The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 1, 1973
Semimonthly

WHY DO YOU WANT LIFE FOR YOURSELF AND OTHERS?

KEEPING GOD'S CONGREGATION CLEAN IN THE TIME OF HIS JUDGMENT

A CLEANSED EARTH

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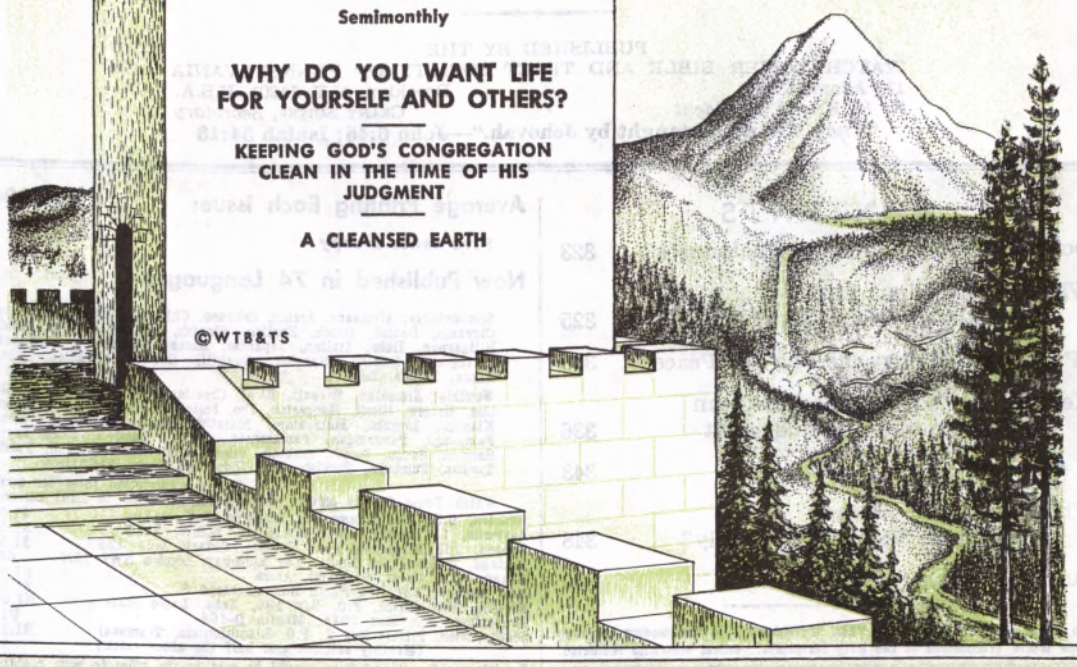

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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DO YOU SEE ONLY Others' Weaknesses?

A CHRISTIAN minister in his eighties once said: "I make it a rule to allow my friends at least two shortcomings." He wisely recognized that we all have weaknesses, and so did not expect his friends to be perfect. He did not make the mistake of letting the weaknesses of others blind him to their good points.

Yet how prone imperfect human nature is to do just that, to see only the weaknesses of others or let their weaknesses eclipse their strong points. It calls to mind the time when a public speaker put an ink spot on a sheet of white paper, held it up and asked his audience what they saw. All they saw was the ink spot, not the white sheet of paper.

Have you ever severely judged a "bossy" woman, one who seemed to be always wanting to advise or direct her husband? The trait is one that a Christian should seek to overcome. But if that weakness is all that you saw, it could well be that you were blind to her many fine points. One such woman, though not always discreet in the way she expressed her desires, was really loyal, a hard worker, unselfish, and efficient in managing the affairs of her household. And, interestingly, her apparent bossiness did not seem to irritate her husband nearly as much as it did others. They saw only her weakness; but her husband knew and appreciated the fact that she had fine qualities too.

Letting the shortcomings of others overshadow their strong points is something that not a few do in regard to the Bible character David, ancient king of Israel. Many associate his name only with his adulterous affair with Bath-sheba, the wife of Uriah, a man in the army of Israel. (2 Sam. 11:1-27; 1 Chron. 11:26, 41) As the *Jewish Encyclopedia* states: "David's character has often been criticized unfavorably," but then it continues and says, "only blind prejudice will deny that his nature, in its essence, was noble."—Vol. 4, p. 458.

Yes, David had many fine qualities, and his record is one that is predominantly good. What faith David manifested in going forth and slaying the giant Goliath, who taunted Jehovah and all the armies of Israel! (1 Sam. 17:4-54) What magnanimity David showed when he twice spared the

life of King Saul, who was determined to destroy him! (1 Sam. 24:4-22; 26:1-25) What appreciation he had for Jehovah's worship in wanting to build a suitable temple for Jehovah, and, when denied that privilege, he, nevertheless, contributed an enormous sum and encouraged others to make great contributions for its building! (1 Chron. 28:1–29:19) And what great love and appreciation of Jehovah's goodness are evinced in the more than seventy-five psalms that he wrote!

In regard to David's sin with Bath-sheba, let us note that as an outstanding musician he most likely was an emotional man. And as a poet he waxed eloquent over the wonders and beauties of creation. So it was only natural that he was also excited by feminine beauty. Like all other descendants of Adam, David was conceived in sin. (Ps. 51:5) Once he stumbled and committed the first sin, he easily fell into others in a futile effort to escape the effects of his first sin. When Uriah's wife told him she was pregnant, David tried to maneuver matters so that it would be covered up. But when that failed he feared what would befall her when charged by her husband with adultery. (Prov. 6:32-35) When reproved, however, he sincerely repented, and he never committed adultery again. David suffered severely for his sin, even as God said he would, yet Jehovah did not cast him off. —2 Sam. 12:1-12.

Coming down to the present time, one has only to look around for modern examples. There is the office worker who is extremely sensitive to criticism, who is prone to express himself in a loud tone of voice and who easily gets excited. He certainly gets on your nerves. Then there is the person who seems to display a lofty attitude, and this just goes against your grain. Instead of justifying these traits, both individuals need to work hard to improve. Nevertheless, each one of these persons has his or her strong points. They may well be conscientious workers. If you really get acquainted with them or see them under other circumstances you may find them to be entirely different persons from what you imagined.

Especially in the family circle is there need to be on guard lest husbands and wives, parents and children let the others' weaknesses cause them to overlook their good and strong points. It will help if we note that often a weakness is merely a strong point overdone or one that has got out of hand, even as we may note in the case of the apostle Peter. What zeal and faith he showed! How greatly he was used by God! Yet his warm, ardent, emotional nature caused him at times to make mistakes that others, less intense and ardent, did not commit. But how wrong it would be to let his mistakes blind us to his good points!

A great help in appreciating the good qualities that others have is empathy or fellow feeling. Remember that others' weaknesses may be due to poor health, to their upbringing or to other circumstances with which you may not be acquainted.

A negative attitude would harm both you and the other person. It would make for division instead of unity. Thereby you would close the door to friendship and toward being mutually helpful.

Remember the "golden rule." You also have weaknesses. You do not want others to be blind to your good points, do you? So try to see the good points and commendable qualities in others. They may not be as obvious at first as their weaknesses, but when you find them, most likely they will be far more pleasing to look at.—Luke 6:31.

WHY DO YOU WANT LIFE FOR YOURSELF AND OTHERS?

"You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11

SHORTLY after World War II, in Berlin, Germany, a deeply depressed woman was about to take her life with an overdose of drugs, when the doorbell rang. She answered the bell, determined to get rid of her caller quickly, but failed when the visitor, a minister of Jehovah's witnesses, saw her depressed state and began to comfort her with Bible passages. After listening intently to what the Bible has to say about life, she went inside and put away her drugs. God's Word, in so brief a moment, gave her a new outlook on life, a reason to live.

[2] What is life? According to the English jurist William Blackstone, life is "the immediate gift of God." The Bible plainly states life's Source, saying: "With you [God] is the source of life." (Ps. 36:9) Even though we, by birth, come into possession of this sacred gift without asking for it, nevertheless, we are held responsible for it. We are called upon to live in a manner worthy of that sacred gift, which responsibility the vast majority of mankind have failed to fulfill.

[3] The desire to live is fundamental, spontaneous. Actually we want more than just to exist. It is for a meaningful, purposeful way of life that men long. To live is not merely to breathe, but to act, to work and play, to make use of our organs and all our senses and faculties. We live, then, when we are true to ourselves, responsive to our convictions. We live when we are involved in the lives of others, when we are committed and concerned. We live when we build, hope, plan and rejoice. Life is made worth while by achievement, by experience. Therefore, the man who has lived the most is not necessarily the man who is the oldest, but he who has made good use of life and has enjoyed it to the full.

[4] The Bible defines the true measure of life as qualitative rather than quantitative. Simply length of years is not life in its full sense. The astronauts have brought stones back from the moon that have been dated into the billions of years, but those stones have not lived. What if a man has lived to be a hundred, or two hundred years? If he has done nothing useful, or, perhaps worse, if he has misused or abused his life to the harm of others, would it not have been better if he had not been born? (Mark 14:21) There are millions of people today who long for immortality, but do not know what to do with themselves on a rainy

1. How was one of Jehovah's witnesses able to help a woman to gain a new outlook on life?
2. (a) Who is the Source of life? (b) What responsibility goes along with life?
3. (a) For what kind of life do humans long? (b) How is living made worth while?
4. What is the true measure of life? Give an example.

Sunday afternoon. On the other hand, there are others who love life and use it wisely to the full. Jesus Christ was a perfect example of this. He lived for only thirty-three and a half years, yet if a report were given of his activity in full detail, says the apostle John: "I suppose, the world itself could not contain the scrolls written." (John 21:25) The life of Jesus was obviously a productive one. So, to speak of life as long or short is deceiving. Doubtless it would be better to speak of it as interesting or dull, empty or productive.

LIFE MUST HAVE MEANING

5 Mere existence, therefore, is not life in the full sense. "A person lives," says psychotherapist Sidney Jourard, "as long as he experiences his life as having meaning and value, and as long as he has something to live for." But what meaning or significance does this world attach to life, when the vast majority of its teachers believe life to be, not a gift of God, but an accident of nature? Their theories plainly do not reverence life. Ideas such as the theory of evolution degrade human life by teaching that man is an animal, a product of evolution. They degrade man by disclaiming the dignity that is his as a creation of God. These concepts have led many to treat life as something cheap. The crimes, violence, wars and immorality rampant in the world are a reflection of the disrespect that men hold for the sacredness of life.

6 The rash of unflattering theories about the origin of man himself is a blasphemous reproach to the Almighty Creator. As the psalmist declared: "The enemy himself has reproached, O Jehovah, and a senseless people have treated your name with disrespect." (Ps. 74:18, 22) Such views have had a demoralizing effect on mankind.

5, 6. (a) What must life contain if it is to have substance? (b) How does the evolution theory cheapen the value of life; with what results?

7 The Bible, however, gives us life's true meaning. It never degrades man, but dignifies him by letting us know the exciting truth about man, namely, that he is a unique, distinct creation, made in the 'image and likeness' of God. (Gen. 1:26-28) This fact should move man to cherish life, his own life as well as the lives of others. Man's outlook is not cramped, with nothing but death in view, as evolutionists teach, but, according to the Bible, is expansive, with everlasting life in store for him. (John 3:16) The future potential of man is beautiful from the Bible's standpoint—the prospect of one's becoming a perfect son or daughter of God on a paradise earth! Little wonder why the depressed German woman found comfort in what the Bible had to say about life. Such knowledge inspires a reverence for life and a desire to keep on living, to the glory of the Giver of life.

LIFE MUST HAVE PURPOSE

8 But for life to be meaningful, it must have a purpose. A student set adrift by the many philosophies on life admitted this need. "The trouble with me," he said, "is that I have no reason for living. . . . a man needs a reason, and I haven't one." His sad predicament is a common one. What, then, is life's true purpose? Many have maintained that the chief end in life is to find happiness. But what is happiness? How and where is it to be found? Some persons confuse happiness with mere physical pleasure and seek to find it by satisfying the senses. Others search to find life's purpose in devotion to some form of art, or in a cause, or even in the love of another human. But none of these pursuits have satisfied man for long.

9 Today's grand deception is that man

7. Where can we find described for us the true meaning of life, with what future prospects?
8. What else must life have to make it meaningful, but how have many men sought to find it?
9. What is the grand deception today, and why is it a delusion?

can live by bread alone, that a purely materialistic philosophy will satisfy all life's needs. "Just give me a house, a car, a television set and a job to pay my bills, and I'll be happy," is the blinding, hopeful delusion. But an enlightening fact, seldom accepted by the poor, is that the rich have little pleasure in their riches. Why? Because, though having money they admit that happiness and satisfaction have somehow escaped them. Though they have bread in abundance, they still are searching for life's purpose.

10 God's inspired Word the Bible gives us the reason we should have in living if we hope to attain satisfaction. The psalmist declared: "To do your will, O my God, I have delighted." (Ps. 40:8) Jesus Christ stated similarly: "Look! I am come to do your will," O my God. "My food is for me to do the will of him that sent me and to finish his work." (Heb. 10:9; John 4:34) The Christian apostle Paul also highlighted this very reason for living, saying that Christians should prove to themselves "the good and acceptable and perfect will of God." (Rom. 12:2) And the last book of the Bible also emphasizes this point: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and *because of your will they existed and were created.*" (Rev. 4:11) Thus the Bible plainly underscores the reason for man's existence. To use life for any other reason is to miss its purpose. So it would be well to ask ourselves, What are we doing with our life? Are we engaged in the doing of God's will?

LIFE MUST ALSO HAVE ACCOMPLISHMENT

11 Life lived to the glory of God is progressive, not passive, as some might imagine. It is also rewarding. When God created the first man Adam and his wife, he said: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." "And Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it." (Gen. 1: 28; 2:15) All of this meant work, meaningful work, subduing the earth and making of it a paradise. And as long as man busied himself in doing the will of God, his life was rewarding. It was when he sought selfish pursuits in opposition to the will of God that he became unhappy with life. —Gen. 3:8-24.

12 Outside Eden and under imperfect conditions, life can also be meaningful and filled with accomplishments if men honestly engage themselves in doing the will of God. This has been the lesson of history. Under God's command, Noah built an ark by means of which the human race was saved from extinction. (2 Pet. 2:5; 3:5, 6) What an achievement that turned out to be! And what about Abraham, who became a father of a son when a hundred years old, because of his faith. Or consider briefly the life of Moses, who, after eighty, did more than a dozen men would normally accomplish in a lifetime. He was used by God to challenge the Pharaoh of Egypt, resulting in release of the Israelite slaves. Moses witnessed the birth of God's nation of natural Israel and headed it for forty years. How rich his life was, because he chose to do the will of God! The history of many others is recorded for us in the Bible—persons who proved that "the blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Prov. 10:22.

13 The Christian ministry is marked with

10. Where can we really find the reason for living, and what is that reason?
11. What must life include to make it meaningful, and how is this supported in the Scriptures?
12. Can life be meaningful and filled with accomplishments under imperfect conditions? Give examples.
13. How has the Christian ministry been marked with achievements? Illustrate.

varied achievements, as was true of the service of faithful men of earlier times. Jesus' life is a perfect example of this. His life had meaning. It also had purpose, for he came "to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) It was marked with achievement in that he redeemed mankind, opening the way for deliverance from sin and its wage death. What he did was rewarding, for it won for him immortality in the heavens. (Heb. 12:1-3; Phil. 2:5-11) And those who have chosen to follow in Jesus' footsteps have likewise found the doing of God's will rewarding. Paul became an apostle to the Gentiles, forming Christian congregations throughout the Mediterranean area. His letters form a major part of the Christian Greek Scriptures. What accomplishments these! Little wonder that he recommends the Christian life, saying: "Become imitators of me, even as I am of Christ."—1 Cor. 11:1.

REWARDING ASPECTS OF THE CHRISTIAN MINISTRY TODAY

[14] But times are different today, some say. They may think that a religious life is an anemic type of existence, with little adventure and excitement, or satisfaction that comes from accomplishment. This, however, is not the experience of Jehovah's witnesses. They have found the Christian ministry a most rewarding pursuit in life. They do not sit at home and lament the critical times in which we live. They are out doing things, working as evangelizers, announcing Jehovah's kingdom, making disciples of people of all the nations. (Matt. 24:14; 28:19, 20) For example, in Denmark, ministers of Jehovah's witnesses met a man and his wife who wanted to study the Bible, but for one thing. The man admitted that he was a drunkard, and he said that no one could help him out of his condition. Doctors had tried but failed. To add to the problem, his wife was a drug addict. What an apparently hopeless situation! But when they read in the Bible that others in similar conditions were cured of their maladies, they took heart. (1 Cor. 6:9-11) A Bible study was started with them. Two years later they were baptized as Christian witnesses of Jehovah, fully recovered from alcoholism, drug addiction and cigarette smoking! Multiply this experience a thousand times over and you begin to see that today all kinds of persons are straightening out their lives. (Col. 3:8-10) What a pleasure it is to be instrumental as God's fellow worker to aid people like these to become reconciled to God! What happiness these Witnesses enjoy because of their willingness to spend and to be spent for others!—Acts 20:35; Ps. 110:3.

[15] There are other bonuses that flow from the Christian ministry too. Many youths believe that to retire from work is to begin the real life. Stretched out doing nothing —'Ah, this is the life!' they say. But 'life' for how long? Inactivity soon breeds discontent. It is boring. More than that, to find oneself in the doldrums of boredom is to live in the shadow of fatigue and ill health. One moves about half-alive. On the other hand, when such youths see their fathers or mothers in their old age out in the Christian ministry calling back on interested persons, holding Bible studies or hurrying to Christian meetings, little do they realize the tonic effect of using their arms, legs and mind in this manner. It gives them a sense of well-being. Obviously, benefits come to those who respond to the apostle Paul's counsel: "Do not loiter at your business. Be aglow with the spirit. Slave for Jehovah."—Rom. 12:11.

[16] People who retire from work, mean-

14. (a) Is the Christian ministry a rewarding pursuit in life today? (b) Give examples.

15, 16. (a) What other aspects of the ministry prove it to be a rewarding pursuit? (b) What does 2 Peter 1:5-8 say in this regard?

ingful work, retire from life too. Doing nothing is a slow but sure suicide. These people's bodies are like useless broken bedsprings; their minds are like unfurnished rooms, void of ideas or interests. The best prescription for this condition is wholesome study of God's Word the Bible and participation in the work of God. The Christian ministry provides both. Doing God's will fills a person with constructive thoughts and activities. It prevents him from becoming inactive, unfruitful, feeling worthless. And what an achievement and blessing that is!—Phil. 4:6-9; 2 Pet. 1:5-8.

LIFE MUST BE ETERNAL, HOWEVER, TO BE SATISFYING

17 While life becomes something immediately beautiful and precious for oneself and others when spent in the service of God—and that may appear to be reward enough—still to live so fully with only death in view would not be truly satisfying. Death is an enemy, not a friend. (1 Cor. 15:26) Jesus highlighted man's need for everlasting life, when he said: "For what benefit will it be to a man if he gains the whole world but forfeits his soul?" (Matt. 16:26) Material accomplishment with death in view is no accomplishment at all. To be of service to God, man must live; the dead do not honor God. (Ps. 115:17) The whole quest of the Christian ministry is this: to reconcile man to God in order that he may live eternally to the glory of God. But is this possible? Yes, and this is the good news that Christ declared. (John 17:3) Therefore, the purpose in one's life should be to get to know God and Christ that one may live eternally. For "the gift God gives" is, not just a life of limited years, but "everlasting life by Christ Jesus our Lord." (Rom. 6:23) It is the reaching out for this gift that makes the Christian life as one of Jehovah's witnesses so exciting, so meaningful, so satisfying even now.

18 But would eternal life be desirable? Under perfect conditions, why not? Jesus called this promised future the 'abundant' life. (John 10:10) Paul referred to it as the "real life." (1 Tim. 6:19) And it is not difficult to see why. Eternity offers ample time to think creatively and to work constructively. The unfinished business of God, that of turning this earth into a paradise, no doubt will be one of the first orders of the day to occupy mankind's attention under God's new system of things. (Isa. 65:17-25; 2 Pet. 3:13; Rev. 21:1-5) People's minds will never stop learning about Jehovah and acquiring facts, figures and opinions about life in general. The storage capacity of the brain is inexhaustible, and the more it stores, the more useful it becomes. Inventor-scientist Thomas Edison once bemoaned the inability of the mind in its present state to grasp all things in the universe. He said that we do not know a millionth part of anything. But think of the joy that will flow from using the mind to its far reaches! With life as it is today, it is extremely difficult to see a work through to its finish. Most people simply do things in bits and snatches and trust that the final product will be somewhere near their hopeful desire. But in Jehovah's new system there will be time and potential to think an idea through in concrete terms to its very completion. This will result in human happiness throughout all eternity to the glory of God, for this is His stated purpose.—Isa. 55:10, 11.

19 Therefore, treasure life as a gift from God by doing God's will now. Implant this reverence for life in others by showing them life's only Source, its true meaning

17. (a) What else must be added to make life completely satisfying? (b) How is this attainable according to John 17:3?

18. Explain why eternal life would be most desirable.
19. What can we do to assure for ourselves and others the gift of everlasting life?

and rewarding purpose. Help people to become disciples, learners, of Jehovah God and Christ Jesus by teaching them all that God has commanded for them to do. As we point others to the only reason for life, we will be keeping life's purpose fresh in ourselves. For life, like love, cannot thrive inside its own threshold but is renewed as it offers itself to others. And its greatest and most rewarding service is to glorify God. Its ultimate wish therefore is expressed by the psalmist, who said: "Every breathing thing—let it praise Jah. Praise Jah, you people!"—Ps. 150:6.

"Pursue THE THINGS MAKING FOR PEACE"

"So, then, let us pursue the things making for peace and the things that are upbuilding to one another."—Rom. 14:19.

THE quest for peace is a major preoccupation of our age. Many persons believe that peace is a necessity for the survival of the human race. But do the nations and people as a whole want peace bad enough that they are willing to pay the high price it costs in the reconstructing of their lives, aims and principles? Hardly, if judged by the efforts they make to attain it. Consider the evidence:

[2] The world seeks peace through self-interest, through a balance of power, mutual pacts and international alliances. It tries to manipulate human resources to prevent war. The world's conception of peace is, in reality, a state of armed preparedness. It hopes that fear will restrain strife and violence. Such peace is a superficial, phony makeshift. It in no sense represents a quest for true peace. As French scientist Lecomte du Noüy observed: "The time has come for nations, as well as individuals, to know what they want. If civilized countries want peace, they must understand that the problem must be approached basically. The old scaffolding willed to us by past generations cracks on every side. It cannot be consolidated by makeshifts, by bits of string, by pots of glue and treaties gravely signed by Highly-Dignified-Gentlemen. Moreover, consolidation does not suffice. Peace must be established by transforming man from the interior and not by erecting external structures."

[3] Peace, however, by means of such transforming power, comes, not by the political manipulations of men, but by the righteousness of Jehovah God. Note what Jehovah's prophet Isaiah wrote about this peace seven centuries before our Common Era. First he says that a true peace can never come to earth "until upon us the spirit [of Jehovah] is poured out from on high." Isaiah then goes on to say: "The work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite." (Isa. 32:15-17) What na-

1. (a) What has the twentieth century been forced to recognize? (b) But what question are we forced to ask?
2. (a) How does the world seek peace, with what result? (b) How does a French scientist state that peace must be established?

3. (a) What does the prophet Isaiah have to say about the origin of peace? (b) Why can nations not claim such peace, but who can, and why?

tions of the world can claim that in all their modern deliberations for peace their first concern was God's righteousness? They have never aimed that high. Therefore, they have never reaped the peace spoken of by the prophet of God. But God's people, his witnesses, have shown a genuine concern for the righteousness of God. For Jehovah is the God of peace; peace is a fruit of his spirit. (2 Cor. 13:11; Gal. 5:22) Rightly, his witnesses have reaped the peace of God that excels all thought, which has guarded their hearts and mental powers by means of Christ Jesus. (Phil. 4:7) It is to this peace that all who love righteousness and wish to live eternally must now give due consideration.

BENEFITING FROM THE PEACE JEHOVAH GIVES HIS ORGANIZATION

4 Jehovah has given abundant peace to his organization because of its concern for righteousness. This peace is manifest by the state of calmness, tranquillity and harmonious relations that exists among Jehovah's witnesses. They do not strain or bicker over how Jehovah runs his organization. This climate of peace was foretold at Isaiah 60:17: "I will appoint peace as your overseers and righteousness as your task assigners." Without God's righteousness, there can be no true or lasting peace.

5 When Jehovah gives a clarified insight on a point of doctrine or a new course to be followed, then in an orderly fashion instructions are sent out to the various branches of the organization. The whole organization then swings smoothly into an adjusted course in closer harmony with the revealed will of Jehovah. The adjustment is accomplished peacefully, without various structural elements contending with one another. Thus the organization moves forward and gets Jehovah's work done.

6 From the Bible and from personal experience, it is appreciated that the organizational peace of Jehovah's witnesses is not a theory but a reality, an outworking of the divine will, a fruit of God's holy spirit. It has come down from God, rather than being generated by the unaided efforts of men. While this is so, a person might ask: How does each one in the organization individually contribute to its peace?

7 Personal peace does not come automatically simply because a person has come within Jehovah's peaceful organization. Each one must do his part. As the apostle Peter declared: "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception, but let him turn away from what is bad and do what is good; let him seek peace and pursue it." (1 Pet. 3:10, 11) From Peter's inspired words it is plain that, if we are to enjoy the peace of Jehovah's organization, peace must be a working reality on the individual level. It must not be just a broad organizational quality. The apostle John also underscores this point, saying: "Little children, let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:18) Words alone will not suffice; deeds and truth are needed.

8 In our relations with others in the congregation, do we pursue the things that make for peace? We can tell by asking ourselves whether our conduct or the use of our tongue is causing strained relations with anyone, any quarrels, or whether we are harboring resentment. How about the

4. What state of affairs prevails in Jehovah's organization, and how was this foretold?
5. How does Jehovah's organization maintain its peaceful unity?
6, 7. (a) What can be appreciated about the peace in Jehovah's organization? (b) What obligation does each member have toward keeping the peace, as admonished by Peter and John?
8. What questions may be asked to reveal whether we are keeping the peace in our daily life?

situation in our family? Are there any unnatural tensions there, any bickering and faultfinding? Is there harshness? Likely we all have weaknesses in such areas at times. But our determination should be one of peace, and, no doubt, we can all improve along these lines.

9 Because Jehovah's organization is at peace, there must be an untiring working for peace by everyone in it. The apostle Paul stated it as a direct command: "So, then, let us pursue the things making for peace and the things that are upbuilding to one another." (Rom. 14:19) Peace cannot be taken for granted. It is an evidence of divine wisdom exercised by people devoted to God. The disciple James stated this clearly, saying: "The wisdom from above is first of all chaste, then peaceable . . . Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (Jas. 3:17, 18) The focus here, too, is on the individual level.

OPPORTUNITIES FOR MAKING PEACE WITH ONE ANOTHER

10 Real peacefulness is far more than mere pleasantness when things go our way or fit our emotions or our preferences. Under such conditions our peace is not put to the test. But what do we do when we are put under some sort of pressure? Are we then peace-pursuing? Do we preserve our peaceful composure when under strain?

11 Ordinary relations between individuals outside and inside the congregation furnish many opportunities to work at making peace with one another. Continual contact with others, imperfect as we are, sometimes produces pressures to break the peace. Such challenges test us to prove whether we are really seeking peace. For instance, so many things today cause people to quarrel, and they are usually petty matters that amount to nothing. When you see yourself becoming involved in a possible quarrel, what do you do to head it off? If we control our emotions and maintain peace successfully under these small daily pressures, we are really laying a foundation for maintaining peace under major pressures. Jesus Christ said: "The person faithful in what is least is faithful also in much." (Luke 16:10) We cannot handle a big threat to peace if we make it our habit to war over small things.

12 What are some of the situations that can mar the peace in our families and in the congregation? When your Kingdom Hall was being built, perhaps differences

9. What facts about peace do the apostle Paul and the disciple James call to our attention?
10, 11. (a) When is our ability to remain peaceful put to the test? (b) How do ordinary affairs of life furnish opportunities to work at making peace?

12. What are some of the situations that can mar peace?

When you see yourself getting involved in a possible quarrel, do you add fuel to the fire? Or do you pursue peace by controlling your emotions?

over some detail of construction caused unkind words to be said. Children sometimes become provoked when parents laughingly air their youthful traits to others, unwittingly making them feel foolish. Wives at times make small public jokes about the private foibles of their husbands, unconsciously making them feel abashed. A real tension builder is when husbands fail to control their children or do not come to the aid of their wives in moments of stress.

[13] Do you see yourself in any of these situations, or others of a similar kind? What do you do for the sake of peace? When peace suffers, in your mind is it always the other person's fault? Do you wait for the other person to make the first move toward recovering and keeping the peace? Overcoming the small daily pressures adds up to a peaceful life and pleasant work within Jehovah's organization.

[14] Remember, peace results from divine wisdom, which means living according to God's principles, a practicing of righteousness. Clearly then, just trying to be formally gracious at the right time, sort of being diplomatic to avoid problems, is not what true Christian peace really is. No, the peace that Jehovah gives reflects something far deeper.

[15] That principle is underlined for us at 1 John 4:20, 21, which says: "If anyone makes the statement: 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen. And this commandment we have from him, that the one who loves God should be loving his brother also." The key principle here is this: If we want to be at peace with God, we must be at peace with one another. Jesus made this point clear in his Sermon on the Mount, saying: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; *first make your peace with your brother,* and then, when you have come back, offer up your gift." (Matt. 5:23, 24) In other words, whether our worship of Jehovah is acceptable or not hinges on this very point of being at peace with our brother.

[16] However, the pursuit of peace is not always easy; in fact, it might be a very awkward business at times. Often it is a question of who should make the first move and how. Jesus said: "If, then, *you* are bringing your gift to the altar and *you* there remember that your brother has something against *you,*" *you* should make the first conciliatory move. Paul enlarges on this point, saying: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even the Christ did not please himself." (Rom. 15:1-3) Therefore, the spiritually strong one should take the initiative. When Peter proved himself weak and denied Christ, who was it that made the first move to close that breach of the peace? It was Christ, and how gently he did it too! (John 21:15-17) When Thomas doubted, it was Christ who pleased, not himself, but Thomas by appearing to him and restoring his faith, which brought Thomas back into a peaceful relationship with Christ. (John 20:24-29) What a fine example Christ set for us all! This was love at work.—Luke 22:24-27.

[17] How persistent should one be in try-

13. We do well to ask ourselves what questions?
14, 15. (a) What makes possible the successful pursuit of peace? (b) What is the principle laid down by the apostle John bearing on our pursuit of peace, and how does Jesus emphasize the importance of being at peace with one's brother?
16. (a) Why is the pursuit of peace not always easy? (b) How did Jesus prove himself a peacemaker? Cite examples.
17. How persistent should one be at mending relations and making peace?

ing to establish a peaceful relationship with one's brother? Paul answers: "If possible, as far as it depends upon you, be peaceable with all men." (Rom. 12:18) He also says: "Let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9, 10) However, if our brother refuses to accept our love and conscientious effort to make peace, then that is his responsibility to bear.

PEACE WITH JEHOVAH OUR MOTIVATION

[18] Our desire to be at peace with Jehovah should be what motivates us to start building our peace with one another. Without the foundation of a peaceful relationship with Jehovah to work from, what will our efforts accomplish? Nothing. So if we find that we have trouble in getting along with others, that we always have complaints about this one or that one, that our life is punctuated with little collisions and barriers due to reserve, then the place to start looking for solutions is in our relationship with Jehovah. The offending rafter may be in our own eye, and the straw in our brother's.—Matt. 7:1-5.

[19] All of us have our individual personalities, which are tainted with imperfection. But despite our differences and peculiarities we have come to love Jehovah and his righteousness, and *that* is the big thing! Paul wrote: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. Also, let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body." (Col. 3:13, 15) Paul here acknowledged that there would be causes for complaint. But unlike mankind in general, we have become reconciled to God. He has freely forgiven us. We received a good conscience and a peaceful start from Jehovah with our dedication and baptism. If the righteous God can be so ready to forgive and forget, why should not we be more so toward one another?

[20] The key is the peace with Jehovah that we enjoy through Christ, giving us control over our inclinations and emotions so that we too can forgive and forget. Then we do not have a festering memory in our heart that generates coolness toward a brother that we think was out of line. If we keep our peace with God intact, then we will not let ourselves be provoked. We will neither retaliate in kind nor silently erect a barrier in our mind between ourselves and our brother.

IN HUMILITY
AVOID JUDGING MOTIVES OF OTHERS

[21] Usually it is in small things that frictions develop and grow out of proportion. To illustrate: Have you ever felt that your idea on how to handle a matter was better than your companion's and you allowed yourself to get heated up in your efforts to prove a point? Why were you so strongly set on your own preference that peace began to be endangered? The Bible says that we should not think more of ourselves than we ought to think, "but to think so as to have a sound mind." (Rom. 12:3) If we are people trying to get Jehovah's work done, then remember there are usually several acceptable ways to do a given job. Getting a theocratic job done depends more on the peaceful spirit of the ones working than on the degree of efficiency of the arrangements.

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18. What is the foundation upon which to build peaceful relations with others?
19. What should we all keep in mind, and how does the apostle underscore this point?
20. What is the key to having peaceful relationships with our brothers?
21. Why is humility so important when pursuing the things making for peace?

22 We may be prone to question the rightness of people's motives just because they do not respond in the way we thought they should. For example, maybe someone did not greet us at the Kingdom Hall when we thought he should. We greeted him, but he said nothing. Do we begin to mull the thing over and feel a little hurt and begin to draw back in our feelings, figuring he has something against us or does not like us? Do we allow a barrier of reserve and coolness to begin to develop? If a person does not watch his own motives, the tendency is to make a silent judgment, almost unconsciously, throwing doubt into our view of our brother's Christianity. That would be judging his motive as questionable. Your brother's actions are imperfect, true, but would you want your motives judged by your defective actions? The caution is clear then: Try to excuse the action of your brother rather than to find fault with him. Thus avoid cultivating in yourself a faultfinding spirit.—Matt. 7:1, 2.

PURSUE PEACE BY MAINTAINING JEHOVAH'S VIEWPOINT ON LIFE

23 In pursuing peace we must heed the counsel at Hebrews 13:17 and be obedient and submissive to the elders in the congregation. We may have known an elder for many years, and we may have seen all his imperfections and little eccentricities. But in spite of all his faults Jehovah has seen fit to put him into office. Now are we going to argue with Jehovah's judgment? Are we going to undermine the organization with a faultfinding spirit? How much better to pitch in and cooperate, and rejoice that Jehovah has made this arrangement.

22. How might we wrongly judge the motives of others, and why is this dangerous?
23. In pursuing peace, why is it important to heed the counsel at Hebrews 13:17?

24 In the new order contentions will not be allowed to spoil the peace, and so why should we let them do that now? What does 2 Corinthians 13:11 say? "Brothers, continue to rejoice [now], to be readjusted [now], to be comforted [now], to think in agreement [now], to live peaceably [now]; and the God of love and of peace will be with you." By following this good advice *now* our worship will be pure and acceptable before God.

25 To help us to maintain Jehovah's viewpoint on life, Ephesians 4:32 says: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." How can you nurse resentment toward a brother for whom Jehovah has shown love? In some strained situation, remember there are two sides and some of your imperfection contributes to the strain. There has to be a pull on both ends to keep a rope tight. Your brother wants life just as much as you do. You need his support as he needs yours.

26 Remember the big things when strain over a small thing looms up. Ask yourself, 'Why are we ministers of Jehovah? Where are we headed? What is our purpose in life?' Keep these all-important matters before you always. Know that Jehovah loves his people; all of them are precious to him. Ease the way for your brother, just as you would want him to ease the way for you. To gain the prize of everlasting life you must be at peace with the Source of life, Jehovah. But that peace is assured only if you are at peace with your brother. So in all things pursue peace, to Jehovah's glory and your eternal happiness.

24. Why is it urgent to do now what 2 Corinthians 13:11 tells us?
25. What viewpoint of Jehovah will aid us to keep peace with our brothers?
26. What points should we bear in mind and apply to be at peace with our God and with one another?

KEEPING GOD'S CONGREGATION CLEAN

in The Time of His Judgment

"Do you not know that a little leaven ferments the whole lump?" —1 Cor. 5:6.

CLEANNESS works for the good of the human body, both physical cleanness and moral cleanness. Good attention to this promotes healthful living. What is true of the human body is also true of the body-like congregation of genuine disciples of Christ Jesus, found today in all parts of the earth. Jehovah God requires such healthful cleanness in that body of his servants—for his own name's honor and for the lasting good of all who love him.—2 Cor. 6:17; Isa. 52:11; Mal. 3:2, 3.

[2] Writing to fellow Christians nineteen hundred years ago, the apostle Paul exhorted: "Pursue peace with all people, and the sanctification without which no man will see the Lord, carefully watching that . . . no poisonous root may spring up and cause trouble and that many may not be defiled by it; that there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn." —Heb. 12:14-16.

[3] So, while pursuing peace with all persons, shepherds of God's flock must protect it from any infiltration or cropping up of undesirable elements. They must realistically recognize that "a little leaven ferments the whole lump." —1 Cor. 5:6; Acts 20:28.

1. Why are Christians seriously concerned about cleanness?

2, 3. In harmony with apostolic counsel, what duty must Christian shepherds or overseers therefore take care to perform?

FACING UP TO THE ISSUE OF DRUG ADDICTION

[4] Today, drug addiction has become like a plague in many lands. Certainly there is no place in God's clean congregation for such practice.* But what of persons who may be on some government-sponsored program where controlled doses of a product (such as that known as methadone) are given in substitution for a more dangerous drug, like heroin? Persons on such government programs may say they are doing nothing 'illegal'; that they do not experience the hallucinations so characteristic of drug addiction; that they are able to function as a 'working part of society.' What if they seek to become recognized, baptized members of the worldwide congregation of Jehovah's witnesses? Should they be accepted for baptism?

[5] These questions have come up for prayerful consideration. From the Bible's viewpoint it appears clear that those on such programs do not Scripturally qualify, since they may rightly be considered as still addicted to drugs. There is, of course, a proper use of drugs in medication, in treating physical or organic illness. But the person on, for example, methadone is

* See *The Watchtower* of March 15, 1973, pp. 176-187, for a full discussion of the Bible's teaching on this subject.

4, 5. (a) What issue has recently come up for prayerful consideration? (b) In comparing persons on such drug programs with those on other types of medication, what major differences exist?

not properly compared with the diabetic who has an organic illness requiring insulin, or the chronic arthritic or the person with terminal cancer who receives medication to reduce pain. The diabetic, arthritic or cancer cases are not using these medications to avoid the disagreeable, even agonizing, experience of "withdrawal" from "hard"-drug addiction; nor are they using the medications as a 'crutch' to maintain mental and emotional equilibrium. And, while doctors may prescribe a sedative to provide some temporary relief or to induce sleep at a critical time, or to prepare a patient for surgical operation, this is not the same as being enslaved to a drug through addiction.

6 The 'legality' of using a product, such as methadone, in some government drug program is not the decisive factor. In some countries addicts may 'legally' obtain heroin through government dispensaries. This does not make it Scripturally proper.

7 Generally such programs are just a case of substituting one drug for another, one viewed as less harmful than a drug like heroin. Yet now we read in the newspapers of methadone as being sold on the streets to drug addicts like other 'illegal' drugs. Rather than go through the pangs of "withdrawal" and then take up a life free from drug addiction, persons continuing on these programs are seeking to evade or postpone facing up to their problem and conquering it. This raises the questions: Just how meaningful would their baptism be? What would it signify?

8 Christ Jesus said that anyone wishing to be his disciple should 'pick up his torture stake' and follow him, being willing to lose even his life for Christ's sake. (Luke 9:23, 24; John 12:25) Anyone who is baptized should have made such heart decision. If the person is willing to bear a "torture stake" and would be willing to follow Jesus to the point of impalement, can he then say he is not willing to endure the pain of "withdrawal" from drug addiction? (Compare Romans 6:6; Galatians 5:24; Colossians 3:5.) In reality, the suffering that "withdrawal" brings is but a natural consequence of a wrong practice, a 'reaping of what has been sown.'—Gal. 6:7.

9 How complete, then, has been such one's 'repenting and turning around' from his previous way of life? (Matt. 3:8; Acts 26:20) Can he truly present himself with whole heart, soul, mind and strength to God as his slave if he continues enslaved to addictive drugs? (Mark 12:29, 30) Does the person on such a program really have faith in God's Word, as at Philippians 4:6, 7, wherein we have the promise that God's peace will 'guard our hearts and mental powers' if we look to him in faith? Will he put his trust in the power of God's spirit or will he show doubt as to that power and rely on some substitute drugs to guard his heart and mental powers and keep him from losing control of himself? Where is he demonstrating the "self-control" that is a fruit of God's spirit? (Gal. 5:22, 23) At the time of his impalement, Jesus refused to drink "wine drugged with myrrh," evidently being determined to keep his full senses as he sealed his integrity in death. (Mark 15:23, *New World Translation;* also *An American Translation*) He thus set an example for us of reliance on God's power to see one through such vital tests.

6, 7. Though perhaps 'legal,' what is a major weakness of these programs, and what questions does this raise?
8. Contrast the reluctance of addicts to go through "withdrawal" with the Scriptural requirements for disciples of God's Son.

9. (a) What questions are rightly asked concerning persons on such drug programs who desire to be baptized? (b) What example did God's Son set for us in this respect?

[10] There is no denying the extreme difficulty experienced in overcoming heroin and other "hard"-drug addiction, or that only a very small minority successfully do so. The very fact that some persons have done it, however, shows it can be done. The fact that persons of the world have been able to do it gives all the more reason for believing that those wanting to become true disciples of God's Son should also be able to do so. Rather than exchange enslavement to one drug for enslavement to another, such as methadone, they should face up to the challenge and trust in God's help to overcome that slavery.

[11] To admit persons for baptism before they do this would simply be to condone their postponing any facing up to the issue. It would not be truly helpful to them, for eventually they must face that issue and take a firm stand. The time may come soon when such government programs will not be available to them. If addicted persons are accepted now as recognized members of a congregation, might not they become a real source of danger or of grave reproach at some future time? Even before that, might not their full acceptance into the congregation weaken the resistance of some of our Christian brothers to the taking of drugs? We cannot ignore the good of the congregation as a whole to favor an individual.—Gal. 5:9; 6:10.

A CONSISTENT POSITION REGARDING TOBACCO ADDICTION

[12] This raises, however, the question of consistency as regards accepting for baptism persons still using tobacco.

To many people in the world, smoking is their idea of pleasure. But is it Christian?

They too are enslaved to a harmful product, whether by smoking, chewing or snuffing it. Consider what a report in *Science World* of April 9, 1973, says:

[13] "The drug . . . that causes the addiction is *nicotine*. . . . Within a minute or two after a person 'takes a drag' on a cigarette, nicotine is present in the brain. But 20 to 30 minutes after the 'last drag,' most of the nicotine has left the brain for other organs . . . . This is just about the time when the smoker needs another cigarette. . . . When there is no nicotine, the body 'hungers' for it. So much so that the body sometimes becomes 'sick' without it. *Withdrawal symptoms*—a sick feeling—begin. . . . Some of these symptoms are drowsiness, headaches, stomach upsets, sweating, and irregular heart beats."

[14] Even worldly governments have been moved to issue serious warnings against the danger of tobacco use. Do, then, persons who have not broken their addiction to tobacco qualify for baptism?

[15] The Scriptural evidence points to the conclusion that they do not. As has been explained in other issues of this magazine, the Greek word *phar·ma·ki'a* used

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10, 11. Why is it reasonable to expect those seeking baptism to overcome first any drug addiction they may have, and why would it be no real kindness to accept them as baptismal candidates before they do so?

12-14. Can a tobacco habit be compared with other drug addiction, and what question does this bring to the fore?

15. Even though tobacco is not specifically referred to in the Bible, how do Bible principles provide an answer to this issue?

by Bible writers and translated "practice of spiritism" or "spiritistic practices" has the initial meaning of "druggery." (Gal. 5:20; Rev. 9:21) The term came to refer to spiritistic practices because of the close connection between the use of drugs and spiritism. Tobacco was also used initially by the American Indians in this way. It can properly be placed, therefore, in the category of addictive drugs like those that provided the source for the Greek term *phar·ma·ki'a.* The nicotine in tobacco does not have the same mental and emotional effects produced by "hard" drugs such as heroin or the so-called psychedelic drugs like LSD; yet nicotine addiction does definitely affect the mind and exercises a strong enslavement. In Europe at the close of World War II, in some instances cigarettes were worth more than money. Reportedly, prostitutes sold themselves for a few cigarettes, and ordinary people sacrificed even food ration coupons to obtain tobacco.

16 Tobacco's damaging effect on the body is well known and its befouling effect is just as evident. Surely it does not show respect for the Creator's having given us life if we misuse and befoul our bodies through tobacco addiction. Medical authorities warn that pregnant women using tobacco are far more likely to suffer abortion than others, and this, too, would show gross disregard for the sanctity of life. Tobacco addicts cannot Scripturally defend themselves by arguing that God created the tobacco plant and that it is part of the "vegetation" that God gave mankind for "food." (Gen. 1:29) Tobacco users do not use it as "food" by eating the green leaves as a salad or cooking it like spinach. No, but they cure these and use the dried, brown leaves for smoking, chewing (without swallowing the juice), or snuffing for physical sensations, and all of this with real harm to body and mind.

17 Questions like those presented regarding persons on government-sponsored drug programs may similarly be raised regarding tobacco addicts who present themselves for baptism. Have they truly 'repented and turned around,' or are they still hanging on to practices that they themselves know to be contrary to Scriptural principles? (Rom. 6:19; 1 Thess. 4:7; 5:22) At 2 Corinthians 7:1 the apostle says: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." Have tobacco addicts taken this to heart? Surely all will acknowledge that persons living in God's new order will not be addicted to tobacco and need spittoons and ashtrays and pollute the air with tobacco smoke for others to breathe in.

18 So, then, should those now addicted to tobacco not discontinue its use as evidence of their faith in that clean new order and of their love for the righteousness that will dwell therein? If wanting to be found by God as "spotless and unblemished" at his time for executing judgment, should they not take a firm stand now rather than, perhaps, hoping that the experience of passing through the coming "great tribulation" would somehow produce a change and cure them of their nicotine addiction? (2 Pet. 3:11-14) When the approaching "great tribulation" makes commercial tobacco unobtainable, it would then be no easier to break addiction under force of circumstances than to do so now in a desire to please God.

19 What is said regarding tobacco would apply with similar force to the use in some areas of such harmful habit-forming prod-

16. (a) What powerful reasons are there for abandoning such addictive practice? (b) Does Genesis 1:29 provide any excuse for tobacco users?

17-19. (a) What searching questions should persons addicted to tobacco consider if they desire to be baptized? (b) To what other addicts would these same points apply?

ucts as betel nut and the coca plant leaves (these latter containing cocaine, which clearly has a stupefying effect on the mind).*

NEED FOR DECISIVE ACTION NOW

20 For decades the publications of Jehovah's witnesses have warned against the use of such addictive products as tobacco. Persons associated with congregations of Jehovah's witnesses in almost all cases recognize the wrongness of these habits. Newly interested ones, then, should take a firm stand and not postpone matters by asking to be baptized and accepted into the congregation, or to share in presenting information from the platform in their Kingdom Halls, while still in the grip of nicotine or other harmful addiction.† As the new order now draws very near, it is assuredly in harmony with God's Word to take the position that those unwilling to abandon any such harmful addictive practices do not qualify for our baptizing them and recognizing them as approved members of Jehovah's Christian congregation.

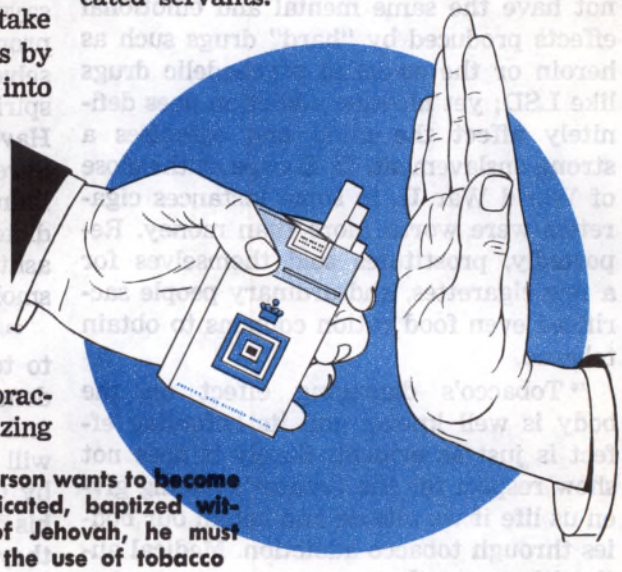
21 Actually, to accept such ones into the congregation could prove a disservice to them, salving their consciences. Refusal to accept them can prove a blessing, aiding them to feel seriously the need for decisive action and for preparing themselves for life in God's new order. By facing up to such challenges one gains a moral victory that brings true strength and confidence in God's power and willingness to help.

* See *The Watchtower* of October 1, 1972, pp. 594-597, for additional information regarding such products.

† See *Organization for Kingdom-preaching and Disciple-making*, page 98, par. 5.

20, 21. In view of these points, what decisive position is now taken by Jehovah's witnesses, and why is this for the good of even the addicts?

22 What, then, of those who in the past were baptized while still using such addictive products as tobacco, other drugs, or who are on some treatment such as the "methadone program" and who continue in such practice? They may now be given a reasonable period of time, such as six months, in which to free themselves of the addiction. So doing, they will show their sincere desire to remain within Jehovah God's clean congregation of dedicated servants.



If a person wants to become a dedicated, baptized witness of Jehovah, he must shun the use of tobacco

23 Surely if one can go through the agonizing experience of withdrawal from "hard"-drug addiction in order to become a true disciple of God's Son, then those addicted to tobacco or similar products should have no sound objection to undergoing the lesser suffering of withdrawing from their addiction. Refusal to do so would certainly set a very poor example for the person striving to overcome a "hard"-drug habit who faces a much more difficult challenge.

22-24. (a) If a person was baptized while still thus addicted, what should he now do, and why is it reasonable to expect this of him? (b) What course should congregations take toward baptized persons who will not free themselves from such addiction?

[24] If persons already baptized are not willing to abandon their addiction to damaging and enslaving products, what then? Then they show that, like Esau, they do not 'appreciate sacred things,' preferring such habits to the privilege of being part of Jehovah's clean people. They should therefore be removed from the congregation due to such conduct unbecoming a Christian.—1 Cor. 5:7; Heb. 12:15, 16.

[25] Would there be need for rebaptism on the part of those abandoning their addiction to tobacco or other harmful product? No, this does not seem necessary. Knowledge brings responsibility and educates the conscience. (1 Tim. 1:13) The congregation gave them to understand that their practice did not 'prevent them,' and they were baptized in accord with that understanding. (Acts 8:36) Of course, if an individual feels that he presented himself for baptism with a 'bad conscience' due to such practice, he may decide to be rebaptized. That would be his personal decision.

THE TIME FOR DIVINE JUDICIAL DECISIONS

[26] These rulings with regard to spiritual and moral matters of the Christian witnesses of Jehovah may appear to some to be very strict. But this represents no effort to act in an arbitrary, dictatorial manner. The strictness really proceeds from God, who expresses himself through his written Word. In view of the time in which this generation of mankind is living, it is the time for careful attention to cleanness of conduct by those who desire to please God and to enter into his approaching righteous new order.

25. Do those congregation members who now abandon harmful addiction need to be rebaptized?
26. What should be kept in mind concerning the conclusions that have been reached?

[27] Nineteen centuries ago the apostle Peter was a member of the Governing Body of the Christian congregation of the first century C.E. As such, he wrote letters of counsel and instruction to the congregations of Jehovah's people. Peter realized that the Christian congregation was then living in the final period of the Jewish system of things that centered around Jerusalem and its temple. His Master, Jesus Christ, had foretold that such culmination would occur within that generation. (Matt. 23:36; 24:34) It was a very serious time, especially for Christianized Jews, and also in view of the fact that persecution of Christians by the Roman Empire was about to break out. So Peter felt moved to write to his fellow Christians.

[28] His first letter was written about 62-64 C.E., just a short while before the Jewish revolt against the Roman Empire in 66 C.E., this to be followed by the end of Jewish Jerusalem and its temple in 70 C.E. Peter knew that his death was approaching, and he sensed his obligation to warn his fellow Christians against running with the unchristianized worldly people in their "course to the same low sink of debauchery." To emphasize the urgency of avoiding such a ruinous course even at the cost of persecution, Peter showed the lateness of the time by writing: "But the end of all things has drawn close. Be sound in mind [not drugged into an escape from reality], therefore, and be vigilant with a view to prayers." (1 Pet. 4:4-7) The matter was made all the more serious, because the process of expressing divine judgment was already begun with reference to the Christian congregation. Who would stand approved under the divine examination and scrutiny?

27-29. (a) Why did the apostle Peter, as a member of the Governing Body in the first century, feel moved to write his brothers, and on what theme? (b) What serious question was raised as to who would be approved under God's judgment?

Not the easy-going ones, not those who conformed to the debauched ways of the world, not those who willfully indulged in unchristian things that gave pleasure to the depraved, fallen flesh. (Prov. 1:32, 33) Wrote the apostle Peter:

29 "If he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name. For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us [the house of God], what will the end be of those who are not obedient to the good news of God? 'And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner [inside the Christian congregation] make a showing?' So, then, also let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good."—1 Pet. 4:16-19.

30 Even while remaining "righteous" within the Christian congregation, a faithful follower of Jesus Christ is "being saved with difficulty." For a baptized Christian to imitate the "ungodly" and the "sinner" to any extent, it would make his salvation all the more difficult. Or would he make a showing of worthiness of salvation at all? This is something for Christians to remember today. Certainly with regard to *our* generation it can truthfully be said: "The end of all things has drawn close." God's rendering of judicial decisions toward his own "house" of worshipers is now in progress. This was referred to in the prophecy of Malachi, chapter three, which tells of Jehovah's coming to his spiritual temple, accompanied by Jesus Christ as the "messenger of the covenant." Against whom will the divine Judge, Jehovah, bear witness as against lawbreakers and sinners? He tells us, in Malachi 3:5:

31 " 'And I will come near to you people for the judgment, and I will become a speedy witness against the sorcerers [*phar·ma·kous'*—according to the Greek *Septuagint*], and against the adulterers, and against those swearing falsely, and against those acting fraudulently with the wages of a wage worker, with the widow and with the fatherless boy, and those turning away the alien resident, while they have not feared me,' Jehovah of armies has said."

32 Note that the first ones whom Jehovah mentions as the targets of his speedy witness regarding their wrongdoing are the "sorcerers." The Greek *Septuagint Version*, as translated by Alexandrian Jews before Christ, rendered "sorcerers" by the Greek word *phar·ma·kous'*. This is the same word used in Revelation 21:8, where some translators render it as "sorcerers," but the *New World Translation* renders it as "those practicing spiritism." The ancient sorcerers indeed practiced spiritism. The Greek word applied to them literally means "druggers," not "druggists" such as "pharmacists." The ancient sorcerers were the *drug pushers* of their day.

33 The pre-Christian Greek *Septuagint Version* uses the related Greek word *phar'ma·kon* (meaning literally "drug," but translated as "sorcery") at least five times. Idolatrous Queen Jezebel of ancient Israel practiced such *phar'ma·kon* (in the plural number) or "sorcery." (2 Ki. 9:22, *LXX*) She was executed by King Jehu acting as Jehovah's executioner. Those who patronized the professional "sorcerers" or practicers of spiritism also participated in spiritistic practices and were condemned.

30. Why is it so hazardous for a baptized Christian to imitate to any extent the "ungodly" and those 'sinning,' particularly at this time?

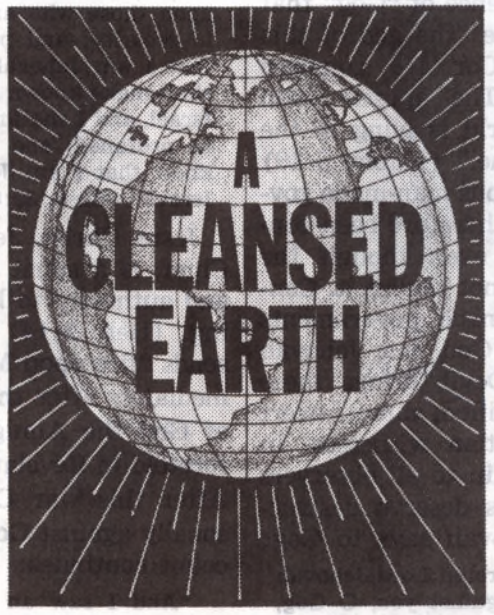
31-33. (a) How does Malachi 3:5 point up the grave danger facing those now enslaved to addictive products? (b) What other Scriptural evidence shows the connection between spiritism and druggery?

[34] It is little wonder, then, that, in these days of widespread addiction to drugs and the growing use of tobacco, those indulging in such things should come under judicial observation. Jehovah God, the Supreme Judge, is at his spiritual temple and is specially scrutinizing those who profess to worship him in that holy place. He has promised to be a speedy witness against the sorcerers or the practicers of spiritism, which from ancient times onward had a connection with habit-forming, enslaving drugs.

[35] Do we want to have Jehovah God be a speedy witness against us as addicts to drugs or other habit-forming injurious weeds, things that expose us to the influence of the spirit demons? Jehovah's judgment against such addicts during the oncoming "great tribulation" will mean their destruction. (Rev. 21:8) Most assuredly, Jehovah God does not want such addicts among the congregation of his Christian witnesses now in this "conclusion of the system of things." Of the promised "New Jerusalem," Revelation 22:15 says: "Outside are the dogs and those who practice spiritism [the druggers, *Kingdom Interlinear* translation] and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie."

[36] Therefore, with a feeling of a deep sense of responsibility to Jehovah God, these instructions are issued. It is accordingly the duty of the elders, as spiritual overseers of God's flock, to see to it that such undesirable elements are not accepted as approved, baptized members of congregations of Jehovah's Christian witnesses.

34-36. (a) Why is it reasonable that such practices should now be receiving judicial attention? (b) What responsibility thus rests on those serving as shepherds among God's flock?



FEW people will deny that we live in a polluted, defiled earth. This is true not only from a literal viewpoint, with lakes, rivers, seas and air polluted, but also in a moral sense. There is corruption in high places, moral degradation, disease, and defilement of the land by the shedding of blood through murder and warfare.—Compare Numbers 35:33, 34.

What is required for a cleansing of the earth? Men fail because they cannot get at the source of the corruption. What is this unreachable source? The Bible points to the trouble as emanating from an invisible realm called the "land of Magog." Gog, that is, Satan the Devil since being cast out of heaven, is named as the leader of the inhabitants of this realm. Who are they? They are the Devil's associate demons, wicked spirit persons. They are angels that rebelled against God and are sentenced to destruction. (1 Pet. 3: 19, 20; 2 Pet. 2:4; Jude 6) We find evidences of these troubling mankind in the

time when Jesus was on earth.—Luke 4: 33-35; 8:27-33.

Today their opposition to God and their troubling of the earth is reaching a climax. Why? Because their destruction is very near, and also because they are now confined in their operations solely to this earth. This restricted area, invisible to men, is called by the Bible "the land of Magog," the chieftain of which is Satan the Devil. With the establishment of the kingdom of God in the hands of Jesus Christ at the end of the "appointed times of the nations" in 1914, the demons were "hurled down to the earth" along with their chieftain, Satan. In their desperation they oppose all that is right and are bringing the world into a corrupt state, in an attempt to do away with all that has to do with the true worship of God. The Bible says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:5, 7-12.

So strong is the influence of "Gog" that he is called in the Bible "the god of this system of things." (2 Cor. 4:4; compare John 12:31; 14:30.) The apostle John wrote: "The whole world is lying in the power of the wicked one." (1 John 5:19) Rule by men in the various man-made governments of earth has therefore been controlled by the Devil, even though the rulers themselves may not realize it. Consequently, these man-made governments must be destroyed by God, but Jehovah waits until Gog, the Devil, brings these governments into a unified, direct, overt attack upon his Christian witnesses. In this way it is made plain to all observers that these governments deserve destruction. Accordingly, Jehovah says to Gog:

> "This is what the Sovereign Lord Jehovah has said: 'Here I am against you, O Gog, you head chieftain of Meshech and Tubal. And I will turn you around and lead you on and cause you to come up from the remotest parts of the north and bring you in upon the mountains of Israel. And I will strike your bow out of your left hand, and your arrows I shall cause to fall out of your own right hand. On the mountains of Israel you will fall, you and all your bands and the peoples that will be with you. To birds of prey, birds of every sort of wing, and the wild beasts of the field I will give you for food. Upon the surface of the field you will fall, for I myself have spoken.' "—Ezek. 39:1-5.

Jehovah catches Gog 'red-handed,' as it were, as he brings his entire earthly organization against Jehovah by attacking his representatives in the earth. All on earth will be able to see this. All who ally themselves with Gog have to die. There will be no place to escape, even remote places such as islands being no refuge.

What, though, about the *invisible* realm where Satan resides, the "land of Magog"? Even this isolated place, called "the remotest parts of the north," will not escape. Jehovah says:

> "And I will send fire upon Magog and upon those who are inhabiting the islands in security; and people will have to know that I am Jehovah. And my holy name I shall make known in the midst of my people Israel, and I shall no more let my holy name be profaned; and the nations will have to know that I am Jehovah, the Holy One in Israel."—Ezek. 39:6, 7.

Jesus Christ, Jehovah's Commander in Chief, is a spirit person, with the power and authority to bring the Devil to nothing. (Heb. 2:14) Through him Jehovah sends "fire upon Magog." This follows immediately after the "war of the great day of God the Almighty" at Har–Magedon, foretold in Revelation 16:14, 16; 19:11-21. After this war Christ takes action personally against Gog, as the Revelation account continues:

> "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil

and Satan, and bound him for a thousand years. And he hurled him [away from his place of detention at the earth] into the abyss and shut it and sealed it over him, that he might not mislead the nations anymore until the thousand years were ended. After these things he must be let loose for a little while."—Rev. 20:1-3.

What a relief for those remaining on earth! But how will the tremendous number of the war dead of Gog's earthly organization, and their war equipment, be disposed of? The prophecy reveals:

"'Look! It must come and it must be brought to be,' is the utterance of the Sovereign Lord Jehovah. 'This is the day of which I have spoken. And the inhabitants of the cities of Israel will certainly go forth and burn and build fires with the armor and bucklers and large shields,—with the bows and with the arrows and with the handstaves and with the lances; and with them they will have to light fires seven years. And they will not carry sticks of wood from the field, nor will they gather firewood out of the forests, for with the armor they will light fires. And they will certainly make spoil of those who had been making spoil of them, and plunder those who had been plundering them.'"—Ezek. 39:8-10.

After Jehovah's victory in which he magnifies his name above all others in the universe, the survivors on earth, here called "the inhabitants of the cities of Israel," will certainly not keep any of the detestable death-dealing war instruments as relics. They will dispose of them, using the *material* for beneficial purposes.

After the "birds of prey" and the "wild beasts of the field" get their fill of the carcasses of the slain enemies of God, will there be a monumental burial job for the survivors? How will we understand the next section of Ezekiel's prophecy? For it reads:

"'And it must occur in that day that I shall give to Gog a place there, a burial place in Israel, the valley of those passing through on the east of the sea, and it will be stopping up those passing through. And there they will have to bury Gog and all his crowd, and they will be certain to call it the Valley of Gog's Crowd. And those of the house of Israel will have to bury them for the purpose of cleansing the land, for seven months. And all the people of the land will have to do the burying, and it will certainly become for them a matter of fame in the day that I glorify myself,' is the utterance of the Sovereign Lord Jehovah."—Ezek. 39:11-13.

With so many dead, there would be great danger of disease. Also, the task would be too gigantic for the comparatively few left on earth. So the expression "seven months" evidently merely serves to indicate the vastness of the crowd of ungodly people who will perish. Furthermore, as corpses were considered unclean in Israel, the 'burying' of them signifies that this earth will be purified from all defilement that Gog and his ungodly servants have brought.—Num. 19:11-13; 2 Pet. 3:13.

The memory of those who defiled the earth and joined Gog in his God-defying attack will be as nauseating to those surviving as the stench arising from the putrefying carcasses of Gog's crowd. It will figuratively 'stop up their noses.' The slaughtered ones have earned eternal infamy for themselves. There is no memorial for them as war heroes. To make a vivid picture of the completeness of the cleansing of the earth under the Messianic kingdom, Jehovah goes on to say respecting the survivors of Gog's attack:

"And there will be men for continual employment whom they will divide off, passing along through the land, burying, with those passing through, those left remaining on the surface of the earth, in order to cleanse it. To the end of seven months they will keep making search. And those passing through must pass along through the land, and should one actually see the bone of a man he must also build beside it a marker, until those who do the burying will have buried it in the Valley of Gog's Crowd. And the name of the city will also be Hamonah. And

they will have to cleanse the land."—Ezek. 39:14-16.

The city Hamonah will be inhabited by those who survive to "cleanse the land." It does not seem logical that there is to be a literal city named Hamonah, for the survivors will be all over the earth, Gog's attack and the destruction of his forces having been earth wide. Rather, the city Hamonah (meaning "crowd") of living people alongside the Valley of Gog's Crowd appears to represent the organization of the living in contrast to the dead hordes of Gog's crowd.

A fitting retribution comes to those among Gog's earthly crowd, who have not only slain men but also wantonly destroyed animals for sheer sport or in a greedy way for commercialism. Jehovah further says:

"Say to the birds of every sort of wing and to all the wild beasts of the field: 'Collect yourselves together and come. Gather yourselves together all around to my sacrifice, which I am sacrificing for you, a great sacrifice on the mountains of Israel. And you will certainly eat flesh and drink blood. The flesh of mighty ones you will eat, and the blood of the chieftains of the earth you will drink, rams, young male sheep, and he-goats, young bulls, the fatlings of Bashan all of them. And you will be certain to eat fat to satisfaction and to drink blood to drunkenness, from my sacrifice that I will sacrifice for you.'

"'And you must get satisfied at my table on horses and charioteers, mighty persons and all sorts of warriors,' is the utterance of the Sovereign Lord Jehovah."—Ezek. 39:17-20.

The prophecy of Revelation also describes the destruction of Satan's earthly forces, giving the invitation to the birds to come to "the great evening meal of God." (Rev. 19:17) On a previous occasion an avowed enemy of God was devoured by dogs, leaving only a few bones to bury. (2 Ki. 9:30-37) But the animals could never dispose of all those slain at Har-Magedon. Hence, the Almighty God will doubtless use some highly scientific means at his disposal to get rid of the surplus of the decaying bodies in a speedy and sanitary way. We remember that Noah and his seven fellow survivors of the global deluge were not burdened with burying the human victims of that world catastrophe after they came out of the ark and renewed Jehovah's worship on earth.—Gen. 8:18-22.

Should we recoil in horror at the thought of such mass destruction? If a person is disposed to feel that way, he should ask himself, Did I express this reaction toward World Wars I and II, or did I actively or tacitly support these gory wars, which were not fought for Jehovah's vindication, and did not result in a cleansed earth, wherein righteousness dwells? The thing we must keep in mind is that Jehovah, by this fight, brings the earth back fully under his universal sovereignty and removes wickedness so that it can never again govern humankind. Those destroyed are haters of God. If we truly love God, we will take a stand on his side and on the side of his spiritual Israel, so that we can enjoy what Jehovah next says to Ezekiel:

"And I will set my glory among the nations; and all the nations will have to see my judgment that I have executed and my hand that I have placed among them. And those of the house of Israel will have to know that I am Jehovah, their God from that day and forward. And the nations will have to know that it was because of their error that they, the house of Israel, went into exile, on account of the fact that they behaved unfaithfully toward me, so that I concealed my face from them and gave them into the hand of their adversaries, and they kept falling, all of them, by the sword. According to their uncleanness and according to their transgressions I did with them, and I kept concealing my face from them."—Ezek. 39:21-24.

Thus Jehovah corrects any wrong impressions that the nations drew when they

were able to treat God's servants on earth with apparent impunity. These nations failed to realize that Jehovah was letting his people be disciplined and trained. They did not appreciate the fact that God was strict with his covenant people, because they represented his name before the nations. Also, he let them be chastised for their errors, even for their unwitting mistakes, because he loved them and was dealing with them so that they could later be used as a real blessing to the people. (Heb. 12:7-11; Gen. 22:18) Not only did they bring the good news of the Kingdom to those who would hear, but they were being groomed to be associate kings and priests with Jesus Christ during his 1,000-year rule over the cleansed earth.—Rev. 20:4, 6.

Those depicted as fighters against God also failed to see that Jehovah finally completed his chastisement of his people in the year 1919 C.E. and turned his face of favor toward them, establishing them in spiritual peace and security, as described earlier in Ezekiel's prophecy. (Ezek. 38: 8, 11) Instead, the nations continued to hate and look down upon them, finally joining with Gog in his disastrous attempt to destroy Jehovah's people completely. (Matt. 24:9) Only a few right-hearted ones from among these nations recognized God's dealing with his people and associated with them. Therefore God says:

> "Now is when I shall bring back the captive ones of Jacob and actually have mercy upon all the house of Israel; and I will show exclusive devotion for my holy name. And they will have borne their humiliation and all their unfaithfulness with which they have acted toward me, when they dwell on their soil in security, with no one to make them tremble. When I bring them back from the peoples and I actually collect them together out of the lands of their enemies, I will also sanctify myself among them before the eyes of many nations. And they will have to know that I am Jehovah, their God, when I send them in exile to the nations and actually bring them together upon their soil, so that I shall leave none of them remaining there any longer. And I shall no longer conceal my face from them, because I will pour out my spirit upon the house of Israel."—Ezek. 39:25-29.

In harmony with what Jehovah has prophesied, the members of spiritual Israel have rejoiced in God's gathering them together. In unity they have been able to get the good news of his Messianic kingdom preached world wide. Few there are, particularly in the lands called "Christendom," that do not know the name Jehovah. They know that Jehovah's witnesses stand firmly for Jehovah's Messianic kingdom, being neutral as to all worldly conflicts and political factions.

These anointed witnesses of Jehovah, having cleaned themselves up according to the principles of God's Word and producing the fruits of God's spirit, are living now for God's new order. (Gal. 5:22, 23; Eph. 4:20-24) Hundreds of thousands from among the nations have come forward and have taken up residence with them in their 'spiritual paradise.' These will compose the "great crowd" that will survive the war of Har–Magedon and the defeat of Gog, to live everlastingly on earth. (Rev. 7:9-17; Matt. 25:31-40, 46; John 10:16) They now take notice of the warning of Gog's attack and look forward to Jehovah's victory and the vindication of his name. They keenly anticipate the prospect of living in an earth cleansed of literal pollution of air, water and food, as well as free from moral corruption, for they know that of the King and Shepherd Jesus Christ, it is written: "With righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. . . . And righteousness must prove to be the belt of his hips, and faithfulness the belt of his loins."—Isa. 11:4, 5.

Where Will You Attend THE "DIVINE VICTORY" ASSEMBLY?

HUNDREDS of thousands of persons are looking forward with eager anticipation to the series of "Divine Victory" International Assemblies of Jehovah's Witnesses to start in a few weeks. Not only are they convinced that "divine victory" by God's kingdom will bring the greatest blessings for mankind, but they are also keenly interested in sharing in these blessings soon. Is this the way you feel about God's triumph over all wickedness? If so, you will want to attend every session of the "Divine Victory" assembly.

Young and old, family groups and even the infirm will be there. Some will be traveling by the various means of modern transportation. Others will be walking many miles through wild jungle territory, or over rough mountain paths. For a considerable number, great expense will be involved in making the trip to an assembly.

Last year many put forth extraordinary effort to be present at the assemblies of Jehovah's witnesses. A few weeks before an assembly in Duluth, Minnesota, one of Jehovah's witnesses had a leg fractured when struck by a car. Yet she attended the convention along with her five children. A polio victim confined for about three years to a special rocking bed attended the assembly in Long Beach, California. What moved him and others in such difficult circumstances to attend? It was heartfelt appreciation for the great value of the assembly program.

Just think, over 21,000 will be flying across oceans to assemble with Christian brothers in other parts of the earth—Asia, Europe, Africa, North and South America. Regardless of where you may attend an assembly, you will likely have opportunity to see delegates from distant places and hear about their experiences in sharing Bible truth with others.

We are confident that you will enjoy the assembly program to the full. Are you a family head? a mother? a youth? Have you been studying the Bible with Jehovah's witnesses and attending some of their meetings? Then you will find that portions of the program are especially designed for you. Are you serving as an elder in one of the congregations of Jehovah's witnesses? Then you will be delighted with the parts that will assist you to minister to the needs of fellow believers.

It is vital that people everywhere be helped to gain accurate knowledge of God's will and purposes. So the assembly program will focus considerable attention on the important work of Kingdom-preaching and disciple-making. A special work will be outlined and demonstrated. All congregations of Jehovah's witnesses world wide will be sharing in it during specified dates following the assembly. If you are one of Jehovah's witnesses, we are sure you will want to be at the assembly to receive instructions.

If you have attended assemblies before, doubtless you very much appreciated the Biblical dramas presented. Will the "Divine Victory" International Assembly feature any of such dramas? Yes, *four of them!* Have you ever wondered just how people might have reacted to the work of Jesus Christ? What were conditions like in ancient Jerusalem before its destruction

by the Roman armies, and how did the Christians living then feel? Why was David forgiven of his sin with Bath-sheba? Why did Rahab and her relatives survive the destruction of Jericho? The answers to these questions will be vividly portrayed in the assembly dramas. Your enjoyment of them may be heightened by reading ahead of time Joshua chapters 2 and 6; 2 Samuel 11 and 12; Psalm 51, and one of the Gospels.

The highlight of the convention program will be the public discourse on the stirring subject "Divine Victory—Its Meaning for Distressed Humanity." Besides the thousands of assembly delegates, other thousands of interested persons are being cordially invited to hear this heart-cheering discourse.

The "Divine Victory" assembly in most places will be five days long, with sessions starting at 9:55 a.m. Beginning at about 1:00 p.m. there will be a two-hour intermission for refreshments or cafeteria lunch. The closing sessions of each day will run from 2:55 p.m. to 5:30 p.m. In New York city, however, the opening session will begin at 6:00 p.m. on Friday and run to 9:00 p.m. On Saturday the program will begin at 8:55 a.m., and on the following days at 9:55 a.m. On the last four days the concluding sessions will be over at about 6:00 p.m. We encourage you to attend every session.

Hereafter we are setting forth the assembly dates and locations, to aid you in making plans. At each assembly the program will be presented in the local language unless indicated otherwise. If you need rooming accommodations, address your request to Watchtower Convention at the "Rooming" address shown for the convention you plan to attend. These requests may be mailed about six weeks before the assembly date.

We are sure that you will be richly rewarded by what you will see and hear at this year's "Divine Victory" assembly. Do not miss it.

UNITED STATES

June 20-24: **Detroit, Mich.**, Tiger Stadium, Corner of Michigan & Trumbull. Rooming: Jehovah's Witnesses Assembly Hall, 10709 Grand River Ave., Detroit, Mich. 48204.

June 27–July 1: **Chicago, Ill.**, White Sox Ball Park, 324 West 35th St. Rooming: Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave., Chicago, Ill. 60620. **Hallandale, Fla.**, Gulfstream Park Racetrack, U.S. Hwy. 1. Rooming: 5632 SW. 27th St., Hollywood, Fla. 33023. **Hammond, Ind.** (Spanish only), Hammond Civic Center, 5825 Sohl Ave. Rooming: 636 Conkey St., Hammond, Ind. 46324. **Inglewood, Calif.** (Spanish only), The Forum, Manchester & Prairie. Rooming: Jehovah's Witnesses Assembly Hall, 3341 W. 43rd Pl., Los Angeles, Calif. 90008. **Jersey City, N.J.** (Spanish only), Roosevelt Stadium, Danforth Ave. & Rte. 440. Rooming: Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave., Long Island City, N.Y. 11104. **Los Angeles, Calif.**, Dodger Stadium, 1000 Elysian Park Ave. Rooming: Jehovah's Witnesses Assembly Hall, 4310 S. Degnan Blvd., Los Angeles, Calif. 90008. **Miami, Fla.** (Spanish only), Dinner Key Auditorium, 3360 Pan American Dr. Rooming: 1155 SW. 2nd St., Miami, Fla. 33130.

July 4-8: **Albuquerque, N. Mex.** (Spanish only), State Fair Grandstand, 6715 Central Ave. NE. Rooming: 2400 Bridge Blvd. SW., Albuquerque, N. Mex. 87105. **Houston, Tex.**, Astrodome, Loop 610 at Kirby Dr. Rooming: 9204 Buffalo Speedway, Houston, Tex. 77025. **New York, N.Y.** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave., Long Island City, N.Y. Rooming: Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave., Long Island City, N.Y. 11104. **Pittsburgh, Pa.**, Three Rivers Stadium, 420 Stadium Cir. Rooming: 1462 Brookline Blvd., Pittsburgh, Pa. 15226.

July 6-10: **New York, N.Y.**, Yankee Stadium, 157th St. & River Ave. Rooming: 25 Columbia Heights, Brooklyn, N.Y. 11201.

July 11-15: **Kansas City, Mo.**, Royals Stadium, Harry S. Truman Sports Complex, I-70 at Blue Ridge Cutoff. Rooming: 430 E. Blue Ridge Blvd. Ext., Kansas City, Mo. 64145. **Oakland, Calif.**, Oakland-Alameda County Stadium, Nimitz Fwy. & Hegenberger Rd. Rooming: 1739 8th Ave., Oakland, Calif. 94606.

July 18-22: **Los Angeles, Calif.**, Dodger Stadium, 1000 Elysian Park Ave. Rooming: Jehovah's Witnesses Assembly Hall, 4310 S. Degnan Blvd., Los Angeles, Calif. 90008. **Philadelphia, Pa.**, Veterans Stadium, S. Broad & Pattison Ave. Rooming: Jehovah's Witnesses Assembly Hall, P.O. Box 338, Buckingham, Pa. 18912.

July 25-29: **Atlanta, Ga.**, Atlanta Stadium, 521 Capital Ave. SW. Rooming: 1966 Lakewood Terr. SE, Atlanta, Ga. 30315. **Houston, Tex.** (Spanish only), Sam Houston Coliseum, 810 Bagby St. Rooming: 5225 Hardway, Houston, Tex. 77018.

October 1-5: **Honolulu, Hawaii**, Honolulu International Center, 777 Ward Ave. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814.

CANADA

July 4-8: **Vancouver, B.C.**, Empire Stadium, Exhibition Park. Rooming: 3280 Granview Hwy., Vancouver 12, B.C. **Winnipeg, Man.** (English, also some Ukrainian sessions), Winnipeg Stadium, Empress St. & Maroons Rd. Rooming: 1296 Main St., Winnipeg, Man. R2W 3T5.

July 11-15: **Halifax, N.S.**, Halifax Forum, 2901 Windsor St. Rooming: 12 Hillcrest St., Halifax, N.S.

July 25-29: **Montreal, Que.** (English and French), Parc Jarry Park, 285 Faillon West. Rooming: 6940 Stuart Ave., Montreal 303, P.Q. **Toronto, Ont.** (English, Italian and some Spanish, Portuguese and Greek sessions), Woodbine Race Track, Hwy. 427 & Rexdale Blvd., Rexdale. Rooming: 423 Burnhamthorpe Rd., Islington 677, Ont.

EUROPE

July 11-15: **Dublin, Ireland**, R.D.S. Main Hall, Ballsbridge. Rooming: 44-A James's Pl., Baggot St., Dublin 2. **Helsinki, Finland** (Finnish and Swedish),

Olympic Stadium. Rooming: Pakilantie 75, SF-00660 Helsinki 66.

July 18-22: **Copenhagen, Denmark** (Danish and Norwegian), Copenhagen Sports Park (Idrætsparken), Per Henrik Lingsallé 2 (off Øster Allé). Rooming: Edisonsvej 2, 1856 København V., Denmark.

July 25-29: **Düsseldorf, Germany** (German, English and Italian), Rheinstadion, Beckbuschstrasse. Rooming: 4000 Düsseldorf 30, Rheinstadion. **Nicosia, Cyprus** (Greek), Trachona. Rooming: P.O.B. 1590, Nicosia.

August 1-5: **Edinburgh, Scotland,** Murrayfield Stadium. Rooming: Murrayfield Stadium, Edinburgh EH12 5PJ. **London, England,** Rugby Union Ground, Whitton Rd., Twickenham. Rooming: Rugby Union Ground, Whitton Rd., Twickenham, Middlesex, TW2 7RQ. **Munich, Germany** (German and Greek), Olympic Stadium, Lerchenauer Strasse. Rooming: 8000 München 40, Olympic Stadium. **Paris, France,** Stade de Colombes, 12, rue Francois Fabert. Rooming: Stade de Colombes, 12, rue Francois Fabert, 92700, Colombes.

August 8-12: **Brussels, Belgium** (French, Flemish, Portuguese and Spanish), Palais du Centenaire-Heysel. Rooming: rue d'Argile 60, B-1950 Kraainem—Belgium. **Rome, Italy,** Stadio Flaminio, Via Stadio Flaminio. Rooming: Via Monte Maloia 32, 00141 Rome. **Utrecht, Netherlands,** Jaarbeurshallen, Croeselaan. Rooming: Zambesidreef 32, Utrecht.

ASIA

July 25-29: **Osaka, Japan,** Expo '70 Festival Plaza. Rooming: 29 Kaiden Tsukuda, Nagaokakyo City, Kyoto Pref., 617.

August 1-5: **Seoul, Korea,** Seoul Stadium (Soccer Field), #1 Uichi-ro 7-ka, Choong-ku. Rooming: Box 7 Sodaemun P.O., Seoul, Korea 120.

August 5-8: **Taipei, Taiwan,** International House Gymnasium, Hsin Yee Rd., Section 3. Rooming: 5 Lane 99 Yun Ho St., Taipei, Taiwan 106.

August 8-12: **Hong Kong,** Grantham College of Education, 42 Gascoigne Rd., Kowloon. Rooming: 312 Prince Edward Rd., 2nd Floor, Kowloon, Hong Kong.

MIDDLE AND SOUTH AMERICA

September 12-16: **San Juan, Puerto Rico** (Spanish and English), Hiram Bithorn Municipal Stadium, Avenida Roosevelt. Rooming: Esteban González 844, Río Piedras PR 00925.

October 31–November 4: **Mexico City, Mexico,** Arena México (Boxing), Dr. Lavista and Dr. Lucio, Colonia Doctores. Rooming: Heraldo 98, Colonia Clavería, México 17, D.F.

November 7-11: **Guatemala, Guatemala,** Army Stadium, 12 Ave. & 33 St., Zone 5. Rooming: 11 Avenida 5-67, Zone 1, Guatemala.

December 19-23: **San Salvador, El Salvador,** Gimnasio Nacional.

December 23-27: **San José, Costa Rica,** Bonanza Coliseum, On the Airport Hwy. Rooming: P.O. Box 10043, San José.

December 26-30: **São Paulo, Brazil,** Municipal Stadium of Pacaembu, Praca Charles Miller. Rooming: Caixa Postal 2749, 01000, São Paulo, SP. **Panama, Panama,** Gimnasio Nuevo Panamá, Juan Diaz. Rooming: Apartado 1386, Panama 1. **Valencia, Venezuela.**

January 2-6: **Asunción, Paraguay,** The American School of Asunción, General Genes y General Garay. Rooming: Casilla de Correo 482, Asunción. **Montevideo, Uruguay,** Palacio Peñarol, Galicia y Minas S. Rooming: Francisco Bauzá 3372, Montevideo.

January 9-13: **Buenos Aires, Argentina,** Club Atlético Los Andes, Avda. Santa Fe 159, Lomas de Zamora. Rooming: Gorriti 5647-49, Buenos Aires. **Córdoba, Argentina,** Festirama de Río Ceballos, Río Ceballos. Rooming: Roma 718, Córdoba – Barrio Gral. Paz, Córdoba.

January 16-20: **La Paz, Bolivia,** Coliseo Cerrado, Calle Mejico. Rooming: Casilla 1440, La Paz. **Santiago, Chile** (tentative).

January 23-27: **Bogotá, Colombia,** Coliseo Cubierto El Campin, Carrera 30 & Calle 62. Rooming: Apartado Aéreo 51617, Bogotá 2, D.E. **Quito, Ecuador,** Coliseo Concentración Deportiva de Pichincha, Streets Olmedo and P.F. Cevallos. Rooming: Apartado 2056, Quito. **Lima, Peru.** Rooming: Casilla 5178, Miraflores, Lima.

SOUTH PACIFIC

December 5-9: **Nandi, Fiji,** Utulei Convention Grounds, Queens Rd., 3 miles Sigatoka side of Nandi. Rooming: P.O. Box 186, Nandi.

December 12-16: **Christchurch, New Zealand,** Lancaster Park, Stevens St. Rooming: 28 Station Rd., Christchurch 2.

December 16-20: **Sydney, Australia,** Randwick Racecourse, Alison Rd., Randwick. Rooming: 11 Beresford Rd., Strathfield N.S.W. 2135.

AFRICA

December 5-9: **Monrovia, Liberia,** Providence Island. **Dakar, Senegal,** La Maison des Jeunes.

December 12-16: **Abidjan, Ivory Coast,** Boxing Club. **Freetown, Sierra Leone,** Brookfield Stadium.

December 19-23: **Cotonou, Dahomey,** Terrain à Coté de La Maison des Jeunes (Unafrica).
Accra, Ghana, Accra Race Course, Fifth Ave. near Liberia Rd.

December 26-30: **Nairobi, Kenya,** Nairobi City Stadium.
Lagos, Nigeria (tentative).

January 2-6: **Johannesburg, South Africa,** The Arena, Milner Park Show Grounds.

● Does not John 2:19 indicate that Jesus would resurrect himself?—U.S.A.

As evident from the context, John 2:19 pertains to the death and resurrection of the Lord Jesus Christ. We read: "Jesus said to them: 'Break down this temple, and in three days I will raise it up.' Therefore the Jews said: 'This temple was built in forty-six years, and will you raise it up in three days?' But he was talking about the temple of his body. When, though, he was raised up from the dead, his disciples called to mind that he used to say this; and they believed the Scripture and the saying that Jesus said."—John 2:19-22.

It should be noted that, in telling about the fulfillment of Jesus' statement, the Bible does not say 'he raised himself up from the dead,' but "he was raised up from the dead." Other scriptures clearly show that God was the One who resurrected his Son. The apostle Peter told Cornelius and his relatives and close friends: "God raised this One up on the third

day." (Acts 10:40) Hebrews 13:20 speaks of God as the One "who brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus." And, in his letter to the Romans, the apostle Paul wrote: "If, now, the spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ Jesus from the dead will also make your mortal bodies alive through his spirit that resides in you." (Rom. 8:11) Accordingly, Jesus Christ simply could not have meant that he would raise himself up from the dead.

Jesus, however, did know that he was going to die and be resurrected. On another occasion he told unbelieving scribes and Pharisees: "A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah the prophet. For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights." (Matt. 12:39, 40) Having this advance knowledge about his death and resurrection, Jesus, in a predictive sense, could speak of 'raising up the temple of his body.' Since he foretold it, it was just as if he was going to do it. This might be illustrated with Ezekiel 43:3, where the prophet Ezekiel states: "I came to bring the city [Jerusalem] to ruin," that is, by foretelling its destruction. Ezekiel as an exile in Babylon had no part in actually destroying Jerusalem; that was done by the Babylonians. But his prophecy, being divinely inspired, made it as good as done. (Compare also Jeremiah 1:10.) Similarly, Jehovah God resurrected his Son, but Jesus could speak of doing so in a *prophetic* sense.

Moreover, God's will, charge or command respecting his Son was that he die and be restored to life. Jesus willingly surrendered his life in harmony with his Father's purpose. Jesus could therefore raise up the temple of his body in the sense that he had the *authority* to receive life again.

On the third day God commanded Jesus to rise from the dead, and he did so by accepting or receiving life at his Father's hand, by God's authority. Along with life as a spirit Son, he received the right to perfect human life that, by dying in full innocence, he had not forfeited. This merit of his human sacrifice he thereafter presented to his Father in heaven. (Heb. 9:11-14, 24-28) This is in agreement with Jesus' words at John 10:17, 18: "The Father loves me because I lay down my life, to receive it back again. No one has robbed me of it; I am laying it down of my own free will. I have the right to lay it down, and I have the right to receive it back again; this charge I have received from my Father." —*New English Bible.*

THE NEXT ISSUE

- **Are You Ready for Life in God's New Order?**
- **Guard Against Unkind Thoughts.**
- **Motivated by a Godly Conscience.**

● If a Christian commits adultery, repents and confesses his sin to the Christian congregation's judicial committee, must he also make known his adultery to his marriage mate even though it brings deep hurt to that one?—U.S.A.

Yes, a Christian is under obligation to make known his transgression to the innocent mate before the members of the judicial committee can acknowledge as genuine his professed repentance. Adultery is a defilement of the marriage bed and is serious enough to allow the innocent mate to get a divorce and be Scripturally free to remarry. (Matt. 19:9) Hence, the innocent mate has every right to know what has happened.

In actuality, not the confession, but the adultery hurts the innocent mate. For this reason the adulterous mate should have given serious consideration to the bad effects of adultery beforehand and not have yielded to temptation. After the adultery has been committed it is too late to start thinking about shielding the innocent mate from hurt.

While the innocent mate would naturally feel the hurt upon learning about the adultery, this does not necessarily mean the end of the marriage. Upon hearing the heartfelt confession and plea for forgiveness, he or she may decide to forgive the adulterous mate. Then, too, the confession gives an opportunity for both husband and wife to take a serious look at their marriage and consider what might be

done to work for improvement and to avoid a repetition of the wrong. The innocent mate may even have contributed toward the unfaithfulness of his or her marriage partner. If, for example, the wife has deliberately deprived her husband of the marital due, she bears a certain responsibility for what has happened. She is not altogether without blame from God's standpoint, for the Bible admonishes: "Let the husband render to his wife her due; but let the wife also do likewise to her husband. . . . Do not be depriving each other of it, except by mutual consent for an appointed time, that you may devote time to prayer and may come together again, that Satan may not keep tempting you for your lack of self-regulation." —1 Cor. 7:3-5.

Besides possibly laying a foundation for an improved marriage, the confession can also prevent other serious problems. As long as the adulterous mate keeps the matter hidden, he cannot have a good conscience toward his marriage partner. This can reflect itself in word and action. The innocent mate may soon sense that something is wrong and make mention of this. To shield himself, the guilty mate may resort to lying, and this would compound his wrongdoing. Thus eventually more harm may result than if he confesses his wrong and seeks his mate's forgiveness.

So if one guilty of adultery is truly repentant and wants to preserve the marriage, he should seek the innocent mate's forgiveness. From then on, if forgiveness is granted, both can work together in trying to preserve the marriage bed without defilement. (Heb. 13:4) Since the moral purity of the congregation is involved, they should also disclose to the judicial committee what has taken place.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 1: Why Do You Want Life for Yourself and Others? Page 325. Songs to Be Used: 28, 29.

July 8: "Pursue the Things Making for Peace." Page 330. Songs to Be Used: 36, 67.

July 15: Keeping God's Congregation Clean in the Time of His Judgment. Page 336. Songs to Be Used: 31, 8.