

The **WATCHTOWER**



**WHAT ARE
YOUNG PERSONS
THINKING?**

AUGUST 15, 1977

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

August 15, 1977
Vol. 98, Number 16

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

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

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

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

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In themselves, alcoholic beverages are not bad. When used moderately, they can even be beneficial. According to the Bible, wine "makes the heart of mortal man rejoice"; it puts the heart in "a merry mood." (Ps. 104:15; Esther 1:10) The apostle Paul suggested that his missionary companion Timothy "use a little wine" as medicine for sickness. —1 Tim. 5:23.

But why is it so common for drinking to get out of hand? This article will consider two aspects of the problem. The first is evident from the comments of two youngsters who became alcoholics.

"I started drinking wine on weekends," explains a teen-age girl, "and right away I just loved getting drunk. Before long my whole life was revolving around getting drunk and stoned, until that's all I was doing."

Another teen-ager remarks: "You sit down, you drink and you start laughin', sometimes you might get silly, you know, and you're just laughin'." Friday and Saturday nights are special. Everyone comes out with a good feeling." In comparison with the dangers of illegal purchase and use of drugs, youths refer to getting drunk

as "the high without the hassle."

Did you notice what prompted these youngsters to become heavy drinkers? They called it the enjoyment of being "high," or "stoned." In this condition persons may forget, at least temporarily, the frustrations of life. Feelings of bravado replace inhibitions and thoughts of inferiority.

Though some individuals do not particularly enjoy getting "high," others love it. Their craving for this feeling often leads to "psychological" dependence on it. They become unable to cope with life when sober. Eventually this leads to drunkenness every day.

A second aspect of problem drinking is physical addiction to alcohol. A research team of scientists reports:

"It is of paramount importance to realize that people differ in their resistance to systemic poisons, the sting of a bee, or in their reaction to the poison of ivy, even in their ability to digest such a common food as sugar.

"Our research indicates that alcohol is a drug that is addictive in varying degrees for approximately 20% of the population in the United States, but functions as a non-addictive tranquilizer for the remaining 80% under ordinary, voluntary circumstances. Alcohol consumed by the

PERSONS old and young are its victims. Those suffering from it in America number from nine to thirteen million; and it is on the increase throughout the world.

Besides leading to tens of thousands of highway accidents each year, it causes liver and brain damage, and often death. Even unborn offspring may suffer from its ill effects.

What are we talking about?

ALCOHOLISM!

BEWARE OF BECOMING A VICTIM!

average person passes through his body, and does not leave an addictive 'hook.' However, some people are not able to remove the toxic by-products from their system.

"The toxic (poisonous) residue causes a disturbance in the body inducing tension, anxiety, irritability and thirst. These effects are temporarily alleviated by more of the sedative, alcohol, so they continue to drink relentlessly."

Hence, the body chemistry of certain individuals may predispose them to alcohol addiction. If they begin to drink, they feel compelled to keep on drinking. Even persons who do not have this predisposition can become physically addicted to alcohol by continual heavy drinking.

How can people avoid becoming victims of alcoholism? First of all, there must be a willingness to think seriously about the matter and to face the fact that 'getting a glow on' does not solve any of the problems that the drinker may be trying to escape. When the drunkard wakes up from his alcoholic stupor, the problems are still there, accompanied by a nagging hangover. Often this drives the victim back to the bottle, a vicious cycle that plunges him into ruin. The Bible correctly states: "Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise."—Prov. 20:1.

Thinking the matter over in this way may aid a person to take a basic step toward avoiding alcohol abuse. He may well come to hate drunkenness and its horrifying consequences. Helpful is the Scriptural command: "Abhor what is wicked, cling to what is good." (Rom. 12:9; Ps. 97:10) But thinking is not enough. Determination to shun alcohol addiction must be backed up by action. In what way?

It is very important to resist a form of pressure that often gets people started at heavy drinking. A reporter who interviewed a number of teen-age alcoholics ex-

plains how this special type of pressure affects youngsters.

"It is one that adults do not have to contend with: peer pressure. . . . for a teenager to go against the 'crowd' is extremely difficult. . . . Teen-agers who drink, a survey for the National Highway Traffic Safety Administration has found, are especially vulnerable to peer pressure. They act, or do not act, almost entirely on the basis of what the 'other kids' do, rather than out of respect for authority."

When someone encourages you to become drunk, do you have the strength to say No? True, your refusal may cause acquaintances to "put you down" with ridicule. But it is the wise course.

Another vital step is harmonizing your life with the Scriptural principle: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) Fellowship with individuals who have a wholesome outlook on life and a balanced view of drinking will greatly aid you to avoid becoming a victim of alcohol abuse. On the other hand, regular association with heavy drinkers very likely will lead you to imitate their bad habit.

Most helpful of all is seeking a relationship with the Creator, Jehovah God. His inspired Word, the Holy Bible, foretells a trouble-free system of things to begin in the near future. (Rev. 21:1-5) Having this firm assurance removes much of the frustration that drives many to drunkenness.

Too, God's holy spirit is the most powerful force in existence for overcoming deep-seated cravings for harmful things. One of the fruits of God's spirit, or active force, is "self-control." (Gal. 5:22, 23) And it is free for the asking.—Luke 11:5-13.

To sum up: Think seriously about the harmful effects of alcohol abuse, and why people fall prey to it. Have the courage to say No to those who encourage excessive drinking. Seek the friendship of persons who have a healthy view of drinking.

WHAT ARE YOUNG PERSONS THINKING?

OVER half of the earth's population is under twenty years of age. What generally are the views that young persons hold?

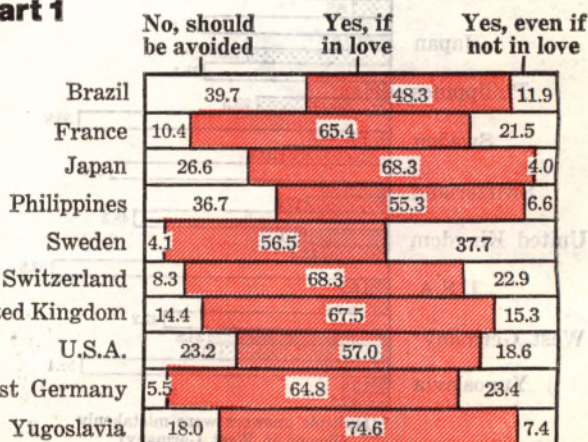
You yourself may be a young person and so feel that you have a good idea regarding the thinking of others who are twenty or younger. Or, you may be older but believe that from your own experience and contacts you know the thinking of the young. But what do you imagine you would find if, in a survey of persons aged eighteen to twenty-four, you asked questions such as: Do you agree or disagree with premarital sex? Is the person on whom you basically must rely, you yourself? Do you think that in thirty years the world will be a better place in which to live?

Just such a survey in various lands was undertaken by the Adolescence Policy Headquarters of the Office of the Prime Minister of Japan. The accompanying five graphs present some of the results. Why not look them over, comparing the results from

the different lands, and checking one chart against another.

Some of the results of the survey are of particular interest in view of Bible prophecy. For many years Jehovah's Witnesses have been calling attention to the fact that the fulfillment of Bible prophecy proves that we are living in the "last days" of this system of things. The Scriptures show that soon Jehovah God will replace the imperfect human system we suffer under with a new order directed by the Cre-

Chart 1



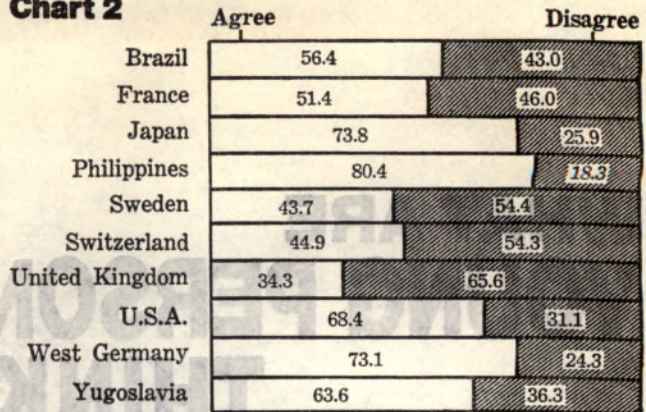
What about premarital sex relations? ☐

ator himself. One Bible passage that outlines some of the evidence of our living in the "last days" is 2 Timothy 3:1-5. But what does that Bible passage have to do with the accompanying charts?

Well, consider the results of this survey in the light of what the Bible foretold would prevail in the "last days."

Chart 1, for example, may simply confirm your impression that "free sex" is well entrenched in the thinking of this generation. However, there is this conflicting point to consider: In discussing the results of the Japanese survey, Professor Sanshiro Shirakashi says that it was found that "in general, young people throughout the world believe in some type of religion." (*Journal of Church and State*, Autumn 1976, p. 523) Interestingly, the largest percentage of those surveyed claimed to believe in the "Christian" religion of the churches of Christendom. Yet the Bible plainly condemns for-

Chart 2



Basically the person on whom you can rely in life is yourself

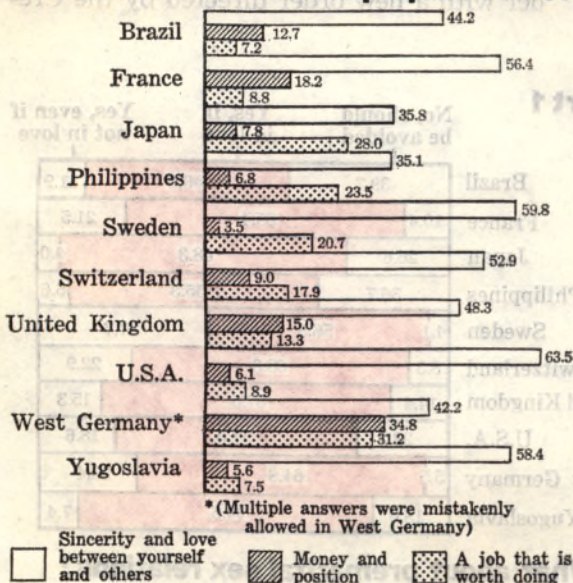
nication and adultery. So we must conclude that these churches are not leading the young people to uphold Biblical morality.

This leads us back to the prophecy that we mentioned. It foretold that in the "last days" people would be "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." Is that not what the survey confirms?

There can be little doubt that the current laxness about sex does not reflect any overwhelming concern about others. Note Chart 2. Would you have imagined that so many young persons would reach the conclusion that the person you basically can rely on in life is just yourself? Does that not suggest a widespread lack of trust?

But how do the young view the future? The survey demonstrated that today's young are searching for something. For example, observe from Chart 3 how many indicated that what they desire out of life is sincerity and love. That might at first suggest that the young are idealistic and optimistic. However, after considering all the information gained in the survey Profes-

Chart 3 What is the purpose of life?



sor Shirakashi concluded that "the world's youth have a pessimistic attitude" about the future. Charts 4 and 5 reflect that.

A college student in California named Linda H. was of that frame of mind, and we can learn something from her experience. She relates: "From my studies in college, I could see that the life-style I was raised with was vanishing. Conditions all over the world were worsening, and I had no answers and no idea where to turn for the answers."

Whether you are a young person yourself, or know of young individuals who also are seeking sensible answers, take note of what occurred in Linda's case.

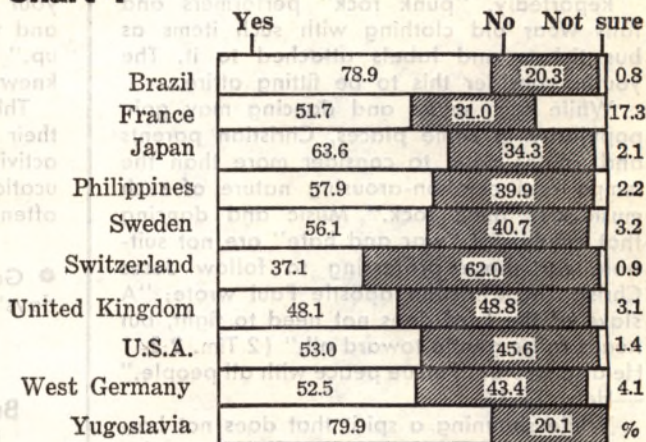
While she was home on vacation two of Jehovah's Witnesses called at her door. She says that the Witnesses "told me that the answers were to be found in the Bible. We discussed the paradise earth that God will establish under his new order, God's Kingdom government and his promised destruction of the wicked. I had never been taught that such wonderful truths were to be found in the Bible."

After Linda returned to college in Arizona she contacted the local congregation of Jehovah's Witnesses and happily accepted the offer of a free weekly Bible study. Today her life and outlook are quite different from that of the majority of young persons. She knows what her purpose in life is. She is guiding her life in accord with the counsel that our Creator provides in his Word. And she is finding joy in sharing with others the marvelous hope of living on a paradise earth in the near future.

Jehovah's Witnesses find that

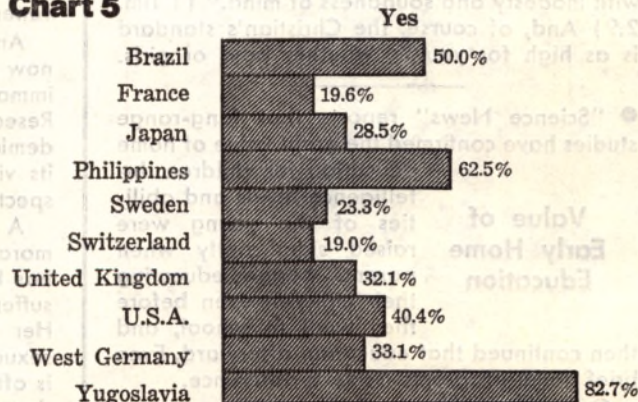
this experience is not unusual. In recent years hundreds of thousands of young persons have taken similar steps and are now themselves enthusiastically urging others to do the same. If you personally are distressed about what you find around you—the confused actions and attitudes that are so common—why not contact Jehovah's Witnesses. They will be pleased to share with you the meaningful message that the Bible actually contains.

Chart 4



Human wisdom will avoid another world war

Chart 5



Believe that thirty years from now mankind will have better society in which to live

Insight on the News

● A new type of music—"punk rock"—is becoming popular among youths in England. According to "Parade" magazine, "it symbolizes the grievances of a new generation of undisciplined, teenaged rebels who have been reared in poverty." It is said that this music's theme is: "Don't let people step on you—and if they do, fight back." The journal also says: "Peace and love have been replaced by war and hate."

"Punk Rock" Music

Reportedly, "punk rock" performers and fans wear old clothing with such items as bus tickets and labels attached to it. The youths consider this to be fitting attire.

While such music and dancing may gain popularity in some places, Christian parents and youths need to consider more than the tempo and emotion-arousing nature of such music as "punk rock." Music and dancing that emphasize "war and hate" are not suitable for those professing to follow Jesus Christ. The Christian apostle Paul wrote: "A slave of the Lord does not need to fight, but needs to be gentle toward all." (2 Tim. 2:24) He also wrote: "Pursue peace with all people."—Heb. 12:14.

While shunning a spirit that does not harmonize with the Scriptures, Christians also exercise care in their personal appearance. Accordingly, Paul wrote: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind." (1 Tim. 2:9) And, of course, the Christian's standard is as high for youths, whether boys or girls.

● "Science News" reports that long-range studies have confirmed the great value of home education for children. Intelligence levels and abilities of the young were raised significantly when parents began educating their children even before they went to school, and then continued that education afterward. Even brief home programs made a difference.

Value of Early Home Education

Only one percent of the children whose parents had helped them in a home-based education program needed special attention by the fifth grade. But about 30 percent of

the children who did not have such home training needed special help by that time.

The Bible places special emphasis on the educating of children by parents. To God's people of ancient times the command was given: "Congregate the people, the men and the women and the little ones . . . in order that they may listen and in order that they may learn." (Deut. 31:12) This "community" type of education was backed up at home, for regarding God's laws and principles, parents were told: "You must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:7) Thus, "from infancy" Timothy knew the Holy Scriptures.—2 Tim. 3:15.

This is why Jehovah's Witnesses include their children of all ages in their educational activities centered around the Bible. Such education also involves helping them to read, often before their entering school.

● God's Word foretold that in these "last days" people would be 'lovers of themselves, having no natural affection, without self-control, without love of goodness.' (2 Tim. 3:1-5) Part of the foretold breakdown includes the matter of sexual

Moral Breakdown Deepens

morals. Fornication, adultery, homosexuality and lesbianism are rampant. So are the results—an epidemic of venereal diseases and unwanted pregnancies.

Another aspect of the sexual degradation now in evidence has to do with incest, sexual immorality committed among family members. Researchers say that "incest has reached epidemic proportions, mostly unreported, with its victims ranging across the socio-economic spectrum."

A common and damaging form of this immorality is father-daughter incest. A girl who has been sexually abused by her father may suffer emotional instability the rest of her life. Her outlook on men, and on the honorable sexual relationship God created for marriage, is often seriously damaged. With good reason does God's Word say that "those who are disgusting in their filth . . . and fornicators" will be destroyed in "the second death."—Rev. 21:8.



DETAILED HISTORY WRITTEN IN ADVANCE

CAN you imagine anyone's writing a detailed history in advance? Were a man to do so, we could hardly expect it to coincide with reality. But what if the Most High God inspired men to foretell happenings centuries in advance? In that case we should expect things to take place exactly as foretold. Is this true of Bible prophecies?

Viewed in the light of the fulfillment, the details included in these prophecies are simply astounding. They provide convincing evidence that the Bible is the Word of God.

In the eleventh chapter of Daniel, we find a remarkable example of history written in advance. The information was revealed to Daniel "in the first year of Darius the Mede," about 538 B.C.E. (Dan. 11:1) But the fulfillment of what was then made known spanned a period of many centuries. Consider the portion of the prophecy fulfilled within a period of about 300 years.

Daniel was told: "Look! There will yet be three kings standing up for Persia, and

the fourth one will amass greater riches than all others. And as soon as he has become strong in his riches, he will rouse up everything against the kingdom of Greece." (Dan. 11:2) Note that no mention is made about the end of the Medo-Persian Empire. The prophecy simply looks forward to the all-out effort that the fourth king would put forth against Greece. Just who were the four Persian kings?

The first king was Cyrus the Great, the second Cambyses (II) and the third Darius I (Hystaspis). Since Gaumata usurped the throne by falsely claiming to be Smerdis (Bardiya) the brother of Cambyses, his brief reign is reasonably not taken into consideration in the prophecy. The fourth king was Xerxes I, evidently the Ahasuerus mentioned at Esther 1:1.

Xerxes I did indeed "rouse up everything against the kingdom of Greece," that is, the independent Grecian states collectively. The Greek historian Herodotus of the fifth century B.C.E. writes *that*

"no other expedition compared to this seems of any account." (Book VII, sec. 20) His history states that the sea force "amounted in all to 517,610 men. The number of the foot soldiers were 1,700,000; that of the horsemen 80,000; to which must be added the Arabs who rode on camels, and the Libyans who fought in chariots, whom I reckon at 20,000. The whole number, therefore, of the land and sea forces added together amounts to 2,317,610 men." (Book VII, sec. 184) Despite the support of this huge war machine, Xerxes I suffered defeat.

ALEXANDER THE GREAT AND THE DIVISION OF HIS EMPIRE

Next the prophecy focuses on Greece. We read: "A mighty king [Alexander, the first son of Philip (king of Macedonia), according to the rendering of the *Syriac*] will certainly stand up and rule with extensive dominion and do according to his will. And when he will have stood up, his kingdom will be broken and be divided toward the four winds of the heavens, but not to his posterity and not according to his dominion with which he had ruled."—Dan. 11:3, 4, and marginal reading.



Alexander
the Great

In fulfillment of these words, Alexander (III) the Great became the undisputed ruler over the tremendous area extending from the Adriatic Sea on the west to India on the east. After his death, however, his posterity did not succeed in establishing themselves in the kingship. Both the legitimate son Alexander IV and the illegitimate son Heracles were assassinated with-

in a period of about fourteen years after their father's death. Soon the empire that Alexander (III) had built up passed into the hands of four of his generals (1) Seleucus (I) Nicator, (2) Cassander, (3) Ptolemy Lagus (Ptolemy I Soter) and (4) Lysimachus. In this way it was "divided toward the four winds of the heavens."

PTOLEMY I AND SELEUCUS I

The dynasties founded by two of these generals, Seleucus I and Ptolemy I, had a greater effect on the land of Daniel's people than did the others. Evidently for this reason the prophecy concentrates on developments in their respective realms. The account continues: "The king of the south will become strong, even one of his princes; and he [Seleucus I] will prevail against him [Ptolemy I] and will certainly rule with extensive dominion greater than that one's ruling power."—Dan. 11:5.

Upon the death of Alexander the Great, Ptolemy I received Egypt and other nearby lands. Since Egypt lay south of the land of Daniel's people, Ptolemy filled the role of the "king of the south." Earlier he had been one of the "princes" of Alexander the Great, in fact, one of the most capable generals. Yet the "king of the north," Seleucus I, was to rule with extensive dominion greater than Ptolemy's "ruling power."

Alternatively, the original Hebrew text can be understood to mean that Seleucus I was a "prince" of the "king of the south." This nicely fits the facts of history. After the death of Alexander the Great, Seleucus served as senior lieutenant to Perdiccas, who later attempted to invade Egypt. At that time Seleucus led a revolt against his superior, and Perdiccas was assassinated. As a reward for his part in bringing about the downfall of Perdiccas, Seleucus was given the Babylonian satrapy. Then he sided with Antigonus I in

warfare against Eumenes. However, Antigonus did not trust Seleucus and, therefore, put pressure on him. Seleucus then fled to Egypt and, in the ensuing conflict with Antigonus, served as commander of Egyptian naval squadrons. The defeat of the son of Antigonus at Gaza in 312 paved the way for Seleucus to return to Babylonia. In time, Seleucus expanded his dominions so that they became greater than those of Ptolemy. So, the one who served as a military commander under Ptolemy did become greater than his superior.

BERENICE AND HER AVENGER

"At the end of some years," the prophecy continues, "they will ally themselves with each other, and the very daughter of the king of the south will come to the king of the north in order to make an equitable arrangement. But she will not retain the power of her arm; and he will not stand, neither his arm; and she will be given up, she herself, and those bringing her in, and he who caused her birth, and the one making her strong in those times." —Dan. 11:6.

That part of the prophecy began to be fulfilled when Ptolemy II reigned as "king of the south" and Antiochus II as "king of the north." This is evident from a comparison of the prophecy with history. *The Encyclopædia Britannica* (11th edition, Vol. XXIV, p. 604) says: "About 250 peace was concluded between Antiochus and Ptolemy II, Antiochus repudiating his wife Laodice and marrying Ptolemy's daughter Berenice, but by 246 Antiochus had left Berenice and her infant son in Antioch to live again with Laodice in Asia Minor. Laodice poisoned him and proclaimed her son SELEUCUS II CALLINICUS (reigned 246-227) king, whilst her partisans at Antioch made away with Berenice and her son."

As the prophecy indicated, a marriage

alliance was formed, with Berenice, the "daughter of the king of the south," becoming the wife of the "king of the north." However, the death of her father Ptolemy II deprived her of needed support, the "power of her arm." She lost out to her rival Laodice. Even Antiochus II, her husband, did not stand but died from poisoning. In this way "his arm," or power, also did "not stand." Later, Berenice was "given up," put to death, as were her

infant son and evidently her attendants who had accompanied her from Egypt at the time of her being brought as a bride to the "king of the north."



Seleucus I

Who would avenge the death of Berenice and her son? The prophecy answers: "One from the sprout of her roots [her parents] will certainly stand up in his position, and he will come to the military force and come against the fortress of the king of the north and will certainly act against them and prevail." (Dan. 11:7) The "sprout" proved to be Ptolemy III, the brother of Berenice, who staged a successful military campaign against Seleucus II, the successor of Antiochus II.

Truly the marvelous way in which these prophecies were fulfilled confirms that they were from a divine source. They are part of the wealth of evidence proving the Bible to be the Word of God. Moreover, these prophecies give us assurance that no part of the inspired Scriptures will fail to be fulfilled. This should encourage us to investigate Bible prophecy to make sure that we are living in harmony with God's will so as to share in the blessings that his prophetic Word promises.

REPORT FROM JAPAN



OUR GUESTS BUILT THEM!

WHEN you hear the expression "guest," what comes to mind? Likely you think of entertaining and otherwise showing hospitality to persons not in your household. Rather than expecting guests to work during their visit, hosts normally go out of their way to do things for their visitors.

Recently Jehovah's Witnesses in Numazu, Japan, had some unusual guests. Numazu is the location of the branch headquarters of Jehovah's Witnesses in Japan. These guests came prepared to work, bringing their own tools and equipment. This is not without precedent. In many parts of the world, skilled workers have volunteered to share in special work projects at branch offices of Jehovah's Witnesses, also called "Bethel" homes. Here at Numazu the volunteer workers came from all over Japan and remained for more than a year.

What was the work assignment that they wished to fulfill? It was the construction of two buildings for expansion of the printing facilities of Jehovah's Witnesses in Japan. This might have surprised some, since two buildings for the same purpose were built in 1972. But after only two years, they proved to be inadequate.

Why? Back in 1971, when these structures were first planned, the number of

Jehovah's Witnesses in Japan had reached a peak of 11,629. The printing of the magazines *The Watchtower* and *Awake!* at that time amounted to 192,000 copies per issue. However, by the fall of 1974 the number of Witnesses in Japan had jumped to 26,355 (an increase of 127 percent). The corresponding rise in demand for the magazines called for a printing increase of 93 percent, to an average of 371,445 of each issue. Clearly, larger facilities would be needed.

So plans were drawn up for a four-story building with total floor space of 15,683 square feet (1,457 square meters). Neighborhood opposition, however, made it necessary to abandon this plan. A new design calling for two buildings of lesser height proved to be acceptable. And as it turned out, this plan allowed for more floor space than the four-story structure. The two new buildings combined would offer 16,500 square feet (1,533 square meters).

Both buildings were to be 33 feet (10 meters) tall with one being divided into three stories and the other into two stories. The three-story building would have twelve rooms for living quarters. The oth-

er structure would have only one room for living quarters; the rest of the space would be used for shipping and storage.

While these buildings were under construction, the need for Bible literature produced by Jehovah's Witnesses continued to rise. The demand for *Watchtower* and *Awake!* magazines brought the printing up to an average of 448,219 copies per issue. Happy indeed were all concerned when the two new buildings reached completion in December 1975. They have been a real asset toward keeping pace with the ever-expanding activities of the Japanese Witnesses of Jehovah, whose numbers increased to 41,201 by May 1977.

THE BIBLE CHANGED THEIR LIVES

This construction project was truly remarkable. Not only was the building work done by volunteers, but even the architectural designing and drawing up of the plans were handled by our guests. What could motivate persons to give freely of their labors for more than a year? Without exception the principal motivating force was the spirit aroused in them by study of the Bible.

Some of the guests related experiences that led up to their learning Bible truth. Two of them, for example, told of belonging to a radical student movement during their university days. At that time they would participate in protest demonstrations. This had been an expression of their sincere desire to do away with the widespread corruption of this system of things and to achieve true peace and security.

Then something unexpected happened. A young teacher who attended meetings of this radical student movement began giving them answers from the Bible. Though the teacher was not one of Jehovah's Witnesses, he used as a basis for his answers the booklet "*Look! I Am Making All Things New,*" published by the Watch

Tower Society. When unable to answer certain questions on one occasion, he invited the students to his home where they met his wife who is one of Jehovah's Witnesses.

Interest on the part of the students in her Bible-based explanations also caused the teacher to respond more positively. As a result, all three young men became baptized Witnesses and began sharing with their neighbors the hope that they had been unable to find in their student movement. On hearing of the opportunity to come to Numazu Bethel for construction work, these former students were among those who gladly volunteered.

GUESTS INCLUDE CONSTRUCTION OVERSEER

There was no shortage of workers to put up the two new buildings. However, such a large project would require good organization and skillful direction. Who could provide that needed oversight? In August of 1972, at a Christian assembly in Nagoya, a man with such qualifications was baptized. This was Tadazo Fukayama who had served as supervisor for a large construction firm and had thirty years' experience in the building trade.

His wife had become one of Jehovah's Witnesses back in 1958. Having three small children, aged four years, two years and ten months, she felt the need of guidance for bringing her children up correctly. When a Witness called on her, offering a free home Bible study, she readily accepted. At that time, though, her husband did not show any interest. He was busy with his work, leaving home early each day and returning late at night. Eventually his work took him away from home for months at a time, allowing only two weeks a year for being with his family. And even this was scattered about over several holiday periods. This went on for twelve years.

During all that time, however, his wife,

now a "pioneer" Witness, studied the Bible with her children and took them to Christian meetings. The effect of this Scriptural education favorably impressed their father. He noticed that his children were not only growing up but also developing fine attitudes and behavior patterns. In due course his daughter married and entered "special pioneer" work with her husband.

At length the father too accepted a Bible study with Jehovah's Witnesses. Upon learning the Scriptural counsel regarding a father's responsibility in the family, this man decided to give up the employment that was keeping him away from home so much. He returned home to join his wife and two husky sons.—Eph. 6:4.

But Tadazo Fukayama was in for a surprise. A month after he left the construction firm a member of the staff from Japan Bethel approached him and asked if he would consider supervising the building work at Numazu. With mixed emotions he explained that his reason for giving up construction was to spend more time with his family. He was told, however, that the

whole family could accompany him. There was no hesitation. Numazu Bethel could prepare for four more guests. Thus the guest workers at Numazu obtained experienced direction.

Did the volunteers succeed at working together smoothly? The comments of an outsider who came to clean the septic tank at Bethel provide a good answer. Being accustomed to the discourteous ways and foul language of most construction workers, he registered astonishment when observing the workers at this building project. "I knew they were different," remarked the man, "because I've never been at a job where people hand tools to one another and say, 'Thank you.' Moreover, they say, 'Gokurosama'!* It is out of this world!"

The volunteers have all gone now, but there are fond memories of their hard work and loving association. These memories were rekindled when a special meeting was held in the Numazu Bethel Kingdom Hall, on March 19, 1977. This was for the purpose of dedicating these fine buildings to Jehovah God, to be used to his praise. The dedication talk was given by the visiting zone overseer from the New York headquarters of Jehovah's Witnesses. Happily, the audience included the twenty-five students of the Kingdom Ministry School for congregation elders, then in session at Numazu Bethel. And—most happily—the current two-week class of students included the former construction supervisor, Tadazo Fukayama, who had by now qualified to become also a spiritual overseer in the Christian congregation and was attending this class.

These two new buildings are now being used to capacity. Grateful indeed are members of Japan's Bethel family when they point to these fine structures and say: "Our guests built them!"

* Meaning, 'Much obliged for your trouble,' an expression often used when the mailman brings the mail or the newsboy delivers the newspaper, but seldom among fellow workers.



Tadazo Fukayama—construction supervisor and now Christian overseer

what did the **WISE MAN** mean?

Do Not Get Overly Concerned About What People Say

At times a person may wonder, What do others say about me? Do they really like me or not? When that is the case, there is a need for caution. The wise man advised: "Do not give your heart to all the words that people may speak, that you may not hear your servant calling down evil upon you. For your own heart well knows even many times that you, even you, have called down evil upon others."—Eccl. 7:21, 22.

It is unwise to become overly concerned about things that people say, taking their words too much to heart. Humans are imperfect and so may say things to others about friends and acquaintances that are not at all flattering to them. Solomon noted that a servant, who should be loyal to his master, may become vexed and call down evil upon him. So a person simply cannot take every remark seriously and allow himself to become upset about it. On the other hand, when comments are exceptionally favorable, this can have a bad effect in feeding one's pride.

Accordingly, when it comes to people's words, it is good to think about one's own speaking. As Solomon noted, the person himself may often have said bad things about others, without malicious intent. Why, then, get all upset about what others say by taking their words too seriously? Why even be unduly curious about what is being said? Whether favorable or unfavorable, what others say can unbalance a person if he treats it too seriously.

Despite his extensive investigation of human affairs, Solomon realized that complete understanding still was not within his grasp. He stated: "All this I have tested with wisdom. I said: 'I will become wise.' But it was far from me." (Eccl. 7:23) The principles Solomon formulated as a result of his extensive research were tested. He made use of his wisdom in evaluating them and was satisfied that they were correct, sound. He had come to appreciate the vanity, the emptiness, of a materialistic way of life that ignores the Creator. Yet Solomon realized that, in the absolute sense, he was far from wisdom. This was despite the fact that he had really wanted to gain insight, as is evident from the determination expressed in the words, "I will become wise." Though outstandingly endowed with wisdom, Solomon was unable to fathom many things. He continued: "What has come to be is far off and exceedingly deep. Who can find it out?" (Eccl. 7:24) Evidently Solomon made this observation about God's dealings, works and purposes.—Compare Romans 11:33, 34.

The State of Humankind

Recognizing the grandeur and complexity of God's work, Solomon again directs his attention to human affairs. He writes: "I myself turned around, even my heart did, to know and to explore and to search for wisdom and the reason of things, and to know about the wickedness of stupidity and the foolishness of madness; and I was finding out: More bitter than death I

found the woman who is herself nets for hunting and whose heart is dragnets and whose hands are fetters. One is good before the true God if one escapes from her, but one is sinning if one is captured by her."—Eccl. 7:25, 26.

Note that careful, whole-hearted investigation led Solomon to single out a bad woman, a prostitute, as one of the worst things with which a man can get involved. He compares her allurements to "dragnets" and "fetters." The man who is ensnared by such a woman may go through an experience more bitter than death, perhaps contracting a loathsome venereal dis-

ease or bringing ruin to his family if he is married. More importantly, yielding to a prostitute can jeopardize one's relationship with Jehovah God.

Solomon's making such a strong point about the allurements of a bad woman suggests that a very low standard among women may have prevailed at that time. This may have been because of foreign influence and a leaning toward Baal worship, a fertility cult that Solomon later sponsored in an attempt to please his foreign wives. (1 Ki. 11:3-8) This background may shed light on what Solomon next wrote: "See! This I have found, . . . one thing taken after another, to find out the sumup, which my soul has continuously sought, but I have not found. One man out of a thousand I have found, but a woman among all these I have not found."

—Eccl. 7:27, 28.

Solomon came to realize that an upright man was hard to find. There might be one out of a thousand. Yet, based on his own experience with numerous wives and concubines and his observations of other women, Solomon concluded that the ideal in women was even rarer at that time. This does not mean that there were no fine women but that, as a whole, exemplary ones were few. Blessed indeed was the man who had found a good wife. The book of Proverbs fittingly says: "A capable wife who can find? Her value is far more than that of corals." (Prov. 31:10) "Has one found a good wife? One has found a good thing."—Prov. 18:22.

The fact that upright men and women were hard to find cannot, however, be charged to God. Solomon acknowledged: "The true God made mankind upright, but they themselves have sought out many plans." (Eccl. 7:29) Instead of abiding by God's righteous standards, for the most part men and women have chosen willfully to follow their own plans, schemes, devices or ways, to their injury.

ANNUAL MEETING OCTOBER 1, 1977

The annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania on October 1, 1977, will be held at Jehovah's Witnesses Assembly Hall, Grantville, Pennsylvania, located approximately ten miles east of Harrisburg, on U.S. Route 22, one quarter mile west of the intersection of State Route 743 and U.S. Route 22. Through the Assembly Hall Committee, the brothers in the Grantville area invited the Society to hold its annual meeting at the Assembly Hall and the invitation has been gladly accepted. The meeting will be at 10:00 o'clock in the forenoon of Saturday, October 1, 1977.

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

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

"Keep Peace Between One Another"

"Have salt in yourselves, and keep peace between one another."—Mark 9:50.

IT IS always good for the members of a working group to be at peace with one another. Disagreements, rivalries, disunity can endanger the common project to which they are committed. A "cold war" carried on between them without lethal

weapons can result in defeat for them all. Peace among themselves will result in all coming off winners, gainers, happy in a work well done.

1. Why is it good for members of a working group to keep peace with one another?



² Teammates, members of societies, married couples, natural families are certain to benefit from heeding the words: "Keep peace between one another." Who said those words? A teacher of earlier times, who had a vision of eventual world peace. He did not confine himself to some school or college classroom. He got right out into the open, mixed with the people, taught persons privately and in public gatherings. As his textbook he used a collection of sacred writings, the inspired Scriptures that had been written in his native language, Hebrew. His teachings have survived for more than nineteen centuries till now, these having been translated into more than a thousand languages. The facts identify this renowned teacher, no, not as Buddha or Confucius, but as Jesus Christ, the "son" of King David and the patriarch Abraham.

³ Who were the ones whom Jesus Christ had to tell to keep peace among themselves? We are surprised to find that it was a group of chosen men who had accompanied him for two years or more in his itinerant teaching work. He had designated this group of twelve men as his apostles. This designation indicated his purpose in choosing them, for the term "apostles" means "sent-forth ones." They were to become teachers like him, and he had in mind to send them forth even beyond the borders of their native land, there to make people of all nations his disciples. It was his thought to organize a worldwide congregation of his disciples. The apostles were to be like foundation stones for that congregation.

⁴ The apostles were well acquainted with Jesus' teaching on the subject of peace. During the preceding year they had heard

his famous Sermon on the Mount not far from the Sea of Galilee, in which he spoke of certain happinesses. One such was this: "Happy are the peaceable, since they will be called 'sons of God.'" (Matt. 5:9) Why, now, in the seaside city of Capernaum, did Jesus feel obliged to say to this select group of disciples: "Keep peace between one another"? (Mark 9:50) Why say that now to his most intimate associates? Something must have provoked this counsel. Something must have been disturbing their good relations with one another against the best interests of their common cause. In order for us to get the reason for Jesus' pointed words, we need to move backward in the account of that occasion, as given in Mark's Gospel, chapter nine. Then we shall be able to appreciate why Jesus' words to the apostles are good counsel for us also today.

⁵ Jesus and his apostles had been up north, around Caesarea Philippi, near the headwaters of the Jordan River that flows south from there into the Sea of Galilee. Up there, on a lofty mountain, likely Mount Hermon of the Anti-Lebanon range, Jesus experienced a miraculous transfiguration that was a foregleam of the glory that he was to have in God's kingdom in due time. Only the apostles Peter, James and John witnessed this transfiguration of their Master. On descending from the mountain, Jesus encountered a case of demon possession that the other nine apostles had been unable to cure during Jesus' absence. At the appeal of the frantic father of the afflicted boy, Jesus expelled the especially stubborn demon. In this way the father's faith in Jesus was grandly rewarded and strengthened.—Mark 9:14-29; 2 Pet. 1:16-18.

⁶ From that neighborhood southward

2. What kind of teacher said the words: "Keep peace between one another"?

3. Who were the ones whom Jesus told to keep peace among themselves, and why is this surprising?

4. Were those apostles not already acquainted with Jesus' teachings on peace, and so why now this counsel on peace?

5. What had happened on a lofty mountain near Caesarea Philippi, and, afterward, what case of demon possession was handled?

6. After arrival in Capernaum, how did the apostles react to Jesus' question to them?

through Galilee down to the city of Capernaum was a distance of about twenty-five miles (40 kilometers). Quietly, keeping to themselves, Jesus and his twelve apostles made it on foot to the city that Jesus had made his headquarters, so that it came to be called "his own city." (Matt. 9:1) What happened on their tramp to that seaside city, we gather from the account in Mark's Gospel, which says: "And they came into Capernaum. Now when he was inside the house he put the question to them: 'What were you arguing over on the road?' They kept silent, for on the road they had argued among themselves who is greater."—Mark 9:33, 34.

⁷ Evidently, on the road, the apostles had trailed behind their Leader, Jesus. Yet, in some way, he discerned that an argument had arisen among them, with some heated expression of that fact. It was proper for him to see to it that an argument was settled among his followers. His approach to the matter indicates that he knew the subject of their discussion. From what Jesus had just previously said to them, according to Mark 9:30-32, they knew that things were coming to a head with regard to their Leader. They believed him to be the Messiah, the prospective King of Israel. They had heard him give many parables concerning the Kingdom; and just before his transfiguration in the lofty mountain, they had heard him say to all twelve of them: "Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom of God already come in power."—Mark 9:1.

⁸ Along with their hopes of an early establishment of the Messianic kingdom, they had reason to think about their respective official positions with their Leader in that kingdom. In such a connection, the natural

tendency of a person politically minded would be to aggrandize himself rather than his opponents or rival candidates. Similarly, the apostles began to compare themselves with one another. The discussion revolved around, not just who is best suited for this or that position, but who qualifies for the greatest position next to the Messiah himself.

⁹ It was not a case of who appreciates the Messiah most and therefore wants to be closest to him in the Kingdom. It was a case of who wants to rank next highest to him. Among imperfect men, how could anything but selfishness enter into such a discussion? No wonder the ambitious apostles "kept silent" after Jesus put the question: "What were you arguing over on the road?" They felt that their discussion did not merit any commendation. They sensed that they had shown selfishness, self-seeking, self-glorification, in this matter. So not one of them answered Jesus.

¹⁰ However, Jesus did not need to have any admission from any one of them. Their meaningful silence betrayed embarrassment on their part. It showed that they felt ashamed. But Jesus, who to an extent could make out what people's thoughts were, detected what the basis for their discussion was, the point at issue. He revealed his awareness of this by how he proceeded to the problem. "So he sat down and called the twelve and said to them: 'If anyone wants to be first, he must be last of all and minister of all.'" (Mark 9:35) By this statement Jesus disclosed what would be the rule that governed with reference to position in his kingdom.

¹¹ His kingdom was to be different from the kingdoms of this world, in which selfish ambition motivates a politician, together with the inclination to be served

7. Why had their argument naturally involved Kingdom concerns?

8. In that connection, why had the apostles indulged in comparing themselves with one another?

9. Why did none of the apostles answer Jesus' question? 10. What did Jesus reveal by his approach to the problem, and what governing rule did he state?

11. So, in what respect were those associated with Jesus in his kingdom to differ from politicians in the kingdoms of this world?

rather than to serve others in office. This type of action betrays a feeling of self-importance, a lack of humility. Jesus himself did not show such a disposition. Disciples who were to be associated with him in his kingdom had to manifest the same mental attitude that he had. That is why the later apostle, Paul, wrote to prospective heirs of the heavenly kingdom and said: "Keep this mental attitude in you that was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."—Phil. 2:5-8.

¹² On Jesus' part, was this not a making of himself "last of all and minister of all"? What finer example could there be of humility on the part of any creature? And yet, by taking such a lowly position and a ministry that cost him his earthly life, he was rewarded with the first position in all creation. This exaltation of the Son of God made him second to the Creator himself. This was in harmony with his never having given any consideration to a seizure so as to be equal to his heavenly Father, the Most High God. For one thing, Jesus was sensible enough to know that such a thing was unattainable.—Ps. 148:13.

¹³ Thus Jesus did not make himself an exception to the rule that he stated to his apostles. He provided his own self as the perfect example for all those who are to be joined with him in the heavenly kingdom to imitate. In fact, all those who will become the earthly subjects of his king-

dom will have to imitate him in his humility and serviceability. Who, then, ranks first in an organization as to real worth and importance? Is it not the one that is humble enough to accept all forms of service and that seeks to be of service to all others? If anyone sought to be first in a selfish way, he would not stoop to render any and all forms of service to all others in the organization. To be willing to render even the most menial service to anyone else, he would have to view himself as being the "last of all" in the organization. But this does not lower his intrinsic value. Due to his rendering service to *all* without exception, he makes himself the most valuable member.

¹⁴ So this lowly, serviceable one would be most missed if he were obliged to be absent. The lack of his service would be felt. As measured by serviceableness, he would really be "first" of all, even though he might not rank as such in position. If we rate in that way in God's eyes, this is of far more importance than how we rate among men of station in life.

RECEIVING OTHERS ON THE BASIS OF CHRIST'S NAME

¹⁵ Our being considerate of others, regardless of how inferior they may be outwardly, plays an important role in the matter of getting along together well. To impress this point, Jesus went on to illustrate. Just how he did so, the account in Mark 9:36, 37 tells us, saying: "And he took a young child, stood it in their midst and put his arms around it and said to them: 'Whoever receives one of such young children on the basis of my name, receives me; and whoever receives me, receives, not me only, but also him that sent me forth.'"

12. How did Jesus illustrate the governing rule that he himself had stated to his apostles?

13. According to Jesus' governing rule, who makes himself the most valuable member in an organization, and how so?

14. How would such a serviceable one be, in effect, "first" of all?

15. Using a young child for an illustration, what did Jesus say about one's receiving others?

¹⁶ There are cases on record to show that Jesus loved young children. As the eldest son of his own earthly family, he doubtless had to do a lot in caring for his younger half brothers (James, Joseph, Simon and Judas) and his two or more half sisters, there in Nazareth of Galilee. (Matt. 13:53-56) He did not despise these because of their imperfections and shortcomings. He gave them no cause for stumbling over him because of any failure to share in supporting the family, but worked diligently as a skilled carpenter.

16. How did Jesus display love of children even in his home in Nazareth?

(Mark 6:3) He learned how to appreciate the innocent qualities of children and also the childlike qualities in full-grown persons. Nicely he used children in his illustrations.

¹⁷ When we are deeply occupied with work, we may not want to be bothered with children. Persons who feel self-important or who sense the weight and dignity of their responsible position may consider themselves above paying attention to simple-minded children, or to childlike grown-ups. But what if such childlike

17. What question arises respecting childlike persons in the matter of one's being approachable?



persons are Christians or intelligent persons who want to become Christians? Shall we who are already disciples of Christ make ourselves approachable to them and attentive to their needs?

¹⁸ If we refused to aid the childlike ones, we would lose a great privilege and blessing. If mature Christians like Jesus' apostles refused to receive a newly baptized Christian who is figuratively like the young child about whom Jesus put his arms and used as an illustration, they would not be receiving Jesus himself. Why would that be true? Because Jesus said that anyone who receives "one of such young children" receives Jesus also, because he does so "on the basis of [Jesus'] name." This means that Jesus looks upon it as if he himself were being received as the Messiah or Christ. The converse of this would be true also!

¹⁹ When we perform a humbling task "on the basis of [Christ's] name" or out of regard for his name, this makes it easier, more pleasant for us to do. The act has a noble incentive. Furthermore, it has a bearing upon our relationship, not only with Jesus Christ, but also with his heavenly Father. This is indicated by Jesus' additional words: "And whoever receives me [that is, by receiving "one of such young children"] receives, not me only, but also him that sent me forth." (Mark 9:37) The Sender of Jesus to the earth to become the Messiah was his own heavenly Father, Jehovah God. Jesus Christ and his heavenly Father are not to be dissociated. They go together, inseparably, inasmuch as they are one in purpose and in activity. So what a person does to the Son, Jehovah God accepts this as also done to him. He shows that he accepts the

reception as if given to him by blessing the receptionist.

²⁰ This principle is something important for us to remember in our dealings with fellow Christians, especially so in the case of those who are mere "babes," as it were, as regards Bible understanding or membership in the Christian congregation. The apostle Peter said to those to whom he wrote his first inspired letter: "As newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, provided you have tasted that the Lord is kind." (1 Pet. 2:2, 3) We can share the "word" with those who are like "newborn infants," that they may grow to salvation and hold onto it as mature Christians. Consequently, those who show themselves accessible, willing to receive "one of such young children on the basis of [Christ's] name," show that they themselves are childlike. Their being so is essential to their having any part in the Kingdom.—Matt. 18:2-4; Luke 18:16.

²¹ Just as in a natural human family, when the members of a congregation are humble in mind and attitude like young children, the relationship of each one to the other takes on a peaceful quality. The absence of selfish rivalries and throat-cutting competitions induces a tranquilizing atmosphere that is soothing to the nerves. If we are willing and ready to serve in even the lowliest of tasks, just so we can minister to the needs and comfort of others, it makes for the upbuilding and strengthening of the entire congregation and moves it to positive works of goodness.

18. Why would such a receiver be receiving Jesus also?

19. One's receiving a childlike one in such a way affects one's relationship with whom, and why?

20. How does this principle apply in the case of our dealings with fellow Christians, and what quality is essential for us to have part in the Kingdom?

21. How do humbleness of mind and attitude and absence of rivalry and competition benefit a congregation?

²² Thus not even the youngest, the most backward or the most retarded in Bible truth and Christian experience gets overlooked. Such a one is warmly taken into the embrace of the congregation "on the

22. What is a powerful factor toward our 'keeping peace between one another'?

basis of [Christ's] name." In a congregational environment of that kind the spirit of the Lord God Jehovah prevails. It is a powerful factor in aiding the congregation members to "keep peace between one another." Brotherly unity results.

"HAVE SALT in YOURSELVES"

SALTS of an organic, vegetable sort are very vital to our bodily health. There is a salt that is very essential to the health of an organized body of worshipers of God. In agreement with this is the counsel of one of the foremost guardians of the spiritual health of the first-century Christian congregation, namely, the apostle Paul. In writing to a congregation with which he had yet to get personally acquainted, he said: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." —Col. 4:6.

² This makes us wonder how much of such "salt" seasoned the utterance of men on the occasion that the apostle John

called to the attention of his Teacher, Jesus Christ. About this we read: "John said to him: 'Teacher, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us.'" —Mark 9:38.

³ This sounds as if John was expecting a word of commendation, an approving pat on the back, from the Teacher who was instructing them in the Christian way. John may have had in mind how Jesus cured that particularly stubborn case of demon possession up north near Caesarea Philippi. He may have felt that he was protecting Jesus' right to authorize others to expel unclean spirits, demons, from their helpless victims. From John's viewpoint, a person not thus authorized by

1. With what should our "utterance" be seasoned, and why?

2. So what question arises as to the apostles who tried to prevent a "certain man" from expelling demons by using Jesus' name?

3, 4. (a) Likely John was then expecting what, and why? (b) What selfish element appeared in John's explanation, and what does it indicate about his view of matters?

Jesus had no right to use his powerful name in exorcising wicked spirit demons. But a selfish element comes to view in the reason that John gave for trying to prevent the certain unnamed man from casting out demons. John said that they engaged in preventive acts "because he was not accompanying us."

⁴The mention of "us" revealed that John did not have just Jesus in mind but had all twelve apostles also in mind. On a previous occasion Jesus had sent out these twelve apostles to preach the good news of the Kingdom and to perform cures, including the liberating of the victims of demon possession. (Matt. 10:1-8; Mark 6:7-13) So John viewed the apostles as an exclusive, title-holding team of healers.

⁵Consequently, as John and his fellow apostles reasoned, what right did that "certain man" have to use the name of their Teacher when working at expelling demons? In doing so, the man was plainly infringing upon the rights of Jesus and his apostles. However, did Jesus view the matter in that way? The Bible record shows that he had no word of approval for his indignant zealous apostles. "But," as Mark 9:39-41 goes on to say, "Jesus said: 'Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me; for he that is not against us is for us. For whoever gives you a cup of water to drink on the ground that you belong to Christ, I truly tell you, he will by no means lose his reward.'"

⁶Why should this "certain man" have been prevented from carrying on his work of expelling demons by the use of Jesus' name? Had he been trying to revile Jesus'

name by doing so? Had he thus been dragging the name of the Messiah in the mud, making it appear vile, giving it a bad association? He was not using the name of Jesus in the way that the seven sons of the Jewish chief priest Sceva did later on as a formula for exorcism, as a magical name. (Acts 19:13-16) The demon did not say to that "certain man": 'I know Jesus, but who are you?' and then refuse to leave the demon-possessed person. But this "certain man" really had faith in Jesus' name and succeeded in expelling demons. By this course he was actually magnifying the name of Jesus, making its power become manifest.

⁷Hence, this "certain man" who was not accompanying Jesus and his apostles was not against them and drawing attention away from their witness work. Logically, since he was not against them, he must have been for them, although not accompanying them. It could hardly have been expected that, at one moment he was doing miracles that exalted and spoke well of Jesus' name, but at the next moment he was speaking evil of Jesus. It would be inconsistent, unreasonable, for us to expect that, by a powerful miracle, the man would bring honor and respect on the name and afterward privately speak evil of the name and work against its bearer and his apostles. So the apostles should take no further preventive action against the man.

⁸The unnamed man would not lose his reward for what he was doing. Evidently he was in line for discipleship of Jesus Christ. He was doing something that compared favorably with what Jesus said was deserving of a reward, namely, the giving of a cup of water to a thirsty person on the ground that this one was a disciple belonging to Christ. Such an act might

5. For the guidance of his indignant zealous apostles, what comment did Jesus make regarding that "certain man"?

6. By using Jesus' name in expelling demons, what was that "certain man" doing with respect to that name?

7. Why was this "certain man," although not accompanying Jesus and his apostles, yet for them?

8. On the basis of what principle would this "certain man" not go unrewarded?

seem to be the least thing that one could do for the relief of another, but it was indicative of something that meant a lot to Jesus Christ. It meant that the giver of the cup of water was in favor of Jesus as the Messiah and gave to the extent of his ability to support the cause of Christ. The rule later laid down by Jesus applies here: "To the extent that you did it to one of the least of these my brothers, you did it to me." (Matt. 25:40) Jesus Christ as King would not let this go unrewarded.

WILLFULLY STUMBLING OTHERS TO A FATAL FALL

⁹ When the apostles tried to prevent that "certain man" from further expelling demons by the use of Jesus' name, was their utterance to him with graciousness, seasoned with salt or in good taste? We have reason to doubt it. What concerns us is, Was the man stumbled by the words and actions of the apostles toward him when he was doing a fine work not disapproved by their Teacher? This is something really serious, for Jesus went on to say: "But whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is turned by an ass were put around his neck and he were actually pitched into the sea." —Mark 9:42.

¹⁰ The person being stumbled to a fall might be 'a little one,' but that would not minimize the seriousness for the one causing the stumbling in this case. Why not? Because it involved "one of these little ones that believe." This would designate a believer in Jesus as the Messianic Son of God. The belief of such "little ones" puts them in the way to everlasting life. So, if anyone willfully, purposely, inconsiderately caused such a 'little one' on

the way to eternal life to take due offense and stumble out of the living way into destruction, it would be tantamount to committing murder. It would show a lack of love for the one stumbled.

¹¹ In 1 John 3:15 it is written: "Every-one who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him." Unintentionally, without our being aware of it, we may offend others—which is serious enough—and we hope that this may not result in an irretrievable fall away from Christian belief. When learned of, such an offense would be given due attention and amends would be made for it. But when a person shows indifference and no concern for the spiritual welfare of a fellow believer and argues that each individual has conscientious rights and is free to take full advantage of his rights, he displays selfish, unloving disregard for the everlasting life of another, also for that one's relationship with God. He underestimates the value of that believer for whom Christ died.—Rom. 14:15.

¹² What if a professed Christian does not mind stumbling "one of these little ones that believe" and thus betrays how cheaply he values the eternal life of that one? Then Jesus Christ does not think much of the life of the one willfully causing another to fall. Jesus expressed his indignation toward such a deliberate stumbler of another. How? He said that it would be finer and safer for others if such a criminally negligent offender were sunk in the deep sea, prevented by a large millstone from surfacing.

¹³ So it benefits us to keep from stumbling others to a fall, even the most insignificant one. We do well also to keep from letting ourselves be stumbled by oth-

11. In what respects does stumbling another unintentionally differ from doing so willfully?

12. How did Jesus express indignation toward one who willfully stumbles another to a fall?

13. As regards causing stumbling, what especially should we guard against?

9. What concerns us about the effect on the "certain man" made by interference from Jesus' apostles? Why?
10. A stumbling of one of such "little ones" willfully would be tantamount to what, and why?

ers of whom we expected more because of their Christian claims. But do we value our own prospects for eternal life highly enough so as to guard against stumbling our own selves? What—stumbling ourselves? Yes, indeed. How?

¹⁴ After speaking about stumbling “one of these little ones that believe,” Jesus added the caution: “And if ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Gehenna, into the fire that cannot be put out. And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two feet to be pitched into Gehenna. And if your eye makes you stumble, throw it away; it is finer for you to enter one-eyed into the kingdom of God than with two eyes to be pitched into Gehenna, where their maggot does not die and the fire is not put out. For everyone must be salted with fire.”—Mark 9:43, 45, 47-49.

¹⁵ In the cases just given, Jesus points to destruction by fire. In Jesus’ day the Gehenna, or Valley of Hinnom, that he mentioned lay to the south and southwest of Jerusalem. His words confirm the fact that this Gehenna was used as an incinerator for the rubbish of the city and that the corpses of criminals considered unworthy of honorable burial with a resurrection hope were pitched into it. If a corpse failed to land in the fire but fell upon a slope or ledge that was warmed by the Gehenna fire, it would decompose and be consumed by the maggots that bred. The fire was kept burning continuously, day and night, in order to consume completely what was pitched into the city’s dumping ground. So Gehenna became a symbol of everlasting destruction, as when Jesus said to the Jewish scribes and

Pharisees: “Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?”—Matt. 23:33.

¹⁶ Those who are sentenced to Gehenna do not enter into the kingdom of God, either the heavenly rule with Christ or its earthly realm during the millennial reign of Christ. Those whom God sentences to Gehenna do not enter into life at all, even though having all their body members. Hence, Gehenna pictures the state of non-existence, annihilation, destruction by the adverse judgment of God. Just as the hypocritical scribes and Pharisees of Jesus’ day stumbled themselves into Gehenna, so a dedicated, baptized Christian of today can stumble himself into being sentenced by God to Gehenna, everlasting destruction. Let us remember Judas Iscariot.

¹⁷ This Judas of Kerioth became the treasurer for Jesus and his twelve apostles. In time he came to covet what was put into the money box. So he reached his hand in and helped himself to what his covetous eye saw and he pocketed it. He let eye and hand make him stumble into thievery, even robbing Jehovah’s Messiah. Five days before Jesus’ death, at a banquet held in Jesus’ honor in Bethany (near Jerusalem), Judas made a hypocritical comment in favor of public charity. Regarding this, we read: “He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to carry off the monies put in it.”—John 12:6.

¹⁸ Finally, in quest of further financial gain, Judas let his feet carry him to a meeting with the chief priests and temple captains and bargained to betray his Master Jesus for thirty pieces of silver money. (Luke 22:1-6) Then, in order to get a

14. According to Jesus’ added words of caution, how could we stumble ourselves to a fall?

15. What was the Gehenna of which Jesus spoke, and of what did he use it as a symbol?

16. In what way do those pitched into Gehenna neither enter into life nor into the kingdom of God?

17. How did Judas Iscariot stumble himself into thievery?

18. Into what, finally, did Judas let body members of his stumble him, and how?

betrayers' payment into his grasping hands, Judas' feet led the band of armed men to arrest Jesus in the Garden of Gethsemane on Passover night. (Luke 22: 47, 48; Mark 14:10, 11, 43-46; Matt. 26: 14-16, 47-50; 27:3-5) After his traitorous act Judas had the satisfaction, for a while, of resting his covetous eyes upon those thirty silver pieces in his very own hands. There was now no way for Judas to undo matters, which his eye, hand and foot had worked together to bring about. He had let these body members make him stumble into unforgivable sin. (Matt. 27:4) Hopeless, he committed suicide. Even though his disemboweled body may not have been pitched into Jerusalem's literal Gehenna, his "soul" was destroyed in what Gehenna symbolized. (Acts 1:16-19; Matt. 10:28) With good reason Jesus had spoken of him as "the son of destruction."—John 17:12.

¹⁹ Jesus concluded his discussion about a disciple's letting his hand, foot and eye make him stumble into Gehenna by saying: "For everyone must be salted with fire." (Mark 9:49) That is to say, everyone guilty of letting body members make him stumble to an irrecoverable fall had to be "salted with fire." The fire with which he must be thus salted was the "fire" about which Jesus had just been talking, the fire of Gehenna. What would this mean for the individual salted in this way? Not the same as the effect of one's being salted with salt. It would mean the individual's destruction. When the ancient cities of Sodom and Gomorrah were sprinkled or "salted" with fire from heaven in the neighborhood of the Dead (or Salt) Sea, they were destroyed. (Luke 17:28, 29) Jehovah God holds to this rule of dealing with those who have no one else to blame but themselves for stumbling to a fall as He does to an inviolable "cove-

nant of salt."—Lev. 2:13; Num. 18:19; 2 Chron. 13:5.

²⁰ As a safeguard against our being "salted with fire," how shall we cut off our offending hand or foot or throw away our offending eye? Our doing so literally would not correct or remove the wrong impulses that have expressed themselves through the natural hand, foot or eye. The removal process must be carried out in a figurative way. The apostle Paul showed how to follow Jesus' counsel, saying: "Deadened, therefore, [what?] your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming."—Col. 3:5, 6.

²¹ To do such a 'deadening,' we really have to exercise self-control over our literal bodily members that are upon the earth. For instance, we must restrain our eyes from reading pornographic literature or looking at filthy motion pictures or television presentations, or using our hands in thievery or immoral practices, or gratifying the urge of our feet to dance suggestive dances or to walk companionably with a 'friend of this world' into areas of temptation. We must spiritually kill our love for "the things in the world," that is, "the desire of the flesh and the desire of the eyes and the showy display of one's means of life."—1 John 2:15-17; Prov. 6:16-19.

THE "SALT" TO HAVE IN OURSELVES

²² Jesus did not end up his discussion with a reference to salt in an unfavorable way. (Mark 9:33-49) He went on to say: "Salt is fine; but if ever the salt loses its

20. In order to safeguard ourselves from being "salted with fire," how do we remove the offending hand, foot and eye?

21. How do we carry out this 'deadening' process?

22, 23. (a) Finally, to what salting did Jesus refer?

(b) What kind of salt did Jesus tell his apostles to have in themselves, and why them?

19. What did Jesus mean by saying that "everyone must be salted with fire"?

strength [or, becomes without saltiness], with what will you season it itself? Have salt in yourselves, and keep peace between one another.”—Mark 9:50, and marginal reading.

²³ As a seasoner, literal salt is generally fine. “Will tasteless things be eaten without salt,” asks Job (6:6), “or is there any taste in the slimy juice of marshmallow?” Salt can certainly make eatables more palatable. But if ever the grade of salt commonly used in Jesus’ day lost its salty strength, it could not be refined of its foreign admixture and it became unfit for cooking and eating purposes. It itself could not be reseasoned for eating by humans. Appropriately, Jesus used salt as an illustration. He told his twelve apostles: “Have salt in yourselves.” But why did Jesus tell *them* to do so? It was because, in their argumentation among themselves on the way back to Capernaum, they had betrayed a lack of this fine figurative salt within themselves.

²⁴ Salt of such a kind pictured that quality of one’s personality that makes one

24. What is that figurative “salt”?

act in good taste in one’s treatment of others. It makes what one says more palatable to others and easier to swallow, more digestible to another’s thinking. Thus it makes one more agreeable to have around, yes, desirable.—Prov. 16:21, 23.

²⁵ Eating salt together, as in the case of a host and his guest, creates good feelings, fine relationships between the eaters. Salt was even used in the payment of wages to an employee for services rendered. (Ezra 4:14) That our having the figurative salt as a trait of our personality is a good and valuable thing, the apostle Paul emphasized when he wrote: “Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.” (Col. 4:5, 6) Note also Proverbs 15:1.

²⁶ The having of “salt” in ourselves and the seasoning of our utterance with it will

25. How did even eating literal salt together result beneficially?

26. Our having the figurative “salt” in ourselves helps us to keep what final admonition of Jesus to his apostles, and with what consequences to ourselves as his disciples?



To ‘have salt in oneself’ means possessing the quality that makes one act in good taste toward others

help us to do what Jesus said when closing his discussion with his twelve apostles: "Keep peace between one another." (Mark 9:50) Our being tactful, considerate, wholesome and pacifying in utterance and conduct will certainly promote peaceful relationships with one another as Christ's disciples. It will make evident that God's spirit is within us, for "the fruitage of

the spirit is love, joy, peace." (Gal. 5:22) Also, "the wisdom from above is first of all chaste, then peaceable." (Jas. 3:17) So it displays a high degree of wisdom when we obey Jesus' admonition about peace. It is a mark of true Christian discipleship in the midst of a competitive, disunited, disintegrating world. It holds us together as God's organized people under Christ.

MOST desirable is the godly quality of faith. (John 3:16; 2 Cor. 5:7; Heb. 10:38) But faith involves much more than simple belief. "Do you care to know, O empty man," asks Bible writer James, "that faith apart from works is inactive?" (Jas. 2:20) He adds: "Indeed, as the body without spirit is dead, so also faith without works is dead." (Jas. 2:26) A Christian's faith cannot be static, but as vegetation that beautifies the land, faith must remain alive and continue to grow.—2 Thess. 1:3.

A valuable lesson in this regard can be learned from the way ancient Israel responded when God promised to give them the land of Canaan. God assured the Israelites of his superhuman backing, saying:

Is Yours A Living Faith?



"Here I am sending an angel ahead of you to keep you on the road and to bring you into the place that I have prepared. Watch yourself because of him and obey his voice. Do not behave rebelliously against him, for he will not pardon your transgression; because my name is within him. However, if you strictly obey his voice and really do all that I shall speak, then I shall certainly be hostile to your enemies and harass those who harass you."—Ex. 23:20-22.

Israel was under obligation to work along with God in exterminating the Canaanites. God commanded: "You should without fail devote them to destruction. You must conclude no covenant with them nor show them any favor. And you must form no marriage alliance with them."—Deut. 7:2, 3.

After Israel entered the Promised Land and set up camp at Gilgal, to the east of Jericho, an angel, who identified him-

IN COMING ISSUES

- Is There Truly Good News Today?
- Doing Our Part to Promote a Happy Family Life.
- Peace Can Be Your Possession.

self as the "prince of the army of Jehovah," appeared to Joshua. This angel revealed that God would cause the walls of Jericho to collapse by a miracle. And fall flat they did! (Josh. 5:13-6:27) How faith inspiring a demonstration that God was indeed proving to 'be hostile to Israel's enemies'!

But that was not all! Under guidance of Jehovah's angel prince, city after city fell before Joshua and the Israelites. (Josh., chaps. 6, 10, 11) God's people were given solid basis for being zealous in pursuing to its completion the divine commission to dispossess the Canaanites. But did they obey to the extent of keeping their faith fully alive?

No, for the Bible later mentions another appearance of God's angel, this time with a gloomy message. We read:

"Then Jehovah's angel went up from Gilgal to Bochim and said: 'I proceeded to bring you up out of Egypt and to bring you into the land about which I swore to your forefathers. Furthermore, I said, "Never shall I break my covenant with you. And for your part, you must not conclude a covenant with the inhabitants of this land. Their altars you should pull down." But you have not listened to my voice. Why have you done this? So I, in turn, have said, "I shall not drive them away from before you, and they must become snares to you, and their gods will serve as a lure to you."'—Judg. 2:1-3.

Showing how Israel had "not listened" to God, the Scriptures relate that the tribe of Judah neglected to dispossess the inhabitants of a certain area of southern Canaan "because [the inhabitants] had war chariots with iron scythes." (Judg. 1:19) Apparently these scythed chariots frightened the tribe of Judah. Thereafter the tribes of Benjamin, Manasseh, Ephraim, Zebulun, Asher, Naphtali and Dan likewise failed to drive out the Canaanite inhabitants of numerous cities and dependent towns. Instead, they consented to dwell in among the Canaanites, setting some of them to "forced labor."—Judg. 1:21-36.

Though Israel openly professed faith in Jehovah and had previously agreed to observe 'all that Jehovah had spoken,' godly deeds to demonstrate a living faith were often lacking. (Ex. 19:8; 24:3-7) Rather than bring benefits, their faithless course led to remorse. Concerning the angelic rebuke of Israel at Bochim, the Bible states: "It came about that as soon as Jehovah's angel had spoken these words to all the sons of Israel, the people began to raise their voices and weep. Hence they called the name of that place Bochim [meaning, "weepers"]."—Judg. 2:4, 5.

And much worse consequences followed. Dwelling in among the depraved Canaanites ensnared Israel into idolatry, the sacrificing of their children to demons and the additional spilling of much innocent blood. Because of this, Jehovah's anger blazed against them.—Ps. 106:34-42.

What can Christians today learn from these events of Bible history? While not commanded to dispossess literal peoples, Christians do have a challenging work to accomplish, one that takes them out among nonworshippers of Jehovah. Jesus commissioned his disciples to preach the "good news" of God's kingdom throughout the earth and to 'go and make disciples of

people of all the nations.'—Matt. 24:14; 28:19, 20.

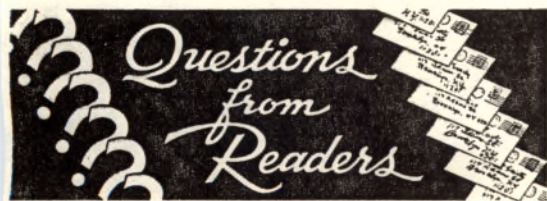
Do you obediently share in this kingdom-preaching and disciple-making activity? The Scriptures assure us that this too has angelic backing and will be completed to God's satisfaction. (Rev. 14:6) As noted above, ancient Israel succumbed to lack of faith and of zeal for fulfilling God's command to exterminate the Canaanites. Likewise today Christians must beware of cooling off in their zeal for the work Jesus commissioned his followers to do.

And similar to God's mandate that Israel 'conclude no covenant' with the Canaanites, Christians have the command: "Do not become unevenly yoked with unbelievers. . . . Therefore get out from among them, and separate yourselves," says Jehovah, 'and quit touching the unclean thing.' " (2 Cor. 6:14-17) Have you shown that your faith is truly alive, by separating from all worldly uncleanness?

Faithless disobedience to God on the part of ancient Israel led to rebuke and weeping at Bochim. Similar unfaithfulness today can lead to an even more serious type of weeping. How so?

Earth-wide fulfillment of a "sign" that Jesus gave indicates that since the year 1914 we have been living during Christ's 'presence and the conclusion of the [present] system of things.' (Matt. 24:3-25:46) It was concerning the present generation, therefore, that Jesus said in one of his parables: "That is how it will be in the conclusion of the system of things: the angels will go out and separate the wicked from among the righteous and will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be."—Matt. 13:49, 50; 24:3, 34.

According to the Scriptures, that "fiery furnace" symbolizes the "everlasting destruction" of the wicked at the time for bringing "vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:6-10) On the other hand, survival into a new order of righteousness is the happy prospect for those who do obey the good news, those persons whose faith in God and Jesus Christ shines forth in Bible-based works that they perform from day to day. (2 Pet. 3:13; Rev. 21:1-5) Is yours such a living faith?



● James 4:5 seems to contain a quotation from the Bible, but which verse was James quoting, and what was his point?

James 4:5 reads: "Or does it seem to you that the scripture says to no purpose: 'It is

with a tendency to envy that the spirit which has taken up residence within us keeps longing'?"

Actually there is no single Bible verse that the disciple James can definitely be said to be quoting. Perhaps he was simply giving a summary, as it were, of a basic idea found in a number of verses.

Because no specific verse in the Hebrew Scriptures matches James' wording, certain commentators have suggested that he was quoting from some apocryphal or lost writings. However, the inspired writers of the Christian Greek Scriptures consistently used the expres-

sion 'the scripture says' to introduce quotations from or references to parts of the inspired canon, either from the original Hebrew-language books or a Greek translation of them. (John 19:37; Rom. 4:3; 9:17; Gal. 4:30; 1 Tim. 5:18) They did not quote from the noncanonical books of the Apocrypha.

A number of Bible passages testify to the fact that imperfect humans are burdened with a sinful inclination. For instance, we read: "Jehovah saw that the badness of man was abundant . . . and every inclination of the thoughts of his heart was only bad all the time," and, "The very soul of the wicked one has craved what is bad." (Gen. 6:5; 8:21; Ps. 51:3-5; Prov. 21:10; Jer. 17:9; Gal. 5:17) Also, Jehovah plainly counsels against the envious and covetous, competitive spirit that gives rise to so much trouble. (Ex. 20:17; Ps. 37:1; 73:3; Eccl. 4:4) So, the disciple James could well have been bringing these basic thoughts together in making his point, introducing it with the expression "the scripture says."—Compare Romans 3:9-18.

James had just admonished his Christian brothers against strife, dissension and con-

licts. (Jas. 4:1, 2) Next he pointed out that being a friend of the world means being God's enemy. (Jas. 4:4) These thoughts are nicely tied together in verse five: "Or does it seem to you that the scripture says to no purpose: 'It is with a tendency to envy that the spirit which has taken up residence within us keeps long-ing'?" Yes, a person who succumbs to an inclination to badness and envy, and the resulting fruitage, sets himself in opposition to God. The basic tenor of God's Word proves that. James then rounds out the matter with a quotation from Proverbs, writing: "However, the undeserved kindness which he gives is greater. Hence it says [in Proverbs 3:34]: 'God opposes the haughty ones, but he gives undeserved kindness to the humble ones.'"—Jas. 4:6.

"WATCHTOWER" STUDIES FOR THE WEEKS

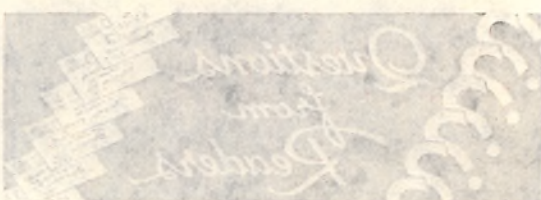
September 18: "Keep Peace Between One Another." Page 497. Songs to Be Used: 67, 106.

September 25: "Have Salt in Yourselves." Page 503. Songs to Be Used: 15, 45.

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