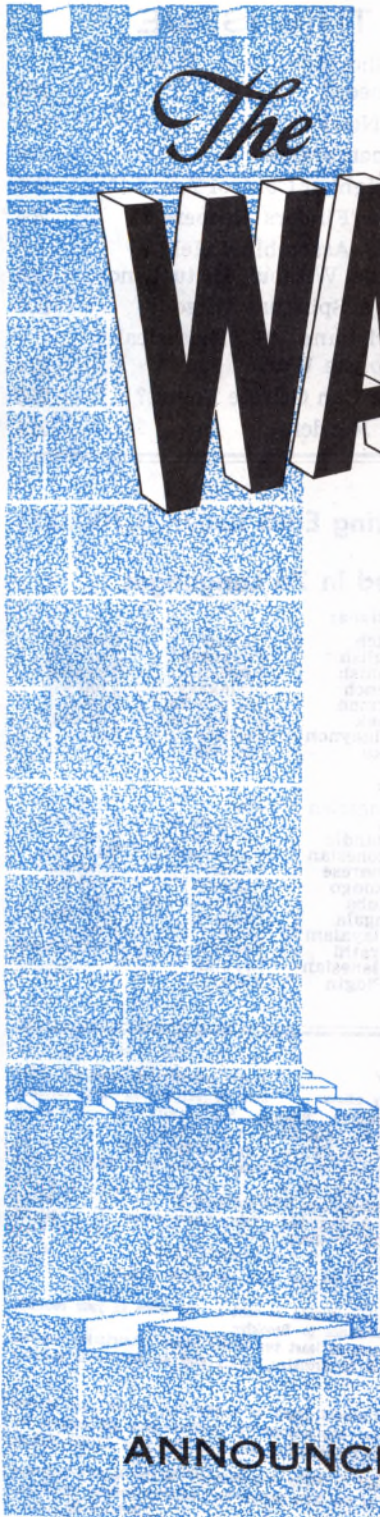




The **WATCHTOWER**

**Modern Food Shortage—Does It
Fulfill Bible Prophecy?**

**Does Fear of Neighbor Control
Your Life?**

**Are You Truly a Spiritual
Person?**

APRIL 1, 1974

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ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

April 1, 1974
Vol. 95, Number 7

A watchtower enables a person to see far into the distance and announce to others what is coming. Can a magazine serve similarly in our day? Yes, from its first issue (July 1879) onward, *The Watchtower*, published by Jehovah's witnesses, has done just that.

How can it benefit you? Consider: Do you long for a better world, one of true justice and free from sorrow, hatred and war? Do you want to live at a time when genuine peace and love prevail among people of all races? Then this magazine can aid you. Using God's Word, the Bible, as its authority, it points out the clear evidence that the present wicked system of things will soon end, destroyed by God. But it also announces the coming in of a righteous new order. There, under the rule of God's kingdom, his heavenly government, people will enjoy life forever in true peace, health and happiness on a paradise earth.

Faithfulness to the Word of God lifts *The Watchtower* above the contradicting religious teachings and philosophies of men. It stays strictly neutral as regards political affairs. It wholeheartedly upholds the highest moral standard—that of man's Maker, Jehovah God. From this source, it shows solutions to the problems of daily life.

We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. A minister of Jehovah's witnesses will be glad to call on you free of charge. To arrange for this, simply write the publishers of this magazine or contact Jehovah's witnesses locally.

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IN THIS ISSUE

Modern Food Shortage—Does It Fulfill Bible Prophecy?	195
Insight on the News	198
A Night of Remembrance	199
Does Fear of Neighbor Control Your Life?	201
Do You Practice 'Finders Keepers'?	204
"Divine Victory" Assemblies Held	
World Wide Without Disturbance	206
Are You Truly a Spiritual Person?	209
Persecuted Christians—"A Theatrical Spectacle to the World"	214
In What Temple Can God Be Found?	220
Questions from Readers	223

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MODERN FOOD SHORTAGE

—Does It Fulfill Bible Prophecy?

BIBLE writing was completed almost 1,900 years ago. Could the Bible therefore possibly tell about modern famines? Could it foresee the high prices that you pay at the market as a result of limited food supplies?

'No—that is impossible!' respond some persons.

But it is wise to examine the evidence closely before answering. If the Bible correctly predicted the modern food situation, then we could expect the other things it foretells also to come true. This fact makes the matter worthy of our attention.

THE BIBLE PROPHECIES

First of all, just what does the Bible foretell about food shortages? Jesus Christ, before his death, was asked:

"What will be the sign of your presence and of the conclusion of the system of things?" In answer, among other things, Jesus said: "Nation will rise against nation and kingdom against kingdom, and *there will be food shortages* and earthquakes in one place after another."—Matt. 24:3, 7; Luke 21:11.

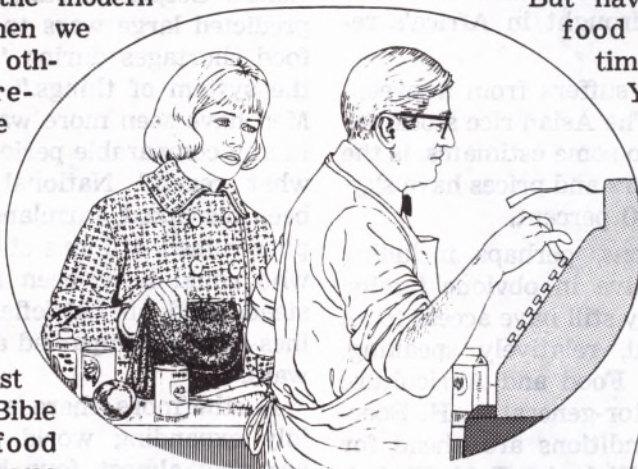
That prophecy came true on a small scale between the year 33 C.E. (when Jesus spoke it) and the year 70 C.E., when

the city of Jerusalem was destroyed. During that thirty-seven-year period, Biblical and ancient history tells us, famines struck Palestine, Rome and Greece.—Acts 11:28-30.

But Jesus' words were to have a larger, greater fulfillment when he arrived in kingly power. (Matt. 25:31) The facts show that mankind has witnessed fulfillment of that prophecy since 1914.

But have there not been food shortages many times prior to 1914?

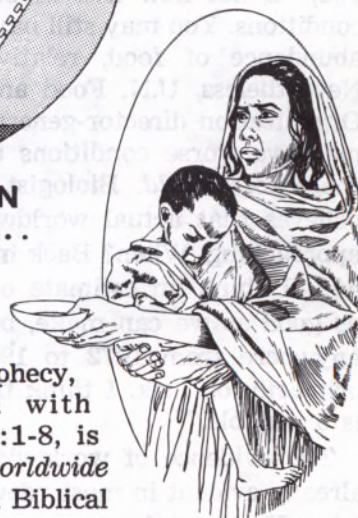
Yes. Then in what way are these since 1914 any different from those in the past? There is



SHORTAGES ARE REFLECTED IN HIGH PRICES AT THE MARKET ...

one really outstanding difference.

Jesus' prophecy, when taken with Revelation 6:1-8, is predicting *worldwide* food shortage. Biblical scholar A. B. Bruce explained Jesus' words that



... AND IN ACTUAL STARVATION FOR MILLIONS

"there will be food shortages . . . in one place after another" literally to mean that there would be shortages "here, there, everywhere." Who will deny that food shortages have indeed taken place "here, there, everywhere" since 1914? Just consider the recent international food picture.

WORLDWIDE FOOD CONDITIONS

Drought has hit the African continent. A United Nations report says that in the nation of Ethiopia between 50,000 and 100,000 persons, mostly women and children, died between April and August 1973. Some reports show even higher death tolls; 1,000 persons per week are still said to be dying of starvation. Farther west, below the Sahara Desert, millions of persons are in danger of starvation in what has been called 'the worst drought in Africa's recorded history.'

Meanwhile, Asia suffers from a sweeping rice shortage. The Asian rice stock per person, according to some estimates, is the lowest in thirty years and prices have skyrocketed 200 to 300 percent.

But many persons, perhaps including you, do not now live in obvious famine conditions. You may still have access to an abundance of food, relatively speaking. Nevertheless, U.N. Food and Agriculture Organization director-general A. H. Boerma says worse conditions are ahead for the *whole world*. Biologist Paul Ehrlich believes that actual worldwide famine is approaching. When? Back in 1970 he stated: "I think an estimate of 1975 is still as good as we can make, but it could be anywhere from 1972 to 1985, depending primarily on luck. I think the actual date is a quibble."

The evidence of worldwide shortage is already evident in most "developed" countries. Have not food prices taken a sharp upward rise in recent months in the U.S., western Europe and elsewhere? Why? The

food supply is limited. So the greater demand causes prices to go up.

In these countries more persons on fixed incomes are now forced to live with less food. Farmers in some areas keep round-the-clock vigils protecting fields from thefts, which now occur even in daylight. Because of the high cost of meat, cattle rustling and animal poaching have become increasingly common.

Modern food shortage is real; its effects are being felt virtually everywhere. But what is responsible for the shortage?

CAUSES FOR WORLDWIDE FOOD SHORTAGE

Part of the answer to that question is found in the words of Jesus that accompany what he said about food shortage. Luke's Gospel account shows that Jesus predicted large wars to occur along with food shortages during "the conclusion of the system of things." (Luke 21:10, 11) Men have seen more war since 1914 than in any comparable period in history. With what result? National economies have been disrupted, farmlands and water supplies ruined. Millions of strong young men who could have been farmers have, instead, died on battlefields. Ghastly famines have accompanied and followed those wars.

Furthermore, there is the matter of rapidly expanding world population. There are now almost four billion persons on earth; every year there are seventy-five million more added.

Earth's growing population clamors for food. And as nations of the world become more affluent materially, they want what they view as a *better* diet, including, particularly, meat. The desire for beef is further straining an already strained worldwide farming system. In what way?

In that every pound of beef requires, on an average, about seven pounds of grain for feed. Thus it requires 2,000 pounds of grain every year to feed the average

American and Canadian. Over 90 percent of this grain goes to produce meat, dairy products and eggs. On the other hand, persons living in less developed countries eat only about 400 pounds of grain annually, most of it being consumed directly. As the desire for a meatier diet intensifies, so does the need for larger amounts of grain.

Yet to further aggravate the food problem, there are fewer farmers. Big cities, their industries and social life, lure many away from an agricultural way of life. Currently, for instance, only 5 percent of the U.S. labor force is devoted to farming. The number of farmers in western Europe is rapidly declining.

Even in nations considered largely agricultural, the farm no longer attracts. That this is the case is shown in a United Press International report from Guyana saying that the minister of agriculture is again trying to convince the Guyanese people "that farming is a worthy vocation" and that "the psychological blocks against working the land" must be removed.

Thus, fewer farmers must grow even more crops. To try to accomplish this they have developed a reliance on more sophisticated methods and modern technology. But these are not entirely successful. Why?

MODERN TECHNOLOGY'S FAILURE

Well, to produce more crops farmers have become specialists, growing one or two varieties of crops over many acres of land. This can be disastrous. Why? One variety of plant needs only one variety of disease or insect to wipe out the entire crop.

Modern farming methods have also contributed to the food shortage in another way. Modern farms need oil. But currently there is a petroleum shortage. The U.S. food industry, the largest single user of oil in that nation, requires petroleum for its machinery. Further, a large percentage

of the huge U.S. crop uses petroleum-base fertilizers. Propane, a petroleum derivative, is needed to dry crops for storage or transport.

How vividly we can see that man's technology has not been able to surmount the tremendous problems to provide the world enough food to eat. Actually, technology has often been part of the problem. There are, however, causes behind the food problem that are not so apparent. What are these?

OTHER SOURCES OF HUNGER

A major problem is greed. Economic, political and national rivalries have divided men, and, as a consequence, billions of people have suffered. Thus, even if a major problem like the population of the earth were brought under control by men, do you honestly think that hunger would end? Well, consider:

Did the nations with abundant food supplies freely share their food when the population situation was *not* so critical? No. Have the wealthier nations fully provided for the hungry and poor *within their own country*? No. Why, then, believe that if man solved the problem of population people would suddenly all have enough to eat? Man's greed would prevent it.

What we see happening today as respects food shortage *does indeed* fulfill Bible prophecy. Prophecy also reveals, however, that shortly this worldwide selfish system will be put out of the way for good. God's Word promises that the earth will thereafter be made a paradise that will yield abundantly to feed all righteous men. You can be alive at the time when, as the Bible says, "Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow, of wine kept on the dregs, filtered."—Isa. 25:6.

Insight on the News

● Red China has started a campaign against Confucius. For weeks Chinese newspapers have been filled with harsh attacks against this philosopher of the sixth century B.C.E. "His corpse continues to emit its stench among us today. Its poison is deep and its influence extensive," a broadcast from Kweichow Province declared. But why this campaign?

China and Confucius

Apparently because many of Confucius' ideals run counter to Chinese Communism. For example, he did not favor unification of China by one administration and one set of laws; Communism does. He accepted ranks in society, like slave, master and emperor; Communism advocates a classless society. Why, then, did Communism tolerate Confucianism for so long?

It seems that its popularity with the Chinese people was a factor. But now some see current attacks as part of China's continuing campaign against anything religious. Taoism, Buddhism and "Christianity" have been strongly discouraged since 1950. But while Confucianism has been called an 'ethical system,' it has definite religious overtones.

Does the Bible have anything to say about this seemingly antireligious attack? It is noteworthy what is said about the "king of the north," which king history identifies with totalitarian governments. Of him we read: "To the god of his fathers he will give no consideration." Rather, "to the god of fortresses . . . he will give glory." (Dan. 11:37, 38) In the light of this Bible prophecy, it will be interesting to observe how far this anti-Confucius campaign is pushed.

● Many persons have looked to science to improve the quality of their life. Now increasing numbers of persons feel that the 'wonderful world of tomorrow' promised by science is just another test-tube failure. One U.S. writer expresses their view when he says: 'Spreading and rising human aspirations for a good life are taxing world resources. The great cities are deteriorating into jungles. Fewer and fewer things work well.'

Science's Promises

People see houses full of gadgets, but they also see that the air and water are more

polluted. They read about promises of peace, but witness billions of tax dollars being spent on new "scientific" weapons for destruction. They hear reports about "miracle grains," yet thousands starve in Africa, and elsewhere food prices continue to skyrocket. Is it any wonder that science, hailed as a savior a few years back, is now viewed by many with disenchantment?

Why has it turned out this way? Well, scientific accomplishments obviously require a certain degree of wisdom. Yet the apostle Paul says: "The wisdom of this world is foolishness with God." The current situation shows that such "wisdom" cannot bring a lastingly "good life." That requires the wisdom spurned by the scientific world, namely, "God's wisdom."—1 Cor. 2:6-8; 3:19.

● The Roman Catholic Church is making changes in the confessional. The screen that separates the penitent from a listening priest is scheduled to disappear. New "penance" rites call for a "conference room" conversation between a few or many persons and a priest. Why the changes?

Changing the Confessional

For one thing, the popularity of confession, never great, has been declining for some time. It is hoped that current moves will revive interest in the practice. But why has popularity waned in this fundamental Catholic requirement?

No doubt there are a variety of reasons. But could it be that people's attitudes toward the priests is a major reason? Priests have been seen sharing in acts of civil disobedience. Their liberal views condoning adultery and homosexuality have been widely publicized. And, as most people know, priests have supported revolutions and wars, commonly blessing the weapons of participants. With a knowledge of such things, could it be that many Catholics are reasoning, Why should I go to such men to get my sins forgiven?

But whatever the reasons for the revision, this change in the confessional is serving further to shatter the confidence of many Catholics in their church. Within just recent memory revered "saints" have been dropped, the Mass has been altered, meat can be eaten on Friday, and now this change. Catholics may well be wondering: What next?

A NIGHT OF REMEMBRANCE

You Are Invited

Annual Commemoration
of the death of Jesus Christ

Sunday, April 7, 1974

Kingdom Hall
of Jehovah's Witnesses



IF ALL the things that you could do after sundown on Sunday, April 7, one is of the highest value and importance. What?

It is attendance at the celebration of the memorial of the death of Christ Jesus.

During the nineteen centuries since his death, hundreds of millions have died. But the memory of the vast majority is now gone—lives, deeds, even names, have all been forgotten. In many countries, it is true, a certain few who have died are held as worth remembering on set dates each year, generally men who gained fame through military or political exploits. How is the memorial of Christ Jesus' death of incomparably greater importance and value? And why remember him on this particular date more so than on other days?

Considering the latter question first, this year April 7 (after sundown) marks the start of the fourteenth day of Nisan on the old Hebrew calendar (a calendar

geared to lunar cycles for fixing the course of each month). Nisan 14 marked the annual celebration of the ancient festival of Passover. (Ex. 12:1-3, 6-14) It was on that date, in the year 33 of our Common Era, that Jesus had his last meal with his disciples, later retiring with them to a garden where he was arrested. Before that day ended, he had died on a stake, executed as if he were a condemned criminal.

But remembrance of Jesus' death means more than just remembering that it happened, that the event took place. Few forget that. Rather, it is a matter of remembering the meaning of his death for each of us, remembering as well the kind of person Christ Jesus was, his qualities and what his example should move us to do in our own lives. To keep our appreciation of these things strong and clear, we need to take the time and act to refresh our remembrance.

Showing some of the benefits of doing this, the apostle Paul writes: "Let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfector of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:1-3.

It is especially the role he played in God's purposes that makes Jesus' death so worthy of special remembrance. That role was not one bringing political or military fame, but one that has to do with one of the greatest needs of all mankind—life itself. Revealing the source of mankind's problem, the Bible at Romans 5:12 says: "Through one man [Adam] sin en-

tered into the world and death through sin, and thus death spread to all men because they had all sinned.”

Due to becoming a rebel against God and hence a sinner, our first father, Adam, did not leave us a legacy of life but passed on to us a deadly defect, which has been transmitted from generation to generation down till this day. (Ps. 51:5) Thus, all mankind has sorely needed someone who could wipe out this continuing, poisonous stain of sin; someone who could, in effect, give them a new start—as if the past had been erased and they now had a different first father, a different life source.

Christ Jesus provided this. As he himself said: “The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many.” (Matt. 20:28) Since our first father, Adam, lost for us perfect human life, Christ Jesus ransomed what Adam lost, doing so for the human race, thereby opening the way for them to regain perfect life. He did this by paying over his own perfect human life as an exchange of equal value. Yes, “one man died for all,” a fact made possible because he was a perfect man, born on earth by God’s power, his life having been transferred from heaven to the womb of the virgin girl Mary. —2 Cor. 5:14; 1 Tim. 2:5, 6; Luke 1:34, 35.

What did his sacrificial death open up to all mankind? The opportunity of accepting this new life source and benefiting from all that he can give. For God granted his Son the rightful authority to cancel out our debt of sins and give us a paternal inheritance of everlasting life, freedom from slavery to imperfection and death. (Heb. 2:14, 15; Rom. 5:21) Those who exercise heartfelt faith in him can, in effect, transfer to the family of an undying father who can “save completely those who are approaching God through him, because he is always alive to plead for them.”—Heb. 7:25.

THE RIGHT MANNER OF REMEMBRANCE

How can we adequately commemorate the death of Christ Jesus? He himself showed the manner, one of unusual simplicity. The inspired apostle Paul wrote: “For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf [of unleavened bread, as used at Passover] and, after giving thanks, he broke it and said: ‘This means my body which is in your behalf. Keep doing this in remembrance of me.’” He did likewise respecting the cup [of wine] also, after he had the evening meal, saying: ‘This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.’”—1 Cor. 11:23-25.

On April 7, after sundown, in nearly 32,000 congregations around the earth, Jehovah’s witnesses will be ‘doing this in remembrance of him.’ Not that all will partake of the emblems, for the Bible shows that it was those with whom Jesus made a ‘covenant for a kingdom’ that he invited to partake of such emblems. (Luke 22:29) It also shows that only a “remnant” of such anointed Kingdom heirs would be on earth at this time. (Rev. 12:17) Though the observance by Jehovah’s witnesses, like the original one instituted by Jesus, is simple and free from elaborate ceremony or ritual, the enlightening talk that always accompanies it enables all attending to appreciate the richness of meaning involved.

If we recognize Christ Jesus for what the Bible shows him to be, “our only Owner and Lord,” we will certainly want to be among those remembering him in harmony with his instructions. (Jude 4) World wide, Jehovah’s witnesses will unitedly be doing this on April 7 after sundown. They will be happy to have you visit their local Kingdom Hall and share with them in this night of remembrance.

DOES FEAR OF NEIGHBOR

MOST people, if asked the question, 'Does fear of neighbor control your life?' would likely answer, 'No.' And in some respects they would be right. Your neighbor does not tell you what to eat, what to wear, what kind of car to drive or, usually, what to believe.

But what about *acting* on what you believe—*living* your religion? Ah, there a test presents itself. This is particularly true where the community or neighborhood is dominantly of one religion. If you happen to be timid or fearful of what your neighbors might think or say, it can create a miserable situation for you.

Often in the community it makes no difference if a person changes his religion as long as it is to an "accepted" religion of Christendom, or of the local area. But if it is the religion of Jehovah's witnesses, then opposition, even a furor, may be aroused.

When a person gets a true knowledge of the Bible's standards and requirements for life, people see marked changes in his way of life. But do these changes give valid cause for others to oppose? No, for actually the truth causes men to become better husbands, more honest businessmen, more reliable employees. Women become better wives and mothers, better neighbors, happier in their lives. This is because they 'seek first the Kingdom and God's righteousness' and make over their personalities according to the Bible's high principles.—Matt. 6:33; Rom. 12:2.

There have been thousands of instances where persons straightened up their lives and forsook bad practices such as sexual immorality, drug abuse, stealing and like things, through study of the Bible and association with Jehovah's witnesses. Yet

**CONTROL
YOUR LIFE?**

they have been opposed by their associates and even by their own families. Why? Why, instead, are not such associates glad that the person has made something of himself in the sight of God and men?

WHY SOME OPPOSE

In many cases opposition is due to ignorance on the part of the opposers. They do not themselves study the Bible and therefore do not understand why a person is motivated to change his way of life. They may look on him as forsaking his former friends. Again, some oppose because of misinformation, lies that have been told about Jehovah's witnesses—that they are fanatics, that all they can talk about is the Bible, that they are subversive, that they hate others, that they do not believe in Christ, and so forth. These misinformed people may be honest in their opposition. The Christian's firm and steadfast course may help them to see the truth.

The apostle Peter pointed to another reason for opposition from former associates when he said to those who had taken up Christianity: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead." (1 Pet. 4:4, 5) The truth condemns the wrong course of action of many and they do not like it. But fear of

this abusive reaction is certainly no valid reason for a Christian to return to his former degraded level.

Remember, also, that in taking the name of Jehovah upon you, and in telling others about the Kingdom under Jesus Christ, you are supporting a different government for this earth—a heavenly government that will destroy this present wicked system of things. (Acts 17:31; Dan. 2:44) In so doing, you are bound to incur the enmity of this world. Jesus said to his disciples: "You will be objects of hatred by all the nations on account of my name"—not simply the name "Christian," but Christ's name as "King of kings," whose kingdom will rule the earth in righteousness.—Matt. 24:9; Rev. 19:16.

THINGS TO KEEP IN MIND

Perhaps you are now studying the Bible with Jehovah's witnesses, or you may be a newly baptized person. Does fear of what the community thinks make you wonder if you can continue to serve God? Take confidence. God is just as interested in you as you are in him, yes, more so. He wants you to live, not die. He loves you and values your life highly. (Luke 12:4-7; 21:16-19) "I will by no means leave you nor by any means forsake you," he has said. (Heb. 13:5) Therefore, he will help you if you loyally rely on him. He has helped other people who stood firm.—2 Pet. 2:7-9.

Also, think: Do my neighbors have the way to eternal life? What can they give me that is sure and lasting? What hope did I have when I associated with them and followed their way of life? Did I learn about God and his provisions from them? Knowing where the truth is to be found, should I not hold fast to it?—John 6:68.

Remember, too, that the purpose of a Christian's life on earth is to help others. (Phil. 2:4) You may please your opposers by giving in and going back to the old way,

but will you be helping them? It might seem to be a victory for them, but would it be in their best interests? Would you be showing love to them? Jesus had great opposition in his own community and even endured sharp remarks from his own unbelieving fleshly half brothers. But he knew that the only way he could help them was to remain true to the course God had set for him.—Mark 6:1-6; John 7:3-5.

What if Jesus had given up and gone the popular way? The whole world would have lost all opportunity for life. But because of love for his neighbors, yes, even for his enemies, Jesus Christ continued to stick to the truth. His faithfulness resulted in great blessing to all mankind.

Also, think what would have happened to Jehovah's witnesses in Germany had they forsaken their neutral position as to Hitler's political and military program. They would have been swallowed up by that regime, and thousands of German people now serving God would not have had an opportunity to hear the truth.

Furthermore, people respect courage, but despise the one who fearfully shrinks back. Those few of Jehovah's witnesses who denied their faith while in the German concentration camps during World War II were held up to ridicule before the entire camp by the Nazi officers, reviled as hypocrites and cowards. Some of them were asked, "Now that you have denied your God Jehovah, what god will you serve?" Some compromisers were sent to the war front, where they were killed. Others, losing God's protection by shrinking back, were temporarily spared, but were killed by the Russians when they invaded.

If you love your family, you cannot afford to forsake the service of God and association with his people. You have the *truth*. Your family, perhaps, and your neighbors do not. You have a responsibility to them, as the apostle Paul wrote to Timo-

thy: "Pay constant attention to yourself and to your teaching. *Stay by these things, for by doing this you will save both yourself and those who listen to you.*"—1 Tim. 4:16.

Moreover, do you love Jehovah God and his Son Jesus Christ? Do you appreciate what they have done for you? If so, you will stick by them. Just as a loving father would say to his son with regard to reproach upon the family name, Jehovah says to you: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." (Prov. 27:11) One who remains faithful brings honor to God and gets his favor. One who draws back in fear brings great reproach upon Jehovah. The Scriptures say: "'My righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."—Heb. 10:38, 39; Luke 9:62.

WHAT YOU CAN DO TO OVERCOME FEAR

What can you do if fear of neighbor tends to hold you back? Jesus' half-brother James, who lived in Jerusalem where the community was bitterly opposed to the teaching of Christ and the apostles, wrote: "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance. But let endurance have its work complete, that you may be complete and sound in all respects, not lacking in anything. So, if any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him."—Jas. 1:2-5.

James here points out that you may not have the wisdom, in yourself, to face a trial successfully. It may seem that there is no way out. But, if you ask, God is happy to give you the needed wisdom, as well

as strength. (Phil. 4:13) And God does not reproach you for being weak or asking for help, but gives generously, wholeheartedly. You should not feel that your personal problem is too little, that he counts you as foolish to present it to him.

One of the most effective ways to overcome fear is to associate with those who are strong, confident. "Two are better than one . . . For if one of them should fall, the other one can raise his partner up." (Eccl. 4:9, 10) Do not neglect regular, constant association with Jehovah's witnesses. Even the apostle Paul needed the strength he could gain from fellow Christians.—Col. 4:11; compare Romans 1:11, 12.

If you do these things you can be sure of help. You can be confident you will stand. God will hold you up. He will not leave you "in the lurch." (2 Cor. 4:8, 9) The ridicule of others does not make God abandon his love and care. The apostle Paul said: "I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Rom. 8:38, 39.

"God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) The way out is not to forsake God, to be a sad failure, losing out on life for yourself and, perhaps, for your family and neighbors. The way out is a way that God provides to keep you from falling prey to fear and loss of faith. It is a way by which you can gain the victory and be happy. "Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected." The snare—fear of men—is the thing to be delivered from, letting love for God, not fear of your neighbor, control your life.—Prov. 29:25.

Do You Practice 'FINDERS KEEPERS'?

HOW do you feel when you find something valuable that someone has lost?

Does it arouse in you an immediate feeling of possession, causing you to wave aside thoughts of returning it, with a 'finders keepers' philosophy?

Or perhaps you do not take such a callous view. Then, do you begin to rationalize about returning it, with thoughts such as: 'The person shouldn't have been so negligent as to lose it, anyway,' or, 'I don't know who the owner is. It's not my responsibility to find out—besides, it's too much trouble'?

It is very easy for anyone to think this way. But how does God view this matter of returning lost items?

We can find out by looking into the law he gave through Moses dealing with this very circumstance. It says: "When you see a fellow-countryman's ox or sheep straying, do not ignore it but take it back to him. If the owner is not a near neighbour and you do not know who he is, take the animal into your own house and keep it with you until he claims it, and then give it back to him. Do the same with his ass or his cloak or anything else that your fellow-countryman has lost, if you find it. You may not ignore it."—Deut. 22:1-3, *The New English Bible*.

In the case of lost animals, it would cost the finder something out of his own pocket to feed the animal until its owner appeared, but this was no excuse to keep the animal for oneself or to let it wander

as lost, perhaps to be stolen or attacked by dogs or wild animals.

On the other hand, what would take place if the individual who found the item put it with his own possessions and did not return it? If caught and found guilty, he was counted as a *thief*. The law said: "As regards any case of transgression, concerning a bull, an ass, a sheep, a garment, anything lost of which he may say, 'This is it!' the case of them both is to come to the true God. The one whom God will pronounce wicked is to make double compensation to his fellow."—Ex. 22:9; compare Exodus 22:1, 4.

Such a case would come before the elders of the town, who acted as representatives of God in judging such matters. By investigation they would uncover the facts, then apply the law. Usually, lost articles found in someone else's possession can be identified by certain markings and peculiarities, and by witnesses who are familiar with the object. In the smaller communities in Israel this would have been especially true.

If a man was found to be holding some object he had found, how could he rightly be accused as a thief? How would the judges know that he was not merely holding it until its owner appeared? By the fact



that he had not given proper notice and made sufficient effort to locate the owner. The honest person would have notified the elders of the town as well as others that he had found a certain article and was holding it for the owner. The keeper of the item would then be free from accusation.

Undoubtedly, if proper efforts had been made to find the owner and the finder waited a reasonable length of time, he would have been allowed to sell it or otherwise dispose of it.

BEWARE OF TEMPTATION

A person who would not normally steal can be tempted by finding a lost item. He can become covetous and actually fall into the category of a thief. God views such a person as sinning, not only against the owner of the article, but also against God himself. When an individual's conscience brings him to the realization of what he has done, he should quickly straighten out matters with the person wronged and pray to God for forgiveness.—Matt. 5:23, 24.

What is the personality trait that motivates a person who finds something and selfishly keeps it without making a discreet but thorough effort to restore it to its owner, or who demands a reward? GREED. And greedy persons will not get everlasting life from God.—1 Cor. 6:10.

MAKE EFFORTS TO FIND THE OWNER

Someone may ask, 'To what extent should I make efforts to find the owner of a lost item?' Note the following experience of one of Jehovah's witnesses that provides a good example:

A man from San Francisco lost a wallet containing \$395 as he got out of a taxicab in New York city. One of Jehovah's witnesses found it. He called a New York hotel where the information in the wallet indicated the man was staying. However, the man had left for London. From reser-

vation papers found, the Witness was able to locate the man in London by long-distance telephone. Following the telephone conversation, in which the man expressed his gratitude, the wallet with its contents minus only postage costs was mailed to the man's place of business in San Francisco.

Items you might find would rarely be as valuable as this. Nonetheless, the principle stated by Jesus applies: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourselves? No house servant can be a slave to two masters; for, either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to riches."—Luke 16:10-13.

Though returning a lost item is generally a small matter, it truly involves the questions, Whom or what do I serve as my God? and, Do I do to others as I want them to do to me?—Matt. 7:12.

As to a reward, the honest person does not want that which belongs to another. There is a greater reward in having a good conscience, with happiness. "Happy are those observing justice, doing righteousness all the time." (Ps. 106:3) Besides, if it is not done in a spirit of self-righteousness, our honesty may recommend to the other person the truth of God's Word, with its fine principles. It is one of the ways by which we can 'make the truth manifest,' thereby "recommending ourselves to every human conscience in the sight of God," as his ministers.—2 Cor. 4:2.

“Divine Victory” Assemblies

Held World Wide Without Disturbance

DURING the northern hemisphere's summer of 1973 and stretching into the southern hemisphere's summer in late 1973 and early 1974, Jehovah's witnesses held their “Divine Victory” assemblies—more than 140 of them. Beginning in North America, they reached across Europe and Asia, to Africa, Australia, New Zealand, Central and South America, Hawaii, the Philippines and other islands of the Atlantic and Pacific.

The uncompleted report reveals that 2,594,305 persons showed their interest in the Bible's answer to the problems of our day by attending. The program, dealing with Bible principles and prophecies, was planned and outlined by the Governing Body of Jehovah's witnesses, so that all received the same Scriptural information wherever they attended. Members of the Governing Body also served the assemblies in most of the countries.

At the assemblies so far reporting, 81,830 persons were baptized. These had, over a period of months, made an intensive study of the Bible with Jehovah's witnesses. Their baptism symbolizes their dedication to do God's will. It involves the application of the Bible's principles in daily life and also active service as proclaimers of the good news of God's Messianic kingdom.

The biggest crowd at any single assembly of the worldwide series—107,442 per-

sons—gathered at Port Harcourt, Nigeria. Combined with two other conventions, this brought Nigeria's total attendance to 214,237. As at the other conventions throughout the world, the number of newly interested persons was especially high. Nigeria's attendance was more than double the number of active Witnesses in the country. At the three Nigerian assemblies, 7,153 new Witnesses were baptized. Likewise, across the Atlantic in El Salvador, the 3,700 Witnesses in the country were overjoyed to see 10,788 persons at their assembly. But their joy was even greater when 1,046 candidates presented themselves for baptism, equaling 28 percent of the active Witnesses in that land.

GOVERNMENTS RECOGNIZE PEACE-PROMOTING WORK

The attitude of governments and officials in permitting and, in many instances, even cooperating closely with the Witness officials handling the assembly serves as a testimony that Jehovah's witnesses stand completely free from political affiliations and revolutionary movements. The Witnesses follow Jesus' description of his disciples: “They are no part of the world, just as I am no part of the world.” (John 17:14; Jas. 4:4) They ‘pay back Caesar's things to Caesar’ by conforming to tax laws and all other laws not in direct conflict with God's commands. But they also

'pay back God's things to God' by using their lives to do his will and by looking to his kingdom, not to human governments, to bring peace and happiness to mankind.—Matt. 22:21.

At Nairobi, Kenya, Grant Suiter, a visiting member of the Witnesses' Governing Body, along with one of the local Witnesses, was interviewed on television. The interview, scheduled for ten minutes, proved so interesting that the interviewer continued it for twenty-eight minutes. He asked the question, 'Why do some governments ban Jehovah's witnesses?' The answer was given that in such cases the officials do not really listen and investigate to see what Jehovah's witnesses are doing. They hear what the opponents of the Witnesses, especially the clergy, say, and then act on their word. Later, when they have found that the work of the Witnesses is actually in no way political or subversive, some governments have lifted their ban, despite clergy opposition. Many officials have come to appreciate that Jehovah's witnesses have raised the moral standards of the people and have promoted peace among those studying the Bible with them. (Gal. 5:19-24; Eph. 6:15) Not only this, but, in the developing countries, literacy is much higher among Jehovah's witnesses because of the program the Witnesses have established to teach people desirous of learning to read and write.

Jehovah's witnesses also know that "in every nation the man that fears [God] and works righteousness is acceptable to him." (Acts 10:35) That they really practice interracial unity from the heart was evident on Sunday afternoon at the assembly in Johannesburg, South Africa. Visitors were impressed by the enthusiasm displayed by the South African delegates. The reason for their happy attitude was that, for the first time, they were able to meet together without regard to race or color. This was because they were permit-

ted, for this one session, to meet in Rand Stadium, a sports stadium where the government allows mixed crowds to gather. Attendance on this occasion was 33,408.

SELF-SUFFICIENCY

Worthy of remark, too, is the way in which the local Witnesses in every country showed self-sufficiency in handling the organization of the assemblies—rooming, news service and cafeteria departments, as well as the program, with very little or no help from the trained missionaries. This was notable in Kenya, where Jehovah's witnesses had experienced a ban on their work for a short period. But with the lifting of the ban, the assembly could be an international one, and the local Witnesses took great pleasure in being hosts to visitors from the United States, Canada, Europe and various African nations.

Similarly, in Uruguay, South America, the missionaries stepped aside completely and the Uruguayan Witnesses demonstrated their training and ability by handling all the features of their large assembly of more than 7,000 delegates.

DESIRE TO LEARN AND TO HELP OTHERS OVERCOMES OBSTACLES

Though the same spirit prevailed at all the assemblies, there was great variety in other respects. In Fiji, for example, the convention "hall" was a huge thatched-roof shelter with open sides. Benches were provided for European visitors, but the Fijians, according to custom, sat on bamboo or straw mats. Rooming for the visiting islanders was provided in a large thatched shelter with walls, divided down the middle by a partition, one side for men, the other for women. These accommodations were provided free, for many from the numerous other islands in that area spent their life savings to get to the convention by plane and boat.

In São Paulo, Brazil, the scene of

the second largest of the assemblies, a torrential rainstorm drenched everyone throughout Saturday. The entire audience was forced to stand because the seats of the mammoth Pacaembu Stadium, which were actually concrete "steps," became minor waterfalls. But this inconvenience did not break up the crowd. On Sunday, as rainfall continued, 94,586 persons came to hear the public talk. Government officials congratulated the convention personnel on the work done and on the spirit that prevailed among the conventioners.—Rom. 13:3, 4.

As with the apostle Paul, a good number of Witnesses, some with their families, have left their homelands to serve in countries where the need is greater. At one assembly some of these reported that they had moved to Costa Rica, to the town of Escazú, where there were only eight of Jehovah's witnesses, with another small isolated group not far away. Working together and encouraging one another, within six months they had a strong, active congregation of fifty Kingdom proclaimers, and at the present time they number eighty.

Large populations often live in isolated, scattered territories. Jehovah's witnesses have tackled the problem with every means they could devise, not only to reach the people with the good news, but also to stay in the area, study with them and help them to come to an accurate knowledge of God. Conventioners at the Peruvian assembly, in Lima, heard an interesting account of one method used. A group of ten men drove two large house trucks into the remote areas of the Andes mountains. Five men used each truck as a "home base." They also brought along a Jeep for smaller roads and trails and places difficult of access. In a few months they placed seventy-five thousand books and magazines explaining the Bible. Now they are busy

helping these people to study and understand God's Word.

Jehovah's witnesses world wide recognize that the accomplishments they have enjoyed are not from their own power or wisdom. They feel as did the apostle Paul, who said: "Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God." (2 Cor. 3:5, 6) Obstacles and barriers are overcome 'not by power, but by Jehovah's spirit.'—Zech. 4:6.

Accordingly, Jehovah's witnesses give thanks to Jehovah God for allowing them to see the truth that sets men free. It is by his spirit that they have been able to change their way of life. They treasure the ministry that God has given them to help others to learn the truth.

And all of Jehovah's witnesses world wide join in private and public expression of thanks to Jehovah, through his Son, for the direction of his spirit and for providing his angelic forces in opening the way for them to gather together in so many lands, under such widely varying conditions and governments during this time of unparalleled uncertainty and distress in world affairs.

Looking forward in faith, Jehovah's witnesses have planned similar—though smaller—assemblies to begin in June 1974, if Jehovah wills. A spiritually upbuilding program is being arranged. In a number of countries many more sites will be used, so that it will be more convenient for all to attend. You will likely have a convention in your own area. Begin planning now to attend. We are sure you will not be disappointed, but will profit much from what you will hear. You will greatly enjoy association with people who have faith in God and his Word and who are applying Bible principles in their lives. We cordially invite you to attend, to "taste and see that Jehovah is good."—Ps. 34:8.

ARE YOU TRULY

A Spiritual Person?

"I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ."—1 Cor. 3:1.

THE Holy Bible speaks very favorably of those who are called "spiritual" persons. On the other hand, it does not mention with merit those described as "fleshly." Obviously, therefore, a God-fearing individual wants to be a spiritual person, does he not?—Rom. 8:5-8; Gal. 5:16-18.

² However, many persons who should be spiritual are often, in reality, just the contrary. For this reason, the first-century Bible writer Paul, addressing the Christian congregation at Corinth, Greece, said: "I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ." (1 Cor. 3:1) Do we, therefore, not want *truly* to be spiritual men and women?

³ To appreciate what it means to be a "spiritual" person, it is helpful to understand the opposite term, "fleshly," as used by the writer Paul. What does being "fleshly" mean? It means to be dominated by the flesh, that is, to have an earthly, worldly viewpoint. Such thinking is that of imper-

fect, fallen men; this is what has saturated this whole system. Fleshly men judge "by human standards."—1 Cor. 9:8.

⁴ But, more importantly, what does it mean to be "spiritual men"? It means to think like God, whose thoughts are elevated above those of man. (Isa. 55:8, 9; Rom. 11:33) This thinking ability comes to those who listen to God's spokesmen, particularly Jesus Christ, "the one who has explained Jehovah." (John 1:18) In the apostles of Jesus Christ we have an excellent example demonstrating how one can become truly spiritual. Let us briefly trace their spiritual development.

⁵ To start with, those that God gave to Jesus as apostles were all humble, hardworking and devoted men. These qualities made them receptive to Jesus' teaching. After their selection some were in virtually constant attendance with him over a period of about two years. They saw his miracles, heard his discourses, drew on his strength, watched his manner of dealing with friend and foe, and observed his stand for right principles. As Peter was to say some years later: "We are witnesses of all the things he did." (Acts 10:39; Mark 3:14) He taught them, too, that they should willingly express their belief to others.

⁶ It was this marvelous training that aided the apostles to become spiritual men. It imparted to them "the mind of Christ," the feelings, temperament and views of Christ, so that they could judge things in his way, which is also Jehovah's way. Spiritual men see things from "the standpoint of our God."—1 Cor. 2:16; 1 Pet. 4:6; Jas. 1:27.

1, 2. Why are we interested in studying how to become a spiritual person?

3. What does being a "fleshly" person mean?

4. What does it mean to be a "spiritual" person?

5, 6. (a) How did the apostles become spiritual men?

(b) What did Jesus' training impart to the apostles?

YOU TOO CAN BE A SPIRITUAL PERSON

⁷ For one to be a spiritual person today requires similar training, developing in oneself "the mind of Christ." This comes by being 'made new in the force actuating one's mind.' (Eph. 4:23, 24) In the daily round of living, the "natural" thing for persons lacking spirituality is to give in to fleshly thinking. The "force" that actuates their minds urges them in a direction that conforms to this old system of things. The "force" or dominant inclination of a Christian's mind, however, must be made over to be something "new," so that one thinks in harmony with God's way, thus becoming a spiritual person.

⁸ As one's thinking changes, every aspect of one's life should also be "made new"; a "new personality" must be developed. Even if one has been a Christian witness of Jehovah for many years this development must continue and take in every area of one's life. The way a Christian conducts himself at work or at school, his language and his other personal habits, all should reveal spiritual thinking, "the mind of Christ." But what happens when one allows fleshly thinking to affect one's life?

⁹ The Bible gives an example of this that existed in the congregation in Corinth, Greece, in the first century. These Corinthians were already Christians. (1 Cor. 1: 2) But many allowed themselves to be overly influenced by the Greek world around them. Exactly how did those men in the congregation become "fleshly"?

¹⁰ Certain ones of them who were proud teachers and false apostles brought the world's standards into the congregation. Disorder, error and vileness were certain to follow, causing many to become like the

world, fleshly. That ancient Greek world was certainly not Christlike. Everything about its culture—its art, science, religion, games, philosophy—was earthly, fleshly, man-oriented.

¹¹ For their foolishly trying to insinuate such standards into the congregation, what were the results? Their fleshly viewpoint was reflected by many things they did and believed. It could not be hidden. It was evident in the way they looked at others in the congregation, promoting one above another. This resulted in divisions, a party spirit and subsequent rivalries. (1 Cor. chaps. 1-4; compare James 3:13-18.) Fornication was tolerated. (1 Cor. chap. 5) They took each other to court. (Chap. 6) Stressing their own rights, they came dangerously close to stumbling others in the matter of idolatry. (Chaps. 8-10) There was lack of appreciation for proper headship in the congregation as well as self-indulgence regarding the Lord's Evening Meal. (Chap. 11) Paul had to tell them that even those members that might "seem to be weaker are necessary" for the congregation.—Chap. 12, vs. 22.

¹² While the secular, worldly-wise, fleshly Greek writers put stress on harsh, so-called "masculine" qualities, such as pride and egotism, God does not. The Corinthians needed to cultivate love, godly love. (Chap. 13) Even the Corinthian view of Christian doctrine was strongly colored by fleshly thinking. Some, just like the Greeks at Athens, found the teaching of the resurrection hard to accept. Such 'unreasonable persons' needed a spiritual mind. (1 Cor. 15:12-57; Acts 17:32) Does this not illustrate that trying to mix worldly thinking with the teachings of Christ produces poor results in every way? We should recognize this truth in our own personal lives. But how can one develop

11, 12. Explain how fleshly thinking affected the lives of many members of the Corinthian congregation.

7, 8. (a) To be a spiritual person, what must we develop in ourselves? (b) Is it just one's mind that must change? 9, 10. What may happen, as demonstrated in the Corinthian congregation, when individuals allow themselves to be influenced by fleshly thinking?

"the mind of Christ" and become a truly spiritual person?

STUDY TO BECOME A SPIRITUAL MAN

¹³ A regular study of God's Word is essential, and along with study meditation is required. Do not mistakenly think of meditation as a passive process. It takes positive, deliberate effort. Daily reading of the Bible itself should be made part of our life, since by such reading we learn of the life of Jesus and of other spiritual men who had God's approval. But time must be spent considering how this material applies personally, how it sets one apart from the world. In this way there is further introduction of God's thinking into our mind, letting it bend or urge our own thinking processes in the proper direction. After reading a portion of Scripture, one can ask oneself: "How can I use this to avoid repeating past mistakes? How does it enhance my appreciation of Jehovah's goodness and swell within me a desire to be like him?"

¹⁴ In this way we see how to imitate God and not the fleshly world. As we endure in the Christian way we come to appreciate the excelling value of God's thinking, and the study of his Word comes to mean even more to us. We are made more keenly aware of the need for carefully serving him. As Proverbs 28:14 says: "Happy is the man that is feeling dread constantly, but he that is hardening his heart will fall into calamity." We develop a healthy fear of God and so a conscientious dread of worldly things that God hates. Coming to realize our own inabilities, we rely more on Jehovah. Thoughtful study keeps us alert to problems and coming changes so that when they do arrive they are not a surprise. This kind of study inclines our minds toward that which is spiritual and results in our being "happy."

13. Why are study and meditation essential to become a spiritual person?

14. Explain Proverbs 28:14.

¹⁵ Diligent study, however, must be centered on that which is genuinely spiritual. Some persons who profess to be Christians pride themselves on human learning and avidly look to it. Worldliness may creep into their Christian teaching; it did in Corinth. Jesus said to those who tried to put a human interpretation on his words: "It is the spirit that is life-giving; the flesh is of no use at all." The sum total of human experience and wisdom, all its writings, philosophies and teachings, cannot be relied on for life. They are "of no use at all" as a means to gain eternal life. (John 6:63) So, why spend hours delving into such writings, which give one, at best, not godly, but human, fleshly viewpoints and fashion one like the world? The apostle Paul told Timothy: "All *Scripture* is inspired of God . . . I solemnly charge you . . . preach the *word*."—2 Tim. 3:16-4:2; compare 1 Corinthians 2:1-5, 13.

PRAYER AIDS TOWARD SPIRITUAL MANHOOD

¹⁶ Prayer is also an invaluable aid to bring our thoughts toward those of God. The humble person, when talking to Jehovah in prayer, is reminded of how far removed he is from God's perfection and of his need to wrench his thinking away from the world and to elevate it like Jehovah's. "Pray incessantly," therefore, is good advice. (1 Thess. 5:17) That is, besides praying regularly on occasions customarily set aside for it in the congregation or in your family, develop an inclination toward prayer, a readiness throughout each day and night to look constantly for Jehovah's direction. (Compare Psalm 119:62.) Do you know that what you pray for—or fail to pray for—can show whether you have a fleshly

15. If we are to be spiritual persons, what tendency in the matter of study must be avoided?

16. Why is prayer so important to one who would be spiritual?

frame of mind? That it does can be illustrated.

¹⁷ The married apostle Peter says that a man is to 'assign his wife honor as to a weaker vessel,' dealing with her according to "knowledge." Why? In order for his prayers not to be hindered. (1 Pet. 3:7) The Christian who knowingly fails to show his wife consideration or to provide her with needed guidance cannot, with a clean conscience, speak freely to God. Rather, he feels condemned, disapproved, knowing that he is not obeying God's command. He hesitates to speak openly to God, and in view of his unchristian conduct he cannot expect that God will approve or strengthen him in the selfish course he is pursuing. This could be spiritually disastrous. It could mean failure to receive holy spirit, which is vital to maintain faithfulness. Then, because of his weakened condition, he might commit a serious wrong, requiring congregation action. Yes, his personal life, guided, not by God's thinking, but by the world's, has affected his prayer to Jehovah and his standing in the Christian congregation. Awareness of this close interaction between his private life and his relationship to God in prayer prompts the appreciative Christian toward godly thinking and action at all times.—Luke 11:9-13; compare James 1:5-8; 1 John 4:17.

THE CONGREGATION'S ROLE IN MAKING YOU A SPIRITUAL PERSON

¹⁸ To be a spiritual person, and, hence, to stand in contrast with the world, one also needs regular association with the modern-day congregation of Jehovah's witnesses. The spiritual elders, appointed by God's theocratic organization, are able to aid one personally. (Eph. 4:11-16) If there is a symptom in your life indicative of

wrong thinking, in time it will "surface," for any wrong has a way of eventually manifesting itself to observers. (Gal. 6:7; 1 Tim. 5:24, 25) The elders in the congregations of Jehovah's witnesses are discerning men and, with "the mind of Christ," they often see early warning signs of fleshly thinking in others. They are charged with "carefully watching" so that anyone "not appreciating sacred things ["worldly-minded," *New English Bible*]" does not adversely affect the congregation. (Heb. 12:15-17) For one reason or another—wrong associations, secular work or background—you yourself may fail to see things clearly; your thinking may be somewhat fleshly.

¹⁹ The apostle Paul said: "A physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know them, because they are examined spiritually. However, the spiritual man examines indeed all things, but he himself is not examined by any man." (1 Cor. 2:14, 15) A person who insists on looking at things from a fleshly perspective cannot see the wrongness of his position before God. But the spiritual man, attuned to the thinking of Christ, not only understands God's revealed purpose by means of His spirit, but also sees the erroneous course of the fleshly man. So, then, we will be helped to avoid fleshly tendencies if we accept the aid of the elders in the Christian congregation.

²⁰ But in many ways we are aided to become spiritual men and women by all of Jehovah's witnesses, not just by the elders. Mixing with them, we see that the good qualities that we read about in the Bible, and that set Christians apart from the world, are part of the personalities of God's people today. In addition, many in the congregation have their own outstanding characteristics or abilities. One is hos-

17. How and why may a husband's prayers be affected if he neglects or mistreats his wife?

18, 19. (a) How can the elders in the congregation assist us in developing "the mind of Christ"? (b) What advantage does the spiritual man have over the fleshly one?

20. Is it only the elders that aid us to become spiritual? Explain.

pitable, another is knowledgeable, and yet another is very understanding. Then, there are those who at first appear quite "ordinary." But as we get to know them, and the struggle they have had to maintain their faith, are we not drawn close to them? We may even find that these "ordinary" persons have already overcome the very problems we yet face. This close association is bound to cultivate in us such qualities as warmth, gentleness and humility. These good qualities are further developed as one shares with the congregation in teaching still other persons "this good news of the kingdom" in the field ministry.—Matt. 24:14.

²¹ Of course, as one works to develop a new personality one must be sure that the characteristics one acquires are truly spiritual ones. For instance, the person who thinks he is "spiritual" because he wears a pious expression on his face, or makes extreme sacrifices to appear "righteous" before others, is actually pharisaical. (Matt. 6:5-8) Paul shows in Colossians 2:16-23 that those who delight in "a self-imposed form of worship and mock humility, [or] a severe treatment of the body," actually have a "fleshly frame of mind." Not real heartfelt humility, but a prideful desire for prominence motivates their thinking. The real Christian personality is detailed by the apostle Paul thereafter in Colossians 3:5-15:

"Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves

with the new personality, which through accurate knowledge is being made new according to the image of the One who created it . . . Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. 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. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union. Also, let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful."

²² Being a truly spiritual person takes effort. Do not give up on yourself as you work at developing "the mind of Christ." Remember, just because a person is a spiritual man does not mean that he is in every respect without error and that all his problems and fleshly inclinations vaporize. A few happenings in the life of Peter show this. On one occasion Peter correctly answered Jesus' question, "Who do you say I am?" His spiritual viewpoint was commended, Jesus saying, "Flesh and blood did not reveal it to you, but my Father who is in the heavens did." Notice, however, that thereafter when Peter tried to show Jesus a mistaken kindness, he was told: "You think, not God's thoughts, but *those of men*." Fleshly thinking was still there to be dealt with!—Matt. 16:15-23.

²³ Less than a year later, to his grief, Peter, succumbing to fear of man, denied Jesus three times. He repented. But did this tendency to vacillate under crowd pressure just go away? No. Years later Peter again had to be corrected, this time by Paul, for the same weakness. (Luke 22:34, 54-62; Gal. 2:11-14) It seems that Peter, an apostle, a spiritual man, had to work all his life at trying to correct that weakness. Paul, too, tells us that he had to discipline himself to keep his actions

21. (a) What danger, indicative of a fleshly frame of mind, must be avoided? (b) Enumerate the qualities of the real Christian personality.

22, 23. How does Peter's life show that being a spiritual man does not require that one be perfect?

proper. (1 Cor. 9:24-27) So, today, a spiritual man may have his weak points, but by earnestly studying God's Word and applying it in his life and relying on God's reinforcing spirit he can be aided to overcome them.

²⁴ But there is yet a major matter to

24. What other matter regarding being a spiritual person is there yet for us to discuss?

PERSECUTED CHRISTIANS

—“A Theatrical Spectacle to The World”

“It seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, and to angels, and to men.”—1 Cor. 4:9.

THE thought of suffering as did Jesus and the apostles frightens many persons. True, they know that many marvelous benefits accrue to those who have a spiritual, exalted outlook on life. But they do not believe that they personally will be able to withstand the strong assaults that they visualize as someday taking place against their faith.

² Is that your fear? If so, consider: Was it not comforting to learn in the last article that you can be a spiritual person? Yes, an ‘ordinary person’ like yourself—a salesman, a lumberjack or a housewife—can actually have “the mind of Christ.” You will find it just as encouraging to learn that you can also successfully bear up under *any* trial that might come against you from any quarter of this fleshly world.

³ A Christian should expect to be dis-

1, 2. What fear do many have? What comfort may they take?

3. What did Jesus say that his followers should expect?

consider as regards proving oneself a truly spiritual person. What is that? Willingness to accept all the opposition that the fleshly world levels against footstep followers of Christ Jesus. You see, the world does not like those who manifest “the mind of Christ.” But you can, if you wish, bear its hatred with great joy and satisfaction. Learn how in the following article.

liked by the world. Jesus explained: “Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, *with persecutions*, and in the coming system of things everlasting life.” (Mark 10:29, 30) What he said proved true in the case of the apostles. And it will prove equally true of genuine Christians, real spiritual men, today. But why, it might be asked, would the apostles, spiritual men, suffer “persecutions”?

⁴ In prayer to Jehovah, his Father, Jesus answers: “The world has hated them [footstep followers of his], *because they are no part of the world*, . . . Sanctify them

4. Why did the spiritual men among Christians of the first century suffer persecution?

by means of the truth; your word is truth. Just as you sent me forth into the world, I also sent them forth into the world. . . . the world has, indeed, not come to know you; . . . these have come to know that you sent me forth.”—John 17:14, 17, 18, 25.

° The apostles, spiritual men trained by Jesus, were “no part of the world.” That is why it hated them. The vivid contrast between those spiritual men and the fleshly world became evident to all creation. After Jesus left the earthly scene the apostles expended themselves tirelessly in carrying out their commission to preach and teach “to the most distant part of the earth.” (Matt. 28:16-20; Acts 1:6-8) There was strong opposition to their work right from the start. The first resistance came from their own countrymen. (Acts 5:40; 12:1-5) As the work branched beyond Judea and Samaria, there were conflicts with adherents of Gentile deities who feared that

5. Explain how the fleshly world hated those early Christians.

their objects of devotion would be “brought down to nothing.”—Acts 19:23-41; 14:1-7.

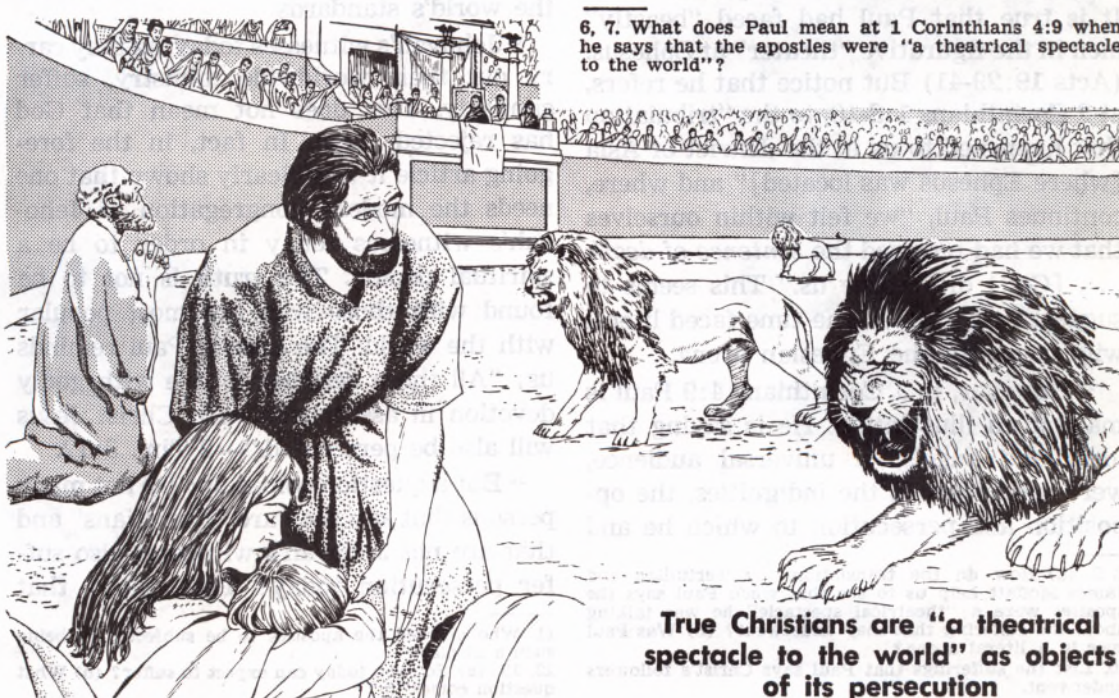
“A THEATRICAL SPECTACLE TO THE WORLD” —IN WHAT SENSE?

° The apostle Paul, at 1 Corinthians 4:9, graphically portrays the suffering that Christians underwent.

“For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, and to angels, and to men.”

° Here Paul was not talking about the apostles as being a spectacle in just the ordinary affairs of life and saying that as other people viewed the apostles leading honest, constructive lives, they became convinced of the rightness of the Christian way of life. No, he is discussing the *suffering* that the apostles experienced, as though reproachfully exposed in a theater before a universal audience. The “theatrical spectacle” that the apostles present in the Bible, says the *Theological Dictionary*

6, 7. What does Paul mean at 1 Corinthians 4:9 when he says that the apostles were “a theatrical spectacle to the world”?



**True Christians are “a theatrical
spectacle to the world” as objects
of its persecution**

of the New Testament, 'is by human standards, not a proud one, but a sorry and contemptible one.'

⁸ The third-century translation of 1 Corinthians 4:9 by Tertullian helps us to get this vivid picture of the suffering Christians when it speaks of them as "men appointed to fight with wild beasts." (*On Modesty*, chapter xiv) They were, as it says in the rather freely rendered twentieth-century Bible by scholar James Moffatt, "like doomed gladiators in the arena!" One can therefore picture a triumphal procession of Roman times. At the rear comes the faithful band of apostles and other Christians being led like despised criminals to the arena where spectators will revel in their suffering and death.

⁹ Of course, it is possible, if not probable, that the apostle Paul, like other early Christians, actually faced wild beasts in an arena, judging by what he says at 1 Corinthians 15:32: "If, like men, I have fought with wild beasts at Ephesus . . ." It is true that Paul had faced "beastly" men in the figurative "theater" at Ephesus. (Acts 19:29-41) But notice that he refers, at 2 Corinthians 1:8-10, to the "tribulation that happened to us in the district of Asia [where Ephesus was located]" and where, continues Paul, "we felt within ourselves that we had received the sentence of death . . . [God] did rescue us." This seems to suggest that Paul at one time faced literal wild beasts in the Ephesian arena.

¹⁰ However, in 1 Corinthians 4:9 Paul is making an illustration. He is saying that 'men and angels,' a universal audience, were spectators to the indignities, the opposition and persecution to which he and

his companions were subjected as they carried out their ministry. He goes on to detail the suffering they underwent:

"We are fools on Christ's account. Ah, but in Christ you [certain ones at Corinth] are wise! We are the weak ones, you the strong! They honor you, while they sneer at us! Up to this very hour we go hungry and thirsty, poorly clad, roughly treated, wandering about homeless. We work hard at manual labor. When we are insulted we respond with a blessing. Persecution comes our way; we bear it patiently. We are slandered, and we try conciliation. We have become the world's refuse, the scum of all; that is the present state of affairs."—1 Cor. 4:10-13, *The New American Bible*. Compare Hebrews 10:32-34.

¹¹ In spite of the suffering that the apostles bore, spiritually minded persons back there would have known that God backed the apostles. Their constructive labors proved that. Such persons would know, too, as Paul said, that "God has put us the apostles last on exhibition as men appointed to death." (1 Cor. 4:9) Yes, God allowed the apostles to appear as lowly by the world's standards.

¹² Jehovah's witnesses today, as they carry out their worldwide ministry, suffer similarly. This does not mean that God has rejected them. In fact, in the foregoing article it was clearly shown that one needs the modern congregation of Jehovah's witnesses today in order to be a spiritual person. The truth is not to be found with those who are most popular with the world. The apostle Paul reminds us: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

¹³ But a question comes up: Do not many persons that say they are "Christians" and that are not Jehovah's witnesses also suffer persecution today? True, many that

8, 9. (a) How do the translations by Tertullian and James Moffatt help us to see that when Paul says the apostles were a "theatrical spectacle" he was talking about the suffering that they underwent? (b) Was Paul ever in a literal arena?

10. List the sufferings that Paul says Christ's followers underwent.

11. Who allowed the apostles to be subjected to being such a display?

12, 13. (a) So, who today can expect to suffer? (b) What question comes up?

claim to be "Christian" suffer today. Even pagans and atheists are persecuted. But *why* do they suffer? True spiritual men believe and stand for the very same things that Jesus and his apostles did, so they suffer opposition for the same reasons that these did.

**IS CHRISTENDOM A MODERN
"THEATRICAL SPECTACLE TO THE WORLD"?**

¹⁴ Do any of the churches of Christendom represent true Christianity? Well, are they made up of spiritual men and do they therefore suffer hatred and persecution for the same reason as first-century Christians? Many churches of Christendom today are hurting. They are losing members and money. Their influence is waning. But it is not because they are suffering for righteousness' sake as did the apostles. (Compare 1 Peter 2:19-21.) How do we know? Consider this:

¹⁵ The apostles believed that it is wrong to murder, even to hate. (1 John 4:20, 21; Rev. 21:8) Have not Christendom's churches winked at, even supported and encouraged the world's wholesale murder on the battlefield? The book *Black Jack Pershing* by Richard O'Connor helps to answer this question. It reports concerning America's entry into World War I:

"None were more urgent in demanding that America go to war than the ministers of God. The New York Federation of Churches proclaimed March 11 'War Sunday.' From coast to coast, militant preachers denied that Christ was a pacifist, that war was evil, that killing Germans was any violation of the Commandments. The evangelist Billy Sunday, addressing a throng in Times Square, was only phrasing their thoughts more vividly when he shouted, 'If hell could be turned upside down, you would find stamped on its bottom, "Made in Germany"!' "

In lands where Christendom's churches or leaders are restricted, it is usually because of their record of meddling in politics.

14. Are the churches of Christendom suffering? Why?
15. How do the churches compare with the apostles as to belief in the rightness or wrongness of killing?

Thus we read in the New York *Times* of October 21, 1973: "The Chilean military authorities today ordered the expulsion of three foreign priests. The priests—two Spaniards and a Frenchman—had been engaged in 'extremist activities,' according to official sources."—Page 9.

¹⁶ The apostles abhorred adultery, fornication and homosexuality and they put away from their presence those who carried on such practices. Paul said plainly: "Remove the wicked man from among yourselves." (1 Cor. 5:11-13; 6:9-11) But when was the last time you heard of someone being expelled from your church—or any church of Christendom—for such practices?

¹⁷ Liars were not permitted in the early apostolic congregation. (Acts 5:1-11) But how many political leaders and businessmen do you trust never to lie? Yet, are they not, for the most part, members of a church—perhaps your own?

¹⁸ The answers to these questions are obvious. The many organizations that tolerate such practices, regardless of their outward professions to be "Christian," are no "theatrical spectacle to the world." Rather, they blend in with the world. Christendom has shown itself to be a "friend of the world," and so also an "enemy of God." God calls such ones "adulteresses."—Jas. 4:4.

¹⁹ Thus, the pains that Christendom's churches are currently undergoing are not for following in the footsteps of Jesus and the apostles. They are reaping what they have sown; it is deserved. Their current suffering is but a foretaste of what is due to come upon the whole world empire of false religion, described in the book of Revelation as a richly adorned prostitute atop a beast. False religion, like that har-

16, 17. Do the churches of Christendom believe and act like the apostles (a) in the matter of morality? (b) in the matter of lying?

18. Thus, why can we say that Christendom is no "theatrical spectacle to the world"?

19. What does Christendom yet face?

lot, tries to control the beastly nations. But the "beast" referred to there in Revelation turns on her and destroys her. The time for the end of all false religion is imminent. Those who are a part of her now are not spiritual men suffering for righteousness' sake. They have legitimate reason to be concerned, even fearful.—Rev. 16:12-21; 17:15-18; chap. 18; compare Ezekiel chapter 24; Matthew 13:42.

JEHOVAH'S WITNESSES—A MODERN "THEATRICAL SPECTACLE TO THE WORLD" IN PERSECUTION

²⁰ On the other hand, Jehovah's witnesses have suffered a great deal in modern times. They were violently hated in Nazi Germany. A newsletter published for the Commission for Ecumenical Affairs of the Archdiocese of Hartford, Connecticut, recognizes this fact, saying: "The German Jews . . . were not the only victims in Hitler's concentration camps. All known [Jehovah's] witnesses in the fatherland were also imprisoned. They were then offered freedom if only they would bow down and recant. . . . Not hangings, not shootings, not cruel bodily or mental torture would sway them. The anger of their SS captors was diabolical because the witnesses would not stifle themselves."

²¹ More currently, under governments today, how are the Witnesses treated? We read in the book *Aspects of Religion in the Soviet Union 1917-1967*: "Jehovah's witnesses are universally prohibited." In other nations, also, the Witnesses have become a spectacle for special attention. Did you know, for instance, that in Turkey it is a "crime" for Jehovah's witnesses to worship God? Completely false charges are leveled against them. Individual Witnesses in Turkey face heavy fines that amount to a major portion of a person's income for a year.

²² In Malawi, on the African continent, 20-22. How do Jehovah's witnesses suffer?

Jehovah's witnesses have been the focal point of intense hatred for several years. Men have been beaten, yes, some have been murdered. They have lost jobs and seen their women raped. Like cattle, thousands have been driven not only from their homes, but actually out of the country.

²³ But why have they suffered like this? Is it because they have tried to run the political affairs of the various nations in which they reside? No! Have they abandoned the high principles for which Jesus and his apostles stood? Consider what an outsider, an unbiased observer, has to say as to the Witnesses' conduct. Bryan Wilson of Oxford University notes regarding their suffering in Africa:

"The banning . . . may cost more than it looks, however. Witnesses . . . have been uniquely successful in getting their following to keep high standards of moral rigour and self-discipline. They instill the values of hard work, punctuality, sobriety and self-respect. Their members reach a quality of family relationships that is highly exceptional in East Africa. Their techniques of instruction and indoctrination are extremely effective in moral as well as in doctrinal matters . . . The stock rhetoric of African politicians is the condemnation of tribalism. Paradoxically, the Witnesses are perhaps more successful than any other group in the speed with which they eliminate tribal discrimination among their own recruits."—*New Society*, July 12, 1973, page 75.

Obviously, Jehovah's witnesses are not a threat to law and order. They are *real* Christians. They attain the conditions of life that any enlightened nation wants among its citizens.

²⁴ Jehovah's witnesses do indeed represent the genuine Christian congregation. This is proved by how they scrupulously try to apply the Scriptures in their own lives. Their modern congregation is the same in structure as that overseen by the apostles and prophets in the first century.

23, 24. (a) Do the Witnesses suffer because they have dabbled in politics of the nations or because they are immoral? (b) Then why do they suffer?

(Eph. 2:20-22) Its people teach the same truths. Jehovah's witnesses are a modern "theatrical spectacle to the world" in suffering for the same things as did Jesus and his apostles. And as an organization, they know that they will continue to face tribulation right through the end of this wicked system of things. —2 Thess. 1:6-10.

NEXT ISSUE—SPECIAL!

Surviving on the Victorious Side at Har-Magedon

WILL YOU STEP INTO THE MODERN ARENA?

²⁵ But there is a question for each individual: "Am I *personally* willing to accept the same opposition and be part of the modern 'theatrical spectacle to the world' presented by modern spiritual men?" You can, if you wish, take to heart the advice that Paul gave Timothy: "Do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take *your* part in suffering evil for the good news according to the power of God." —2 Tim. 1:8.

²⁶ But how, you might ask, can any person endure such adversity? There is only one way an individual can remain firm as a Christian while "suffering evil": He must be a spiritual person, see things from God's standpoint. Such a one will know that he is suffering for the sake of the truth. (Matt. 5:11) But if fleshly thinking is affecting his life and he has a worldly viewpoint, even he who claims to know the way of the truth may under pressure rationalize and compromise. This could lead to his eternal undoing. Therefore, now, while there is relative calm in most of the world, is the time to work hard at developing "the mind of Christ" and to let it control in every aspect of one's life.

Work at making yourself the kind of person that God would approve *at any time*.

²⁷ It is not wise to develop and dwell on dark, morbid fears regarding future trials. Nor is it sensible to skewer oneself with thoughts about what perverse things the enemy might someday do

to God's people. Rather, a Christian will prove his loyalty to God day by day. The opposition that the apostles endured was not just outright persecution of a violent nature. Remember, Paul said at 1 Corinthians 4:10-13 (according to *The New American Bible*): "We are the weak ones . . . they sneer at us . . . we go hungry and thirsty, poorly clad, roughly treated . . . homeless . . . we are insulted . . . we are slandered."

²⁸ True Christians today must endure similar treatment. It does not always come from "enemies," but may be from those we love, members of our own household (1 Pet. 2:18-3:6), or from persons with whom we have grown up. A Christian may on occasion be discriminated against on his job because of his high principles. Or he may feel urged to give up a high-paying prominent position because it is not compatible with his Scripturally trained conscience; for this he may be subjected to intense pressures and jeering treatment. Or there may be ridicule of a youthful Christian by his classmates because he stands up like a Christian man for what he knows is right. If Christians are able to face all such treatment today—and they do it every day—why be overly fearful about the future? A spiritual person knows that he can take whatever God allows, just as the apostles did. Like the apostles and Jesus

25. What question faces each person?

26. How can a person endure adversity as a real spiritual man?

27. What tendency does a spiritual person want to avoid? Rather, what should be his outlook?

28. In what way may true Christians suffer today other than by outright violent persecution by the enemy?

himself, the spiritual person therefore makes it his aim to be of good courage and joyful.—John 16:33; Rom. 12:12; Col. 1:24; 1 Pet. 1:6, 7; 3:14; 4:12-16.

²⁹ Obviously, being a spiritual person is not just a veneer that one glues to the surface. It must be reflected in everything that one does. Continue to deepen your devotion to Jehovah. If you do you will

29. What prospects face each genuinely spiritual person?

be able to face whatever problems and persecutions are ahead. By enduring under persecution you will remain part of the “theatrical spectacle to the world” right through the end of this entire system of things. Yes, you will as a spiritual person survive Gog’s concentrated attack on those “dwelling in the center of the earth,” and live into a marvelous new system of things.—1 Cor. 4:9; Ezek. 38:12; Rev. 21:1-4.

In What Temple

CAN GOD BE FOUND?

IT IS logical and proper that the Sovereign of the universe should designate an appointed, definite way for people on earth to approach him. A lowly human creature could not reasonably expect to rush in upon him unauthorized and without the proper attitude and decorum.

God can be approached. He is not “dead,” as some claim. That is, he is not withdrawn, leaving men entirely on their own, not willing to hear our problems or to do anything about them. An apostle of Jesus Christ declared: “He [God] decreed the appointed times and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us.”—Acts 17:26, 27.

God is not omnipresent, everywhere at once, an all-pervading spirit. Neither are all things part of him. He created them. Being a *Person*, he has a location, his place of residence where he can be approached.

This residence is in heaven, in the invisible realm.—Matt. 6:9.

And it is not for his own benefit, but for the benefit of men who want to approach him, that he has made special arrangements. In doing so he changed the aspect of his heavenly residence. It was not changed toward the angels, who have always had access to him; as Jesus said, they “always behold the face of my Father who is in heaven.” (Matt. 18:10) It was a change so that sinful men could have a way of appeal to him and an opportunity to receive his favor.

GOD’S GREAT SPIRITUAL TEMPLE

This structure is called a “temple” or “the true tent, which Jehovah put up, and not man.” (Heb. 8:1, 2) The former temple structures in Jerusalem served only as “a typical representation and a shadow of the heavenly things.” (Heb. 8:5) The last of those structures was destroyed by the Romans in 70 C.E. Consequently, the “tent” or structure set up by God through which men can approach today is

no earthly temple, cathedral or building.

In the preceding issue of this magazine we discussed the features of the typical "tent" or temple in detail. But when did the *reality*, the antitypical tent or temple, come into existence? It was in the autumn of the year 29 C.E. How was this so?

For answer, let us follow the procedure of the typical Day of Atonement. In this way we can see just how each feature of the "true tent" or temple came into existence.

THE COURTYARD WITH ITS ALTAR

Just as the courtyard of the temple in Jerusalem was holy and the sacrificial animals brought into it had to be perfect specimens, so the antitypical courtyard of the priests represented a condition of perfect, righteous human sonship before God. Jesus was a perfect human son of God when he presented himself for baptism in the Jordan River. God had transferred the perfect life of his Son to the womb of the virgin Mary. (John 17:5; Luke 1:35) Therefore Jesus could say to God:

"Sacrifice and offering you did not want, but you prepared a body for me. You did not approve of whole burnt offerings and sin offering. . . . Look! I am come (in the roll of the book it is written about me) to do your will, O God."—Heb. 10:5-7.

The apostle Paul then comments: "By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time." —Heb. 10:10.

God did not really want sacrifices and sin offerings of animals. (Heb. 10:8) God's will was that a perfect human give his life as the atonement and the ransom price for mankind, who had lost life through the sin of their father Adam. The spiritual "altar" on which

Jesus' sacrifice was placed was therefore God's "will." Jesus' sacrificial course began when he presented himself for baptism and was accepted by God. The spiritual "altar," as well as the "courtyard," were now realities—in operation. The great antitypical Day of Atonement had now begun.

THE "MOST HOLY"

Also at the same time, the spiritual "Most Holy" came into existence. How? The residence of God now took on special characteristics as regards heaven's relationship to mankind. Jehovah was ready and willing to be propitiated, appeased, softened by a satisfying sin offering, so it was as if he throned above the propitiatory cover of the ark of the covenant, the new covenant, which would be validated by the blood of that offering. The offering that he was willing to accept was the perfect human sacrifice of the High Priest Jesus Christ.—Luke 22:20; compare Revelation 11:19.

THE "HOLY"

From the time of his baptism, Jesus walked in the antitypical "courtyard" superintending his human sacrifice to the death. Here he could be seen by the people of earth, as was true of the courtyard with its altar at the tent in the wilder-



ness. But the earthly tabernacle had a screen at its front that shut out all view of the Holy compartment inside. The Holy represented a condition of greater sacredness than the courtyard did; this was the condition of being a *spirit-begotten* son of God while still on earth. So, when Jesus was begotten as a spiritual Son of God at the time of his baptism, he came into a relationship to God that was "screened off" from others—not discernible to their physical eyes. (Matt. 3:16, 17) He now had a new birth to heavenly hopes, to return, in due time, to heaven to be with his Father.—Compare 1 Peter 1:23.

Inside the Holy was the golden lampstand, the table for showbread and the altar of incense. When in his public ministry Jesus walked on earth for three and a half years, he was also in the condition represented by the antitypical "Holy" of God's great spiritual temple. He was enlightened with spiritual light as by a lampstand, he received supplies of spiritual food as from the table of showbread, and he offered up prayers and praise to his Father, as if they were incense.—Luke 4:1; 6:12, 13; John 4:32; 5:19, 20; Heb. 5:7.

While he was thus a spiritual Son of God, there was yet a barrier to his entering heaven to be with his Father. That was his flesh, just as the curtain separating the Holy from the Most Holy blocked entry to the high priest in the tabernacle. (Heb. 10:20) For "flesh and blood cannot inherit God's kingdom." (1 Cor. 15:50) Jesus had to die, divesting himself of the body of flesh so that he could receive the change to "divine nature," by being resurrected "in the spirit."—2 Pet. 1:4; 1 Pet. 3:18.

BRINGING INCENSE INTO THE MOST HOLY

The high priest of Israel went into the tabernacle several times during the Atonement Day proceedings, as shown at Leviticus chapter 16. The first entry was with a censer of hot coals upon which incense

was put. (Lev. 16:12, 13) How was this fulfilled by Jesus Christ? Of course, this did not mean that Christ went into heaven before his sacrifice was finished. Rather, the entry with incense being the first one showed that it pictured something prerequisite to, and more important than, Jesus' offering the value of his sacrifice in heaven for the purchase of mankind. What was this?

Here was foreshadowed Christ's maintaining of integrity under test, thus proving that a man can maintain perfect faith and obedience to God. Jesus thereby exposed the Devil as a liar in his charge that God was not ruling righteously toward all his intelligent creatures, that these were serving him either from selfishness or under coercion, not out of love and true loyalty.—Job 1:9-11; 2:4, 5; Gen. 3:1-5.

Jesus stated his primary purpose in coming to earth when he said: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) He maintained integrity, proving Satan a liar. (John 12:31; 14:30) Had Jesus failed in this he himself would have lost his life and could not have ransomed mankind. Just as the high priest brought incense into the Most Holy, so Jesus zealously offered up prayers, service and unblemished devotion to God throughout his whole ministry.

CHRIST'S ENTRY INTO THE MOST HOLY

The sacrifice of his perfect human life being successfully accomplished, Christ could enter the real "Most Holy" after his resurrection, not with the literal blood of his sacrifice, but with what the blood represented, namely, the value of his perfect human life. Just as the high priest of Israel made atonement first for his own priestly house by the sacrificial bull's blood, and then for the people by the blood of the 'Lord's goat,' so the atoning merit of Jesus' sacrifice would be applied first to

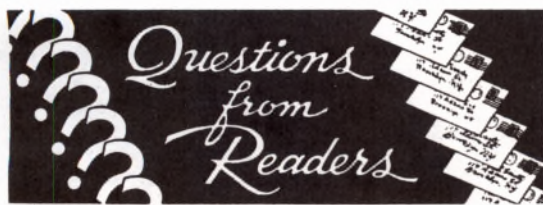
his household of underpriests, the 144,000 spirit-begotten, anointed members of the Christian congregation, his spiritual brothers. Later, it would be applied to mankind in general, for with his blood Christ bought all mankind.—1 John 2:1, 2; Rom. 8:29, 30; compare Hebrews 11:39, 40; Revelation 7:9, 10; Romans 8:21.

As the goat bearing the people's sins on Atonement Day went into the wilderness, so Jesus carried mankind's sins far off, into oblivion.—Lev. 16:20-22.

With the presentation of the merit of Christ's sacrifice in heaven the great antitypical Day of Atonement ended. This "day" ran from the time of Jesus' baptism in the autumn of 29 C.E. to the time of the presentation of the value of his sacrifice in heaven in the spring of 33 C.E. Ten

days after Jesus' ascension to heaven the evidence was given to his faithful disciples that the merit of his perfect human sacrifice as presented to God in the heavenly "Most Holy" had been accepted. How? By the pouring out of holy spirit upon them at Jerusalem on the day of Pentecost, 33 C.E.—Acts 2:1-36.

There is, therefore, a place where you can really find God—in his true temple, which is his spiritual structure for pure worship. The way of approach is open to all people, regardless of their background. To approach God you must believe that he exists and that he is not "dead," uninterested in you. The apostle Paul writes: "He that approaches God must believe that he is and that he becomes the *rewarder* of those earnestly seeking him."—Heb. 11:6.



● Since Jehovah's witnesses regard smoking as contrary to Christian practice, do they prevent others from smoking when these come to their homes or business establishments?—U.S.A.

Whatever individual Witnesses decide to do in this regard is a personal matter governed by their Bible-trained conscience.

Generally, however, Jehovah's witnesses prefer that no one does any smoking in their homes. In this way they safeguard the health of their families and prevent their homes from being befouled with the stench of tobacco. Then, too, as Jehovah's witnesses are concerned about helping others to 'cleanse themselves of every defilement of flesh and spirit,' would it be consistent for them to permit indiscriminate smoking in their homes? (2 Cor. 7:1) If they did, would it not suggest to others that they do not regard smoking as a serious matter?

When visitors are kindly informed about the view of Jehovah's witnesses, they usually re-

spect the wishes of the homeowner. But if their addiction to the tobacco habit is so great that they feel they absolutely must smoke a cigarette, they may be able to do their smoking where it would be least offensive and harmful to others. Just what individual Witnesses might arrange or permit in that case is for them to decide, and it would be influenced by whether the family head is a Witness.

In places of business it is not uncommon to see "No Smoking" signs. Of course, the law of the land may not specifically prohibit smoking in certain business places, and smokers may expect to be able to indulge in their habit while waiting to be served. As the Christian renders personal services to all who might come to him, he may not necessarily feel that he is in position to lay down rules for his customers. He knows that he is in the world and therefore cannot avoid contact with persons having habits that he does not approve. (1 Cor. 5:9, 10) In view of this, some of Jehovah's witnesses may conclude that the circumstances prevent them from prohibiting smoking at their business establishments. Hence, they may feel obliged to provide receptacles for customers who smoke. Other Witnesses, however, may decide to put up a sign requesting that no smoking be done. They may reason that this

would make things more pleasant for themselves and the many nonsmokers frequenting their business establishment.

● How does the requirement set out at Deuteronomy 23:2 affect the prospects of illegitimate children becoming approved servants of God?—U.S.A.

The command at Deuteronomy 23:2 is part of the Mosaic law. It states: "No illegitimate son may come into the congregation of Jehovah. Even to the tenth generation none of his may come into the congregation of Jehovah."

This was a purposeful law that protected the inheritance rights of legitimate sons and their offspring. It also deterred prostitution and the breakdown of the family arrangement. Of course, this law did not express eternal judgment against individuals. Among those resurrected from the dead and given an opportunity to learn the divine will in God's new order will be persons who had been born out of wedlock.—Rev. 20:13.

Today Jehovah God is not dealing with just one nation of people. The Mosaic law, with its

provision debarring illegitimate sons from becoming members of the congregation of his people, is not binding on Christians. (Col. 2:13, 14) The opportunity to become one of God's servants is therefore not closed to anyone. Through divine revelation the Christian apostle Peter learned that 'no man should be called defiled or unclean' because of nationality. (Acts 10:28) Hence, when addressing the first non-Jews to embrace Christianity, he said: "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) This means that all people, even those born out of wedlock, can become approved servants of God, provided that they live in harmony with his will.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 5: Are You Truly a Spiritual Person?
Page 209. Songs to Be Used: 14, 118.

May 12: Persecuted Christians—"A Theatrical Spectacle to the World." Page 214. Songs to Be Used: 7, 33.



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