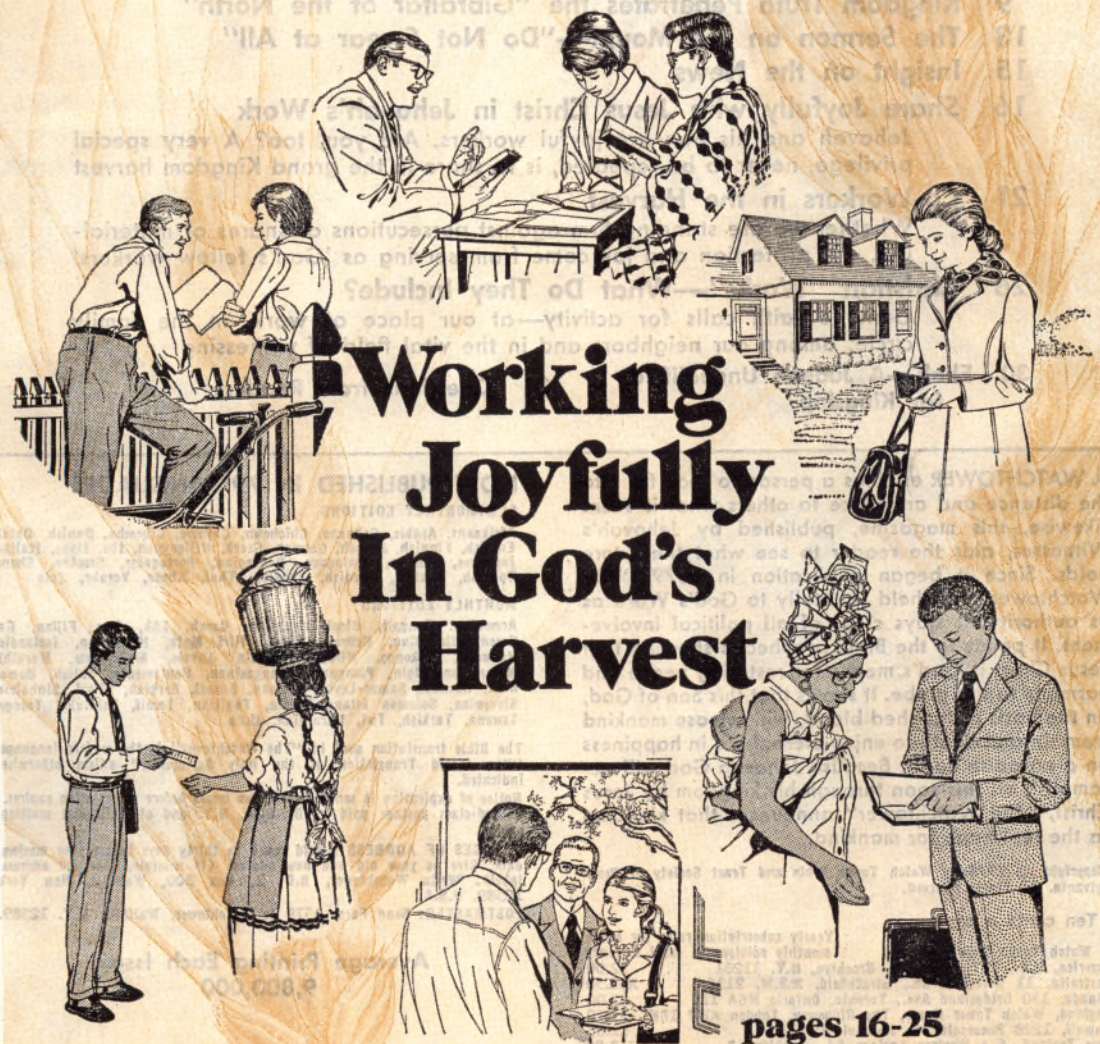
JUNE 1, 1978

THE WATCHTOWER

Announcing Jehovah's Kingdom



Working Joyfully In God's Harvest

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THE WATCHTOWER
Announcing Jehovah's Kingdom

June 1, 1978
Vol. 99, No. 11

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A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind *from* sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

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HOW MUCH Do You Value Life?

LATE one summer evening in New York an elderly Christian couple were walking home from a Bible study. Suddenly three young men approached, and one of them accosted the husband. Not suspecting anything, he paused to give a listening ear. The man pointed a large knife at him and said: "Give me your money and you won't get hurt!" The elderly man offered to give him the contents of his wallet, but the young man wanted the wallet also. Then the robber shouted to the wife, who had stepped out on the street when she saw what was happening: "Your money too!" Raising her hands, she said: "Sorry! I don't have any money. Do you want our Bibles?" In passing it might be added that two days later the cards from the man's wallet came back in the mail.

How foolish it would have been for the Christian to have resisted or argued with an armed robber! Yet, we repeatedly hear of people who will argue or resist the efforts of an armed robber to get their money, as though any amount of money was worth risking one's life. It is especially sad when a person does not appreciate that he is actually taking this chance. For instance, the New York *Times,* December 24, 1977, told of "A Grocer and His Dream Killed by Robbers in Brooklyn." Around midnight this man was caring for his grocery store in a high-crime section of Brooklyn when two men came into the store, shot him dead and then robbed him. The *Times* quoted his wife as saying: "I told him not to stay open so late. . . . He said, 'No, we need the money.' Twice before he was held up. Once they put the [gun] against his head and pulled the trigger. But the gun did not fire."

Just to make a few more dollars this man was willing to risk his life by keeping the store open so late at night. It was not as if he needed those few extra dollars, for the report told that within three months after he had bought the store he had been able to pay off his indebtedness. So, by his being willing to take that risk, had he not really failed to show appreciation for the value of life?

Others, because of money, have gotten into an argument that proved to be fatal. For example, the New York *Daily News,* November 11, 1977, told of a man's being stabbed to death at one of the busiest sections of Manhattan. The police attributed the murder to a money dispute. But the more disturbing aspect of the crime was that some 150 persons stood by, watching the one man stab the other to death, as if it were a TV show. The police actually had to draw their revolvers to get through the crowd to the scene of the crime. While some cheered them, others shouted: "Mind your own business!" Such a mentality calls to mind the days of the Roman coliseum when gladiators killed one another for the amusement of the populace. What little regard for life there is on the part of those

who find pleasure in watching one man stab another to death!

Of course, when unexpectedly accosted by an armed robber, a person is usually unprepared and, in a moment of fear, may panic and argue or resist. A person might easily say or do something that he will afterward regret, if he lives to regret it. Since such things may happen, it is wise to be resolved in advance to keep calm and cooperate, being glad to get away with one's life.

Sadly, today there are ever so many others who are also making the mistake of not sufficiently valuing their lives. Often businessmen, because of being driven by greedy ambition, suffer heart attacks, which time and again prove fatal. Thus, we read of men in their 40's or 50's dying when they could have been living into their 70's or 80's. They apparently are so concerned about getting rich, climbing to the top of the prestige ladder, or with gaining power, influence or a name, that they are willing to risk their health and even their life to realize their ambition.

Surely Jesus Christ, the Son of God, gave wise counsel when he said: "Will a person gain anything if he wins the whole world but loses his life? Of course not! There is nothing he can give to regain his life." (Matt. 16:26, *Today's English Version*) Yes, of what benefit are money, real estate, jewels or any other material things when a person is dead?

The apostle Paul counsels to the same effect: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin." Rather than money, 'godly devotion along with contentment is a means of great gain.' In fact, such "godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." —1 Tim. 6:6, 9; 4:8.

Just as this present life is to be valued more highly than any material gain, so everlasting life is to be valued, not only more than anything of a material nature, but even more than this present life. It takes faith to accept what God's Word says about everlasting life. Because of this faith Jehovah's Christian witnesses are willing to risk death rather than to compromise their religious principles, even as recent history has amply demonstrated. Thereby they are acting in line with Christ's counsel: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna."—Matt. 10:28.

The psalmist had a similar thought in mind when he said that he valued Jehovah God's loyal love more than life itself. That is why he wrote: "Because your loving-kindness is better than life, my own lips will commend you." His friendship with God meant more to him *than anything* else, thereby implying that in order to keep God's loyal favor he would be willing to give up life itself.—Ps. 63:3.

Truly wise is he who appreciates that this present life is more to be valued than any material things. But still wiser is he who appreciates that of even greater value is the everlasting life that God holds out to those who continue in his favor.

In Coming Issues

- **Why Can Love 'Bear All Things'?**
- **Appreciating the Sacredness of Life and Blood**
- **Only a Word Should Be Sufficient**

Is your course of life Death-Oriented?

MAN desires to live. Yet death is a feature of present human existence. This single fact profoundly affects the way that people live their lives, and their view of life itself.

Even those who deny a religious attitude often try to pack as much living as they can into their short life-span. They live under the shadow of death. Many religiously oriented persons, believing that humans possess an immortal spirit soul, hope that death will give them an escape from the physical existence into a spirit one. This is why so many cultures are death-oriented, and practice some form of honoring the dead, whose souls are thought to be in conscious existence in a spirit world. On the other hand, the hope of life that the Bible holds out is not based on the idea that the soul survives after death.

WHAT THE BIBLE TEACHES

The Bible identifies the living man as a "living soul," comprised of the body and the "breath of life." (Gen. 2:7) The Bible also speaks of a spirit in both animals and humans. (Ps. 104:25-30; Eccl. 3:19, 20) This spirit is the force of life in each cell of the body. It is sustained by the oxygen-rich air and food that God has provided. At the time that God made the first human pair, he provided all the conditions that would make it possible for them and their offspring to continue living forever, if they remained obedient to their Creator. Disobedience would produce death.—Gen. 2:8, 9, 15-17.

Death is the opposite of life as a living soul. For this reason, after Adam sinned by disobedience, God told him: "Because you listened to your wife's voice and took to eating from the tree . . . In pain you will eat . . . all the days of your life . . . until you return to the ground, . . . For dust you are and to dust you will return." Because man did not measure up to God's requirement for life, the days of his life ended and he returned to the dust from which he was taken. He died.—Gen. 3:17-19.

The Bible consistently presents this view of death. Regarding the effects of the flood of Noah's day, the record says: "All flesh that was moving upon the earth expired, . . . all mankind. Everything in which the breath of the force of life was active . . . died." (Gen. 7:21, 22) 'Eight *souls were*

carried safely through the water.' (1 Pet. 3:20) The Christian writer of the book of Romans confirmed that "the wages sin pays is death." (Rom. 6:23) He agreed with the Bible's declaration that "the soul that is sinning—it itself will die," and that the soul ceases to have a conscious existence at death: "In that day his thoughts do perish."—Ezek. 18:20; Ps. 146:4.

PRACTICES BASED ON A DECEPTION

However, the Bible teaches that a spirit realm exists. "God is a Spirit." (John 4:24) He created other spirit persons long before man or the animals were made. (Job 38:4, 7) Some of these, including the one now known as Satan, rebelled against God and have been ostracized from enlightenment in God's family of faithful angels. (Gen. 3:1-15; 6:1-7; 1 Pet. 3:19, 20; Jude 6) They have become deceivers, intent on convincing people that man survives death in spirit form. (Rev. 12:9) They are the ones that impersonate the dead and produce manifestations that make people believe that they can have contact with the spirits of the dead. This is why some form of worship of the dead is practiced in all parts of the world.—Isa. 8:19.

For example, in many parts of Nigeria it is believed that, after death, the soul enters into a dormant state, where it remains until a first and a second funeral ceremony have been performed. The first ceremony is the burial of the body of the deceased. The second, a sort of memorial service, is a spiritual funeral to release the soul from the region of the dead and to permit it to enter fully into the land of the spirits. For this reason, to many Nigerians, the memorial services that are held in the churches a week after the funeral are equivalent to a second burial.

Other customs such as "wake-keeping" have developed as an effort to keep malignant spirits from interfering with the corpse, or to prevent the spirit of the deceased from returning to this world. These customs often involve complex and expensive ceremonies designed to show publicly that the deceased is highly honored. Also, it is hoped thereby to gain his favor.

A Nigerian burial ceremony was recently broadcast on television, showing expensively dressed mourners weeping at the graveside. Some were even attempting to throw themselves into the grave. As soon as the burial of the dead man was completed, a great celebration followed, with much drinking, eating and merrymaking. Some estimate that this funeral cost about ₦5,000 ($7,500, U.S.). In most parts of Nigeria, mourning and then rejoicing at the funeral of an aged person expresses the belief that he has successfully completed his life as a human and is prepared to enter the spirit life.

The honor paid to the dead is further illustrated in a letter that was written to one of the Nigerian newspapers. The writer told of a friend who could not make the time to visit his sick father and could only afford to send ₦20 ($30, U.S.) to pay for providing medical attention. Yet, when the old man died a month later, the same son was able to get leave from his work, and borrowed more than ₦580 ($870, U.S.) "to meet the expenses of the burial ceremony." Further expenses were also met by other relatives. The writer of the letter commented: "When the man was ill, he got just ₦20 to take care of himself, but when he died, his remains—the useless lifeless body—was joyfully put away . . . at nothing less than ₦2,000" ($3,000, U.S.).

In many cases, the close relatives of the deceased shave their hair, cut their fingernails, make marks or cuts on their body or wear special beads or small sacks containing seeds or concoctions. All of this is really special protective "medicine" against the spirit of the deceased. Such

things were not practiced by worshipers of Jehovah and are condemned in the Bible.—Lev. 19:28.

NATURAL TO FEEL SORROW AT DEATH OF A LOVED ONE

It is natural for humans to feel grief and sorrow over the loss of a loved one. God's servants have expressed such sorrow and shown their grief by weeping and by sober dress. (Gen. 23:2; Deut. 34:8; John 11:33, 35, 38) In pre-Christian times they dressed in sackcloth and sometimes had prescribed periods of mourning for grief in connection with other disasters, apart from death. (2 Sam. 14:2; Esther 4:1) Mourning had no connection with any appeasement of the dead. It was a demonstration of sadness brought on by a personal or a community tragedy.

In like manner, Christian worshipers of Jehovah do not give in to excessive mourning, and the Bible gives the reason: "We do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope." (1 Thess. 4:13) Christians view their dead as being unconscious, "sleeping" in hope of a resurrection, and having no need for rituals of appeasement or atonement.—John 11:11-14.

The hope of the resurrection is based on the provision that God made in order to cancel the effect of sin and remove the condemnation of death. He lovingly provided a ransom for mankind through the death of Jesus Christ. This has opened the way for God to resurrect the dead and give them the opportunity to live again in the future, with the prospect of gaining everlasting life.—John 3:16; Matt. 20:28; John 11:24-26.

KEEP FUNERAL ARRANGEMENTS WITHIN SCRIPTURAL BOUNDS

Therefore, Christians must avoid becoming infected with the erroneous customs of people around them. They must shun all practices based on the idea that the soul survives into a spirit world. There is no need for complicated funeral rituals. Normally, bodies are disposed of by being buried in the ground. Other methods of disposal, such as cremation or burial at sea, are also used. If the corpse is washed before burial for the sake of cleanliness, there must be no association with the unscriptural ritual of preparing the deceased for life 'in the next world.'—Acts 9:37.

Wise King Solomon counseled: "Better is it to go to the house of mourning than to go to the banquet house, because that is the end of all mankind; and the one alive should take it to his heart." (Eccl. 7:2) This counsel makes two things plain in connection with funerals. First, banqueting or a showy display is inappropriate in connection with mourning for the dead. Secondly, it is proper for sympathizers to visit and comfort the bereaved.

In making such visits, those from nearby areas visiting to express their condolences to the family should show considerateness in making their visit brief and in not obliging the family to provide them with food. Such provision may be made for sympathizers from afar if the family chooses. This would be showing hospitality. On the other hand, all visitors should want to show consideration by not selfishly acting in such a way as to add to the expenses that the family is already incurring in preparing for the funeral. Instead, it would be a fine thing for them to offer to help the family in taking care of household duties or in running errands.

As to funerals conducted among Jehovah's Witnesses, a service can be held at any appropriate location, such as a funeral home, the Kingdom Hall, the home of a member of the family or even at the burial ground. A respected male member of the congregation can be asked by *the family*

to conduct the service. A simple Bible-based talk would be given, providing a Scriptural explanation of death and of God's purpose to restore the dead to life by a resurrection. After this service, the body would be buried, without ritual.

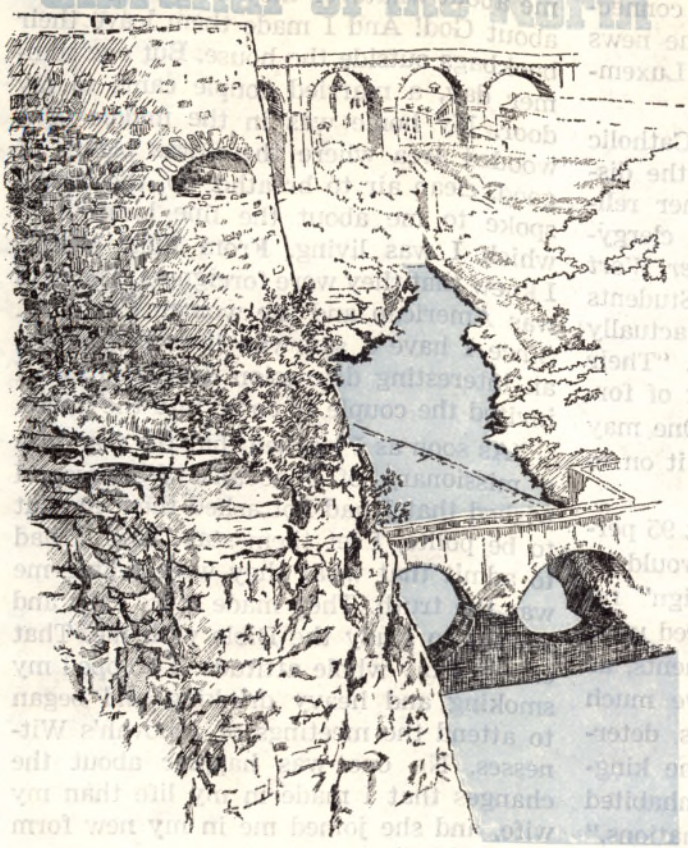
The Bible shows that there are instances where worshipers of Jehovah took the body to the place of burial by a procession. It was at the time of such a procession that Jesus resurrected a young man. (Luke 7: 12-16) It is to be noted that this was in connection with carrying the body out to be buried. It was not a ritual march around the city. In fact, simplicity is the outstanding feature of Christian funerals. The descriptions of the burial of Jesus and of pre-Christian worshipers of God show that there was just a simple, respectable disposal of the body. (Matt. 27:59, 60; Gen. 25:9, 10; 49:29-32) Such simplicity fits in with the simple truth that the dead "are conscious of nothing at all. . . . Also, their love and their hate and their jealousy have already perished." (Eccl. 9:5, 6) Further still, in the conducting of funerals, Christians would not join with religions who hold false beliefs about the dead. —2 Cor. 6:14-17.

After the burial there is nothing more that can be done for the dead. Ecclesiastes 9:5, 10 tells us, ". . . neither do they anymore have wages, . . . there is no work nor devising nor knowledge" in the grave where the dead go. Thus the dead can do nothing to change their own situation, nor can they interfere with the living. This also means that the living cannot accomplish anything for the dead. So "second burials," wake-keeping, memorial services that have the nature of homage or appeasement, sacrifices and offerings, special prayers for the peaceful repose of the soul —"R.I.P."—based on belief in the conscious existence of the soul in purgatory or elsewhere, are valueless and are based on false ideas.—Ps. 49:6-9.

In place of a preburial funeral service, a memorial service may properly be held at a convenient time shortly after the burial. Such service would not be for the benefit of the dead, or out of fear of the dead. It would provide an opportunity for comfort to the surviving relatives and close associates during the period of their grief, inasmuch as it takes time to overcome grief and the feeling of loss. This very fact also indicates that Christians would have no justification for holding memorial services annually or at other regular intervals for dead relatives. The Bible authorizes doing this only in remembrance of Jesus Christ, who gave himself in sacrifice for mankind to provide deliverance from the condemnation of death. —Luke 22:19; 1 Cor. 11:24, 25.

Although we must accept death as a feature of present human experience, there is no need to view it with morbid fear or undue reverence. The hope of the resurrection will protect us from excessive grief. "For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him," by means of a resurrection. (1 Thess. 4:13, 14; Rev. 21:4) For this reason the life of Christians is not death-oriented. They look forward to the future with the hope of life. They direct their life toward helping the living.

Kingdom Truth Penetrates the Gibraltar of the North



MANY people do not know where the Grand Duchy of Luxembourg is located. But Jehovah God knows. There is no country, no town, no island, or any other location so small that our Creator would overlook it. He is having the "good *news of the* kingdom" under Christ Jesus preached "in *all* the inhabited earth." (Matt. 24:14) Yes, Jehovah wants his word for today to be preached in Luxembourg, too, and that message is making fine progress here.

Luxembourg is a land-locked country of western Europe, bordered by Belgium, France and the Federal Republic of Germany. The Grand Duchy is noted for no fewer than 130 castles. In fact, its beginnings were based on the purchase of a small fortress, Lucilinburhuc, by Sigefroid, count of Mosellania. That was back in the 10th century. From that time on, Luxembourg escalated in importance as an impregnable "Gibraltar of the North," until its capital's fortifications were leveled in 1867.

RELIGIOUS CONTROL UNAVAILING

The adherents to Roman Catholicism long endeavored to make Luxembourg just as invulnerable to other religious teachings as the military fortifications had been for attacking armies. Dr. Joseph Meyers writes in his book *Geschichte Luxemburgs* (Luxembourg's History): "The Spanish Habsburgers granted the church their full protection and strove *by every means* to further the religious disposition of the people. Liberals and dissenters were persecuted." (Italics ours.)

Included in these "means" were at least 30,000 "witch trials" between the 15th and 17th centuries. About two thirds of these ended in the death of the accused. Dr. Meyers adds: "The Provincial Council had bookmakers and booksellers controlled, so that no forbidden literature would reach the people."

Since those times of dense spiritual darkness, developments in the government of Luxembourg and in the country's role in European affairs have been ever less conducive to attempts at religiously blindfolding the people. The government has ex-

hibited an increasingly impartial and liberal attitude toward religious groups other than the Roman Catholic Church. Also, international traffic in the country—politically, financially, commercially, in connection with tourism and through the news media—has broadened the average Luxembourger's outlook.

Even so, not very long ago the Catholic clergy still made efforts to curb the distribution of the literature of other religions. On October 4, 1958, the clergy-controlled newspaper *Luxemburger Wort* warned against the "Ernest Bible Students or whatever they call themselves," actually referring to Jehovah's Witnesses. "Their literature is on the Roman Index of forbidden books," said the paper. "One may neither read it, keep it, nor pass it on to others."

Luxembourg's populace is about 95 percent Roman Catholic. Hence, it would be most unexpected for some "foreign" religion (that is, a religion not forced upon the people by historical developments, as was Roman Catholicism) to have much success here. However, God has determined that the "good news of the kingdom" will be preached "in *all* the inhabited earth for a witness to *all* the nations," including Luxembourg. And surely Jehovah is strong enough to do what he purposes. (Isa. 55:11) So, the work of proclaiming the Kingdom as mankind's only hope has expanded greatly here in the past and continues to move forward.

FULL-TIME WORKERS DO THEIR PART

Missionaries trained at the Watchtower Bible School of Gilead and sent here have made an invaluable contribution to this expansion. For instance, two of them contacted a man who formerly leaned toward Communistic and atheistic thinking. He reports:

"God did not exist for me. But I thought that Jehovah's Witnesses, who contacted me in their door-to-door work, were very nice people. So, I would let them talk to me about whatever they wanted—just not about God! And I made them leave their bookbags outside the house. But one summer day, a married couple came to my door. My home was in the middle of a wooded area where there was plenty of good, clean air to breathe. So, the couple spoke to me about the fine location in which I was living. From their accent, I knew that they were foreigners. The man was American and the woman Canadian. Since I have a son who lives in Canada, an interesting discussion developed and I invited the couple to come into the house.

"As soon as I learned that the man was a missionary of Jehovah's Witnesses, I wished that I had not asked them in. But to be polite, I let them stay. Also, I had to admit that what they were telling me was the truth. They made more calls and started to study the Bible with me. That changed my whole attitude. I stopped my smoking and heavy drinking and began to attend the meetings of Jehovah's Witnesses. No one was happier about the changes that I made in my life than my wife, and she joined me in my new form of worship."

Over 30 of the 775 Kingdom proclaimers in Luxembourg are in either the missionary or the "special pioneer" service. The Watch Tower Society's branch office here also cares for the German-speaking part of Belgium. In that area, there are 10 special pioneers, as compared to a total of some 60 publishers.

These full-time workers, or pioneers, love their witnessing activity and the people in their territories. Oftentimes, however, difficulties prompt the question, Will I now be forced to give up my pioneer service? For instance, one woman in the spe-

cial pioneer work suffered a complicated fracture of her leg. Her physician told her that she would not be able to walk properly for about six months. What would she do? This is her answer:

"I presented my problem to Jehovah in prayer, and then I resolved to start doing something about it myself. I began writing letters, using addresses of persons that other brothers and sisters of the congregation had not found at home in their door-to-door work. Also, in newspapers, I found addresses of persons interested in exchanging letters with others. Throughout the hospital, word spread that I was writing my letters, and what I was writing about. So, I had the opportunity to give a good witness to the physicians who mentioned the matter to me.

"The head physician wanted to read one or two of my letters. Another doctor, who did laboratory work, told me that as soon as I was able to use a wheelchair I should come and visit her, for she wanted to ask me a few questions. I later did this a number of times. Many patients would come from other rooms and I would answer their questions from the Bible. I was able to distribute much literature in the hospital, and every day I had my personal time schedule for carrying on my witnessing work. Thus, I was able to keep up my special pioneer activity throughout all the six months of my recuperation period."

KINGDOM INCREASE AMID MATERIAL PROSPERITY

Due to such zeal and, above all, because of Jehovah's support of the Kingdom-preaching work here, there is now one of Jehovah's Witnesses to every 461 persons in the Grand Duchy of Luxembourg and one to every 967 in the German-speaking part of Belgium. Moreover, in 1977 the celebration of the Lord's Evening Meal was attended by a total of 1,709 persons, a ratio of one for every 248 residents of the branch territory. So, not all people in Luxembourg strictly adhere to their national motto, "We want to stay what we are." In the minds of more and more of these friendly and hospitable people the 'strongly entrenched reasonings and lofty things raised up against the knowledge of God' are being overturned.—2 Cor. 10: 4, 5.

Although only some 357,000 inhabitants strong, Luxembourg is a very prosperous country. The Grand Duchy has occupied the first position in the Common Market as respects foreign trade. As of 1973, it was second highest in the number of telephones and hospital beds per capita. With the beginning of 1974, it was highest in the Common Market in automobiles as compared to its population. Housing and income figures also attest to the high standard of living. As the *American Overseas Shopping and Services Guide* puts it: "There is an enchanting atmosphere of well-being; for there are no blatant contrasts between wealthy intellectuals and the humble poor. Everyone has enough, everyone is content."—20th Edition, p. 389.

As a result of such material prosperity, there are many distractions. But Jehovah's Witnesses here take advantage of every opportunity, small as it might be, to spread the message of God's kingdom. Especially good results have been attained by witnessing informally within families and among friends, acquaintances and workmates. This is well illustrated in these remarks of a man whose wife was a Witness:

"One day, my wife asked me whether I would let her invite a traveling overseer of Jehovah's Witnesses over for supper. Since I did not have anything against what I thought to be her 'odd ideas,' I said that it would be all right. So the circuit overseer came.

"During the meal, we discussed various topics. Every time the conversation leaned toward the Bible, however, I stopped talking. Eventually, we began discussing hobbies. I was interested in history, especially ancient history. The circuit overseer asked me to get my lexicon and he read to me the names of some emperors and their empires. I was interested in speaking about them, but every time a name was mentioned, he would take his Bible and give me further information about the particular person and nation. In that way, he proved the reliability of God's Word. When our discussion finally drew to a close and the traveling overseer left our home—at three o'clock in the morning—I felt the whole impact of what I had heard and just sat down and cried. I had begun to put faith in the 'good news' and was determined to continue.

"Several months later, I was baptized as another new witness to the name and kingdom of Jehovah and his Son, Christ Jesus. I was helped by my newly won faith to overcome my enslavement to tobacco, too. I had smoked 50 cigarettes a day, on an average, but completely stopped smoking one month before being baptized. I am immeasurably happy to be in the truth."

REACHING 'ALL SORTS OF PEOPLE'

Even within the boundaries of Luxembourg one can readily observe fulfillment of Jesus' commission to his true followers: "Go . . . and make disciples of people of *all the nations,* baptizing them in the name of the Father and of the Son and of the holy spirit." (Matt. 28:19, 20) As the book *Luxembourg, paysages du grand-duché* (Luxembourg, Landscapes of the Grand Duchy) reports, by 1975 the number of foreign residents here already had exceeded 23 percent of the total population, which was the highest proportion of foreign workers *in any Common* Market nation. These foreign workers add to the already very international atmosphere in the country.

Here in Luxembourg, three languages enjoy almost universal usage: Luxembourgish, German and French. And quite a number of people can speak English as well. Native Witnesses are, therefore, in a good position to help French-, German- and English-speaking people coming in from other nations. Hence, the Kingdom work is progressing well among all language groups here. How many congregations of Jehovah's Witnesses are there in our branch territory? Thirteen German, three Italian, two Portuguese and one French. The truth is indeed reaching 'all sorts of people' in this country.—1 Tim. 2:3, 4.

Regardless of how much effort we put forth to help others spiritually, it must be acknowledged that we are "God's fellow workers." True, we plant, water and cultivate the seeds of truth, but Jehovah gives the increase. (1 Cor. 3:6-9) This has been borne out time and again. For instance, one brother writes:

"One day two elderly women, Jehovah's Witnesses, called at my door. Although I had long had the desire to find the true religion, I was very uncooperative. After they had left, I prayed to God that he might help me to find the real truth. Soon, the two women made another call. Again I rejected their message. I simply could not believe that, of all people, Jehovah's Witnesses should have the truth. But again the two women visited me. I was dumbfounded by their tenacity. For me there had to be just one explanation: These women had been sent by God as his answer to my prayers. So, this time I started asking them many questions and they arranged for a brother to call on me and start a home Bible study."

Yes, one's power of language is not the important factor in such cases. It is God who gives the increase. And Jehovah God does not overlook the call of even the most remote or humble person. He has a hearing ear toward all who sincerely call upon him, asking for the truth.—Acts 10:34, 35.

Despite Luxembourg's economic, financial and political achievements here in Europe, many people would not venture to say where this country is situated. But it is evident that Jehovah God knows. Certainly, he is alert to the call of lovers of truth and righteousness here. Through his faithful witnesses, God is having the "good news" declared in all nations as a final testimony and as a message of life to any and all who are willing to accept it. Nothing—neither physical nor religious fortifications erected by opposers—will prevent Jehovah from reaching persons of honest heart and from bringing his work to a glorious and fruitful climax.—Mark 13:10; Rom. 8:38, 39.

THE SERMON ON THE MOUNT

"Do Not Swear At All"

"However, I say to you," continued Jesus, *"Do not swear at all, neither by heaven, because it is God's throne; nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King. Nor by your head must you swear, because you cannot turn one hair white or black."* —Matt. 5:34-36.

AFTER discussing adultery and divorce, Jesus directed his Sermon on the Mount to the subject of sworn statements. He declared: *"Again you heard that it was said to those of ancient times, 'You must not swear without performing, but you must pay your vows to Jehovah.'"*—Matt. 5:33.

The Jews who heard Jesus knew that their forefathers had heard much from the Mosaic law about making sworn statements. On occasion, swearing was compulsory. (Ex. 22:10, 11; Num. 5:21, 22) Repeatedly the Word of God stresses the importance of fulfilling vows.—Num. 30:2, 3; Deut. 23:21-23; Eccl. 5:4, 5.

Was it Jesus' intention to abolish all oaths and vows? No, for the law of God that commanded swearing on certain occasions was still in force. (Gal. 4:4) When on trial before the high priest,

Jesus himself did not object to being put under oath. (Matt. 26:63, 64) When Jesus said that people should "not swear at all," he was referring to a deterioration and perversion of oath-taking. How so?

Sworn statements mentioned favorably in the Bible always concerned matters of great importance, such as decisions related to true worship, the making of covenants and testifying at judicial hearings. (Gen. 24:2-4, 9; 31:44, 50, 53; Ex. 22:10, 11) With the passing of time, however, the Jews became accustomed to making vows with respect to a wide variety of everyday affairs. For example, ancient rabbinical writings mention individuals vowing not to sleep, not to speak, not to walk and not to have sexual relations with their wives. Many vows were made by use of the word "corban," meaning "a gift dedicated to God." It was believed that by uttering this word, a person could declare certain things just as forbidden to themselves or others as the temple sacrifices. In this regard, Jesus said to the Pharisees:

> "Adroitly you set aside the commandment of God in order to retain your tradition. For example, Moses said, 'Honor your father and your mother,' and, 'Let him that reviles father or mother end up in death.' But you men say, 'If a man says to his father or his mother: "Whatever I have by which you may get benefit from me is corban, (that is, a gift dedicated to God,)"' —you men no longer let him do a single thing for his father or his mother, and thus you make the word of God invalid by your tradition which you handed down."—Mark 7:9-13.*

The method of taking vows too had become corrupted. Rather than following Scriptural examples of sworn statements being made in the name of God, it became popular to swear "by heaven," "by earth," "by Jerusalem" and even by the "head" (or life) of another human. (Deut. 6:13; Dan. 12:7) There was controversy among Jewish authorities as to the validity of many vows taken in the name of such created things. Evidently certain persons felt that they could retract sworn statements with impunity.—Compare Matthew 23: 16-22.

Jesus showed, however, that since heaven was "God's throne," the earth "the footstool of his feet" and Jerusalem "the city of the great King," swearing by them was the same as taking an oath in the name of God. (Isa. 66:1; Ps. 48:2) Similarly, to vow by the "head," or life, of someone was the same as making the vow in God's name, since he is the Author and Sustainer of life; and no human has control over his life to the extent of 'turning one hair white or black.'—Ps. 36:9.

After discouraging indiscriminate oath-taking, Jesus further stated: *"Just let your word* Yes *mean Yes, your* No, *No; for what is in excess of these is from the wicked one."*—Matt. 5:37.

Frequent taking of oaths to lend credibility to one's utterances became popular due to the prevalence of lying and deceit. Jesus showed, however, that in everyday life a simple Yes or No should be altogether trustworthy and not in need of additional bolstering up by sworn statements. Persons who feel compelled to go "in excess" of this by continually 'swearing to' what they say, reveal themselves to be basically untrustworthy. They manifest the spirit of "the wicked one," Satan the Devil, whom the Bible calls "the father of the lie."—John 8:44; Jas. 5:12.

* In effect, such a man would be saying to his parents: 'As far as you are concerned, my property is "corban," a gift dedicated to God, and you cannot use it or benefit from it in any way.' By saying the word "corban," a person did not necessarily dedicate his property to God. Usually the word meant that he was merely making it *like* a gift dedicated to God, so that *the person or persons* to whom he spoke might not use it. In *The Life and Times of Jesus the Messiah*, Alfred Edersheim writes: "It cannot be denied that such vows, in regard to parents, would be binding, and that they were actually made."

INSIGHT ON THE NEWS

"They Were Drinking Too Much"

● At Alfred, New York, a 20-year-old college student died recently due to "acute alcoholic intoxication" during what was described as "a drunken fraternity party." The Long Island newspaper "Newsday" also reported: "The term for the cause of death is diffuse pulmonary edema. [He] apparently choked to death on his own vomit."

Two classmates had to be hospitalized and were found to be in critical condition. All three students passed out during the drinking party and had to be put to bed. Noting that their breathing seemed to be labored, others summoned an ambulance, but one had died by the time it arrived. The Allegany County coroner was quoted as saying: "They were drinking too much."

Undoubtedly, many believe that prolonged alcohol abuse can ruin a person's health. But have they considered the possible immediate consequences of overindulgence? The Bible fittingly condemns drunkenness and indicates that excessive drinking can imperil health and life. For instance, the Scriptures say of wine, when immoderately used: "At its end it bites just like a serpent, and it secretes poison just like a viper."—Prov. 23:29-35.

What Really Counts?

● When business managers let former school ties dominate in choosing personnel, what is the effect on other workers? Citing the observations of Dr. Harry Levinson, president of the Levinson Institute in Cambridge, Massachusetts, the journal "Industry Week" states: "Other employees know the buddy system is there, and the underlying message they get is that merit, competence, and loyalty don't count for much."

According to psychologist Levinson, such systems often undermine morale. Hence, his recommendation is that managers review their organizations to make sure that they do not have such networks.

The Bible acknowledges that among imperfect humans "the swift do not have the race, . . nor do even those having knowledge have the favor." (Eccl. 9:11) Yet, favoritism must be resisted by true Christians, for it is condemned in Scripture. "If you continue showing favoritism," wrote the disciple James, "you are working a sin." (Jas. 2:9) Hence, within the Christian congregation, privileges and responsibilities are given to individuals on the basis of their spiritual qualifications, under the influence of God's holy spirit and in harmony with earnest prayers for divine guidance. —Acts 6:1-6; 20:28; 1 Tim. 3:1-13.

Who Must Decide?

● "Every human can decide on his life himself," declared the newspaper "Wiener Kurier" in reporting on a meeting of Austria's lawyers at Ottenstein in February 1978. They agreed on the principle that a patient, not his physician, has the power to make life-and-death decisions for himself. The paper added that when there is danger of death, "the physician must accept the will of the patient."

In harmony with this principle, it was pointed out that a doctor may not administer blood to one of Jehovah's Witnesses, who refuse blood transfusions on the basis of their faith. The administering of blood under such circumstances cannot be justified legally, acknowledged Dr. Heinz Zipf of Salzburg University.

When physicians and those in the legal profession abide by the foregoing principle in dealing with Jehovah's Witnesses, they are showing proper respect for human conscience. Also, in this way these professionals are treating others as they themselves would want to be treated. This course is both wise and satisfying, and it harmonizes with these words of Jesus Christ: "All things, therefore, that you want men to do to you, you also must likewise do to them."—Matt. 7:12.

Jehovah's Witnesses recognize it as their obligation before God to "keep abstaining . . . from blood," and they appreciate the cooperation and services of physicians and others who acknowledge an individual's right to make personal decisions on such serious matters. (Acts 15:28, 29) They realize that their eternal prospects depend on obeying Jehovah God.—1 John 5:3, 11.

Share Joyfully With Jesus Christ In Jehovah's Work

"My Father has kept working until now, and I keep working."
—John 5:17.

ARE you a joyful worker? Have you always been one, or have there been times when for some reason you felt tired and frustrated, sapped of all energy and initiative? You felt that you just could not do another stroke of work. Then something happened unexpectedly. You were given a different kind of job, something more productive, yielding a fine fruitage or harvest. Then, instead of feeling out of favor and criticized by the one setting you to work, you now got a smile and words of commendation. What a difference it made! You felt stimulated and encouraged to press forward with enthusiasm and zeal. Nothing could hold you back. Yes, you became a *joyful worker!*

[2] Remarkably, the Bible speaks exactly in the same way about the experiences of Jehovah's people in this our day. It tells of something that happened *unexpectedly* in the year 1919 C.E. We read of it at Isaiah chapter 12: "And in that day you will be sure to say: 'I shall thank you, O Jehovah, for although you got incensed at me, your anger gradually turned back, and you proceeded to comfort me. Look! God is my salvation. I shall trust and be in no dread; for Jah Jehovah is my strength and my might, and he came to be the salvation of me.' " Then it describes our grand work: "With exultation you people will be certain to draw water out of the springs of salvation. And in that day you will certainly say: 'Give thanks to Jehovah, you people! Call upon his name. Make known among the peoples his dealings. Make mention that his name is put on high. Make melody to Jehovah, for he has done surpassingly. This is made

1. What can contribute to one's becoming a joyful worker, and with what results?
2. How does Isaiah 12:1-6 tell of an unexpected happening for our day, and how has it worked out in a fine way?

known in all the earth. Cry out shrilly and *shout for joy,* O you inhabitress of Zion, for great in the midst of you is the Holy One of Israel.' "—Vss. 1-6.

'SOW BOUNTIFULLY, REAP BOUNTIFULLY'

[3] Along the same line, take a look at Psalm 126, entitled "A Song of the Ascents," one of a group of psalms that the Israelites likely sang on their way up to Jerusalem when they joyfully attended the three annual festivals held there. Like Isaiah chapter 12, it tells of those who have come into Zion, God's organization. Notice how it reads: "When Jehovah gathered back the captive ones of Zion, we became like those who were dreaming." It seemed too good to be true! And the account goes on to say: "At that time our mouth came to be filled with laughter, and our tongue with a joyful cry." Then notice the encouraging change in occupation mentioned in the last two verses of the psalm: "Those sowing seed with tears will reap even with a joyful cry. The one that without fail goes forth, even weeping, carrying along a bagful of seed, will without fail come in with a joyful cry, carrying along his sheaves." (Ps. 126:1, 2, 5, 6) Though at first this one had a hard time of it, with seemingly nothing to show for his labor, his diligence in patiently continuing to sow is at last rewarded with a harvest more bountiful than his fondest expectation.

[4] Yes, this is the harvesttime. We are now in the conclusion of the system of things, and as Jesus said in one of his parables: "The harvest is a conclusion of a system of things." (Matt. 13:39) Jesus had some interesting things to say about the harvest and the work in connection with it, and especially about himself as a worker. So let us turn to our key scripture at John 5:17. The Jews were persecuting Jesus for doing a good work on the Sabbath, and he answered them, saying: "My Father has kept working until now, and I keep working." Do we know how long Jehovah has kept working?

[5] Amazingly, there is a scripture that helps us to answer that question and that evidently refers to Jesus in his prehuman existence as "the Word" (mentioned at John 1:1). This one, speaking under the personification of "wisdom," says, as recorded at Proverbs 8:22, 23: "Jehovah himself *produced me* as the beginning of his way, the earliest of his achievements of long ago . . . from times earlier than the earth." Ah! yes, Jehovah is a *productive* worker and that is the key to being a *happy* worker. Jehovah is a happy worker because he produces good things that reflect his fine qualities. He is "the Rock, perfect is his activity, for all his ways are justice . . . righteous and upright is he." Jehovah is the "Most High God, Producer of heaven and earth."—Deut. 32:4; Gen. 14:19, 22.

[6] Proverbs chapter 8 also tells us something about when Jesus commenced as a worker. Starting at verse 29, we read: "When he [Jehovah] decreed the foundations of the earth, then I came to be beside him as a *master worker* . . . [I] being glad at the productive land of his earth." So the one who became Christ Jesus was a worker from the time of his creation, sharing joyfully with his Father, "being glad before him all the time."—Prov. 8:29-31.

[7] The close cooperation between those two grand workers was evident right through to the act that crowned earthly creation, when God said: "Let *us* make man in our image, according to our likeness." Both the man and the woman were

3. (a) Similarly, in what way does Psalm 126 speak of a reversal causing great rejoicing? (b) What striking contrast is described at Psalm 126:5, 6?
4. Did Jesus have something to say of note as to harvesttime, leading to what question?
5. Jehovah is what kind of worker, and how is this shown in the Scriptures? (Ps. 33:4, 5)
6. What amazing insight does the Bible give us respecting Jesus as a worker?
7. How was cooperation manifest between *these two* workers, leading to what good results?

made to be joyful workers when "God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection . . . every living creature that is moving upon the earth.'" And "God saw everything he had made and, look! it was very good." It was made to be productive. —Gen. 1:26-31.

THE SPIRIT OF HARVESTING

[8] When Jesus came to earth and commenced his ministry he showed the same attitude. He worked and showed others how to work. He expressed himself about this in connection with harvesting, as we read at John 4:34, 35: "My food is for me to do the will of him that sent me and to finish his work. Do you not say that there are yet four months before the harvest comes? Look! I say to you: Lift up your eyes and view the fields, that they are white for harvesting." To make sure what kind of harvest Jesus had in mind, we read of another occasion: "Jesus set out on a tour of all the cities and villages, teaching . . . and preaching the good news of the kingdom and curing every sort of disease . . . On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.'" (Matt. 9:35-38) So in both these accounts it is evident that the harvest about which Jesus spoke was not one of grain. It was one of *people,* whom Jesus very much wanted to see gathered in.

[9] There is a close parallel between that day and our day, and Jesus wants us who are his followers to enter into the *spirit* of harvesting. And that spirit is one of rejoicing, a spirit of keen appreciation of how worth while the work is, prompting a desire in one to see it fully accomplished. As expressed at Isaiah 9:3: "You have made the nation populous; for it you have made the rejoicing great. They have rejoiced before you as with the rejoicing in the harvesttime, as those who are joyful when they divide up the spoil."

[10] In that same spirit we beg the Master to send out more workers. Jehovah does not provide these 'more workers' miraculously. In fact, that is all part of the harvest work, not only being instrumental in bringing people into the truth, but, as Jesus said: "Go therefore and *make disciples* . . . teaching them to observe [to carry out] all the things I have commanded you." (Matt. 28:19, 20) That is the spirit we need to show. We want more workers in the field. That means keeping busy and *wide awake* ourselves. Proverbs 10:4, 5 makes this contrast: "The one working with a slack hand will be of little means, but the hand of the diligent one is what will make one rich. The son acting with insight is gathering during the summertime; the son acting shamefully is *fast asleep* during the harvest."—Terrible! What a contrast! For such slackers, the opposite of joy.

NONESSENTIALS MUST BE PUT ASIDE

[11] Another thing about harvesttime is that it is a special time for farmers. They cannot and do not take the point of view that the ordinary routine is good enough, that what is not done today can be done tomorrow. The harvest must be brought in when the crop is ready. All the farm workers know that too—there is no time to be lost. Other things, the nonessentials, are put aside. They are ready to work in the fields from sunup to sundown.

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8. (a) In all his ministry, what attitude did Jesus display regarding work? (b) How was his love for the people made manifest in this connection?
9. What is the spirit of harvesting, prompting what desire?
10. (a) How does Jehovah provide more workers for the harvest? (b) What should we learn from Proverbs 10: 4, 5?
11. How is harvesting to be viewed, and why?

Jesus' followers enter into the spirit of harvesting people

12 Jesus showed the same attitude. Immediately after telling the disciples to beg the Master to send out workers into his harvest, the record says: "So he summoned his twelve disciples . . . These twelve Jesus sent forth, giving them these orders: . . . go continually to the lost sheep of the house of Israel." This they did with the Kingdom message. And Jesus stressed the urgency, saying: "Do not procure gold or silver or copper for your girdle purses, or a food pouch for the trip, or two undergarments, or sandals or a staff; for the worker deserves his food." (Matt. 10:1-10) Jesus did not want them to get involved with a lot of other things. He does not want his followers today to get sidetracked *by materialism* or any other diversion. It is harvesttime!

13 We might ask, Was there a harvest in the first century? There certainly was! Consider what happened in the city of Jerusalem on that day of Pentecost of the year 33 of our Common Era. After listening to Peter's "thorough witness" and exhortation, "about three thousand souls" were baptized and were added to the original congregation of about 120. (Acts 1:15; 2:37-42) And the congregation itself was really only *one day* old!

14 Not long after that the Jewish clergy, furious at seeing great crowds giving heed to the Kingdom witness, said to the apostles: "You have filled Jerusalem with your teaching." Though the apostles were 'positively ordered not to keep teaching,' they kept talking and the harvest kept coming in. (Acts 5:28, 29) There must have been quite a good ratio of witnesses in that city of about one square mile, but they did not slow down. They showed a positive attitude and kept looking for more people. As stated at Acts 6:7: "The word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much; and [even] a great crowd of

12. In what way did Jesus stress the importance of harvesttime, and how can we apply this today?
13. In the first century, what remarkable harvesting was accomplished?
14. In the face of what opposition was there striking evidence of Jehovah's blessing on his servants?

priests began to be obedient to the faith." Truly, it was a bounteous harvest!

THERE IS MUCH MORE TO DO!

15 How do we view the world scene today? Has the territory been covered so much and so frequently that we can say that the work is done? No, there is more, much more, to do! Consider, for example, Jehovah's Witnesses in Zambia. The *1978 Yearbook of Jehovah's Witnesses* shows that the ratio there is one publisher for every 103 of the population. The Zambian Witnesses keep on preaching, keep on talking to the people, and they are finding more who respond and come right along. Actually, 2,399 were immersed there last year.

16 When we look around the earth, we appreciate that a rich harvest is being gathered. The Catholic countries of Europe continue to experience a grand increase. In just two years since 1975 the number of Kingdom proclaimers in Spain has grown by 25 percent, in Portugal by 26 percent and in Italy by 29 percent, so that more than 125,000 of Jehovah's Witnesses are now active in these former strongholds of Babylon the Great. In the same two years, the truth has penetrated into many more islands of the sea; Jehovah's servants in Tahiti report a 42-percent increase in that area, with 40 out of 60 inhabited islands now receiving a thorough witness. Jehovah's work keeps on penetrating into new areas in the Orient, with Hong Kong reporting 52-percent increase and Japan more than 8,000 additional Kingdom witnesses from 1975 to 1977. And in the Americas and Europe, wherever the house-to-house preaching of the Kingdom is vigorously pursued, congregations are sharing in a similar joyful harvest.

15, 16. (a) Could we say today that Jehovah's work is about finished? (b) Cite instances from the *1978 Yearbook* showing that our efforts are richly blessed, giving a fine potential.

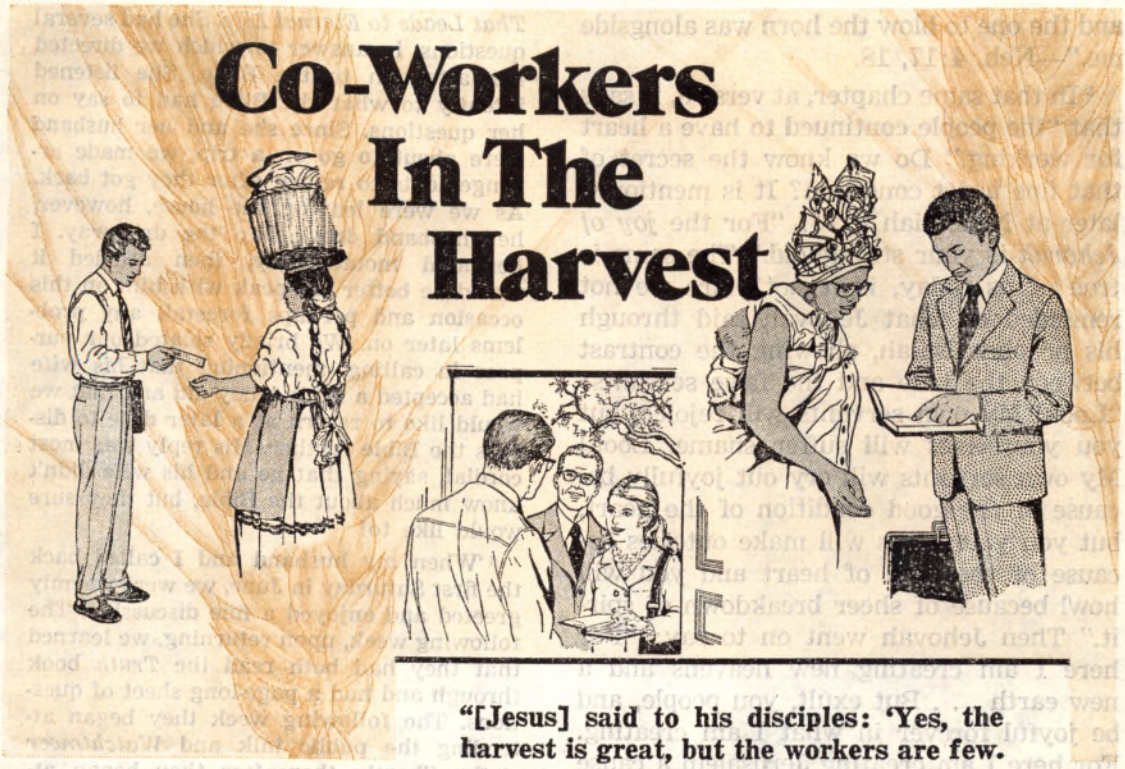
17 Should we not be glad that Jehovah has held off the "great tribulation" to this hour so that these precious "sheep" might be gathered? But make no mistake! That day of reckoning with the nations is hastening ever closer! "For the vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late."—Hab. 2:3.

18 Jehovah has given us every indication that the work has not yet been brought to a completion. We must continue at it, not until *we* decide that it is done, but until *Jehovah* finishes it according to his good pleasure. Indeed, Jehovah keeps showing us that the work has not yet come to its finale. This is seen in the fact that he keeps bringing in the harvest. We should never lose sight of the principle that Paul so clearly expressed at 1 Corinthians 3:7: "Neither is he that plants anything nor is he that waters, but *God* who *makes it grow.*" So all the credit for this abundant, quality harvest goes to him through Christ Jesus.

19 As Paul had mentioned at 1 Corinthians 3:5, it is a privilege for persons to make "believers, even as the Lord granted each one [his work]." And he is still granting us to gather others into his storehouse. In the 1977 service year over 124,000 new ones took the step of water immersion, signifying their whole-souled dedication to God to do his will. Why should we not continue to expect it to keep growing? The harvest is not yet over. It is time to keep *harvest-minded* until all are gathered in. The time continues for harvest joys!

17. In this regard, what warning and encouragement do the Scriptures give us? (Luke 21:34-36)
18. What principle is expressed at 1 Corinthians 3:7, and how can we apply this to ourselves today?
19. In the context at 1 Corinthians 3:5-9, what grand encouragement and incentive do we find?

Co-Workers In The Harvest



"[Jesus] said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.'"
—Matt. 9:37, 38.

HARVESTING is not always done under easy or favorable conditions but with perseverance. Stiff opposition rises up in some places, but the point is that the ingathering continues. Experience shows that it is often because of opposition that some people, who otherwise were not interested in Jehovah's Witnesses, are prompted to take a fresh look at the situation. At the end of the report in the *1978 Yearbook of Jehovah's Witnesses,* 18 other countries are grouped in one entry, countries where the opposition is particularly severe. And in those 18 countries there were 9,673 immersed just last year!

1. Intense opposition to our work can be viewed in what way?

[2] To work, and to work hard, under conditions of fierce opposition is not a new experience for Jehovah's servants. It is now as it was in the days of Nehemiah, when they were busy building Jerusalem's wall and the neighboring peoples intensified their opposition to the point of conspiring to fight against the city. Nehemiah reports: "As for the builders on the wall and those who were carrying the burden of load bearers, each one was active in the work with his one hand while the other hand was holding the missile. And the builders were girded, each one with his sword upon his hip, while building;

2. What severe opposition was encountered in Nehemiah's day, and how was it met?

and the one to blow the horn was alongside me."—Neh. 4:17, 18.

3 In that same chapter, at verse 6, it says that "the people continued to have a heart for working." Do we know the secret of that fine heart condition? It is mentioned later at Nehemiah 8:10: "For the *joy of Jehovah* is your stronghold." The same is true of us today, is it not? Are we not reminded of what Jehovah said through his prophet Isaiah, showing the contrast between the true and the false servants: "Look! My own servants will rejoice, but you yourselves will suffer shame. Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit." Then Jehovah went on to say: "For here I am creating new heavens and a new earth . . . But exult, you people, and be joyful forever in what I am creating. For here I am creating Jerusalem a cause for joyfulness and her people a cause for exultation."—Isa. 65:13-18.

WORKING JOYFULLY WITH GOD'S WORD

4 We certainly have every reason to be *joyful workers*. We have Jehovah's blessing. We have Jehovah's spirit, and "joy" is part of the fruitage of that spirit. (Gal. 5:22) We have also "the sword of the spirit, that is, God's word." (Eph. 6:17) What a joy it is to use this in preaching the "good news" to others! The following real-life experiences show this.

5 'While working in the field service from house to house one day, my service companion and I met a young woman who manifested some interest in our Scriptural presentation, accepting the book *The Truth That Leads to Eternal Life*. She had several questions, in answer to which we directed her attention to the Bible. She listened intently to what the Bible had to say on her questions. Since she and her husband were about to go on a trip, we made arrangements to return after they got back. As we were leaving the house, however, her husband drove into the driveway. I hesitated momentarily, then decided it would be better to speak with him on this occasion and perhaps forestall any problems later on. We briefly related our purpose in calling, mentioning that his wife had accepted a Bible study aid and that we would like to return at a later date to discuss the Bible further. His reply was most cordial, saying that he and his wife didn't know much about the Bible, but they sure would like to!

6 'When my husband and I called back the first Saturday in June, we were warmly greeted and enjoyed a fine discussion. The following week, upon returning, we learned that they had both read the *Truth* book through and had a page-long sheet of questions. The following week they began attending the public talk and *Watchtower* study. Shortly thereafter they began attending the book study, and the following month they enrolled in the Theocratic School. Even before attending all the meetings, though, they had begun to make radical changes in their lives, giving up the tobacco habit and discontinuing their worldly associations. They taught their two-year-old to sit quietly at meetings, and the month after they began attending all the meetings, they were enjoying the field service with us. About three months later they were both baptized and are having more and more privileges in the congregation.

7 'One's having a quick response from a person and then seeing his interest dissipate is something most of us have experienced, so naturally this thought came to mind at first. However, after that second call, where such a heartfelt desire to serve God was apparent, my husband and I concluded that there could be no doubt that the angels are directing Jehovah's work under Jesus' supervision. Upon being questioned as to why they had shown such an immediate response to our presentation of the "good news," they answered: "It was

3. (a) How was it then that God's people had a good "heart for working"? (b) In what parallel way does the prophecy of Isaiah encourage us today?
4. What provisions has Jehovah made for us to be joyful workers?
5-7. In the experience relative to the *Truth* book, in what ways was Jehovah's blessing manifest?

the Bible." When they saw it in the Bible, they knew it was true; so, their conclusion was—Why wait? They wanted to get involved, and they wasted no time in doing so. Jesus said it: "I know my sheep and my sheep know me."'

HIGHLIGHTING THE THEME OF THE BIBLE

8 'While another Witness and I were calling from house to house, a lady invited us *in, and we began* talking with her about the "good news," asking her to get her own copy of the Bible. Since she mentioned that she had read the Bible many times and attended church, we asked whether she had learned what the theme of the Bible is. We read together Isaiah 9:6, Daniel 2:44, Matthew 6:10, and so forth. We then asked her if she could see now what the theme of the Bible is, and she responded, "Yes, it's the Kingdom!" We then read scriptures explaining what the benefits of that Kingdom rule over the earth will be. We must have been there for over an hour. When we invited her to the talk for Sunday, she said that if she decided to come she could come on her own.

9 'Lo and behold! I couldn't believe it when there she was this morning for the meeting, and she had walked three miles from her house to the Kingdom Hall. She stayed for the whole program and wanted to have another discussion. We arranged a study with her in the book *Good News to Make You Happy*. But the most interesting thing about this woman is that she has always been very opposed to the truth up until now. In fact, when we were walking up to her door, my companion had been thinking about how opposed this woman was to the message. So, people do change!'

WITH HELP FROM GOD'S SPIRIT

10 Jehovah's spirit is dynamic in operation. Referring to himself as the Creator of all that we see when we raise our eyes heavenward, he says: "Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." The apostle Paul also tells of that one mighty sweep of Jehovah's power, "the mightiness of his strength, with which he has operated in the case of the Christ when he raised him up from the dead [from nonexistence] and seated him at his right hand in the heavenly places, far above . . . [all else], not only in this system of things, but also in that to come."—Isa. 40:26; Eph. 1:19-21.

11 Coming down to our own day, by the early summer of 1918 the political "wild beast," mentioned at Revelation 11:7, dealt a deathblow to the anointed remnant, symbolized by "two witnesses," bringing an end to their organized witnessing, and the leading members of the Governing Body of Jehovah's Witnesses were railroaded off to the penitentiary for a 20-year imprisonment. In the eyes of their enemies they appeared as unburied corpses. Then what? The unexpected thing happened! After a short symbolic "three and a half days," in the spring of 1919, "*spirit of life* from God [the same spirit of life that raised Christ from the dead] entered into them [the two witnesses], and they stood upon their feet . . . And they heard a loud voice out of heaven say to them: 'Come on up here.' And they went up into heaven," restored to God's favor and having renewed spiritual life and activity in the sight of all.—Rev. 11:7-12.

12 The holy spirit or active force from God is with Jehovah's truly dedicated servants at all times. Jesus told of his heavenly Father's willingness to "give holy spirit to those asking him," and it is that spirit that keeps us going as "joyful workers." (Luke 11:13) As Jesus said: "Ask and you will receive, that your joy may be made full." (John 16:24) Cooperate with that holy spirit and trust in it. As

8, 9. When we are witnessing, how can the Bible be put to good use?

10. How do the Scriptures tell of Jehovah's mightiness? (Isa. 46:9-11)

11. In line with this, how does Revelation 11:7-12 describe a wonderful unexpected happening fulfilled in our day?

12. In what provision can Jehovah's servants always put their trust, and how does it operate?

Paul wrote: "For all things I have the strength by virtue of him who imparts power to me." (Phil. 4:13) And recall his argument at Romans 8:11: "If, now, the spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ Jesus from the dead will also make your mortal bodies alive through his spirit that resides in you." What grand assurance that gives us!

13 While it is true that some of these scriptures apply particularly to those with the heavenly hope, the spiritual Israelites, God's Word also speaks of a "great crowd" of others, referring to them as "foreigners" in comparison, yet it also invites them to be joyful workers. "And the *foreigners* that have joined themselves to Jehovah to minister to him and to love the name of Jehovah, in order to become servants to him [and work for him], . . . I will also bring them to my holy mountain and make them *rejoice* inside my house of prayer . . . For my own house will be called even a house of prayer for *all* the peoples." —Isa. 56:6, 7.

CO-WORKERS WITH GOD AND CHRIST

14 How comforting it is to realize that we do not work alone! As Jesus so invitingly expressed it: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you [marginal reading: "Get under my yoke with me"] 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.

15 All of us should have this same spirit —working together with Jehovah and his Son. The elders see the example set by Christ Jesus and should take the lead in working with others, especially in the house-to-house service. How pleasant it is when that spirit is manifest! Paul appealed to the Philippians, saying: "Make my joy full in that you [all of you] are of the same mind and have the same love, . . . doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you"—mild-tempered, lowly.—Phil. 2: 2, 3.

16 How wonderfully are God's servants blessed when they serve with the same spirit of self-sacrifice as shown by Jesus! Indeed, they become *joyful* workers, as the examples here cited show:

DURING THE HEAT OF THE DAY

17 'My wife and a few fellow Witnesses were out in the field service during the heat of the day. There was only one more house to visit, and my wife called there. She approached the girl at the door with a comment regarding the present world conditions and asked her if she thought anyone could solve the problems of the world. This young lady answered that it was strange that my wife should ask that question, as she and her mother had just been discussing that very subject. My wife started a study then and there, and, since we were only visiting, she turned it over to another Witness. We have recently heard that, not only this young lady, but four other persons that she contacted, have since dedicated their lives to Jehovah as a result of that last call on a hot afternoon.'

THE PLEASURE OF PIONEERING

18 'I just had to write you about the wonderful time I am having in my field service. It has really been a pleasure to pioneer, especially these past few months. I consider [the adjustment in the hour requirement] a great blessing from Jehovah . . . Many of the friends are arranging their affairs so that we can work together in service. I find myself not worrying about

13. Besides those with the heavenly hope, who else can share and rejoice in Jehovah's provisions? (Isa. 61:5-7)
14. Do we ever need to feel that we are working alone?
15. In what way should the overseers among God's people set a fine lead?

16, 17. What encouragement might we find when serving during the heat of the day?
18-22. What advantages do full-time servants enjoy, and what qualities are particularly needed? (Phil. 3:16)

my time. I now enjoy thinking about my return visits and Bible studies.

19 'Jehovah has given me another blessing in the form of a progressive Bible study. I would like to share this experience with you. I was working from house to house one Saturday morning in July. I was invited into a house, and while we were discussing the Bible, Carol, the next-door neighbor, came over. Seeing that we were Jehovah's Witnesses, right away she wanted to know what we believed, since, as she said, she had been looking for the true religion and had not yet found it. Seeing how sincere she was, I made arrangements to show her how to study the Bible.

20 'It was over a month before I found her again; this time it was at a grocery store. I offered to take her home and asked if she still wanted to study the Bible, and if so, when I could find her at home. Several weeks later I found her at home, and we had a two-hour study; she had many questions. After a few more studies, my companion Witness invited her to the Kingdom Hall, and she hasn't missed a single meeting since October 10. . . . She sees the need to have a close relationship with Jehovah and to be one of his people. She says that the truth has brought her and her children closer together. It has made her calmer and happier. She says that she knows this is the truth because we back up everything from the Bible.

21 'I could not begin to thank Jehovah enough for letting me have this privilege of studying with someone and seeing that one progress in the truth. I can see the value of having a Bible study. It has made me even more determined to continue pioneering so that I may have more of an opportunity to share in finding those who are thirsting for the truth.'

JOY FROM STARTING NEW BIBLE STUDIES

22 'I was baptized in August of 1960. All *together this* will be my fifth year in regular pioneering, and I have been privileged to help over 50 persons to come to a knowledge of the truth. I usually average about six Bible studies, but this month I will report eight. I have found that the best way to start studies is in the door-to-door field service. First you find the interest, then you make a return visit and establish a Bible study.'

THE HARVEST MUST CONTINUE!

23 Are there still people to be gathered in during this harvesttime? Reports from the worldwide field indicate that there are. What are we going to do about it? Will we keep on working together with Christ Jesus, under his yoke? We are assured that he would be with us right down to the conclusion of the system of things. So, let us keep working until the harvest is completely gathered, all working with Christ, all working joyfully together. This is Jehovah's work for his people today.

24 Paul rejoiced because he was entrusted with the "glorious good news of the *happy God.*" (1 Tim. 1:11) Surely we have even more reason to rejoice as we are entrusted with the good news of the established Kingdom to "be preached in all the inhabited earth for a witness to all the nations" before the end comes. (Matt. 24:14) If the birth of Jesus was a proper occasion for the angel to declare "good news of a great joy that all the people will have," surely his enthronement as heavenly King is a far greater occasion for rejoicing, when "the kingdom of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." (Luke 2:10; Rev. 11:15) This declaring of the "good news" is Jehovah's work for his people today. Our taking a firm stand on the side of that kingdom and loyally working for its interests will cause even Jehovah's heart to rejoice. "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." —Prov. 27:11.

25 What a privilege is ours! What an incentive to share joyfully with Jesus Christ in Jehovah's work!

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23. How are Jesus' final words at Matthew 28:20 both a warning and an encouragement?

24, 25. (a) In what way do we have more reason to rejoice than did Paul? (b) On what grounds do we have a grand incentive to share in Jehovah's work? (1 Cor. 3:9)

Christian "Works"—What Do They Include?

"FAITH without works is dead." (Jas. 2:26) With these words the disciple James encouraged fellow believers to prove their faith by works, by activity. What are proper Christian works?

These are not works whereby a Christian can "earn" the reward of everlasting life. Some first-century life-seekers did think that this was possible by observing the Mosaic law. The Christian apostle Paul, however, corrected their thinking. Under inspiration he wrote: "A man is declared righteous, not due to works of law, but only through faith toward Christ Jesus." (Gal. 2:16) Imperfect humans simply cannot keep God's law perfectly and, therefore, are exposed by it as sinners deserving of death, not life. "By law," says the Bible, "is the accurate knowledge of sin." (Rom. 3:20) Hence, an approved standing before God is impossible on one's own merit. This can only be gained in the manner that Jehovah God has purposed, namely, through faith in Jesus Christ as the one whose sacrifice cleanses from sin.

Faith in Jesus Christ also calls for having faith in Jehovah God. The apostle Paul wrote: "If you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved." (Rom. 10:9) This kind of faith is more than a mere belief in the existence of God. It includes faith in all of God's promises as set forth in his Word, the Bible. "Without faith," states Hebrews 11:6, "it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."

Note that activity is involved in having this faith. The individual must be one who is earnestly seeking God, wanting to conform to his ways and will. Such conformity affects every aspect of life. The Bible admonishes: "Do all things for God's glory." (1 Cor. 10:31) So, while a person cannot through his own efforts earn the right to everlasting life, fine works are an essential part of Christian living. Without clear evidence of proper Christian works, one's faith would be lifeless, dead.

AT WORK

A person's faith in God should, for example, be evident on his job. He should be acting in harmony with the principles set forth in the Bible regarding slave-master relationships. We read: "Be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, not by way of eyeservice as men pleasers, but as Christ's slaves, doing the will of God whole-souled. Be slaves with good inclinations, as to Jehovah, and not to men."—Eph. 6:5-7.

What does heeding this counsel require? The Christian should be respectful of his employer, doing what is required of him as if he were in the direct service of God and Christ. He should not loaf, working only when he is under observation. By being industrious, honest and conscientious, the Christian will prevent bringing reproach upon God and Christ. He will be

showing that his faith in God has made him a better worker, thereby making true Christianity more attractive to observers.

AS PARENTS

The proper discharge of parental responsibility is also a proper Christian work. It is God's will for wives and mothers "to love their husbands, to love their children, to be sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands." The reason for this is "that the word of God may not be spoken of abusively." (Titus 2:4, 5) Husbands and fathers are urged in the Scriptures: "Let each one of you individually so love his wife as he does himself." (Eph. 5:33) "Do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah." (Eph. 6:4) Men and women who live as God's Word directs are doing works of faith. They show that they believe that God exists and that what he has outlined in his Word is truly beneficial.

CONCERN FOR FELLOW HUMANS

Furthermore, when a person imitates God in his dealings with fellowmen in general, he is engaging in proper Christian works. Jehovah God is kind and generous even toward thankless humans, permitting them to benefit from the sunshine and the rain. (Matt. 5:44, 45) He even took the initiative in laying the basis for sinful humans to come into an approved relationship with him. This he did at great cost to himself, giving his only-begotten Son for the world of mankind.—John 3:16; Titus 3:4-7.

In harmony with what Jehovah God has done, the Christian should treat others with kindness, being concerned about their welfare. That means, as Galatians 6:10 encourages, 'working what is good toward all.' To the extent possible, the devoted servant of God should be willing and eager to come to the aid of those in real need. He would, however, want to avoid showy display, following through, instead, on Jesus' recommendation: "When making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you."—Matt. 6:3, 4.

THE VITAL WORK OF PREACHING

One of the finest ways to help fellowmen is to impart to them understanding regarding what God requires of those who would become his approved servants. Christians are, in fact, under command to do this. "Go," said Jesus, "and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—Matt. 28:19, 20.

What did first-century Christians do to fulfill this command? They seized the opportunity to share the "good news" with their relatives, acquaintances and all those whom they met. But they did not limit their activity of preaching to persons with whom they would normally communicate. Otherwise, how could they have been charged with 'overturning the inhabited earth'? (Acts 17:6) Obviously there was a zealous, concerted effort to 'fill Jerusalem' and other cities with their teaching. (Acts 5:21, 25, 28, 42; 8:4-6; 13:5, 14-16; 14:1; 16:13, 14; 17:17-21) Yes, early Christians took the initiative to reach as many people as possible with their lifesaving message.

Often public preaching in synagogues or marketplaces served to locate interested persons. When these individuals embraced Christianity, they would extend hospitality to the proclaimers of God's message. This resulted in a fine spiritual benefit for

these new believers, for they continued to be taught in their own homes.—Compare Acts 16:15, 32-34; 18:6, 7.

The then existing custom did not permit women to teach publicly in synagogues and marketplaces. However, since believing women were present when the men taught, they could take note of persons who were manifesting interest. Then, in cooperation with their husbands, they shared in teaching even men. For example, when Aquila and his wife Priscilla heard Apollos speaking in the synagogue at Ephesus, "they took him into their company and expounded the way of God more correctly to him." (Acts 18:26) Individually, these believing women doubtless also took the initiative to approach other women, providing further information about what had been discussed publicly by the men.

As long as Christianized Jews were permitted to speak in the synagogue, they would go there every Sabbath. (Acts 17: 1-4) This enabled them to preach the "good news" to the entire Jewish population of a particular village or city. And, by regular public witnessing in the marketplace, the rest of the population could be reached with the vital Christian message. Because of such public activity, traveling merchants and visitors would also learn about the "good news." Similarly, when Christians traveled elsewhere, they would share their beliefs with others. As a result, just one congregation of believers could make known the truth far and wide throughout an entire country.

Note what the apostle Paul said in this regard about the congregation at Thessalonica. "From Thessalonica the word of the Lord rang out; and not in Macedonia and Achaia alone, but everywhere your faith in God has reached men's ears. No words of ours are needed, for they themselves spread the news of our visit to you and its effect: how you turned from idols, to be servants of the living and true God, and to wait expectantly for the appearance from heaven of his Son Jesus, whom he raised from the dead, Jesus our deliverer from the terrors of judgement to come."—1 Thess. 1:8-10, *The New English Bible.*

PUBLIC "WORKS" TODAY

But how can a congregation of true Christians today become well known like the congregation at Thessalonica? Clearly, more is involved than just speaking to relatives, acquaintances and others whom one might happen to meet. This, of course, should be done and is an important way to spread the "good news." Additionally, however, as did Jesus Christ and his first-century followers, Christian witnesses of Jehovah today should take the initiative to proclaim God's message to others. In some lands, much preaching can still be done in public areas—plazas and marketplaces. However, even there the kind of public discussion that was carried on in the first century is practically unknown. Much of such preaching in public areas now takes the form of presenting *The Watchtower* and *Awake!* to passersby, or of discussions with small groups and individuals. It is usually not the means by which the majority of the inhabitants in a particular village or city can be reached.

How, then, can a more thorough witness be given? The experience of Jehovah's Witnesses for more than 50 years has amply demonstrated that the answer is—REGULAR HOUSE-TO-HOUSE VISITATION. Hence, in those parts of the world where house-to-house preaching is possible, all who are physically able to share in it would surely want to set aside time

for it each month. House-to-house preaching continues to be the means by which thousands upon thousands are yearly introduced to the Bible's message and helped to become disciples of Jesus Christ. Moreover, it aids the faithful Witness to cultivate and maintain humility after the pattern of the Master.—John 13: 15, 16.

All the other proper Christian works, including fine personal conduct, give substance to the vital work of preaching and disciple-making. They prove that true Christianity leads to a happy, meaningful and contented life even now. Moreover, the work of preaching and disciple-making shows to others that one's being a good worker, a helpful neighbor and a loving husband and father, or a loving wife and mother, must be attributed to one's faith in God.

Truly there are many proper Christian works. These are not works done with a view to "earning" the reward of life, as if thereby God "owed" it to us. Rather, they are works of faith, proving that one believes that Jehovah God exists and that he rewards his servants. If we have real faith in God as a rewarder, others should be able to see our faith at work in our conforming to his ways and will in all our conduct and in our zealously proclaiming his message to fellowmen. When there is clear evidence of such proper works, a Christian's faith is not dead, but alive, active.

Eliab —a Judean Unqualified for Kingship

A DEATHBED prophecy of the patriarch Jacob made clear that rulership would one day be exercised by descendants of Judah, his fourth son. Jacob said: "The scepter [regal sovereignty] will not turn aside from Judah, neither the commander's staff [authority to command] from between his feet, until Shiloh [the Messiah] comes; and to him the obedience of the peoples will belong." (Gen. 49:10) But who would be the first Judean to exercise kingly authority and power?

This question was answered over 600 years after Jacob made his prophetic pronouncement. The prophet Samuel was sent to Bethlehem, there to anoint as king one of the sons of the Judean Jesse. From a human standpoint, the logical choice would have been Jesse's firstborn, Eliab. He was a man of striking appearance, tall and handsome. On seeing him, Samuel said to himself: "Surely his anointed one is before Jehovah." (1 Sam. 16:6) But this was not the case. The word of Jehovah was: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." (1 Sam. 16:7) A later incident in the life of Eliab well demonstrates why he was unsuitable for the kingship.

When warfare broke out between the Philistines and the Israelites, Eliab was in King Saul's army. He, along with the rest of the men, heard the Philistine champion Goliath's challenge: " . . . I myself do taunt the battle lines of Israel this day. Give me a man, and let us fight together!"—1 Sam. 17:8-10.

How did Eliab react? Did he display faith in Jehovah's ability to make him successful in the fight against Goliath? No, Eliab made no effort to take a courageous stand. He evidently shared in the reaction of the rest of the Israelites. The Bible reports: "When Saul and all Israel heard these words of the Philistine, then they became terrified and were greatly afraid."—1 Sam. 17:11.

The Philistine Goliath kept on taunting Israel every morning and evening for 40 days. (1 Sam. 17:16) During this time Jesse sent his youngest son David, Jehovah's choice for the kingship, to the Israelite encampment with food supplies for Eliab and his two other brothers as well as for the chief over a thousand men. Jesse instructed David: "You should look after your own brothers as regards their welfare, and a token from them you should take." (1 Sam. 17:18) So, Jesse evidently wanted to know how his three sons were getting along and desired some "token" or evidence of their being alive and well.

Upon arriving on the scene, David heard a war cry. Leaving the supplies with the keeper of the baggage, he quickly ran to the battle line so as to speak with his brothers. While asking about their welfare, Goliath took his position and raised his voice to taunt the Israelite army. When David expressed interest in this, asking men standing by about the matter, Eliab flared up in anger.—1 Sam. 17:20-28.

Directing his words to David, Eliab said: "Why is it that you have come down? And

in whose charge did you leave those few sheep behind in the wilderness? I myself well know your presumptuousness and the badness of your heart, because you have come down for the purpose of seeing the battle." (1 Sam. 17:28) Eliab did not try to ascertain the facts but jumped to a rash conclusion respecting his brother. He implied that David did not care about the few sheep, the loss of even one of which would have been a serious blow to the family. But nothing could have been farther from the truth. In defense of his father's flock, David had previously killed both a bear and a lion. (1 Sam. 17:34, 35) In expressing this concern about sheep, Eliab also manifested an unbalanced attitude. He was getting heated up about a minor matter when compared with the far greater issue that Goliath had raised. The Philistine was actually reproaching Jehovah, the God of Israel—something that David clearly recognized.

Based on mere assumption, Eliab went even farther. He accused David of being presumptuous, of arrogantly taking it upon himself to come to the scene of battle. He also judged David as being wrongly motivated, as having a bad heart. The reason Eliab presented for this was: "Because you have come down for the purpose of seeing the battle." This implies that Eliab felt that his young brother wanted to run off from his work in order to see something exciting.

Defending himself against the false accusations, David replied: "What have I *done now*? Was it not just a word?" In effect, David said: 'What basis is there for your accusations? What really have I done? Am I not entitled to ask questions, to find out what is going on?' This ended the matter. David made further inquiry and eventually went on to show deep faith in Jehovah, gaining the victory over Goliath.—1 Sam. 17:29, 36-51.

How forcefully the aforementioned incident illustrates why Eliab was not the best choice for the kingship! Without any real evidence, he quickly imputed wrong motives to his brother David. He lacked full faith in Jehovah, doing nothing about the taunt of the Philistine Goliath. He failed to see the vital importance of having Jehovah's name cleared from the Philistine's reproach, seemingly being more concerned about a few sheep. Certainly, a man who showed such deficiency in faith, courage and balanced judgment would not be Jehovah's choice for the kingship. The Examiner of hearts, Jehovah, had not made a mistake in choosing the youngest son of Jesse, David, instead of the firstborn.—1 Sam. 13:14.

QUESTIONS from READERS

● The Bible says that Moses was vigorous right up till his death. (Deut. 34:7) Why, then, does Moses say in Deuteronomy 31:2 that being a hundred and twenty years old he could no longer "go out and come in" before the Israelites as their leader?

Basically, it seems that the point Moses was making in Deuteronomy 31:2 was that he would no longer *be allowed* to 'go out and in' before the Israelites to lead them into the Promised Land.

This point is not made clear in some translations, for Deuteronomy 31:2 reads in such a way that it sounds as if Moses was saying that he was *physically unable* to lead the people. For instance, the translation by Ronald

Knox reads: "Here am I, a man of a hundred and twenty years of age, *no longer fit to lead you* on your expeditions; and besides, the Lord has told me that I am not destined to cross yonder stream of Jordan."—Deut. 31:2, italics added.

But it is quite obvious that Moses could not have been saying that he was unable to lead the nation because of being decrepit. We know that, for after Moses had died it was written: "And Moses was a hundred and twenty years old at his death. His eye had not grown dim, and his vital strength had not fled."—Deut. 34:7.

So Moses was evidently quite vigorous. Though, obviously, he was not as robust as a strong young man, he was exceptional for his age; he was not incapacitated from old age. Right up till his death he was capable of leading the people.

But Moses finally turned the leadership of the people over to Joshua, who, though somewhat younger, had experience, ability and God's spirit on him. (Ex. 24:13; 33:11; Num. 27:18; Deut. 31:3; 34:9; Josh. 14:7-11) The primary reason for doing this was to enable Joshua to lead the people into the Promised Land, which God *would not permit* Moses to do.

This thought is plain in some Bible translations. For example, Isaac Leeser renders Deuteronomy 31:2: "I am a hundred and twenty years old this day; I am not able any more to go out and come in; for the LORD hath said unto me, Thou shalt not go over this Jordan." And the *New World Translation* renders the verse: "A hundred and twenty years old I am today. I shall no more be allowed to go out and come in, as Jehovah has said to me, 'You will not cross this Jordan.' "—Deut. 31:2.

Hence, though still being quite a vigorous man for his age, Moses rightly said that he could no longer 'go out and in' before the nation as they prepared to cross the Jordan.

"WATCHTOWER" STUDIES FOR THE WEEKS

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July 16: Co-Workers in the Harvest. Page 21. Songs to Be Used: 28, 40.