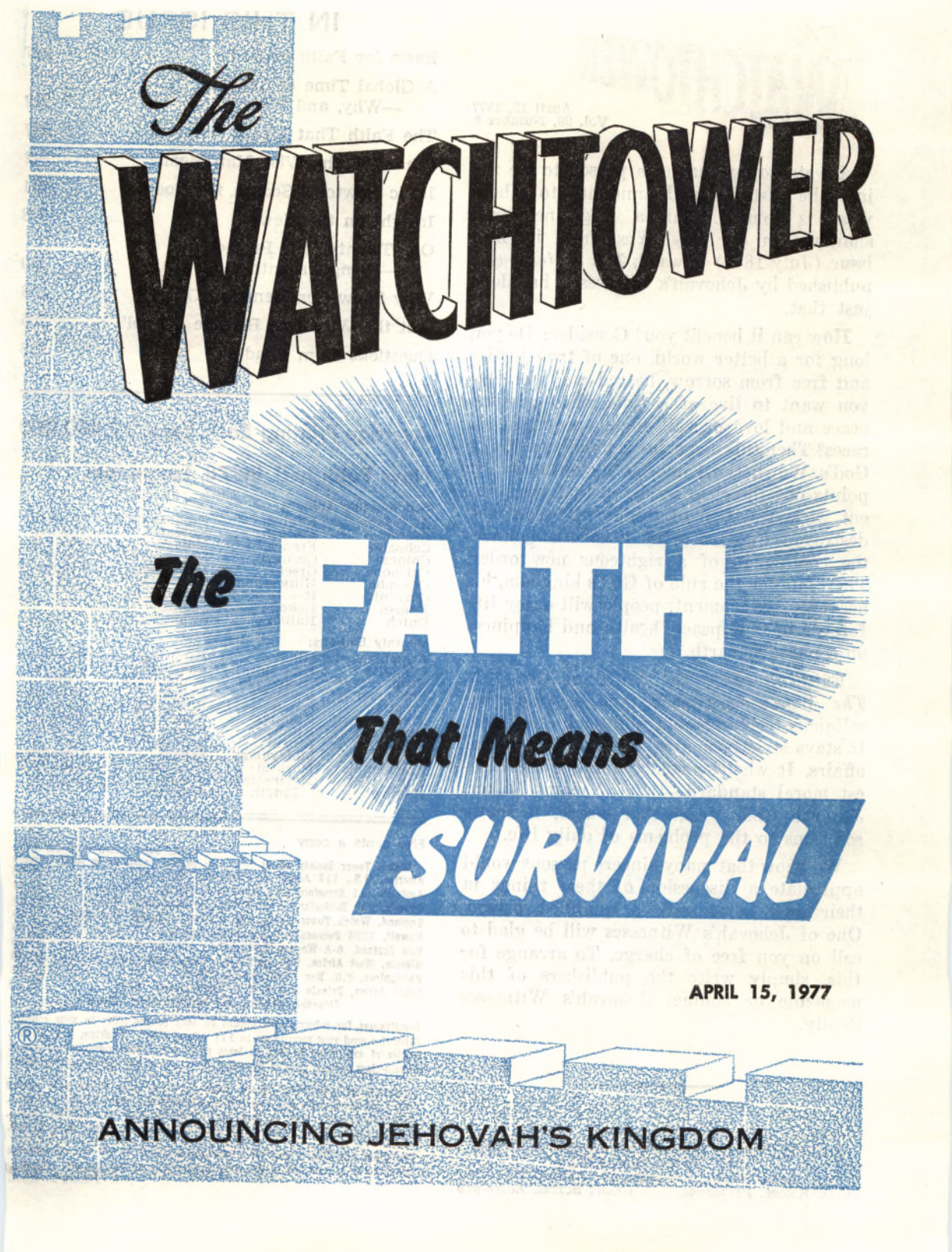




The **WATCHTOWER**

The **FAITH**

That Means

SURVIVAL

APRIL 15, 1977

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

April 15, 1977
Vol. 98, Number 8

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

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BASIS

FOR FAITH IN GOD

AMONG the definitions that one dictionary gives for faith is "firm and unquestioning belief in something for which there is no proof." But, really, that definition more accurately describes credulity, a readiness to believe regardless of evidence. Credulity is really not faith. The faith in God the Creator that the Bible calls for, and for which it also furnishes the basis, is a faith based on clear evidence and sound reasoning.

Scientists are said to have faith in the basic principles governing their particular fields of knowledge. The farmer proceeds on what may be called faith in the regularity of the seasons. And many more examples could be given to show that men put their trust and faith in the dependability and regularity of the natural cycles and laws that govern the universe. Actually, this regularity in itself argues for the existence of an intelligent personal Creator. By measuring the movement of heavenly bodies on the basis of such natural laws, *astronomers* were able to determine the existence and location of certain planets before these were ever seen. Similarly, because of the regularity of what is called the periodic scale governing all chemical elements,

certain scientists were able to tell of the existence of specific elements, and to describe their properties, before ever these elements were found. So why should not the scientists, the farmers and everyone else put their confidence and trust, yes, their faith, in the Maker of these natural laws?

As the Bible uses the term "faith," it might be said to relate to two kinds of things: First, to the certainty of things hoped for, things not seen because of their being in the future. And, secondly, to faith in the existence of spirit beings, who are not visible to the human sight because of their not having material bodies; in other words, faith in God and in his promises. Thus we read at Hebrews 11:1 (*New English Bible*): "What is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see." That is why we are told that Christians must walk by faith and not by sight.—2 Cor. 5:7.

Faith that God exists can be firmly established by contemplating the power and wisdom manifest in visible creation, including its order and harmony. All reasonable persons will agree that every effect has a compe-



Even Darwin acknowledged:
"To suppose that the eye . . . could have been formed by natural selection, seems, I freely confess, absurd in the highest degree."—"The Origin of Species," p. 190

tent cause. A watch argues for the existence of a watchmaker. So, look where we may in the universe, from the complex eye of an insect to the mighty galaxies in outer space, we come to the conclusion that there simply must be a mighty and wise Maker, or Creator, of these things.

Still the fact remains that a large number of persons do not believe that God exists. And since many of these persons are scientists, some individuals jump to the conclusion that to believe in the existence of God the Creator is unscientific. But not so, as a professor of the University of Pennsylvania once observed. In discussing the credibility of the miracles mentioned in the Bible, he said that a power of God not yet recognized by science could account for these. "Most scientists are not Christians," he went on to say, "but not because they are scientists. Most businessmen or reporters are not Christians either; in fact, most people are not Christians."

Shown here is information taken from the Periodic Table of the Elements. Because of the uniformity of matter, scientists were able to tell of the existence of certain specific elements, and to describe their properties, before those elements were ever isolated. Did such uniformity of matter come into existence by accident?

Pertinent here is a report that appeared some years ago in the *New York Journal-American*. It stated: "For many years, scientists were generally believed to be atheists. Yet today, . . . when science is almost a way of life, this theory is no longer valid. This week, eight of the nation's outstanding men of science were asked by the N.Y. Journal-American to give their views on this question: 'Do scientists believe in God?' From their answers, one basic concept shows up clearly: Some Divine Power, beyond control of man, has shaped the universe. Most of these scientific men first stated their feelings on this subject years ago. None have since seen any reason to change their views."

Wernher von Braun, rocket expert, and one of the eight referred to, replied: "Why do I believe in God? Simply stated, the main reason is this: Anything as well ordered and perfectly created as is our earth and universe must have a Maker, a master designer. Anything so orderly, so perfect, so precisely balanced, so majestic as this creation can only be the product of a Divine Idea. There must be a Maker; there can be no other way."

Another of the eight scientists, Dr. William Swann, a noted authority on cos-

1 Hydrogen 1	2 Helium 2	3 Lithium 2-1	4 Beryllium 2-2	5 Boron 2-3	6 Carbon 2-4	7 Nitrogen 2-5	8 Oxygen 2-6	9 Fluorine 2-7	10 Neon 2-8	11 Sodium 2-8-1
23 Vanadium 2-8-11-2	24 Chromium 2-8-13-1	25 Manganese 2-8-13-2	26 Iron 2-8-14-2	27 Cobalt 2-8-15-2	28 Nickel 2-8-16-2	29 Copper 2-8-18-1	30 Zinc 2-8-18-2	31 Gallium 2-8-18-3	32 Germanium 2-8-18-4	33 Arsenic 2-8-18-5
45 Rhodium 2-8-18-16-1	46 Palladium 2-8-18-18-0	47 Silver 2-8-18-18-1	48 Cadmium 2-8-18-18-2	49 Indium 2-8-18-18-3	50 Tin 2-8-18-18-4	51 Antimony 2-8-18-18-5	52 Tellurium 2-8-18-18-6	53 Iodine 2-8-18-18-7	54 Xenon 2-8-18-18-8	55 Cesium 2-8-18-18-8-1
67 Holmium 2-8-18-29-8-2	68 Erbium 2-8-18-30-8-2	69 Thulium 2-8-18-31-8-2	70 Ytterbium 2-8-18-32-8-2	71 Lutetium 2-8-18-32-9-2	72 Hafnium 2-8-18-32-10-2	73 Tantalum 2-8-18-32-11-2	74 Tungsten 2-8-18-32-12-2	75 Rhenium 2-8-18-32-13-2	76 Osmium 2-8-18-32-14-2	77 Iridium 2-8-18-32-15-2
89 Actinium 2-8-18-32-18-9-2	90 Thorium 2-8-18-32-18-10-2	91 Protactinium 2-8-18-32-20-9-2	92 Uranium 2-8-18-32-21-9-2	93 Neptunium 2-8-18-32-22-9-2	94 Plutonium 2-8-18-32-24-8-2	95 Americium 2-8-18-32-25-8-2	96 Curium 2-8-18-32-25-9-2	97 Berkelium 2-8-18-32-26-9-2	98 Californium 2-8-18-32-28-8-2	99 Einsteinium 2-8-18-32-29-8-2

mic radiation, expressed himself in a like manner: "The man of science likes to separate fact from speculation. Now viewing the universe as a whole, I cannot escape the fact that it is of intelligent design. By this I mean that the universe shows on a magnificent scale the same kind of interrelationship of its working and efficiency of planning as an engineer strives to achieve in his smaller undertakings."

Similarly, scientist Dr. Warren Weaver, one of America's foremost mathematicians, once stated in a popular monthly magazine: "Every new discovery of science is a further revelation of the order that God has built into His universe. God gains in dignity and power through manifestations of His reason and order."

Then there is also the testimony of Sir Isaac Newton, who has been termed "the greatest scientific mind the world has ever seen." To quote a recently published biography, "Newton's scrutiny of nature was directed almost exclusively to the knowledge of God" and "science was pursued for what it could teach men about God." All such testimony, which could be multiplied a thousand times over, is in keeping with the inspired words of the apostle Paul that God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the

"However, let us bear in mind that mere belief that God exists is not enough. That is not the same as having a true and living faith in God himself."

things made, even his eternal power and Godship, so that they [who deny God's existence, by word or action] are inexcusable."—Rom. 1:20.

TRUE FAITH IN GOD REQUIRES A DIVINE REVELATION

However, let us bear in mind that mere belief that God exists is not enough. That is not the same as having a true and living faith in God himself. For example, the results of a poll published late in 1976 showed that 76 percent of Australians "believe in God." But do they actually believe in what God says and in what God does, or do they merely believe that he exists? According to the Bible writer James, even wicked angels, demons or devils, believe that God exists—and they shudder. Obviously they do not have faith in God. (Jas. 2:14, 19) True faith in God involves

12 Magnesium 2-8-2	13 Aluminum 2-8-3	14 Silicon 2-8-4	15 Phosphorus 2-8-5	16 Sulfur 2-8-6	17 Chlorine 2-8-7	18 Argon 2-8-8	19 Potassium 2-8-8-1	20 Calcium 2-8-8-2	21 Scandium 2-8-9-2	22 Titanium 2-8-10-2
34 Selenium 2-8-18-6	35 Bromine 2-8-18-7	36 Krypton 2-8-18-8	37 Rubidium 2-8-18-8-1	38 Strontium 2-8-18-8-2	39 Yttrium 2-8-18-9-2	40 Zirconium 2-8-18-10-2	41 Niobium 2-8-18-12-1	42 Molybdenum 2-8-18-13-1	43 Technetium 2-8-18-13-2	44 Ruthenium 2-8-18-15-1
56 Barium 2-8-18-18-2	57 Lanthanum 2-8-18-18-9-2	58 Cerium 2-8-18-20-8-2	59 Praseodymium 2-8-18-21-8-2	60 Neodymium 2-8-18-22-8-2	61 Promethium 2-8-18-23-8-2	62 Samarium 2-8-18-24-8-2	63 Europium 2-8-18-25-8-2	64 Gadolinium 2-8-18-25-9-2	65 Terbium 2-8-18-27-8-2	66 Dysprosium 2-8-18-28-8-2
78 Platinum 2-8-18-32-17-1	79 Gold 2-8-18-32-18-1	80 Mercury 2-8-18-32-18-2	81 Thallium 2-8-18-32-18-3	82 Lead 2-8-18-32-18-4	83 Bismuth 2-8-18-32-18-5	84 Polonium 2-8-18-32-18-6	85 Astatine 2-8-18-32-18-7	86 Radon 2-8-18-32-18-8	87 Francium 2-8-18-32-19-8-1	88 Radium 2-8-18-32-18-8-2
100 Fermium 2-8-18-32-30-8-2	101 Mendelevium 2-8-18-32-31-8-2	102 Nobelium 2-8-18-32-32-8-2	103 Lawrencium 2-8-18-32-32-9-2	104 Rutherfordium 2-8-18-32-32-9-2	105 Hahnium 2-8-18-32-32-9-2	<div> <div>Atomic number</div> <div>Number of electrons in each shell, beginning with the shell closest to the nucleus.</div> <div>79 Gold 2-8-18-32-18-1</div> </div>				

not merely the belief that he exists but also trust and confidence in God as a person. As the Bible puts it: "Without faith it is impossible to please him well, for he that approaches God must believe that he is and [additionally] *that he becomes the rewarder of those earnestly seeking him.*" (Heb. 11:6) Faith involves not only the mind but also the heart, yes, the whole man.

Obviously, a sound faith in God requires us to go farther than the study of the so-called "book of Nature." As much as "nature," creation, is able to testify to the majesty, wisdom and power of the Creator, it cannot answer such questions as: What is God's name? Why did he create us, and when? What is the purpose of life? What is our ultimate destiny? What are our duties toward God and toward our fellowman? Why is the world in such a mess? And what does God require of us if we are to survive the impending world disaster foretold in his Word?

Just think: The Creator gave us the power to reason, to wonder, to use our imagination and to ask questions such as these. Surely he would not torment us by leaving us without the answers, would he? Truly God has implanted in our hearts and minds a thirst for knowledge, and certain kinds of knowledge that only he can supply. Does it not make sense to conclude that God would satisfy our thirst for knowledge about these things? After all, he created us with other natural desires—for food and drink, for beauty of sight and sound, and so forth. And has he not provided that we can, with due effort, satisfy these hungers and thirsts? Besides, the Creator provided for all the needs of the brute creation. Does he love his intelligent human creation any less? It is but logical that he would provide us with the answers—by means of a divine revelation. The Bible claims to be such, and as we examine it we find that it does indeed

meet the requirements of a divine revelation.

The Bible has well been termed the torch of civilization and of liberty. Such parts of it as the Decalogue or Ten Commandments, the Sermon on the Mount, and its psalms and proverbs, would alone suffice to put it in a class by itself. For example, the Ten Commandments have often been likened to the Code of Hammurabi, as though the Commandments were patterned after that Code. Nothing could be farther from the truth. These Commandments put the emphasis on the worship of Jehovah God; but the Hammurabi Code, on mere secular matters. And even in the treatment of secular matters there is a great difference. Not only do the Ten Commandments forbid murder, but the rest of the Mosaic law makes the death penalty imperative for willful murder and distinguishes between murder and unintentional manslaying. (Num. 35:9-34) By contrast, in the Code of Hammurabi, as the *Encyclopædia Britannica* points out, "a strange omission from the code is that of willful murder, and there is uncertainty as to how it was punished or by whom the retribution was inflicted." (*Encyclopædia Britannica*, 1971, Vol. 11, page 43) Note also the last of the Ten Commandments, "You shall not covet." (Ex. 20:17, NE) That law is unique in the annals of jurisprudence. It is a law that gets at the very root of crime, and yet its enforcement depends in large measure on the individual himself!

Logically, the Bible begins with the account of creation. It may be said to have anticipated the desire of Albert Einstein, who once stated: "I want to know how God created this world. . . . I want to know His thoughts." Though the fact is not generally appreciated, the Bible account of creation is in harmony with the thinking of many scientists today.

In this regard, note the words of one of America's leading geologists, Wallace Pratt: "If I as a geologist were called upon to explain briefly our modern ideas of the origin of the earth and the development of life on it to a simple, pastoral people, such as the tribes to whom the Book of Genesis was addressed, I could hardly do better than follow rather closely much of the language of the first chapter of Genesis." And as regards the length of the days of creation mentioned in Genesis, this scientist discerningly asks: "Are we not assured, indeed, that with the Creator, 'a day is as a thousand years and a thousand years as a day?' " How could the writer of the Genesis account have obtained this information and understanding except by divine inspiration?

More than that, Bible writers show a candor that stamps their accounts as authentic. Thus no one can properly ascribe any ulterior motive to them. Consider what the Bible tells of the mistakes and shortcomings of even great men of faith. It tells about Noah's getting drunk; about the patriarch Judah's having relations with one whom he thought to be a temple prostitute; about Moses' losing his temper; about David's mistakes, such as his adulterous affair with Bath-sheba, resulting also in the death of her husband; and about the rivalry of the apostles of Jesus. Certainly in thus frankly describing, not only the virtues of these faithful men, but also their failings, Bible writing bears the stamp of honesty and truth.

How true to life is human nature as portrayed in the Bible! There has been very little change in six thousand years. For example, near the start of the Divine Record we come face to face with the human failing of jealousy. The firstborn son of Adam and Eve kills his brother because of jealous rage. Later in history a like jealousy motivates the half brothers of Joseph to get rid of him. King Saul is

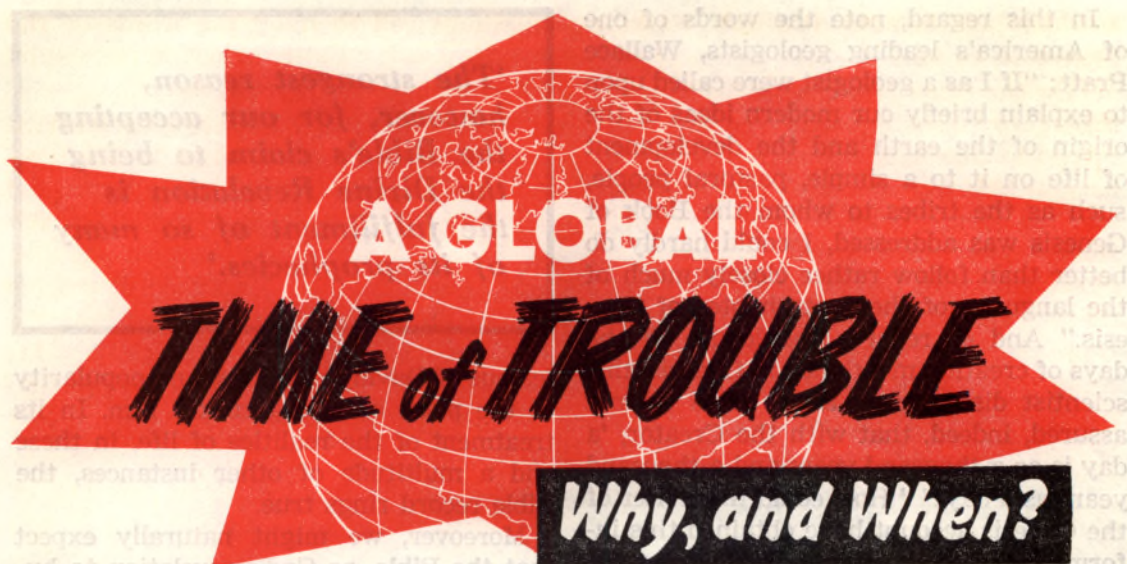
'The strongest reason, however, for our accepting the Bible's claim to being the Divine Revelation is the fulfillment of so many of its prophecies.'

jealous of David's successes and popularity to the point of trying to kill him. In its treatment of the realities of life, in these and a multitude of other instances, the Bible record rings true.

Moreover, we might naturally expect that the Bible, as God's revelation to humankind, would have the widest circulation of any book—and in the most languages—so that it would be available to the greatest number of persons living on earth. And that we find to be the case. In 1975 alone a third of a *billion* copies of the Bible or parts of it were distributed, and the Bible now is available in whole or in part in upward of 1,575 languages.

The strongest reason, however, for our accepting the Bible's claim to being the Divine Revelation—which claim it makes repeatedly—is the fulfillment of so many of its prophecies. Literally scores of the details about the birth, public activities and death of Jesus Christ were foretold by the Hebrew prophets. Among these are the place of his birth, facts regarding when he would appear as the Messiah and his public career for three and a half years, how he was received, as well as details of his death and resurrection.* And let it be noted that even as faith in God means having faith in his Word, the Bible, so faith in the Bible means having faith in Jesus Christ as the Savior of humankind and the King of God's kingdom.

* Gen. 49:10; Isa. 53; Dan. 9:26; Mic. 5:2; Zech. 9:9; 11:12; 13:7.



A GLOBAL TIME of TROUBLE

Why, and When?

"IT HAPPENS in every disaster. There are people—many people—who refuse to act on a warning. . . . They die, so many and so uselessly, through disregard of warnings." Thus writes the author of a book dealing with disasters. The 1953 floods that inundated large areas of the Netherlands, in which many hundreds lost their lives, are among the many, many examples he cites to prove his point. He says: "Many of these 1,835 people did not have to die. They could easily have escaped. They had ample time." But they failed to heed the warnings given. They died—needlessly.

² Among such must also be included the 135 and more who lost their lives in the flash flood in Colorado's Big Thompson Canyon on Saturday evening, July 31, 1976. Reporting on it, the *Denver, Colorado, Post*, August 2, said: "Everyone had good warning from the sheriff," for three times

the sheriff's cars with loudspeakers drove through the canyon sounding the warning. Only people who heeded those urgent warnings and fled from the canyon survived.

³ Then again, *The Unesco Courier*, May 1976, told how Chinese scientists very accurately predicted an earthquake to occur in Haich'eng of the Liaoning Province. Practically the whole population heeded the warning, to the saving of their lives. However, one family took no note and three of them paid the price with the loss of their lives.

⁴ Why do people so often fail or refuse to heed warnings given when their lives are at stake? Why? It could be an inborn indifference, not really appreciating or caring for the precious treasure of life. Or it might be because they value material things more than life itself. At times it

"Those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried."—Jer. 25:33.

1-3. What examples bear out the fact that people often ignore warnings to their harm?

4. What may be some of the reasons why people so often ignore such warnings?

is doubtless because previous warnings proved to be false.

⁵ On the other hand, when faced with a threat of disaster some persons have turned to that which could not help. Thus, back in 1944 when Mount Vesuvius erupted and the lava flowed down the mountain-sides, superstitious peasants placed religious statues in the path of the lava as if these could stop its flow. Of a similar frame of mind was the Californian who, when forest fires threatened his home in the summer of 1976, rushed about clutching an image of a saint and complaining, "It doesn't work!" because it proved of no help in stopping the forest fire.

⁶ The fact that many persons in the past have lost their lives because of disregarding warnings is a strong reason why today, more than ever before, it is important to heed the warning of God the Creator, as found in his Word, the Holy Bible. Yes, this is of the greatest urgency. Why? Because today, not only those living in a certain area or city, but all humankind face a threat to their survival. By this, we do not mean the threat of nuclear warfare between earth's leading nations. Rather, the threat we are speaking about is the great catastrophe foretold in God's Word. It is the catastrophe that will be brought on by the great Creator, Jehovah God, himself.

⁷ But some may ask, How can we be certain that God will interfere in the affairs of earth and man? How can we be assured that the promises or warnings recorded in the Bible are to be taken seriously? For that matter, how can we be certain that God even exists and that the Holy Bible is his revelation to us? Such

questions call to mind the words of the apostle Paul: "Faith is not a possession of all people."—2 Thess. 3:2.

⁸ Because so many Bible prophecies have been fulfilled (even as noted in the foregoing article) we can be certain that those prophecies that foretell a coming worldwide catastrophe, or a time of trouble, will also be fulfilled. This time of trouble will be brought on by none other than the Creator, Jehovah God, himself. In this sense it will be like the destruction described at Jeremiah 25:33, which says: "Those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried. As manure on the surface of the ground they will become."

⁹ In regard to that catastrophe, the prophet Zephaniah was inspired to write: "Therefore keep yourselves in expectation of me," is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured.'" (Zeph. 3:8) And of this time, the prophet Daniel under inspiration said: "During that time Michael will stand up, the great prince who is standing in behalf of the sons of your people. And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time." (Dan. 12:1) Jesus Christ referred to this time in his great prophecy regarding the conclusion of this system of things, saying:

5. How have some people looked in vain for help?

6, 7. (a) Why is it so urgent to heed God's warning today? (b) In view of the foregoing, what questions do some persons ask?

8, 9. (a) Why can we be certain that the Bible's prophecies of a global time of trouble will be fulfilled? (b) What did God prophesy regarding it, through Jeremiah, Zephaniah, Daniel and Jesus Christ?

"Then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved." (Matt. 24:21, 22) And the book of Revelation tells of the battle of the great day of God the Almighty, taking place at Armageddon. —Rev. 16:14, 16; 19:11, 19.

¹⁰ But why should the Creator want to bring such a worldwide holocaust, such a global catastrophe upon humankind? Because as the Creator and Owner of the earth he is keenly interested in this planet and the people upon it. On completing his six days or epochs of creation "God saw everything he had made and, look! it was very good." (Gen. 1:31) And some three thousand years later King Solomon testified to the same effect: "Everything he has made pretty in its time." —Eccl. 3:11; Ps. 111:2; 104:5-27.

¹¹ And today, what do we see on this planet? A shocking abundance of wars, revolutions, all manner of injustices, crime and corruption, oppression and tyranny, as well as a host of physical and mental ills that afflict humankind and cause great suffering. But remember, Jesus Christ, God's Son, told us to pray for God's kingdom to come, for God's will to be done on earth as it is in heaven. (Matt. 6:10) For that prayer to be answered God will need to rid the earth of all violence and wickedness, together with all men and institutions opposed to his sovereignty, opposed to having God's will done on earth. —Ps. 37:10, 11.

¹² Pertinent here is also the fact that Jehovah is a God of justice: "The Rock,

10, 11. (a) What condition prevailed on earth upon the completion of the six creative days? (b) What is one reason why God will take action to remedy affairs on earth?

12-14. (a) What two qualities of God make it certain that he will take action regarding the earth and humankind? (b) Why can we have confidence that God is able to accomplish whatever he chooses in this regard?

perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4) Not only does he himself act justly at all times, but he is concerned with justice holding sway throughout his dominions. Certainly he is not less interested in the lot of those suffering injustices than was Job of ancient times, who said of himself: "I would rescue the afflicted one crying for help, and the fatherless boy and anyone that had no helper." (Job 29:12) God will not for all time tolerate injustices.

¹³ Moreover, do we not read of Jehovah that "God is love"? (1 John 4:8) And do we not read that "God loved the world [of humankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life"? (John 3:16) Great as Jehovah God is, he has empathy; he is able to 'put himself in the shoes,' as it were, of his lowly, weak earthly creatures. Bearing this out are the words of his prophet: "During all their distress"—that is, of the children of Israel—"it was distressing to him." It hurt him to see his people suffering and so he repeatedly delivered them, from the time of Moses onward.—Isa. 63:9; Ex. 2:23, 24; Judg. 2:18.

¹⁴ God's justice and love assure us that he will act in behalf of the oppressed of humankind. But does he have the means and ability to set matters straight on this earth? Surely he does! His power is unlimited, for he is the Almighty One. (Gen. 17:1; 18:14, 25) In view of the power and wisdom he displayed in creating the universe, there can be no doubt about his being able to bring about a global catastrophe that will make an end of wickedness and suffering on this earth.—Prov. 3:19, 20.

¹⁵ There is an even stronger reason why the Creator, Jehovah God, will bring about this global catastrophe, doing away with all the wicked. And what is that? Because all wickedness is rebellion against him as the almighty Sovereign. All such is an affront to him, which he cannot tolerate indefinitely. That is why Jesus began his Model Prayer with the petition: "Let your name be sanctified."—Matt. 6:9.

¹⁶ God's comments about the days of Noah show that the wicked conditions back there were an affront to him and so he took action. (Gen. 6:3, 5, 6) And now, for ages, righteous men have been asking the question that the prophet Habakkuk asked as to why a just and righteous God permits the wicked apparently to triumph over the righteous. (Hab. 1:13) Thus we find God's Word telling that he will call a halt to all oppression and wickedness, in order that men will know that he is the Sovereign Lord of the universe. Some sixty times in the prophecy of Ezekiel alone is the statement made that God will act so that 'men will know that he is the true God, Jehovah.' (Ezek. 6:7-39:28) Also, the Hebrew psalmist prayed that God would act so that "people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) Yes, both because Jehovah God has compassion for suffering humankind and because his sovereignty and name are involved, he will bring about the global catastrophe that will put an end to all wickedness and suffering on earth.

WHEN? WHEN? WHEN?

¹⁷ For many persons the all-important question is, *When* will this "great tribula-

15, 16. What is an even stronger reason why Jehovah God is certain to bring about a global time of trouble to cleanse the earth of wickedness?

17. What did Jesus say about our knowing the exact time for "that day"?

IN COMING ISSUES

■ How Can You Deal with Depression?

■ Singleness Can Be Rewarding.

■ The "Tree" Whose Fall Shocks the World.

tion," this worldwide disaster, this global catastrophe take place? When will the Creator intervene in human affairs as he did in ancient times and bring an end to distressing world conditions? As much as God's servants have earnestly longed to know the time, one thing is certain: No man can pinpoint the exact day and hour. Jesus himself made that point clear, saying: "Nobody knows, neither the angels in heaven nor the Son, but the Father." He also said that it would be 'at a time that his followers would not think to be likely.'—Mark 13:32; Luke 12:40.

¹⁸ But Jehovah God does have a set time for it. We read in his Word, the Bible: "For everything there is an appointed time, even a time for every affair under the heavens." (Eccl. 3:1) In Noah's day, when conditions on earth reached the limit of Jehovah God's long-suffering, he sent the great deluge. (Gen. 6:3, 5-7) When his people Israel were in bondage in Egypt, he delivered them in his due time. The record says: "In time God heard their groaning and . . . God took notice," and led them out by the hand of Moses. (Ex. 2:24, 25) Later, when the nation of Israel exhausted God's patience by reason of their apostasy and wickedness, "until there

18. What indicates that Jehovah does indeed have set times for acting?

was no healing," God "brought up against them the king" of Babylon. (2 Chron. 36:15-17) Also, "when the *full limit of the time* arrived," God sent his Son to earth.—Gal. 4:4.

¹⁹ The time for God to end wickedness on the earth must be soon, for if present worsening conditions were not called to a halt by the Creator, selfish men would bring an end to humankind on the earth, either through their pollution of it or by nuclear warfare. According to ecologists, the rapid spreading of pollution in the earth, in the air and particularly in the oceans, presents a clear threat to the survival of the human family. In line with the words of Jesus Christ, the present wicked system of things is a house divided against itself; hence, it cannot keep standing much longer. And according to another Scriptural illustration, the nations 'have sown the wind and so will reap the whirlwind' of destruction.—Matt. 12:25, 26; Hos. 8:7.

²⁰ Particularly do fulfilled Bible prophecies make it certain that we are living at the conclusion of this wicked system of things. In answer to a question by his apostles as to when the 'end of the world' or the end of this system of things would take place, Jesus Christ foretold widespread wars, famines, earthquakes and pestilences as marking the nearness of that end. Certainly in our generation we have seen all these things occur on an unprecedented scale, particularly since 1914.—Matt. 24, 25; Mark 13; Luke 21.

²¹ Also pinpointing this present time are the prophetic words of the apostle Paul that "in the last days critical times hard

to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) Who can deny that these conditions prevail today, and to an extent never witnessed before? Certainly no honest, knowledgeable person can do so.

²² As part of his composite "sign" of the end of this system of things, Jesus foretold that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) This prophecy also has had a remarkable fulfillment, particularly within the last fifty years. In all justice and fairness Jehovah God warns the wicked before he proceeds against them, striking instances being the warning he had his prophets proclaim before Jerusalem and its temple were destroyed in 607 B.C.E. and again in 70 C.E.

²³ What does all of this imply, what does it all mean? It means that there is a possibility of survival even as there was such in previous great catastrophes brought on by the Creator, Jehovah God. And it also means that there is an urgency about taking steps for survival, even as there was an urgency in the days of Lot and at the time the early Christians saw the armies of Rome encircling Jerusalem. Yes, it is a time for promptly acquiring faith and acting on it.

19. What may be considered one reason for concluding that God will act soon?

20-22. (a) What prophecies of Jesus indicate that the global time of trouble is near? (b) How do Paul's words show that we are in the "last days"?

23. What import is there for us in the nearness of these events?

The

FAITH

That Means

SURVIVAL

"Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

GREAT as the coming catastrophe or tribulation will be, the Bible assures us that there will be survivors. On what basis will these survive? On the basis of their faith in God, even as was illustrated time and again when Jehovah God brought catastrophes upon humankind in the past. Those who exercised faith, which meant, not only believing in God's existence, but trusting in his promises and acting upon their conviction, survived. The earliest example is that of Noah and his family. They exercised faith and survived. (Heb. 11:7) Notable also was the survival of Lot and his two daughters when Sodom and Gomorrah were destroyed. Lot's concern for his two prospective sons-in-law caused him to warn them. He kept on saying: "'Get up! Get out of this place, because Jehovah is bringing the city to ruin!' But in the eyes of his sons-in-law he seemed like a man who was joking." They found out too late that Lot was not joking.—Gen. 19:14.

² In the ninth century before our Common Era Jehovah God sent Jonah to warn the people of Nineveh, the capital of Assyria. Because of their great wickedness He had decreed their destruction. However,

the people heeded the warning: "The men of Nineveh began to put faith in God." With what result? "The true God got to see their works, that they had turned

back from their bad way; and so the true God felt regret over the calamity that he had spoken of causing to them; and he did not cause it." (Jonah 3:5, 10) That repentant generation of Ninevites survived the crisis.

³ Some centuries later the prophet Jeremiah and the Ethiopian slave Ebed-melech, who was instrumental in saving Jeremiah's life, survived the destruction of Jerusalem because of their faith. (Jer. 39:16-18) History records how early Christians survived the second destruction of Jerusalem because of their faith in Jesus' warning words to flee that city when they saw it surrounded by armies.—Luke 21:20, 21.

⁴ Holding out hope for survival in our time, Jehovah God caused his prophet Zephaniah to write: "Seek Jehovah, all you meek ones of the earth. . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:3) And as Jehovah said to people of Judah at Isaiah 26:20, so he will say to all his faithful servants: "Go, my people, enter into your interior rooms, and shut your doors behind you. Hide yourself for but a moment until the denunciation passes over. For,

-3. (a) On what basis will there be survivors of the coming global time of trouble? (b) What are some scriptural examples that show this to be so?

4. What prophetic commands further assure us that there will be survivors?

look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him."

RIGHT HEART CONDITION ESSENTIAL

⁵ Even as knowledge of the truth is essential to acquiring faith, so is a right heart condition essential to acquiring such knowledge. (Rom. 10:13-15) Well has it been said, therefore, that in order to cultivate unshakable faith and confidence in God one needs to be honest, meek and hungry for the truth. The religious leaders of Jesus' day, not being *honest* but being hypocrites, simply could not believe Jesus. (Matt. 23:13-33; John 8:46) However, the lowly common people heard him gladly. —Mark 12:37.

⁶ Nor are the proud likely to put their faith and trust in what God has said. Why not? Because to do so one must be *meek*, willing to learn, and the proud are anything but teachable. Besides, we are told that faith is a gift of God. Since God opposes the proud, he is not at all likely to give them that gift.—Ps. 25:9; Eph. 2:8; Jas. 4:6.

⁷ Being spiritually *hungry* is likewise a prerequisite to gaining a knowledge of God's purposes. The person who is smug, complacent, indifferent about his own sins and world conditions is not spiritually hungry. A spiritually hungry person is aware of his spiritual need. That is why Jesus could say in his Sermon on the Mount: "Happy are those conscious of their spiritual need . . . Happy are those hungering and thirsting for righteousness." (Matt. 5:3, 6) Jesus also gave the invitation: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment

for your souls. For my yoke is kindly and my load is light." (Matt. 11:28-30) Centuries before, Jehovah caused the prophet Isaiah to express a similar thought: "Hey there, all you thirsty ones . . . that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. . . . Listen intently to me . . . Listen, and your soul will keep alive."—Isa. 55:1-3.

ACQUIRING STRONG FAITH

⁸ From the foregoing it is clear that only when a person has the right heart condition can the truth of God's Word strike a responsive chord in his heart. There must be what has been termed "the will to believe" what is true. The person who proudly and hypocritically challenges evidences upon which faith is built, and who is determined to doubt, cannot be convinced, because he simply does not *want* to believe. It is as though he feels an emotional need to be hypercritical, to doubt things.

⁹ Obviously, there are differing degrees of faith. For example, the Bible mentions such a thing as being "weak in faith," and Jesus reproved his disciples because of their having "little faith." (Rom. 4:19; Matt. 8:26) On the other hand, God's Word speaks also of "firmness of faith," of "so great a faith" and of faith so outstanding as to be "talked about throughout the whole world."—Col. 2:5; Matt. 8:10; Rom. 1:8.

¹⁰ There can be no faith without knowledge. Therefore, to become strong in faith, one must be diligent to take in knowledge. That means heeding the inspired counsel to "quit being fashioned after this system of things, but be transformed by making

5-7. Why can it be said that conditions for acquiring true faith are (a) honesty? (b) humility? (c) being spiritually hungry?

8. What is a reason that some are unable to exercise faith in Jehovah God and in his Word?

9. What are some scriptures indicating that there are differing degrees of faith?

10, 11. (a) To become strong in faith, what must one be diligent to do? (b) What Scriptural counsel must one heed to that end?

your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." Only by feeding on God's Word can you make your mind over, aware of what Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—Rom. 12:2; Matt. 4:4.

¹¹ In these busy days, it takes real effort to find time to care for one's spiritual needs by considering God's Word. The counsel given Christians in the first century because of their pagan environment is most apropos today because of the prevalence of materialism and pleasure-seeking pressures. "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." That certainly requires our studying God's Word, for it alone can tell us what God's will is.—Eph. 5:15-17.

¹² What does it mean today to 'buy out the opportune time' for ourselves? It means that we stop devoting time to worthless pursuits and redeem it for use in a meaningful way. It may mean, by extension, that we have to take some time away from other things that are not absolutely indispensable, from things that simply may be interesting, enjoyable and perhaps even educational. It may mean spending less time watching TV, less time reading the newspaper or secular periodicals. It may also mean pursuing less avidly some time-consuming hobby. The way to do this is to give Bible matters priority. Take care of them first, and then spend what time is left on less important activities. Otherwise you may find these other things so absorbing that they crowd out the spiritual matters that could strengthen your faith. That is why Jesus

counseled: "Keep on, then, seeking first the kingdom [of God] and his [God's] righteousness."—Matt. 6:33.

¹³ But a mere reading of the Bible itself will not result in your growing strong in faith. You must understand and appreciate the importance of what you read. You need to have accurate knowledge. Many Jews in apostolic times had a degree of knowledge of the Hebrew Scriptures, but since they did not have accurate knowledge, their zeal was in vain. (Rom. 10:1-4) You need help to acquire accurate knowledge, and along with it, understanding. To illustrate, after Jesus' resurrection he encouraged his mourning disciples by pointing out to them what God's Word had to say about his needing to suffer and die. (Luke 24:15-47) Similarly, it was necessary for the evangelist Philip to enlighten an Ethiopian court official, for he was reading Isaiah chapter 53 but did not understand what it was all about.—Acts 8:27-39.

¹⁴ For this very reason Christians are exhorted: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." At the Bible study meetings of Jehovah's Christian witnesses you can get help from those who serve as 'evangelizers, shepherds, teachers, overseers, elders' and who count it a privilege to aid others to come to an accurate knowledge of God's truth.—Heb. 10:24, 25; Eph. 4:11-13; 1 Tim. 3:1-7; 1 Pet. 5:1-3.

¹⁵ Nor may you overlook the value of prayer in strengthening your faith. Jesus told his followers to pray for God's holy spirit, and faith is one of the fruits of that spirit. (Luke 11:13; Gal. 5:22, 23) He also assured us that if we ask in faith and

13-15. (a) Why is accurate knowledge essential to strong faith? (b) What is needed for us to gain accurate knowledge, and where can it be found? (c) What else is of value in strengthening our faith?

2. What does it mean to 'buy out the opportune time'?

persevere in prayer God will answer our prayers. (Matt. 7:7; 17:20) But let us never overlook that we must do our part. We must work at what we pray for. Just as the farmer must plow, sow, and cultivate, but also must look to God to give the sunshine and rain, so it is with our acquiring strong faith. God will do his part if we do ours.—Matt. 5:45.

"FIGHT THE FINE FIGHT OF THE FAITH"

¹⁶ Exercising the faith that means survival is not a case of following the lines of least resistance. It is not easy, but also it is not too difficult. Faith manifests itself by works, for without works it is like a corpse, a lifeless body. Faith without works is vain; it will not mean survival. (Jas. 2:14-26) To survive you must fight,

even as the apostle Paul reminded his friend Timothy: "Fight the fine fight of the faith, get a firm hold on the everlasting life."—1 Tim. 6:12.

¹⁷ By fighting the fine fight of faith you will not be "tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men." Rather, with the "large shield of faith" you will "be able to quench all the wicked one's burning missiles." (Eph. 4:14; 6:16) Faith also serves as a breastplate to protect your heart from being infected by all the gross selfishness that is in the world today. (1 Thess. 5:8; 1 John 2:16) With such protection you will be able to 'consider it all joy when meeting up with

17-19. (a) What illustrations underscore the value of faith? (b) What protection does faith provide? (c) What else is included in fighting the fine fight of faith?

16. What connection is there between faith and works?

In these busy days we need to make time for a study of God's Word at the expense of less important, even enjoyable things, if we are to have strong faith



various trials, knowing that the tested quality of your faith works out endurance.' Having such faith, Jeremiah was able to bear witness fearlessly to a rebellious people for more than forty years.—Jas. 1:2, 3.

¹⁸ Even as it was in Jesus' time, the world today is bitterly opposed to true Christians who live by righteous principles. Jesus' words still hold true about his followers being no part of the world, and about their being hated by it. He said: "In the world you are having tribulation, but take courage! I have conquered the world." How did he do this? By his faith, for we read: "This is the conquest that has conquered the world, our faith." (John 16:33; 1 John 5:4) Such faith will keep you from deviating from Bible teachings, will make you impervious to the allures of false knowledge and the wisdom of the world. It will also protect you from this world's materialism, its love of money. (1 Tim. 6:10, 20, 21) And it will enable you to obey the divine command to sever your connections with "Babylon the Great," the world empire of false religion: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Rev. 18:4.

¹⁹ Fighting the fine fight of faith includes telling others what you have learned about the basis for faith and the prospect of survival. As the apostle Paul so well expressed it: "Now because we have the same spirit of faith as that of which it is written: 'I exercised faith, therefore I spoke,' we too exercise faith and therefore we speak."—2 Cor. 4:13.

SURVIVING INTO WHAT?

²⁰ By acquiring strong faith and 'fighting the fine fight of faith' you will be able to heed the counsel that today takes on greater urgency than ever before, namely:

²⁰ (a) The heeding of what prophetic command will aid toward survival? (b) Why does Zephaniah say "probably," and how does this apply to us today?



To grow strong in faith we also need to meet regularly with fellow Christians

"Seek Jehovah, all you meek ones of the earth. . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." Why does it say, "Probably you may be concealed in the day of Jehovah's anger"? It is because those words originally applied to the nation of Israel before its destruction in 607 B.C.E., and it was a question of God's showing mercy toward those who conform. These words are thus a reminder that we cannot presume on God's mercy.—Zeph. 2:3.

²¹ Surviving the end of this old system of things, you can look forward to what? To a new order of peace, righteousness and plenty; to seeing the earth made into a paradise, in keeping with Jehovah's original purpose for earth and man. (Gen. 1:28; 2:16) Then God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things [will then] have passed away." (Rev. 21:4) Then also the words of the

²¹ To what can those who survive the global time of trouble look forward?

prophet Isaiah at 25:6, 8 will be fulfilled: "On this mountain the LORD of Hosts [Jehovah of armies] will prepare a banquet of rich fare for all the peoples, a banquet of wines well matured and richest fare, well-matured wines strained clear. . . . he will swallow up death for ever. Then

What did The Wise Man Mean?

BEING the Creator of heaven and earth, the Most High merits our reverential fear and awe. In a forceful way, King Solomon emphasized this when he wrote: "*Guard your feet whenever you go to the house of the true God; and let there be a drawing near to hear, rather than to give a sacrifice as the stupid ones do, for they are not aware of doing what is bad. Do not hurry yourself as regards your mouth; and as for your heart, let it not be hasty to bring forth a word before the true God. For the true God is in the heavens but you are on the earth. That*

the Lord God [the Sovereign Lord Jehovah] will wipe away the tears from every face and remove the reproach of his people from the whole earth. The LORD [Jehovah] has spoken." (NE, NW) What a glorious prospect for all who, because of their faith, survive the "great tribulation"!

is why your words should prove to be few."—Eccl. 5:1, 2.

When it comes to a place of worship, a person should rightly keep in mind where he is going, watching his step. The "house of the true God" surely is no place for morally defiled people or for those having no regard for sacred things. (Ps. 15:1-5) It is a place for "hearing," that is, paying attention to or obeying divine precepts.

A person should not be like a fool who fails to use his reasoning faculties and chooses a course contrary to God's commands. The fool may offer a sacrifice as a religious duty or as an outward manifestation of piety. Yet he refuses to recognize that this makes his sacrifice valueless, in fact, detestable to God. Proverbs 21:27 makes this clear: "The sacrifice of the wicked ones is something detestable. How much more so when one brings it along with loose conduct [*"vileness at heart," New English Bible*]."

On account of God's greatness—for he resides in the highest heavens—a person should also give careful thought to his prayers. The heart, as the organ that motivates, should not be allowed to prompt impulsive, thoughtless words. One should approach God with a full awareness of his majesty and dignity and not carelessly ramble on when praying. It is more appropriate to express oneself in few but heartfelt, reverential words.

Fortifying his point with a proverbial saying, Solomon continues: "*For a dream*

certainly comes in because of abundance of occupation, and the voice of a stupid one because of the abundance of words." (Eccl. 5:3) When a person is needlessly preoccupied with materialistic or ambitious matters that leave the Creator out of the picture, selfish personal dreams result. Such "abundance of occupation" may prompt vain daydreaming and may also occupy the individual's mind at night, putting him in a dreamy state and depriving him of peaceful sleep. As undue materialistic concerns can give rise to empty dreaming, so endless chattering also brings problems. It does not take long before the chatterer's voice is shown up to be that of a fool. Very foolish, unbecoming things are almost bound to be said. Hence, there is a need to guard against thoughtless speaking and, as shown earlier, this is especially so in offering prayer.

The caution about thoughtless speaking would certainly apply in making vows. Solomon stated: *"Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay. Better is it that you vow not than that you vow and do not pay. Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake. Why should the true God become indignant on account of your voice and have to wreck the work of your hands?"*—Eccl. 5:4-6.

No one is under any obligation to make a vow to God; it is a spontaneous act. That is why there is a need to be very careful not to speak rashly when making a solemn promise to God. Were a person to *hesitate* to fulfill his vow, he would be acting as a stupid one, that is, one who

is morally defective, untrustworthy in word. Careless speaking with the mouth can put the body of flesh under obligation to do something that may be very difficult, leading to a failure to fulfill the vow and thus causing the flesh to sin. Careful forethought to one's making a vow will prevent rash speaking. There will then be no desire for release from a vow, maintaining that it was a mistake.

Failure to fulfill a vow may have very serious consequences. Jehovah God may become "indignant," withdrawing his favor and blessing, at least partially. As a result, what the individual may have built up is 'torn down.' The psalmist summed up the matter nicely: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake."—Ps. 127:1.

Highlighting what will prevent one's making such rash vows, Solomon says: "Fear the true God himself." This means to have an awesome regard for the Creator, not acting in any way to displease him. When such fear is missing, the following statement of King Solomon applies: *"For because of abundance of occupation there are dreams, and there are vanities and words in abundance."* (Eccl. 5:7) Yes, undue involvement with non-spiritual things brings about restless dreams of self-interest, disappointment and frustration, "vanities," and thoughtless speaking before God that may lead to one's making a rash vow and then failing to fulfill it. So we are wise indeed whenever we do all things out of a proper fear or awe of Jehovah God.



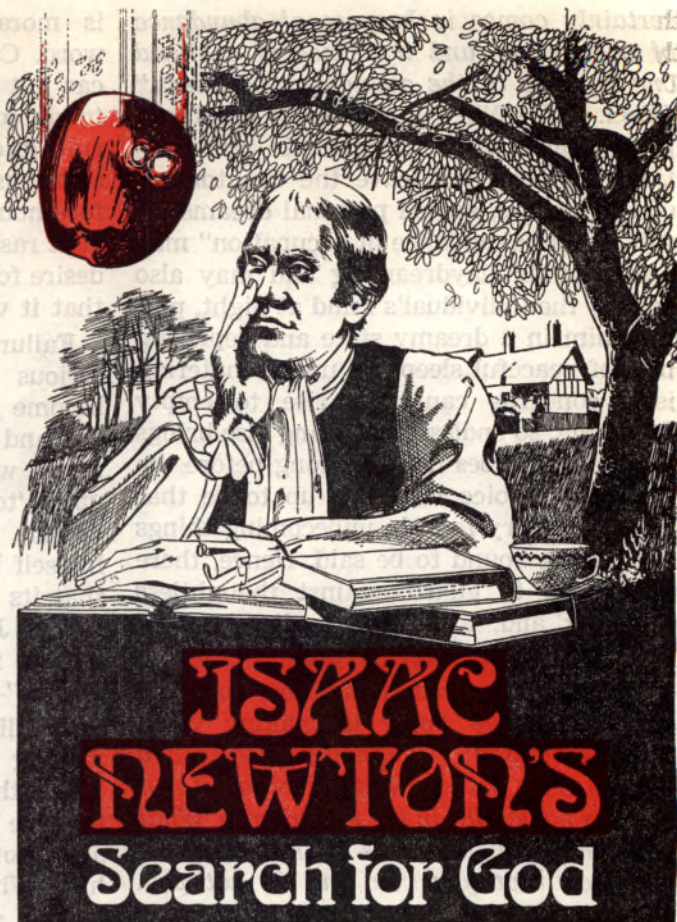
POPULAR tradition has it that the fall of an apple started Sir Isaac Newton on the way to discovering the universal law of gravitation. Whatever may be the truth of this tradition, there is no question about Newton's remarkable powers of reason. Concerning his renowned scientific work the *Principia*, we are told: "The whole development of modern science begins with this great book. For more than 200 years it reigned supreme."¹

Celebrated as were Newton's scientific discoveries, he himself humbly acknowledged his human limitations. He was modest. Shortly before his death in 1727 he said of himself: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."²

Newton appreciated that God is the Source of all truth, and in line with the deep reverence he had for his Creator, he appears to have spent even more time searching after the true God than he did in searching out scientific truths. An analysis of all that Newton wrote reveals that out of some 3,600,000 words only 1,000,000 were devoted to the sciences, whereas some 1,400,000 were on religious topics.³

NEWTON WRESTLES WITH THE TRINITY DOCTRINE

In his writings, Newton gave much attention to the doctrine of the Trinity. One of his most outstanding contributions to



the Biblical scholarship of the time was his work *An Historical Account of Two Notable Corruptions of Scripture*, first published in 1754, twenty-seven years after his death. It reviewed all the textual evidence available from ancient sources on two Bible passages, at First John 5:7 and First Timothy 3:16.

In the King James Version Bible, First John 5:7 reads:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Using early Church writers, the Greek and Latin manuscripts and the testimony of the first versions of the Bible, Newton proved that the words "in heaven, the Fa-

ther, the Word, and the Holy Ghost: and these three are one," in support of the Trinity doctrine, did not appear in the original inspired Greek Scriptures. He then traced the way in which the spurious reading crept into the Latin versions, first as a marginal note, and later into the text itself. He showed that it was first taken into a Greek text in 1515 by Cardinal Ximenes on the strength of a late Greek manuscript corrected from the Latin. Finally, Newton considered the sense and context of the verse, concluding, "Thus is the sense plain and natural, and the argument full and strong; but if you insert the testimony of 'the Three in Heaven' you interrupt and spoil it."⁴

The shorter portion of this dissertation was concerned with 1 Timothy 3:16, which reads (*King James Version*):

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Newton showed how, by a small alteration in the Greek text, the word "God" was inserted to make the phrase read "God was manifest in the flesh." He demonstrated that early Church writers in referring to the verse knew nothing of such an alteration.*

Summing up both passages, Newton said: "If the ancient churches in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not, why we should be so fond of them now the debates are over."⁵ In the two hundred years and more since that treatise was compiled by Isaac Newton, only a few minor corrections have been necessary to the evidence he adduced. Yet it was only in the nineteenth century that Bible translations appeared correcting

these passages. Part of Newton's original manuscript in his own handwriting is illustrated on the next page by courtesy of the Bodleian Library, Oxford, England.

Why did Newton not publish these findings during his lifetime? A glance at the background of the times may explain this. Those who wrote against the doctrine of the Trinity were still subject to persecution in England. As late as 1698 the Act for the Suppression of Blasphemy and Profaneness made it an offense to deny one of the persons of the Trinity to be God, punishable with loss of office, employment and profit on the first occasion, and imprisonment for a repetition. Newton's friend William Whiston (translator of the works of Josephus) lost his professorship at Cambridge for this reason in 1711. In 1693 a pamphlet attacking the Trinity was burned by order of the House of Lords, and the next year its printer and author were prosecuted. In 1697 Thomas Aikenhead, an eighteen-year-old student charged with denying the Trinity, was hanged at Edinburgh, Scotland.^{6, 7, 8}

WHY NEWTON REJECTED THE TRINITY

Through his scientific studies Newton came to have a high regard for the 'Book of Nature' and saw in it the evidence of design by God, the great Author. He also believed that the Bible was the revelation of God, and that it was always in harmony with the testimony of creation.⁹

The Bible was Newton's touchstone for testing teachings and doctrine. In discussing the creeds of the Church, Newton made this position very clear. On the basis of the eighth of the Thirty-nine Articles dealing with the Nicene, Athanasius' and Apostles' Creeds, he said of the Church of England:

"She doth not require us to receive them by authority of General Councils, and much less by authority of Convocations, but only because they are taken out of the Scriptures. And therefore are we authorised by

* Until recent years this scripture, also, was much quoted in support of the Trinity teaching, but most modern versions have now substituted "he" for "God"; the Catholic *Jerusalem Bible* even adds a footnote: "He, i.e. Christ."

influenced by it. So taken by the unanimous consent of all the ancient & faithful Interpreters we have hitherto met with (who doubtless made use of the best Manuscripts they could get.) the testimony of the three in Heaven was not anciently in the Greek.

And that it was neither in the ancient Versions nor in the Greek but was wholly unknown to the first Churches is most certain by an argument hinted above, namely that in all that vehement universal & lasting controversy about the Trinity in Jerome's time & both before & long enough after it, this text of the three in Heaven was never thought of. It is now in every body's mouth & accounted the main text for the business & would have been so then had it been in their books & yet it is not once to be met with in all the Disputes, Epistles, Invocations & other writings of the Greeks & Latins (Alexander of Alexandria, ^{the Council of Sardica} Athanasius, Basil,

Reproduction of a part of Newton's handwritten "An Historical Account," refuting the Trinity doctrine

the Church to compare them with the Scriptures, and see how and in what sense they can be deduced from thence? And when we cannot see the Deduction we are not to rely upon the Authority of the Councils and Synods."

His conclusion was even more emphatic:

"Even General Councils have erred and may err in matters of faith, and what they decree as necessary to salvation is of no strength or authority unless they can be shown to be taken from the holy Scripture."¹⁰

Newton's principal reason for rejecting the Trinity was that when he sought to verify the statements of the creeds and the councils he found no support in Scripture for the doctrine.

In weighing this evidence, Newton firmly held that reasoning should be used. He argued that nothing created by God was without purpose and reason, and Bible teachings would be sustained by similar application of logic and reason. Speaking

of the apostle John's writings, Newton said: "I have that honour for him as to believe that he wrote good sense; and therefore take that sense to be his which is the best."¹¹

So, as a second reason for rejecting the Trinity teaching, Newton declared: "Homoousion [the doctrine that the Son is of the same substance as the Father] is unintelligible. 'Twas not understood in the Council of Nice, nor ever since. What cannot be under-

stood is no object of belief."¹²

Dealing with this same aspect of the Trinity is a Newton manuscript entitled "Queries Regarding the Word *Homoousios*." It reveals a third reason for his denial of the Trinity. This teaching was not part of early Christianity. Queries twelve to fourteen all highlight the doctrine's lack of original first-century character:

"Query 12. Whether the opinion of the equality of the three substances was not first set on foot in the reign of Julian the Apostate [361-363 C.E.], by Athanasius, Hilary, etc.?"

"Query 13. Whether the worship of the Holy Ghost was not first set on foot presently after the Council of Sardica? [343 C.E.]

"Query 14. Whether the Council of Sardica was not the first Council which declared for the doctrine of the Consubstantial Trinity?"¹³

In another manuscript, now preserved in Jerusalem, Newton summed up the only

answer to such questions. "We are commanded by the Apostle (2 Timothy 1:13) to hold fast the form of sound words. Contending for a language which was not handed down from the Prophets and Apostles is a breach of the command and they that break it are also guilty of the disturbances and schisms occasioned thereby. It is not enough to say that an article of faith may be deduced from scripture. It must be exprest in the very form of sound words in which it was delivered by the Apostles."¹⁴

So on the basis of Scripture, reason and the authentic teaching of early Christianity, Newton found that he could not accept the doctrine of the Trinity. He believed strongly in the supreme sovereignty of Jehovah God, and the proper position of Jesus Christ, neither derogating him as the Son of God nor elevating him to the position occupied by his Father.¹⁵ In discussing with John Locke the passage of Daniel 7:9, he wrote, "Whence are you certain that ye Ancient of Days is Christ? Does Christ anywhere sit upon ye Throne?"¹⁶ His own conclusion here is obvious, and the clarity of his thought regarding the relationship of the Father with the Son is always evident in Newton's writings. So elsewhere he makes the point that prayer can be made to "God in the name of the Lamb, but not to the Lamb in the name of God."¹⁷

Perhaps the best summary of Isaac Newton's Scriptural arguments for his repudiation of the Trinity is found in fourteen 'Argumenta,' written in Latin, giving Bible citations for many of them. Numbers four to seven are particularly interesting:

"4. Because God begot the Son at some

time, he had not existence from eternity. Proverbs 8:23, 25.

5. Because the Father is greater than the Son. John 14:28.

6. Because the Son did not know his last hour. Mark 13:32, Matt. 24:36, Rev. 1:1, 5:3.

7. Because the Son received all things from the Father."¹⁸

A perusal of Newton's religious writings cannot fail to impress the reader with their thoroughness, and a realization of his long and deep meditation, his scholarly ability and grasp of the original Bible languages. His conclusions regarding the Trinity therefore merit our respect and consideration, even though he did not feel constrained to make them public during his lifetime.

Today, when much more evidence is available than Newton had access to, we too should make investigation of our beliefs as he did, always seeking to reason first on the evidence of God's Word. This will build in us a strong faith fully in harmony with the teaching of original Christianity.

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Insight on the News

● A number of groups vigorously fought the first American criminal execution in ten years, though the convicted man himself demanded it. One group declared: "Sorry, but we won't let you turn us into killers." However, the convict, Gary Gilmore, charged that they already had blood on their hands. He wrote to a spokesman for the group that the very persons who oppose capital punishment often approve of "abortion, which is actually execution; you're all for that." So he asked: "Where are your true convictions?"

Execution Irony

Hence, even a convicted murderer could see the moral contradiction. To cry over the execution of a few guilty killers while advocating the abortion slaughter of millions of innocents is surely inconsistent! Such opponents of capital punishment seem to advocate that life merits protection when based, not on whether justice is served, but only on whether that life is located inside or outside a womb.

Are not those who condemn the God-authorized punishment for murder, while condoning legalized murder by abortion, doing just as the self-righteous religious leaders of whom Jesus remarked: "[They] strain out the gnat but gulp down the camel"?—Matt. 23:24; Gen. 9:6.

● In a recent letter to "The Ceylon Catholic Messenger," the writer complains of the work Jehovah's Witnesses are doing among Sri Lanka's Catholics. He notes that a "large number of young girls and boys of Catholic homes [are] now on their list of unwholesome emissaries." Why is this? The writer says that the Witnesses "are aware that Catholics have not been permitted to read the Bible for quite sometime. Hence they are able to dupe them without much opposition."

He goes on to suggest that "the presence of these Witnesses should be treated more as a blessing in disguise, because if we are to prevent more Catholics from going astray,

then the clergy must promote Bible reading in every Catholic home."

However, this line of reasoning raises some searching questions. Why have Sri Lanka's Catholics not been reading the Bible for quite sometime? Have not true Christians always found ways to get copies and read God's Word, even where it is banned? Why have not the clergy already been promoting "Bible reading in every Catholic home"? Is the only reason that they have for doing so to counter the Bible study work of Jehovah's Witnesses?

Really, the success of Jehovah's Witnesses among Sri Lanka's Catholics is because they are learning the truths contained in the Bible. Promoting Bible reading is certainly to be commended, for the more the Bible is read the greater their freedom from unscriptural clergy domination.

● "Suddenly, unexpectedly, you are faced by a person who is threatening or abusing you, on the street or even in your own home." Thus begins an article in the Cleveland "Press." Recent confrontations there ending in tragic deaths had raised the issue: How does a person best deal with such dangerous situations?

Value of a Mild Answer

Many men may feel that their manhood is being challenged and that they must respond physically, according to a Cleveland psychiatrist who was consulted. "Some might feel it is admirable to be heroic," he said, "but on second thought, it doesn't make much sense. In general, I would be very polite to someone who is very hostile."

The head of the Cleveland Police Academy training program, notes the article, advocates "avoiding a confrontation—finding a way out that does not challenge the disturbed person."

Centuries ago, the wisdom of this approach to potentially dangerous persons was already available, long before modern psychiatric and police experience. "An answer, when mild, turns away rage," says the Bible Proverb (15:1), "but a word causing pain makes anger to come up."—Compare Proverbs 23:9.

OUR TWENTY-YEAR PROJECT

As told by Norman C. Pearcy

-BEING PARENTS

MANY young couples look forward eagerly to the birth of their first child. Others view it with mixed feelings, since the baby will mean a great change in their lives.

We were in the latter situation, for the arrival of our first child altered our lives greatly. We were sharing in work that we would not be able to continue and still have the time and means to care for and support a family.

From the beginning we realized that to leave a child's guidance to mere chance is unwise. Years ago we had read something to the effect that the extent to which you are prepared to compete with other influences for the companionship of your growing child will be the true measure of your love for him. As my wife and I look back, we can testify that sometimes the competition gets pretty stiff. But now that our twenty-year project is about complete—our children are aged nineteen and twenty—we can testify that the result is well worth the effort.

First, though, let me tell you briefly what led up to our marriage and the beginning of our twenty-year project.

MARRIAGE AND FAMILY

In 1948 I became a "pioneer," as Jehovah's Witnesses call full-time teachers of the good news of God's kingdom. Two years later I joined the Witnesses' headquarters family in Brooklyn, New York,

to share in the production of Bible literature.

The following year, in 1951, I went to the graduation exercises of Gilead School, where missionaries of Jehovah's Witnesses are trained. One of the students, Marianne Berner, remained in New York city for a few weeks before leaving for her assignment, and we became acquainted. After more than three years in Yokohama, Japan, she returned in 1955 to attend an international assembly in New York city. I proposed marriage, and Marianne became my wife and life-long companion.

We were offered the opportunity to serve in the circuit work, visiting and aiding congregations of Jehovah's Witnesses in southern Illinois. These congregations were a source of great joy to us, and our desire was to spend our lives in full-time service. Eventually we hoped to return to serve with the headquarters family in Brooklyn. However, soon we learned that we were going to become parents, a prospect we didn't really view with enthusiasm since it would alter our plans so drastically.

During the final talk at our next circuit assembly, I said in a humorous vein that my wife had heard my talk "Advancing to Maturity" and apparently thought I had said, "Advancing to Maternity." We settled in California where our

daughter, Cynthia, was born. Then came our son, Gregory.

PURPOSEFUL TRAINING

Our children came to be a great joy to us, and we determined to do our best in rearing them. But how would we guide and discipline them for the next twenty years? We remembered the example of young Samson's father, who requested Jehovah's guidance in rearing his boy. —Judg. 13:8.

Each week, even from their infancy, we showed our desire for God's direction by studying the Bible with our children. This, we found, was more difficult than studying with others, because it is the easiest study to put off. Also, we made a daily practice of discussing a Bible text with them while at the dinner table.

In addition, we used dinnertime as an opportunity to teach the children the alphabet, thus preparing them for school. In the first grade Greg had a reading problem. Every day we spent an hour with him, helping him to improve. Our close contact with the teachers showed them that we truly were interested in our children's progress.

From the time of their birth we took Cynthia and Gregory with us to all the congregational meetings and assemblies, knowing that there they would receive the best influence. (2 Tim. 3:15) As they grew older, we helped them to prepare to comment at meetings. At first they would say just a few words, but we made sure that they understood the paragraph from which they were answering. On the way home from public Bible talks, we would ask what they remembered.

Our efforts to teach them paid off, for deep impressions were made on their young minds. To illustrate: When Greg was only four we were studying about Abraham, and how, as a test of his faith, he was told to offer his only son, Isaac,

as a sacrifice. We explained that both Abraham and his son were willing to obey Jehovah. Then, as an example, I said: "So you see, Greg, it was as though Jehovah told me to take you out in the backyard and offer you as a sacrifice." Next I asked, "If that were to happen, what should I do?" Greg unhesitatingly replied that I should obey Jehovah.

Later we overheard Greg saying his prayers. He closed his eyes, bowed his head, and said: "Jehovah, if you tell Daddy to take me out in the backyard and sacrifice me, it is OK with me."

No wonder Jesus said that those who would enter the Kingdom of the heavens would need childlike qualities. We could see that Bible truths were reaching our children's hearts, and they were being motivated to obey.

When Cindy was seven we helped her to prepare to offer the *Watchtower* and *Awake!* magazines at people's doors. Each day, on coming home from school, she would knock on the back door and give her presentation. Then came the big day, when she went to a stranger's home. She was met with resentment, and began to cry. Back at the car, my wife explained that Jesus and his apostles often were not accepted by the people either, and that, like them, we should not give up. And Cindy hasn't.

In 1966 my wife again enrolled as a pioneer, arranging to spend a hundred hours a month teaching the Bible in people's homes. We felt that if the children were to grow up with the desire to enter this vital work, they would have to see that we, too, held it in high esteem. That summer I was invited to serve again, temporarily, as a circuit overseer in our area, and our whole family was able to share.

On Saturday I overheard eight-year-old Greg making arrangements with others about his own age to work in the door-to-door preaching activity. He was closely

following the example he had seen me set just minutes before. This emphasized to me the importance of setting the right example.

HANDLING VARIOUS SITUATIONS

As the children grew, questions came up regarding such things as grooming, styles of clothing, dating and parties. We tried to teach them to use good judgment, while we stood by to offer guidelines.

When Cindy was about fifteen, she wanted a certain kind of "hip-hugger" pants that girls were wearing to school. My wife began quietly to watch the kind of girls who wore these. Without saying why she wanted to know, she asked other young people in the congregation what they thought of youngsters who dressed that way. They said that the girls who did were often those with loose morals.

Marianne told Cindy what she had observed, and why we had decided that she should not be identified with such girls. Cindy was given the opportunity to express herself as to whether she agreed or disagreed with our decision. Happily, this settled the matter. It also taught her about the impression our clothes can give.

When Greg was about fourteen he began to resent being a "boy," very much desiring to be recognized as a "young man." He became close friends with a fine young Witness who was nineteen. However, this association led Greg to want the same independence the older boy had. He began to develop an aloof, independent attitude. We started to limit this association, and Greg asked: "Why? Do you think he is bad association?"

We explained that the association was not bad, but the situation might not be good for him. I gave him the opportunity to express himself—to say what he thought. I said: "If you don't agree, or if you think we are wrong, or that we don't have the right perspective, please say so."

After a silence, Greg said: "No, I agree. I just wanted to know why."

Once when we were traveling in the car Cindy very naïvely returned a smile to a passerby on the freeway. The boy, unknown to us, followed us home and, through others, learned Cindy's name. Before we knew it, an acquaintance began to bloom. We had quite a time showing her that this boy did not have her welfare in mind, but was merely attracted to her physically.

We have greatly appreciated the provision of the fine articles in *The Watchtower* on the problems young people face. Some of these we read over and over with our children, discussing the pros and cons of certain courses of action. Then, as parents, we firmly made decisions, setting our young ones an example of respect for Jehovah and his written Word.

TEACHING PRACTICAL SKILLS

I had a small maintenance route, and when he was thirteen Greg began to work



I taught Greg carpet laying



My wife taught Cindy to sew

with me before going to school, from 5:00 to 8:00 a.m. At fifteen Cindy started to learn bookkeeping under the guidance of a Witness friend of ours. We also stressed cooking, sewing and other practical skills. Greg, too, learned to cook, and I taught him the carpet-laying trade.

All of this involved a very heavy schedule, and we decided to finish the youngsters' schooling through a correspondence program. This provided them time to learn a trade, as well as to get their needed secular education. To motivate Greg, we prevented him from getting his driver's license until he had completed school. He finished the four-year high-school course in two years, and then joined Marianne, Cindy and myself in the full-time pioneer activity.

IMPORTANT FEATURE OF TRAINING

When Greg was fourteen and Cindy fifteen, we decided that, in keeping with long-range family goals, it was time for

them to see the world headquarters of Jehovah's Witnesses in New York. But that was 3,000 miles away, and our funds were limited. We discussed the matter as a family and were determined to go, even if we had to mortgage our home. But again, we found that Jehovah's hand is not short. A friend came and said that she wanted to do something for us. She handed us her oil-company credit card, telling us to use it for all our gasoline on the trip.

Our children were very impressed by Bethel, and by the fine and loving people who volunteer their time to provide us with spiritual publications and instructions. It was a great joy for my wife and me to renew old acquaintances with many of these faithful persons who have worked so diligently in Jehovah's service for many years.

A REWARDING PRIVILEGE

Although we at first lacked enthusiasm for prospective parenthood, we can truthfully say that it has been a privilege for which we are grateful. True, it is not easy to rear children in this world, which is filled with so many unchristian practices. Some of its festivities that are rooted in paganism can have appeal to young ones. But we have been careful to help our children so they never felt that they were missing out on anything good.

So when other persons were celebrating Christmas, we took advantage of the days off from school to get a cabin in the mountains and enjoy the snow. I would take Greg fishing from time to time. And we traveled to large Christian assemblies and volunteered together for pre-assembly activity. This enabled our children to make many fine and wholesome friends. They haven't missed out on anything, except the venereal diseases, out-of-wedlock pregnancies, abortions, addiction to drugs and other such things that are so common among today's youths whose parents have

not given them proper direction from God's Word.

Our children are well adjusted emotionally, and I believe a reason for this is that we do so many things with them. For instance, each year we have a big party on our wedding anniversary, with gifts for all four of us. We stack these on the piano days in advance, and enjoy a special meal together. It is not just our anniversary, but it was because of our wedding that the children came along—so it is their party too.

Our children have found pleasure in many activities not enjoyed by others, such as preparing and delivering Bible talks. When Cindy was about ten she gave

a student talk before a large group at our circuit assembly. My wife made her a costume and Cindy presented the information as if she were a little first-century girl explaining a Bible point to another little girl who lived at the same time. Also, both children have been thrilled to participate in our larger district assembly programs.

We feel that we have enjoyed satisfying, full lives. We have watched our children develop, rejoicing at the growth of their abilities as fine young teachers of the Bible truths we hold so dear. Now, with two more capable adults serving Jehovah in our family, we look forward to further joys and privileges in the service of our God.

Why Show Confidence in Others?

OUR showing confidence in others is really an expression of love. The Bible tells us that love "believes all things." (1 Cor. 13:7) Not that love is gullible, but love for Christian brothers will prevent our being unduly suspicious, concluding the worst about them. Yes, unless there is clear evidence to the contrary, love moves us to trust others. Even when fellow believers disappoint us in some way, we will not be quick to assume that their motives are bad.

But does not even God on occasion distrust his servants? We do find that Eliphaz the Temanite attributed a distrustful disposition to the Creator, saying: "Look! In his servants he has no faith, and his messengers he charges with faultiness."

(Job 4:18) Eliphaz acknowledged the source of that statement to have been a "spirit." (Job 4:15) The fact that Jehovah God later reproved Eliphaz and his companions for having spoken untruth proves that this "spirit" was wicked, demonic. So Eliphaz was merely repeating a demon-inspired lie.—Job 42:7.

In actuality, Jehovah, as a God of love, is the foremost example in showing confidence in his intelligent creatures. (1 John 4:8) He evidently gives his spirit sons considerable freedom in carrying out their duties. He at times allows them to express their views on handling a particular assignment and then grants approval for them to follow through accordingly. An example of this is the account at 1 Kings

22:20-22, where we read: "Jehovah proceeded to say, 'Who will fool Ahab, that he may go up and fall at Ramoth-gilead?' And this one began to say something like this, while that one was saying something like that. Finally a spirit [son of God] came out and stood before Jehovah and said, 'I myself shall fool him.' At that Jehovah said to him, 'By what means?' To this he said, 'I shall go forth, and I shall certainly become a deceptive spirit in the mouth of all his prophets.' So he said, 'You will fool him, and, what is more, you will come off the winner. Go out and do that way.'" This spirit or angel then exercised his power upon Ahab's prophets so that they spoke what was in their hearts, not truth, but what they themselves wanted to say and what Ahab wanted to hear from them.

Especially outstanding is the confidence that Jehovah demonstrated toward his only-begotten Son. He granted his first-born the privilege of sharing with him in creation, both spirit and material. Jehovah God did not fear that this would detract from his position as Creator. He gladly revealed his Son's role to humankind, resulting in great honor to that One. (Col. 1:15-17) When the Son, as the man Jesus Christ, proved his faithfulness to the death, the Father resurrected him and gave him even a higher position than he had before coming to the earth. "God exalted him," says the Bible, "to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend . . . and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." (Phil. 2: 9-11) Because of having full confidence in his Son, Jehovah God knows that Jesus Christ will never misuse that exalted position.

Marvelous, too, is the confidence that Jehovah God has shown in imperfect hu-

mans. For the past nineteen hundred years he has been selecting 144,000 men and women to rule with his Son. Upon raising them to heavenly life, he bestows upon them immortality and incorruption. (1 Cor. 15:42-54; Rev. 5:9, 10; 14:1-4; 20:6) Although exalting them to a position higher than that of the angels, Jehovah is confident that these rulers will never misuse their position.—1 Cor. 6:3.

Since Jehovah God manifests such confidence in his servants, should we not want to imitate his example? If that is your desire, you will view fellow believers as persons who really want to serve Jehovah God. True, some may at times disappoint you. But those who are truly devoted to Jehovah God do not want to hurt anyone. They deeply regret it when their weaknesses and imperfections give rise to problems.

Particularly elders in the Christian congregation must exercise great care to maintain the right attitude toward fellow believers. When elders keep in mind that their brothers really want to do what is right, they will not be hasty in calling them to task for some minor oversight. They will also avoid giving the impression that they do not really believe that work will be done properly if they do not keep a 'close check' on everyone. Surely, when people are faithful about their work, they should be treated as deserving of confidence.

Moreover, elders should seek advice from those who may have talents, abilities or insight superior to their own. (Prov. 15:22) There is certainly no glory in being the initiator of a plan that later proves inferior. However, wise is the man who seeks the benefit of others' experience, knowledge and abilities. His humble attitude will do much to invite cooperation and enable more to share in the joy of a job that was well done.

Similarly, a husband's showing confi-

dence in his wife can do much to preserve a happy marriage. A wife who has little latitude to use initiative in caring for her responsibilities will soon lose joy in her work. She will feel stifled in using her knowledge, talents and abilities, resulting in frustration. On the other hand, when her husband entrusts certain important matters to her good judgment, she will have pleasure in handling things in a way that will delight her husband.

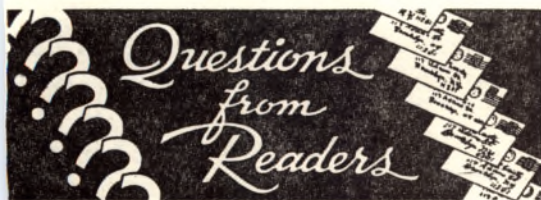
In dealing with their children, parents do well to assure them of their trust. One way in which this can be done is by helping them to appreciate that privileges and

responsibilities given to them are an evidence of their parents' confidence. When children recognize this, they will have greater incentive to prove that their parents' trust has not been misplaced.

Truly a person's showing confidence in others can bring fine results. So we have good reason to imitate the example of Jehovah God in this regard. Furthermore, we should strive not to disappoint those who trust us. When we show confidence in others and prove that we, too, merit their trust, we will contribute much toward preserving good relationships with fellow humans.

'Let the Wise One Become a Fool'

■ How would you react to anyone's encouraging a wise person to become foolish? Likely you would consider this to be very poor advice. There is a time, however, when it is the best of advice. The apostle Paul wrote to the Christians at Corinth: "If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise." (1 Cor. 3:18) A person might be wise from a human standpoint, having certain skills, shrewdness or philosophic learning. But to be an approved servant of Jehovah God, he must center his life around true worship. His faith, backed by Christian works, makes him appear as a fool in the eyes of the world. However, his becoming a fool in this sense makes him wise, for this leads to rich spiritual rewards now and holds promise of everlasting life in God's new order.



● My wife, who is not a servant of God, loves another man. Would it be fitting for me to divorce her since she likely has 'committed adultery in her heart,' as Jesus mentioned in Matthew 5:28?

In what he said at Matthew 5:28 Jesus did not give "spiritual adultery," as some have called it, as a basis for divorce.

Note Jesus' words: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has al-

ready committed adultery with her in his heart."—Matt. 5:27, 28.

Here Christ was explaining that the seventh of the Ten Commandments should have meant more to his Jewish listeners than simply avoiding the physical act of adultery. (Ex. 20:14; Deut. 5:18) He traced the crime to a person's heart. As James later explained, wrong desires in the heart can, and often do, lead to acts of sin. (Jas. 1:14, 15; Prov. 6:25) That occurred with David, who looked on and became aroused toward another man's wife, leading to his sin of adultery. (2 Sam. 11:2-4) So Jesus urged his listeners to avoid, not just a sinful act in itself, but the sinful lust that can lead to sinful acts.

If someone, male or female, cultivates such lustful desire ("*keeps on* looking at a woman"), God knows it for He "*sees what the heart is.*" (1 Sam. 16:7; Prov. 24:12; Heb. 4:13) God realizes that the person who fully desires to commit immorality may simply not yet have

had the opportunity to turn his desire into action. So that person is already reprehensible in God's eyes.

But does that adulterous desire of itself constitute a Scriptural basis for that person's mate getting a divorce and then being free to remarry? No. Jesus did not authorize humans to determine matters on the basis of desires that a person *may* have in the heart. For example, the apostle John wrote that "everyone who hates his brother is a manslayer." (1 John 3:15) However, the Christian elders in a congregation are not authorized to expel as a murderer someone who they think may have a degree of hatred in his heart. They cannot accurately read and judge hearts as God can.

Accordingly, when Jesus said that the only Scriptural ground for divorce was "fornication" (Greek, *porneia*, meaning sexual immorality), he meant physical acts of immorality.—Matt. 19:9.

If your wife is willing to reason, you might be able to discuss this fact: Our Creator God knows what is best for humans, and so he assures us that engaging in immorality does not

bring lasting happiness. That is borne out by an honest appraisal of how immorality has affected the lives of most who have shared in it. Thus it is the course of wisdom to take prompt corrective action to put away immoral desires before they lead to immoral deeds and resulting grief. Even "romantic fantasies" of immoral love interfere with a person's working to achieve happiness in his or her real situation.

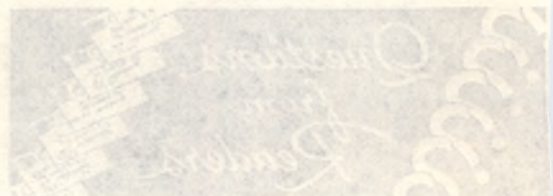
When problems exist in marriage, there are usually things that both parties can do to strengthen the marriage relationship and rekindle the mutual love that led to marriage. In this connection, perhaps you and your wife can consider together the material in the series of articles "Handling Family Problems Successfully" in *Awake!* of April 22, 1974.

"WATCHTOWER" STUDIES FOR THE WEEKS

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him become a fool, that he may become wise." (1 Cor. 3:18) A person might be wise from a human standpoint, having certain skills, shrewdness or philosophical learning. But to be an approved servant of Jehovah God, he must center his life around true worship. His faith, backed by Christian works, makes him appear as a fool in the eyes of the world. However, his becoming a fool in this sense makes him wise, for this leads to rich spiritual rewards now and holds promise of everlasting life in God's new order.



My wife, who is not a servant of God, loves another man. Would it be fitting for me to divorce her since she likely has committed adultery in her heart, as Jesus mentioned in Matthew 5:27?

In what he said at Matthew 5:27 Jesus did not give "spiritual adultery," as some have called it, as a basis for divorce.

Note Jesus' words: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has

ready committed adultery with her in his heart."—Matt. 5:27, 28.

Here Christ was explaining that the seventh of the Ten Commandments should have meant more to his Jewish listeners than simply avoiding the physical act of adultery. (Deut. 20:16; Deut. 21:18) He traced the crime to a person's heart. As James later explained, wrong desires in the heart can, and often do, lead to acts of sin. (Jas. 1:14, 15; Prov. 6:23) That occurred with David, who looked on and became aroused toward another man's wife, leading to his sin of adultery. (2 Sam. 11:2-4) So Jesus urged his listeners to avoid, not just a sinful act in itself, but the sinful lust that can lead to sinful acts.

If someone, male or female, cultivates such lustful desires (by keeping on looking at a woman), God knows it for He "sees what the heart is." (1 Sam. 16:7; Prov. 24:12; Heb. 4:13) God realizes that the person who lusts after a woman so as to have a passion for her has