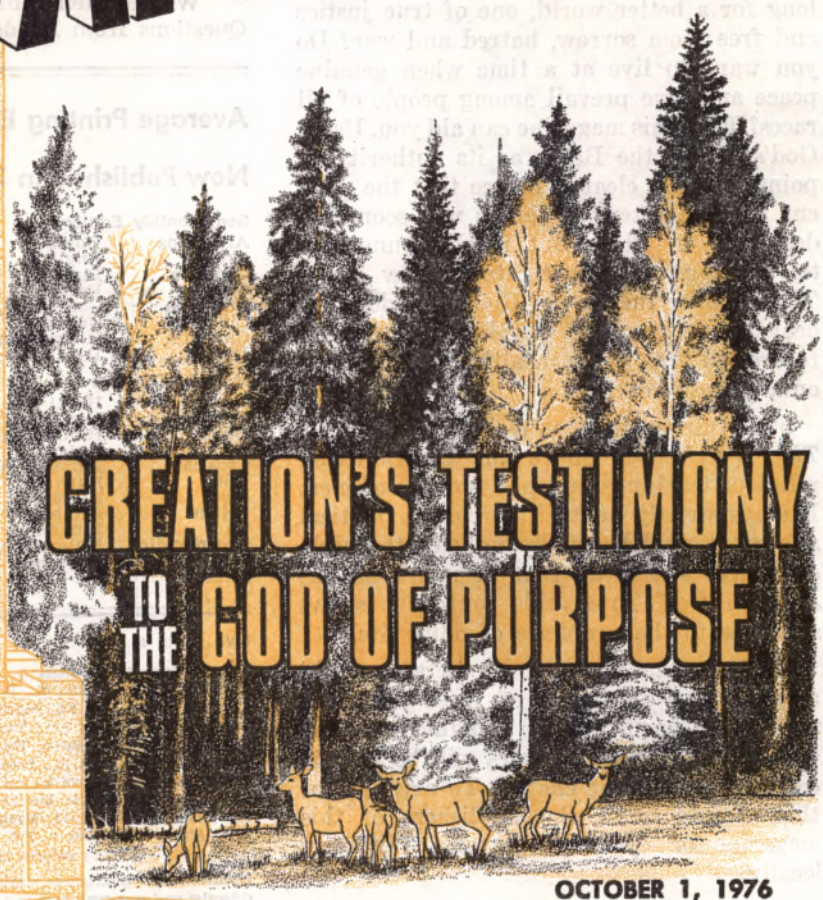
The WATCHTOWER



CREATION'S TESTIMONY TO THE GOD OF PURPOSE

OCTOBER 1, 1976

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

October 1, 1976
Vol. 97, Number 19

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

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

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

We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. 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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CREATION'S TESTIMONY

TO THE GOD OF PURPOSE

There must be a purpose in our being here. Just a brief glimpse at some of the things around us should convince the thinking person that we are not in a purposeless, chance situation, governed by mere blind forces.

ALL of us humans have many questions before us—especially the how and why of things—in the universe around us, about life in general and about our own lives and future. How? and Why? are two big questions.

The How? can be partially answered by intelligent men. In the fields of science and of medicine many conclusions have been reached as to *how* things operate. On the other hand, they give few or no answers as to *why*.

But for our mental and spiritual welfare we need the *why* answers even more than the *how*. *Why* is the earth fitted so well to support life? *Why* is there such interdependence between the plant and animal kingdoms so that each occupies its place for the welfare of the rest? *Why*, since science has recognized these facts, has it not given us an answer to the question, Is there a purpose in it all, and *Why* are we here?

TREE GROWTH REVEALS PURPOSE

For example, take the trees. Trees, like all other living things, are made up of cells. For the growth of a tree the cells must divide, starting from the first cells in the fertilized seed. In a growing tree, a single-layered sheath of cells just inside the bark, called the "cambial" layer, is made up of "mother" cells. These cells are all exactly alike and they initiate the cell division that is responsible for producing the bulk of the tree in its full diameter. There is a certain proportion of "daughter" cells produced by the division of the "mother" cells that must form the *wood* of the tree, and a much smaller proportion of cells that form *bark*. There is obviously a marked difference in these two types of cells, wood and bark. In the process of division the cambial cells produce many more wood cells than bark cells, because, of course, there is more wood than bark. Thus the proper proportion is maintained and the tree grows as it should. Each of the millions of "mother" cells always produces bark and wood cells in exactly the proportion needed.

Now, we know that neither the tree nor its cells have any intelligence. The tree does not know that it needs more wood

than bark, or that there are other trees like it. It does not understand that it occupies a functioning place with all the other trees in the forest ecology, so that it has to grow exactly right. What factors cause the tree to make exactly the cells it needs in the right proportions?

In this case, the *how* is unknown. But the *why* can be known, provided that we acknowledge that there is a purpose in life on earth and that there is a Master Intelligence behind it all. We can see the reason for shade trees, lumber trees, fruit trees, nut trees, and so forth. We know also that trees have many functions essential to the life of animals and mankind. But if we think that everything came through the action of blind forces, there is really no *why*.

Even if it could be granted that chance force could have caused the tree's cells to produce the right proportions of wood and bark (though the odds against this are so astronomical as to make it virtually impossible), how do they also "know" to make, among the *wood* cells, not just one type, but the many different cells needed to make the growing thing a tree? For many of these *wood* cells, formed from the "mother" cells, will be designed for water conduction, or formed into long fibers for mechanical support of the tree, or for food storage. And all of this continues over and over, in exactly the right proportions, not just once or twice, as chance would have it. This process continues to occur, without flaw, for hundreds or even thousands of years in the same tree and also in all its neighbors.

Furthermore, if there is no Creator and no distinct intelligent purpose behind the growth of the tree, why does it persist in living and growing under varied and even unfavorable conditions? An animal may move to another locality or area, but a tree has to stay where it sprouts. It has to be designed in advance to meet whatever situation arises. If a tree seed sprouts on a hillside or is constantly bent over in one direction by the wind so that it is not growing in a vertical direction, does it simply fall over? This would be the case if there was no purpose or intelligence in its design. But it does not fall. It produces abnormal tissue or "reaction wood" that attempts to force the tree trunk into vertical alignment so that it will not become unbalanced.

Some trees use one method and some another to accomplish this stability. The conifer trees produce reaction wood on the lower side of the leaning tree. This wood, by its peculiar makeup, has *compressive* strength, tending to "push" on the lower side of the tree to straighten it. But in

broadleaf trees, the reaction wood forms on the upper side. It is of different composition, having *tensile* strength, and tends to "pull" the tree back into an upright alignment. In either case, when the tree again becomes vertical, or nearly so, the "mother" cells again produce only normal wood. How could anything but an intelligent Designer know that either method would work and then, for some reason, no doubt a valid and necessary purpose, use a different method for each type of tree?

We cannot afford to claim to be reasoning, rational persons, and at the same time shrug off the whole thing by saying that it is some process that must have come about "naturally," all by itself. This would be only avoiding the problem, not solving it. Rather, we know that these trees regularly and continuously serve a real and beneficial purpose, and a purpose must have a purposer. It must have behind it a mind that coordinates the activities of things, in this case the growth of trees as an integral and essential part of the ecology.

A tree sprouting on a hillside stabilizes itself by producing reaction wood, causing the tree to grow upright

MAN THE ONE WHO BENEFITS MOST

To go a little further in this investigation as to there being a purpose for man's benefit in plant life, consider bamboo, which is classified as a grass. This sturdy, tough plant with its hard, glazed surface has literally hundreds of uses. Bamboo sprouts are a tasty food and a source of enzymes. Bamboo poles are used in constructing houses, scaffolds and ships, as well as for hanging the laundry out to dry. Furniture and many household implements, including drinking cups and even knives, are made from bamboo. Most of us are familiar with bamboo fishing rods. And bamboo pulp and fiber are valuable for making paper, as well as for certain medicines and a chemical catalyst.

Or, take the coconut palm trees. From the coconut husk come rope, matting, baskets, brushes and brooms. Copra, the meat of the coconut, serves as food for man and animals, fertilizer, and coconut oil—used in the manufacture of soaps, shampoos, detergents, margarines, vegetable shortenings, synthetic rubber, glycerin, hydraulic-brake fluid and plasticizers for safety glass. Why, unless there was a purpose, would a plant have such properties?

Does it seem to you that such valuable plants came about by accident —all these features of the plant built into it to no purpose except, perhaps, for the plant itself to live? Or did a Creator produce it to provide its fine products for man's life and enjoyment?

WE NEED TO GO BEYOND "NATURE" STUDY

Of course, a study of trees or other natural things does not fully reveal why the Creator made these things, but it does alert us to the fact that he has superior intelligence and is really *God* over all his creation. The Bible expresses it in this way: "[God's] invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship."—Rom. 1:20.

From a very brief consideration of only a few forms of plant life a reasoning person can recognize the exercise of tremendous power and unparalleled wisdom. More importantly, another quality, namely, love, is most evident. And that love is directed primarily toward humankind. Unintelligent trees and unreasoning animals also benefit, though *they* are not able to appreciate the loving care shown in the way that the created things work together for good to all. But humans *can* see and they should appreciate this fact. They should realize that God created things to function in order that man might live and enjoy life on earth.

As an instance of purpose God cites the rain cycle. He says: "The pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater." (Isa. 55:10) Scientists cannot fully explain the How of rain, but the Why is certainly manifest in its accomplishing a most vital purpose toward mankind.

Though a study of *things* such as these is fine, and can bring a person closer to God, it reveals only "the fringes of his ways" and a "whisper" of what God is like. (Job 26:14) A look at created things should incite us to go further to know and establish a relationship with him. There is much more exciting, much more satisfactory and profitable information in God's own communication to us—the Bible. Much of it is written there in plain, straightforward statements that anyone can understand.

If we recognize God, he will recognize us. He will teach us of his ways and carry out toward us what he originally purposed. What is that purpose? Not only that we enjoy life today, with a purpose in living, but that men and women live forever on a beautified earth in full harmony with Him and with all created things.—Rev. 21:3, 4; Gen. 1:28.

We encourage you to consider the Bible with an open, searching mind. It will surprise and greatly encourage you. You will understand *Why* conditions are as they are today and *How* God will remedy them. Jehovah's Witnesses are happy to help any searcher for truth to look into the Bible at his or her own convenience, free of charge.

'Wisdom Is a Tree of Life'

● A Bible proverb speaks of wisdom as being "a tree of life to those taking hold of it." (Prov. 3:18) The person possessing such wisdom has the insight and good sense to heed God's commandments. This safeguards him against taking a foolish course that could lead to an early death. For example, the man who ignores the inspired warnings against sexual immorality may contract a venereal disease and may, as a result, die a premature death. On the other hand, the person who acts in harmony with godly wisdom is shielded from such sad consequences. In his case, wisdom has proved to be a "tree of life."

Insight on the News

Peaceful and Law-abiding

● The "Zambia Daily Mail" of July 20, 1976, cites Alexander Chikwanda, Minister of Local Government and Housing, as advising "Party officials on the Copperbelt to stop worrying about [Jehovah's Witnesses] who do not attend UNIP [United National Independence Party] meetings as they are not members of the Party." The newspaper further stated: "He warned that anyone infringing on their human rights will be breaking the law as enshrined in the country's constitution because under the constitution of Zambia they have every right to conduct their religious affairs in any manner they deem necessary."

Mr. Chikwanda also was cited as saying that he knew the Witnesses "to be peaceful people and law abiding citizens and it was wrong to molest them when they had not broken any law."

This illustrates that fine conduct based on godly principles does not escape the notice of observant and informed men in high station. Moreover, such conduct may put an end to false accusations. The Christian apostle Peter told fellow believers: "For the Lord's sake subject yourselves to every human creation: whether to a king as being superior or to governors as being sent by him to inflict punishment on evildoers but to praise doers of good. For so the will of God is, that by doing good you may muzzle the ignorant talk of the unreasonable men." —1 Pet. 2:13-15.

One may well wonder why the peaceful and law-abiding conduct of Jehovah's Witnesses has not prompted responsible men in Malawi to protest against the brutal persecution of these neutral Christians there.

"Getting Ready for Armageddon"

● The journal "National Geographic" for July 1976 quotes Buckminster Fuller, the inventor of the geodesic dome, as saying: "For the past 20 years, we have had the nations of the earth getting ready for Armageddon, taking the highest capabilities of man and focusing them on waste." Furthermore, he declared: "Our greatest challenge today is not at all how we get on independently but how we get on together."

Fuller viewed international cooperation along technological lines as being vital, as in the production and use of electrical energy. Doubtless many fear that unless people of all nations can "get on together" in such ways, Armageddon is inevitable.

Many persons think of Armageddon as a great, final conflict on a purely human level. However, the Bible states: "Expressions inspired by demons . . . go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together to the place that is called in Hebrew Har–Magedon [or, "Armageddon"]." —Rev. 16:14, 16.

The nations are indeed "getting ready for Armageddon," though they do not realize that fact. In Scripture it is identified as God's war. Soon the Biblical Armageddon will rid this globe of the wicked who are "ruining the earth" and will open the way for lovers of righteousness to live here in peace, really 'getting on together.'—Rev. 11:18.

Lack of Gratitude

● "The world, much to our regret, is becoming less and less harmonious with more and more new conflicts cropping up almost every day," commented Japan's "Daily Yomiuri" editorially on May 5, 1976. It added: "Disharmony and friction we experience in our daily life can safely be attributed to our social misconduct. We as individuals have forgotten to be mutually accommodative and grateful to each other."

Encouraging readers to express gratitude, the editorial further observed: "Much of the international distrust today arises from this lack of an accommodative spirit. Gratitude, after all, is not a shameful thing. It helps us ensure social harmony."

Encouragement to be grateful and accommodating is not amiss. Yet, there is an underlying reason why such qualities are grossly lacking in our time. It is because we are living in the "last days," when, as foretold in Scripture, people are "unthankful, disloyal, having no natural affection, not open to any agreement."—2 Tim. 3:1-5.

Let The Bible Speak

WHAT makes true worship appealing to the hearts of sincere persons? Is it the impressive personality, eloquence or learning of those who uphold true worship? No, people have embraced true worship because of recognizing the message brought to them by God's servants as coming, not from men, but from God. (1 Thess. 2:13) True Christians, therefore, should be concerned about letting the Bible speak.

The one who became the head of the Christian congregation, Jesus Christ, set a fine example in this. He turned his hearers' attention away from himself to his Father, saying: "I do nothing of my own initiative; but just as the Father taught me I speak these things." (John 8:28) In his teaching, the Son of God drew upon the written Word, the Hebrew Scriptures. We read the following about his discussion with two disciples after his resurrection: "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."—Luke 24:27.

First-century Christians imitated Jesus in letting the Scriptures speak. A remarkable case in point is the apostle Paul. Regarding his preaching to the Corinthians, he wrote: "I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. . . . My speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power." (1 Cor. 2: 1-5) While Paul recognized that impressive speech, a strong personality and worldly wisdom had persuasive power, he did not resort to such in his efforts to advance the interests of true worship. Instead, Paul focused attention on God—his spirit and power—so that those heeding what he said would have a solid foundation for faith.

LETTING THE BIBLE SPEAK TODAY

Devoted Christians today do well to imitate the example of the apostle Paul. In the final analysis, they have little in themselves with which to impress others. The apostle Paul's words have proved to be true in their case: "Not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things [from the viewpoint of nonbelievers] of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame."—1 Cor. 1:26, 27.

So for true Christians to appeal to others on the basis of their learning, abilities or achievements would be most unwise. This is not only because generally they have little to boast about when it comes to what the world views as outstanding. More importantly, if they tried to make an impres-

sion based on human wisdom, an honest-hearted person could be repelled thereby, as genuine warmth, modesty and sincerity would be missing in their speech.

Hence, instead of calling attention to himself when sharing in publicly proclaiming the truth, the Christian will want to highlight what God says in his Word. Those spoken to will thus be helped to build their faith on God's Word. Therefore, when opportunity affords to read directly from the Bible to prove a point, the Christian will want to do that. If at all possible, he should strive to leave a Scriptural thought with those whom he might meet while calling on persons with a view to helping them spiritually.

Similarly, Christian parents do well to let the Bible speak to their sons and daughters. By using the Scriptures, parents can make it plain to their children that the world's view of pleasure is often distorted and degraded. At the same time parents can show their children that what God says in his Word serves as a safeguard against following a ruinous course. When parents let the Bible have its say, their children will usually come to appreciate that the teaching they receive is not simply the opinion of imperfect parents. It actually comes from God.

MAKING SURE THAT THE BIBLE IS SPEAKING

Our letting the Bible speak is not just a matter of using it. We should also make sure that we are not misrepresenting what it actually says. What does this require?

It is vital to consider the context in which a particular passage of Scripture appears. After reading the surrounding verses, a person might ask himself: To whom was the message directed? What was its purpose?

To illustrate the value of taking note of the context, we might examine 2 Corinthians 10:3, 4. That passage reads: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly."

These words were directed to Christians at Corinth by the apostle Paul. Was Paul telling these Corinthians to have nothing to do with the physical warfare of the nations? Is that the main point the Corinthians would have gotten from his comments? Well, does the context show that Paul was talking about such weapons as literal swords, spears, bows and arrows? No, it shows that no reference was being made to literal, physical warfare.

Note, for example, verses 5 and 6: "We are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ; and we are holding ourselves in readiness to inflict punishment for every disobedience, as soon as your own obedience has been fully carried out." Obviously, literal swords, spears and the like would be useless in trying to overturn wrong reasonings and other obstacles standing in the way of people's having accurate knowledge of God.

Since Christians were never authorized to judge matters outside the congregation, Paul could not have meant that he and his associates would take it upon themselves to inflict punishment on disobedient ones in the world as a whole. In an earlier letter he had specifically told the Corinthians: "What do I have to do with judging those outside? Do you not judge those inside, while God judges those outside?" (1 Cor. 5:12, 13) Accordingly, Paul was talking about waging spiritual warfare inside the congregation with a view to protecting it from destructive, false reasonings and teachings. In fighting such spiritual warfare, Paul did not use such 'fleshly weapons' as "cunning," 'craftiness,' "trickery," high-sounding language and

worldly philosophy. (2 Cor. 11:3; 12:16) He used only righteous means, including the "sword of the spirit," God's Word. —2 Cor. 6:3-7; Eph. 6:17.

Does this mean that Paul's statement cannot be used to show that Christians should not get involved in worldly conflicts? As we have seen from considering the context, Paul was not talking about fighting on the world's battlefields. Nevertheless, the statement "the weapons of our warfare are not fleshly" expresses a basic truth or principle. It being wrong to resort to fleshly methods to combat false teaching in the congregation, it would certainly be just as wrong to use literal weapons in waging war against people of another tribe, nation, race, political ideology, and so forth. (Compare Ephesians 6:11, 12.) Therefore, one's using the text regarding fleshly weapons in support of the Christian position regarding the world's wars would not be violating the spirit of the context. Instead, we would simply be applying, or *extending* the application of, the principle set forth in the scripture.

However, if a person ignored the context and *directly* applied the text to worldly conflicts, limiting it to that, he would lose the whole point of the apostle Paul's argument. He would then not really be letting the Bible speak.

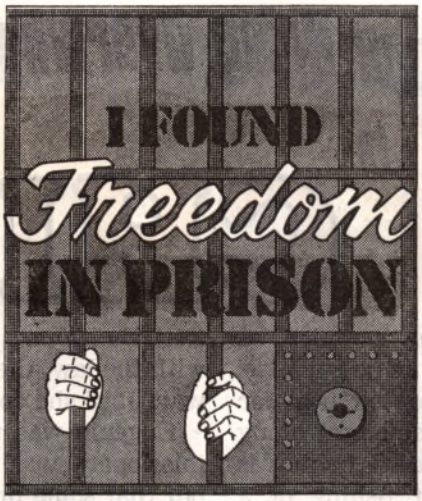
Besides the written context, a person should keep in mind the time period involved. This can prevent one from drawing wrong conclusions. A case in point is Amos 9:2, where we read: "If they go up to the heavens, from there I shall bring them down." Now some persons might conclude that this is talking about trying to escape God's judgment by taking off in rockets. But no one in the time of Amos would have reached such a conclusion. The ancient Israelites understood this to mean going up to the mountains, the high summits of which were often concealed by clouds.

Another factor that should not be overlooked in making proper use of the Bible is the geographical setting. The book of Ecclesiastes, for example, was written in Jerusalem, which city lies in an area that has a dry season and a rainy season. Against this background, Ecclesiastes 12:1, 2 becomes understandable: "Remember, now, your Grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them'; before the sun and the light and the moon and the stars grow dark, and the clouds have returned, afterward the downpour." Here the days of youth are compared to the summer's dry season when the sun, moon and stars shed light from cloudless skies, whereas the calamitous days of old age are likened to the cold, rainy period of the fall and winter season.

Furthermore, when using the Bible, a person should take a reasonable approach, one that is in harmony with the facts. Take the case of David's description of God's intervention to save him from his enemies: "He proceeded to bend the heavens down and to descend; and thick gloom was beneath his feet. . . . From heaven Jehovah began to thunder." (2 Sam. 22:10-14) Were a person to present this poetic language as something literal, he would distort the facts. God does not literally descend from the heavens on clouds. Evidently David was comparing the effect of God's intervention on his behalf to a tremendous storm, which causes the 'heavens to bend down' with dark low-lying clouds.

Clearly, then, if we strive to get the thought of what the Bible writers had in mind, we will not be misrepresenting what the Scriptures say. Our use of the Bible will appeal to sincere persons, enabling them to build their faith on the Word of God. May we therefore continue to let the Bible speak its powerful message.

I FOUND Freedom IN PRISON



IT SEEMS like a lifetime ago that a soft-nosed 30.30 caliber bullet, fired from the rifle of a provincial police officer in Ontario's northland, sent me on my way to a federal prison in Canada.

The first stop, however, was the hospital, to have my shattered right arm amputated. Then in court, I was charged with attempted murder because of having engaged in a drunken gun battle, which threatened the lives of myself, my companion and the police involved. So I had to face life behind the gray stone walls of a penal institution.

To fill in the time of inactivity and aimlessness, I tried to improve my education. During a study of ecology I came to realize that the system of society we know today is threatened with extinction.

This struck a familiar chord. Several years earlier a very patient witness of Jehovah had called on me and, when he could find me at home, had used a little Bible publication as a basis for some friendly Scriptural discussions. He had shown me from the Bible that the present generation will see the elimination of earth's ruinous society and the establishment of a new order of things here under the rulership of Jehovah God, using his Son, Jesus Christ, as the governmental head.

I soon started earnest discussions with a fellow inmate named Bill, who was in the first year of a twelve-year sentence, and this continued on and off over a two-month period. Our discussions intensified when we found a *Watchtower* magazine and an old Bible concordance.

Then I realized that without a little more help we were not going to get any place. I thought of the man back in northern Ontario and wrote to him for help and for literature. Some publications were sent but never made it through the web of regulations. However, word was sent to the branch office of the Watch Tower Society and contact was built up through representatives from the local congregation of Jehovah's Witnesses.

At first we were refused a separate room for studying. So a study was conducted with me, and another one was conducted with Bill, right in the public visiting area, amid clouds of cigarette smoke that often made our eyes water. Soon everyone in the prison knew what was going on. As a result, Jehovah's name was publicized more than we ever expected. Eventually, a separate room was allotted for us and we were asked not to conduct further studies in the visiting area.

In November 1973 I was allowed a temporary absence from prison, long enough to attend a baptismal talk in the home of a Witness and to be immersed in an outdoor pool. The water and the weather were cool, but the fellowship warmed my heart. The following spring Bill also symbolized his dedication to Jehovah.

I have been released from prison under terms of a federal parole and now I am proclaiming God's kingdom from door to door, within sight of the gray stone walls behind which I passed so many days.

Through the efforts of Bill and, now another man, Phillip, the Kingdom work goes on within the walls despite barriers raised by representatives of the mainline religions and their sympathizers. Teachers, guards and inmates alike have received a witness as opportunity permitted. As far as response is concerned, the majority are no different from the majority outside the walls.

But the work continues and, through Jehovah's undeserved kindness and patience, one or two more may still have the opportunity to respond and to learn God's truth.

Words can never convey how much Jehovah did for me and is doing for my spiritual brothers in the prison. We are doing our best to respond to God's love in the only way we can, that is, by obediently working to give others this message of life.

Obstacles in your life may seem insurmountable as gloom descends over the entire earth. Take heart and let Jehovah's Witnesses help you, as they did me, to see from God's Holy Word that there is a solidly based hope for you, as there has proved to be for so many others.—*Contributed.*

Tides of Change Bring Overwhelming Catch to CHILE

IN CHILE seafood is as common as bread. This should come as no surprise, for the country's coastline extends for some 2,650 miles (4,265 kilometers) along the Pacific Ocean. Commercial fishing is a flourishing industry. But fishing of a spiritual kind is also yielding amazing returns. Persons sharing in this 'fishing' are, in the words of Jesus Christ, "fishers of men." (Mark 1:17) Jehovah's Witnesses in Chile have been diligent in this activity and the results have been astounding.

Think of it, the majority of Witnesses in this land have learned the Bible's truth in just the last three years! During the years 1974 and 1975, just about as many people were *baptized* as were sharing in 'fishing for men' only five years ago. Last October, 16,862 devoted some time to such 'fishing,' and they conducted 17,400 home Bible studies, an average of more than one study per spiritual fisherman.

Sometimes it seems as if the "fish" are just begging to be taken into the spiritual nets. Take the case of Eugenio, a young "liberated" university student. He was very much impressed by the Bible discussion he had with a Witness who called at his home. Without waiting for another visit, Eugenio made his decision to serve Jehovah and went to the nearby branch office of the Watch Tower Society. "I want to be a missionary, I'm ready to go anywhere right away—to Peru, Bolivia, anywhere, just send me off," he announced to the astonished receptionist. Concluding that the young man might be in trouble with the law, the receptionist asked him to wait until she could locate a male Witness.

Eugenio was told that wanting to be a missionary was a very commendable goal but that some preparation would be necessary first. A Bible study, an hour at a time, would gradually equip him for this service. Asked which day would be convenient, he replied, "Why, *every* day." Arrangements were made for two studies a week, and six months later Eugenio was himself sharing in spiritual fishing as a baptized witness of Jehovah.

At times one Bible study starts a chain of events that results in a huge catch of "fish." For example, a home Bible study was conducted with the director of a neighborhood community center and his wife. As he came to appreciate the Bible's message, he used his position to spread the "good news" and, one by one, his neighbors started to show interest. Among them was Juan, a young drug addict. He began to study God's Word and made such a tremendous change that his mother was moved to study also. His two brothers joined in, and the group multiplied. *Soon* thirty-five of them were associating with the Witnesses, including former political fanatics, alcoholics and, like Juan, drug addicts. As they gave up their former vices, many of these people began to conduct Bible studies of their own. This has greatly upset the local Catholic priest. He and an associate nun started a campaign against the Witnesses, but it was unsuc-

cessful. Why did they undertake such a campaign? Well, one day at Mass, not even one person had showed up!

In Copiapó, a town in the arid north, a spiritistic group numbering about sixty met in the home of Angel. His nephew heard from a Witness co-worker that spiritism is really demonism. Frightened, the nephew went to see his uncle to warn him about his practices. Angel was unperturbed. He reasoned, 'How could this be when a prominent Catholic priest as well as a Protestant pastor participated?' Due to the nephew's insistence, Angel promised to get in touch with the Witnesses.

Arriving at the Kingdom Hall, he met a man in work clothes. "This must be the janitor who works sweeping the floor for the *'gringos,'*" he said to himself. How surprised he was to find out that he was talking to an elder of the congregation! Angel was promptly shown from the Bible why he should abandon his spiritistic practices. Convinced, he determined to have nothing more to do with demonism. Back at home, Angel had a visit from the priest. Surprised at Angel's decision, the priest wanted to make inquiry of the spirits about the matter. But Angel refused to go along with this, saying that it would be detestable to God, whereupon the priest asked, "Have you been talking to Jehovah's Witnesses?" All of this resulted in the truth's being taught to Angel's entire family and twenty members of the spiritistic group.

ARRANGEMENTS FOR MEETING PLACES

With such excellent response among the people of Chile, a need has arisen for new meeting places. Jehovah's Witnesses, therefore, have worked hard to obtain their own Kingdom Halls, despite the problem of galloping inflation.

Take the case of the Puerto Montt Congregation in southern Chile. This congregation had been meeting amid automobiles and tools, in a garage—a most uncomfortable place in the winter when lashing winds and freezing rain make their presence felt. Then an opportunity presented itself to buy a building in a fine location. The price, however, was considerable, and the money had to be raised quickly. The Witnesses contributed what they could. But still there was not enough. So jewelry was donated; not even wedding rings were spared. A Witness traveled to Santiago, the capital, where the jewelry was sold. Thus, finally, enough money became available for the down payment on the property.

A four-hour journey to the north of Puerto Montt is the picturesque city of Valdivia. Here the Witnesses obtained a lot not far from the main plaza and proceeded to build a beautiful hall. They would travel down to Puerto Montt and then cross to the Island of Chiloe in ferries to obtain huge tree trunks from the forest for the piles they needed. Laboriously, these trunks were transported back to Valdivia and, with even more effort, sunk into the ground so that the hall would have the kind of foundation required by city building regulations. With little modern building equipment available to them, the Witnesses did nearly everything by sheer manpower. Over two years later the lovely hall was complete. "The Kingdom Hall of Jehovah's Witnesses constitutes an architectural contribution to Valdivia," said the local newspaper.

AN OUTSTANDING CONVENTION

The success of spiritual fishing was especially evident at the "Divine Victory" International Assembly held in Santa Laura Stadium in January of 1974. That such a gathering could be held at that time was practically a miracle. Just four months prior thereto the government had been taken over by the military. Conditions were highly unstable and the country was still in a state of siege. Few meetings were allowed, much less a convention of more

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than 20,000 in a large stadium. However, somehow permission had been granted for a circuit assembly, attended by about 4,000, one month after the takeover and right in Santiago itself. So a basis had been laid for obtaining permission for a much larger international assembly.

Expectations had been running high throughout the country for the entire year previous. No one wanted to miss the 'big convention.' To finance the trip, many Witnesses sold their furniture and, a few, even their homes.

From the north, 1,300 Witnesses, including children and small babies, came in a special eight-car train. Due to the narrow-gage railway, the train took three days to get through the hot desert. Finally, the grueling four-and-a-half-day journey was completed and the train pulled in at Santiago after curfew time.

When the curfew is in effect, no one is allowed to leave the terminal. Soldiers on guard there said that people generally do not want to obey, thinking that they can somehow reach their destination. So the soldiers were accustomed to fire their rifles into the air and then force the insulting crowds back into the railroad coaches for the night.

Knowing the situation, Witnesses from Santiago were waiting at the terminal with food, coffee and first-aid equipment for their spiritual brothers. To the amazement of the guards, the tired Witnesses left the train in a very orderly manner. Officials arranged for ambulances for some adults and children who needed medical attention. The remainder of the Witnesses quietly settled themselves in family groups for the night. Soon they began to sing and even the guards joined in. The Santiago Witnesses thereafter cared for these convention delegates in their homes, and the majority were given free meals and bus fare during the assembly.

The day before the assembly the local police commissioner said that Jehovah's Witnesses were well known as being orderly and that no problem was anticipated. His only concern was the traffic. However, policemen were present at the assembly for security reasons, since the country's situation was very uneasy. These armed policemen soon abandoned their usual tense, guarded manner. They accepted the invitation to eat in the cafeteria, propped their weapons against the wall and enjoyed their lunch among thousands of conventioners. Even the police dog seemed tranquil.

At this assembly 1,502 were baptized, and a crowd of over 21,000 was present for the final day.

The convention made quite an impression on the people of Santiago. This was reflected in many favorable comments that appeared in the newspapers: "Easily recognized by their friendliness and refusal of the sloppy fashion (they do not even accept long hair on their teen-agers), the Witnesses assure us that they do not have problems with the generation gap." "The results of . . . good organization are visible. There reigns an order and cleanliness that is not common in functions so well attended." "It can well be said that this religion has more followers than have some of the professional clubs that up until now have not been able to attract so many people to this stadium." So outsiders, too, find the catch of "fish" overwhelming, and not only in numbers, but in conduct as well.

WHY SUCH PRODUCTIVE "FISHING"?

To what do we attribute such wonderful blessings among the Christian witnesses of Jehovah in Chile? There are many factors. In the case of literal fishermen, the "waters" have to be right. So it seems that the tides of change have contributed to the spiritual catch.

For a long time Chile enjoyed one of the most stable political atmospheres in all of South America. Suddenly this changed. In five years the Chilean people have seen three forms of government, each radically different from the others. The political turmoil has produced disillusionment. As a result, many people find the Bible's message about a perfect government in the hands of Jesus Christ both appealing and reasonable.

Then, too, never before has the economic situation been so precarious, despite Chile's rich agricultural land and natural resources. Inflation and unemployment are causing people to realize that even with hard work and sacrifice it is difficult to get ahead.

However, the main thing that has resulted in favorable spiritual fishing is the failure of the churches. People who for years passively submitted to the religious systems have had a rude awakening. They have been disappointed in seeing religious leaders supporting and blessing first one government and, then, a few days later coming out in favor of its diametrically opposed successor.

Jehovah's Witnesses, on the other hand, have stood out as different. During the days immediately following the military takeover, they were left unmolested because it was well known that they had not meddled in the politics of the former Communist regime. When the arrest of Communist activists in factories and industries left critical vacancies, Witness employees were often put in key positions. In one case, on the morning of the coup, soldiers arrived at the home of a Witness and asked how long it would take him to put the local oil refinery into operation. No other qualified man could be trusted!

Spot searches for firearms and the like were made of neighborhoods at the break of dawn. Often, known Witness homes were simply passed by. One soldier, taking the publication *The Truth That Leads to Eternal Life* out of a bookcase, commented: "If everyone read and practiced what is in this book, we would not have to make these searches."

The contrast between Jehovah's Witnesses and the religions of Christendom has not gone unnoticed. Sincere ones, tired of hearing political sermons, are forsaking Christendom's churches and are finding their spiritual needs at last satisfied in association with Jehovah's Witnesses.

Are Jehovah's Witnesses in Chile "astonished," as Peter was over a miraculous catch of literal fish? Astonished they are but, more importantly, they are also determined to take advantage of these swarming "waters" to continue in catching men alive so that these may gain life everlasting.—Luke 5:4-11.

'Drawing Sin as with Wagon Cords'

◆ The prophecy of Isaiah pronounced "woe" upon those 'drawing sin as with wagon cords.' (Isa. 5:18) Israelites who were thus addressed evidently made a practice of sin. They were attached to it like draft animals tied with cords to wagons that they pulled. Such persons were in line for experiencing woe at the execution of Jehovah's righteous judgment.

Appreciating THE TREASURE OF SACRED SERVICE

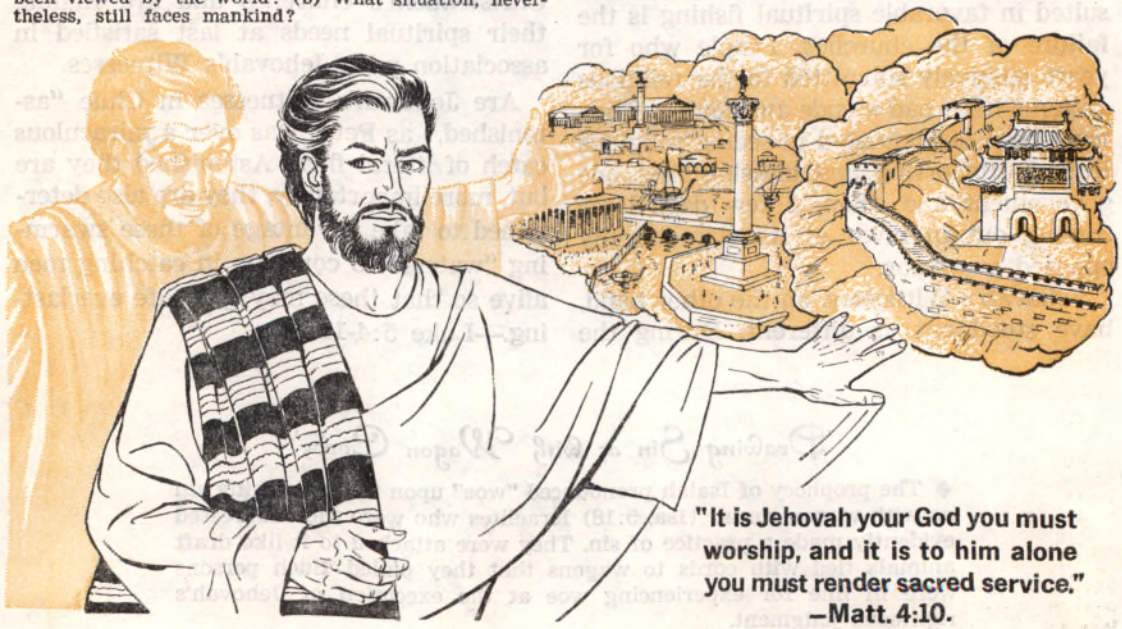
DOWN through centuries of time, men and women have counted it a high honor to put themselves at the service of some worthy cause, one they viewed as noble.

[2] Millions today look on service to the political state where they live as of greatest importance. Those dying in war on behalf of their nation are said to have made "the supreme sacrifice."

[3] Other persons look beyond the limits of their national boundaries, putting themselves at the service of all mankind, without regard to nation or race. They use their talents and resources and even sacrifice their health and strength to accomplish some good for mankind, perhaps in finding cures for diseases, or in bringing relief to the poor and the oppressed. People have praised such men and women as "humanitarians" and "philanthropists." They have memorialized the deeds and sacrifices of the more prominent among them by erecting monuments and by naming public edifices or thoroughfares after them.

[4] Yet, despite all these services, there is no nation on the surface of the earth today that does not face grave problems. Many nations are riddled with crime and corruption, and the systems of most of them are in a general state of crisis. Mankind as a whole remains a sick, disturbed and dying race.—Matt. 9:36; Rom. 8:22.

1-4. (a) For what services have many considered it an honor to make personal sacrifices, and how have they been viewed by the world? (b) What situation, nevertheless, still faces mankind?



"It is Jehovah your God you must worship, and it is to him alone you must render sacred service."
—Matt. 4:10.

[5] True Christians should certainly be keenly interested in service, for service lies at the heart of Christianity. As Jehovah's Witnesses, the service that concerns us is, however, one that surpasses in honor and worth any other in which humans could possibly share. It may cost us much—time, effort, sacrifices, yes, it could cost us even our lives. It will bring us no praise from the world; no monuments will be raised or streets named in our honor. But despite all such factors, this we do know: *It is worth it.* Yes, we know and are firmly convinced that we can engage in the noblest, the finest service and the one that will bring the greatest and most lasting good, universal good. That service is the service of our grand Creator, Jehovah God, truly a *sacred service.* Like the "glorious knowledge of God by the face of Christ," it is a wonderful treasure.—2 Cor. 4:6-10, 16-18.

WHY SUPERIOR?

[6] Why should we treasure this "sacred service" as superior to any other in which we might engage? For one thing, it will help people of all races and nations to see the realization of things that mankind has longed for throughout all history and has never achieved—a world at peace, and freedom from hunger, poverty, disease, oppression. But far more, it contributes toward their realizing something that most would hesitate even to hope for—freedom from death itself.—Rom. 8:18-21; Heb. 2:15.

[7] No man-made rule, no philanthropic or humanitarian effort can bring these things. They can never come, apart from God and his purpose. That is why his Son, Jesus Christ, refused to let himself be selected as king of his own homeland by enthusiastic crowds who appreciated his powers to do tremendous good in a humanitarian way. (John 6:15, 25-27) That is why he also turned down an offer to give him control of all the governments of this earth, for the one offering this wanted to put God completely out of the picture. The price of acceptance, in fact, was an act of worship, not to God, but to the offerer. Jesus' reply was: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' "—Matt. 4:8-10.

[8] Therein lies the yet greater reason why we should treasure this "sacred service" so highly—because of the One to whom we render it. People living under monarchies have counted it a grand thing and a glory if they are appointed to a position where they can proudly say, "I am in his Majesty's service." How far grander and more glorious to be able to say, "I am in the service of the Creator of heaven and earth, the Supreme Being, Sovereign of all the universe"!

[9] Yes, over and above all the satisfaction we can get from knowing how much our "sacred service" benefits and will benefit mankind, there is the satisfaction of knowing that it brings honor to the name of the Most High God. In view of all the loving acts that he has performed in the past and of those he will yet perform in the future, he of all persons merits our devoted and appreciative service. To him we owe life, and everything we have and enjoy. —Ps. 104:1, 14, 15, 24.

[10] In appreciation for our service, God promises us—not monuments that eventually decay—but life, life in a righteous new order of peace, health and happiness. To an unnumbered great crowd of persons from all nations and peoples, he promises

5. What service is of interest to genuine disciples of Christ Jesus, and of what can they be thoroughly convinced?
6. What is one reason why such "sacred service" is so superior to any other in which we could engage?
7-9. (a) How did God's Son show the superior rating he gave to such "sacred service" as compared to worldly services? (b) How does this point up the most powerful reason for treasuring this service above all others?
10. What grand reward should beckon us onward in such "sacred service"?

to grant survival through a rapidly approaching great tribulation, and then entrance into a new order of his own making. The apostle John was privileged to see in prophetic vision those who will survive, and he wrote of them at Revelation 7:14, 15: "These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God; and they are rendering him sacred service day and night in his temple."

[11] How can we be sure that we are rendering true "sacred service" that receives God's approval? Nearly a billion persons are now enrolled in the churches of Christendom. They view themselves as serving the God of the Bible. Millions of natural circumcised Jews support their synagogues and rabbis and consider themselves to be taking the right path of worship to God. Billions of others worship the many gods of non-Christian religions around the world.

[12] True, but when we look at religious conditions today and the moral state that prevails in country after country, we have to ask ourselves if their views are not mistaken. Where is the evidence that they have cleansed themselves by faith in the "blood of the Lamb" and have taken up the discipleship that inseparably goes along with faith? Have they kept themselves from being a part of the world, unspotted by sexual immorality, lying and stealing, and are they personally helping others to understand God's Word, assisting new disciples to render "sacred service" to Jehovah the Almighty God?—John 15:27–16:3; Acts 24:13, 14.

[13] We all need to know the correct answer, since, if these religious people are mistaken, the outcome of their course can only be one of shocking disappointment. The evidence is that such outcome will soon be manifest.

[14] In the coming time of trouble Jesus Christ will give no favor and protection to any who are not rendering true "sacred service" to God as he did. He said: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) Mistaken service is not really "sacred service" and is not the way to surviving the approaching great tribulation that precedes God's new order of righteousness.

DETERMINING THE MEANING OF "SACRED SERVICE"

[15] The Bible gives us the means for determining what constitutes the "sacred service" that will bring God's approval and protection. The Greek word that is used in the account of Jesus' turning back temptation is the verb *la·treu'o.* (Matt. 4:10) This word is different from the Greek term *di·a·ko·ne'o,* which is rendered "to serve" or "to minister" in many translations. What is the difference?

[16] While both words refer to service, *di·a·ko·ne'o* is used regularly with reference to service of a personal nature rendered by one human to other humans. (Luke 12:37) But *la·treu'o,* as used in the Scriptures, is limited strictly to service rendered to God, or, in a few cases, to service rendered to those considered gods, false gods.—Acts 7:42; Rom. 1:25.

[17] The Bible reveals that "sacred service"

11, 12. (a) Who today claim to be rendering "sacred service"? (b) What circumstances place that claim in doubt?

13, 14. Why is it so vital to know what constitutes genuine "sacred service," and what does not?

15, 16. How does the Greek term for 'rendering sacred service' (*la·treu'o*) differ from the term for 'ministering' (*di·a·ko·ne'o*)?

17, 18. (a) What reference does the apostle Paul make to "sacred service" performed in pre-Christian times? (b) Is "sacred service" for Christians limited to certain places or to a special class within the congregation?

on earth to the true God did not originate with Christ Jesus and the founding of Christianity. The apostle Paul shows this when he writes at Hebrews 8:5 of the Israelite priests as those who were "rendering sacred service in a typical representation and a shadow of the heavenly things," when they served at the tabernacle, offering sacrifices to God.—Heb. 9:1, 6; 10:2; 13:10.

[18] Well, then, is the "sacred service" of Christians limited to some special place or places, or confined to a special class or group like the ancient priesthood of Israel? No, for even among the Israelites it was not just those appointed to serve at the tabernacle who were supposed to engage in "sacred service." It was the privilege and duty of the *whole people of Israel* to engage in such service.—Ex. 3:12; Acts 7:6, 7; Rom. 9:4.

[19] When on trial before King Agrippa, the apostle Paul said that at that very time, not just the tribe of Levi with its Aaronic priesthood, but all the "twelve tribes" of fleshly Israel were still hoping to attain to the fulfillment of God's promise to their forefathers. And how were they manifesting this hope? At Acts 26:7, Paul said that they were manifesting this "by intensely rendering [God] sacred service night and day." How did they do this?

[20] Anna the prophetess was one of those who, according to Luke 2:37, "was never missing from [where?] the temple, rendering sacred service night and day [how?] with fastings and supplications." She was constant and regular in all public services at the temple. Not all the Jews lived in Jerusalem; hence, they could not be so often at the temple. But the Jews in all Israel could, and many of them did, as Paul said, 'serve day and night' by showing zeal for the Law covenant and its statutes, by paying in the tenth part of their produce for temple service, by sacrifices and by morning and evening prayer, also by regular attendance at the synagogues where God's Word was discussed.*

[21] Does "sacred service" to God today revolve around such a Law covenant and its sacrifices? No, for just as the apostle stated, all of this was but "a typical representation and a shadow" of greater things to come. (Heb. 8:5) And at Hebrews 9:9, 10 he said that those sacrifices at the tabernacle were "legal requirements pertaining to the flesh and . . . imposed until the appointed time to set things straight." —Compare Philippians 3:3.

[22] The "time to set things straight" came with Christ Jesus. He fulfilled the 'shadows' of the Law. (Heb. 10:1-4) As the Lamb of God he "offered himself without blemish to God," giving his life as the perfect sacrifice, one that needs no repeating. And, as the apostle states at Hebrews 9:14, it is Christ's shed blood that, because of our faith, can "cleanse our consciences from dead works that we may render sacred service to the living God."

THE PATTERN FOR CHRISTIAN "SACRED SERVICE"

[23] The night and day service that so many of the Jews in Paul's days were rendering did not gain for them divine protection and survival during the intense tribulation that came on Jerusalem in the first century, a tribulation foretold by God's Son. Why not? Paul said of them: "They have a zeal for God; but not according to accurate knowledge." (Rom. 10:2)

* Regarding Paul's words at Acts 26:7, *The Pulpit Commentary* observes: "Serving (*latreuon*); i.e. serving with worship, prayers, sacrifices, and the like."

19, 20. Why could the apostle Paul say that, in his day, the twelve tribes of Israel were "intensely rendering [God] sacred service night and day"?

21, 22. Why does "sacred service" today not center on a Law covenant and its sacrifices?

23. Why did the night and day "sacred service" of many Jews not bring them divine protection when Jerusalem fell?

They failed to see in Christ Jesus the fulfillment of Bible prophecies and to realize that by him God was now setting the standard for all future "sacred service" to Him. They lost sight of the fact that the heart is the key to pleasing God and they let their hearts become unresponsive to God's direction and leading. (Deut. 10:12-14, 16; Matt. 15:8) If we want to avoid the grave consequences this brought upon them we need to learn all we can about God's Son now in order that our service to God will be acceptable.

[24] Jesus Christ said of his coming to earth: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) He bore witness to the truth by speaking it out boldly, the last three and a half years of his life being occupied in declaring the good news of God's kingdom throughout the length and breadth of Israel. But it was not enough for him to talk about the truth. He had to *live* it. He had to prove God's Word true by doing all the things that Word foretold about him and by living a life that would enable men to come to know and understand his Father and his Father's ways and standards. (John 1:14, 18) He watched his entire course of conduct so that no reproach would fall on God's name, which he always sanctified above all things.—Matt. 6:9.

[25] Like his Father, Jesus had a deep, heartfelt compassion for the people of his day. The Bible says that "on seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matt. 9:36) He comforted them with the good news of the Kingdom. And he was one who did not just talk or give speeches. He also did things for people in the way of acts of human kindness. After talking to a large crowd that had come out to hear him, he said: "I feel pity for the crowd, because it is already three days that they have remained near me and they have nothing to eat; and if I should send them off to their homes fasting, they will give out on the road." Then he fed them, miraculously. (Mark 8:2, 3) When a leper said with faith that Jesus could heal him 'if he just wanted to,' Jesus replied: "I *want* to," and healed him immediately.—Mark 1:40, 41.

[26] Why did Jesus do these works in relieving the suffering of the people? Simply because he was a humanitarian or philanthropist? No, he did these physical and material good things so that there would be solid ground for people to have faith in the good news as being indeed from *God*. He pointed not just to his words but to his *works* as testimony that he was truly God's representative. Why should people accept him as the Messiah if he did not show by his works that he had the qualities of the God he was trying to get the people to come to know?—John 10: 37, 38.

[27] We today must follow his pattern if our service to God is to be acceptable. Realizing the vast good that can result from using our lives in this way, may we continue on steadfastly and see God's backing of us through whatever may come in the way of difficulty or opposition. And may God hear our prayer, like that of Zechariah's, that he "grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him with loyalty and righteousness before him all our days." —Luke 1:74, 75.

24, 25. (a) In what different ways did Christ Jesus set the standard for "sacred service"? (b) In what ways did he manifest compassion for people?

26. What primarily motivated these humanitarian acts of Jesus?

27. What should now be our resolve if we treasure this privilege of "sacred service"?

Rendering Sacred Service NIGHT AND DAY

"God, to whom I render sacred service with my spirit in connection with the good news about his Son."—Rom. 1:9.

SERVANTS of God today are not required to offer up sacrifices according to the Law covenant, which Christ Jesus fulfilled and which God therefore put out of the way. But there *are* sacrifices that form a vital part of our "sacred service." What are they?

[2] Paul the apostle of Christ Jesus shows us at Hebrews 13:15, 16. After speaking of the "sacred service" at the tabernacle by the priest of Israel and how this was fulfilled in Jesus, Paul says: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."

[3] What does that mean for us? It means that we should want to be speaking out the truth about Jehovah God and about the good news of his Kingdom. And we should be doing this not just now and then, once in a while, on weekends or meeting nights only, but, as the apostle says, "always" —every day, night and day, being on the alert for opportunities to do this.

[4] Does that mean that our "sacred service" is entirely a matter of talking? No, for after speaking of the "sacrifice of praise," the apostle goes on to describe other sacrifices God wants of us. He says, *in* verse 16: "Moreover, do not forget the doing of good and the sharing of things with others, for with *such sacrifices* God is well pleased." Yes, our "sacred service" needs to be a balanced one, one that balances words of praise to God with deeds, with the "doing of good and the sharing of things with others."

[5] So, like Jesus we want our whole life to be a witness to the truth. Of course, we cannot perform miracles as Jesus did to help people, but our fine conduct, honesty, sincerity and helpfulness to people *when we can and with what we have* are just as acceptable. We can do as Galatians 6:10 urges: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." By this course we establish a groundwork for persons opening their ears to the truth. We must not, then, hold back from declaring the good news to all, freely, boldly, 'out of the abundance of our hearts.' Otherwise, how will people who observe our good works and our fine manner of life really be helped? We must let people know that it is the good news of God that has moved us to do the fine works. (Matt. 5:16; 12:34, 35) Then they will see that there is a possibility to become the same as we are *if they too learn the good news.* Unless we have the fine, helpful and kind works along with good conduct as well as the "sacrifice of praise, that is, the fruit of lips which make public declaration to his

1, 2. How does the Bible show that there are sacrifices involved in our "sacred service" to God?
3. What do Paul's inspired words at Hebrews 13:15 require of us?
4. Is our "sacred service" performed just with our lips? (1 John 3:18)
5. (a) How can our whole life bear witness to the good news? (b) What effect will this have on others in our community?

name," we are not fully rendering God "sacred service."—Heb. 13:15.

[6] From Jesus' example and that of the apostles it is evident, then, that our "sacred service" is not entirely a matter of changing our personalities and doing kind things. This is a *part,* the foundation, of our service, to which we add the sacrifices of praise. (Ps. 106:12) Our "sacred service" cannot be complete unless we both *live* and *declare* the good news.

[7] All of us today can be showing ourselves to be among those rendering "sacred service" to God day and night. Jehovah God has not set out for us any legal code as to just how much time we are to spend in giving the sacrifice of praise (except to say "always") or how much in the other sacrifices with which God is well pleased. We must balance this out ourselves. But all these sacrifices—the fruit of our lips in making public declaration to his name and the doing of good and the sharing of things with others—these must all be there and find a place in our lives, in the daylight hours and in the evening hours.—Compare Acts 26:7.

[8] Jesus had the good news in his heart, he meditated on it and considered how he could put the message across to the people. He was always ready, "night and day," to speak the good news, even when he was very tired. He was zealous always to declare the truth. (John 2:17) Recall how he talked to a woman, a Samaritan, whom the Jews considered below the level of being able to appreciate sacred things. (John 4:7-26) But Jesus did not judge the woman, even though he knew also that she was living immorally. His witness to her resulted in a wonderful widespread declaration of God's name and purposes. —John 4:39-42.

OUR WHOLE LIFE COURSE A "SACRED SERVICE"

[9] "Sacred service," then, is not something that occupies only a portion of our lives. It is not limited to just one activity or a certain number of activities but it takes in every aspect of our daily living. It can be summed up by these words: 'Keep doing all things as unto Jehovah, whether eating or drinking or doing any other thing.' (1 Cor. 10:31) Showing how all-embracing this service should be, the apostle says at Romans 12:1, 2: "I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things."*

[10] Many things are involved, but your aim, your goal and your heart motivation are key factors in determining whether what you do is really "sacred service" or not. For example, among us are many parents. Part, in fact, *a large part,* of your "sacred service" to God involves your children. Psalm 127:3 says that they are "an inheritance from Jehovah." Are you caring for that inheritance as unto him and for his glory? This too is a "night and day" feature of your service, for God's Word points out that parents should be instilling God's fine principles into their children from the time they get up until the time they lie down. (Deut. 6:4-9) To

6. For our "sacred service" to be complete, what, then, is required?
7. Who determines how much time we spend in the different sacrifices that form our "sacred service"?
8. What example of "night and day" service did Jesus provide us? (Mark 1:35; Luke 6:12)

* The *Theological Dictionary of the New Testament,* commenting on the use of the verb *la·trew'ein* (to render sacred service), says: "The comprehensive use of *latreuin* for the whole conduct of the righteous toward God is found first in Lk. 1:74." ". . . in Phil. 3:3 we again find *latrew'ein* in a broad metaphysical sense in which it comprises the whole of Christian existence." —Vol. IV, pp. 63, 64.

9. Essentially, just what does "sacred service" embrace, and how do the inspired writings of Paul bring this out? (Col. 3:17)
10. (a) What determines whether any particular activity forms part of our "sacred service"? (b) What "night and day" service does God's Word call on parents to perform, and how should they view this?

do this, a basic thing is to study the Bible with them. But a parent should not say to himself, 'I have a Bible study once a week with my children, just as I have with other people. Therefore that is enough for them to know what is right and to follow Bible principles.' This is just not true. Remember, the Bible says that children of a believing parent are viewed by God as "holy" or sacred. (1 Cor. 7:14) How would you treat something left in your care that you knew was sacred to God? Would you not guard it most carefully every day, day and night?

[11] What you do now to teach and discipline your children could well save them. On the other hand, if you are lax now, you may *lose* them. That is, the time may suddenly come—before you know it—when your words to them fall on deaf ears. The world will have more influence over them than you will have. Then, how will God view the way you have handled property sacred to him?

[12] To instill God's Word in the children all day long does not mean constant preaching to them. It calls for your exemplifying what God's truth is all about by your daily life and conversation. On every occasion, either by your loving, close relationship with them and your friendly, intimate association and free communication, you can help them to appreciate Jehovah God, his wisdom, his love and the rightness of his ways. Listen to them, reason with them. When giving instructions or jobs for them to do, or in disciplining, show *why,* and explain the good results of obeying you as a parent and, *consequently,* of obeying God as Head over all.

[13] You cannot simply try to have a "good child" in the sense that the world uses that term. Of course, you want your child to be well-mannered, respectful, honest, and considerate of others. But you want him or her to be that way because, above all, your child has come to know and to love Jehovah God. For your upbringing of your child to be different from the world's youth, and to be truly a "sacred service," the child's mind and heart must be directed toward Jehovah, so that he or she becomes a praiser of Jehovah. —Ps. 148:12, 13.

[14] Husbands and wives can render "sacred service" by making their marriage successful and an honor to God's institution of marriage. A man or a woman may be very kind and pleasant to others, patiently putting up with mistakes or even suffering indignities and injuries from them without retaliation. But when it comes to the marriage mate, a husband or a wife may be quick to anger, 'reading between the lines' of what the mate says, with a 'chip-on-the-shoulder' attitude, looking for an occasion to find fault. Or the couple may cut off communication with each other. No matter what other things a married person may do, he or she is not fully rendering acceptable "sacred service" to God if he or she ignores the sacred marriage covenant.—Eph. 5: 22-25, 29.

[15] Housewives have a fine opportunity to perform acceptable "sacred service" to God. Their fine works that others can see would certainly include keeping a neat, clean house, taking care of the cooking and the clothing needs of the family. For what is more on display to others than one's home? A wife's hospitality, her readiness to help her neighbors, particularly her willingness to 'put herself out' to assist other sisters in the congregation in whatever their needs may be—these are sacri-

11. Why cannot this aspect of "sacred service" be neglected by parents?
12, 13. (a) How can parents wisely and effectively carry out the exhortation at Deuteronomy 6:4-9? (b) Why will Christian parents want more than just a "good child" from the worldly standpoint? (Prov. 3:1-4)
14. How can husbands and wives render "sacred service" through the marriage arrangement?
15. What powerful contribution can a housewife make to the spread of the good news in her community?

fices in which God is well pleased. When people know these things about her, then her public declaration of the good news in the congregation territory will have a more powerful influence.—Acts 9:36-41; Titus 2:4, 5.

[16] If children in the household are concerned with rendering "sacred service" to Jehovah they can show respect for their father and help their mother in bringing honor to God by helping them to keep the house in good, clean order. And where parents are not in the truth the children can do much in this way to cause the parents to honor God. Their conduct before schoolmates, respect for teachers, telling others about the good news when opportunity affords and working closely with the congregation in things done at the Kingdom Hall and sharing in the field service, certainly are things God counts as "sacred service" to him. (Prov. 20:11; Titus 2:6-8) A good test of your service, as to whether it is true "sacred service" or not, is the question you might ask yourself: 'Do I go in the field service, perhaps carrying Bible literature to others?' That is commendable. But, now, also ask yourself: 'At school and elsewhere, what is my conduct? Do I do what worldly youths do? Or do I remember that I am to render "sacred service" to Jehovah night and day?' You, like others, can do much to interest people in the good news by your daily conduct and fine attitude.

[17] Christian elders are also called on to serve night and day. Part of your "sacred service" is on behalf of your brothers, caring for their spiritual needs. To the elders of the Ephesus congregation, the apostle Paul could say: "Therefore keep awake, and bear in mind that for three years, *night and day,* I did not quit admonishing each one with tears." (Acts 20:31) Your brothers today need your help no less than the brothers in Ephesus needed help back in the first century.

[18] Can you do what Paul did, serving day and night? Paul's words do not necessarily mean that he spent every minute in talking or preaching. No, for in Acts 20:34 he goes on to mention how he worked with his own hands doing secular work so as to attend to the material needs of himself and of those laboring with him. In fact, in writing to the Thessalonians, he said: "Certainly you bear in mind, brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you."—1 Thess. 2:9.

[19] Yes, Paul sometimes was occupied not only in the day but also in the evening in secular work, such as tentmaking. But it is important for us to ask: *Why* did he do this? Was it for materialistic reasons or due to a desire for luxuries? No, but as he himself says, it was "so as not to put an expensive burden" on his brothers. He set an example in this so that no one could accuse him of leading a soft life through the financial support of those to whom he was serving the good news. Because his motive and aim were to advance the truth and eliminate any stumbling blocks in the minds of those he served he could be said to be engaging in God's service even during those secular working hours. But what if his motive had been selfish, if he had not been doing all things as unto Jehovah and for the advancement of the Kingdom interests? Then his work would have been no different from that of any other secular work. It would not have been a "sacred service."

[20] Paul, however, having a clean conscience and a right motive in his secular

16. How can children and youths render "sacred service" to God every day with fine results?
17. What particular service are elders called on to perform?

18-21. (a) Of what did Paul's day and night "sacred service" consist? (b) Why did his secular work qualify as part of his "sacred service" to God, and what lesson is there here for us?

work, could make this part of his "sacred service" to God harmonize with his God-given commission by proclaiming the good news with great boldness and zeal. And such "sacred service" was greatly blessed by God. As Paul said, in our theme text: "God, to whom I render sacred service with my spirit in connection with [what? with] the good news about his Son." (Rom. 1:9) Surely we must all marvel at the far-reaching effects of Paul's faithful efforts to render God "sacred service."

21 Each one of us, therefore, needs to ask himself, What is my viewpoint of my work and for what am I aiming? The only reasonable answer is found in the counsel that the apostle gave to the young man Timothy: "Be training yourself with godly devotion as your aim. For . . . godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:7, 8; John 6:27.

22 Yes, the main objective of our godly devotion is to render "sacred service" to Jehovah and to bring honor to his name, thereby helping others to appreciate what kind of God he is and to come into intimate relationship with him. But by doing this we also live happier lives even now, in this time. And it means 'the life to come,' not only for us, but for our families and for all who are influenced by our conduct and our proclamation of the good news.

23 With regard to 'the life that is to come,' and even more, the opportunity of having an unbroken life-span from now on into eternity, the apostle John's vision of the surviving great crowd is one of the greatest encouragements to 'keep testing whether we are in the faith,' proving whether we are really rendering "sacred service" to the full. (2 Cor. 13:5) Yes, God holds forth to us the crowning hope of being part of that great and unnumbered throng that he is going to preserve through the coming great tribulation and introduce into his righteous new order.

24 What a wonderful prospect is set before us for doing the right thing, the reasonable and most delightful thing! Why, everyone on earth will soon be rendering "sacred service" to God, and what a true paradise earth will then be!—Rev. 22:1-3.

25 If we are going to be among those escaping destruction during the great tribulation, we must be doing right now what John saw the great crowd doing after the tribulation had passed. They were "crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" (Rev. 7:10) Not hesitantly, not uncertainly, but as though with a "loud voice," motivated by confidence and by wholehearted love and whole-souled devotion—that is how we want to make public declaration to Jehovah God's name and concerning all the grand things for which it stands and all the glorious promises that are backed up by that name. We want to be praising Jehovah and his Son 'always,' to one another in our homes, at our meetings, and to all who will listen in our community or wherever we are. And if we do this, all the heavenly hosts, who "always behold the face of [Christ's] Father," will back us up to the full, saying "Amen" to the proclamation of the good news we make as a specially designated part of our genuine "sacred service" to God.—Matt. 18:10; Rev. 7:12.

26 It is "sacred service" by Jehovah's people that is drawing thousands toward him today. They see the attitude of love and helpfulness, the cleanness, the sterling

22. What twofold purpose do we achieve through our godly devotion?
23, 24. What encourages us to keep testing ourselves as to the genuineness of our "sacred service"?
25. To survive the approaching great tribulation, what should we be doing even now?
26. What motivates thousands of persons earth wide to seek Jehovah today, and what cause for rejoicing does this bring us?

integrity, the peaceableness of Jehovah's Witnesses. Then they hear and are impelled to *listen* to the good news God's servants zealously declare. Thus Jehovah God is glorified now and will yet be glorified with greater brilliance throughout the earth, being praised mightily by the appreciative tribulation survivors—all of this the fine, happy result of truly rendering "sacred service" to *God* day and night.

CYRUS, A Man With A Prophetic Role

FEW men throughout the course of human history were foretold to fulfill a specific role in God's purpose. Cyrus the son of Cambyses and the founder of the Persian Empire, however, was such a man. His conquest of Babylon in 539 B.C.E. and the subsequent release of the Jews from exile were foretold long before his birth.

It was in the eighth century B.C.E. that Jehovah declared by means of his prophet Isaiah:

"'I, Jehovah, am doing everything . . . the One making the word of his servant come true, and the One that carries out completely the counsel of his own messengers; the One saying of Jerusalem, "She will be inhabited," and of the cities of Judah, "They will be rebuilt, and her desolated places I shall raise up"; the One saying to the watery deep, "Be evaporated; and all your rivers I shall dry up"; the One saying of Cyrus, "He is my shepherd, and all that I delight in he will completely carry out"; even in my saying of Jerusalem, "She will be rebuilt," and of the temple, "You will have your foundation laid."'

"This is what Jehovah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings; to open before him the two-leaved doors, so that even the gates will not be shut."—Isa. 44:24–45:1.

The accounts of ancient historians confirm the fulfillment of this amazing prophecy. While differing somewhat in their presentation, Greek historians Herodotus and Xenophon both relate the same basic account. Cyrus diverted the Euphrates River, which flowed through Babylon and served as part of its system of defense. The conquering armies then marched through the riverbed, gaining access to the city through the gates along the quay. Having given themselves up to feasting and revelry, the Babylonians were caught completely by surprise, and the city fell that very night.

Also, as had been foretold, Cyrus issued a decree that enabled Jewish exiles to return to their homeland to rebuild the temple. That decree read: "This is what Cyrus the king of Persia has said, 'All the kingdoms of the earth Jehovah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever

there is among you of all his people, Jehovah his God be with him. So let him go up.' "—2 Chron. 36:23.

That such a decree would have been in harmony with this ruler's policies is confirmed by the inscription on the Cyrus Cylinder. Therein he is quoted as saying: "I returned to [certain previously named] sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time, the images which (used) to live therein and established for them permanent sanctuaries. I (also) gathered all their (former) inhabitants and returned (to them) their habitations." —*Ancient Near Eastern Texts* by James B. Pritchard, 1955, p. 316.

The first-century Jewish historian Josephus credits Cyrus with issuing the decree because of having had the prophecy of Isaiah called to his attention. He writes:

"In the first year of Cyrus's reign—this was the seventieth year from the time when our people were fated to migrate from their own land to Babylon—God took pity on the captive state and misfortune of those unhappy men and, as He had foretold to them through the prophet Jeremiah before the city was demolished, that, after they should have served Nebuchadnezzar and his descendants and endured this servitude for seventy years, He would again restore them to the land of their fathers and they should build the temple and enjoy their ancient prosperity, so did He grant it them. For he stirred up the spirit of Cyrus and caused him to write throughout all Asia, 'Thus says King Cyrus. Since the Most High God has appointed me king of the habitable world, I am persuaded that He is the god whom the Israelite nation worships, for He foretold my name through the prophets and that I *should* build His temple in Jerusalem in the land of Judea.'

"These things Cyrus knew from reading the book of prophecy which Isaiah had left behind two hundred and ten years earlier. For this prophet had said that God told him in secret, 'It is my will that Cyrus, whom I shall have appointed king of many great nations, shall send my people to their own land and build my temple.' Isaiah prophesied these things one hundred and forty years before the temple was demolished. And so, when Cyrus read them, he wondered at the divine power and was seized by a strong desire and ambition to do what had been written; and, summoning the most distinguished of the Jews in Babylon, he told them that he gave them leave to journey to their native land and to rebuild both the city of Jerusalem and the temple of God, for God, he said, would be their ally and he himself would write to his own governors and satraps who were in the neighbourhood of their country to give them contributions of gold and silver for the building of the temple and, in addition, animals for the sacrifices." —*Antiquities of the Jews*, Book XI, Chap. 1, pars. 1, 2, translated by Ralph Marcus.

Commenting on this statement of Josephus, *The Zondervan Pictorial Encyclopedia of the Bible* (Vol. One, p. 1055) says: "There is every reason to accept the testimony of Josephus at this point." Many critics, however, disagree. They simply cannot accept that the prophecy about Cyrus could have been written before the fall of Babylon in 539 B.C.E. They maintain that chapters 40 to 66 of Isaiah were written by someone who lived after these things happened. Their claim denies that Jehovah God can reveal matters to his servants long before they occur and that he can make his word come true.

ISAIAH'S PROPHECY AUTHENTIC

The view that these things could not have been written by Isaiah is contrary to all evidence in existence from the first, if not the second, century B.C.E. onward. The Dead Sea Scroll of Isaiah, believed to date from the first century B.C.E. or the second century B.C.E., shows no division of the prophecy. What is today called the fortieth chapter of Isaiah begins on the last line of the column on which chapter 39 ends in that scroll. Inspired Bible writers in the first century

C.E. ascribed to Isaiah material from the latter part, as well as the early part, of the book bearing his name. (Isa. 42:1-4; 53:1; Matt. 12:17-21; Rom. 10:16) They thus attributed the entire prophecy to the one writer, Isaiah.

Regardless of what date critics may try to assign to parts of Isaiah, they cannot deny that it contains prophecies that were fulfilled long after they had been committed to writing. There is, for example, the prophecy stating that Babylon would become as desolate as Sodom and Gomorrah, a place never to be inhabited and where not even shepherds would graze their flocks. (Isa. 13:19, 20) At the time that the Dead Sea Scroll was being copied from an earlier manuscript, Babylon still existed, and apart from Bible prophecy, there was no indication that the city would become a desolate wilderness. But today the crumbling ruins of ancient Babylon testify to the accurate fulfillment of the prophecy.

The theories of men that would deny that Cyrus fulfilled a prophetic role are, therefore, shown up to be without foundation. God's Word of prophecy can indeed be trusted. This should move us to want to investigate that Word, making sure that we both know what it says and are living in harmony with it.

the book of JAMES

—EXHORTATION TO PRACTICAL CHRISTIANITY

TRUE Christianity is practical. It is not merely a matter of believing or claiming to be a Christian. It is a matter of DOING God's will in imitation of Jesus Christ. This fact Christ emphasized both by illustration and by his plain words: "Why, then, do you call me 'Lord! Lord!' but do not do the things I say?" Actually doing God's will might be said to be the theme of James' book, for in it he stresses the need for Christian works and conduct.—Luke 6:46-49, *Kingdom Interlinear Translation.*

Who was this James? Certainly he was not the apostle James, the son of Zebedee, for that James was martyred quite early. (Acts 12:2) The circumstances described by James suggest a much later date.

Jesus had a half brother by the name of James who, together with his brothers, became a believer after Jesus' death and resurrection. (Acts 1:14) Jesus appeared especially to this half brother James after his resurrection. (1 Cor. 15:7) Too, this is without a doubt the James who was one of the foremost "pillars" in the early Christian congregation. (Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9, 12) But if this James was a half brother of Jesus, why does he not say so in his letter? No doubt out of modesty. Had he not opposed Jesus during

all his earthly ministry? Besides, had not Jesus once asked, 'Who is my brother?' and then answered, "Whoever does the will of my Father"?—Matt. 12:48-50; Mark 3:21; John 7:5.

When did James write this letter? Since he makes no reference in it to Jerusalem's destruction in 70 C.E., he most likely wrote it before that date. According to Josephus, this James was martyred about the year 62 C.E., and so it was probably written some time before that date.

CHARACTERISTICS

The letter of James reminds us of the Sermon on the Mount. Like Jesus, James is fond of illustrating his points by reference to physical things, such as animals and vegetation, the sea and boats. Thus James' remarks about a fig tree as not producing olives reminds us of Jesus' words that figs cannot be gathered from thornbushes.—Matt. 7:16; Jas. 3:12.

Like Jesus, James also repeatedly draws on Hebrew Scripture characters to make his points, such as the need of works as exemplified by Abraham and Rahab the harlot; the rewards of endurance as observed from Job's experience, and the efficacy of prayer as seen in Elijah's case. —Jas. 2:14-26; 5:11, 17, 18.

Both Jesus and James counsel us to let our "Yes" mean *Yes,* and our "No" mean *No* (Matt. 5:33-37; Jas. 5:12); not to judge others (Luke 6:37; Jas. 4:11, 12); not to be hearers only but also to be doers of the word (Matt. 7:21-27; Jas. 1:22); confidently to expect Jehovah to answer our prayers (Luke 11:11-13; Jas. 1:5, 6, 17) and to rejoice in trials.—Matt. 5:10-12; Jas. 1:2.

PRACTICAL ADMONITION AND WARNINGS

James does not have much to say about doctrines, but he includes much practical admonition and many warnings. And he makes strong points by employing contrasts. His letter abounds in "imperatives," that is, commands as to what we as Christians should or should not do.

Because James so stresses the need of works to prove our faith, some have concluded that he contradicts what the apostle Paul says about one's being declared righteous by faith. But not so. Paul stressed that, not works of the Law, but faith in Jesus Christ is the basis for one's being declared righteous by Jehovah God. James, however, might be said to add that faith must be proved to be alive by the consistent works it motivates.

Most practical is the warning James gives against letting selfish desires grow in our hearts, for they will lead to sin, and sin to death. Also, he counsels against having in our hearts bitter jealousy or envy against our brothers. Permitting such things, as well as sensual cravings, to dwell within us results in our displeasing Jehovah and having strife among ourselves.—Jas. 1:13-15; 3:14-16; 4:1-4.

Practical Christianity also requires that we watch our tongues. If any man seems to be religious but does not control his tongue his religion is in vain. (Jas. 1:26) Being imperfect we all stumble in the use of our tongue. Difficult as it is, we must strive to control our tongue because it can direct our course as a rudder can direct a ship. Then we will not be using it to bless God and at the same time to speak evil of men made in God's image, which would be a most contradictory course of action.—Jas. 3:2-12.

Especially underscoring Christianity's practical nature is James' warning that we must have works to back up our faith. Belief is not enough. The devils also believe God exists and shudder. Those who hear but do not respond are deceiving themselves. Faith without works is dead, even as the body without the spirit or breath of life is dead. If a person is truly

wise and understanding he will show it by fine works. In fact, the wisdom from above is identified by such fine works as purity, peaceableness and reasonableness. —Jas. 1:22-25; 2:14-26; 3:13, 17.

James warns us against the wicked world. To keep unspotted from it is a mark of the true religion. But to have friendship with it is to make one an enemy of God. (Jas. 1:27; 4:4) Part and parcel with such warnings are James' remarks regarding the rich, whom some were favoring. Material wealth counts for nothing with God and in his due time he will bring woe upon those rich ones who oppress poor Christians and who defraud their workers.—Jas. 1:9-11; 2:1-4; 5:1-6.

Most practical also is James' admonition: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." If we humble ourselves God will exalt us. We must guard against bragging.—Jas. 4:6, 10, 13-15.

Helpful to us is James' admonition regarding prayer. If we lack wisdom in coping with trials we should ask God for it, and we must keep on asking in faith. We are to pray for one another, confident that a righteous man's prayers have much force.—Jas. 1:5-7; 5:13-18.

As Christians we need endurance and so we should view trials with joy because enduring trials will result in our becoming truly sound and complete. We are to exercise patient endurance even as the farmer does in awaiting harvesttime. And love also is important. Christians who love their brothers will not judge them, will not heave sighs against them.—Jas. 1:2; 5:7, 8.

Combined with all this practical admonition, James reveals a fine appreciation of Jehovah God. He is the Giver of *every* good gift and *every* perfect present; as Father of celestial lights he shows no shadow of turning; if we draw close to him, he will draw close to us; though he is the Judge able to save and to destroy, he is also "very tender in affection and merciful." Such appreciation of Jehovah God should help us to be truly DOERS of God's Word.—Jas. 1:17; 4:8, 12; 5:11.

JUDE WARNS against WICKED MEN INFILTRATING

"HATE what is bad." "Abhor what is wicked." Why does God's Word thus warn us? Because what is bad or wicked, while often promising us pleasure or mundane rewards, can turn us from following Jehovah's righteous standards.—Ps. 97:10; Rom. 12:9.

All through Bible history God's faithful spokesmen have expressed strong hatred for what is bad, wicked. One fine example of this is found in the brief Bible book of Jude.

Who was Jude? He speaks of himself as the brother of James; this James could be only the well-known James (of the latter part of the book of Acts), who was the half brother of Jesus. True, Jude does not speak of himself as Jesus' half brother, even as James does not, and doubtless for the same reason, modesty. Too, Jude may have thought it unbecoming to claim fleshly relationship, since his half brother Jesus was now a spirit person in the heavens.

Jude's letter is addressed to Christians who are called by God and who have a loving relationship with him. Most likely Jude wrote his letter in Jerusalem and before its destruction in 70 C.E., as he makes no reference to the event as having occurred. Moreover, since he evidently quotes from Peter's second letter, it seems he must have written his letter about 65 C.E.

Jude is greatly incensed because certain wicked men have infiltrated into the Christian congregation, "ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and [so] proving false to . . . Jesus Christ." (Jude 4) He then cites warning examples: the Israelites who perished in the wilderness because of their lack of faith; the angels who took on human form to cohabit with women, for which 'God has reserved them with eternal bonds under dense darkness for the day of judgment'; and inhabitants of Sodom and Gomorrah who likewise practiced gross immorality and were destroyed.

These men who have sneaked into the Christian congregations are, not only very immoral, but also proud and rebellious. They disregard lordship and speak abusively of glorious ones in the Christian congregation. Even Michael the archangel did not dare to use abusive terms when disputing with the Devil over the body of Moses, but said, "May Jehovah rebuke you." —Jude 9.

Continuing, Jude likens these to Cain, who murdered his righteous brother, to Balaam who greedily went after selfish gain, and to Korah who rebelled against Moses in the wilderness, only to be consumed by fire.

Waxing indignant, Jude describes these as treacherous rocks, hidden under the surface of the water; as clouds promising rain but being without water and as trees that were uprooted because of not bearing fruit. They are like wild waves of the sea, foaming up filth and are also like wandering stars, by which no sailor would dare set his course. He further brands or stigmatizes these malcontents as murmurers, complainers, as being motivated by selfish desires, speaking great swelling words, admiring personalities for self-gain, animalistic, having no spirituality. No question about Jude's hating what is bad, and in doing good service to all Christians by alerting them against such wicked men.—Jude 11-13, 16.

Having thoroughly exposed these wicked ones and giving warning against them, Jude counsels faithful Christians to keep themselves in God's love. How? By building themselves up in faith, by prayer and with the help of God's holy spirit. He further counsels Christians to help those who may have doubts, so as to snatch them out of the fire, as it were, and also to help those whose conduct has been unclean, doing so, however, with fear, lest they be influenced in the wrong way.—Jude 17-23.

Jude mentions several incidents not recorded in the Hebrew Scriptures, such as Michael's contending with the Devil over the body of Moses and Enoch's prophecy. These facts he could have obtained by direct inspiration or it could well be that he had access to reliable sources apart from the Holy Scriptures, which contained Enoch's prophecy. A parallel may be found in Paul's reference to certain ones who withstood Moses, which persons are not mentioned in Exodus, and to certain words of Jesus not found in any of the Gospels.—Acts 20:35; 2 Tim. 3:8.

It might be said that never have Jude's severe censures been more apropos than now when wickedness abounds and the love of many has grown cold. Because of not appreciating these facts, more than a few have turned the undeserved kindness of God into an excuse for unbridled conduct, or have succumbed to a spirit of rebellion. Truly these facts should impress all dedicated Christians to do their utmost to remain in God's love and to be on guard against wicked men who may infiltrate the Christian congregation.

● Some modern Bibles at Luke 10:1 say that Jesus sent out seventy-two disciples, but my Bible says seventy. Why is there a difference?

The difference results from the fact that ancient manuscript evidence is divided as to the number of disciples Jesus sent out.

Some ancient Greek manuscripts and versions in other languages read "seventy-two" at Luke 10:1, 17, which mentions the sending out and returning of disciples. This evidence includes the codex Vaticanus (1209) of the fourth century, the codex Bezae (Cantabrigensis) of the fifth or the sixth century, the Latin *Vulgate* and some Syriac versions. On this basis certain

translators have departed from the reading "seventy" and used instead "seventy-two." *The New English Bible* and the *Jerusalem Bible* are two recent examples. Even scholars Westcott and Hort chose to use this number in the Greek text that they prepared.

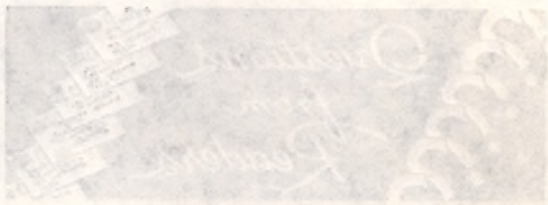
However, there is an abundance of weighty manuscript support for the reading "seventy." That is the reading found in the fourth-century codex Sinaiticus, which is customarily accorded "primacy of position in the list of New Testament manuscripts." "Seventy" is the reading also of the codex Alexandrinus, the codex Ephraemi and the Syriac Peshitta, all of the fifth century. Also, Jesus sent out "seventy" disciples according to a third-century papyrus (Chester Beatty 1).—*The Text of the New Testament* (1968).

Accordingly, many reputable Bible versions retain the well-supported and familiar reading "seventy." The *New World Translation* reads: "After these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come."—Luke 10:1; compare *Revised Standard Version, American Standard Version* and the translations by R. Weymouth, R. Rieu, K. Wuest, W. Barclay.

Bible scholars have offered various ideas as to how an early copyist might have made the slip that resulted in this slight numerical difference. But a consideration of this technical variation of the readings at Luke 10:1 should not detract from the main import of what the manuscripts show.

The abundance of ancient manuscripts and versions agree in all fundamentals, verifying that Jesus did send out a large group of disciples. We have a distinct record of why they were sent, what they were assigned to do and how they reacted upon their return. That such a complete account should reach us after nearly two thousand years certainly does evidence God's preservation of his Word.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 31: Appreciating the Treasure of Sacred Service. Page 592. Songs to Be Used: 13, 19.

November 7: Rendering Sacred Service Night and Day. Page 597. Songs to Be Used: 27, 105.