the night outside the city for safety's sake. There were yet five more days of intensive work for him to do.—Luke 19:36-38; Matt. 21:1-11; John 12:12-19.

⁶⁴ The next day, Monday, Jesus cleansed the temple by driving out the merchants and turning over the tables of the money changers. This was no anarchist inciting to riot or revolution. This was the righteous Son of God and he quoted Scripture to back up his action, saying: "It is writ-

62, 63. (a) Why was there some doubt as to whether Jesus would be present at the Passover in Jerusalem in the year 33? (b) But how was that doubt removed on Sunday, five days before Nisan 14?

64. What did Jesus do on Monday of this final week, and why?

ten, 'My house will be called a house of prayer,' but you are making it a cave of robbers." It will be recalled that three years prior to this, Jesus had demonstrated his burning zeal for Jehovah's pure worship by similarly cleansing the temple of these greedy commercial elements. So what was the response to this second cleansing? "The chief priests and the scribes and the principal ones of the people were seeking to destroy him." They thus proved to be unreformed and unreformable.—Matt. 21:12, 13; Luke 19:45-48.

⁶⁵ Tuesday was another very busy day for this seemingly tireless Jesus. We find him in the temple teaching the people even though his authority was challenged by the chief priests and older men. He aimed directly at these unfaithful religious leaders when speaking his parables of the two sons, the wicked cultivators and the marriage feast. (Matt. 21:23-22:14) When catch questions were fired at him about paying taxes, about the resurrection and concerning which is the greatest commandment in the Law, Jesus proved fully capable of answering one and all with irrefutable arguments. He then proposed a question of his own concerning Messiah's descent, one that really silenced them: "Nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further." (Matt. 22:15-46) On this occasion Jesus also delivered his most scathing denunciation of the hypocritical scribes and Pharisees—a masterpiece of an indictment.—Matt. 23:1-39.

65, 66. (a) What were some of the things that Jesus told the temple crowd on Tuesday? (b) Then, in the hearing of his apostles, what additional information in the form of prophecies and parables did Jesus disclose?

THE NEXT ISSUE

- You Need Endurance.
- Why Believe in God?
- Bodily Training or Godly Devotion—Which?

⁶⁶ As Jesus left the temple area he prophetically observed: "Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down." He and his apostles then went out to the Mount of Olives, where he gave them his long-range prophecy concerning the end of this system of things, as well as the parables of the ten virgins, the talents and the one telling of the separating of the sheep from the goats.—Matt. 24:1-25:46.

⁶⁷ On Wednesday, while Jesus remained in Bethany, the enemy in Jerusalem hatched a Devil-inspired conspiracy to seize Jesus secretly. "The chief priests and the older men of the people gathered together in the courtyard of the high priest who was called Caiaphas, and took counsel together to seize Jesus by crafty device and kill him." Appearing on the scene, a most timely and ready-made tool for the crime, was Judas Iscariot, who asked: "What will you give me to betray him to you?" A sum of thirty silver pieces was agreed upon.—Matt. 26:3-16.

⁶⁸ Thursday was occupied with last-minute preparations for the annual Passover. That evening after sundown, Jesus and his twelve apostles gathered in a large upper room in Jerusalem to celebrate what turned out to be the last legal Passover under the Law covenant arrangement. What a momentous occasion this was! Before the sun would set again Jesus would have laid down his earthly life in order to take hold of the real life, everlasting life and immortality!—Mark 14:12-16.

⁶⁹ There they were in the privacy of an

67. Wednesday is remembered for what nefarious events?

68. Thursday, after sundown, marked what event?

69. After celebrating the last Passover, what series of events followed one another during the remaining hours of Jesus' life?

upper guest room, just Jesus and his twelve apostles. It would be a long and sleepless night for this faithful Son of God. In the next few hours some very dramatic events of momentous importance were to occur in rapid order. The thirteen eat the Passover. Jesus washes the feet of his apostles. Judas is identified as the

traitor; he leaves abruptly. The Memorial supper is then instituted and the faithful eleven are invited to share with Jesus in a kingdom covenant. Jesus prays. Then the eleven and Jesus leave for the Garden of Gethsemane. Jesus there engages in fervent prayer before being betrayed and arrested. The trial is a farce as Jesus is taken around from Annas to Caiaphas, to the Sanhedrin, to Pilate, to Herod and back again to Pilate.—Matt. 26:20-27:2; Luke 23:1-16.

⁷⁰ Just picture that scene—a shouting mob versus a perfect, undaunted man standing serenely among them all. Pilate inquires of Jesus, "Are you the king of the Jews?" Jesus answers, "My kingdom is no part of this world." Finding no fault in him, Pilate again presents Jesus before the mob, saying, "Look! The man!" The mob screams, "Impale him! Impale him!" Pilate asks, "Shall I impale your king?" The chief priests answer, "We have no king but Caesar."—John 18:28-19:16.

⁷¹ Whipped, tortured with thorns, slapped in the face and spit upon, this

70. Describe the scene as kingship became the burning issue there outside the governor's palace.

71. Describe the execution of the innocent Son of God at the hands of the Roman soldiers.



Pilate could find no fault with Jesus, but the mob shouted, "Impale him!"

sending his only-begotten Son to earth had been fully accomplished. Jesus had learned obedience by the things suffered; had proved the Devil a liar and qualified himself to be Vindicator of Jehovah in the issue of universal sovereignty. He had come to "bear witness to the truth," and



this he certainly did. He preached good news to the poor, comforted mourners and declared Jehovah's day of vengeance to high and low alike. Jesus worked what was good, was rich in fine works, was most liberal with his time and energy in behalf of others, was ready to share his great knowledge and wisdom with others, and in the end he finally got a firm hold on the real life, everlasting life in the heavens with his Father.—John 18:37; 1 Tim. 6:12, 18, 19; Heb. 5:8.

⁷² In all of this Jesus also left us a model that we might follow his steps closely.

72, 73. In review, what were some of the things Jesus accomplished in his brief ministry here on earth?

Righteous One was then nailed to a torture stake to suffer an agonizing drawn-out death. Finally, about 3 p.m. on Friday, Nisan 14 in the year 33 C.E., Jesus with his last breath cried out: "It has been accomplished!"—Mark 15:16-20; John 19:1-3, 30.

⁷² Yes, all that Jehovah had purposed in

REFLECTING back over some thirty years on the earthly life and ministry of Jesus Christ, the apostle Peter wrote about 62-64 C.E. to fellow Christians: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." We, too, after reading the previous article in this magazine, can reflect on the wonderful record made by Jesus. And as we do, let each one of us ask ourselves, "Do I claim to be a Christian and am I following this Model worshiper of Jehovah?" Following such a glorious model certainly includes a lot, does it not? —1 Pet. 2:21.

² For instance, following in the footsteps of Jesus would mean engaging in the same Kingdom-preaching and disciple-making work that he started and that he is now supervising. Yes, that is right. The glorified Lord Jesus Christ is now directing the witness work in which Jehovah's Christian witnesses are engaged. Call to mind what Jesus said after gaining the victory over death and before his ascension to heaven: "Go therefore and make disciples of people of all the nations . . . And, look! I am with you all the days until the conclusion of the system of things." All the evidence shows not only that we are living in the conclusion of this system of things, but also that the present disciple-making work is under heavenly supervision.—Matt. 28:19, 20.

³ How closely, though, do you follow Jesus' steps? If one engages in the preaching work occasionally or when it does not cause personal inconvenience, would that be imitating Christ? If you lack transportation, will you walk to the territory, perhaps miles, to bring the good news to isolated people or to be with your brothers

FOLLOWERS of JESUS, the GLORIOUS MODEL

at a congregation meeting? Jesus did a tremendous amount of walking.

⁴ Do you face the elements of heat or cold to get to and from a secular job, but then find yourself putting bodily comforts ahead of Kingdom service when the weather is not favorable? Is that the model Jesus left us? Or was he not, rather, a hard worker who neglected personal comforts when there was an opportunity to preach? One time at the well of Sychar, when urged to take time out to eat, he replied: "My food is for me to do the will of him that sent me and to finish his work." —John 4:34; compare Mark 6:30-34.

⁵ Jesus was noted for his tactfulness when dealing with opposers, and yet he repeatedly denounced the scribes and Pharisees for their hypocrisy and for making Jehovah's commandments null and void by their traditions. On one occasion, when in the presence of the temple crowd, he said to the religious leaders: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" And concerning their unfaithful citadel of worship, he added: "Jerusalem, Jerusalem, the killer

1. What did the apostle Peter write to Christians, raising what question that we should ask ourselves?
2. Who is supervising and directing the preaching activity of Jehovah's witnesses today?
3, 4. In this regard, what pertinent questions should we be asking ourselves?

5, 6. What model did Jesus leave that we can copy when dealing with those still a part of Babylon the Great?

of the prophets and stoner of those sent forth to her . . . Look! Your house is abandoned to you."—Matt. 23:33-38; 15:3-9.

⁶ Do you feel that strongly about wicked Christendom and her unfaithful religious systems, the counterpart of unfaithful Jerusalem? We certainly should. The conditions are just as bad or worse now than they were then. It should be said of you, as it was of Christ, that a consuming zeal for Jehovah's worship has eaten you up. If so, then you will be urgently warning people to get out of Babylon the Great, the world empire of false religion, lest they receive part of her plagues.—John 2:17; Rev. 18:4.

⁷ What a beautiful model of kindness, long-suffering, self-control and gentleness was this mild-tempered Prince of Peace! Do you closely copy him in displaying these godly qualities? And what about humility? We certainly need to have the same mental attitude as Christ Jesus had in this respect, never displaying pride, arrogance or egotism, but, rather, being humble and lowly in mind. We must show such Christlike qualities of personality when dealing not only with strangers in the field, but even more so with our brothers in the congregation. This is what causes the whole body of fellow believers to grow up in unity with one another and with their head Christ.—Gal. 5:22-26; Eph. 4:15, 16; Phil. 2:3-5.

⁸ And what about your love for Jehovah God, for your neighbor and for your Christian brothers? Christ certainly set a perfect example for us in this regard. In fact, the only way we can prove we are his disciples is to love one another as he commanded: "I am giving you a new commandment, that you love one another; just

as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

⁹ We must follow Jesus' example in still another matter, to be approved as true disciples of his. Never slow down or quit just because an assignment embraces some rather disagreeable aspects, or because we have been doing the same thing for an extended period of time. Rather, if we are following Christ's example closely, we too will stick to this Kingdom-preaching and teaching work, until Jehovah says it is finished, being "faithful even to death" if need be, as the Model Jesus was. (Rev. 2:10) The apostle Paul encourages us to show the same industriousness down to the end, not becoming sluggish, but being imitators of the faith and patience shown by Christ. Yes, "look intently at the Chief Agent and Perfecter of our faith," Jesus, as a model of one who stuck to his preaching assignment through thick and thin. Do this, the apostle says, in order "that you may not get tired and give out in your souls."—Heb. 6:11, 12; 12:2, 3.

¹⁰ There are hundreds of thousands of persons all around the earth who are studiously following the glorious model Jesus left in Kingdom-preaching and disciplining. Although the nations give their devotion to other gods, Jehovah's Christian witnesses follow the example of Jesus in worshiping only Jehovah, and so they gladly make known Jehovah's name and will. Their determination is expressed in Micah 4:5, which says: "But we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever." Having such a determination, they accomplished a marvelous work during the 1972 service year.

7. In what other ways did Jesus leave us a model to copy closely?

8. More than a model, what specific commandment did Jesus give Christians?

9. In respect to endurance, patience and industriousness, whose example do Christians today follow?

10. To whom did Jesus give exclusive devotion, leaving us what model in this regard?

GREAT WORLDWIDE WITNESS IN 1972!

NO QUESTION about it, the work of Jehovah's witnesses today is under the supervision of the glorified Lord Jesus Christ. Otherwise, it would be impossible for them to accomplish so much year after year, often in the face of great opposition. This work is being done just as Jesus said it would be.—Matt. 24:14.

² You will find it very interesting to study over the figures from each country in the accompanying chart. The chart shows that the ninety-five branches of the Watch Tower Society received reports from 208 countries and islands of the sea in which the Witnesses have been busy preaching, including eleven countries where their good work is outlawed by anti-God rulers.

³ Jehovah's people certainly have had "plenty to do in the work of the Lord," and the results show that it has not been in vain. (1 Cor. 15:58) They had a new peak in Kingdom publishers, a total of 1,658,990. So, Jehovah's witnesses have been helping thousands to see the need of taking their stand for God's kingdom and their privilege of preaching the good news about that established heavenly government to still others. Were you one who enjoyed this privilege and so was numbered among this great chorus of praisers of Jehovah? If you were, then you probably shared in helping some of the 163,123 lovers of righteousness who dedicated their lives to do Jehovah's will and who were baptized during the past twelve months. This is truly remarkable, to have so many

in a single year baptized as evidence that they are following closely the steps of the Model Jesus Christ.

⁴ Now look at what all those getting a firm hold on the "real life" as Christian ministers were able to do with Jehovah's help during the past service year. (1 Tim. 6:12, 19) Indeed, they have been very busy spreading knowledge of the "word of life." (Phil. 2:16) They spent 291,894,945 hours in that joyful work—going from house to house, making return visits, conducting home Bible studies, and so forth—distributing Bibles, books, magazines and other literature.

⁵ Upon finding interested persons, these witnesses of Jehovah made 135,898,447 return visits and conducted 1,269,277 home Bible studies, often with whole families benefiting from a study. Generally, these studies are conducted weekly with the same people for about six months and then new studies are started. So probably the number of persons studied with during the year is well over two and a half million. All of this shows that the Christian witnesses of Jehovah are not an idle or lazy people. They feel the urgency of the times and diligently and energetically have gone forth to "make disciples of people of all the nations."—Matt. 28:19, 20.

⁶ At their one annual celebration, the Memorial of Jesus Christ's death, Jehovah's witnesses had a total attendance of 3,662,407 persons world wide. This celebration was held on the evening of March

1, 2. How extensively, and under whose direction, is the work of Jehovah's witnesses being carried on?

3. What was the all-time peak in publishers reached during 1972, and during the same year, how many symbolized their dedication by water baptism?

4. How much time was spent by the Witnesses in preaching and teaching the good news?

5. What do the figures show is the real objective in leaving literature with the people?

6. What is indicated by the great difference in the number of those attending the Memorial and those partaking of the emblems?

1972 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD WIDE

Country	Population	1972 Peak Pubs.	Ratio, One Pub- lisher to:	1972 Av. Pubs.	% Inc. over 1971	1971 Av. Pubs.	1972 No. Bptz'd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Total Re- turn Visits	Av. Bible Studies
U.S. of America	205,154,000	431,179	476	418,239	4	402,893	47,953	23,330	5,794	71,912,301	34,032,676	298,129
Bermuda	53,000	123	431	110	-5*	116	9	7	2	18,994	13,414	96
Alaska	320,467	892	359	860	4	823	107	60	13	149,344	67,755	568
Argentina	23,364,431	21,643	1,080	21,264	6	19,972	2,332	1,324	375	4,117,879	2,239,747	21,611
Malvinas Islands	2,098	6	350	5		5			1	835	397	4
Australia	12,943,800	23,679	547	23,309	3	22,721	1,815	1,360	453	4,328,668	1,859,536	12,846
Austria	7,508,901	10,077	745	9,867	2	9,690	630	362	178	1,547,633	816,030	5,803
Bahamas	180,000	434	415	420	3	409	36	21	11	71,042	39,099	457
Barbados	238,000	891	267	860	1	852	64	35	13	123,512	57,831	603
Bequia	6,000	28	214	26	13	23		2	1	5,868	3,168	21
Carriacou	8,000	27	296	25	-7*	27		3	1	7,285	4,205	29
Grenada	106,000	201	527	193	2	189	15	17	5	41,595	19,833	191
St. Lucia	112,000	192	583	177	-2*	180	7	23	4	47,480	26,434	278
St. Vincent	97,000	119	815	103		103	11	9	3	22,251	9,400	91
Belgium	9,629,991	15,224	633	14,687	6	13,878	1,629	659	234	2,515,870	1,208,126	7,914
Bolivia	5,062,500	1,362	3,717	1,300	10	1,181	256	248	36	503,612	260,168	2,237
Brazil	100,000,000	75,706	1,321	71,562	8	66,460	9,038	2,972	1,259	11,391,700	4,873,792	63,088
British Honduras	129,682	510	254	482	9	444	53	33	12	100,706	44,825	448
British Isles	53,996,300	65,693	822	64,434	3	62,813	5,228	3,870	905	11,234,708	5,828,985	40,337
Malta	322,100	54	5,965	50	16	43	15	3	1	7,993	4,359	43
Burma	28,500,000	644	44,255	612	7	570	49	124	19	253,972	104,158	764
Canada	21,239,000	50,166	423	49,233	2	48,100	3,819	2,554	797	8,134,014	3,565,822	25,749
Central Afr. Rep.	2,255,000	1,254	1,798	1,178		1,179	144	106	28	321,423	148,113	1,794
Tchad	2,700,000	80	33,750	68	42	48	10	20	3	38,771	18,216	211
Chile	8,853,140	8,841	1,001	8,497	9	7,810	1,378	488	131	1,561,408	750,815	8,925
Colombia	22,485,100	9,181	2,449	8,803	13	7,820	1,376	784	159	2,078,092	958,257	10,589
Congo	1,000,000	1,732	577	1,581	1	1,559	104	104	31	358,794	159,662	1,678
Gabon	600,000	263	2,281	237	10	216	32	7	6	37,924	14,257	212
Costa Rica	1,832,081	3,302	555	3,164	1	3,123	228	107	86	483,776	205,244	2,651
Cyprus	630,000	683	922	636	5	606	28	21	12	92,760	40,173	294
Dahomey	2,600,000	2,024	1,285	1,970	5	1,868	146	263	90	617,425	252,731	2,211
Denmark	4,994,335	13,760	363	13,043	2	12,822	969	889	216	2,118,980	974,575	6,620
Faroe Islands	38,612	76	508	68	17	58	1	18	4	27,311	11,828	63
Greenland	46,531	70	665	49	58	31	2	18	3	15,708	8,140	56
Dominican Rep.	4,304,873	4,345	991	4,236	9	3,893	613	436	77	1,119,224	594,511	6,708
Ecuador	6,598,300	3,686	1,790	3,504	13	3,108	464	393	55	978,761	481,348	4,788
El Salvador	3,647,240	2,524	1,445	2,371	22	1,949	459	201	36	605,364	265,855	3,427
Fiji	535,357	489	1,095	471	4	454	39	57	9	133,487	48,866	584
American Samoa	27,769	70	397	68	21	56	1	4	1	16,237	8,213	71
Gilbert & Ellice Isls.	55,000	12	4,583	10		10				940	145	8
New Caledonia	100,579	203	495	188	11	170	33	11	2	34,853	18,099	213
New Hebrides	80,000	30	2,667	25	67	15	1	2	1	3,899	2,309	29
Niue	5,258	15	351	11	-15*	13				1,366	663	11
Tahiti	119,168	176	677	167	8	155	10	7	2	35,006	16,366	204
Tonga	80,000	16	5,000	14	-7*	15		1	1	3,506	1,001	17
Western Samoa	148,600	106	1,402	100	11	90	4	7	2	24,434	8,319	102
Finland	4,633,983	11,340	409	10,929	3	10,637	889	706	243	1,831,755	934,014	6,288
France	51,487,000	45,012	1,144	43,020	10	39,026	5,431	1,507	709	7,340,588	3,881,984	31,967
Algeria	14,000,000	18	777,778	15	-32*	22	4		1	1,454	1,327	19
Tunisia	5,200,000	43	120,930	37		37		1	1	3,640	2,044	23
Germany, West	59,499,700	90,475	658	89,737	2	87,976	5,001	3,272	1,140	13,611,686	6,938,182	38,246
West Berlin	2,076,000	5,500	377	5,395		5,412	275	169	55	782,923	469,186	2,177
Ghana	8,960,671	16,832	532	16,093	8	14,961	2,066	1,015	306	3,546,241	1,716,163	16,858
Greece	8,900,000	16,158	551	15,896	3	15,371	712	737	416	2,818,426	1,603,769	8,074
Guadeloupe	324,000	1,868	173	1,735	9	1,585	215	85	21	317,561	185,864	1,662

French Guiana	45,000	140	321	131	-2*	133	17	6	1	25,466	15,748	206
Martinique	330,000	784	421	736	13	649	30	41	7	144,255	77,053	848
Guatemala	5,603,840	3,004	1,865	2,805	16	2,427	392	225	41	654,468	262,410	3,563
Guyana	714,233	1,101	649	1,047		1,045	74	135	28	282,767	126,237	1,243
Haiti	4,500,000	2,407	1,870	2,274	11	2,045	291	193	32	601,740	274,651	3,674
Hawaii	769,913	3,699	208	3,627	5	3,450	368	525	41	1,054,010	536,139	4,388
Guam	98,580	130	758	119	18	101	14	18	1	33,013	12,657	107
Marshall Is.	23,166	98	236	83	36	61	16	11	2	26,047	11,370	187
Palau	12,686	16	793	14		14	1	7		11,723	6,049	50
Ponape	21,423	77	278	58	-13*	67		12	1	19,457	8,911	78
Saipan	10,458	21	498	17	13	15	3	5		8,462	2,856	23
Truk	29,334	13	2,256	11	22	9		6		6,172	2,980	43
Yap	7,369	7	1,053	6		6	1	4		6,503	3,465	49
Honduras	2,686,500	1,512	1,777	1,464	7	1,363	169	146	22	379,351	158,263	1,957
Hong Kong	4,000,000	256	15,625	252	4	242	10	40	8	93,981	42,093	416
Macao	375,000	7	53,571	6	-14*	7	1	2		1,850	857	9
Iceland	207,174	135	1,535	129	1	128	8	29	3	49,552	21,592	153
India	560,000,000	3,732	150,054	3,566	5	3,388	328	430	70	961,577	352,052	3,510
Nepal	9,500,000	4	2,375,000	4		4		1	1	1,608	726	8
Sikkim	161,000	11	14,636	7	17	6			1	499	283	1
Indonesia	124,237,000	3,067	40,508	2,724	6	2,567	367	629	81	1,170,959	432,753	4,489
Ireland	4,505,841	1,092	4,126	1,060	3	1,034	85	204	35	390,838	155,127	625
Israel	4,147,000	174	23,833	162	1	160	15	15	4	38,814	16,600	161
Italy	54,682,629	25,810	2,119	24,527	17	20,957	3,738	1,199	468	4,984,414	2,760,970	24,794
San Marino	18,000	23	783	20	5	19	4		1	2,747	1,251	17
Somalia	2,660,000	1	2,660,000	1		1				129	25	1
Ivory Coast	4,100,000	582	7,045	552	21	455	94	68	11	179,379	106,661	1,048
Upper Volta	5,258,141	14	375,582	10	150	4		7		10,747	5,549	53
Jamaica	1,911,400	5,289	361	5,090	-4*	5,281	300	175	151	690,332	302,027	3,646
Cayman Islands	11,162	21	532	18	20	15		3	1	5,466	2,140	29
Japan	105,281,070	14,199	7,415	13,159	23	10,711	2,570	3,097	320	5,748,995	2,790,191	25,102
Kenya	11,270,000	1,248	9,030	1,161	13	1,023	168	150	28	386,588	170,321	1,482
Burundi	3,500,000	69	50,725	57	36	42	3	3	1	20,925	12,613	33
Ethiopia	25,000,000	829	30,157	711	35	528	269	58	10	221,442	108,278	1,105
Rwanda	3,375,000	11	306,818	9	80	5		2		5,076	1,764	16
Seychelles	49,981	17	2,940	14	27	11	3	1	1	3,108	2,261	22
Sudan	15,000,000	67	223,851	60	54	39	25	10	1	20,246	7,604	64
Tanzania	12,231,342	1,364	8,967	1,266	2	1,238	78	117	36	353,602	130,472	1,234
Uganda	9,814,578	162	60,594	146	33	110	22	21	4	52,627	30,278	274
Korea	33,081,662	15,678	2,110	14,754	14	12,947	2,754	1,810	282	4,057,512	1,565,572	18,073
Lebanon	2,790,000	1,424	1,959	1,374	5	1,311	71	58	30	249,159	122,111	1,069
Abu Dhabi	55,000	7	7,857	6	200	2				250	129	1
Bahrain Is.	220,000	1	220,000	1	-50*	2				27	48	1
Iran	28,662,000	22	1,302,818	19	-24*	25	1	5	1	8,737	4,508	41
Iraq	9,440,000	6	1,573,333	4		4	3			549	265	8
Jordan	2,320,000	35	66,286	30	20	25	1	3	1	7,455	3,283	36
Kuwait	733,196	10	73,320	9	13	8				502	333	6
Qatar	100,000	1	100,000	1		1				58	28	
Syria	6,100,000	161	37,888	148	15	129	25	3	5	23,533	10,510	100
Leewards-Antigua	70,794	146	485	141	2	138	11	13	3	28,974	13,452	145
Anguilla	6,000	17	353	15		15	1	1	1	2,851	1,249	11
Dominica	70,302	194	362	188	4	181	20	20	7	43,876	17,513	158
Montserrat	12,335	23	536	20		20	1	3	1	5,797	2,367	28
Nevis	11,230	36	312	31	11	28		3	1	6,736	2,728	31
St. Eustatius	1,335	1	1,335	1		1				38	40	1
St. Kitts	34,227	111	308	106	-9*	117	7	6	4	17,151	9,679	69
St. Martin	9,547	73	131	64	12	57	3	4	2	10,348	4,921	64
Liberia	1,100,000	822	1,338	761	8	704	99	98	18	251,266	105,380	1,061
Luxembourg	405,000	593	683	574	1	569	49	45	13	126,575	61,797	393
Malagasy Rep.	7,655,134	398	19,234	379	4	365	40	13	11	59,445	32,935	285

Country	Population	1972 Peak Pubs.	Ratio, One Pub- lisher to:	1972 Av. Pubs.	% Inc. over 1971	1971 Av. Pubs.	1972 No. Bptztd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Total Re- turn Visits	Av. Bible Studies
Malaysia	10,452,309	243	43,014	214	21	177	41	38	8	82,434	34,957	442
Brunei	112,000	1	112,000	1	New					72	28	1
Mauritius	830,600	298	2,787	287	12	257	29	25	5	65,639	26,167	390
Réunion	440,000	328	1,341	316	-7*	338	26	19	7	64,510	29,462	256
Rodrigues	24,712	18	1,373	15	-6*	16	4	4	1	7,825	3,032	30
Mexico	52,641,339	58,464	900	56,204	10	51,256	6,055	4,091	1,750	10,544,600	4,395,130	54,297
Morocco	15,050,000	223	67,489	205	3	200	28	21	5	59,482	28,569	232
Gibraltar	26,883	56	480	53	18	45	9	3	1	9,401	4,032	44
Netherlands	13,269,563	21,769	610	21,024	8	19,405	1,966	1,231	246	3,764,781	1,609,446	9,701
Neth. Ant.-Curaçao	149,091	406	367	382	11	343	37	17	5	72,627	40,027	417
Aruba	61,125	212	288	194	14	171	39	6	4	31,377	17,153	166
Bonaire	8,212	23	357	20	25	16	5	2	1	5,781	2,400	18
Newfoundland	530,000	919	577	877		875	72	90	34	212,677	101,430	608
New Zealand	2,909,916	5,975	487	5,829	3	5,658	388	389	101	1,093,629	495,743	3,399
Cook Islands	21,260	26	818	23	92	12	9	4	1	8,032	2,903	35
Norfolk Island	1,232	6	205	4	New					704	311	1
Nicaragua	1,955,440	1,883	1,038	1,768	13	1,565	181	143	33	413,833	221,325	2,283
Nigeria	55,670,052	88,351	630	82,404	9	75,372	11,741	8,521	1,390	22,339,342	9,248,482	97,045
Cameroon	5,150,000	9,390	548	8,507	5	8,116	296		277	668,472	443,497	5,712
Equatorial Guinea	244,574	201	1,217	78	11	70	13	2	1	9,006	4,144	81
Niger	2,870,000	31	92,581	22	22	18		9	1	17,174	6,365	67
Norway	3,917,773	6,106	642	5,793	4	5,572	531	209	161	775,347	377,605	2,592
Okinawa	945,111	507	1,864	499	4	481	47	91	12	180,929	77,391	756
Pakistan	60,000,000	160	375,000	155	-4*	162	15	25	3	49,104	20,159	169
Afghanistan	14,600,000	9	1,622,222	9		9		1	1	1,399	762	2
Panama	1,523,500	2,113	721	1,980	3	1,918	181	165	45	447,350	215,374	2,385
Papua	668,864	546	1,225	473	-6*	505	18	26	16	88,849	34,648	484
Bougainville Is.	76,741	17	4,514	14	-13*	16		3		6,109	2,651	33
Manus Island	22,705	17	1,336	13	-24*	17	3	2	1	4,541	1,818	21
New Britain	157,704	85	1,855	77	-7*	83	15	14	4	29,365	12,861	129
New Guinea	1,473,800	486	3,033	430	11	386	54	44	12	111,893	39,766	475
New Ireland	51,654	53	975	48	14	42	2	9	2	21,193	7,856	72
Solomon Islands	160,988	604	267	558	-1*	563	23	79	15	166,563	72,869	890
Paraguay	2,400,000	950	2,526	920	10	837	80	123	21	274,785	141,049	1,124
Peru	14,300,000	6,156	2,323	5,766	16	4,953	1,169	729	102	1,746,826	738,194	8,426
Philippines	38,000,000	55,455	685	54,212		54,264	4,729	5,690	1,415	11,771,967	3,919,442	38,528
Portugal	8,300,000	9,841	843	9,300	11	8,373	1,067	337	116	1,553,298	725,363	10,052
Angola	5,300,000	609	8,703	501	20	417	153	11	6	109,225	74,038	883
Azores	315,000	125	2,520	113	31	86	19	9	3	29,664	14,838	157
Cape Verde Is.	218,000	10	21,800	8	-11*	9			1	1,579	1,392	17
Madeira	257,000	117	2,197	107	10	97	17	4	2	18,975	8,893	125
Portuguese Guinea	625,000	4	156,250	4	100	2				251	153	4
Puerto Rico	2,722,000	9,665	282	9,191	16	7,909	1,612	423	132	1,678,230	770,567	9,456
Virgin Is. (Brit.)	10,500	69	152	64	14	56	8	1	1	8,486	4,388	65
Virgin Is. (U.S.)	75,260	337	223	324	11	291	41	17	7	53,083	25,775	333
Rhodesia	5,961,600	12,055	495	11,535		11,530	929	680	365	2,317,132	894,234	9,817
Malawi	4,530,000	23,398	194	22,275	11	19,998	1,617	1,095	447	4,644,574	1,986,066	18,495
Mozambique	6,650,000	4,620	1,439	4,077	26	3,227	400	143	68	829,811	359,169	3,770
Senegal	4,000,000	241	16,598	219	16	188	45	47	5	99,289	47,942	424
Gambia	325,000	7	46,429	7		7		3	1	4,205	2,698	15
Mali	4,500,000	6	750,000	4	-20*	5		2		2,624	831	7
Mauritania	1,500,000	4	375,000	3	50	2				208	90	2
Sierra Leone	2,183,000	1,112	1,963	1,003	10	908	120	222	39	418,728	204,713	2,021
Guinea	3,608,000	252	14,317	182	12	163	42	50	5	86,374	36,858	371
Singapore	2,100,000	248	8,468	205	-10*	228	16	14	4	38,461	17,851	254
South Africa	21,448,169	24,005	893	23,010	3	22,428	2,478	1,434	461	4,702,011	1,749,781	18,533
Ascension Is.	1,527	2	764	2		2				39	12	1
Botswana	629,000	186	3,382	175	4	168	9	26	5	53,412	17,157	272

	970,000	552	1,757	527	22	432	86	42	10	138,480	55,544	554
Lesotho	4,722	71	67	67	29	52	14	2	2	7,745	4,335	43
St. Helena												
South-West Afr.	610,000	215	2,837	181	-13*	209	16	11	5	33,022	14,472	123
Swaziland	461,000	667	691	626	-2*	691	48	52	17	153,713	59,027	648
Spain	33,159,358	16,672	1,989	15,668	20	13,056	3,620	1,144	158	3,739,199	2,015,475	20,518
Andorra	21,250	18	1,181	17	-15*	20	1	2		4,633	2,659	27
Canary Islands	1,205,195	536	2,248	497	17	425	117	45	4	119,107	56,208	575
Sri Lanka (Ceylon)	12,850,000	350	36,714	322	9	295	35	62	9	121,041	45,558	474
Surinam	375,000	634	591	600	9	551	94	66	11	149,690	60,968	643
Sweden	8,115,426	13,052	622	12,670	5	12,094	1,063	762	232	2,151,610	1,175,989	8,391
Switzerland	6,310,000	8,326	758	8,151	4	7,844	665	188	166	1,136,081	596,432	5,464
Liechtenstein	21,900	15	1,460	13	18	11				1,274	747	7
Taiwan	14,300,000	1,150	12,435	1,123	2	1,097	55	97	38	220,224	71,654	788
Thailand	36,814,097	1,443	82,102	429	17	387	47	79	18	149,054	54,171	464
Cambodia	6,701,000	1	6,701,000	1	-87*	3				23	5	
Laos	3,000,000	44	68,182	40	67	24	5	10	1	21,123	7,639	75
Vietnam	17,800,000	79	225,316	74	21	61	20	17	2	34,156	15,140	159
Togo	2,100,000	1,873	1,121	1,788	7	1,667	308	221	31	585,192	265,126	2,741
Trinidad	905,930	2,236	2,193	2,142	2	2,142	171	153	38	426,449	202,512	2,477
Tobago	39,280	104	378	99	4	95	4	10	2	25,467	13,643	141
Uruguay	2,900,000	3,477	834	3,412	5	3,263	366	286	65	811,420	400,287	4,257
Venezuela	11,096,772	8,662	1,281	8,392	8	7,780	892	426	126	1,653,720	762,192	8,213
Zaire	22,000,000	13,897	1,583	12,694	-2*	12,935	547	1,028	229	3,235,776	1,242,801	15,529
Zambia	4,540,000	56,969	80	55,712	6	52,369	2,798	722	924	8,063,909	5,128,082	50,478
197 Countries		1,509,029		1,453,842	5.6	1,376,861	153,652	89,905	25,193	275,830,134	128,282,650	1,173,550
111 Other Countries		149,961		142,600	6.9	133,384	9,471	2,121	3,214	16,064,811	7,615,797	95,727
GRAND TOTAL (208 Countries)		1,658,990		1,596,442	5.7	1,510,245	163,123	92,026	28,407	291,894,945	135,898,447	1,269,277

* Percentage of decrease

† Work banned and reports are incomplete

MEMORIAL ATTENDANCE WORLD WIDE
MEMORIAL PARTAKERS WORLD WIDE1971
3,453,542
10,3841972
3,662,407
10,350

29, 1972, after sundown. Of this great number, only 10,350 professed to be anointed followers of Jesus Christ, who hope to be associated with him in heavenly glory. (Luke 12:32; 22:19, 20; Rom. 8:16, 17; Rev. 14:1-4; 20:6) This is less than three tenths of one percent of those in attendance. The vast majority of those in attendance at the Lord's Evening Meal this past year, therefore, are looking forward with delight to joyous eternal life on earth in God's promised new order after the end of this wicked system of things in the "great tribulation" just ahead.—Matt. 24:3, 20-22; 2 Pet. 3:13.

The publishers of God's kingdom had a very fine year in placing literature in the hands of the people, making it possible for them to read and study God's holy Word the Bible at their own leisure. During the past twelve months Jehovah's witnesses placed 18,360,561 bound books and 9,747,270 booklets. They obtained 1,696,260 new subscriptions for *The Watchtower* and *Awake!*, and in addition distributed 217,109,764 individual copies of these excellent journals in their ministry.

Many Kingdom proclaimers are in the full-time preaching work. During the past year 13,995 were in the special pioneer work and missionary service throughout the world, and 78,031 served as regular and temporary pioneers with the congregations world wide. This is not as many as the previous year, but it is hoped that during the 1973 service year many will prayerfully consider their circumstances and find it possible to

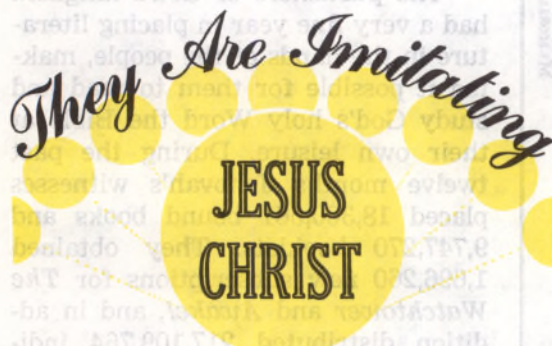
7. To what extent was the message of God's kingdom in printed form distributed throughout the world last year?

8. What do the figures show regarding the various privileges of the full-time preaching service?

enter and enjoy either the regular or temporary pioneer service. If they do, we will surpass the many hours devoted to the preaching work in 1971, when an all-time peak was reached. Though we were down 57,430 hours this year, as compared with 1971, we certainly had many more people in the preaching work and a higher number of persons baptized.

⁹ From this brief summary of the 1972 service report we can see that Jehovah's

9, 10. (a) To what extent has Jehovah blessed this preaching work in the past few years? (b) Hence, what question presents itself, with what rather obvious answer?



WHEN teaching his apostles a lesson in humility, Jesus Christ said: "I set the pattern for you, that, just as I did to you, you should do also." (John 13:15) Jesus' true disciples should therefore imitate him. Others should be able to see that they are following the pattern of their Master, Christ. Is this true of the members of Christendom's churches? And what of Jehovah's Christian witnesses? Do they follow the Master's pattern? Consider some examples:

NO PART OF THE WORLD

Jesus Christ maintained strict neutrality toward the affairs of the world. Regarding himself and his followers he could say: "They are no part of the world, just as I am no part of the world." (John 17:16) Can this be said of those belonging to the churches of Christen-

witnesses earth wide are certainly enjoying the rich blessing of the God in whose name they have chosen to walk. (Mic. 4:5) Without a question he is prospering the happy work in which they are engaged to his praise. Just think of it! In the last five years 680,871 have dedicated their lives to do his supreme will!

¹⁰ Do you too want to get a firm hold on the real life, everlasting life on a paradise earth? Then do not delay in associating with these dedicated footstep followers of the Lord Jesus Christ. Then, together with them, you too can share in the worship and service of Jehovah God.

dom? Does not past and present history prove that church members have been actively involved in violent political and religious wars? Are not, for example, Catholics and Protestants in Northern Ireland resorting to violence bordering on civil war? But what about Jehovah's witnesses there? Are they maintaining neutrality?

Though not a baptized Witness at the time, one woman reports:

"One evening I was visited by my sister who is a Catholic. As she talked about the religious and political hatred sweeping the country, I explained how we as Jehovah's witnesses view the situation and how we always stand for Christian neutrality and advocate the kingdom of God. I could see that she doubted whether this was true. Then we were interrupted by a knock at the door.

"I was confronted by two men who said they were officials from the local peace-keeping committee and wanted details about my husband—his name, age, and so forth. They said he would be needed for guarding our district against terrorist activities. They also said they would call weekly to collect subscriptions to provide for barricades, bandages, torches and similar equipment. Without hesitation, I explained that we would not share in any movement not based on God's Word. I also showed why we were neutral and how God's kingdom will solve mankind's problems. One of the men nodded understandingly, as if he had heard this before. With that they both left.

"And my Catholic sister? She overheard the entire conversation and was no longer confused about what I had been saying, but was amazed to see our principles in action."

A man who is studying the Bible with Jehovah's witnesses in the same troubled country tells his experience with Protestant vigilantes:

"I was approached by a neighbor who asked me to attend a neighborhood meeting to work out a rota for [Protestant] vigilante patrols. When I told him I could not conscientiously engage in such duties, he replied that I would have to come along and explain my reasons. At the meeting there were about a dozen men who questioned me closely about the reasons for my refusal. They told me I could only be on one side or the other, no in-between, 'either Catholic or Protestant.' I explained that since studying the Bible with Jehovah's witnesses, my conscience would not permit me to violate Bible principles on Christian neutrality."

One of the men took issue with a later statement by this Bible student that vigilante duty was political. But when the Bible student asked him whether he, a Protestant, would perform such duty on a Catholic street, the objector replied, "Certainly not." Then the Bible student said: "So it does mean that I would be involved in taking sides in a political and religious issue." He refused.

COMFORTING ONES WHO MOURN

In keeping with his commission, Jesus Christ comforted mourning ones. (Isa. 61:1-3; Luke 4:18, 19) His message was of particular comfort to those saddened about their spiritual state. (Matt. 5:4) Like Jesus Christ, Jehovah's witnesses today seize opportunities to bring comfort to others from God's Word.

This is what one of Jehovah's witnesses did in West Berlin. While offering the *Watchtower* and *Awake!* magazines to people on the street, she noticed a woman talking to some acquaintances. This woman looked very sad. The longer she spoke, the sadder she became, until she finally burst out in tears. When the others left, she searched in vain for a handkerchief. Just when she was about to tear off a piece of wrapping paper from a package, the Witness approached her and offered her two paper tissues.

This small gesture provided the opportunity for a long discussion about the message of the Bible and the hope it holds forth for the dead. Since this woman's husband had died a short

time prior to this, the Witness was able to comfort her, although the woman had no faith. The possibility of seeing her husband again seemed too unreal to her.

Each market day the Witness and this woman would meet. The woman's deep sorrow would leave when thoughts from God's Word were discussed. Eventually she invited the Witness to come to her home and a regular home Bible study was started. What a privilege to imitate God's Son in thus comforting mourning ones with Bible knowledge!

GIVING ATTENTION TO YOUTH

Jesus Christ was also willing to give attention to children. (Matt. 19:13, 14) Taking his example to heart, Jehovah's witnesses try to help youths to come to an accurate knowledge of the Bible.

This is what happened in Sierra Leone a number of years ago:

While giving a Bible discourse, one of Jehovah's witnesses observed a young boy edging his way closer to the platform. Facial expressions indicated that adults in the audience disapproved. Remembering Jesus' attitude toward children, the speaker, however, stopped his talk and invited the boy to sit down and listen. This the boy did.

Upon returning to his home village after giving the talk, the speaker saw the young boy and an older boy coming along the bush path to his home. Apparently stimulated by what the younger boy told him, the older boy now raised many questions. The Witness arranged to study the Bible with both boys. Soon they were attending every meeting at the local Kingdom Hall. In a few months the older boy became a dedicated, baptized witness of Jehovah, and the younger one did so soon afterward.

HELPING THOSE LOOKED DOWN UPON

Jesus Christ gave spiritual assistance to those looked down upon. That is why some complained: 'Look! A friend of tax collectors and sinners.' (Matt. 11:19) Because of Jesus' interest in them, persons having the reputation of being sinners repented and became his disciples. Like Jesus Christ, Jehovah's witnesses today willingly assist people of ill repute to learn God's way and conform to it.

A missionary in Panama began a Bible study with a woman (not a native Panamanian) who requested it at the branch office of the Watch Tower Society in that country. Though

a mother of a seventeen-year-old boy, she was working on a contract basis as a "bar girl." Despite her occupation, however, she took the study very seriously. She wanted to study twice a week and went to the Kingdom Hall for that purpose.

Soon this woman began telling some of the other sixteen girls working at the same place about her Bible study. Later she asked the missionary whether one of the other girls might share in the study. A short time thereafter both women began attending the congregational study of *The Watchtower* at the Kingdom Hall and would tell the other fifteen girls about what they were learning. As a result, two of those girls also wanted to study the Bible.

Week after week all four would come to the Kingdom Hall for their study as well as for the congregational *Watchtower* study. Many times their "boyfriends" would bring them. As they increased in Bible knowledge, they began to feel very much ashamed. They longed for the time when they could come to the Kingdom Hall with their heads up and be clean, just as they could see that those assembled were. By this time their contracts with the bar owner as well as their permits to be in the country were expiring. This brought them a certain measure of satisfaction and joy, as they contemplated getting

out of the terrible way of life into which they had sunk. When the contracts expired, all four went back to their home countries.

The one who began studying first was asked by one of her "boyfriends" to marry him as soon as his divorce came through. But she explained to him that she could not marry him, as she was following the Bible and it did not allow the kind of divorce he was getting. In her home country this woman continued to make progress. Later she wrote to the missionary: "You just can't imagine my joy as I write to tell you that my mother and I were both baptized at our circuit assembly last week. My son hopes to be baptized at the next. I am running a cafeteria that supports the family. Since I have changed from my old personality and put on the new, I am very happy and have found real peace and security."

One of the other girls also wrote to the missionary, informing her that she, too, had gotten baptized as one of Jehovah's Christian witnesses.

These varied experiences show that even today there are people who are imitating Jesus Christ. If you would like to associate with persons who sincerely endeavor to live according to those high standards, we encourage you to prove for yourself that Jehovah's Christian witnesses are indeed doing that.

Do You Remember?

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

● How does 'mercy exult triumphantly over judgment'?

In that, if a truly compassionate Christian should come into difficulty because of a momentary misstep, his record of merciful dealings will 'win out' over adverse judgment in that it provides just reason for God to apply generously to him the provisions now available through Jesus' ransom sacrifice.—P. 555.*

● Why did the first humans not need an extensive law code to guide their every action?

Jehovah God implanted in them the faculty of conscience, and the revelation of His Personality, ways and standards in the creative

works provided principles to guide them.—P. 557.

● How can we appeal to the consciences of others?

By making known the truth from God's Word, and at the same time reflecting sincerity, honesty, purity of motive and unselfish love. (2 Cor. 4:1, 2)—P. 566.

● Why can the true Christian not approve of gambling?

Gambling is a form of greediness, and the Scriptures classify greediness and covetousness along with idolatry. (1 Cor. 6:9, 10; Col. 3:5) Gambling conflicts with the Bible's precepts to love one's neighbor as oneself and to engage in honest, productive labor to obtain gain.—Pp. 593, 594.

● At Zechariah 9:12, what is the "stronghold" to which "prisoners of the hope" are encouraged to return?

* All references are to *The Watchtower* for 1972.

The Messianic kingdom of God, which was represented in the time of Zechariah by the city of Jerusalem, where a member of the royal line of David used to sit on the throne that was called "Jehovah's throne."—P. 630.

● As recommended at Romans 15:2, how can one "please his neighbor in what is good for his upbuilding" when it comes to dress?

One's attire should be pleasant to beholders. That means shunning a slovenly appearance or one that might needlessly offend others, as well as not wearing clothes that would make others feel self-conscious or inferior because of their own appearance; one's choice of clothes should reflect concern for the feelings of others.—P. 666.

● Why does the dedication of ourselves to God through Christ constitute a "request made to God for a good conscience"?

This is because when we repent of sin, turn around or get converted and dedicate ourselves to God, he relieves us of the condemnation of sin by applying the cleansing blood of Christ's sacrifice and thus gives us a good conscience toward Him.—P. 700.

● What did the tabernacle constructed in the time of Moses and the later temples that replaced it picture?

They represented Jehovah's great spiritual temple or his structure of things for propi-

tiation and worship on the basis of the sin-atoning sacrifice of Jesus Christ; this spiritual structure came into being in 29 C.E.—Pp. 712, 713, 715, 716.

● What was represented by the Most Holy, the Holy, the priestly courtyard and the altar of the tabernacle and later temples of Jehovah at Jerusalem?

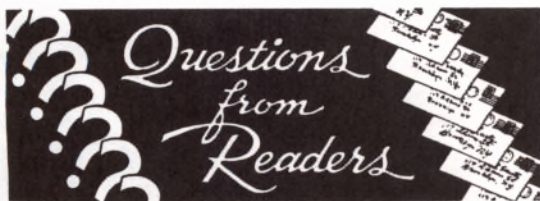
The Most Holy pictured that part of the heavens where Jehovah has his holy residence as the God to be propitiated. The Holy represented the spirit-begotten condition of Jesus Christ and the 144,000 anointed Christians while still in the flesh. The priestly courtyard pictured the righteous standing of Jesus Christ and the 144,000 spiritual underpriests as to their fleshly bodies. The altar represents God's will, that is, his willingness to accept Jesus' human sacrifice.—P. 721.

● What did the courtyard of the Gentiles of the temple rebuilt by King Herod represent?

The righteous standing to which all mankind must come in order to worship God acceptably.—P. 721.

● How, as stated at Micah 4:5, can a person resolve to "walk in the name of Jehovah"?

He does so by becoming a dedicated servant of Jehovah God, choosing to follow a path in imitation of the example set by his Son Jesus Christ.—P. 754.



● What does 1 Corinthians 7:1 mean when it says, "It is well for a man not to touch a woman"?—U.S.A.

These words of the apostle Paul introduce a discussion recommending singleness as a better gift than marriage for those who have self-control and are determined to devote themselves fully to the advancement of true worship. (1 Cor. 7:6-9) When used in a similar way in the Hebrew Scriptures, the word "touch" refers

to sexual contact. For example, regarding Abraham's wife Sarah, Jehovah told Abimelech: "I was also holding you back from sinning against me. That is why I did not allow you to touch her. But now return the man's wife." (Gen. 20:6, 7) Also, Proverbs 6:29 makes sexual contact and "touching" identical: "Likewise with anyone having relations with the wife of his fellowman, no one touching her will remain unpunishable."

In agreement with the Biblical use of the expression "touch," Paul's statement about not 'touching a woman' pertains to avoiding all sensual or sexual contact. Marriage is the only honorable way in which a person can have such contact. This being the case, Paul, in writing that "it is well for a man not to touch a woman," was saying that it is advantageous for the Christian to remain unmarried, and

An American Translation and Weymouth's New Testament render the passage in that way. The apostle went on to elaborate this point.

It is noteworthy that the admonition "not to touch a woman" also follows a strong warning against fornication. (1 Cor. 6:15-20) On one occasion Jesus Christ said: "I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:28) Thus it can be seen that even a man's looking at a woman with passionate desire is wrong. If he had the opportunity, he would carry out in actions the adulterous desire of his heart. (Compare 2 Samuel 11:2-4.) By extension, then, "touching a woman" could include any bodily contact that springs from or excites passion, as this is already beyond the point of looking.

Accordingly, a man who seeks to maintain

singleness in an honorable way should avoid all actions that could give rise to passion or lead to fornication. If he finds this too difficult, it is best for him to marry. Wrote the apostle Paul: "Because of the prevalence of fornication, let each man have his own wife and each woman have her own husband."—1 Cor. 7:2.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 28: Get a Firm Hold on the Real Life, ¶1-29. Page 3. Songs to Be Used: 68, 3.

February 4: Get a Firm Hold on the Real Life, ¶30-60. Page 10. Songs to Be Used: 38, 118.

February 11: Get a Firm Hold on the Real Life, ¶61-73 and Followers of Jesus, the Glorious Model, and Great Worldwide Witness in 1972! Page 18. Songs to Be Used: 64, 25.

What did the courtyard of the Gentiles of the temple represent by King Herod's present? The righteous standing to which all men-kind must come in order to worship God acceptably.—P. 721

How, as stated at Micah 6:8, can a person resolve to "walk in the name of Jehovah"? He does so by becoming a dedicated servant of Jehovah God, choosing to follow a path in imitation of the example set by his Son Jesus Christ.—P. 724

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