

The **WATCHTOWER**

Training Our Conscience

TO DO MORE FOR US

SELF-CONTROL

*-A Safeguard
Against Disaster*

SEPTEMBER 1, 1976

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

September 1, 1976
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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.

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We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. One 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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Self-Control

—A SAFEGUARD AGAINST DISASTER

THE man and woman were together. He was working for a few days on a repair job on her house. Both were members of a Christian congregation. The woman was unhappy in her marriage. She began to pour out her feelings and problems to the man. He felt sympathetic and, in the process of trying to counsel and comfort her, put his arm across her shoulders. Further intimacy followed, and before long they found themselves involved in adultery.

This couple had not planned or schemed to commit such a sin. Up to this point they both had lived good moral lives and were walking according to the way for Christians. Was it lack of love of God's Word or of proper moral standards? Not primarily. It was a failure to exercise **SELF-CONTROL**.

Self-control is one of the fruits of God's spirit. The Christian's self-control is directed, not inherently, but by his knowledge of God and his Word. That is why the apostle Peter admonishes, 'Add to your knowledge self-control.'—2 Pet. 1:5, 6.

In a listing of nine of the fruits of the spirit, love is put first, ahead of self-control. (Gal. 5:22, 23) Of course, if love always operated perfectly and constantly in the Christian, he would exercise self-control also at all times. But because all, including Christians, are imperfect, self-control is a facet of the Christian personality that needs ever-vigilant attention.

Lack of self-control can lead to disaster.

A person may have joy, peace, long-suffering, kindness, goodness, faith and mildness. He may have practiced these all along. But, losing self-control, he may temporarily lose all these other qualities as well. During that interval he may do irreparable damage to his own life and to the lives of others.

Christians therefore pray for self-control. Otherwise they can fall into a trap. Everyone has sin working in his flesh, so that 'what he wishes he does not always practice; but what he hates is often what he does.' (Rom. 7:15) Because of this sad condition, the apostle Paul said: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:27.

That is why Jesus included in the prayer that he taught his disciples the plea: "Do not bring us into temptation." (Matt. 6:13) God does not tempt anyone to do bad. But He knows that when a Christian does wrong it is rarely a case of being completely ignorant of the wrongness of his actions. Usually the person knows that what he is doing is displeasing to God. When tempted to sin, he will likely think, How will God feel about this? What effect will it have on my relationship with God? with the Christian congregation? How will it affect my family? Will my action bring reproach on the name of God and of Christ? on myself as a Christian? on the congregation? He will either

heed these warning thoughts or cast them aside and go headlong into a sin.

Therefore, when the Christian prays, "Do not bring us into temptation," he is asking God to remember him in time of trial and to call to his mind the strong warnings of the Bible—to put clear, unmistakable "stop signs" along the road. He asks God, if he should begin to weaken, to bring him to his senses and call him to a halt. God is not going to stop him forcibly and thereby interfere with his freedom of choice, but by fortifying the person's mind with the right thinking that comes from divine wisdom Jehovah 'makes the way out in order for him to be able to endure the temptation.'—1 Cor. 10:13.

If the Christian fails to look to God with the substance of this prayerful appeal in his heart, the principle will go into operation: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin." (Jas. 1:14, 15) The tempted person will be irresistibly enticed to the point where he throws all caution and principle to the wind and goes right into the sinful action 'like a bull that comes to the slaughter.' (Prov. 7:22) This is just what the Devil wants. (1 Pet. 5:8) But God will stand by the Christian who prays in time of stress, infusing into him the power of self-control.

On one occasion God spared David from a great calamity by restoring David's self-control. In this case God used a human agency, a woman, to appeal to David to turn from taking a headlong course. This woman was Abigail. David and his men, outlawed by wicked King Saul, had guarded the shepherds and flocks of Abigail's husband Nabal, a rich man. When David sent a delegation requesting food supplies, Nabal screamed abuses at them. Because of Nabal's senseless, vicious action, David, greatly aroused, was on the way to wipe out Nabal's household, but Abigail

met him and pleaded with him to leave matters to Jehovah instead of taking vengeance into his own hands.

David saw the disaster into which his anger was about to throw him, and replied: "Blessed be Jehovah the God of Israel, who has sent you this day to meet me! And blessed be your sensibleness, and blessed be you who have restrained me this day from entering into bloodguilt."—1 Sam. 25:2-35.

Think of the disaster David would have brought upon himself if God had not helped him to regain self-control in his hurry to massacre the men of Nabal's household! And in these corrupt times self-control is equally vital to the Christian. Young people who are trying to live according to Christian standards are constantly thrown into association with those among whom bad practices are the everyday thing. These people without self-control exert strong pressure on the young Christian to induce him to use drugs or to engage in immorality, insubordination, vandalism or violence. Yes, young or old, a Christian's loss of self-control could lead to an act that would ruin his life and seriously harm others. In one moment of time he could make a blot on his Christian record and a scar on his conscience.

As with other fruits of the spirit, self-control has to be developed by study of God's Word and application of his commands. Self-control maintains balance and enhances the other Christian qualities. Through "the desire of the flesh and the desire of the eyes and the showy display of one's means of life," this world strongly appeals to "the old personality which conforms to [our] former course of conduct and which is being corrupted according to his [the old personality's] deceptive desires." (1 John 2:16; Eph. 4:22) For this reason true Christians realize the great importance of developing the reliable safeguard—self-control.

HELP YOUTHS

'^{to} Become Examples to the Faithful Ones'

"Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness."—1 Tim. 4:12.

AS NEVER before in history, the eyes of the world are upon young people. They are a center of attention. Many parents think highly of their children. As a group, Jehovah's Witnesses in particular are proud of their youths, and for good reasons. For the most part their children have proved themselves outstanding examples for good, and this at a time when moral integrity is on a steep decline.

²For example, there is Richard, a young Witness, who said: "My schoolteacher wanted me to support evolution in class. I told him that I was a Christian and that I could not conscientiously do so." For standing firm for his belief in creation, he was given a failing mark.

1-3. (a) Why are many parents proud of their young people? (b) Give examples of youthful integrity to Christian principles, including any in your locality. (c) How are the Scriptures proved true in such cases?

However, the youth felt rewarded at heart for remaining steadfast to what he believed to be true. Randy, another Witness, in his senior year, refused to cheat during a French examination. "I was the only one in class who didn't pass," he said. When the teacher asked, "Why didn't you look in the book?" which was made conveniently available, he simply said: "I couldn't cheat." Even though the teacher and the other children frowned at such honesty, Randy still felt that he did the right thing. Integrity to principle meant more to him than a passing grade. And there was Debbie, a teen-age Witness, who worked in an ice-cream parlor. Her supervisor demanded that she wear shorter skirts to work or be fired. Debbie went to the manager and explained that she was a Christian witness of Jehovah who believed in dressing modestly. She was not fired, because she was a good worker. However, to Debbie it was a moral victory. She remained true to herself and to her God-given principles.

³Multiply these cases of faith, of honesty, of chasteness and of integrity to principle and conscience a thousand times over and you can see why the parents among Jehovah's Witnesses have reason to be proud of their young people. Concerning the parents of such children the proverb says: "Your father and your mother will rejoice, and she that gave birth to you will be joyful."—Prov. 23:25; 1 Pet. 2:12.

PARENTAL EXAMPLE

⁴ Children, however, do not just *happen* to be good in an immoral world—no more so than “do people gather grapes from thorns or figs from thistles.” (Matt. 7: 16-18) If parents want their children to ‘become examples to the faithful ones in speaking, in conduct, in love, in faith, in chasteness,’ then they themselves must set the pattern for their children to follow. (1 Tim. 4:12) It is not enough just to *want* children to be morally good. Effort is required. Children are not born with moral integrity. Goodness and morality are learned by direct instruction and observation. The father who lives by the moral code of the Bible and the wife who is an example of moral integrity teach by word and example. (Deut. 6: 4-9) This method of teaching comes from the highest authority, for Jehovah God himself uses it. Speaking of his heavenly Father, Jesus said: “The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner. For the Father has affection for the Son and shows him all the things he himself does.” (John 5:19, 20) So by their own exemplary lives “in speaking, in conduct, in love, in faith, in chasteness,” affectionate parents may show their children how they want them to conduct their lives.

⁵ Recently, ten-year-old Lisa lied to her mother and to the school’s principal about returning a book to the library. Her mother wondered: “Why has Lisa lied?” And, perhaps even more important: “How has she learned to lie in such detail and so stubbornly?” The mother took her daughter into her arms. “Lisa,” she said, “don’t you know that you must never lie?” Lisa

felt cornered and struck back: “You and Daddy tell lies. Lots and lots of times. Why shouldn’t I?” Lisa’s mother could have easily said: “Who do you think you are speaking to in that way? I’m your mother!” That might have silenced Lisa, but would it have solved anything? Lisa meant no disrespect by what she said. Lisa’s mother quietly talked things over with her daughter, admitted and corrected flaws that Lisa called to her attention, and so gained Lisa’s confidence.

⁶ Child-parent controversies often focus on the use of parental authority. True, parents have the God-given right of authority, but the apostle Paul cautions them not to abuse it, saying: “And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah.” (Eph. 6:4) Authority can deter and even punish those who offend the law, but what authority alone does not and cannot do is to teach young people *how to want to be good*.

⁷ What is additionally required is that parents reach children’s hearts and help them to make their minds over, not merely to change their behavior. (Rom. 12:1, 2) The will to do good must come from within the child, if there is to be an effective and meaningful change for the better. Children must come to sense within themselves a higher need for being morally good. This they may do by imitating parents who look to Jehovah God as their Example of goodness. (1 Pet. 1:15, 16) In this way children also develop the desire to please Jehovah. It is by the parents’ example of morality that children come to believe that God sees what they do, and that he cares. (1 Pet. 3:12; 5:7) Fortified with both Bible teaching and fine adult examples, young minds and hearts are thus motivated toward “righteousness

4. (a) What is involved in building moral integrity in children? (b) What benefits result to children when parents live exemplary lives?

5, 6. (a) What may happen if parents do not practice what they teach? Illustrate. (b) Why is the proper exercise of authority important?

7. How may parents motivate children toward righteousness and what is good?

and judgment and uprightness, the entire course of what is good.”—Prov. 2:9.

COPING WITH MATERIALISM

* Youths growing up in Christian homes should know that one of the greatest threats to their spirituality is materialism. Why? Because to have many fine things, like houses, cars, boats, televisions, and so forth, is equated with success, and youths want desperately to be successful. While there is nothing wrong with possessions in themselves, the Bible warns against “the love of money” and the “determination to be rich.” (1 Tim. 6: 9, 10, 17; Luke 12:15-21) It shows wealth to be deceptive, because it can neither deliver from death nor give health and life. Riches can lead one away from the faith, even cause one to forget Jehovah. (Deut. 8:10-14; Prov. 11:4) Therefore, the Bible wisely counsels: “Let your manner of life be free of the love of money, while you are content with the present things. For he [God] has said: ‘I will by no means leave you nor by any means forsake you.’” (Heb. 13:5; 1 Tim. 6:8) Youth must come to appreciate and trust this promise of God, that he will not forsake them. Then they will know that it is “the blessing of Jehovah—that is what makes rich, and he adds no pain with it.”—Prov. 10:22.

9 How can Christian youths be guarded against the subtle snares of materialism? First, parents can help greatly by seeing to it that their own lives are free from the “love of money,” that they reflect a contentment with the things that they have, and that they set a strong spiritual tone in the home. Parents can also direct attention to the Scriptural examples of Jesus and his apostles. Jesus said: “The Son

of man has nowhere to lay down his head.” (Matt. 8:20; Phil. 2:7, 8) Peter declared: “Look! We have left all things and followed you.” (Matt. 19:27) Paul wrote: “I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ.” (Phil. 3:8) Not that Christian youths are forced into an austere way of life. Not by any means! Jesus promised them that if they put God’s service first in life, then God would, in turn, add the needed material things. But to combat materialism, it is essential to deny oneself unnecessary luxuries. (Matt. 16: 24) Emphasis must be placed on spiritual things. (Matt. 5:3; Gal. 5:16) The apostle Paul counseled: “Pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Fight the fine fight of the faith, get a firm hold on the everlasting life.” (1 Tim. 6:11, 12) Then materialism will prove to be no major problem.

ACTIVITY CONQUERS BOREDOM

10 Young people sometimes complain about being bored with life. Boredom usually strikes when the mind and hands are idle of worthwhile things to do. In times past, rural life demanded that everyone work. Even little hands were used to feed chickens, milk cows and harvest crops. Children were needed, and they knew it. Youths still want that sense of being needed, of belonging. At heart, they usually want to be doers and givers, not just observers and receivers. This desire is fine, for Jesus said: “There is more happiness in giving than there is in receiving.” (Acts 20:35) Paul wrote: “God loves a cheerful giver.” (2 Cor. 9:7) Young people of today who are bored often need to give more of themselves. But how? Well, Christian youths could do shopping for the aged in the congregation, visit the sick or help the infirm with house chores. And

10. What may give rise to boredom, but how may this be combated?

8. Why is materialism a threat to youth, and how do the Scriptures warn against it?

9. (a) How can parents help youths to guard against materialism? (b) What fine Scriptural examples and admonition are cited in this connection?

what joy there can be in reading to those whose eyesight is failing!

¹¹ Sometimes physical activity will help to relieve the mind of boredom. Young girls may try their hand at making a dress, or at cooking or baking. Young boys can learn how to make home repairs, learn simple mechanics or carpentry. Learning a new language, even the "sign" language, has a way of beating boredom. Parents may help by teaching children how to be real homemakers—how to make their beds properly, fold their clothes neatly, dust, sweep and polish, and, occasionally, even sew buttons on father's shirts. Young people who become cheerful givers and doers find themselves too much in demand to be bored with life. Besides, what fine examples they will be setting for other faithful ones! —1 Cor. 15:58; 13:5; Eccl. 5:18-20.

DATING CAN BE DAMAGING

¹² Where there are growing children in the family, sooner or later the problem of dating will come up. How can parents help? Those not guided by Bible principles can easily give misguided counsel. Kathy, who refers to her parents as 'good Protestants,' says: "I started dating in the ninth grade, when I was fourteen." She admits that her father did not like it, but her mother soon settled the debate by assuring the father that Kathy was "old enough." Old enough for

11. What can children and parents do to overcome youthful boredom?

12. (a) What shows the worldly view of dating to be unsound? (b) What dangers may attend unwise boy-girl relationships?



what? By Kathy's own admission, she was not ready for marriage even when seventeen, not to speak of fourteen. And most girls of her age are not ready physically, emotionally and mentally to accept the problems and responsibilities that marriage thrusts upon them. Then why date? Girls like Kathy view dating as fun or recreation. They say, 'Petting and necking are natural as long as you do not go all the way.' But Kathy admits that a number of girls of her age did "get into trouble," which means that they went all the way, became pregnant and had abortions or babies. In contrast, Christian parents should teach and convince their children that, by Bible standards, views like Kathy's are wrong, and that God condemns loose conduct. A young Christian who behaves unchastely could be disfellowshipped from the congregation.—Gal. 5:19, 21; 1 Pet. 4:3.



Many fine and needed activities are open to Christian youths, such as doing house chores, shopping for the aged in the congregation, reading to those whose eyesight is failing.

—1 Cor. 13:4, 5

¹³ Jehovah is a happy God, and he wants youths to be happy with life too—not on a debased, corrupt level, but on a high moral plane. (1 Tim. 1:11) Therefore, he says: “Rejoice, young man, in your youth, . . . and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these the true God will bring you into judgment. So remove vexation from your heart, and ward off calamity from your flesh.” (Eccl. 11: 9, 10) God wants youth to be happy in a *responsible* way. For they are accountable to Him for their actions. That is why dating or “going together” is so serious. Dating may serve properly to bring couples together, not for the purpose of petting or necking or sex play, but to acquaint themselves with each other on a social level before marriage. Outside of marriage, sexual arousal can lead to vexation, to emotional upsets and even to calamities such as abortions and suicides. Even couples who are engaged to be married have not the right to toy with sex. Single persons who engage in sexual activities—an exclusive right of married persons—will incur God’s disapproval and inevitably suffer for it.—1 Cor. 6:9, 10.

¹⁴ Parents can help children to appreciate God’s laws by being frank and open with their children in discussing the subjects of dating and marriage. In this way children may gain wholesome knowledge and feel the concern and love that God and their parents have for them. (Prov. 15: 3; 1 Pet. 3:12) Children can be reminded that their youthful years provide grand opportunities for developing into real men and women, and then if later they want the responsibilities of marriage, they will be well equipped to take them on. They may also grow to spiritual maturity by



By deeply involving themselves with congregation activities and in sharing the good news—not just giving token service—youths “become examples to the faithful ones”

‘becoming examples’ in involving themselves in the activities of the Christian congregation.

FINDING FAITHFUL FRIENDS

¹⁵ Having faithful friends in youth may help in surmounting many obstacles. But true friends are not easy to find. Friendship in itself is a two-way street, which involves each person’s being friendly—a drawing near to each other. Friendship calls for loyalty, concern for each other and an interest in each other’s welfare. Friendship is rooted in loving rather than in being loved. “A true companion is loving all the time,” wrote the wise man. (Prov. 17:17) If we want real friends we must let others know what we are thinking. We must let others in and see us as we really are, sharing openly what we have learned.—John 15:15.

13. (a) How does Jehovah want youths to live and behave? (b) Why is dating a serious matter?

14. (a) How can parents foster in their children a wholesome attitude toward dating and marriage? (b) What can children do to occupy their growing years profitably?

15. What does friendship call for, and how may we gain true friends?

¹⁶ While making friends, however, it is wise to be selective. Why? Because, when we associate with others long enough we tend to become like them. If we are not careful, we may find our useful habits being spoiled. (1 Cor. 15:33) It is very beneficial to choose friends with fine Christian qualities. (Gal. 5:22, 23) Young people should select as friends those who are wholesome in every respect.

WHY GO TO SCHOOL?

¹⁷ Many Christian youths are distressed by the low morals at school. What can parents do to protect them from this bad influence? Parents can instill in young minds the privilege that they, as witnesses of Jehovah, have to stand up and be examples for truth and righteousness. Children, as much as adults, have the power of Jesus' prayer in their behalf that God "watch over them." (John 17:15) Although contact with unwholesome persons cannot be avoided entirely, yet such contacts can be limited usually to those occasions having to do with schoolwork. And if youths pay attention to their studies, and work at being successful in them, that course can automatically limit their association with unprincipled persons. It is also good for youths who are Jehovah's Witnesses to let others know as quickly as possible that they are true Christians and that they intend to apply themselves diligently while at school. A good example "in speaking, in conduct, in love, in faith, in chasteness" will not go unnoticed.

¹⁸ Despite the many difficulties, school is important to life. Its primary function

16. Why is it wise to be selective in choosing friends?
17. (a) How can parents help children who are distressed by school morals? (b) How can children protect themselves from unprincipled persons?

18. (a) What is education, and why is it important to living? (b) What advice is offered to children now in school?

is to train young minds to think, to be creative and to explore. Education has been defined in this way: "The process by which persons grow and are enabled to live significantly." It can give training to the mind, actively develop the personality, and provide practical preparation for life. School should prepare youths to accept adult responsibilities. So what you do in school can have a great bearing on what kind of person you will be as an adult. Therefore, apply yourself. (Gal. 6:7) During your school years you may learn abilities and skills that will soon be useful in your adult life, and also later in God's new system of things. (Isa. 65:22) Learn to read and to write well. It is profitable to pay attention to correct spelling, the basic rules of grammar, and to take an interest in historical events and dates. Learn to use your mind, for the more you use it the better it will serve you now and forever.—Prov. 2:10-13; 3:21-23.

¹⁹ Children of moral integrity are indeed a reward to the parents that raised them. They are also fine examples to other faithful ones. Show love for them by spending some time with them each day in exploring and learning, stimulating new ideas, looking at pictures or just talking about the Bible or other upbuilding things. This direct interest shown by parents can be an outstanding influence in the child's life. Your expressions of endearment and gratitude can be more important to them than praise from anyone else. They will become a credit to you. And in a large way it will be your love, your faith, your conduct, your chasteness that they will reflect in 'becoming examples to the faithful ones.'—1 Pet. 1:22.

19. (a) How can parents care lovingly for their children? (b) Why are children of principle and integrity a credit to their parents?

Insight on the News

- Military installations world wide are receiving the new "Book of Worship for the U.S. Armed Forces." Until its removal was ordered on July 9, a "hymn" that many observers labeled "blasphemous" was included. In it one of the wrongdoers impaled next to Jesus supposedly

New Army "Hymn"

says: "It's God they ought to crucify instead of you and me, I said to the carpenter hanging on the tree. To hell with Jehovah, to the carpenter I said, I wish that a carpenter had made the world instead." Congressman John Myers of Indiana protested: "This hymn is in fact blasphemous in its references to God and has no place in a book of worship."

Yet, the Armed Forces Chaplains Board had vigorously defended the hymn, saying that "the questions asked by the thief are ones many of our people still ask when confronted with the crucifixion." But if such basic questions are still being asked by 'their people,' is it the purpose of clergymen to perpetuate their spiritual ignorance with blasphemy? In fact, do not such questions expose the failure of these religious leaders to provide satisfying answers?

Contrary to the blasphemous "hymn," the Bible shows that the "carpenter" Jesus had indeed "made the world" in collaboration with his Father Jehovah during his prehuman existence. (John 1:1-3) And rather than blaming God for his impalement and for world distress, Jesus put the blame where it belongs, on Satan and his supporters.—John 8:44-47.

- Two recent archaeological finds add interesting support to the Bible's historical record. An ancient Judean fortress discovered in the Sinai desert had Hebrew and Phoenician inscriptions, reports the New York "Times," that are "considered doubly significant because several refer to 'Jehovah,' the traditional name of God."

Bible History Supported

Additionally, about 15,000 clay tablets were found at the site of the ancient Canaanite city of Ebla, now in northern Syria. They are conjectured to date from over 2,000 years B.C.E. The tablets contain many contemporary

Biblical names and locations, including "Urusalima" (Jerusalem), which are said to pre-date other references to Jerusalem by hundreds of years. Investigators are amazed at the tablet's similarities to ancient Hebrew.

Scholars also hope that the records will reveal something about why Israel's religion was so drastically different from surrounding immoral polytheistic religions. University of Michigan archaeologist David Freedman notes that Hebrew worship was a "major mutation on all religions that had gone before it." The explanation, however, does not lie in probing the history of polytheistic Canaanites. Israel's was not just another acquired folk religion. Only a religion from an outside source could be so completely different. The Bible shows that source was God.—Josh. 24:14, 15.

- After noting that "there was almost one divorce for every two marriages last year" in the U.S., the New York "Times" recently observed:

Marriage Without Divorce

"Put another way, the number of divorces last year was twice as great as in 1966 and almost triple the number in 1950."

Why the rapid increase? "There is no shortage of theories about why divorce is now so prevalent," says the "Times" editorial. "They range from views stressing the decline of religious belief and the rise of new sexual mores to . . . excessively high and unrealistic anticipations of what marriage can and cannot provide."

On the other hand, over half a million Americans are not caught up in this trend to divorce. News columnist George R. Plagenz notes in the Cleveland "Press" that "Jehovah's Witnesses are another religious group which has a fine record of stable marriages." Why? "Witnesses are Bible-believers. One of the most interesting wedding ceremonies I have ever attended was at a Jehovah's Witnesses Kingdom Hall recently. The service was made up largely of Bible passages and admonitions about how to achieve marital bliss which the minister . . . read to the young couple getting married."

The Bible's advice succeeds because it comes from the One who originated the marriage arrangement.—Gen. 2:21-24.

"A LARGE DOOR" OPENS IN PORTUGAL

ON April 25, 1974, "a large door that leads to activity" suddenly opened wide for Jehovah's Witnesses in Portugal. Overnight, a completely unexpected military revolution toppled a forty-eight-year-old dictatorship. Freedom of worship was proclaimed, as well as the restoration of all other civil liberties. What a welcome change for these faithful Christians! For years their work had been banned and they had been persecuted as a minority religion. Big things have been happening for them in Portugal since then.

Motivated by love for God and neighbor, Jehovah's Witnesses in Portugal have seized the opportunity to preach this "good news of the kingdom" vigorously as never before. And in so short a time, they have found many people who have seen the futility of believing that any human system can solve the problems of mankind. These honest-hearted persons have recognized the basic difficulties that remain, in spite of history's long experiments with so many 'isms,' such as feudalism, fascism, communism, socialism and imperialism. Happily, they have found the only answer to humankind's problems. "Where?" you may ask. In the oldest historical document existing, the Holy Bible. Man's only hope is government by God, yes, God's kingdom.

To grasp what is taking place in Portugal, consider this: The twenty-year period from 1950 to 1969 saw the number of active witnesses of Jehovah grow from

58 to a peak of 6,037. But in just twenty months from April 1974 over 6,270 people were baptized as Jehovah's Christian witnesses! On an average, more than ten new disciples have been made each day! For many, this has meant making big changes in their lives. Now they are more than 'traditional' believers in God. They have a living faith that moves them to action. Joyfully they are worshiping God "with spirit and truth."—John 4:24.

BRANCH OFFICE OPENED

A big forward step toward reorganizing the work came on February 14, 1975. On this date a contract was signed to rent fine facilities that would serve as headquarters for the local Association of Jehovah's Witnesses. A modern, well-designed building having twenty rooms and ideally suited for overseeing the expansion of the Witnesses' work in Portugal has since been in use in Estoril, a town near Lisbon.

Within a two-month period, four large containers of Bible literature totaling some sixty tons were received from the Watchtower Society's factory in Brooklyn, New York. In addition, a total of 333,700 books were printed commercially by the Association in Portugal during 1975. The desire for Bible literature is so great that it is common for congregation overseers to come to Estoril, with their own trucks, anxious to pick up 500 or even 1,000 books!

The opening of this branch Bethel home ("Bethel" meaning "House of God") has brought blessings in more than one way. It is located on property that has a fine lawn as well as a vegetable garden in the rear, and it so happens that a Witness whose husband is a professional gardener of the municipality attends a nearby congregation. Her husband is a friendly man who enjoys associating with Jehovah's Witnesses. He even allowed his home to be used for meetings in the days of the ban, although at the time he himself did not manifest a personal desire to study the Bible. Since the gardens at Bethel needed a professional touch, this man was asked whether he would like to help. He happily accepted and spent several days working there in the spring of 1975. His association with the Bethel family made a deep impression on his mind and heart. When one of the family offered to study the Bible with him, he was reluctant, but finally agreed. All he needed was 'to start,' for he then made rapid progress and was baptized in early December 1975.

This gardener, though, had been busy sowing a different kind of "seed" even before his baptism. Being a persuasive talker, he had already interested a municipal *fiscal* (inspector) in God's kingdom. This food inspector quickly grasped the sense of the message, refused henceforth to engage in dishonest practices and started attending Bible study meetings. The *fiscal* spoke with a neighbor who also started attending the weekly Bible study in his own home, as well as congregation meetings. As a result, on the day of the gardener's baptism, four interested people with whom he studies were present. What a splendid way to show how speaking the truth had produced an active disciple of Jesus Christ! Although

the gardener still enjoys planting and tending gardens, he is even happier in cultivating, as fruitage, the "word of the kingdom" by speaking it out to others.—Matt. 13:18-23.

KINGDOM HALLS MULTIPLY

On January 9, 1975, word went out to the congregations that they could open Kingdom Halls. This 'open door' really thrilled the Witnesses! Since then a total of seventy-two fine halls have been rented, decorated and inaugurated with dedication programs. Another forty halls are presently being readied for dedication. Rents in large cities are high, so three or four congregations use the same hall in order to meet these expenses. To obtain sufficient funds for establishing clean and dignified Kingdom Halls, some of Jehovah's Witnesses have sold personal belongings such as radios, tape recorders, gold rings, bracelets and brooches. Children have brought their entire savings to the congregation, turning over their "piggy banks"! In one congregation, the womenfolk gathered together all their jewelry as a donation.

An unusual experience took place at



Branch Office of Jehovah's Witnesses,
Estoril, Portugal

Funchal, Madeira. The only location suitable for a Kingdom Hall was a warehouse that would require much rebuilding. The owner agreed to the alterations, and members of the local congregations started to work. As a truckload of lumber was being unloaded one Friday afternoon, the Witness in charge of construction remarked to the owner, who happened to be present, that they were going to put up the ceiling that weekend. The owner could hardly believe his ears. Thinking such a task impossible, he was moved by curiosity to visit the premises on Monday morning. To his amazement, his eyes beheld a beautiful wood ceiling. He remarked: "Even if I paid a contractor to get the job done, it would take at least a couple of weeks, and here you people did it on a single weekend!" This incident, plus the spirit of brotherly love so visibly evident among the three congregations working on the hall, greatly impressed the owner. Just before the meeting for dedication of the Kingdom Hall, he surprised the local Witnesses by telling them that use of the hall would be free of charge for eleven months. He also made a large monetary contribution and sent refreshments for the workers.

THE FIRST LARGE ASSEMBLIES

Legal recognition also meant that annual district assemblies could now be held in Portugal. This was an entirely new experience. What a challenge! Everything had to start from scratch, as there was no previous assembly organization or equipment—not even a loudspeaker, or a pot for the cafeteria. During January 1975 plans for the summer district assemblies were outlined at a special meeting with all traveling overseers.

When assembly time came, everyone rose to the occasion in a wonderful way. The departments functioned well, serving their purpose to help the Witnesses to

attend a four-day program, containing much sound counsel on how Christians may meet and overcome the challenges of these turbulent days. During July and August of 1975 a total of 34,529 persons attended the public meeting of the three district assemblies in Portugal, plus 410 for the Azores and 629 at Funchal, Madeira.

Events of such magnitude do not pass unnoticed. The Pôrto daily, *Jornal de Notícias*, of August 2, 1975, stated about the assembly in that city: "The atmosphere is peaceful and cordial, characteristic of Jehovah's Witnesses. This is the religious group, that, after the Catholics, is the largest in our country, already numbering more than 16,000 members."

Commenting on the Kingdom songs, the *O Comércio do Pôrto*, of August 4, 1975, remarked: "The songs, with words and music both written and composed by members of Jehovah's Witnesses, are based on the Bible and speak of the joy in waiting on Jehovah, the happiness of the meek and patient ones that God blesses and in the coming of a Kingdom that already has begun to rule.

"The songs are very beautiful, and without doubt are a form of participation in and of transmitting truths of the Holy Scriptures."

A Lisbon newspaper, *Tempo*, gave outstanding coverage to the Lisbon assemblies held at the same football stadium during two successive weeks. This newspaper devoted a regular eight-page supplement entirely to Jehovah's Witnesses, giving a total of 1,100 column centimeters (433 inches) of publicity. The August 7, 1975, issue of *Tempo* stated about the first Lisbon convention: "What most impressed our reporters about this assembly was the absence of policemen. A body of 1,100 volunteers took care of the entire organization of the assembly, including attendants for traffic, supervision of parking

lots, cleaning personnel, first aid, transportation, the selling of refreshments and sandwiches at 6 booths placed around the stadium as well as the preparation and distribution of about 6,000 meals an hour in a canteen mounted in the Sports Gymnasium."

There was no doubt about it. The "Divine Sovereignty" District Assemblies were a grand success in every way.

EXPANDING THROUGHOUT PORTUGAL

From October to December 1975 a special campaign was launched to preach the "good news" in towns, villages and rurals that had never yet heard the message of God's kingdom. Fifty-eight special full-time workers were organized in car groups to work along every road and to call on every home. The results?

In the first month of the campaign one group of four Witnesses distributed a total of 2,241 Bibles and books. Public talks were given to groups of interested people. In one small hamlet, a very sincere and hospitable Catholic family offered free accommodations to the group. Every night when the Witnesses returned, the kind lady would have a meal prepared. She showed great interest in the Bible educational work these "pioneers" were doing and her first words each night were: "And how did your work go today? Did the people listen well?" This warmhearted lady was also in charge of the sacristy, being the principal supporter of the parish priest. But his visits had become few and far between. It was a pleasant surprise for the group when this lady gathered twenty-three people from that small hamlet to hear a Bible talk in her own home.

THE BIBLE COMES INTO ITS OWN!

All the years during the ban it had been difficult for congregations to receive sufficient copies of the Bible. In fact, commercial Bible stores refused even to sell

them in bulk to Jehovah's Witnesses. What a cause for rejoicing when 60,000 copies of the *New World Translation of the Holy Scriptures* were received from New York, to be used in the first door-to-door Bible campaign, held in the months of November and December 1975. Having the Portuguese Bible to offer to the people, the Witnesses were fired with great zeal. A new house-to-house worker in Braga, a very religious city in the north, enthusiastically distributed twenty-five Bibles in the first week of the campaign.

A rural congregation of some twenty Witnesses distributed 104 Bibles—an average of over five each—during the first month of the campaign.

BRIGHT PROSPECTS AHEAD

Although the greater Lisbon area alone now has over a hundred congregations of Jehovah's Witnesses, and the city of Lisbon a ratio of one Witness to every 176 inhabitants, those persons that are "hungering and thirsting for righteousness" are still being found in great numbers.—Matt. 5:6.

There are now more than 18,000 active witnesses of Jehovah in Portugal. Reports show that these are joined regularly by other thousands at their meetings at Kingdom Halls throughout the country. Then, when you consider that 45,221 persons assembled to observe the Memorial of Christ's death in April 1976, it can readily be understood why Jehovah's Witnesses in Portugal are happy that "a large door that leads to activity" has been opened before them. Joyfully and zealously, they have passed through that door and seized their service privileges as a great blessing. (1 Cor. 16:9) They are not slacking the hand. In recent months they have enjoyed so many blessings that they feel like David, when he said of his blessings: "They have become more numerous than I can recount."—Ps. 40:5.

Training Our Conscience

TO DO MORE FOR US

"Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ."

—1 Pet. 3:16.

IN RECENT years our understanding of the Bible-trained conscience, what it is and how it operates, has increased. We have come to appreciate that, far more than merely a mental activity, it is an inner moral sense that testifies for or against our thinking and conduct. Our conscience is a reflection of our basic moral nature due to our being created in the moral image of our God Jehovah. (Gen. 1:26, 27) A good conscience results from the cooperation of an intelligent mind with a heart having moral capacity.

² By studying God's Word, we can properly nourish our heart and mind, due primarily to the Bible's ability and potential for encouraging a higher morality. The Bible is unique in its power to arouse and stimulate good, because it acquaints man with the personality of his Creator, Jehovah, whose personality man was designed to reflect. Therefore, the aim of a good conscience should be a warm, personal relationship with God, having holiness and everlasting life in view. This is what the Christian apostle Peter encouraged, saying: "In accord with the Holy One who called you, do you also become holy your-

selves in all your conduct, because it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:15, 16; Lev. 11:44) The man who cultivates such a holy relationship will be rewarded with true peace and happiness.

³ The heart is vitally involved with this higher conception of moral duty, namely, the conscience. Hence, the need for what the Bible calls "a pure heart," or 'a clean heart.' (Pss. 51:10; 73:1; Matt. 5:8) This is a heart whose only motive and desire is to serve Jehovah exclusively and to hallow his name. The reasonings of the heart deeply affect one's conscience for good or for bad. So, if we examine our conscience and the way it operates we may also discern the heart's desires and motives. We will see whether we have a good heart or a bad one. Also, as we become aware of our moral obligations, we will be able to look into the workings of our heart and mind, and see the kind of person we truly are within, as God sees us.—1 Sam. 16:7.

⁴ We must know what is in our heart if we want to train the conscience properly. This can be most revealing, as Jesus Christ observed: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man." (Matt. 15:18-20) Not only wicked

1. What have we learned about the conscience in recent years?

2. (a) What part does the Bible play in improving the conscience? (b) What is the aim of a good conscience, and how is it realized?

3. What is the relation of the heart to one's conscience, and how do its reasonings serve as a monitor?

4. Why is it important to know what is in our heart?

reasonings that defile spring from the heart, but also virtues that purify. For Jesus said: "A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks." (Luke 6:45) To improve our conscience we must know and understand our heart.

⁵ An examination of the conscience can reveal whether our service to God and man springs from motives higher than those originating from mere obedience to a detailed code of laws. In other words, it will reveal whether we are motivated to a course of morality just because certain laws require us to be moral, or whether we strive to be moral because we truly want to please God, coming to realize more fully what his good pleasure is as a result of our relationship with him. (Rom. 12:2) An examination will force us to ask and answer the question: Would we be moral persons even if there were no Bible commandments saying we *must* be moral?

⁶ Morality is God's way. Unquestionably, it is the better course because it promotes true peace and happiness. Jesus taught that morality must find its source in God, saying: "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same

thing? You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:43-48) Therefore, a good conscience must find its primary example in Jehovah, the heavenly Father. As Jesus said: "You must be perfect, as your heavenly Father is perfect."

⁷ Jesus, who was a master at sensitizing the conscience, revealed that the love of God, reflected in everyday deeds of life, is the best mirror of a good conscience. All duties performed by man should be acts of love. "Love is the law's fulfillment." (Rom. 13:10) Morality is not born of force. It must be voluntary, prompted by love. For "God is love." (1 John 4:8) And since Christians are no longer under a detailed law code but under the 'kingly law of love,' we today become morally responsible for everything we know about Jehovah—his personality, standards and purposes. (Jas. 2:8) Love should motivate us to use our increased understanding of the nature and operation of the conscience, not only so that we can improve its effectiveness in ourselves, but so that we may assist others in this respect also. A sensitive and effective conscience is necessary to us in safely guiding our lives in these increasingly complex and hazardous times, so that we may stay pleasing to Jehovah.

WHY KNOWLEDGE ALONE IS NOT ENOUGH

⁸ How, then, can we improve our conscience? Knowledge alone of Jehovah's personality, his standards and purposes is not enough. Increased Bible knowledge by itself will not improve the working of our conscience, even though it may have a profound effect on the mind and heart. The psalmist wrote: "The law of Jehovah is perfect, bringing back the soul. The re-

5. What can an examination of the conscience further do for us?

6. Where must morality find its source, and how did Jesus Christ make this fact plain?

7. (a) What is the best mirror of the conscience? (b) Why are we morally responsible to reflect what we know about God?

8. Why is increased Bible knowledge in itself not enough to improve the conscience?

minder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice; the commandment of Jehovah is clean, making the eyes shine. . . . Also, your own servant has been warned by them; in the keeping of them there is a large reward." (Ps. 19:7-11) Yet, despite the rewarding goodness that flows from God's Word, it must be remembered that the conscience is not simply a mental activity but a reflection of the moral nature of the whole person. The conscience must do more than tell us what we *ought* to be; it must identify what we *are* in real life.

⁹ Therefore, with strong reason the Bible associates a good conscience with faith and the quality of love, not just with knowledge. At 1 Timothy 1:5 we read: "Really the objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy." Thus we see that faith, love and a good conscience go hand in hand. To reject any one of these is to reject the other two. To reject the conscience is to make shipwreck of faith. Also, to say that love is not needed is to deny the paramount quality of God, because God is love. Thus God's personality, revealed in his Word and in his dealings with his servants, is brought to the fore as the focal point around which a good conscience is to be developed.

¹⁰ The young man Saul of Tarsus, known later as the apostle Paul, had to learn this fact. He was well versed in the law of Moses, and had been trained in Jewish schools and in their methods. But after becoming a Christian he expressed this conclusion: "If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal. And if I have the gift

of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing." (1 Cor. 13:1, 2) From these words of Paul it is evident that just adding fact to fact, or even just learning more Bible laws and principles, could fall short of improving the effectiveness of the conscience. One could end up with a head full of accumulated information, without the heart's ever being touched.

¹¹ A real danger could develop. External observances could gain the ascendancy over true spirituality. External acts could be performed with or without a sincere spirit to supply the motivating force. Selfish considerations could lead one to live up to outward appearances of religious acceptability. Even acts of seeming love and self-denial could easily become mere outward acts with no inner reality or substance in the one performing them. A person could drift into a smug complacency, believing himself to have a good Christian conscience because of living up to a set pattern of rules and regulations. Life, even worship, could become routine, bookish, a calendar of events, impassively followed. Minor observances could easily be substituted for major responsibilities. Jesus pointed this fact out to the Pharisees, saying: "Hypocrites! . . . you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness." (Matt. 23:23) These small duties can soothe the conscience that condones lovelessness. Small gestures can excuse failure in all the weightier matters of justice and human understanding.

¹² That is why increased knowledge of Jehovah must go beyond improving the

9. What shows that harmony with Jehovah's personality is the focal point around which to build a good conscience?

10. How did Paul show that love is the all-important quality?

11. Explain how knowledge alone or just outward acts could fall short of improving the conscience.

12. To be effective, what must knowledge of Jehovah do?

mind. The informed mind must act along with a morally sensitive heart. It must make you, a person, more sensitive to the standards and purposes of another Person, namely, Jehovah, whose personality we should try to reflect.

BECOME MORE ATTUNED TO JEHOVAH

AS A PERSON

¹³ How can man on earth become more attuned to the person of Jehovah who is in heaven? In this way: The Bible is God's revelation of himself to man. It reveals his personality, his standards and his purposes. To improve the conscience, therefore, it is imperative that we study the Bible. Knowledge gathered through Bible study should build the basis for an intimate acquaintance and relationship with its Author, Jehovah. It ought to acquaint us with his thinking, his personality, in the same way that visiting regularly with a friend might do. Since God is the wisest and most loving Personage in the universe, what we learn from him should touch our minds and hearts in a real and vital way.—Col. 1:9, 10; Isa. 54:13.

¹⁴ For example, in the Genesis account we read of Jehovah's loving provisions for mankind and that these did not cease even after the entry of sin. This should stir our hearts to show love toward our Creator. (Gen. 1:29, 30; 8:22) Later, we get a glimpse of God's almightiness expressed in his miraculously giving Abraham a son. Abraham's friendship with Jehovah caused him to believe that God was able to raise even the dead to life! (Heb. 11:17-19) The oppressed Israelites saved from Egyptian bondage saw Jehovah as "the One doing marvels." (Ex. 15:11) Joshua saw Jehovah as a God of His word and promise, so that he could say to the people of Israel: "Not

one word out of all the good words that Jehovah your God has spoken to you has failed." (Josh. 23:14) The apostle Peter, when sent to the Gentile Cornelius, perceived 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) Jesus Christ declared: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you." (Matt. 11:25, 26) How beautifully the Bible reveals Jehovah's personality and majesty to us! Its inspired message should reach our hearts, to awaken and shape our consciences.

¹⁵ In our study of the Scriptures we should endeavor to capture a sense of God's justice, love and righteousness and implant these deep into our hearts so that they become as much a part of us as eating and breathing. We should try to awaken more fully to a sense of moral responsibility by cultivating a keen awareness of what is right and what is wrong. More than this, we should make our conscience feel strongly its responsibility toward the perfect Law-Giver and Judge. (Isa. 33:22) So while learning things about God, we should be trying to imitate him in every aspect of life.

¹⁶ We learn that God is forgiving. But are we? God does not oppress or defraud. But do we? God is kind to widows, orphans and strangers. Are we also? God is faithful and upright in everything. Are we trying to be like him in our daily life? We can be. A trained conscience will be satisfied with nothing less than developing a personality that reflects in all things the image of God.

13. (a) To improve the conscience, why is it imperative that we study the Bible? (b) What should Bible knowledge do for us?

14. Explain how knowledge gained from Bible study can be made to shape the conscience for good. Give examples.

15. What is needed to build into the conscience a moral sense of responsibility?

16. How can knowledge of God be transferred into daily acts of life?

IN COMING ISSUES

- **Creation's Testimony to the God of Purpose.**
- **Approaching God in Prayer.**
- **I Found Freedom in Prison.**

¹⁷ In pursuing our study of the Scriptures, we should have in mind to get the spirit and substance of the truth, rather than just the letter or technical framework. The Jewish religious leaders of the first century had detailed knowledge but missed the point of the whole Law. They failed to recognize Jesus, who personified truth. (John 14:6) How often they saw only the straw in their brother's eye but not the rafter in their own! (Matt. 7:1-5) When Jesus' disciples did not wash their hands before a meal, this disturbed the Pharisees greatly. But they were totally blind and insensitive to their breaking of God's commands by their traditions. (Matt. 15:1-20) On another occasion they saw the hungry disciples of Jesus plucking grain and eating the kernels on the sabbath. This made them indignant. But they saw nothing wrong with murder, and so took counsel against Jesus "that they might destroy him." (Matt. 12:1-14) These hypocrites felt no twinge of conscience in paying Judas with money from the temple treasury to betray Jesus, but after he had committed his foul deed, they would not put it back in the treasury. Apparently they now viewed that money as unclean. (Compare Deuteronomy 23:18.) But could they, the murderers, have a clean conscience?

17. (a) What should we have in mind to gain through our Bible study? (b) How did the Jewish religious leaders miss the point of the whole Law?

OBTAINING THE MIND OF CHRIST

¹⁸ Since Jesus Christ always reflects Jehovah's perfect personality, we should make every effort to get "the mind of Christ." (1 Cor. 2:16) This means that we should acquire the mental disposition of Christ that ensures our personality's becoming in every respect like that of Jesus rather than our giving just a grudging conformity. The exemplary relationship that existed between Jesus and his heavenly Father is reflected in these words of Jesus: "Most truly I say to you, The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner." (John 5:19, 20) We see the goodness of God mirrored in Jesus' whole life pattern. As Jesus told Philip: "He that has seen me has seen the Father also." (John 14:9) It is the example of Jesus that we are called upon to follow as Christians. —1 Pet. 2:21; see also Psalm 40:8.

¹⁹ What a fine example of morality he set! Peter, who walked with him, said: "He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously. He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness." (1 Pet. 2:22-24) The example of Jesus has cleansing power and an effect for good. Follow it closely.

²⁰ As we come to know more and more the substance of the truth of God as revealed in Jesus, personally and as the Head of the Christian congregation, we should find that the whole bent of our mind and

18, 19. (a) Why should an effort be made to obtain "the mind of Christ"? (b) What high standard of morality did Jesus set for mankind?

20. (a) In what way will an improved conscience act as a protection for us? (b) How does Paul say that this conscience is ultimately acquired?

heart will be improved progressively. This will result in an increasingly effective conscience. With an effective conscience working within us we will be able to avoid the bad conscience of the people of the world, with their bedarkened minds and insensible hearts. Paul underscores this point for us at Ephesians 4:17-24, saying: "I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness." But note now what Paul says: "You did not learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." Our entire life

must be transformed by the force actuating our mind, and this results from acquiring "the mind of Christ."

²¹ Our discernment of Jehovah's personality, as exemplified in the life of Christ, will increase as we study the Bible more deeply. Thus we will be able to act more and more in the image of our Creator. Paul urged this, saying: "Become imitators of God, as beloved children, and go on walking in love."—Eph. 5:1, 2.

²² As "imitators of God," we will become ever more closely united as a special people for Jehovah. We will become clearly identifiable as light bearers in this bedarkened world. Therefore, as Peter admonished: "Hold a good conscience, so that in the particular in which you are spoken against they [the immoral world] may get ashamed who are speaking slightly of your good conduct in connection with Christ." (1 Pet. 3:16) With clean and upright consciences Jehovah's people will be seen zealously presenting the Kingdom witness while patiently awaiting the revelation of the Lord Jesus Christ at the outset of Jehovah's great day of vengeance.

21. What will the Christian have to continue to do to reflect the image of the One who created him?

22. What good and timely advice does the apostle Peter offer to all of us?

'No Galley Fleet Will Succeed'

● Regarding the security that the inhabitants of Jerusalem would enjoy when under Jehovah's protection, the prophet Isaiah wrote: "The Majestic One, Jehovah, will be for us a place of rivers, of wide canals. On it no galley fleet will go, and no majestic ship will pass over it. For Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us."—Isa. 33:21, 22.

The city of Jerusalem had no great rivers or system of canals as part of its defenses against attack. But the protection that Jehovah could give the city was like the protective effect of "rivers" and "wide canals." Strong enemy forces, represented as a hostile galley fleet, would be wrecked in the figurative waters of Jehovah's protection. A striking example of this protection in the time of Isaiah was the failure of Assyrian King Sennacherib to capture Jerusalem. In one night Jehovah's angel destroyed 185,000 of the Assyrian host. Having lost the most essential part of his army, Sennacherib was forced to abandon his plans to capture Jerusalem.—2 Ki. 19:35, 36.

Titus=

FINE COUNSEL TO 'KEEP HEALTHY IN THE FAITH'

ALL truly dedicated Christians know that to please their Creator Jehovah God they must be sound, balanced, strong, "healthy in the faith." Therefore, they are concerned that the teaching they receive from their overseers be "healthful teaching." Fittingly, in his letter to Titus the apostle Paul expresses concern that Titus and other overseers teach what is healthful and that those to whom they minister be "healthy in the faith."—Titus 1:9, 13; 2:1, 2, 6.

When did the apostle Paul write this letter to Titus? Most likely it was written by Paul between his first and second imprisonments, namely, between 61 and 64 C.E. Like his letters to Timothy, Paul's letter to Titus relates to activity not mentioned in the book of Acts. Paul's second letter to Timothy, written while he was in prison or under house arrest, indicates that Paul had been released for a time from an earlier imprisonment and that this was his second imprisonment. So it must have been during this time of freedom that Titus accompanied him in preaching to the Cretans. When Paul found it necessary to leave Crete, he commissioned Titus to take care of 'unfinished business' that remained, not least of which was refuting the Judaizers among those associated with Cretan congregations.

The fact that Paul gave this commission to Titus indicates that he had great confidence in him, even as can be seen also from his letters to others. Thus he wrote the Corinthians that, if "there is any question about Titus, he is a sharer

with me and a fellow worker for your interests." Yes, Titus had the same unselfish disposition that Paul had.—2 Cor. 7:6; 8:6, 16, 17, 23.

Paul's letter to Titus has much in common with the first letter to Timothy. Among other things, in both letters Paul gives explicit instructions as to the qualifications of overseers and how Christian women should conduct themselves. However, it seems that Titus was not as intimate with Paul as was Timothy, for the letter to Titus has a minimum of personal references whereas Paul's letters to Timothy abound in personal references both to himself and to Timothy.

We also detect a slightly different tone in Paul's letter to Titus as compared to that in his letters to Timothy. This is no doubt due to the kind of people with whom Titus had to work. Paul quotes a Cretan prophet who charges his own people with being liars, lazy, injurious and gluttons. In fact, in some places at that time to call someone a Cretan was to call him a liar. Clearly Christians coming out of such an environment would have a more difficult time in making over their personalities. Thus we find that while the qualifications Paul lists for overseers are much the same in each letter, Titus additionally is told that overseers must be self-controlled and able "to reprove those who contradict." Farther on, Titus is exhorted to be "reproving them with severity," and to keep "exhorting and reproving with full authority." As for a man who "promotes a sect," that is, causes divisions, Titus was

to "reject him after a first and a second admonition."—Titus 1:9, 13; 2:15; 3:10.

In comparing Paul's relations with Timothy and with Titus, some have wondered why Paul handled the matter of circumcision so differently in the two cases. Acts 16:3 tells that Paul had Timothy circumcised. But in Galatians 2:3 Paul states: "Not even Titus, who was with me, was compelled to be circumcised, although he was a Greek." What is the explanation?

Since it was known that Timothy had a Jewish mother, people might expect him to have been circumcised. Circumcision would be of great value in making him acceptable to the Jews. But with Titus it was more a matter of principle. He was a Greek; both of his parents doubtless were non-Jews. Moreover, Paul stresses that not even Titus was "compelled" to be circumcised. This suggests that there had been pressure on the part of the Judaizing Christians to have Titus circumcised. No doubt to make his point as strong as possible, Paul took the uncircumcised Titus along to the meeting in Jerusalem, where, after much disputing, the apostles and other older men ruled that Gentile Christians did not need to get circumcised or keep all the requirements of the Law.

Looking to the spiritual health of all in the congregation, Paul discusses the conduct of various groups within it. In particular he desires the older men to be "healthy in faith, in love, in endurance." They must also be "moderate in habits, serious, sound in mind." This is indeed wise counsel; some older men do tend to take lightly matters that should be taken seriously. Younger men are also to be "sound in mind."—Titus 2:2, 6.

Of course, older Christian women as well as younger ones should also be "healthy in the faith." To that end, what is required of them? "Let the aged women be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers

of what is good; that they may recall the young women to their senses to love their husbands, to love their children, to be sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands, so that the word of God may not be spoken of abusively." How timely such advice is for our day, when strong emphasis on 'liberation' for women is yielding such bad fruits as skyrocketing desertion by mothers of their families and a great increase in crime among women! —Titus 2:3-5.

Then Paul counsels Titus to exhort slaves to cooperate fully with their masters and to be honest, so that their conduct does not reflect unfavorably on their Christian religion but, instead, recommends it. That is counsel that quite fittingly applies to all employees today.

All who would be "healthy in the faith" must surely heed Paul's further admonition to "repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion." It is also required of us that we be in subjection to worldly governments, "to be ready for every good work, to speak injuriously of no one." How fitting the latter counsel is! For fallen human nature is so prone to speak injuriously or evil of others, especially if they have offended us. Far from being belligerent we want to be reasonable and display mildness to all, even though persons about us are extremely selfish. But God's holy spirit and his love for humankind, as seen by the gift of his Son, have delivered us from the ways of the world and have given us the hope of everlasting life.—Titus 2:12; 3:1, 2, 4-8.

Truly there is much fine counsel in Paul's letter to Titus for all in the Christian congregation; counsel for all elders that they may put forth "healthful teaching" and for all believers that they may be "healthy in the faith."

PHILEMON:

CHRISTIAN BROTHERLY LOVE

—Not A “Social Gospel”

CHISTIANS with accurate Bible knowledge know that they are not commissioned to change the world. They are in the world but are no part of it. (John 15:19; 17:16) So they do not concentrate on trying to improve world conditions, for both the Bible and human experience show that attempting to do so is a futile task. Rather, Christians today imitate Jesus and his apostles by preaching the good news of God's kingdom and the need of accepting Jesus Christ as one's savior to gain everlasting life. Those disadvantaged ones who accept this good news come into a far more favored position than any who might gain economic and civil advantages but are without faith in Jehovah God and without that Kingdom hope.—Matt. 24:14; John 3:16.

Appreciating these principles, we can understand why Paul in his letter to the slaveowner Philemon expresses Christian love, though preaching no “social gospel.” Also, we can understand why Paul sent the runaway slave Onesimus (whom Paul had helped to convert) back to his Christian master rather than counsel him to enjoy his illegal freedom from slavery.

It has been well said that Paul's letter to Philemon is a masterpiece of affection and tact. It was Paul who in the first place brought the good news about Christianity to Philemon, thus setting him free from bondage to paganism and sin. So was Philemon greatly indebted to the apostle? Understandably, Philemon would more than likely be angry with Onesimus and that for more than one reason. Not only had Onesimus by running away deprived his master of much essential service, but the implication is that he also had taken some goods or money of his master's, perhaps to pay for his journey to Rome. So that Philemon might receive his slave back in a kindly manner, Paul writes this letter.

He begins by sending greetings to certain ones, including the congregation meeting at Philemon's house. Paul next commends Philemon for his love, faith and affection as shown both to Paul and others. After this tactful ap-

proach, the apostle goes on to remind Philemon that, although he could order him “to do what is proper,” he, rather, exhorts him. To do what? To receive back his slave Onesimus—in a kind manner, of course. Paul really would have liked to retain the services of Onesimus, as he proved very useful to Paul, but such a thing he would not do without Philemon's consent.

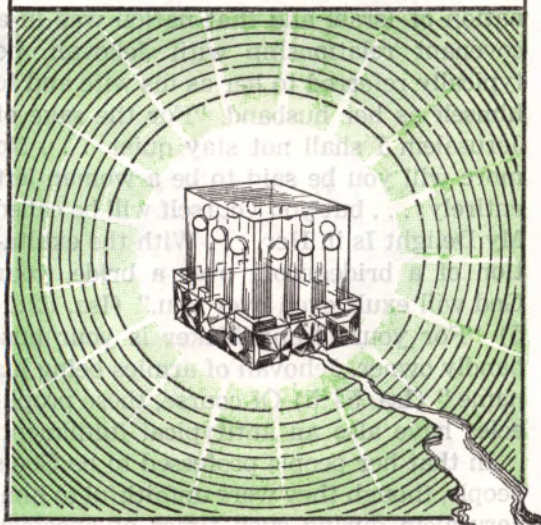
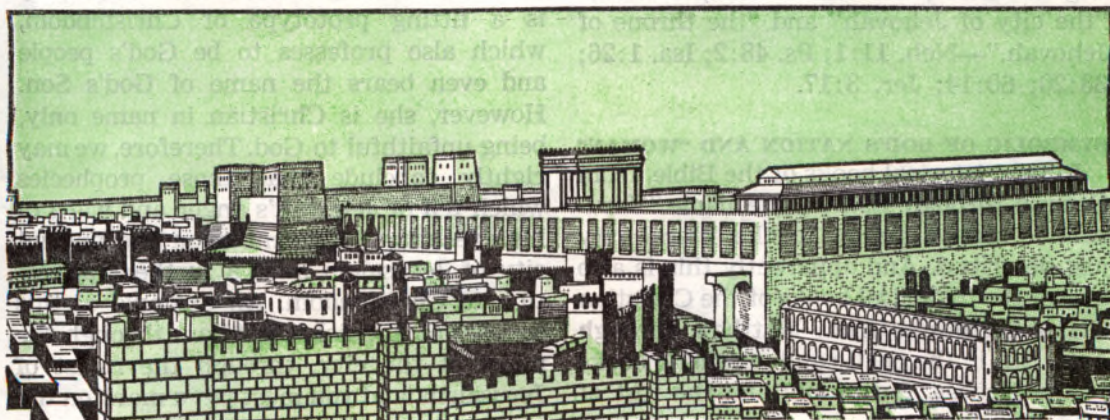
Actually, Onesimus' running away turned out for good, for now Philemon could have him back, no longer as an unwilling, possibly dishonest slave, but as an honest, willing Christian brother. Paul makes his request even stronger by asking Philemon, in receiving back his slave, to welcome him even as he would welcome Paul himself should he be coming to him. Should Onesimus have wronged his master in any way, this Philemon could charge to Paul's account; for he would pay it back. So as to make Philemon still more ready to comply, he reminds him of his indebtedness to Paul for becoming a Christian in the first place. That being so, Paul is certain that Philemon will do even more than Paul asks him to do.

Paul wrote this letter while in prison or under house arrest in Rome, at about the same time that he wrote his letters to the Ephesian, Philippian and Colossian congregations, or between 60 and 61 C.E. Drawing his letter to a close, he expresses the hope that through the prayers made on his behalf by fellow Christians he will soon be set free from his imprisonment in Rome, and so asks Philemon to get lodging ready for him. From his second letter to Timothy we learn that those prayers were indeed answered, and Paul was set free to continue his missionary activities.

Paul's letter to Philemon may be said to underscore a fine principle that all dedicated Christians who suffer because of economic or civil injustices or discrimination would do well to bear in mind. And what is that? That, by reason of their knowing Jehovah God and Jesus Christ and having the hope of God's kingdom, they enjoy a much better lot than do those who are not suffering from such things but who are without Bible truths and hope.

Identifying

THE BIBLE'S JERUSALEMS



JERUSALEMS? Yes, the Bible does speak of a number of different Jerusalems. This should not surprise us, as the name occurs upward of eight hundred times in the pages of the Bible, from the time of Joshua to the closing years of the apostle John. Thus we read of "Jerusalem" (Josh. 10:1), of "Jerusalem above" (Gal. 4:26), of "heavenly Jerusalem" (Heb. 12:22), and of "New Jerusalem." —Rev. 21:2.

However, time and again, the Jerusalem mentioned is not identified by some adjectival expression. To know which Jerusalem is meant may require considering the context or other parts of the Bible. The city in the time of Abraham was known as "Salem," meaning "peace." The later name "Jerusalem" means "possession (or foundation) of two-fold peace," or possibly just "city of peace." Jerusalem is usually thought of as an Israelite city, but in the time of Joshua it was inhabited by the Jebusites. In conquering the land under his leadership, the Israelites failed to oust completely these pagans from their city. (Josh. 15:63) This situation apparently continued until David became king.—2 Sam. 5:4-10.

In those early days the city was not large, only about 194 hectares (three fourths of a square mile). It was and is situated about thirty-five miles (56 kilo-

meters) inland from the Mediterranean Sea and some fifteen miles (24 kilometers) due west from the northern tip of the Dead Sea, at the edge of the wilderness of Judea. As the capital of the twelve-tribe kingdom of Israel, it appropriately was centrally situated. It consisted largely of several hills—Mount Moriah, Mount Zion and the Western Hill. Associated with it also were several valleys: the Kidron Valley, the valley of Hinnom and the Tyropean Valley. Although from a distance Jerusalem did not appear to be highly elevated, because of the hilly nature of the surrounding country, yet it was and still is one of the highest capitals in the world, having an elevation of some 2,500 feet (762 meters).

There was little about the location of Jerusalem to account for its greatness. It became important and famed because Jehovah chose to put his name there. (Deut. 26:2; 1 Ki. 11:36; 2 Chron. 7:12) When King David brought the ark of the covenant there, it was as if Jehovah God began to dwell there, and when King Solomon dedicated a magnificent temple to Jehovah on Mount Moriah, it became even more so His “lofty abode.”—1 Ki. 8:13.

Fittingly, ancient Jerusalem was said to be Jehovah’s “resting-place,” the place where he was “residing.” (Ps. 132:14; 135:21) It was also termed “the holy city,” “the town of the grand King,” “City of Righteousness, Faithful Town,” “Zion,” “the city of Jehovah” and “the throne of Jehovah.”—Neh. 11:1; Ps. 48:2; Isa. 1:26; 33:20; 60:14; Jer. 3:17.

SYMBOLIC OF GOD’S NATION AND “WOMAN”

In the historical books of the Bible, from Genesis through Esther, the name “Jerusalem” always refers to the literal city just described. And apparently this is also true of the historical books of the Christian Greek Scriptures from Matthew through Acts. But in the poetic and prophetic books of the Hebrew Scriptures and the rest of

the Christian Greek Scriptures, the term “Jerusalem” is often used in a symbolic sense.

Quite naturally, since it was the capital of Israel, Jerusalem was used at times to stand for the nation itself. Thus at Isaiah 52:1, 2, 9, Jehovah tells that he will bring back Jerusalem from Babylonian captivity, not meaning the literal city itself, nor just its inhabitants, but a remnant of those of Judah that went into Babylonian captivity. The apostle Paul makes a similar reference at Galatians 4:25: “Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children.”

Because literal Jerusalem stood for God’s nation of Israel and that nation was in a covenant relationship with Jehovah, he typically referred to her as his wife and to himself as her husband. “For the sake of Jerusalem I shall not stay quiet. . . . No more will you be said to be a woman left entirely; . . . but you yourself will be called My Delight Is in Her. . . . With the exultation of a bridegroom over a bride, your God will exult even over you.” (Isa. 62:1-5) “For your Grand Maker is your husbandly owner, Jehovah of armies being his name.” (Isa. 54:5) Of course, these prophecies have also an antitypical fulfillment.

In that her people professed to be God’s people, though they were unfaithful to him, Jerusalem during such times of apostasy is a fitting prototype of Christendom, which also professes to be God’s people and even bears the name of God’s Son. However, she is Christian in name only, being unfaithful to God. Therefore, we may rightly conclude that those prophecies which tell of Jehovah’s anger and warn of his executing judgment upon the ancient city of Jerusalem have a further application to Christendom. An example of this appears at Ezekiel 9:4: “Pass through the midst of the city, through the midst of Jerusalem, and you must put a mark on the

foreheads of the men that are sighing and groaning over all the detestable things that are being done in the midst of it.”* Jesus’ prophecy warning Christians to flee when they see armies surrounding Jerusalem likewise applies directly to literal Jerusalem, and, by extension, to Christendom today.—Luke 21:20-22.

“JERUSALEM ABOVE”

When faithful, the nation of Israel, as represented in Jerusalem, was typical or symbolic of Jehovah’s spiritual Israel, made up of the 144,000 victorious followers of the King Jesus Christ. (Dan. 7:13, 14, 27) Their spiritual “mother” was pictured by the owner of the slave girl Hagar, namely, Abraham’s true wife Sarah, the mother of Isaac. This is borne out by the words addressed to Christ’s followers at Galatians 4:26: “Jerusalem above [the antitypical Sarah] is free, and she is our mother.” This is the heavenly Jerusalem to which peoples are streaming today.—Mic. 4:1.

How could this be, you might ask, since the peoples of the nations are on earth and the “Jerusalem above” is in the heavens? It is because this “Jerusalem above” (the antitypical “free” woman Sarah) is represented on earth by the “remnant” of Christ’s anointed footstep followers. Thus in the prophecies of Isaiah and others, as well as in the book of Revelation, things are said to happen to this heavenly Jerusalem, God’s woman, when actually they happen to the “sons” yet on earth.

A good example of this is found in Revelation chapter 12. There God’s “woman,” his heavenly organization, who is not called by name, is shown as giving birth to God’s Messianic kingdom, a male child. Then we read that the woman fled into a

wilderness where she was fed for 1,260 days, “away from the face of the serpent.” Still Satan thereafter persecuted this woman and tried to drown her with a river of water disgorged from his mouth. Surely none of this could have happened to God’s “woman” or universal organization in heaven! But fulfillment of Bible prophecy shows that all these things *did* happen to her “seed,” her children upon earth. Bearing this out, we read: “The dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God.” (Rev. 12:1-17) Similarly, the restoration prophecies of Isaiah and other prophets had their initial fulfillment upon earthly “Jerusalem” back there, upon the people of the two-tribe kingdom of Judah, but they have their greater fulfillment upon God’s heavenly “woman” as represented by her spirit-begotten children, Christ’s anointed footstep followers.

THE “NEW JERUSALEM”

Another Jerusalem mentioned in the Scriptures is the “New Jerusalem.” In the book of Revelation no Jerusalem is spoken of but New Jerusalem. (Rev. 3:12; 21:2, 10) She is the “wife” of Jesus Christ, the Son of God, in much the same organizational sense that the heavenly universal organization of holy spirit creatures is the wife or “woman” of Jehovah God. That is why the apostle Paul could write: “I personally promised you [spirit-begotten disciples of Christ] in marriage to one husband that I might present you as a chaste virgin to the Christ.” (2 Cor. 11:2) In keeping with this figure of speech the apostle John tells: “I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband.” (Rev. 21:2, 10) Further helping us to identify this New Jerusalem is the fact that it has twelve gates on which are inscribed the names of

* This prophecy is having fulfillment today as Jehovah’s anointed servants, pictured by the man “with a secretary’s inkhorn at his hips,” take the lead in the work of “marking” those distressed because of the wickedness that they see in Christendom, such marking being done by aiding these to develop a Christlike personality.

the twelve tribes of Israel—not meaning, however, the tribes of ancient Israel, but the twelve tribes of spiritual Israel mentioned at Revelation 7:4-8. Clinching the matter is the fact that this New Jerusalem has twelve foundation stones on which are inscribed the names of the twelve apostles of the Lamb.—Rev. 21:12-14.

In the Scriptures literal Mount Zion is time and again associated with literal Jerusalem and so we find it in regard to spiritual Israel. At times, it appears to refer to a location rather than to a city or an organization. Thus John writes: "I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads." In other words, the New Jerusalem, the 144,000 spiritual Israelites, are pictured as standing with their Bridegroom on Mount Zion.—Rev. 14:1.

Pertinent here are the words addressed to Christianized Jews at Hebrews 12:22, 23: "You have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect."

How are we to understand this text? The understanding is as follows: The "city of the living God" and "heavenly Jerusalem" with its "myriads of angels" appear to have reference to the "Jerusalem above," Jehovah's universal organization, the antitypical Sarah. The 144,000 members of the bride of Christ are what is referred to by the "congregation of the firstborn who have been enrolled in the heavens." They are part of the inhabitants of the "city of the living God." Similarly, the words "the spiritual lives of righteous ones who have been made perfect" is another way of speaking of the 144,000, including the rem-

nant thereof still on earth who have been declared righteous and have attained to spiritual maturity.

It is written in Luke 21:24: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." This prophecy is not fulfilled upon Jerusalem, the capital of the Republic of Israel. Throwing light on this text is Ezekiel 21:27 in which Jehovah God foretold the overthrowing of the last Judean king and that "it will certainly become no one's until he comes who has the legal right, and I must give it to him." In view of this prophecy it is plain that the Jerusalem that was trampled underfoot until the appointed times of the Gentiles or nations are fulfilled must be not just the earthly city Jerusalem. Rather, it represents the right to the Messianic kingship that reposed in the royal line of David according to the covenant Jehovah made with him. That covenant assured King David that his royal dynasty would continue forever, which, in fact, was why Jesus had to be David's direct descendant. This right to the Messianic kingship began to be trampled on in 607 B.C.E. with the overthrow of earthly Jerusalem and the deposing of her king, Zedekiah. This trampling by the nations continued until when? Until he came whose right it is, Jesus Christ. Fulfillment of such prophecies as Revelation 11:15 to 12:10 shows that Christ in heaven began to exercise this right in 1914. It was at that time that Jehovah commanded him to go subduing in the midst of his enemies.—Ps. 2:7, 8; 110:1, 2.

The foregoing is enlightening indeed. We see that Jerusalem was the name of the literal city itself, and that at times it stood for the nation of Israel, or for the two-tribe kingdom of Judah. It also typifies unfaithful Christendom, even as ancient Jerusalem became unfaithful. Further, the name is applied to Jehovah's universal organization, and at times to the "bride" of Christ

as a New Jerusalem, and also "Jerusalem" may refer to the right of the Messianic kingship.

Let us bear in mind that the foregoing is not only interesting but also of the greatest importance to us. Jehovah God has caused his prophecies regarding the restoration of Jerusalem, which applied to the Jews returning to their homeland in 537 B.C.E., to have a greater and grander fulfillment in the restoration of those to-

day who represent "heavenly Jerusalem," the remnant of the body of Christ still on earth. These, together with their companions, the "great crowd" of "other sheep," are enjoying a spiritual paradise today. It is the privilege and duty of all sincere worshipers of the Creator, Jehovah God, to associate and cooperate with the "remnant," representing 'Jerusalem which is above,' in rendering sacred service to God.—John 10:16; Rev. 7:9, 15.

They 'See Good BECAUSE OF THEIR HARD WORK'

PUSAN, Korea, is a city that swarms with people. In less than thirty years, the population has exploded from a quarter million to a million and a half, and still the numbers grow! Pusan sprang into prominence during the Korean War, when, for a time, it served as the country's provisional capital and a refugee center for many thousands who fled before the Communist invasion.

Among these refugees were some who believed God's Kingdom promises in the Bible, and these did just what the early Christians did when they "had been scattered"—they kept on "declaring the good news of the word." As a result, a congregation of Jehovah's Witnesses was formed in Pusan. That was in 1950. But by 1976 that first congregation had expanded into fifty-four congregations in the Pusan area.—Acts 8:4.

This expansion, along with the population growth, has brought problems. In a crowded city it became well-nigh impossible for Jehovah's Witnesses to rent assembly places for their semiannual circuit assemblies. What could be done? In many Western countries the Witnesses were building halls to accommodate these assemblies. If this could be done in America and Europe, why not in Asia? And that is what the Korean Witnesses set out to do.

In a country so hard pressed by economic problems, how could they finance



Pusan, Korea, Assembly Hall

this big project? One of the Witnesses sold his business and donated much of the proceeds for the purpose. This gave momentum to the plan, and the necessary contributions poured in, so that the hall was almost paid for by the time of its completion. Unquestionably Jehovah's spirit stirred his people to give wholehearted support to this endeavor that would in due course bring them marvelous spiritual blessings.

The work had to be done quickly, between winter's end and the start of the spring circuit assemblies. And it was completed in just two months! Most of the construction was done by volunteer help, and so fast did the Witnesses work that amazed neighbors could not believe that they had honored the four-hour midnight curfew. But they had. And a fine concrete structure, bright and cheerful, and seating about 1,200 people was the result.

"Seating"—yes, according to Korean custom, on the beautiful wood-block tiles of the floor. On the day of dedicating the

assembly hall—April 5—this seating was compressed to accommodate a limited group of 1,300 persons. As they entered, each was given a vinyl bag for shoes and the customary Oriental memento—on this occasion a ball-point pen inscribed for the dedication. All were delighted with the bright stage, excellent sound system, the second-floor baptismal pool and the Oriental garden taking shape in front of the building.

The dedication talk was given by Milton Hamilton, one of the hardworking missionaries that had helped to establish Jehovah's work in Pusan immediately after the Korean War. Some twenty-five missionaries had worked in Pusan over the years, and how all of these now rejoice with the native Witnesses there at 'seeing good because of their hard work'! Jehovah's Witnesses of Pusan are happy to have this first Assembly Hall in the Orient, and tears of joy gave evidence of their thankfulness.—Eccl. 2:24.

Do You Remember?

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

● How did Jesus Christ, as stated at Romans 8:3, 'condemn sin in the flesh'?

By doing God's will perfectly, Jesus Christ as a man proved that sin is not a necessary or an inherent thing for fleshly persons.—P. 261.*

● To whom did the apostle Paul mainly refer when writing to the Philippians about persons who were "preaching the Christ through envy and rivalry"?—Phil. 1:15.

They were mainly Jews who claimed to be Christians but who had fallen away from pure apostolic teaching. They were afraid of persecution and reproach. Lacking pure motive, they stirred up doubts, strife and divisions and tried to undermine the work of the apostle Paul.—P. 296.

● How are Christians transformed into God's image "from glory to glory"?—2 Cor. 3:18.

By declaring God's truth and conforming ever closer to his personality and ways, Christians make progress from glory to greater glory. Their words and actions bring increasing glory to the God whose image they seek to reflect.—Pp. 327, 328.

● What strong assurance do we have that Jehovah God will always do what is just?

We have the dependable record of his dealings with Noah, Abraham and many others, giving us clear indication that he will never commit any unrighteousness. He will always act according to his unchanging standard of justice.—Pp. 340-342.

● Why was God's choosing of the Israelites as his people not an act of partiality?

The choice did not depend upon greatness or numbers but on God's love for their devoted forefathers. (Deut. 4:37) No partial

* All references are to *The Watchtower* for 1976.

treatment resulted, as the Israelites had a more serious account to render before Jehovah God than did peoples who were without his laws. The Most High was also working matters out for the blessing of all mankind and permitting all to benefit from his bountiful provisions for life. Individuals of other nations were not prevented from turning to him and receiving his favorable attention.—Pp. 355, 356.

● How can we avoid arousing feelings of improper jealousy in ourselves and others?

We should endeavor to cultivate greater love for our fellow humans and learn to appreciate their fine qualities and accomplishments. We should give thought to our words and actions so as not to arouse others' jealousy.—Pp. 383, 389.

● As shown at Hebrews 4:12, how was the 'word of God alive' in connection with the promise made to Israel?

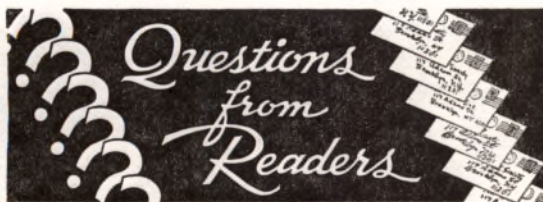
The Israelites who were delivered from Egyptian bondage had the promise of entering into God's rest, that is, enjoying during their lifetime in the Promised Land a rest from former slavery and oppression. That word of promise was not dead but alive, certain of fulfillment. Those who exercised faith in the promise did enter into a rest in the Promised Land.—P. 439.

ANNUAL MEETING OCTOBER 1, 1976

The annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania on October 1, 1976, will be held at Jehovah's Witnesses Assembly Hall, R. D. 3, Spring Run Road Extension, Coraopolis, Pennsylvania 15108. Through the Assembly Hall Committee, the brothers in the Pittsburgh area have invited the Society to hold its annual meeting at this newly completed Assembly Hall and the invitation has been gladly accepted. The meeting will be at 10:00 o'clock in the forenoon of Friday, October 1, 1976.

It will be appreciated if the members of the corporation will now see to it that the Secretary's Office has their present mailing addresses so that the regular letters of notice and proxies can reach them shortly after September 1.

The proxies, which will be sent to the members along with the notice of the annual meeting, are to be returned so as to reach the Office of the Secretary of the Society not later than September 15. As each member knows, he should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The information given on each proxy should be definite on this point as it will be relied upon in determining in advance those who will actually be personally present.



● *The Watchtower* (March 1 and 15, 1976, on Hosea) speaks of Jehovah God, the heavenly Husband, as being married to spiritual Israel. How can this be in view of what the apostle Paul says about the Christian congregation as being promised in marriage to one husband, Jesus Christ? (2 Cor. 11:2) Is this not contradictory and confusing?

Care should be taken, when considering Scriptural figures of speech, not to confuse them but to consider each one in its own setting. For example, Jehovah God refers to his heavenly universal organization as his wife. We

find this as early as Genesis 3:15 and a number of times in the prophecy of Isaiah. Yet the chief one of his organization is his only-begotten Son. From one standpoint, Jesus Christ is the chief member of God's "woman," and from another standpoint he is the firstborn of all of God's sons. Did God marry his only-begotten Son? No; we must be careful not to confuse figures of speech. From one standpoint he is God's Son; from another, part of God's "woman."

Thus also the Scriptures refer to Christ's followers under various figures of speech. They are termed his brothers. (Matt. 25:40; Heb. 2:17) They are also referred to as Christ's body. (1 Cor. 12:27) And they are further spoken of prospectively as "the Lamb's wife." (Rev. 21:9) But to speak of Jesus as marrying his brothers, or his own body would be a confusing of figures of speech. From one standpoint his followers are like this, and from another standpoint, like that.

There is no question about Jehovah God as describing himself as the "husband" of the fleshly nation of Israel. (Hos. 1:2; 2:16) Since fleshly Israel was a type of spiritual Israel, it must follow that Jehovah could also be spoken of as the husband of spiritual Israel. Even as he became husband of fleshly Israel by means of the Law covenant, so by means of the new covenant he became husband of spiritual Israel. (Jer. 31:31-33; Heb. 8:6-12) This is only as regards anointed Christians being viewed as a nation of spiritual Israelites.

However, from another standpoint they, as the Christian congregation, are viewed as Christ's prospective bride. This is because they will be united with him, as husband and wife are united, and they will share heavenly glory with Christ as a bride shares regal honors and position with her king-husband. So, from the standpoint of the 144,000 being the spiritual nation of Israel, it can be said that Jehovah is its husband. From the standpoint of their being the Christian congregation, they bear Christ's

name and are his prospective bride, even as a wife bears the name of her husband.

In this regard it might be noted that the Christian Greek Scriptures avoid all confusion by never referring to the anointed followers of Christ as having Jehovah as their husband, but only as promised in marriage to Jesus Christ. He is the bridegroom of the "New Jerusalem," Jehovah is the husband of "Jerusalem above." —Gal. 4:26; Rev. 21:2.

(For further information, please see the article "Identifying the Bible's Jerusalem" on page 537 of this magazine.)

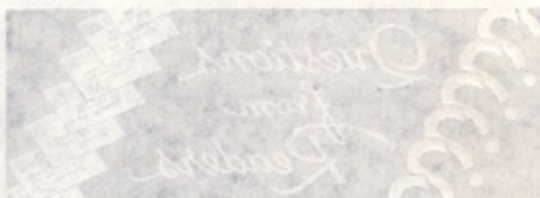
"WATCHTOWER" STUDIES FOR THE WEEKS

October 3: Help Youths to 'Become Examples to the Faithful Ones.' Page 517. Songs to Be Used: 24, 73.

October 10: Training Our Conscience to Do More for Us. Page 528. Songs to Be Used: 31, 70.

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