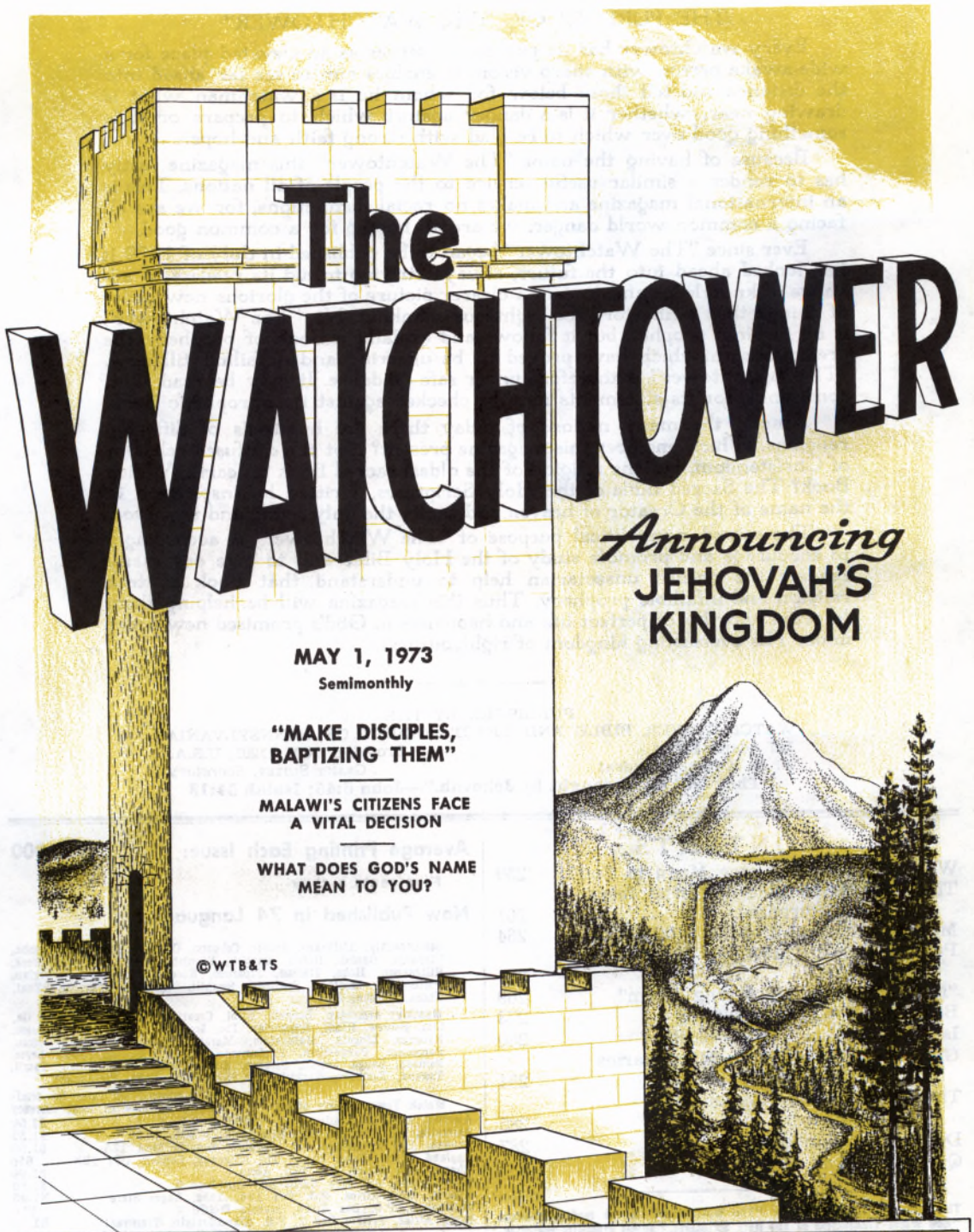

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XCIV May 1, 1973 Number 9

WHAT DOES God's Name MEAN TO YOU?

THROUGH the preaching of Jehovah's witnesses, millions of persons have come to learn God's name, Jehovah. Perhaps you too have read this name in your Bible, as at Psalm 83:18.

God holds his name in high regard. This is shown by how often it is in his Word, the Bible. "Jehovah" appears 6,973 times in just the "Old Testament" or Hebrew Scripture portion of the *New World Translation of the Holy Scriptures*. You can find it 237 times in the "New Testament" or Greek Scriptures of that version. That is a total of 7,210 times all together!

WHAT GOD'S NAME MEANT TO JESUS

God's "name" is also important to Jesus Christ. Just before his death he prayed: "I have made your name manifest to the men you gave me out of the world . . . watch over them on account of your own name which you have given me . . . And I have made your name known to them and will make it known."—John 17:6, 11, 26.

We are not to believe that when Jesus said, "I have made your name *known*" or "manifest," he referred to only the pronunciation of the divine name. His listeners were Jews who, reportedly with the exception of the high priest, did not know the pronunciation of the Tetragrammaton, the four Hebrew letters making up the name. Then, how did Jesus, by more than pronouncing the name correctly, 'make God's *name known*' to the apostles? Note the answer given by one noted Bible commentator:

> "The word *name* [in John 17] includes the attributes, or character of God. Jesus had made known his character, his law, his will, his plan of mercy. Or in other words, he had revealed God to them. The word *name* is often used to designate the *person.*"—*Notes, Explanatory and Practical, on the Gospels* by Albert Barnes (1846).

So, as Jesus 'explained the Father' by his own entire perfect life course on earth, he was really 'making God's *name* known.' He demonstrated that he spoke with God's full backing and authority. Jesus could therefore say: "He that has seen me has seen the Father also." God's "name" thus took on greater meaning to his early followers. Accordingly, an appreciation of it and the Personality that it stood for should be reflected in every aspect of the Christian's life.—John 14:9; 1:18; 5:19, 30; Matt. 11:27.

DOES YOUR TEACHING TRULY HONOR GOD'S NAME?

For instance, the Christian apostle Paul shows that a deep love for Jehovah himself, the Person represented by the divine name, would move a Christian to "offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration *to his name.*"—Heb. 13:15.

If a father uses the Bible to teach his son not to steal but he himself cheats on taxes, the man brings reproach on God's name

Do you 'publicly' declare your faith in God's name? Paul refers to the "fruit of lips," but obviously he means more than just 'lip service.' The "sacrifice of praise" that comes from one's mouth must be heartfelt, genuine. So, keeping God's name holy by preaching and teaching involves more than just impressive-sounding words. Note how this is borne out at Romans 2:21-24:

> "Do you, however, the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal,' do you steal? You, the one saying 'Do not commit adultery,' do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples? You, who take pride in law, do you by your transgressing of the Law dishonor God? For *'the name of God is being blasphemed* on account of you people among the nations.'"

A Christian who frequently shows up late for work may cause God's name to be "spoken of abusively"

Teaching in God's name requires the teacher to lead a life consistent with his "public declaration." Suppose a father teaches his son "Do not steal." But, then, what if the father himself behaves contrary to this, withholding income taxes or stealing from his neighbor? The man's oral teaching will not likely convince his child. More importantly, the man is giving reason for "the name of God" to be "blasphemed." So, real love for God's name as well as effective teaching makes it mandatory that a Christian 'practice what he preaches.' Do you?

KEEPING GOD'S NAME HOLY IN CONNECTION WITH EMPLOYMENT

Further, did you realize that your actions at your place of employment reflect on God's name? Paul shows this at 1 Timothy 6:1:

> "Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that *the name of God* and the teaching may never be spoken of injuriously."

In the first century Christian slaves were to render *any* master "full honor" or "greatest respect." (*An American Translation*) To do otherwise would imply that God's truth had made no real change in the slave. Christian teaching would appear powerless to affect lives. God's name, yes, *God himself*, would "be spoken of injuriously."—Compare 1 Peter 2:18.

Few persons today live in actual slavery. But the principles governing employer and

employee are similar to those of slave and master. As a Christian, do your work habits give reason for anyone to 'speak injuriously of God's name'? For example, do you frequently show up late for work? Do you grant your employer "full honor," even when not in his presence? Do you do this even though he may be a demanding employer? If you happen to have a "believing" employer, a fellow Christian, do you presume on his kindliness? If Jehovah's name is truly holy to you, even your business relationships will show it.

LOVING GOD'S NAME BY MINISTERING TO OTHERS

One also shows love for God's name by the way one deals with fellow Christians. Note this at Hebrews 6:10: "For God is not unrighteous so as to forget your work and the love you showed for his *name, in that you have ministered to the holy ones.*"

When Paul wrote those words, good 'works' no doubt included rendering material help to fellow Christians in need or suffering persecution. (Heb. 10:32-34) Do you practice Christian hospitality?

From what we have discussed it is evident that the question, "What does God's name mean to you," involves much more than just knowing how to pronounce God's personal name. It stands for God himself. So, his admirable qualities should be evident in all Christian dealings.

Are you one who is not yet acquainted with Jehovah? His witnesses will enjoy teaching you about him. You can contact them by writing the publishers of this magazine. Learn how your life may be a real credit to 'God's name.'

The SUPERLATIVE ROLE OF CHRIST JESUS in GOD'S PURPOSES

TO FIRST-CENTURY Christians in Corinth, Greece, the inspired apostle Paul wrote: "For no matter how many the promises of God are, they have become Yes by means of him [Christ Jesus]. Therefore also through him is the 'Amen' said to God."—2 Cor. 1:20.

How is it that all of God's promises become "Yes" by Christ Jesus and that "through him is the 'Amen' said to God"? The answer to these questions helps us to appreciate the vital place that Christ Jesus fills in God's exercise of his sovereignty.

Jehovah God saw fit to make his firstborn Son the central or key figure in the outworking of all His purposes. All of God's promises recorded in the Sacred Scriptures become "Yes" through Christ Jesus because it is by means of him—*by what he was as a person and by what he did*—that all these promises find fulfillment. Romans 15:8 tells us that, to the nation of Israel, "Christ actually became a minister . . . in behalf of God's truthfulness, so as to verify the promises He [God] made to their forefathers." By means of his Son, God has cleared away any possible cause for doubt, uncertainty or am-

biguity in the minds of those serving Him and putting hope in His promises.

THE "AMEN" SAID TO GOD

This was true not only of the promises and prophecies Jesus fulfilled during his lifetime as a human. He also assured the fulfillment of God's promises of all *future* blessings as well. Why was it that Jesus was able to fill such a key role in matters? Why was it that what he did during his earthly lifetime was of such critical importance? It was because this provided the *legal basis* for Jehovah God to carry out those promises and bring the promised blessings. Jehovah God, being a God of holiness, justice and righteousness, arranged for his Son to provide this legal basis through his laying down his human life as a ransom for sinful humans. This supplied the needed factor for God's having dealings with imperfect humans and for canceling their sins on a righteous basis. (Compare Romans 3:23-26.) That means that the restoration of righteous conditions on earth in a new order, the resurrection of the dead, the removal of sin and imperfection and the bringing about of human perfection, health and everlasting life are all possible because of what Jesus did while on earth.

It is because of this also that "through him [Christ Jesus] is the 'Amen' said to God." The word "amen" means "surely," "truly," "truth." The person using this word thereby declares the certainty of what has been said (or is going to be said) and shows that he subscribes to and supports wholeheartedly its truthfulness. Jesus Christ is himself called the "Amen . . . the faithful and true witness." (Rev. 3:14) It is by him that God has given us the verification and guarantee that all His promises are true and bound to be fulfilled. Thus, because of Jesus' person and work there is real force to the "Amen" we say to God at the close of our prayers—prayers that are made 'in Jesus' name.' —1 Cor. 14:16; John 14:13, 14.

Yes, it is good for us to ask ourselves: What if God's Son had not come to earth to be born as a perfect human, had not served as the "faithful and true witness" concerning God's purposes, and had failed to maintain his integrity to God in the face of Satan's attacks, dying a sacrificial death on the torture stake? Without him how much would our "Amen" at the close of our prayers mean? How much confidence would we have in our own relationship and standing with God and in our approach to Him if it were not for the ransom sacrifice that Christ Jesus provided, by means of which our sins are forgiven? How great could our hope of life everlasting in a righteous new order be if it were not for God's having "furnished a guarantee to all men in that he has resurrected him [Christ Jesus] from the dead"?—Acts 17:31.

ALL FULLNESS DWELLS IN HIM—HOW?

What an ideal choice God made in selecting this firstborn Son of his! When the life of that Son was transferred to earth so that he could be conceived and brought forth as a perfect human, he already had an unequaled record of service to God evidently stretching back over millions of years. For he had been with his Father from the beginning of creation, being himself the "firstborn of all creation." (Col. 1:15; John 1:1, 2) Through him every other creation—angelic creatures, starry heavens, sun, moon, planet Earth, seas, land, trees, plants, flowers, marine creatures, birds, land animals and man himself—was made. As Paul writes: "He is before all other things and by means of him all other things were made to exist . . . He is the beginning, the firstborn from the dead, that he might become the one

who is first in all things; because God saw good for all fullness to dwell in him, and through him to reconcile again to himself all other things by making peace through the blood he shed on the torture stake, no matter whether they are the things upon the earth or the things in the heavens." (Col. 1:16-20) How is it that "God saw good for all fullness to dwell" in Christ Jesus? What is this "fullness" found in God's Son?

The apostle himself clarifies the matter in saying later, "it is in him that all the fullness *of the divine quality* dwells bodily." (Col. 2:9) The apostle John, too, contributes to our understanding when writing that "the Word [Jesus in his prehuman state] became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and truth. For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ." —John 1:14, 16, 17.

Yes, Jesus was so filled with the knowledge and the divine qualities of his Father, as well as so full of the fruitage of God's spirit, that he could say that "he that has seen me has seen the Father also." (John 14:9) But not only this. By making Jesus the means by which all His purposes are realized, the one in whom all the prophecies find their true meaning and significance, God has caused to be "carefully concealed in him . . . all the treasures of wisdom and of knowledge." (Col. 2:2, 3) Without learning all that God's Word tells about this Son, we can never come to a full understanding of the Scriptures and their prophecies, of God's will and purpose.

It is through Jesus that God's promises took on definite form and substance; by his life course Jesus Christ was used to cause these promises to be, not just words, but reality. So truly "the fullness of the divine quality dwells *bodily*" in him. He was more than a symbol or type foreshadowing something eventually to come. He was not a shadow Messiah but the *real thing*. He was no shadow high priest. He was, in substance and fact, the true one prefigured. As the apostle says of the provisions of the Law covenant given through Moses, "those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:16, 17) Yes, 'all fullness dwells in him' also in that God has granted to his Son full power to carry through the divine purpose to completion. The resurrected Christ Jesus therefore could tell his disciples: "All authority has been given me in heaven and on the earth." (Matt. 28:18) He is made "the head of all government and authority" to rule as King in God's new order of righteousness. (Col. 2:10) He is God's "Chief Agent of life," whose administration of the life benefits of his ransom sacrifice is the only God-provided way for any of us to gain life everlasting.—Acts 3:15.

Because of this vital role that Christ Jesus plays in God's purpose, how true and free from exaggeration was his statement: "I am the way and the truth and the life. No one comes to the Father except through me"! (John 14:6) Have you learned all you can about God's Son? Are you seeking now to avail yourself of the benefits his vital role can bring you? Do you give him the honor due him by submitting fully and willingly to his headship in your daily life? Do you rest all your hopes for the future on God's provision through him as the Chief Agent of life? Do so now and receive "out of his fullness, even undeserved kindness upon undeserved kindness" from Jehovah God, the Father of Christ Jesus.—John 1:16.

MALAWI'S CITIZENS Face a Vital Decision

CHRISTIANS throughout the entire world have been deeply stirred by the violent persecution that has recently raged against Jehovah's Christian witnesses in the southeast African nation of Malawi.

Every citizen of this country, which is about the size of New York state, is affected. For at least one person out of every 194 of the population of 4,530,000 is among those persecuted.

The question therefore confronting each citizen is, Will I stand for what is right and against oppression? Will I be one of those Christ spoke of, saying: "Whoever gives one of these little ones [a Christian disciple] only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward"? —Matt. 10:42.

Jehovah's witnesses are well known as peace-loving people, obedient to the laws of the nation in which they live. Nevertheless, in Malawi they have been beaten, tortured and some of them killed. Thousands were driven out of the country in peril of their lives, leaving all their possessions behind. More than 20,000 fled the country, 19,000 of them to Zambia on Malawi's western border, where they were placed in camps as unwanted visitors. Because of the hardships, 350 persons, many of them children, died.

But this was not enough to satisfy their persecutors. Under false representations that they were being moved to healthier camps in Zambia, the refugees were loaded into buses and trucks and taken back into Malawi, where they were met by Malawian armed forces and dispersed to their villages. Twenty-one of the presiding overseers of congregations were imprisoned immediately after being sent back to Malawi; three more Witnesses were later jailed in the Rumphi district.

Some had nails driven through their hands; others were jabbed with sewing needles. One group of four Witnesses were taken to twelve different branch offices of the Malawi Congress Party, being forced to walk a distance of forty miles and not being given any food for four days.

Now many of them have been forced to flee again, the majority southward to Mozambique, where more than 34,000 are now living in twelve refugee camps.

Why this hatred and violent treatment of Christians in a country whose Life President, Dr. H. Kamuzu Banda, is a religious man, an elder of the Presbyterian Church?

The pretext used for the persecution is the fact that the Witnesses refuse to buy political party cards. But, as Guy Wright points out in the San Francisco *Examiner*, in its issue of October 17, 1972:

> "A religious war is being fought between the Jehovah's Witnesses and a small African country called Malawi.
>
> "It's a very one-sided war, pitting force against faith. . . . You might regard them [the Witnesses] as model citizens. They pay taxes diligently, tend the sick, battle illiteracy."

That the basic reason behind the persecution is religious, note the report of Life President Banda's speech at the 1972 Malawi Congress Party Annual Convention, held September 10-16, 1972—at what place? The Catholic Secondary School at Zomba. Calling Jehovah's witnesses the "Devil's Witnesses," Banda "questioned why they do not go to the Church and ask for help from God when in trouble."—*Malawi News,* September 19, 1972.

Why do Jehovah's witnesses refuse to buy the party cards? It is not because of any political leanings on their part, for they are absolutely neutral toward all political movements. With them it is solely a matter of conscience and God's law. Because of their exclusive devotion to Jehovah God and his kingdom they refrain from taking sides with worldly factions, as Jesus said of his followers: "They are no part of the world, just as I am no part of the world."—John 17:16.

BRUTALITIES SINCE THEIR RETURN

The atrocities that have occurred have been performed by Malawi Congress Party members with the full approval and backing of Party officials.

Refugees who have been interviewed testify that on being brought back to the Lilongwe old aerodrome in Malawi they found the grounds surrounded by police and Malawian army soldiers with guns in their hands. Regional ministers Kumbweza Banda and M. Q. Y. Chiwambo were on hand to speak to the assembled crowd. Also present were Mr. Msonthi, Mr. Gadama and other members of Parliament, as well as members of the Youth League, Young Pioneers and Women's League. The Witnesses were told by Mr. Banda and Mr. Chiwambo:

'You went to Zambia of your own accord. Nobody chased you and you are back of your own will. Nobody has called you. Therefore, you must go to your respective homes and cooperate with local chiefs, village headmen and Malawi Congress Party chairmen by purchasing Malawi Congress Party cards.'

Typical of the experiences of those who returned to their homes is the account by Bauleni Dzuwa, an eighty-eight-year-old Witness from Nachite Village, Lilongwe area:

"On the morning of January 1, 1973, I learned that a gang of Youth Leaguers was on a hunt for Jehovah's witnesses in a neighbouring village of Nachiola. I hastened to tell a young brother to rush and tell the police about the matter. It was not long before the gang of Youth Leaguers surrounded and seized me. They were more than thirty in number. They were headed by the Area Chairman, Samu Chitonde, Youth Chairman Gray Mtambo and Youth Secretary Lafaele Gunda. They showed me the political cards and ordered me to buy one of them. On my refusal to do so on grounds of conscience, these three people started to beat me with wooden sticks, with the other Youth Leaguers looking on. I was most seriously hurt on the hands and knees. They continued to beat me until I was too weak to stand any longer and I fainted.

"When I regained consciousness they were still standing around me, saying: 'He is still alive.' I was forced to stand up and was ordered to walk to Chiwamba Traditional Court. There were four other brothers there whose elbows were tied together at the back and their legs were tied also. They did the same to me, and we were left in that uncomfortable position for at least one and a half hours.

"At last, the police arrived. They ordered the Youth Leaguers to untie the ropes. I and two other brothers were so badly hurt that the police sent us to the hospital. The following morning we were taken to the police station. We gave statements of what had happened, but we were told that there was nothing the police would do for us. We were told to go back home. So we took a bus from Lilongwe and travelled to Mlangeni [in Mozambique]. I am now here at Mlangeni camp and I am happy to mix in this community of brothers and sisters."

Another Witness, Mrs. Velina Lenadi of

Nachite Village, had her house burned down before the flight to Zambia. On returning home, Mrs. Lenadi, her eighteen-year-old daughter Labahi and her three other children were stripped naked and beaten into unconsciousness. In the meantime her husband was held by police. The beating of these women was done by members of the Youth League whose names are: Kandito, from Nachite Village; Lenadi and Malenya, from Chimdidi Village; Kaliyekha, from Machiola Village; and Mtambo, from Mpesa Village.

Michael Yadanga, of Mzuzu, Northern Region, after being transported back from Zambia, was set loose with his family in the center of a game reserve, with wild animals roaming everywhere. They had to walk several miles to get a bus. Village Headman Ganji Mhango, Branch Chairman Alick Nyasulu and two former branch chairmen, Alick Mhango and Mhone, were sent by Mr. Nyirenda, Member of Parliament, to persuade Yadanga to buy a party membership card. Yadanga said to them: "I've lost my teeth because I would not buy a card. I've lost my job because I would not buy a card. I was severely beaten, my property was destroyed and I was forced to flee to Zambia—all this because I would not buy a card. I am not going to buy one now." After reporting Yadanga's reply to Mr. Nyirenda, they organized a gang of twenty to get him at his home. Warned by a friendly member of the Youth League that "they are coming to kill you," Yadanga fled with his family to Mozambique.

Natanda Madula of Chiweta Village, Mchinji area, had hardly reached home after a thirty-mile walk from the Lilongwe aerodrome when Youth Leaguers forced him and five other Witnesses to go to the Lemwe branch office of the Malawi Congress Party, where Area Chairman Jemusi asked: "You have come back, eh? Why did you leave this country in the first place?" Madula replied that as a witness of Jehovah he refused to meddle in politics and did not want to become a member of a political party by buying a membership card. Madula's refusal so angered Chairman Jemusi that he ordered four men, whose names are Chimpase, Wailesi, Kaochi and Chagamba, to beat Madula. Jemusi himself kicked and stamped Madula with his boots, then they stripped him naked, beat him further and finally dragged him out of the building. They treated the other five Witnesses in the same atrocious manner, but all the Witnesses stood firm for their convictions. Being threatened further, they fled to Mozambique.

Such are only a few of the scores of reports from all parts of Malawi. In the Mzimba district seven homes were burned and the Witnesses were beaten or tortured. Four children died at Mtundu Village and the same number at Lusanga Village, because of the shortage of food and their not being permitted entrance to hospitals. In this same (Rumphi) area in the Northern Region, twenty-seven houses have been burned at Mtundu, nine at Mjuma and fourteen in the town of Rumphi. The Witnesses in this district have been forced to flee into the thick bush and high mountains.

As the citizens of Malawi observe these terrible things they are faced with a decision. Having established their independence as a nation, which they desired for many years, are they now going to stifle freedom of conscience and worship of God, or permit their government to do so without protest? Are there those who, instead, feel ashamed of such action, and who are willing to give a figurative "cup of cold water" to comfort and aid persecuted Christians, thereby showing they stand on the side of Christ? Yes, there are, as the following article reveals.

PERSECUTION OF CHRISTIANS

Tests Hearts in Malawi

IMMEDIATELY upon hearing, early in October 1972, of the hardships brought on their Christian brothers in Malawi, Jehovah's witnesses all over the world came to their aid. Many contributions were mailed to the headquarters office of the Watch Tower Bible and Tract Society in Brooklyn, New York, and to branch offices around the world. The Brooklyn office, in turn, sent sufficient funds to branch offices neighboring Malawi to buy whatever was needed. Thus relief was provided as quickly as possible for the 19,000 Witnesses in the refugee camp at Sinda Misale in Zambia.

Because of the urgency, the congregations at Chipata, in the vicinity of Sinda Misale, had earlier arranged to supply 10,000 pounds of maize (corn) meal flour, 2,500 pounds of sugar, 75 bedcovers and 65 blankets, besides tools and implements, to be taken into the camp.

Shortly thereafter, large quantities of supplies from the nearby branch offices began to flow in. A small fleet of trucks was volunteered to haul in 20,000 pounds of maize flour, 6,500 pounds of dried fish, 950 tarpaulins, 150 boxes of clothing, several hundred new blankets, a large quantity of plastic sheeting, 100 shovels, 25 handsaws, 28 axes and assorted picks, hammers and other tools for clearing woodland, setting up tents, digging wells, and so forth. Much of the material was transported 1,500 miles to this location in Zambia.

Then during November and up until the camp's evacuation in December by the return of all the refugees to Malawi, it was possible to deliver the following provisions.

79,000 pounds maize (corn) meal flour
2,180 pounds dried milk
500 pounds dried beans
157 bags salt
30 tons clothing
5,400 bars soap
one-half ton medical supplies, for clinics set up in camp
10,000 blankets

Money was also given to congregation overseers in the camp for the purchase of other necessities.

The overseers developed a distribution system so that all were assured of receiving the needed things for their families. Children were given special medical attention, and the milk was set aside for their use. Spiritual needs were not forgotten. One vehicle brought in twenty-one cartons of Bibles and Bible study aids, for the persecutors had stripped the refugees of all such possessions.

Land was cleared, tents were set up and wells dug. The sick were treated and conditions were improving. Then came the surprise return of the refugees to Malawi. Again they were forced to flee, most of them seeking refuge in Mozambique, where they were kindly received. Even there, however, roving groups of Malawi Congress Party Youth Leaguers crossed the border to molest them, but these were apprehended and punished by the Mozambique police.

SEPARATING WORK AFFECTS ALL MALAWIANS

Some have asked, 'Why does God allow conscientious Christians to suffer thus? Is anything accomplished by it?' Jesus pointed out that such things would occur in these "last days" when he told his disciples: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before

him, and he will separate people one from another, just as a shepherd separates the sheep from the goats."—Matt. 25:31, 32.

Jesus went on to say that the "sheep" would identify themselves by their kindness toward his "brothers." He said that these spirit-begotten, anointed brothers of his would undergo imprisonment, sickness, thirst, hunger and lack of clothing, just as Jehovah's witnesses in Malawi have suffered. He said that the "sheep" would give assistance. What they do in this way Christ counts as done to him personally.

In the past few years many have demonstrated a 'sheeplike' attitude, recognizing the proclaimers of the Kingdom as Christ's representatives. They have assisted with their time, resources and abilities. They now stand alongside the "brothers" of Christ in proclaiming Bible truth to others, and these 'sheeplike' persons have the hope of living on a paradise earth under God's kingdom.—Matt. 25:34-36.

An outstanding evidence of the separating work as actually taking place as a result of the persecution is the number of people who have taken a stand on the side of the Malawian Witnesses and who have fled with them. In the new camps in Mozambique they have been able to continue a study of the Bible, and now more than 200 have been baptized in the camps.

Also, many Mozambique citizens have given assistance and shelter to the fleeing refugees. In the camps provided in Mozambique, the Witnesses greatly enjoy their freedom to gather in large groups for Bible study meetings and to sing Kingdom songs, which they have not been able to do since 1967. They are working hard, clearing and cultivating land. Everything possible is being done by the Watch Tower Society to see that these refugees have the things that they need. And for the love demonstrated in active giving by their Christian brothers all over the earth, those in the camps express heartfelt appreciation. It serves as proof to them that God observes the integrity of his people and that he cares for them.—1 Pet. 5:7.

On the other hand, those who join in persecuting Christians are putting themselves in a very dangerous position before God. Nevertheless, the Witnesses do not view them as the "goats" of Jesus' parable. That is for God to judge. Some of them may be sincere. If so, they may come to their senses, as did Saul, a violent but sincere persecutor of Christians, who later became the apostle Paul. (1 Tim. 1:12-16) But such persons should not think that because God does not act immediately against them they can go ahead with impunity. If they think so, they are missing the purpose of his patience in giving them opportunity to change.—2 Pet. 3:9.

Also, those who observe what is taking place and fail to aid those persecuted for obedience to Christ must face the questions: 'Am I going to persecute harmless Christian people, or am I going to stand by and see Christians beaten, their arms broken, their homes burned, and yet keep silent? Am I going to let fear or selfishness cause me to hold back and not offer assistance to these people? Where, then, do I stand with God?' Consequently, a real searching of hearts is being brought about in Malawi as well as in Mozambique and Zambia.

Even under persecution, the Malawian witnesses of Jehovah hold no malice toward their persecutors. They see that this is permitted by God so that a separating work may be accomplished. Their prayer is that the opposers may come to realize their true position before Almighty God and change their course, thus being separated to Christ's "right hand" as "sheep," with the prospect of everlasting life in a paradise earth as their reward.—Matt. 5:44.

"MAKE DISCIPLES, *Baptizing Them*"

"All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:18-20.

JESUS CHRIST spoke those words on a mountain in Galilee following his death and resurrection. They were heard by his disciples, including Matthew, who recorded them for our benefit. How many of Jesus' disciples heard him give this command is not certain. The eleven faithful apostles were present, but there may have been many more. (Matt. 28:16) Numerous Bible scholars believe that the five hundred mentioned by the apostle Paul as seeing Jesus personally at one time after his resurrection had to be in Galilee because that is where Jesus had disciples in such large numbers. (1 Cor. 15:6) Some believe that Jesus' words in Matthew 28:10, "Go, report to my brothers, that they may go off into Galilee; and there they will see me," were told to more than the eleven faithful apostles. However, of that we cannot be sure.

[2] Nevertheless, it is certain that Jesus Christ was resurrected and there were witnesses to the fact that he commanded his followers to go and make disciples, baptizing them. These words of Jesus came at a very opportune moment, a time when his disciples were needing guidance on what they were to do. Jesus' command opened up before them a great educational and expansion work that would take place throughout the nations. How it must have thrilled them to receive such a command accompanied with the assurance that Jesus Christ himself would back them in this great worldwide activity!

[3] Could there be any misunderstanding about the work that Christ Jesus said was to be done by his true followers until the conclusion of the system of things? Hardly so. For the men who heard him speak were his disciples. They knew that a disciple is a learner or a taught one. They must therefore teach others to be followers of Christ such as they themselves were.

[4] The first disciples of Jesus were taught by John the Baptist, who prepared them to become disciples of Jesus. Andrew was one of those disciples of John the Baptist who was introduced to the teaching of Jesus by John personally. After Andrew spent some time listening to Jesus, he spread the word to his brother, Simon, who also became a disciple and an apostle of Jesus Christ.—John 1:35-42.

[5] Philip was another who, early in the ministry of Jesus, learned how to be a follower of Jesus Christ. As soon as Philip became a disciple he showed the right

1. Who heard the command of Jesus to "make disciples . . . baptizing them"?
2. Why did Jesus' command come at an opportune moment, and what did it open up before his disciples?
3. (a) Why could there be no misunderstanding about what was to be done? (b) What is a disciple?
4. Referring to John 1:35-42, show how Andrew and Simon became disciples of Jesus.
5. According to John 1:43-51, how did Philip and Nathanael become disciples?

spirit of wanting to tell others the good news, and so interested Nathanael in becoming a disciple of Jesus Christ.—John 1:43-51.

6 There is no doubt about Jesus' having in mind from the beginning of his earthly ministry the disciple-making work to be carried on by his followers. That was the significance of his words to Andrew and Peter who were fishing in the Sea of Galilee: "Come after me, and I will make you fishers of men." (Matt. 4:19) James and John were other fishermen who left their boats to follow Jesus and personally heard his teaching and preaching, also witnessing miracles he performed. (Matt. 4:21-23) So by their association with Jesus they learned how disciples are made. The early ones saw Jesus invite others to be his followers, as, for example, Matthew, who left tax collecting to be a follower, and they were able to benefit by the teaching methods Jesus used.—Matt. 9:9.

7 Telling people who are gathered together about God's purposes is a step toward making disciples that was used by Jesus. The Gospel accounts tell of many occasions when Jesus spoke to groups or crowds. He preached in cities or villages, in the synagogues, wherever people were to be found. (Matt. 9:35) He spoke at the seashore. (Matt. 13:1) Matthew himself was very much impressed by the sermon Jesus gave on the hillside near Capernaum, the city where Matthew was when invited to become a follower of Jesus. This sermon is recorded in Matthew 5:3 to 7:27 and is an outstanding example of Jesus' teaching men to observe commandments. The nine happinesses show what disciples should seek, what they should know and what they should do. Jesus included such subjects as adultery, divorce, loving one's enemies, how to pray, how to look upon spiritual things as compared to material things, how to deal with others, the importance of following the narrow way to life, why they must produce good fruit and the importance of building on the solid, spiritual foundation by doing what Jesus said. What a marvelous session of instruction it was and what an example of how the discipling work can be done by talking to crowds of people such as at a public lecture!

8 The synagogues were places where people customarily gathered to listen, so Jesus preached and taught in synagogues. (Matt. 9:35; 13:54; Luke 4:16-21, 44; 6:6) He also took advantage of the larger assemblies of God's covenant people at festival times to do preaching and teaching. (John 5:1, 19; 7:14; 10:22-30) It was customary for crowds to gather at the temple in Jerusalem, and Jesus did not miss the opportunity to teach there. (Matt. 21:23–23:39) Thus he became known everywhere as the Master or Teacher.

MAKING DISCIPLES AT HOUSES

9 The great Master knew how to talk to people in their homes and thus gave many the opportunity to become his disciples. Is there a better place where a person can learn from a visiting teacher? There is a measure of privacy and one can talk about things with no outside interference. The disciples of Jesus observed how Jesus took advantage of occasions to enter the houses of people and there teach them.

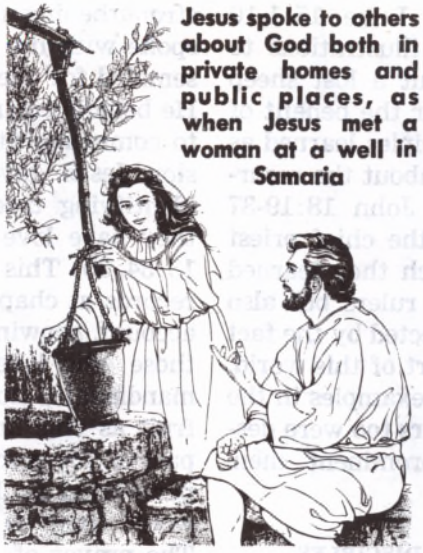
6. (a) How did Jesus, early in his ministry, indicate that he had in mind that his disciples would make disciples of others? (b) How were they being prepared to do that work?

7. (a) Where did Jesus find it appropriate to teach groups of people? (b) What are some of the things that Jesus taught as recorded at Matthew chapter 5? at Matthew 6? at Matthew 7?

8. (a) Where did Jesus do the teaching recorded at Luke 4:16-21, and did he often teach in such a place? (b) According to John chapter 5, what are some things Jesus taught at a festival time? (c) Mention some things Jesus said at the temple, as recorded at Matthew chapter 22.

9. Why was it practical for Jesus to talk to people at their homes?

[10] At Bethany, Martha received Jesus into the house, which made it convenient for Martha, Mary and Lazarus to learn from Jesus. Jesus gave them to understand that the spiritual things were more important than the material ones, saying that "Mary chose the good portion" by listening to his word. They became believers, full of faith. Later, at the time of Lazarus' death, Martha openly acknowledged, "Yes, Lord; I have believed that you are the Christ the Son of God, the One coming into the world." Such faith has its reward, and Jesus there performed the great miracle of resurrecting Lazarus from the dead. By this experience the disciples had a foretaste of the resurrection that would occur in the future. What a faith-fortifying demonstration for all the disciples there to see personally!—Luke 10:38-42; John 11:19-27.



Jesus spoke to others about God both in private homes and public places, as when Jesus met a woman at a well in Samaria

[11] Another person who received Jesus' instruction at his home was Zacchaeus of Jericho. By teaching there Jesus was able to build up faith that would lead people of that house to salvation, for he said: "This day salvation has come to this house . . . For the Son of man came to seek and to save what was lost." A portion of what occurred and what he taught there about the kingdom of God is recorded at Luke 19:1-27.

[12] Often the disciples themselves were able to ask questions and receive valuable information while in the houses. Examples of this are found at Matthew 17:25-27, where the disciples got to know why taxes should be paid. Also at Mark 7:17-23, where they asked for explanation of an illustration Jesus had used, and at Mark 10:10-12, where they learned more about marriage and divorce.

[13] When Jesus sent out his disciples to preach the Kingdom message in cities and villages, he told them to find lodging for themselves in local homes. While in the house the disciples would be able to speak to the people, for Jesus said: "Wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet." They were to stay only where people would listen to their words about the Kingdom. Evidently some householders would listen and become disciples and others would reject the opportunity to learn. (Matt. 10:7-14; Luke 10:1-7) So by both the example of Jesus and personal experience the disciples learned how others could be discipled in the privacy of their homes.

TEACHING BY SPEAKING BEFORE PROMINENT MEN

[14] The disciples of Jesus were witnesses to many things said to scribes, Pharisees, priests and rulers. For example, Jesus' words to some of those men from Jerusalem, as recorded at Matthew 15:3-11, contrasted commandments of God with traditions of men; the disciples learned with what importance the commandments of

10. (a) What teaching work did Jesus do at a house in Bethany? (b) How did Jesus teach the need for faith in connection with the death of Lazarus?
11. Why did Jesus go to the house of Zacchaeus, and what are some things he taught there?
12. According to Mark 7:17-23, what did Jesus explain to his disciples in the privacy of a house?
13. How did Jesus command his disciples to speak to people at their homes?
14. Give examples of what Jesus spoke before prominent men.

God should be regarded. Luke 15:1-10 shows Jesus talking with illustrations to Pharisees and scribes about a lost sheep and a lost drachma, but for the benefit of his own followers. The disciples learned as Jesus spoke to Sadducees about the resurrection. (Luke 20:27-40) John 18:19-37 tells how Jesus spoke to the chief priest and the governor, by which they learned not only how to speak to rulers but also how their actions were affected by the fact that the Kingdom is no part of this world. And there are many more examples in the Gospel records. His followers too were destined to speak before prominent men. —Matt. 10:17, 18.

MEETINGS TO TEACH DISCIPLES HIS COMMANDMENTS

15 The apostles who associated so closely with Jesus were able to learn from him on many occasions when he gathered them together at a certain place. The instruction session recorded at Matthew chapter 10 might be called a service meeting at which Jesus presided. Matthew 13:36 tells of a meeting to explain some illustrations. Mark 9:1-13 gives an example of a small group gathered for special instruction on the future, as Peter, James and John saw the transfiguration vision and afterward received some words of explanation about Elijah. A meeting was held on the Mount of Olives, where Jesus answered their question about the 'sign of his presence and the conclusion of the system of things.' Today, followers of Jesus are benefiting from the same information while sharing in carrying out his command to preach the good news of the Kingdom in all the inhabited earth.—Matt. 24:3-14.

16 In an upper room in Jerusalem a faith-strengthening meeting occurred as Jesus spoke with his loyal apostles who had assembled for the last meaningful Passover. He began celebration of the evening meal, to commemorate his death. On that occasion Jesus gave the new commandment identifying true Christians, namely, that they have love among themselves. (John 13:34, 35) This was followed by what John records at chapters 14 to 17 of his Gospel account, showing among other things how those who love Christ observe his commandments, how they could bear much fruit as vine branches, that they were no part of the world and would be hated and persecuted as Jesus was, that holy spirit would come as a helper, and much more. The prayer of Jesus on that occasion not only was moving, but was very instructive as well. It indicated to them that there would be others (new disciples) who would put faith in Jesus because of the words spoken by the faithful disciples, and that all should be united together. (John 17: 20, 21) Jesus thus showed them some of his commandments that he knew would later have to be taught to people of all nations in the great disciple-making work.

THEY KNEW WHAT TO DO

17 Jesus used all kinds of places and methods to accomplish disciple-making work, taking into account the customs of the people and where they would be assembled together and hear things. Wherever he had an opportunity, publicly or in private, Jesus spoke the truth to the people and let the light shine, with the result that some became disciples. The extensive record of disciple-making work done by Jesus and how he taught his disciples to observe his commandments assures us that the apostles understood what

15. Describe an occasion when Jesus held a meeting and taught his disciples.

16. When Jesus taught his disciples to observe the evening meal commemorating his death, what are some other things he taught them at that meeting, as recorded in John chapters 13 to 17?

17. (a) What is the example Jesus provided for disciple-making work? (b) Give an example from Acts of Apostles to illustrate how the disciples used working methods similar to those of Jesus.

Jesus meant when he told them to 'make disciples.' He made it possible for them to copy his example by taking the lead in the work: "Now when Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities." (Matt. 10:5–11:1) Acts of Apostles contains an outstanding report of the disciple-making activities of many of Jesus' followers. They spread the good news by all practical means throughout the Roman Empire.—Acts 1:8; 16:30-34.

[18] Now in modern times a similar work must be done and we too know how to do it. We have the accounts of Jesus' ministry and how the disciples successfully carried out disciple-making work in the first century of our era. Today we are practical also and have used all productive possibilities for spreading the good news to make disciples, including such modern facilities as the printed page, electrical voice-amplification equipment for large meetings, radio broadcasting, telephones, photography, recordings, and so forth.

18. Since those in the disciple-making work in the first century employed methods appropriate to their day, what are some of the practical means that can be used to make disciples in this century?

However, one of our most effective ways of making disciples is by going from house to house, locating interested people and arranging to study the Bible with them in the privacy of their own homes. Additionally, people are spoken to while traveling, at places of business, during lunchtime, in parks, on public streets, at schools, or wherever opportunities present themselves. With so many different ways open to share in giving the witness, all Christians can find means to participate in it. In some instances the work of making disciples is a cooperative effort of more than one person, just as it was in the first century when Paul explained that he "planted, Apollos watered, but God kept making it grow."—1 Cor. 3:6.

[19] With the blessing of Jehovah God upon this disciple-making activity, the work has now spread to 208 lands around the world, to people of all the nations, and the number of those sharing in the work has increased to more than 1,650,000 Christian witnesses of Jehovah.—Matt. 24:14.

19. What is the evidence that Jehovah God has blessed the use of these many ways to make disciples?

Baptizing FOLLOWS DISCIPLING

THERE was no doubt about what Jesus meant when commanding his followers to "baptize" disciples. John the Baptist was the first man authorized to perform water baptism. Some of the apostles were formerly his disciples and so had been baptized by him. John baptized Jesus. Did John do this by sprinkling water on a person? The account shows that Jesus was baptized in the Jordan River and that "after being baptized Jesus immediately came up from the water." In the Bible, baptism and immersion mean the same thing, for the Greek word *baptisma,* from

1. What is baptism, and how was it done in the case of Jesus?

which we get the English word "baptism," indicates a dipping, namely, submersion and emergence. So what occurs at baptism is that a person is temporarily "buried" out of sight and then lifted out of the water.—Matt. 3:13-16; John 1:33; see also Romans 6:3, 4.

[2] John the Baptist was sent to baptize members of the nation of Israel who were dedicated to Jehovah God and obligated to keep the Law covenant but who were guilty of sins against Jehovah's arrangement and needed to repent. By getting Israelites to repent in order to be cleansed of sins and by baptizing them publicly in symbol of repentance, he was preparing the way for God's covenant people to come to the Christ.—Luke 3:3, 4; Acts 19:4.

[3] This does not mean that when Jesus came to John to be baptized it was because he needed to repent of any sins. First Peter 2:22 proves that Jesus never committed a sin. Evidently John was thinking of baptizing for repentance when he objected to immersing Jesus in the Jordan, but Jesus indicated that in his case it was something different, saying: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." —Matt. 3:13-15.

[4] What, then, did baptism signify in Jesus' case? Later writings, at Hebrews chapter 10, refer to Jesus when coming "into the world," that is, to take up his ministry and offer his own "prepared" body in obedience to Jehovah's will, as saying in accord with Psalm 40:6-8 (*Septuagint*): "Sacrifice and offering you did not want, but you prepared a body for me. . . . 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.' " (Heb. 10:5, 6) Since Jesus was a member of a nation dedicated to Jehovah God and in covenant relationship with Him, he was not symbolizing a dedication but was making a presentation of himself to do Jehovah's will. Jehovah's acceptance of his presentation was evidenced by the anointing with holy spirit and the voice from heaven saying: "You are my Son, the beloved; I have approved you."—Mark 1:11.

[5] The apostles knew about this, and early in the ministry of Jesus the disciples shared in performing baptisms in water under the direction of Jesus. The baptism performed by them was upon members of the Israelite nation who had sinned and it was in symbol of repentance in the manner of John's baptism. (John 3:25, 26; 4:1, 2) John's baptism, however, was not to continue indefinitely, for he said concerning Christ Jesus: "That one must go on increasing, but I must go on decreasing." (John 3:30) What was due to take its place was the Christian baptism that Jesus mentioned at Matthew 28:19. So when would that be? John's baptism was only for those in the Law covenant relationship with Jehovah, and that covenant was in force or effect only until 33 C.E.

[6] That John's baptism was no longer valid after that and was not to be practiced throughout the so-called Christian era was made clear through the experience of the Ephesus congregation. Apollos preached to them but he knew only of John's baptism. When Paul arrived at Ephesus he discovered twelve disciples who were immersed with John's baptism, rather than in the name of the Father and the Son and the holy spirit. Therefore they

2. Why did John the Baptist perform immersions?
3, 4. Why was the baptism of Jesus different from that of others, and what did it signify?
5. What kind of baptism was performed by the followers of Jesus during his earthly ministry?
6. When did the purpose of John's baptism come to an end, and how was this proved at Ephesus?

did not receive holy spirit. When Paul explained matters they got baptized in the name of Jesus, following which they were able to receive holy spirit through Paul's laying of his hands upon them.—Acts 18:25; 19:1-7.

CHRISTIAN BAPTISM OF DISCIPLES

7 The water baptism that Jesus Christ outlined at Matthew 28:19 is different from John's baptism; it is done in the name of the Father and of the Son and of the holy spirit. Shortly after Jesus uttered those words, namely, at Pentecost, the apostle Peter, when speaking to the assembled crowd about forgiveness and Christian baptism, directed special attention to what they as Jews and proselytes especially needed, saying: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit." Following that statement he explained "with many other words" and exhorted them: "Get saved from this crooked generation." Thus they learned details about Jehovah's purposes and could see that there would be no salvation by remaining under the Jewish system of things. To receive holy spirit they must accept Jehovah's provision through his Son. They were able personally to determine to do Jehovah's will. As a result, about three thousand individuals were baptized "in the name of Jesus Christ" on that day. This does not mean that the baptism there performed washed away their sins. No, it was the shed blood of Christ Jesus in which they exercised faith that cleansed them from their sins.—Acts 2:38-41; 3:19; 1 John 1:7.

7. (a) What is the difference between the baptism of John and Christian baptism since Pentecost? (b) Does Christian baptism wash away sins?

8 In the time of great persecution at Jerusalem when Philip went to Samaria to preach, crowds paid attention to him. They became disciples because of what they learned, abandoning any connections with spiritism. Because Philip declared the good news of the kingdom of God and the name of Jesus Christ, men and women were able to see what Jehovah's will was and to determine to do it and they were baptized in water. (Acts 8:5-12) Philip was involved with making disciples of others too, for soon Jehovah's angel directed him to an Ethiopian eunuch who was trying to understand Isaiah's prophecy. Philip instructed him, answering questions so he would understand the good news about Jesus and could become a disciple of Christ Jesus. When they came to a body of water large enough for submersion, the eunuch was baptized. (Acts 8:26-39) Philip also doubtless made disciples of his own children; hence, his four daughters prophesied.—Acts 21:8, 9.

9 Peter had a part in the discipling of Cornelius and members of his household. Cornelius had faith in Jehovah, making supplication to him continually, wanting to serve God. Through an angel Cornelius was put in touch with Peter, and when Peter arrived at the home all present were gathered before God to hear all the things commanded by Jehovah. While listening to Peter's instructive discourse, which is recorded at Acts 10:34-43, they received holy spirit and thereafter got baptized.

10 Paul had many opportunities to make disciples. At Philippi he spoke to a group of women beside a river. Among them Lydia, a woman worshiper of Jehovah, gave

8. (a) How did Philip's work lead to baptizing disciples? (b) How do we know that Philip did not overlook making disciples of his children?

9. What are some things that Peter told Cornelius and his household prior to their baptism?

10. How did Paul make disciples at Philippi, as reported at Acts chapter 16?

attention to what Paul taught, following which she and her household got baptized. (Acts 16:14, 15) There, through persecution, Paul and Silas got to speak the word of Jehovah to a jailer and his household, who were afterward baptized.—Acts 16: 27-34.

[11] At Corinth, where Paul had to make tents for a season, he regularly used the sabbath to give instructive talks, at first in the synagogue, being intensely occupied with the word, witnessing to Jews. Crispus, the presiding officer of the synagogue, and many Corinthians believed and were baptized. Paul remained there altogether a year and six months to teach them to observe all the commandments of Christ Jesus and the word of God.—Acts 18:1-11.

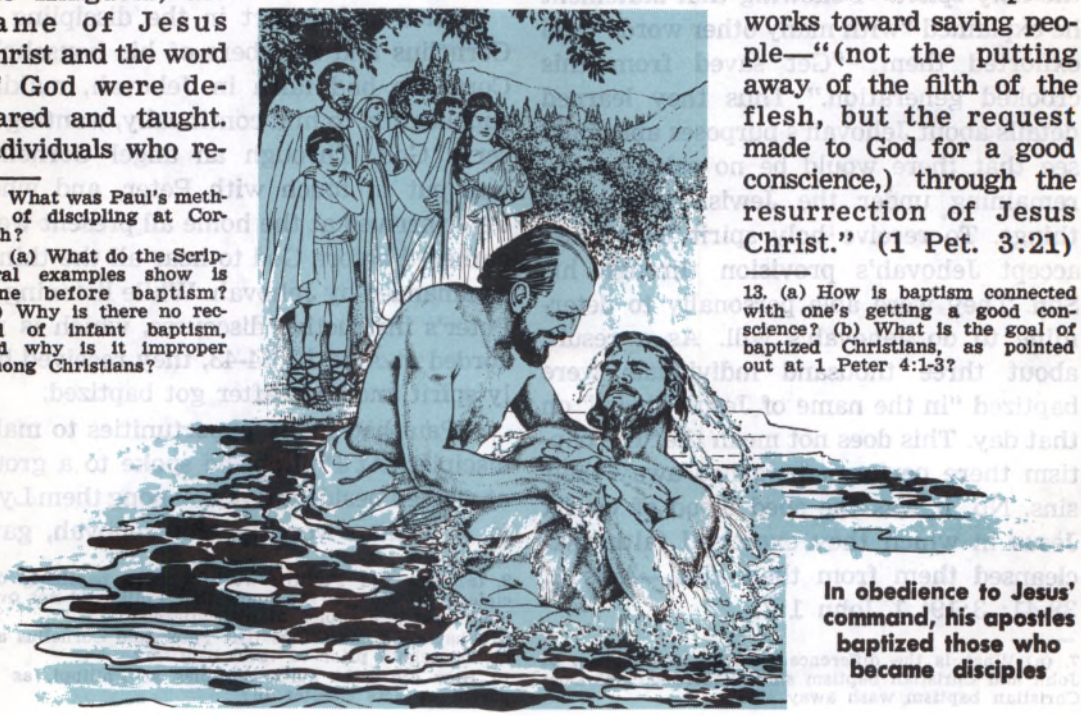
[12] All the above-mentioned examples of early discipling followed by baptizing indicate the order of events that occurred in accord with the command of Jesus at Matthew 28:18-20. The good news about the Kingdom, the name of Jesus Christ and the word of God were declared and taught. Individuals who received instruction showed faith in Jehovah and Christ Jesus, wanting to serve God. It was only after they got to know the will of Jehovah and saw their relationship to him that they were baptized "in the name of Jesus Christ." (Acts 10:48) After baptism they continued to learn of the commandments of Jesus Christ and observed them. There is no record of infants being baptized, and rightly so, for how could that be done in accord with the command of Jesus to make disciples before baptizing is done? Each individual had to become responsible for his own course of action and do what he did with full knowledge of what was involved.

[13] These candidates for baptism realized they were not in a good relationship with Jehovah because of the sin of Adam, the effects of which they inherited, and they had to take steps that would allow them to have a good conscience before God. Peter describes how baptism works toward saving people—"(not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ." (1 Pet. 3:21)

11. What was Paul's method of discipling at Corinth?

12. (a) What do the Scriptural examples show is done before baptism? (b) Why is there no record of infant baptism, and why is it improper among Christians?

13. (a) How is baptism connected with one's getting a good conscience? (b) What is the goal of baptized Christians, as pointed out at 1 Peter 4:1-3?



In obedience to Jesus' command, his apostles baptized those who became disciples

The goal is to be like Christ: "Arm yourselves with the same mental disposition; because the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." (1 Pet. 4:1-3) This indicates that baptized Christians are dedicated to Jehovah, doing God's will and not the will of the nations.

[14] The mental attitude of Jesus Christ was to do the will of Jehovah, so those who are his disciples want to have the same strong determination, even if there is suffering connected with it. They should, in fact, be following along in the same pattern as Jesus if they are going to be true disciples, for he said: "Take my yoke upon you [Get under my yoke with me (footnote)] and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:29, 30) If the "yoke" to which Jesus referred was the one placed on him by Jehovah, this would mean doing the same work as Jesus, or, in reality, working along with him, because the double yoke would allow for two persons to handle the same load together. One serving under the same yoke with Jesus would find the load light and would have a wonderful help to deal successfully with the work as a servant or slave of Jehovah God.

[15] The fact is that only by virtue of the ransom sacrifice of Christ Jesus is salvation possible. Jesus paid this price to his Father in heaven. All who come into the flock of Jehovah by virtue of faith in the shed blood of Christ, dedication and baptism are as slaves who are bought with a price in the slave market. To Christian overseers, Paul said: "Shepherd the congregation of God, which he purchased with the blood of his own Son." To the Corinthians, Paul said: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people." (Acts 20:28; 1 Cor. 6:19, 20) One who is a slave does the bidding of his Owner, hence Paul told the Roman congregation: "None of us, in fact, lives with regard to himself only, and no one dies with regard to himself only; for both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah." (Rom. 14:7, 8) And to the Corinthians: "For the love the Christ has compels us, because this is what we have judged, that one man died for all; so, then, all had died; and he died for all that those who live might live no longer for themselves, but for him who died for them and was raised up."—2 Cor. 5:14, 15. (See also Luke 17:7-10.)

[16] Therefore, when a person is baptized he is as if buried under the water, ending his past course, and is raised up as a person devoted to doing the will of his Owner.

WHO CAN BE A DISCIPLE?

[17] At times crowds were attracted to Jesus, so he let them know what is involved in becoming a disciple: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he

14. How does a yoke illustrate the relationship of the disciple to Christ Jesus, and why is it encouraging to us?
15. (a) Those who come in line for salvation under the ransom provision have what relationship to Jehovah God? (b) In that relationship, what should they be doing?
16. How does the act of baptism well indicate the change in one's position with regard to God?
17. What did Jesus stress at Luke 14:25-33?

cannot be my disciple. Whoever is not carrying his torture stake and coming after me cannot be my disciple. For example, who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not be able to finish it, and all the onlookers might start to ridicule him, saying, 'This man started to build but was not able to finish.' . . . Thus, you may be sure, none of you that does not say goodbye to all his belongings can be my disciple." (Luke 14:25-33) What was Jesus stressing to them? That if anyone wants to be a disciple of Christ he must be willing and able to put that discipleship first, ahead of all other things of value in life, and be willing to endure any suffering or trials that go with the privilege. At the outset one should be able to accept all that goes with it and reckon that one can complete the course of discipleship, even as a man who wants to build a tower completes construction of it.

[18] This is why the teaching work occurs prior to baptism. The prospective slave of Jehovah must learn and get to understand all that is involved and must be willing to undergo all necessary changes and put away all things objectionable to his new Owner. Only if he can give himself wholesouled in dedication should he take the step of being baptized. At Philippians 3:4-8 the apostle Paul described his advantageous position in the Jews' religion, which he abandoned as he undertook Christian discipleship, and then added: "On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ." (See also Acts 22:3; Galatians 1:14.) All connections with false religion must be severed.—2 Cor. 6:17, 18; Rev. 18:4.

[19] The learner must see the need for repentance and a turning away from any past bad practices. "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it." (Col. 3:5-10) Many persons who are learning about God's requirements did not realize that all those things are bad in the sight of God, but when they get such knowledge and have the right heart condition they immediately cease the bad practice and take advantage of the provision of Christ Jesus through his sacrifice to get washed clean. (1 Cor. 6:9-11; Gal. 1:4) This action must precede baptism.

[20] Involvement with political affairs of the world must also be terminated, for Jesus in prayer to God said of his disciples: "I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world." (John 17:14) And when before Pilate, Jesus said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." —John 18:36; see also Isaiah 2:4.

18. (a) Why is it therefore practical for teaching to precede baptism? (b) Why must all connections with false religion be severed?

19. What are some bad practices from which the Scriptures show one must be clean prior to baptism?
20. What does it mean to be "no part of the world"?

[21] One must expect that one's new worship or one's changed ways in living will not be pleasing to former associates, for Peter said: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:4) But the victorious course of Jesus is comforting to us in this connection: "Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls." (Heb. 12:3) Opposition may come right within the family. (Matt. 10:35, 36) This is in harmony with what Jesus said on calculating the cost of discipleship.

[22] A learner must know too that persecutions do come. Jesus explained: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also. But they will do all these things against you on account of my name, because they do not know him that sent me." (John 15:19-21; 16:1) The apostles understood the issues and, when persecuted, they rejoiced "because they had been counted worthy to be dishonored in behalf of his name." (Acts 5:41) Knowing about these things helps a prospective Christian to count the cost of discipleship to "see if he has enough to complete it." He must ask himself if he is prepared to pursue the course of Jesus and his faithful apostles in God's service, not only doing discipling work, but also upholding righteousness even when put under some pressure by the world.

[23] When a learner makes a dedication and is baptized, he can depend upon Jehovah and Christ Jesus to help him succeed in proving faithful. God's Word assures us of his loving care: "But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong." (1 Pet. 5:10) Prayer is essential, as Paul emphasized: "Persevere in prayer." He also said: "Carry on prayer for us, that the word of Jehovah may keep moving speedily and being glorified just as it is in fact with you; and that we may be delivered from harmful and wicked men, for faith is not a possession of all people. But the Lord is faithful, and he will make you firm and keep you from the wicked one."—Rom. 12:12; 2 Thess. 3:1-3.

[24] Learning does not cease with baptism, which means that the disciple does not have to know everything before he can make a dedication and be immersed in water. The apostles learned much more after they became followers of Jesus Christ, and he promised: "The holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." (John 14:26; see also Proverbs 4:18.) So the important matter is that the disciple have sufficient knowledge to understand what the will of God is, exercise faith, show repentance from his past course, determine in his heart to become a dedicated follower of Christ Jesus, and then be immersed in water. Thereafter he is required by God to serve with the same attitude as Jesus had in every-

21. (a) Should we expect that taking up God's service will be pleasing to all people we know? (b) At Matthew chapter 10, how did Jesus show that opposition may come within the immediate family, but what should be done about it?
22. Why should we not be surprised when some persecution comes, and how should we view it?
23. What assurance of help is there for those who take up God's service?
24. What knowledge should a learner have before baptism?

thing, and Jesus said: "Let, not my will, but yours take place."—Luke 22:42.

25 After considering what has been published on the preceding pages, if you are one who has been learning and you wish to observe the commandments of Jesus Christ, what should you do? Peter reminds you that the way is open to you; Jehovah wants you to come into harmony with him: "Jehovah . . . is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9; see also 2 Corinthians 5:18–6:2; Revelation 22:17.) After the Ethiopian had learned from Philip, he asked: "What prevents me from getting baptized?" (Acts 8:36) If you feel the same about serving Jehovah God and taking Christ's yoke upon you, we suggest that you consider the following two questions, which are asked of candidates for baptism:

25. (a) How do we know that Jehovah wants us to approach him and dedicate ourselves to him? (b) What basic questions may be considered by one who contemplates baptism? (c) If one wishes to be baptized, what should one do?

(1) Have you repented of your sins and turned around, recognizing yourself before Jehovah God as a condemned sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ?

(2) On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?

If you find that you can answer "YES" to these questions, then it would be appropriate for you to speak to the presiding overseer in the congregation of Jehovah's witnesses with which you associate, with a view to getting baptized. Following baptism you too can look forward to having a share in the worldwide discipling work with the blessing of Christ Jesus, who promised to be with his followers "until the conclusion of the system of things." —Matt. 28:18-20.

IS INTERNATIONAL UNITY Possible?

UNITY among the nations is much to be desired today. The advent of nuclear weapons makes it more than desirable. In fact, scientists and statesmen urge stronger efforts toward unity for fear that otherwise civilization as we know it will vanish from the earth.

Does the problem exist because the world is not advanced sufficiently to take care of its needs in a technical or industrial way? No. Present scientific and technical know-how could care for the growing and distribution of food to feed everyone. Homes, clothing and all other needs could be provided, particularly if all efforts and resources now expended in war and mili-

tary pursuits were turned to constructive uses.

Then, what is the problem that has made world unity a "will-o'-the-wisp," always talked about but never realized? Is it not people—their attitude toward one another? Rivalry between nations exists. But more seriously, right on down from there to the neighborhood level, we find hatreds between races and nationalities, and, so often, just plain dislike for the other fellow. People irritate one another. The "generation gap" and other factors even disunite families.

So, no world peace and unity can come until there is a change in the attitude of people. No matter what peace pacts or laws the nations make, no lasting unity will come until the people themselves come to love one another, each working for the other's best interests. It is largely a matter of education, putting in people's minds and hearts a real reason for unity.

Men have not been able to provide this basis, in spite of political promises and programs. Nonetheless, international unity will be brought about. It will be done by the only one who can reach the hearts of people and change attitudes and personalities. This one is the Creator. But he does not change attitudes arbitrarily. Rather, he has the educational program that moves people to change, because he knows what they need. He is supervising the program.

WHERE REAL UNITY DOES EXIST TODAY

Does this sound farfetched? If you could see such unity *in practice* among a large number of people, would you believe they had the solution? This group does exist. It is the international society known as Jehovah's witnesses.

Do these people actually have unity among themselves in all phases of life and activity? That they do have it is evident to all who have observed their large assemblies in operation, or who have attended their Christian meetings in local Kingdom Halls. Where do they get it? From studying and following God's Word the Bible. It is not because of their own "goodness," because they have greatly varied personalities and they were like any other people before coming to a knowledge of God's truth and purposes.—Col. 3:5-8.

It is God's purpose to have complete unity among people on this earth. He has gathered together those who have listened to his Word, and who really want to serve him, and has given them his spirit, a spirit of truth, unity and freedom. (John 16:13; Eph. 4:2, 3; 2 Cor. 3:17) Long ago he did this temporarily for one nation of people, as a pattern of what he is now doing and will accomplish completely.

HOW GOD WILL BRING UNITY

This example of unification Jehovah made when he brought together two nations that had been bitter rivals for four centuries. These were originally one nation, the descendants of the twelve sons of one man, but they had come to hate and make war with one another. The Bible proverb was true in their case: "A brother offended is harder to be won than a strong city; and such contentions are like the bars of a castle." (Prov. 18:19, *American Standard Version*) Ten of the tribes had rebelled and broken away during the rule of King Rehoboam, Solomon's son, forming a northern kingdom, sometimes called, according to the leading tribe, "Ephraim" (one of the sons of Joseph, son of Jacob). The southern two-tribe kingdom was called "Judah." Since Ephraim's captivity by the Assyrians and Judah's exile to Babylon, all twelve tribes were widely scattered. It seemed that, not only in a spiritual sense, but in a geographical sense also, unity was to them an impossibility.

But with God nothing is impossible. (Matt. 19:26) While they were yet in exile down in Babylon, Jehovah raised up his prophet Ezekiel. To help them and to make the prophetic pattern for unity in our time, God told Ezekiel this:

"As for you, O son of man, take for yourself a stick and write upon it, 'For Judah and for the sons of Israel his partners.' And take another stick and write upon it, 'For Joseph, the stick of Ephraim, and all the house of Israel his partners.' And cause them to approach each other into one stick for yourself, and they will actually become just one in your hand."—Ezek. 37:15-17.

This symbol of unity performed by Ezekiel, whether he merely held the two sticks together in his hand or whether they were miraculously merged, would certainly get the Jews' immediate attention. With anticipation of this Jehovah said:

"When the sons of your people begin to say to you, 'Will you not tell us what these things mean to you?' speak to them, 'This is what the Sovereign Lord Jehovah has said: "Here I am taking the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his partners, and I will put them upon it, that is, the stick of Judah, and I shall actually make them one stick, and they must become one in my hand."' And the sticks upon which you write must prove to be in your hand before their eyes."—Ezek. 37:18-20.

THE "ONE KING" WHO BRINGS UNITY

What did Jehovah have in mind by this? Something that was really a miracle to be worked, bringing them together as one nation, with great benefit in mind for them. At the same time God laid a foundation for our assurance of everlasting unity in our time, the time for the full carrying out of his purpose. He explained:

"Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms."—Ezek. 37:21, 22.

The marvelous unity would not merely be a 'peaceful coexistence,' with these religiously and politically divided people tolerating one another. It would be real, from the heart, for Jehovah continues:

"And they will no longer defile themselves with their dungy idols and with their disgusting things and with all their transgressions; and I shall certainly save them from all their dwelling places in which they have sinned, and I will cleanse them, and they must become my people, and I myself shall become their God."—Ezek. 37:23.

God brought unity back there when he repatriated these captive people to Jerusalem to restore true worship. They came from all nations, people from all the tribes. Even centuries later, when Jesus was born, we find representatives of the twelve tribes in Palestine. (Acts 26:7) But the real, permanent unity under the "one king" was yet to come.

But when was the time to come when international unity would be achieved? It began in a small way after Jesus was anointed with holy spirit to be king. (Acts 10:38) He prayed to God with regard to those who would become his spiritual brothers out of the twelve tribes of Israel and, further, out of the Gentile nations: "I make request, not concerning these only, but also concerning those putting faith in me through their word; in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us."—John 17:20, 21.

Now we are in the time when unity is essential, and not only for 'spiritual Israel.' (Gal. 6:16) This world, to survive, would have to achieve real unity, but it cannot. Neither the divided sects of Christendom's religions, nor politics nor science

has the formula. However, Christ's followers do, not from their own wisdom, but from God's Word. Jehovah's witnesses have been preaching Christ the 'one king's' presence in Kingdom power for nearly sixty years now. They have proclaimed the need for all to come under the service and favor of the "one king" whom God has appointed, as the psalmist wrote: "And now, O kings, exercise insight; let yourselves be corrected, O judges of the earth. Serve Jehovah with fear . . . Kiss the son, that He may not become incensed and you may not perish from the way."—Ps. 2:10-12.

THE NEXT ISSUE

- **Leaving the City of Refuge Means Loss of Life.**
- **Lasting Relief from War.**
- **Will You Make the Effort to Be Honest?**

All people have opportunity to come into unity under "one king" if they so desire. Since 1935 C.E. a "great crowd" of people have overcome racial, national, tribal and language barriers and distinctions. These hope to survive the destruction of the disunited world. These, having the unity essential for an internationally united human race, constitute an example and an evidence that such a human race is possible. Yes. It is more than possible. It is *sure*, because God purposes it.

Right now there is a spiritual 'paradise,' a "garden of Eden" among those serving Jehovah God, though the literal paradise with full health and a beautified earth are yet to come. Jesus Christ is the "fine shepherd" who is bringing all of them together as "one flock." (John 10: 11, 16) He is ruling as the Greater David, the heir of the everlasting Kingdom covenant. Jehovah showed why there is such peace, in his prophetic words to Ezekiel:

> "And my servant David will be king over them, and one shepherd is what they will all come to have; and in my judicial decisions they will walk, and my statutes they will keep, and they will certainly carry them out. And they will actually dwell upon the land that I gave to my servant, to Jacob, in which your forefathers dwelt, and they will actually dwell upon it, they and their sons and their sons' sons to time indefinite, and David my servant will be their chieftain to time indefinite."—Ezek. 37:24, 25.

Jehovah has given as a "covenant" or solemn promissory guarantee the King Jesus Christ, who showed true concern for humankind when he was on earth, even sacrificing his life. (Isa. 42:6) This assures peace for those who obey him. The unity with the Creator that the rulership of this King brings is described by God:

> "And I will conclude with them a covenant of peace; an indefinitely lasting covenant is what there will come to be with them. And I will place them and multiply them and place my sanctuary in the midst of them to time indefinite. And my tabernacle will actually prove to be over them, and I shall certainly become their God, and they themselves will become my people. And the nations will have to know that I, Jehovah, am sanctifying Israel when my sanctuary comes to be in the midst of them to time indefinite." —Ezek. 37:26-28.

Jehovah's pure Christian worship, his sanctuary, is among those who adhere to his written Word, the Bible. His tabernacle of divine protection and family relationship is over them. They are working hard to make over their personalities by developing the fruits of his spirit, love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. (Gal. 5:22, 23) This is bringing them unity. It is possible for all persons today to join with them and to look forward to everlasting life in unity with God and their fellowmen.

GILEAD SENDS OUT MORE MISSIONARIES FOR THE HARVEST

WHEN Jesus declared: "The harvest, indeed, is great . . . Therefore beg the Master of the harvest to send out workers into his harvest," little did his listeners dream that more than 1,900 years later the Watchtower Bible School of Gilead would be doing just that. (Luke 10:2) For example, Monday, March 5, was another Gilead Graduation Day; this time for the fifty-fourth class. Forty-nine more missionaries were sent out to join the thousands already working hard in the "harvest" in this "time of the end."

The program began at 1:55 p.m. After the opening song and prayer, some very encouraging remarks were given by a number of speakers. Instructor Ulysses Glass told the graduates: "Sometime in the not too distant future will be the last day you will preach to anyone in this old system of things. But between now and that 'last day' your faith will be severely tested. If, however, you are faithful every day in your ministry, then when that 'last day' of your preaching work comes, you will be 'found a cause for praise and glory.' "—1 Pet. 1:6, 7.

"To succeed you must have the right attitude," the registrar of the School, Edward Dunlap, declared. He cited the attitudes of the apostle Paul and the Lord Jesus Christ as proper ones to be copied. Building on these fine thoughts, the Branch overseer of the United States, Milton Henschel, then talked about appreciating true values, contrasting the value of material possessions with spiritual riches. To make his point he showed the audience various moneys—shell money from the South Sea Islands, occupation money printed by the Japanese during World War II and old British shillings, all of which have very little value today. Even the U.S. ten-dollar bill he exhibited has lost much of its former value. How wise the counsel to be "free of the love of money."—Heb. 13:5.

The factory servant, Max Larson, reminded the graduating students that their association with the Bethel family really was part of their training, to help them stick to their assignments. How was this? Well, there are seventy, Larson said, who have been working here at Bethel longer than 28.6 years, the average age of this class. Fine examples, these!

The Bethel servant, George Couch, recounted how particularly well this class had been fed on knowledge of spiritual things. But now how successful they would prove to be as missionaries would depend upon how wisely they applied this knowledge in helping others.

After the reading of more than twenty telegrams and special greetings to the graduates from many parts of the world, the vice-president, F. W. Franz, next delivered a dynamic talk. In the course of the talk he asked the graduates a few interesting questions: 'Have Jehovah's witnesses passed their peak? Is that what you body of missionaries believe? Is that the attitude of mind you have as you leave for the missionary field? No, not at all. You believe that the summit is yet ahead of us and we are all determined to reach its top.'

It seems that the whole program was building up to President N. H. Knorr's talk entitled "Your Faith Is Proved by Your Lips," a talk based on Romans 10:8-10. 'Our lips,' Knorr declared, 'have a lot to do with our faith in Jehovah God. But before it can be on your lips it has to be in your heart, for out of the heart the mouth speaks. You have shown during the past five months that you have faith in your hearts. Now you are going out as missionaries to use your lips to prove your faith . . . for faith without works is dead.'—Jas. 2:14-26.

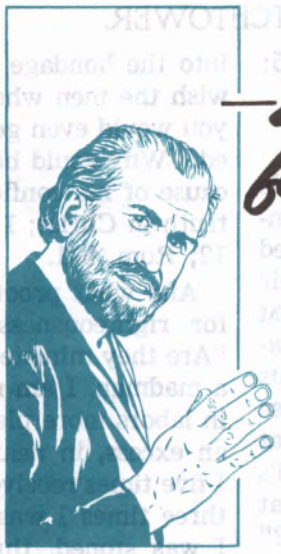
The students then received an envelope with their assignments. The sixteen single brothers, five single sisters and fourteen married couples had come from six different countries. Now they were being sent to twenty-three lands.

After a supper intermission, the 2,061 present were ready to enjoy the evening program, the highlights of which were two Bible dramas. The first was entitled "Shout! For Jehovah Has Given You the City!" More than an entertaining portrayal of the urgency within the ancient city of Jericho, the drama impressed upon all the present urgency that bestirs those pictured by Rahab and her household today.

The second Bible drama was called "The Zeal for Your House Will Eat Me Up." This too was a very moving presentation, for it covered many events in the dynamic ministry of Jesus Christ. It certainly made everyone present ask whether he, too, could follow a similar course of full-time service in the short time remaining.

If there was one overall impression this day made, it was this: The peak has not been reached, for the Master of the harvest continues sending out more workers for the world-wide ingathering.

THE APOSTLE PAUL —Zealous for Righteousness



AMONG the striking characteristics manifested by Jesus Christ, the Son of God, while he was on earth was his love of that which is right and his hatred of that which is wrong. For example, he minced no words when exposing the religious hypocrites of his day. Even as it had been foretold of him, he 'loved righteousness and hated wickedness.'—Ps. 45:7; Matt. 23:2-32; John 8:44.

An outstanding example of one who clearly imitated Jesus in this regard was the apostle Paul. In fact, even before he became Christ's follower he was extremely zealous for what he believed to be right. Thus Paul tells us: "To the point of excess I kept on persecuting the congregation of God and devastating it, and I was . . . zealous for the traditions of my fathers." He also says: "If any other man thinks he has grounds for confidence in the flesh, I the more so: . . . as respects zeal, persecuting the congregation; as respects righteousness that is by means of law, one who proved himself blameless." —Gal. 1:13, 14; Phil. 3:4-6.

When he became a Christian, he continued to be zealous, but his zeal was now properly directed. "Immediately in the synagogues he began to preach Jesus, that this One is the Son of God. . . . Saul [Paul] kept on acquiring power all the more and was confounding the Jews that dwelt in Damascus as he proved logically that this is the Christ." (Acts 9:20, 22) He spoke "boldly in the name of the Lord; and he was talking and disputing with the Greek-speaking Jews. But these made attempts to do away with him." Paul said that others should be imitators of him even as he was of Christ. Do you do this?—Acts 9:28, 29.

The apostle Paul showed his love for righteousness and his hatred for what is bad by putting up a strong struggle against the sinful desires of his flesh. He did not weakly give in to sin. In fact, as he tells it: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:27; Rom. 7:15-25.

Paul also manifested zeal for righteousness in dealing with his brothers. Thus when Paul came to Antioch he resisted Peter "face to face, because he stood condemned. For before the arrival of certain men from James, he used to eat with people of the nations; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class." Paul's love of righteousness could not put up with such putting on of a false appearance on the part of the apostle Peter.—Gal. 2:11-14.

Paul showed this same zeal for righteousness in dealing with those outside the congregation who opposed him. He could have bribed Governor Felix and so gained his release, but he refused to do so because of his love for righteousness. (Acts 24:25-27) And when appearing before Governor Festus, he refused to accept a compromise to please his Jewish opposers

but made an appeal to Caesar.—Acts 25: 9-12.

SEEN ALSO IN HIS LETTERS

Paul's zeal for righteousness also stands out in his letters. Thus he wrote the Corinthian congregation, which had tolerated the presence of an immoral man in their midst: "EXPEL THAT WICKED PERSON FROM AMONG YOURSELVES." (1 Cor. 5:13, *Spencer*) Note also how charged with righteous indignation are his further words to those Christians: "What! Do you not know that unrighteous persons will not inherit God's kingdom?" "What! Do you not know that he who is joined to a harlot is one body?" "What! Do you not know that the body of you people is the temple of the holy spirit within you?" (1 Cor. 6:9, 16, 19) Elders, overseers, shepherds of God's people today, do you manifest a like zeal for keeping the organization clean?

For those who did not practice what they preached, Paul had similarly strong words of condemnation: "You are inexcusable, O man, whoever you are, if you judge; for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge practice the same things. . . . You, the one preaching 'Do not steal,' do you steal? You, the one saying 'Do not commit adultery,' do you commit adultery?" (Rom. 2:1, 21, 22) Repeatedly he warned his brothers, "Do not be misled," and, again, "A little leaven ferments the whole lump."—1 Cor. 6:9; 15:33; Gal. 6: 7; 1 Cor. 5:6; Gal. 5:9.

His zeal for righteousness showed itself also in his concern for the truth: "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." Not content with making that imprecation once, he repeated it. (Gal. 1:6-9) And concerning those who tried to bring his brothers back into the bondage of Judaism, he said: "I wish the men who are trying to overturn you would even get themselves emasculated." Why could he speak so strongly? Because of his confidence: "I am telling the truth in Christ; I am not lying."—Gal. 5: 12; Rom. 9:1.

And what proof we have of Paul's zeal for righteousness in what he endured! "Are they ministers of Christ? I reply like a madman, I am more outstandingly one: in labors more plentifully, . . . in blows to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep." After relating many more of the things he endured he tells of his concern for the spiritual welfare of others: "Who is stumbled, and I am not incensed?" Yes, incensed because of his righteous indignation at wrongs.—2 Cor. 11:23-33.

What a fine example the apostle Paul set for all Christians, and especially for all elders, overseers in the Christian congregation! How seriously he took his ministry! He kept spending himself on behalf of others. (2 Cor. 12:15) No question about his imitating Jesus in his zeal for righteousness and his hatred for lawlessness.

If we have a like zeal we will be doing all we can to further the good news. We will not hold back from having a full share in the field ministry, devoting just as much time to this as our circumstances permit. We will also spend ourselves for our brothers. Thus we show that we put God's service first in our lives and consider everything else that might tempt us away from it as just "a lot of refuse" ("garbage," *Byington*), even as Paul did. (Phil. 3:8) And then, like Paul, we can hope to be rewarded now with many joyful privileges of service, and in the future with everlasting life in God's new order.—2 Tim. 4:8.

DO YOU REMEMBER?

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

● Why did Jesus not insist on remaining in the country of the Gadarenes (Gerasenes) when it became clear that he was unwanted? —Luke 8:37-39.

There were worthy ones elsewhere to whom Jesus could minister. He had also left behind a believing man whom he had freed from demon possession, and this man was able to bear witness to his relatives and others living in the Decapolis.—P. 13.*

● In what ways is the new covenant superior to the old Law covenant?

Under the new covenant arrangement, Jesus Christ is the immortal High Priest, needing no successors. His perfect human sacrifice needs no repeating and makes true forgiveness of sins possible. In the case of those under the new covenant, Jehovah has put his laws in their hearts and minds; there is no extensive written law code.—P. 47.

● In what way can overeating, heavy drinking and anxieties of life 'weigh down the heart'?—Luke 21:34.

Excesses in food and drink overload the heart with feelings of guilt and crowd out good motivations. One's becoming overly concerned about making a living can cause the motivations of the heart to become centered on materialistic things. Thus the heart is robbed of the assurance that Jehovah God will care for his servants.—Pp. 57, 58.

● What does the "name" of Jesus stand for?

It stands, not only for the person bearing the name, but also for his authority to carry out and execute God's will. This authority embraces Jesus' position as King and God's "Chief Agent of life."—Pp. 102-104.

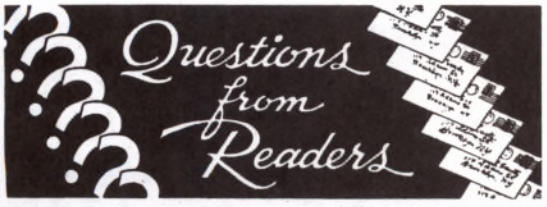
● Why do Jehovah's witnesses take a definite stand against drug abuse?

Though not mentioned by name in the Bible, drug abuse endangers one's relationship with Jehovah God. Not only can it lead to physical harm, but it can also dull thinking faculties, preventing one from approaching God with one's full "power of reason." (Rom. 12:1) Drug users often become involved in spiritistic practices. According to Galatians 5:19-21, the "practice of spiritism" is a work of the "flesh" that debars one from gaining God's approval and life.—Pp. 178-181.

● What is meant at Proverbs 10:7 by the words "the very name of the wicked ones will rot"?

The name or reputation of the wicked ones becomes, not a pleasant memory, but something sickening, putrid. This is evident from the contrasting statement made in the first part of the verse: "The remembrance of the righteous one is due for a blessing."—P. 210.

* All references are to *The Watchtower* for 1973.



● Is it showing lack of trust for a dedicated Christian to make a written contract covering a business dealing with another Christian? —U.S.A.

No, for putting business matters in writing can be a kindness and a protection for all concerned. It can prevent many misunderstandings later.

A written contract can prevent inadvertent oversights due to a lack of clarity in verbal agreements. As in the case of other people, the dedicated Christian must care for many details from day to day. Then, too, problems arise that demand his attention. Obviously he cannot remember everything. Were he to rely completely on his memory, he, despite the best of intentions, likely would forget some obligations or have doubts as to whether he fulfilled them. A verbal agreement gives little opportunity for double-checking matters. And, if it is vague, those making the verbal agreement may honestly share different views as to what is required.

A written contract can also serve as an aid in heeding the Bible's admonition: "Do not you people be owing anybody a single thing, except to love one another." (Rom. 13:8) Manifestly, if a person inadvertently forgot a certain obli-

gation, he would not be conscious of the need to fulfill it. And his inadvertent failure could lead to hard feelings, especially if the other party began thinking that his Christian brother was selfish and undependable.

Another factor that makes written contracts advisable is the uncertainty of human life. As the wise writer of Ecclesiastes observed: "Time and unforeseen occurrence befall them all." (Eccl. 9:11) It is indeed wise to have a written agreement so that, if necessary, a person can prove that he is entitled to payment or services rather than to have to suffer serious loss because there are no living witnesses to verify his claim.

The Scriptures definitely approve making written contracts. For example, Jehovah's prophet Jeremiah, at divine direction, bought a field from the son of his paternal uncle. The money for the purchase was weighed out in the presence of witnesses. When the money was paid, two deeds, presumably identical, were drawn up according to the existing legal regulations. One deed was left open, apparently so that it could be readily consulted by interested parties. The other deed was signed by witnesses and sealed. Hence, if the authenticity of the unsealed deed were ever to be called into question, the sealed deed could be opened and compared with the unsealed one. The whole transaction was public, taking place "before the eyes of all the Jews who were sitting in the Courtyard of the Guard." Both deeds were thereafter placed in a container for safekeeping. (Jer. 32:6-14) Thus, years later, proof would have been available that everything had been handled properly.

So, rather than giving evidence of lack of trust, the making of written agreements can be an indication of sincere desire to carry out one's obligations.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 3: "Make Disciples, Baptizing Them." Page 269. Songs to Be Used: 92, 103.

June 10: Baptizing Follows Discipling. Page 273. Songs to Be Used: 109, 76.