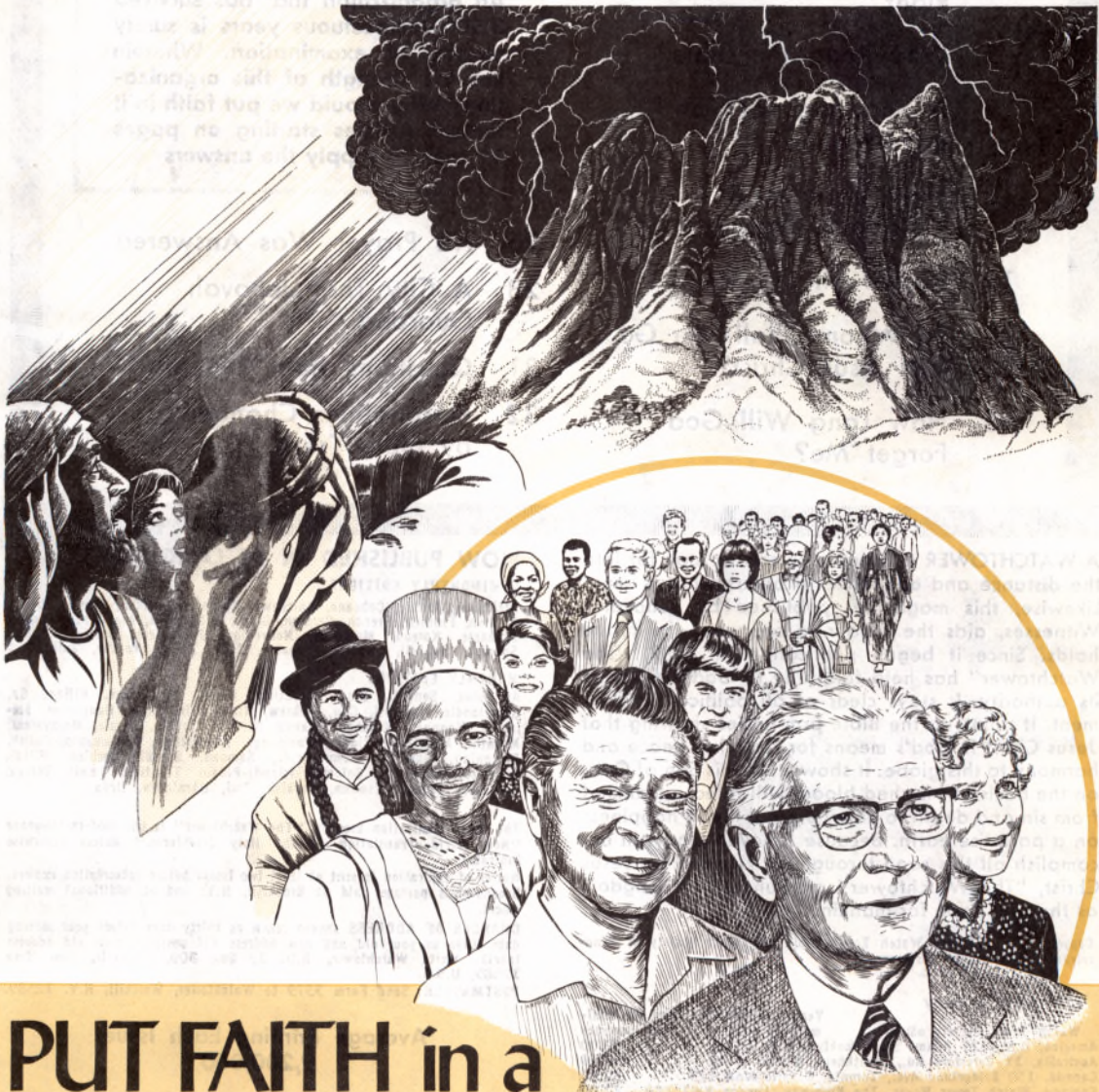


MARCH 1, 1979

THE WATCHTOWER

Announcing Jehovah's Kingdom



**PUT FAITH in a
VICTORIOUS ORGANIZATION**

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An organization that has survived 3,500 tempestuous years is surely worthy of examination. Wherein lies the strength of this organization? Why should we put faith in it today? Articles starting on pages 12 and 20 supply the answers

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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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DO YOU agree that things often have gone wrong for mankind? Though some of the calamities that people experience are their own fault, frequently unfortunate circumstances are beyond the control of their victims.

The Scriptures often comment on this situation. To illustrate: "I myself returned that I might see all the acts of oppression that are being done under the sun, and, look! the tears of those being oppressed, but they had no comforter; and on the side of their oppressors there was power, so that they had no comforter." —Eccl. 4:1.

Why does such a state of affairs exist?

Under inspiration of God, a Bible writer known for wisdom laid bare a fundamental reason why things on earth so often run amok. He said: "This is what is calamitous in all that has been done under the sun, that, because there is one eventuality to all, the heart of the sons of men is also full of bad; and there is madness in their heart during their lifetime, and after it—to the dead ones!"—Eccl. 9:3.

The "eventuality" mentioned here is death, the result of inherited sin. (Rom. 5:12, 18; compare Psalm 51:5.) Since the heart of every human is "full of bad," along with "madness" due to the rule of sin and death in all people, most individuals acquiesce to wrong desires and in-



inclinations without self-restraint. (Rom. 7:14-25) The resultant difficulties affect not only those who are primarily responsible but also innumerable others, including persons who endeavor to live godly lives.

Another reason why things go wrong is that "time and unforeseen occurrence befall" everyone. (Eccl. 9:11) These may strike in the form of serious illness, political upheavals, economic reversals, natural disasters or other things that can change a person's entire situation in life.

In view of the fact that so many things on earth are not right, what can you do to make life happy and meaningful? Let us consider this matter

especially from the Bible's book of Ecclesiastes.

PATIENCE AND HUMILITY

A correct mental attitude is important for coping with things that go wrong. The wise Bible writer declared: "Better is the end afterward of a matter than its beginning. Better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones."—Eccl. 7:8, 9.

Those who are quick to take offense and who nurture grudges "in the bosom" give evidence of being haughty. In-

dividuals who are preoccupied with what is going wrong in their lives do not gain happiness from the things that are going well. In the estimation of God, they are "stupid." On the other hand, the humble person is patient. He restrains himself from becoming offended, cynical and bitter. He refuses to let adverse circumstances get the better of him. Persons who exercise such self-restraint often find that "the end afterward of a matter" brings an unexpected turn for the better.

SOME THINGS TO AVOID

In order to cope successfully with things that are not right you must heed Scriptural counsel about *what not to do*. Let us consider two important examples.

Likely you are acquainted with persons who spend much time trying to discover a rule or formula as to why things happen the way they do in this world. Some forms of divination (such as astrology) have become very popular because they purport to show that events on earth take place according to a predetermined pattern that can be discovered by humans.

But the Scriptures show that all such endeavors are simply a waste of time. We read: "Whenever I tried to become wise and learn what goes on in the world, I realized that you could stay awake night and day and never be able to understand what God is doing. However hard you try, you will never find out. Wise men may claim to know, but they don't." —Eccl. 8:16, 17, *Today's English Version*.

The Bible writer refers to things that happen on earth as being "what God is doing," but not in the sense that God causes these things. Rather, they are as if 'acts of God' in that they exist by God's allowance and are largely due to causes beyond human control and ability to foresee. The Bible makes plain that all ef-

forts to "find out," or discern, some predictable general pattern of human events and behavior are doomed to failure.

Another wise precept is found at Ecclesiastes 1:15, which states: "That which is made crooked cannot be made straight, and that which is wanting cannot possibly be counted." Due to inheriting sin, all mankind has been "made crooked." As noted by the apostle Paul, "the creation was subjected to futility." (Rom. 8:20) That is why no human efforts, regardless of how sincere they may be, can eradicate deep-seated hatreds and unite mankind in brotherhood. The crookedness and futility that bedarken earthly affairs exist by God's permission and will be removed only by divine intervention.—See Daniel 2:44; Revelation 11:18; 21:1-5.

BE CHEERFUL AND GENEROUS

While living amidst many unpleasant circumstances, you will find this wise observation especially beneficial.

"Look! The best thing that I myself have seen, which is pretty, is that one should eat and drink and see good for all his hard work with which he works hard under the sun for the number of the days of his life that the true God has given him, for that is his portion. Also every man to whom the true God has given riches and material possessions, he has even empowered him to eat from it and to carry off his portion and to rejoice in his hard work. This is the gift of God. For not often will he remember the days of his life, because the true God is preoccupying him with the rejoicing of his heart." —Eccl. 5:18-20.

No matter how many your problems may be, there are always some aspects of life that are going well. Do not permit adversities to sap your enjoyment of pleasant things. An individual who delights in everyday pleasures such as eating and drinking and who 'looks at the bright side' of things will find that the unpleasant circumstances of his life, many though they

may be, seldom come to mind.—Compare Ecclesiastes 2:24-26; 3:12, 13, 22; 8:15; 9:7-10; 11:8.

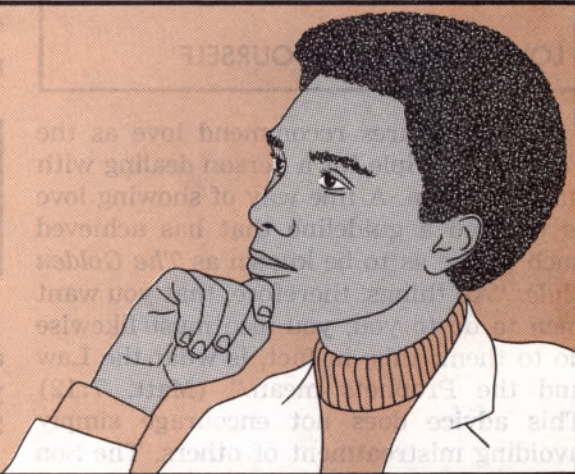
A further Scriptural principle that can make for much happiness, especially when things go wrong, is found at Ecclesiastes 11:1, 2, where we read: "Send out your bread upon the surface of the waters, for in the course of many days you will find it again. Give a portion to seven, or even to eight, for you do not know what calamity will occur on the earth."

These words are a fine stimulus to generosity. Rather than limiting your giving to just a select few close friends, "give a portion to seven, or even to eight." Give to a wide variety of people, especially those

who are impoverished or otherwise needy. (Compare Luke 14:12-14.) Then if a "calamity" of some type befalls you, it will turn out as stated by Jesus Christ in these words: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."—Luke 6:38.

Do you not agree that these Scriptural principles make sense? Why not take time right now to familiarize yourself with them more fully. Live by them. They will make your life a delightful experience, even when things are not right.

WHY READ THE BIBLE?



"I'M NOT interested." That response is met frequently when Christians approach their neighbors to offer them help in understanding the Bible.

The reasons for such a negative response may vary widely. Some persons are not religiously inclined and may not even believe in God. To them, reading the Bible might seem to be a waste of time. Those who are very religious may feel that

Scripture texts read and commented on at their place of worship are sufficient.

Nevertheless, there are powerful reasons why all individuals, regardless of their attitude toward religion, ought to read the Bible. Simply the fact that the Bible has had greater impact on human history than any other book should incline people to want to become familiar with its contents. *The Encyclopædia Bri-*

tannica (edition of 1971) describes the Bible as constituting "probably the most influential collection of books in human history." The same reference work states: "Whatever one may think of the Bible's contents, its role in the development of western culture and in the evolution of many eastern cultures makes at least some acquaintance with its literature and history an indispensable mark of the educated man in the English-speaking world."

How can Bible reading benefit even people who have little interest in religion? Well, do not nearly all persons have to deal with fellow humans from day to day? The Bible offers peerless counsel on human relations. Let us consider some examples.

LOVE OTHERS AS YOURSELF

The Scriptures recommend love as the guiding principle for a person dealing with his fellowman. A fine way of showing love is to heed a guideline that has achieved such praise as to be known as *The Golden Rule*: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." (Matt. 7:12) This advice does not encourage simply avoiding mistreatment of others. The Son of God here urges going out of your way to do positive good to others, yes, the very thing that you would desire others to do to you.

Biblical counsel about love is especially beneficial when it comes to marital relationships. Professional marriage counselors schooled with the very best of human wisdom have been unable to arrest the massive increase in marital breakups during recent years. But would not the bulk of domestic strife be eliminated by applica-

tion of the following Scriptural principles?

"As the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it . . . In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation, . . . let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."—Eph. 5:24-33.

How refreshing it is for a man to have a wife who consistently demonstrates "subjection" and "deep respect"! And how much easier it is for a woman to do this when her husband shows, not only in words but also in daily conduct, that he 'loves his wife as he does himself'!—Compare 1 Peter 3:1-4, 7.

PREVENTING PROBLEMS

The Bible also contains fine counsel for avoiding problems before they arise. Do you not acknowledge the wisdom of the Scriptural statements shown on page 7?

Do you not agree that heeding principles and warnings such as these would make life happier, healthier and more meaningful? Highlighting the effectiveness of God's Word in this respect are comments of a high-school counselor from Flint, Michigan: "I feel that the Bible, and its counsel, is more practical and far superior to anything that I had ever studied in college. Although being a high-school counselor with Bachelor's and Master's degrees and having read a large number of

FOLLY OF THE MATERIALIST

"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. For the love of money is a root of all sorts of injurious things."—1 Tim. 6:9, 10.

"A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity."—Eccl. 5:10.

"Just as one has come forth from his mother's belly, naked will one go away again, just as one came; and nothing at all can one carry away for his hard work, which he can take along with his hand."—Eccl. 5:15.

A DILIGENT WORKER IS APPRECIATED

"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."—Prov. 10:4.

"The lazy one is showing himself desirous, but his soul has nothing. However, the very soul of the diligent ones will be made fat."—Prov. 13:4.

'DOUBLE DUTY' TO GAIN PROMINENCE A WASTE OF TIME

"And I myself have seen all the hard work and all the proficiency in work, that it means the rivalry of one toward another; this also is vanity and a striving after the wind. . . . Better is a handful of rest than a double handful of hard work and striving after the wind."—Eccl. 4:4, 6.

AVOID EXCESSES IN FOOD AND DRINK

"Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh. For a drunkard and a glutton will come to poverty, and drowsiness [from such overindulgence] will clothe one with mere rags."—Prov. 23:20, 21.

SHUN SEXUAL IMMORALITY

"The lips of another man's wife may be as sweet as honey and her kisses as smooth as olive oil, but when it is all over, she leaves you nothing but bitterness and pain. . . . Keep away from such a woman! Don't even go near her door! If you do, others will gain the respect that you once had, and you will die young at the hands of merciless men. Yes, strangers will take all your wealth, and what you have worked for will belong to someone else. You will lie groaning on your deathbed, your flesh and muscles being eaten away [perhaps by a loathsome venereal disease], and you will say, 'Why would I never learn? Why would I never let anyone correct me? I wouldn't listen to my teachers. I paid no attention to them. And suddenly I found myself publicly disgraced.'"—Prov. 5:3-14, "Today's English Version."

"Avoid immorality. Any other sin a man commits does not affect his body; but the man who is guilty of sexual immorality sins against his own body."—1 Cor. 6:18, "Today's English Version."



books on mental health and psychology, I discovered that the Bible's counsel on such things as having a successful marriage, preventing juvenile delinquency and how to gain and keep friends is far superior to anything I had read or studied in college."

WHAT ABOUT THE RELIGIOUSLY ACTIVE?

People who frequently engage in religious activities may think that the Biblical material discussed at church services or other religious meetings make further Bible study unnecessary. However, in this regard one must remember two important Scriptural statements: "All Scripture is inspired of God." (2 Tim. 3:16) "You must in an undertone read in [the Word of God] day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely."—Josh. 1:8; compare Deuteronomy 6:6-9.

Perhaps those who preside at the religious meetings where you attend do use the Bible quite often. Nevertheless, likely you will admit that the amount of Scripture covered, say, in a year's time, is minimal compared with the entire contents of the Bible. Since God speaks to mankind through his written Word, gaining an intimate acquaintance with the Creator calls for reading the Word of God often.

Moreover, frequent reading of the Scriptures will aid persons to resist temptations

that could cause them to abandon the worship of God. "For all the things that were written aforetime," notes the apostle Paul, "were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) Indeed, pondering over the way God protected his faithful servants of old, even in the most perilous circumstances, is faith strengthening and motivates people today to keep on doing what they know is right in the eyes of God. A fine example of such Scriptural encouragement is Psalm 116. You will profit from reading that psalm right now and, while doing so, compare it with 2 Corinthians 4:7-13.

Whether you are religiously inclined or not, there are important reasons why you should read the Bible. It not only offers the finest counsel for happy, meaningful living but also is the means for discerning the will and purpose of God. The more one reads God's Word, the more one will appreciate these words of the psalmist:

"The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice; the commandment of Jehovah is clean, making the eyes shine. The fear of Jehovah is pure, standing forever. The judicial decisions of Jehovah are true; they have proved altogether righteous. They are more to be desired than gold, yes, than much refined gold; and sweeter than honey and the flowing honey of the combs. Also, your own servant has been warned by them; in the keeping of them there is a large reward."—Ps. 19:7-11.

Who Descended from Mizraim?

One of the sons of Ham was named Mizraim. (Gen. 10:6) The Scriptures unmistakably point to him as the forefather of the ancient Egyptians. For example, when the Canaanites ob-

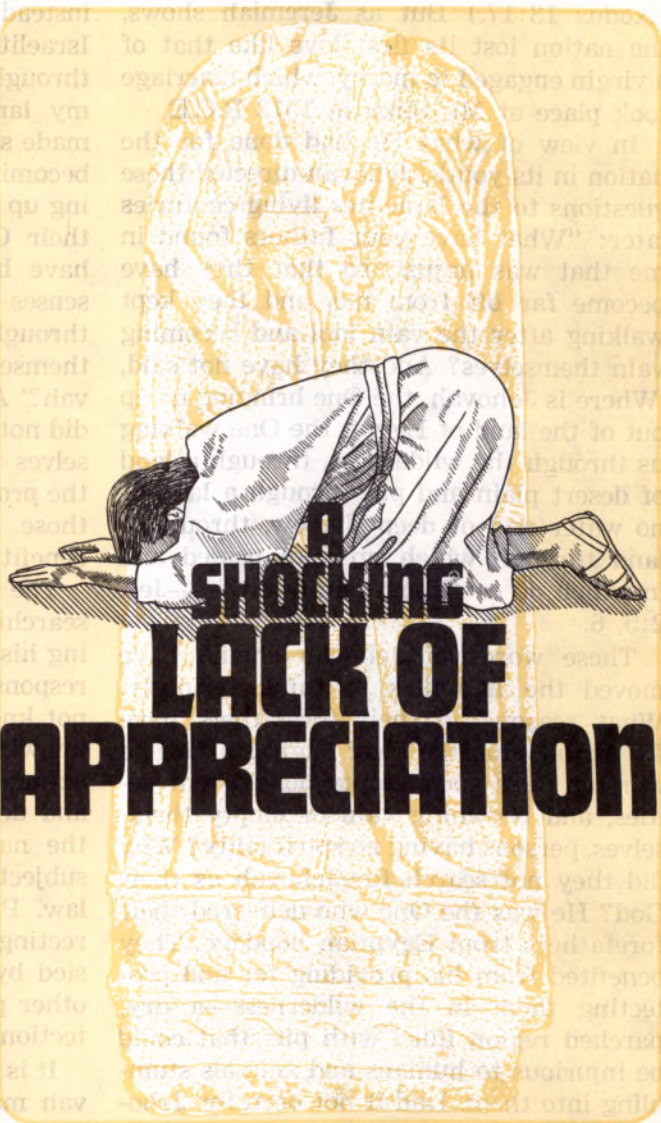
served the mourning rites of the Egyptians at the threshing floor of Atad, they called the place "Abel-mizraim," meaning "mourning of the Egyptians."—Gen. 50:7-11.

ALL too often persons fail to show gratitude for kindnesses rendered to them. Children, for example, may take for granted the care and attention given to them by loving parents. They may get involved with unwholesome companions and start to smoke, to take drugs or to drink. Yet they give little thought to the hurt their actions are causing to their father and mother. They truly lack appreciation for the efforts their parents put forth in raising them.

The situation was similar with the nation of Israel. As a loving Husband, Jehovah cared for his people. Through his prophet Jeremiah, he reminded them of what the relationship was at first, saying: "I well remember, on your part, the loving-kindness of your youth, the love during your being engaged to marry [like a virgin], your walking after me in the wilderness, in a land not sown with seed. Israel was something holy to Jehovah, the first yield [or, firstfruits] to Him.' 'Any persons devouring him would make themselves guilty. Calamity itself would come upon them,' was the utterance of Jehovah."—Jer. 2:2, 3.

When Jehovah delivered the Israelites from Egyptian enslavement and led them through the wilderness, the nation was in its youth. By reason of the covenant concluded with the people at Mount Sinai in the Arabian wilderness, Israel became a wife to the Most High. Jehovah God viewed the whole nation as holy. Israel was as sacred as the "first yield" of the harvest that was

presented at the sanctuary of worship. (Ex. 22:29; 23:19) Israel showed an initial trust in Jehovah God, responding to the opportunity of leaving Egypt and then undertaking a hard journey through an inhospitable wilderness. That love was not misdirected, as the Almighty protected his people. When, for example, the Amalekites launched an unprovoked attack against Israel, Jehovah delivered them. He enabled an inexperienced Israelite army, under the command of Joshua, to administer a crushing defeat to the Amalekites. (Ex. 17:8-13; compare



Exodus 13:17.) But as Jeremiah shows, the nation lost its first love like that of a virgin engaged to marry, which marriage took place at Mt. Sinai in 1513 B.C.E.

In view of what He had done for the nation in its youth, Jehovah directed these questions to the Israelites living centuries later: "What have your fathers found in me that was unjust, so that they have become far off from me, and they kept walking after the vain idol and becoming vain themselves? And they have not said, 'Where is Jehovah, the One bringing us up out of the land of Egypt, the One walking us through the wilderness, through a land of desert plain and pit, through a land of no water and of deep shadow, through a land through which no man passed and in which no earthling man dwelt?' "—Jer. 2:5, 6.

These words of Jehovah should have moved the Israelites to think seriously. What reason did their forefathers have for abandoning the Most High, starting to worship false gods, empty nonexistent deities, and becoming vain or empty themselves, persons having no spirituality? Why did they not search for Jehovah as their God? He was the One who delivered their forefathers from Egyptian bondage. They benefited from his providing for and protecting them in the wilderness—a dry, parched region filled with pits that could be injurious to humans and animals stumbling into them. Had it not been for Jehovah's miraculous provisions of water, the Israelites and their animals would have perished from thirst. The region was one of "deep shadow," confusing and bewildering like the darkness. There were no well-marked paths to follow, for the route by which the Israelites traveled was not one over which others had passed. There were no settlements along the way.

Besides caring for the Israelites in the wilderness, Jehovah eventually brought them into the fruitful land of Canaan. But,

instead of responding appreciatively, the Israelites, according to Jehovah's word through Jeremiah, "came in and defiled my land; and my own inheritance you made something detestable." (Jer. 2:7) In becoming unfaithful to Jehovah and taking up idol worship, the Israelites polluted their God-given land. Those who should have been recalling the people to their senses failed completely. Jehovah's word through Jeremiah continues: "The priests themselves did not say, 'Where is Jehovah?' And the very ones handling the law did not know me; and the shepherds themselves transgressed against me, and even the prophets prophesied by Baal, and after those [false gods] who could bring no benefit they walked."—Jer. 2:8.

The priests should certainly have been searching for Jehovah with a view to doing his will. But they failed. They had the responsibility of teaching the law but did not know the One who gave it. Their not knowing Jehovah was revealed in their acting contrary to his personality, ways and dealings. The shepherds or rulers of the nation set a bad example for their subjects, for they disregarded Jehovah's law. Prophets who should have been directing the people back to Jehovah prophesied by the false god Baal and looked to other powerless gods, mere idols, for protection and blessing.

It is not surprising, therefore, that Jehovah made known his purpose to contend with the unfaithful Israelites in the kingdom of Judah. He had a legal case against them. We read: "I shall contend further with you people . . . and with the sons of your sons I shall contend."—Jer. 2:9.

The kind of thing that unfaithful Israelites did was then simply unheard of. It was shocking. Jehovah's word through Jeremiah states: "But pass over to the coastlands of the Kittim and see. Yes, send even to Kedar and give your special consideration, and see whether anything like

this has happened. Has a nation exchanged gods, even for those that are no gods?" In other words, go westward to Kittim and eastward to Kedar and see whether any nation has exchanged its gods for others. Nations might bring the deities of other peoples into their own pantheons. However, for them to replace totally their own gods with those of other nations was something absolutely unheard of. "But my own people," Jehovah's word continues, "have exchanged my glory for what can bring no benefit." (Jer. 2:10, 11) Yes, the Israelites exchanged the glory of the invisible God for valueless idols.

What a shocking thing that was! It was something that would be grave enough to cause even the heavens to 'bristle up in horror.' The prophecy of Jeremiah says this very thing: "'Stare in amazement, O you heavens, at this; and bristle up in very great horror,' is the utterance of Jehovah, 'because there are two bad things that my people have done: They have left even me, the source of living water, in order to hew out for themselves cisterns, broken cisterns, that cannot contain the water.'"—Jer. 2:12, 13.

Truly, Israel's course was the height of unappreciativeness. Jehovah had dealt marvelously with his people as a faithful Husband. But the people were worse than the idol-worshipping nations. While the nations were guilty of idolatry, the Israelites had abandoned Jehovah and looked to value-

less deities for favor. In their God, they had an unfailing source of protection, guidance and blessing. He was as a fountain, "the source of living water." But the Israelites hewed out their own cisterns, searching for aid by making military alliances with pagan world powers, Egypt or Assyria.—Jer. 2:18.

A LESSON FOR US

The experience of the Israelites provides vital lessons for God's servants today. Just as Israel experienced a marvelous deliverance from Egyptian slavery, so Christians have been liberated from the Satanic powers of darkness. They have been cleansed with the precious blood of Jesus Christ and are on the way to everlasting life in a righteous new order of new heavens and a new earth. (Col. 1:13, 14; 1 Pet. 1:17-19; 2 Pet. 3:13) A superlative expression of God's love, his giving his Son as a ransom sacrifice, has made this possible.—Rom. 5:6-8.

In view of what Jehovah has done for his servants, it would indeed be a shocking lack of appreciation for any Christian to forsake true worship and to start pursuing a way of life contrary to the divine will. Any Christian who unrepentantly persisted in this wrong course would come under condemnation. The Bible tells us: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." (Heb. 10:26, 27) We surely have good reason, then, to strive hard to be among those who truly appreciate everything that Jehovah God has done by means of Jesus Christ. Just as willful practitioners of sin will not escape punishment, so just as certainly will those who stick loyally to their Creator receive their reward.

In Coming Issues

- **Evidence of a Creator**
- **Rearing My Sons
Without a Husband**
- **Are You Disturbed?**



FAITH in JEHOVAH'S VICTORIOUS ORGANIZATION

"Only fear Jehovah, and you must serve him in truth with all your heart, for see what great things he has done for you."
—1 Sam. 12:24.

GOD'S visible, earthly organization came to view with the establishing of the 12 tribes of the Hebrew people as a nation with a theocratic government over them in the year 1513 before our Common Era. There was no democratic voting for this government. The Liberator of that people from death-dealing slavery in ancient Egypt was the One who decided upon the government. He also set it up. This One was God and in that government he held the supreme power. For this reason, it is called theocratic and its ruler is called a Theocrat! All his subjects are commanded and are *rightly* commanded to worship *him*, their governmental Ruler, as their God. This was according to the first two of the Ten Commandments that were declared to the Israelite nation at Mount Sinai in Arabia.

² Forty years later, when their Theocratic Ruler brought them into the Promised Land, the theocratic government over them continued. The high priest always represented God, while judges were raised up at critical times to serve as governmental representatives of the invisible Theocrat. This nation thus made up a visible theocratic organization. Nothing else like it existed on earth!

1. (a) When and how did God's visible earthly organization come to view in 1513 B.C.E.? (b) Why was it called theocratic?

2. Why did this nation constitute an organization the like of which did not exist on earth then?

³ That typical theocracy continued on victoriously in spite of repeated efforts of idolatrous governments round about to destroy it. It continued on even after visible human kings were installed over the nation of Israel in the year 1117 B.C.E. How was that? Because the human king merely acted as the visible representative of the real Ruler, the heavenly Theocrat. He did not relinquish His rightful rulership just

3, 4. (a) Why did the Israelite organization continue to be theocratic even after the establishment of an earthly kingdom? (b) How did Samuel testify to the continuance of the theocratic organization?

because of democratic action on the part of the people. No democratic election was held, but God acted within his right and appointed the visible king over the nation that he had once redeemed as his own inheritance. Testifying to this effect is what Samuel, then the judge in Israel, said:

“Jehovah will not desert his people for the sake of his great name, because Jehovah has taken it upon himself to make you his people. . . . Only fear Jehovah, and you must serve him in truth with all your heart; for see what great things he has done for you. But if you flagrantly do what is bad, you will be swept away, both you and your [human] king.”—1 Sam. 12:22-25.

What an encouraging thought that is for all those whom “Jehovah has taken it upon himself to make his people” in our day! If we continue to serve him in truth with all our heart, he will never desert us. We have a warning example against failing to do this. Where? In the case of ten tribes of Israel under kings of their own choice who flagrantly did bad things. Jehovah did desert them and their visible king. This meant disaster nationally for them. Into exile in the land of the world power of Assyria they were carried off, and never again was their ten-tribe kingdom established. Similar disaster befell the kingdom of the two other tribes of Israel. Its capital was at Jerusalem, where their king of David’s royal family sat on what was called “Jehovah’s throne.” (1 Chron. 29:23) In 607 B.C.E., after Jerusalem was destroyed by the Babylonian World Power, they were deported to Babylonia. For 70 years their God-given homeland, the land of Judah, lay desolate according to the decree of the Great Theocrat, Jehovah. The visible theocratic organization seemed

to be out of existence. But there was a faithful remnant that longed for such a theocratic organization to emerge again. The psalmist expressed their feelings:

“As for you, O Jehovah, to time indefinite you will dwell, and your memorial will be for generation after generation. You yourself will arise, you will have mercy on Zion, for it is the season to be favorable to her, for the appointed time has come. For your servants have found pleasure in her stones, and to her dust they direct their favor. And the nations will fear the name of Jehovah, and all the kings of the earth your glory. For Jehovah will certainly build up Zion; he must appear in his glory. He will certainly turn to the prayer of those stripped of everything, and not despise their prayer.”—Ps. 102:12-17.

It certainly denotes appreciation of Jehovah’s organization when a repentant person finds pleasure in its very “stones” and favors its very “dust,” so to speak. Appreciation of that kind on the part of the repentant exiles in Babylon Jehovah did not despise. He rewarded it with liberation at the end of the 70 years of desolation of Zion, Jerusalem. He restored them to their homeland, there once again to practice theocratic worship in its purity. He continued to be their Theocratic King, although having no visible representative of himself at rebuilt Jerusalem. But his chosen anointed priesthood resumed theocratic service at the reconstructed temple of worship. This was so, in spite of the domination of Gentile world powers over them according to Jehovah’s decree. For the time being that arrangement was how Jehovah’s theocratic government over his chosen people expressed itself. He had not deserted them.

5, 6. (a) Why are Samuel’s words of great encouragement to true Christians today? (b) What two warning examples in Israel do we have against causing Jehovah to desert his organized people? (c) How did the psalmist express the feelings of the exiled remnant who wanted a theocratic organization to emerge again?

7. (a) How did Jehovah show that he did not despise the feelings of the repentant remnant toward theocratic organization? (b) How did Jehovah’s theocratic organization over the restored remnant express itself despite Gentile domination?

⁸ Lovers of theocratic organization looked for it to manifest itself in a magnificent way at the coming of the promised "seed of David," namely, the foretold Messiah. (Rom. 1:3) From the Theocratic Ruler, Jehovah, this Messiah came in the person of Jesus Christ. Nobody in all the universe loved theocratic organization more than he did. That is why he courageously preached the "kingdom of the heavens," "the kingdom of God," up and down the land of restored Israel. (Matt. 4:17; Mark 1:14, 15) For his unswerving devotion to theocratic organization he was put to a martyr's death on Passover day of 33 C.E. At his death, the voice that had faithfully preached the Gospel or good news of God's kingdom was stilled. For parts of three days it appeared as though theocratic organization had suffered an everlasting defeat. For, look! The chief exponent of it lay cold and still in death.

EVERLASTING VICTORY FOR THEOCRACY

⁹ The great Organizer of theocratic government, however, could never be defeated. His invisible theocratic organization in heaven remained loyal to him, awaiting Jehovah's own move for his own vindication. He made this move on the third day of his Son's sacrificial death at Jerusalem. It brought victory to his theocratic organization, for he performed his greatest miracle in raising from the dead the chief champion of theocratic organization, his loyal Son Jesus Christ. The holy courts of heaven rejoiced with Jehovah. That same day the lovers of theocratic organization on earth were also made to rejoice in the victory of the Great Theocrat when his own Son manifested himself to them as one risen from the dead.

8. (a) Who proved to be the chief exponent of theocratic organization, and how? (b) But how did theocratic government on earth appear to have suffered an everlasting defeat?

9. How was victory brought to Jehovah's theocratic organization, and to whom was this first made known?

¹⁰ One of the greatest upsets in the religious field was now due. Under self-seeking religious leaders the nation of Israel had rejected theocratic organization. Quite deservedly, then, Jehovah rejected that misguided nation as his visible theocratic organization, and put an end to the Jewish dispensation or administration. But he did not desert the small remnant of individual Israelites who had placed their full faith in Jesus and had followed him as the Messiah, "the seed of David." He transferred them into a new visible theocratic organization. This occurred on the day of Pentecost, the 50th day from Christ's victory over death. He used this resurrected Son in pouring out holy spirit upon waiting disciples at Jerusalem. This gift of the spirit that was promised in Joel 2:28, 29 was imparted, not to the Pentecost-observing nation of Israel, but to Jesus' waiting disciples. This bore witness to the tremendous religious upset. It identified the new *visible* theocratic organization.

¹¹ Thirty-seven years later the destruction of Jerusalem by the Romans and the discharging of the Jewish priesthood forever from Jehovah's sacred service put an official seal on the religious upset. It verified that Jehovah had rejected the Jewish theocratic organization of his on earth, and had begun a new Christian dispensation or administration toward his people. (Eph. 1:10, *Authorized Version*; NW) But his new theocratic organization continued on victoriously despite the malicious efforts of the Roman Empire to stamp it out of existence by persecution!

¹² With respect to this change from the Jewish to the Christian organization dur-

10. How did the greatest religious upset till then take place?

11. How did Jehovah's new theocratic organization continue on victoriously?

12. How did the *Watch Tower* issue of December 1, 1894, speak of the organizing of the first-century Christian congregation for preaching the gospel during this Christian dispensation?

ing those days of Jesus Christ and his apostles, the *Watch Tower*, under date of December 1, 1894, had this to say, on page 384, in paragraph 2, with respect to the harvesting of Jewish believers in the days of the apostles: "But as that work of organizing the church of the new Gospel dispensation was no part of the harvest work of the old Jewish dispensation, so the present harvest work or reaping of the Gospel dispensation is also separate and distinct from the work of the new Millennial dispensation now drawing on."

¹³ The "organizing" of the "church" or congregation as a spirit-anointed people moved forward from Pentecost, which marked the beginning of the Christian dispensation or administration. As a spiritual Israel it was brought into a new covenant with God. The theocratic attitude of that congregation of Christ's disciples was displayed in their replies to the religious court of Jerusalem when that Court, guilty of the blood of Jesus, demanded that they stop their witnessing about the resurrected Son of God. Boldly the apostles said: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard." "We must obey God as ruler rather than men. The God of our forefathers raised up Jesus, whom you slew, hanging him upon a stake. God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. And we are witnesses of these matters, and so is the holy spirit, which God has given to those obeying him as ruler."—Acts 4: 19, 20; 5:29-32.

¹⁴ Those first-century Christians were

13. How was the theocratic attitude of the disciples shown by what the apostles on trial said to the Jerusalem Sanhedrin?

14. (a) How did the first-century Christians show world-conquering faith, and with what result? (b) Despite inspired warnings, what set in within the congregation, but did theocratic organization disappear forever?

distinguished by the faith that conquers the world. They were not ashamed to suffer under the name of Christian or Mesianist, for the spirit of glory, even the spirit of God, was resting upon them. (1 Pet. 4:14; Acts 11:26) As a result of their faithful witness work and their baptizing new disciples, congregations sprang up both inside and outside the far-flung Roman Empire. Nevertheless, they all constituted one visible organization under Jesus Christ, worshiping the Great Theocrat, Jehovah. Later, in spite of the warning given by Jesus Christ and his inspired Bible-writing disciples, apostasy—religious rebellion—set in. The true theocratic organization seemed to have disappeared. How so? Because the foretold "man of lawlessness," "the son of destruction," set himself up in the apostate religious organization as if he were a god. He recognized no other god, not even Jehovah the true Theocrat. (2 Thess. 2:3-12; Matt. 13: 24-43) For more than 15 centuries this apostasy prevailed, in spite of efforts by sincere reformers to break free from the domination of this self-deifying "man of lawlessness." Had theocratic organization now at last been killed forever? According to God's Word, *never* could that be the case!

MODERN-DAY THEOCRATIC ORGANIZATION

¹⁵ By the middle of the 19th century the "man of lawlessness" class had established many religious organizations in Christendom. These sects called themselves by various names of identification. The religious confusion of Christendom became dizzying. In an effort to gain Christian balance and soundness of understanding, a small congregation of sincere Bible students divorced themselves from all of Christendom's religious organizations. They turned their backs on its sectarian creeds and fol-

15. Why did the magazine professing trust in Jehovah begin to be published in July of 1879?



lowed the example of the first-century Bereans who searched the Scriptures daily to arrive at the apostolic faith. (Acts 17:10, 11) This fully dedicated congregation exerted itself vigorously in defense of the ransom sacrifice of Jesus Christ and of his promised official "presence" in God's kingdom. In July of 1879 a magazine that declared itself to be trusting in Jehovah for his backing began to be published.

¹⁶ The aforesaid congregation earnestly sought to prove worthy of being Jehovah's visible organization and his instrument. So it kept free from any alliance with the sectarian organizations of Christendom, as well as from the political organizations of this world. Voicing itself in this regard, that Christian congregation said, in the issue of February 1884 of its official magazine *Watch Tower*:

16. According to the *Watch Tower* of February, 1884, to what organization did that unsectarian congregation claim to belong?

"New readers in all parts of the country are constantly inquiring: By what *names* do you call yourselves? Are you 'Primitive Baptists'? Are you 'Missionary Baptists'? Are you 'Universalists'? Are you 'Adventists'? Are you 'Primitive Methodists'? etc., etc. We have several times tried to make clear our position, and now endeavor in a few words again to do so.

"We belong to no *earthly organization*; hence, if you should name the entire list of sects, we should answer, No, to each and to all. We adhere only to that *heavenly organization*—'whose names are written in

heaven.' (Heb. 12:23; Luke 10:20.) All the *saints* now living, or that have lived during this age, belonged to OUR CHURCH ORGANIZATION: such are all ONE Church, and there is NO OTHER recognized by the Lord. Hence any earthly organization which in the least interferes with this union of saints is contrary to the teachings of Scripture and opposed to the Lord's will—"that they may be ONE." (Jno. 17:11.)"

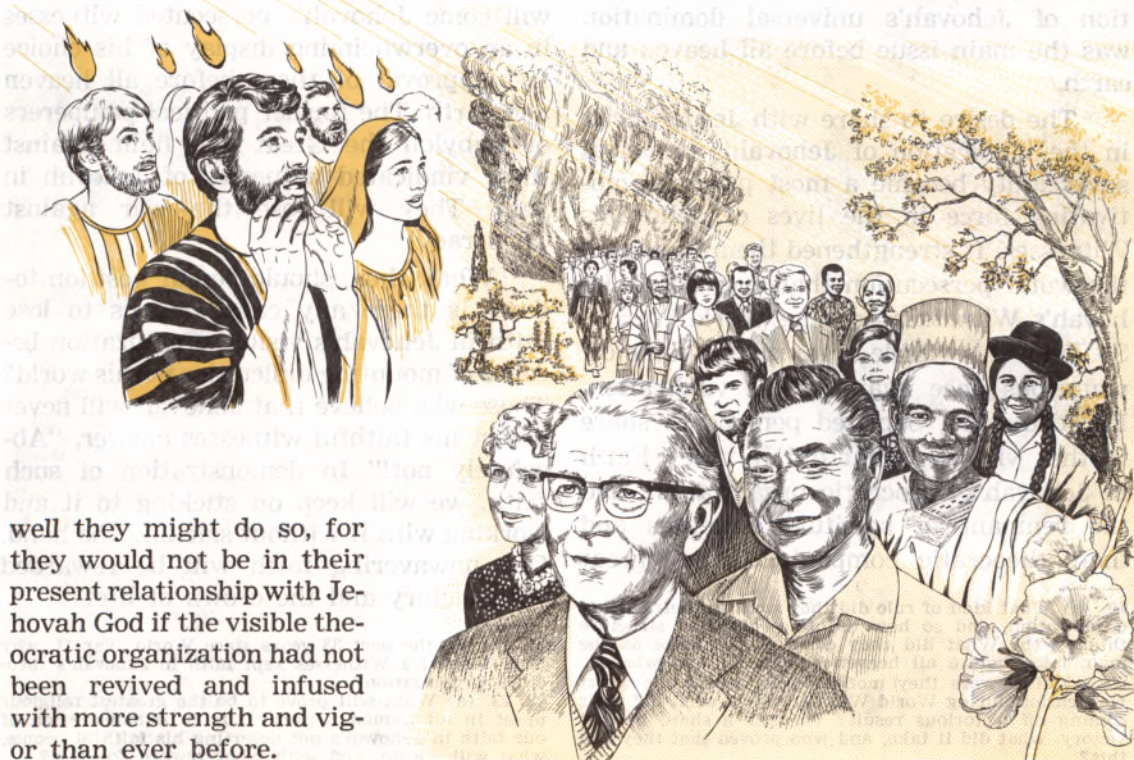
¹⁷ The approach of the end of the Gentile Times in 1914 made it all the more urgent for this dedicated congregation of Christ's followers to keep free from involvement with worldly organizations as well as with Christendom. 'Get out of

17. (a) What action did Babylon the Great take against the unworldly organization of God's true servants right after the end of the Gentile Times in 1914? (b) What shows that true theocratic organization had not been stifled by Babylon the Great at that time?

Babylon the Great!" was the urgent call. (Rev. 18:4) On time, as expected, the end of the Gentile Times came, and was marked by World War I. (Luke 21:24) Babylon the Great saw its opportunity. Using Christendom and its "man of lawlessness" class as her instruments, she succeeded in bringing the unworldly organization of God's true servants into captivity and bondage. The preaching of the good news of the established kingdom of God by Christ was subdued almost to a whisper. The end of the Kingdom-preaching organization seemed to have been brought about. But had it? Had Babylon the Great gained a lasting victory? Was all hope for the reestablishment of true theocratic organization stifled forever? More than two million theocratically minded Christians in all parts of the world today will answer with a No! in more than 190 languages. And

no¹⁸ In 1919, when postwar Christendom came out in favor of the League of Nations as the political expression of the kingdom of God on earth, the reorganized remnant of spiritual Israelites refused to accept that man-made substitute. They came out in favor of the real thing, the newborn heavenly kingdom of God by Christ. More and more there was impressed upon their consciousness that the only purpose in their being set free from Babylon the Great was for them to be witnesses, not just witnesses for the newly enthroned Jesus Christ, but witnesses in the sense set out in Isaiah 43:10, 12. In 1931, the book *Vindication* was published. It commented on Ezekiel's prophecy wherein God says more than 60 times that people and nations and even his own servants

18. (a) The reorganized remnant of spiritual Israelites recognized that they had been set free from bondage to Babylon the Great for what particular purpose? (b) What organizational name did they embrace in 1931, and why?



well they might do so, for they would not be in their present relationship with Jehovah God if the visible theocratic organization had not been revived and infused with more strength and vigor than ever before.

will "know that I am Jehovah." In conjunction with that new publication, they embraced an organizational name that was most appropriate. Isaiah 43:10 provided the name for them, Jehovah's Witnesses!

¹⁹ Should we believe that the true God appreciated that loyal course of theirs and would bless it? How could Jehovah do otherwise, especially when they were living up to that name by really being His witnesses! Theocracy, that is to say, God-rule, was what they wanted in their organization for carrying out the witness work. They openly declared in favor of it, in two articles on the subject "Organization," published in the *Watchtower* issues of June 1 and 15, 1938. They followed this up by arranging for the theocratic structure of things in their Christian congregations. Then in the midst of World War II, the announcement was made, at the largest convention of Jehovah's Witnesses up to that year, that the vindication of Jehovah's universal domination was the main issue before all heaven and earth.

²⁰ The desire to share with Jesus Christ in the vindication of Jehovah's universal sovereignty became a most powerful motivating force in the lives of Jehovah's Witnesses. It strengthened them to endure the worst persecution that ever befell Jehovah's Witnesses—during World War II. So Jehovah's visible organization came off victorious once again to his vindication. For dedicated, baptized persons to share in that victory, what did it take? Faith in Jehovah's theocratic organization. Did the remnant of spiritual Israelites and their theocratic companions, the "great

crowd" of Christ's "other sheep," have such victorious faith? Yes!

²¹ Since the end of that second total war, which threatened the very existence of Jehovah's visible organization, about 34 trial-some years have passed. But, steadfastly, devoted Witnesses have kept their faith in Jehovah's organization. They know which one of all organizations on earth the Almighty God has used to give the greatest witness to his name and kingdom in all Christian history.—Matt. 24:14.

²² Today we Witnesses face a future that is due to bring the greatest religious upset in all human history. Yes, an upset more startling than that of the year 33 C.E. in apostolic days. Down will come the Devil's agency of religious persecution, Christendom, as utterly rejected by Jehovah God and Jesus Christ. No, more than that, down will come Christendom's religious mother, Babylon the Great, the entire world empire of false religion. Up will come Jehovah's persecuted witnesses in an overwhelming display of his choice and approval of them before all heaven and earth. The former political pamperers of Babylon the Great will fight against these vindicated witnesses of Jehovah in vain. They will lose the war against Theocracy!

²³ What, then, should be our position today? Is there any cause for us to lose faith in Jehovah's visible organization because of mounting difficulties in this world? Those who believe that Jehovah will never desert his faithful witnesses answer, "Absolutely not!" In demonstration of such faith, we will keep on sticking to it and working with it without slacking the hand. Our unwavering faith will be rewarded with victory and the crown of life!

19. (a) What kind of rule did they want in their earthly organization, and so how did they begin to structure things? (b) What did they come to recognize as the main issue before all heaven and earth, and when?

20. (a) How were they motivated to endure the worst persecution during World War II, and in what did their coming off victorious result? (b) For a share in that victory, what did it take, and who proved that they had this?

21. During the past 33 years since World War II, why have Jehovah's Witnesses kept faith in Jehovah's theocratic organization?

22, 23. (a) What will prove to be the greatest religious upset in all human history? (b) In demonstration of our faith in Jehovah's not deserting his faithful people, what will we do, and with what reward for this?

INSIGHT ON THE NEWS

● "U.S. News & World Report" magazine recently published comments on the value of proper apparel, based on an interview with business consultant John T. Molloy. "What I have found," he said, "is that the way you dress can move you up socially and in business, or it can hold you back. . . . it can make a man or woman more effective and more successful."

Importance of Apparel

Could this affect how Christians might be viewed by strangers as they engage in sharing their faith with others? Very likely. Molloy states: "I have evidence to prove, too, that people make moral judgments of other persons based on how they are dressed." He also notes that "what you wear immediately establishes your authority, credibility and likeability."

What about keeping in the forefront of style? "Don't buy any fashion item until it has been on the market for at least six months," he warns. "If you're a leader in fashion, you're likely to be a follower in almost everything else."

Certainly such observations illustrate the practical value of the Bible's recommendation to women, and, in principle, to men, that they "dress in becoming manner, modestly and soberly."—1 Tim. 2:9, "The New English Bible."

● After the murder/suicides of over 900 religious cult members in Jonestown, Guyana, a number of news columnists spoke out against violence in the name of God. In disgust, "Seattle Times" staff columnist John Hinterberger declared: "Our world, these past few years, has choked on fervor and piety. We are literally killing each other off in the name of God . . . In the name of God, Lebanese, Syrians and Jews periodically butcher select quadrants of Lebanon. In God's name, Christians of Northern Ireland sporadically explode each other's children."

But do the religionists who get involved in such bloodshed truly represent God? Or are they the dupes of religious leaders always

ready to justify violence at the drop of a nationalistic or political hat? True worshipers of God refuse to be drawn into such violence. For example, the sociological study "More About Justifying Violence: Methodological Studies of Attitudes and Behavior" states:

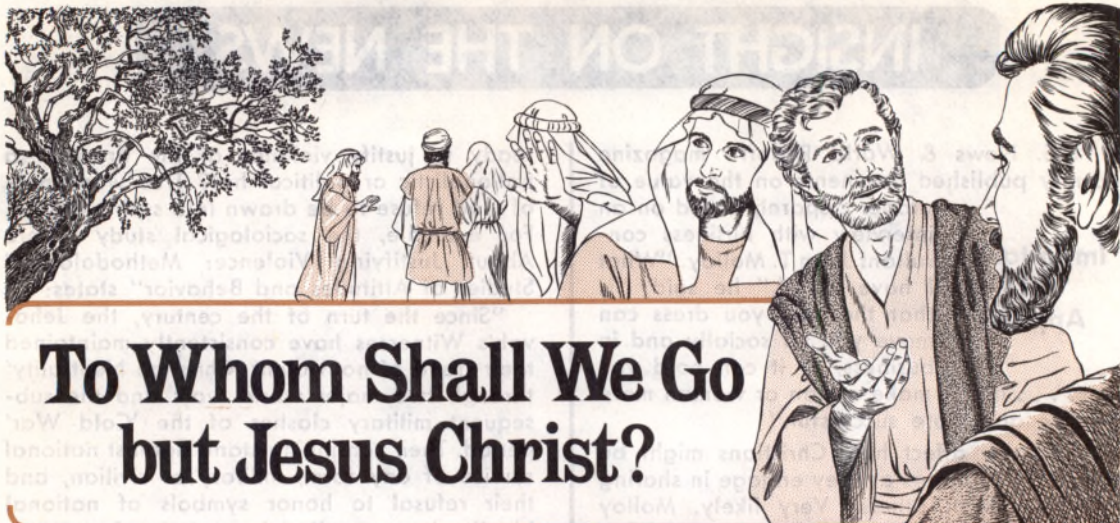
"Since the turn of the century, the Jehovah's Witnesses have consistently maintained their stand of nonviolent 'Christian Neutrality' through two major world wars and the subsequent military clashes of the 'Cold War' period. Their continuing stand against national service of any form, military or civilian, and their refusal to honor symbols of national identity have resulted in periods of prosecution, imprisonment, and mob action in many countries throughout the world, including the United States, Canada and Germany. The Witnesses, however, have never responded with violence. . . . The teachings of the Jehovah's Witnesses stem from their conviction that the Bible is the inspired word of God." —University of Michigan Press, p. 23.

● Early in his reign, the new pope, John Paul II, reaffirmed the setting apart of priests and nuns from other church members by means of distinctive garb. Speaking to 1,300 priests in Rome, he said: "We must retain the sense of our unique vocation

Separating Brothers

and this uniqueness must be expressed also in our exterior clothing." During an address to 600 mother superiors at the Vatican, he also urged nuns to wear "simple and apt" habits.

Does this distinctive separation of Christians by their dress reflect the spirit of Christ? Jesus himself spoke about the religious leaders of his time who wanted to set themselves apart from their flocks by means of unusual dress. As expressed in the "Catholic Confraternity" version of the Bible, He said: "All their works they do in order to be seen by men; for they widen their phylacteries, and enlarge their tassels." Then concerning the relationship that should prevail among all Christians, Jesus goes on to say: "One is your Master, and all you are brothers. And call no one on earth your father; for one is your Father, who is in heaven."—Matt. 23:5, 8, 9.



To Whom Shall We Go but Jesus Christ?

IN THIS period that calls for vital decisions to be made, there is no uncertainty in the minds of fully dedicated Christians about to whom they should go. The way has been clearly identified for them. Speaking to those who had continued with him in his trials, Jesus said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) On that same occasion, he further said: "I am the true vine, and my Father is the cultivator. . . . He that remains in union with me, and I in union with him, this one bears much fruit; because apart from me you can do nothing at all."—John 15:1, 5.

² How true those words of Jesus proved to be in the lives of the apostles and other early disciples! And they have proved true down to our day. Although directed toward those who were in line for a place in God's heavenly kingdom, they state truths from which all of Christ's true followers today can benefit. Earlier in his ministry, Jesus had declared: "God loved the world so much that he gave his only-begotten Son, in order that everyone ex-

"Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God."—John 6:68, 69.

ercising faith in him might not be destroyed but have everlasting life." (John 3:16) And these words apply with equal force to all the sheep that Jesus spoke about at John 10:16: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."

³ Through Jesus Christ, Jehovah God has made ample provision to lead his dedicated servants in the progressive light of truth, with everlasting life in view. Shortly before ascending to heaven, Jesus strengthened the faith of some 500 of his disciples gathered in Galilee with the words: "Look! I am with you all the days until the conclusion of the system of things." (Matt. 28:20; 1 Cor. 15:6) How has he been with them? By means of his holy spirit; but also in another way. When telling about his presence and the end of the system of things, Jesus assured his

1, 2. (a) In view of what Jesus Christ said, why is there no uncertainty about to whom Christians should go? (b) What had Jesus earlier said about gaining life, and by what two classes?

3. (a) What is one way in which Jesus has been with his followers since his ascension into heaven? (b) In what other way has he also been with them?

followers that he would appoint a "faithful and discreet slave" that would care for his interests and feed his followers down through the Christian epoch with food at the proper time. Proving faithful, this "slave" class would be appointed by Jesus at his second coming over all his belongings. Yes, also by means of this "faithful and discreet slave" Jesus has been with his followers.—Matt. 24:45-47.

"PILLAR AND SUPPORT OF THE TRUTH"

⁴ Because Jesus has been with his anointed followers, the Christian congregation has indeed been, as the apostle Paul terms it, "a pillar and support of the truth." (1 Tim. 3:15) It has given evidence of possessing God's spirit by producing its fruitage. (Gal. 5:22, 23) In these and in ever so many other respects, the Christian witnesses of Jehovah stand in bright contrast to all the many denominations that make up Christendom, nominal spiritual Israel. Because Jesus Christ is with these, the encouraging words found at Isaiah 65: 13, 14 find fulfillment in them: "This is what the Sovereign Lord Jehovah has said: 'Look! My own servants will eat, but you yourselves will go hungry. Look! My own servants will drink, but you yourselves will go thirsty. 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.'"

⁵ In fact, that contrast began to be apparent from the early beginnings of the modern history of Jehovah's people. These

representatives of the "faithful and discreet slave" under the direction of Jesus Christ expressed their strong faith in the Bible, including the Genesis account of creation, as being the inspired Word of Jehovah God, even as Jesus Christ did. (Matt. 4:4-10; 19:4-6) Especially highlighted was the fundamental teaching of the ransom provided by the sacrificial death of Jesus Christ, the Son of God. (1 Tim. 2:5, 6) None in Babylon the Great can appreciate this teaching because of their holding such unscriptural doctrines as the Trinity, the immortality of the soul, eternal torment, or because of denying that Jesus had a prehuman existence as the Logos and that he was born of a virgin.—Matt. 1:23; John 1:1.

⁶ Closely related to a clear appreciation of the teaching of the ransom is the proper understanding of the purpose and manner of Christ's second coming and "presence." Those earnest "Bible Students," as the Witnesses were then known, were the only ones to discern clearly the difference between the man Jesus Christ who provided the ransom price and the glorious resurrected spirit personage who comes again invisibly to rule as King in God's kingdom.—Matt. 24:3; 1 Pet. 3:18.

⁷ Also early in their modern-day history those Bible Students saw that there are to be two destinies for those benefiting from Christ's ransom, a heavenly and an earthly destiny. Under Jesus Christ's direction they were able to harmonize the scriptures that tell of a heavenly reward for Christ's followers and those that speak of the blessings of an earthly paradise. No other group professing to be Christian has this matter clear, and yet how plain it has been to those taught by the "faithful and discreet slave" for the past 100 years! The Bible clearly states that

4. (a) Because Jesus has been true to his promise, what can be said about his congregation? (b) What encouraging prophecy finds its fulfillment in Jesus' true followers today?

5, 6. (a) The "slave" class early expressed its faith in what two great truths? (b) Why are those in Babylon the Great unable to appreciate the teaching of the ransom? (c) In what way was the teaching of the Bible Students regarding Jesus' second coming unique?

7. What scriptures and reasons show that there are two distinct destinies for those benefiting from Christ's ransom?

Abraham's seed would bless—whom? Not themselves but all the families of human-kind. (Gen. 22:17, 18; Gal. 3:16, 29) The 144,000 standing with the Lamb on Mount Zion will reign with Christ as kings and priests over whom? Not over themselves but over the rest of mankind that will live on a paradise earth.—Rev. 14:1; 20:4, 6; 21:4.

APPRECIATING JEHOVAH

⁸ Because Jesus Christ was using this "slave" class, their understanding of God's Word kept getting ever clearer and more accurate. They came to appreciate that "Jehovah" was the meaningful name of the one true God and that it applied only to the Creator, the Most High. (Ps. 83:18; 100:3) It is simply impossible for any who adhere to the Athanasian Creed about the Trinity to appreciate that truth. Also gained by these was a unique appreciation of the cardinal or primary attributes of Jehovah God: wisdom, power, justice and love. Christendom's creeds that teach purgatory, eternal torment and that God is trying to convert the world, fly in the face of recognizing a God of such magnificent attributes.—Rom. 11:33; Gen. 18:14; Deut. 32:4; 1 John 4:8.

⁹ With the light on God's Word shining ever more brightly, in harmony with the principle expressed at Proverbs 4:18, Jehovah's people got to see more clearly why Jehovah God has permitted all manner of wickedness and suffering. No others who profess to be Christians have been able to explain this. Why has Jehovah God permitted these conditions? Because of the issue as to the rightfulness, the deservedness of Jehovah's universal sovereignty brought into question by Satan's rebellion; also the related question as to man's being able to keep integrity in spite of all that the Devil could do.

8. What did the early Bible Students learn to appreciate about Jehovah's name and basic attributes?

9. What has been learned as to why God has permitted wickedness? (Job, chaps. 1 and 2; Ezek. 23:49)

"NO PART OF THE WORLD"

¹⁰ Further evidence that Jesus Christ has been with his "faithful and discreet slave" class all along is seen in their getting to comprehend the great difference between the organization of Jehovah and the organization of Satan the Devil. No interfaith for Jehovah's people! They do not make common cause with false religion nor with any other part of Satan's world. (2 Cor. 4:4; 6:14-16) To them, and to them alone apply the words of Jesus as found at John 17:16: "They are no part of the world, just as I am no part of the world." Consequently their neutrality toward worldly conflicts and politics has indeed stamped Jehovah's Witnesses as unique. Especially was this so with the beginning of World War II. Even though their neutral stand has caused and is causing many of our brothers to suffer severe persecution, imprisonment and at times even death, it has, nevertheless, time and again served them in good stead, resulting in their lives being spared, as in Northern Ireland, Lebanon, Rhodesia and other strife-torn lands.

¹¹ This neutral stand has even served to stamp the Witnesses as true Christians. How so? In that among them and among them alone are to be found true the words of Jesus as recorded at John 13:34, 35: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." Because of having this love they ward off all demands to get them involved in strife among tribes, nations, races or political parties.

¹² Being no part of the world, Jehovah's people stand squarely on the principle an-

10, 11. (a) How has John 17:16 proved true of God's people? (b) Their neutral stand makes what words of Jesus uniquely applicable to them?

12. What principle has enabled Christians to harmonize seemingly contradictory scriptures regarding subjection to Caesar?

nounced by the apostles to the Jewish rulers: "We must obey God as ruler rather than men." (Acts 5:29) At the same time they heed the counsel found at Romans chapter 13 about being in subjection to the superior authorities. How have they been able to harmonize these seemingly opposed requirements? By applying the principle of relative subjection. Yes, these Christians obey those in authority, whether they be parents, as in the case of minors; husbands, in the case of wives; employers or government officials, so long as obedience to them does not violate any of God's commands. And because of obeying, not just out of fear but out of conscience, as they are commanded to do at Romans 13:5, they have come to be respected world wide as peaceful, law-abiding citizens, and as scrupulous payers of their taxes. In fact, earnest, extensive and persistent efforts are made on every level to instill upright moral principles into the minds and hearts of all those associated with these Christians. Such efforts by Jehovah's faithful witnesses are unique among groups professing to be Christians. What counts is quality, not quantity.

¹³ Further marking these Christians as no part of the world is their stand on the use of blood. Today it is only these people bearing Jehovah's name that clearly understand and obey the Scriptural injunction to "keep abstaining from . . . blood," a command that involves the sanctity of life. With them their spiritual well-being comes first. (Gen. 9:4-6; Acts 15:28, 29) Their stand on blood has made them unpopular with not a few, for they adhere to it even at the risk of their present lives. However, often their stand has spared them the untoward side effects that so frequently accompany blood transfusions. How explicitly and repeatedly God's Word states the matter and yet who, apart from Je-

hovah's people, wholeheartedly subscribe to it? None!

LOOKING FORWARD

¹⁴ As loyal watchmen, the "faithful and discreet slave" class have been and are looking forward to see what Jehovah God has in store. From their vantage point they have discerned the gathering evidence of the nearness of the great tribulation that will mark the end of this system of things in fulfillment of Jesus' prophetic words found at Matthew chapters 24 and 25, Mark 13 and Luke 21. We can be certain that in the post-tribulation new order grand blessings are in store for humankind. A literal earthly paradise, peopled with humankind whom Jesus Christ ransomed! What a grand prospect! Truly all lovers of truth and righteousness long for the approaching unhindered rule of the kingdom of God and keep praying for it even as Jesus taught us to pray.—Matt. 6:10; Rev. 20:6; 21:4.

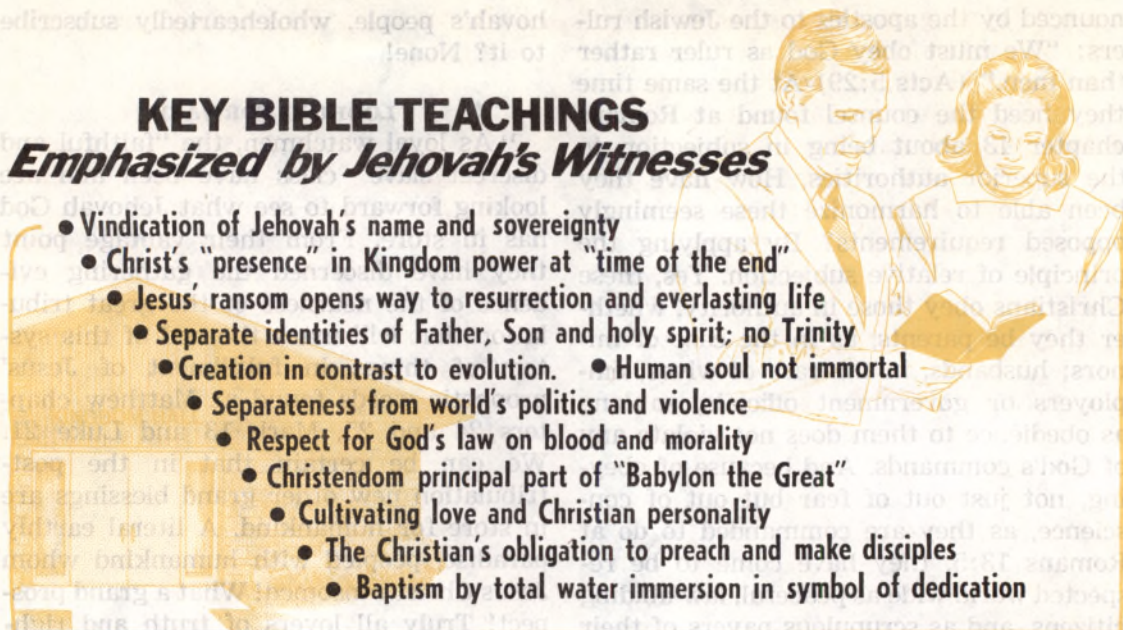
¹⁵ Because of this hope, the "faithful and discreet slave" has alerted all of God's people to the sign of the times indicating the nearness of God's Kingdom rule. In this regard, however, it must be observed that this "faithful and discreet slave" was never inspired, never perfect. Those writings by certain members of the "slave" class that came to form the Christian part of God's Word were inspired and infallible, but that is not true of other writings since. Things published were not perfect in the days of Charles Taze Russell, first president of the Watch Tower Bible and Tract Society; nor were they perfect in the days of J. F. Rutherford, the succeeding president. The increasing light on God's Word as well as the facts of history have repeatedly required that adjustments of one

14. To what prospect has the "faithful and discreet slave" been looking forward?

15. (a) The fact that the "slave" class has never been perfect has required them to do what? (b) What has this asked of those who are associated with that "slave"?

13. What Scriptural stand have those with the "slave" class taken as to the use of blood?

KEY BIBLE TEACHINGS *Emphasized by Jehovah's Witnesses*

- 
- Vindication of Jehovah's name and sovereignty
 - Christ's "presence" in Kingdom power at "time of the end"
 - Jesus' ransom opens way to resurrection and everlasting life
 - Separate identities of Father, Son and holy spirit; no Trinity
 - Creation in contrast to evolution. • Human soul not immortal
 - Separateness from world's politics and violence
 - Respect for God's law on blood and morality
 - Christendom principal part of "Babylon the Great"
 - Cultivating love and Christian personality
 - The Christian's obligation to preach and make disciples
 - Baptism by total water immersion in symbol of dedication

kind or another be made down to the very present time. But let us never forget that the motives of this "slave" were always pure, unselfish; at all times it has been well-meaning. Moreover, the words found at Romans 8:28 are fitting here also: "God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose." Actually, any adjustments that have been made in understanding have furnished an opportunity for those being served by this "slave" to show loyalty and love, the kind of love that Jesus said would mark his followers. (John 13:34, 35; compare 1 Peter 4:8.) For those who truly love God's law there is no stumbling block.—Ps. 119:165.

THE COURSE OF WISDOM

¹⁶ The foregoing review of the history of Jehovah's "faithful and discreet slave," as contrasted with the history of Christendom, brings us to what conclusion? This, that Jesus Christ has been true to

16. In view of all the foregoing, to what inescapable conclusion do we come?

his promise. He has been with his Christian congregation as represented by that "slave" from the time that he ascended into heaven down to this very day. Jehovah's spirit does indeed rest richly upon that "slave" and those associated with it, as they keep obeying the commands to preach the good news of the Kingdom and to make disciples. (Matt. 10:7; 24:14; 28:19, 20) To stay with Jesus Christ is to stay with those whom he is pleased to use. Outside the true Christian congregation, what alternative organization is there? Only Satan's organization consisting of his political "wild beast" and his Babylonian world empire of false religion.—Rev. 13:1, 14, 15; 17:3-6.

¹⁷ When Jesus told his disciples that unless they ate of his flesh and drank his blood they would have no life in themselves, no doubt all of them felt puzzled. Many of them took offense and no longer walked with Jesus. Just because of that

17, 18. (a) Why was it foolish for some to abandon Jesus because of what he said about eating his flesh and drinking his blood? (b) So what is the course of wisdom for us today?

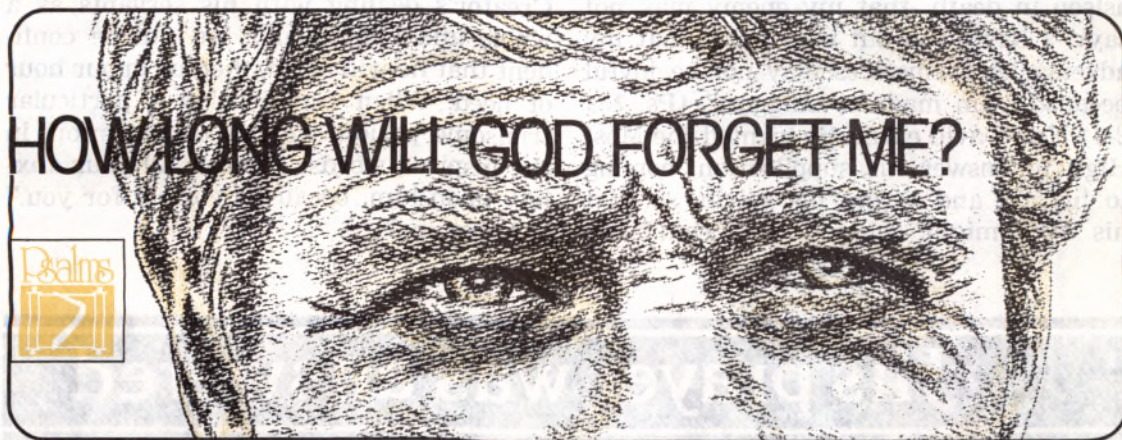
one hard-to-understand statement by Jesus, they became so offended that they abandoned him. But how foolish! In taking that course they ignored all the wonderful truths that Jesus had uttered up to that time. And what about all the striking miracles that Jesus performed proving that he was the foretold Messiah, the Son of God?—Compare Luke 7:20-23.

¹⁸ Well could Jesus ask his apostles: "You do not want to go also, do you?" Peter had the right answer: "Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God." (John 6:67-69) And so today; in view of all the foregoing the course of wisdom is indeed to keep associating with the "faithful and discreet slave." That "slave," on the one hand, makes the "sayings of everlasting life" understandable to us and, on the other hand, helps us as we apply those "sayings" in our lives to both our present and our eternal welfare. Should we not be grateful to Je-

hovah God and Jesus Christ for having that "slave" in our midst?

¹⁹ How can we give expression to our gratitude? In more ways than one. We can show it by cooperating with the 'faithful slave' in preaching and in making disciples. We can show our gratitude also by eagerly feeding on the spiritual food that this "slave" provides in the form of books and magazines, as well as by attending the congregation meetings. Nor to be overlooked is our privilege of praying that Jehovah's spirit guide and strengthen that "slave" class for the work that He has for it to do. And according to our means it is also our privilege to contribute in a material way to help to defray the expenses incurred by that 'slave's' worldwide activities. Yes, in all such ways we can show that we appreciate the way that Jehovah God is using and blessing the "faithful and discreet slave," thereby also demonstrating that we have a living, active faith that proves itself by its works.—Jas. 2:17, 26.

¹⁹ In what various ways can we show that we are grateful to Jehovah God for the services of the "faithful and discreet slave"?



WHEN putting up with great hardships and difficulties, did you ever feel that God had forgotten all about you?

Did you wonder whether he might be displeased with you and, hence, was giving you no help in solving pressing problems?

This is the way David came to feel, perhaps when experiencing persecution from King Saul or, later, during the time of his son Absalom's revolt. Regardless of the period involved, David had trials for, such a long time that he found himself in a very low state, wondering whether Jehovah had forgotten him. He was prompted to exclaim: "How long, O Jehovah, will you forget me? Forever? How long will you conceal your face from me?" (Ps. 13:1) It seemed to David as if Jehovah had concealed his face in displeasure, not intervening in his behalf. So he further asks: "How long shall I set resistance in my soul, grief in my heart by day?" This may mean that he wondered how long he would be left to work out his own means of resistance to the distressing circumstances in which he found himself and how long his grief would last day in and day out.

Next, the psalmist raises the question: "How long will my enemy be exalted over me?" Seemingly forsaken by Jehovah, he thus wonders how long his enemies would have the upper hand. He follows up this question with the plea: "Do look upon me; answer me, O Jehovah my God. Do make my eyes shine, that I may not fall asleep in death, that my enemy may not say: 'I have won out over him!' that my adversaries themselves may not be joyful because I am made to stagger." (Ps. 13: 2-4) Yes, David earnestly wanted the Most High to answer his supplication, coming to his aid and lifting his spirits so that his eyes might "shine" or "beam." He

desired to remain alive so that his enemies would not conclude that they had actually triumphed and rejoice that he had tottered and experienced a fall from which he would not recover.

Even though David felt as if he had been abandoned by Jehovah, his faith remained strong. This is evident from his concluding words: "As for me, in your loving-kindness I have trusted; let my heart be joyful in your salvation. I will sing to Jehovah, for he has dealt rewardingly with me." (Ps. 13:5, 6) Despite the difficulties he was facing, David trusted in Jehovah's loving-kindness or active compassionate concern and, with hope and joy, looked forward to deliverance from his trials. He recalled how Jehovah had dealt rewardingly with him in the past and determined to continue singing songs of praise.

Like David, we should never forget the grand things that Jehovah God has done for us. In expression of his surpassing love, he gave his only-begotten Son. (John 3:16) Since our coming to know the Most High, we have personally experienced his loving care and help in answer to our prayers. From what we know about our Creator's dealing with his servants as a whole and individually, we can be confident that he will strengthen us in our hour of need. When experiencing a particular trialsome period, we can take comfort in the inspired words: "Throw all your anxiety upon him, because he cares for you." —1 Pet. 5:7.

His prayer was answered

IT IS often amazing to see how Jehovah helps honest people to shake off the fetters of this old system of things. Here

is the experience of a young man who lives in a remote mountain valley in Switzerland, near the Italian border.

HIS STORY

"Owing to unpleasant family circumstances I had a hard childhood. Early in my youth I began to seek a God who would be able to help me in my situation. My mother was bound to the traditions of the Catholic Church, and to ensure my obedience she described how God sent people into purgatory or hell if they were not obedient. Instinctively I sought a God who would show love to his children. Religious instruction in school also depicted him as severe, impassive, unfeeling and inaccessible. It became clear to me that this God was not the one for whom I longed. For me he was only a God for the priests. I attended church less and less.

"When I was 19 years old I fell very sick and my illness lasted more than two years. The void within me and the many 'whys' that remained unanswered constantly shook my mental balance. Now I began to seek an unknown God who could give me a little peace of mind. I began to interest myself in parapsychology. I studied the technology of hypnotism and auto-suggestion. I reached the condition of trance by a simple method, and a few times I even seemed able to see into the future, but when I applied self-hypnosis in order to find real help, I was completely disappointed. I made similar experiments with Yoga and the pendulum.

"Then in 1973 I had my first contact with Jehovah's Witnesses, and I subscribed to *The Watchtower*. But I did not understand the message. For a time I read the first issues that arrived and then forgot all about them.

"Meantime I began to read *The Communist Manifesto* by Marx and Engels and then *The Life of Mao Tse-tung*, as well as various books on evolution. Yet neither from the practice of spiritism, nor from the ideologies of Communism, and still less from the theories of evolution, did

I find peace of mind and the knowledge of God that I was seeking.

"One evening, in my room, I decided to take a retrospective view of my life, in order to find a way out of the situation. While reviewing all the negative experiences, the anxieties and the nightmares of the past loomed up in my mind. My powerlessness in finding a solution was so clear that I wished only to die. It was clear to me that I had reached a critical turning point. I did the only thing that came to my mind. I prayed: 'O unknown God, you must exist, and you must be a God of love. Help me! I can't go on any longer—help me to find the truth.'

"A few days later a young man and a woman called on me. I realized at once that they were Jehovah's Witnesses, and I asked them a lot of questions about the Catholic religion and the Bible. A further appointment was made. The knowledge that both these young people had of the Bible, as well as their friendliness, surprised me very much. I was aware that this visit was in answer to my prayer, and I decided to compare every statement that they made with the Bible. If Jehovah's Witnesses were really bringing me the truth that I had longed for, and so strenuously sought after so long, then I wanted to bring my life into accord with it. I also realized that I had to make some changes in order to have more time for the study of God's Word. So I discontinued my preparatory studies for entry into a university.

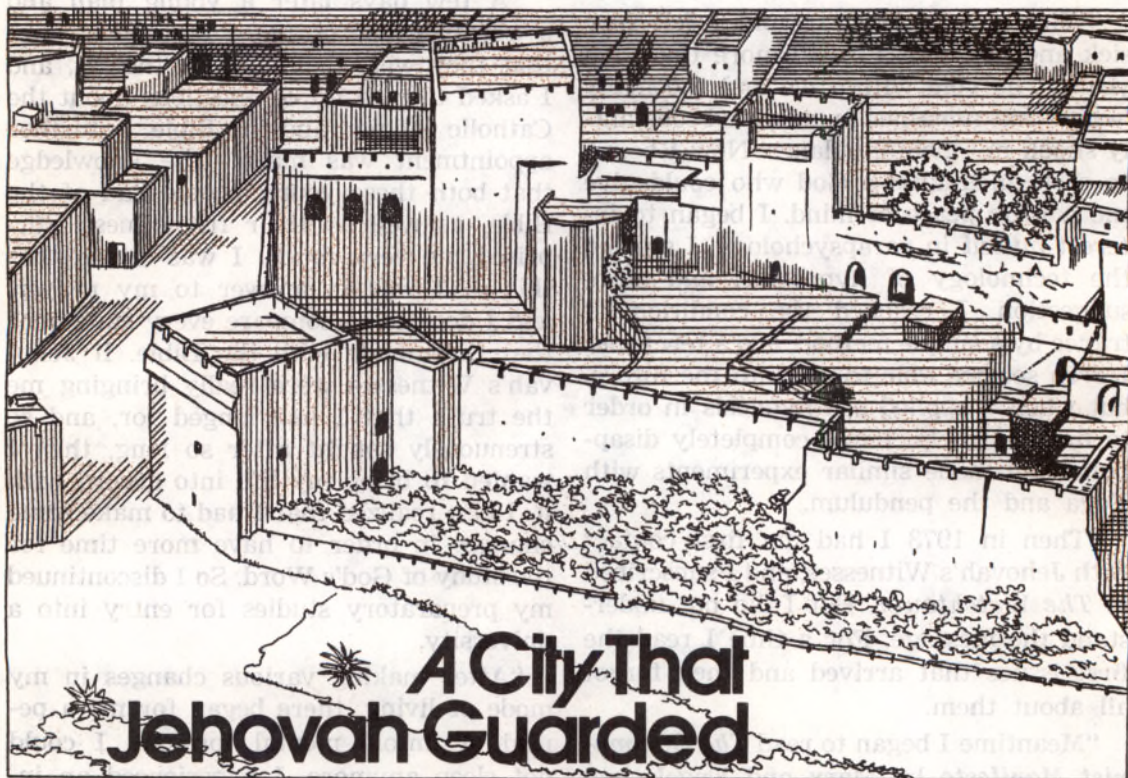
"After making various changes in my mode of living, there began for me a period of untold mental torment. I could not sleep anymore. I experienced an incredible resistance in my mind, and as I did not understand the reason, my terror was increased. I was literally forced to flee into the nearby woods to find a little solace for my mental and emotional stress.

"Then the agonizing nightmares returned, nightmares that were so real and frightening that I could have gored my flesh and torn out my hair. To prevent falling into delirium, I began to pray and to call on the name of Jehovah. A feeling of great comfort came over me, and the unpleasant, repulsive hallucinations became weaker. I now understood the meaning of the situation in which I found myself—I was paying the price for my spiritistic practices. Satan, the ruler of this system of things, uses his weapons. The Witness who came to study the Bible with me advised me to destroy everything I

had that was connected with spiritism. This I did. Nevertheless, the nightmares and the mental pressure did not stop immediately, but after a few weeks life became more bearable.

"I have now begun to attend the meetings at the Kingdom Hall, and although I must cover a distance of 120 kilometers (75 miles) there and back, I meet with Jehovah's Witnesses every week. I am so happy to have learned to know Jehovah and his wonderful purposes toward the earth and mankind."

This young man is now a baptized witness of Jehovah.



IF WE conscientiously try to serve God, and stick by his Word, we will come out successful, even though we may have many difficult, faith-testing experiences. And if we keep faith and look to God, we

can count on the promise: "The angel of Jehovah is camping all around those fearing him, and he rescues them."—Ps. 34:7.

On the other hand, however hard we may work, what we are doing will fail of

success if we rely on our own ability, or on men. King Solomon stated this truth in the Psalms: "Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake." (Ps. 127:1) This principle was demonstrated in the destruction and later the restoration of ancient Jerusalem.

In the days of Kings David and Solomon, Jerusalem had been a flourishing city, capital of a mighty nation. But, due to disregard of God's law, and the resultant injustices and corruption, the city came to be extremely wicked. Finally, God withdrew his protecting hand. Though strategically situated and quite powerful, Jerusalem fell into the hands of the king of Babylon, who laid the city completely waste.

But God had good thoughts toward desolated Jerusalem. He had placed the temple of pure worship there; his name was tied up with that city. He desired it to be rebuilt. Did men conceive the idea, or was the city's restoration carried out through their strength? No. Its reconstruction was a miracle, even in the eyes of the surrounding nations.

The temple was first rebuilt by a small number of Jews who made the hazardous 500-mile (805-kilometer) journey across the wilderness. (Ezra 6:15) However, showing that Jerusalem's restoration was not left to men, and could not be credited to the power or determination of men, was the fact that these first returnees, because of opposition from surrounding peoples, weakened and finally became completely engrossed in their own affairs. They deteriorated into a very sad state, and were reproached by their enemies, which reproach reflected on the God they represented.

JERUSALEM'S PERILOUS PLIGHT

About 82 years after the return of the first repatriates, a Jew named Nehemiah,

who had been serving as cupbearer to King Artaxerxes (Longimanus) of Persia, received news from his brother, Hanani, and other men from Judah, of the deplorable state of the city of Jerusalem. They reported: "Those left over, who have been left over from the captivity, . . . are in a very bad plight and in reproach; and the wall of Jerusalem is broken down [there were great breaches in the wall], and its very gates have been burned with fire [as the king of Babylon had left them]." —Neh. 1:1-3.

This was most upsetting to Nehemiah. He prayed to God, even as he presented his petition to King Artaxerxes, that he might be permitted to go back to strengthen and help his brothers. God moved the heart of the king to supply Nehemiah with a guard and a retinue of servants, along with authority to get materials and supplies from the local governors.—Neh. 2: 3-9.

Because of the bitterness of the neighboring enemies, and even of some Jews who carried on communication with them, Nehemiah at first told no one of his plan. He surveyed the extent of the damages and determined what had to be done. Then he gathered the priests, nobles, deputy rulers and those who would be supervisors of the repair work and assigned to them specific gates and wall sections. The program went ahead. However, this action met with bitter ridicule from Sanballat the Horonite and Tobiah the Ammonite, leaders of neighboring tribes, who then conspired to kill the workers. Because of this the Jews prayed to God and posted a guard day and night.—Neh. 4:1-9.

WALL-BUILDING UNDER THREAT

The strain of work and guard duty was heavy. The workers became discouraged, but Nehemiah called attention to their real Protector with the words: "Jehovah

the great and the fear-inspiring One keep in your mind." (Neh. 4:14) Nehemiah assigned his own personal retinue of servants, half to work and half to carry the armor. Each burden carrier (of materials and rubbish) worked with one hand, holding a weapon in the other, while each builder had a sword girded on. When they slept they remained fully dressed, with their weapons at their right hand.

Bent upon thwarting Jerusalem's restoration, the enemies treacherously tried to draw Nehemiah away for a discussion (ostensibly a peaceful parley to settle their differences), but the real purpose was to kill or capture him. Failing in this, they used false prophets living in Jerusalem to try to put Nehemiah in fear. But, trusting in God, he would not be drawn away.—Neh. 6:1-13.

Finally, after 52 days (which was really about the limit to which the builders could continue to work under such trying conditions) the wall was completed. The doors of the gates were then put in place and a guard force assigned to duty. But much internal work remained to be done. The people needed a more thorough knowledge of God's law. Certain irregularities and illegalities called for attention. Nehemiah knew that God had been with them, and that His law must be put in force again and obeyed in Jerusalem if His favor was to continue.—Neh. 6:15; 7:4.

RESTORING THE DIVINE STATUTES

Accordingly, Nehemiah held the festival of the new moon in the seventh month, following it by the festival of booths, from the 15th to the 22nd day; then on the 24th day the Jews assembled to fast and to confess their sins. On all those occasions the priest Ezra read aloud the law of Moses before all the assembled people.—Neh. 8:1-9:3.

Jerusalem was, even then, very sparsely populated. So volunteers were sought, one

out of every 10 families dwelling outside the city, to be assigned by lot a dwelling place in Jerusalem. Also, Nehemiah arranged for the resuming of the temple tax, the paying of tithes and the sacrifices of the firstfruits, so that true worship at the temple could be restored in harmony with the Law. These things being set in order, the city wall was inaugurated with great rejoicing. It must have been an exciting sight to view the colorful procession of two large thanksgiving choirs singing as they marched around the top of the wall.—Neh. 10:32-11:2; 12:27-39.

Yet other matters needed attention. Corruption and neglect existed in connection with the temple worship. While Nehemiah was away for a while in the service of Artaxerxes, Eliashib the priest had set aside a large dining hall for the use of Tobiah the Ammonite. This was a flagrant violation of God's law. Also, the Levites had been deprived of the portion provided by law for their living and, consequently, had to do other work to support themselves. On returning and discovering these alarming developments, Nehemiah immediately threw out all of Tobiah's furniture and restored the hall to its proper function as a storage place for temple goods. Then he made arrangements for distributing the needed grain, wine and oil to the Levites.—Neh. 13:4-14.

Nehemiah knew that, if God's law was being violated, He would not bless the city, even though He had caused it to be rebuilt. Earlier, Nehemiah had put a stop to the practice of usury and the foreclosing on homes and fields on the part of the richer Jews. Now he forbade all work and business transactions on the Sabbath. Further, he ordered the outside traders to stay away from Jerusalem on the Sabbath. Finally, he corrected the illegal marriage alliances, in which Jews were giving their daughters to foreign men and receiv-

ing foreign wives for their sons.—Neh. 5:1-13; 13:2-27, 30.

Nehemiah's work, carried out with the cooperation of Ezra the priest, was not in vain. Jehovah used these faithful men, but he himself was really the One who prospered and guarded the city, so that, despite all enemy efforts to destroy it, Je-

rusalem was still in existence some 400 years later, when the Messiah and his apostles walked the earth. Accordingly, Jerusalem was the city from which the start was made of offering the glorious opportunity of becoming a fellow heir of Christ to 'the Jew first and also to the Greek.'—Rom. 2:10.

QUESTIONS from READERS

● Genesis 3:22 suggests that others in heaven besides Jehovah possessed some special knowledge of good and bad. Is that so?

It appears that, not only Jehovah, but also his only-begotten Son had knowledge of good and bad in the sense meant in Genesis.

After Adam and Eve had sinned Jehovah passed judgment on them. Then God said: "Here the man has become *like one of us* in knowing good and bad, and now in order that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite,—"—Gen. 3:22.

The first human pair were not devoid of knowledge of good and bad. God had told them that it would be wrong or bad to eat of the fruit of one designated tree; conversely, to obey God was good. (Gen. 2:16, 17) So the particular "knowledge" indicated by the "tree of the knowledge of good and bad" involved a self-determining of what is good and bad. On this, Professor T. J. Conant wrote: "By disregarding the divine will, and deciding and acting on his own, man chose to know for himself what is good and evil." Yes, Adam and Eve rejected God's determination and chose to set up their own standard of what was good and what was bad.

Yet what about God's statement, "The man has become *like one of us* in knowing good and bad"?

Some have thought that God was here using

the plural of majesty, as a human king might say "We are not pleased" when referring just to himself. There is, though, another possibility that appears to have strong Scriptural support.

In Genesis 1:26 Jehovah said: "Let *us* make man in our image." The Scriptures point to the conclusion that God was here speaking to his only-begotten Son, who later came to earth as Jesus. This one, the Word, was God's master worker through whom all other things were made. (John 1:1, 3; Col. 1:15, 16; Prov. 8:22-31) The similarity of expression in Genesis 3:22 suggests that Jehovah was again speaking to the one closest to him, his only-begotten Son.

If this is so, it would indicate that the Word already had "knowledge of good and bad." From his long and intimate experience with Jehovah, the Son certainly learned well his Father's thinking, principles and standards. Convinced of his Son's acquaintance with and loyalty to these, Jehovah may have granted him some latitude, also, in handling matters without direct consultation with the Father in each instance. So the Son would to this extent be able and authorized to determine what was good and bad. However, he would not be setting up a standard that conflicted with Jehovah's.

With Adam and Eve, their coming to know good and bad involved breaking Jehovah's command and rejecting his standards. For this they deserved to die and were so sentenced.

In the *New World Translation* and some other versions, Genesis 3:22 ends with a dash. This indicates that God did not put in the record a statement of what should be done. Instead, his words stop and the next verse describes the action itself; he drove Adam and Eve out of the garden. So their independent standard of good and bad was not like that of Jehovah and his Son. Rather, it was one that led them to misery.—Jer. 10:23.

An elementary-school student in Japan frequently lost his temper. In fact, this went to the point that he damaged furniture in his home. But then the lad obtained and read the book "Listening to the Great Teacher" and agreed to have one of Jehovah's Witnesses study the Bible with him.

Soon a knowledge of Scriptural truth brought about a change in the youngster's personality. He became obedient to his parents and no longer lost his temper.

As the youth learned more, he appreciated the importance of helping others to acquire knowledge of the truth. So he prayed to Jehovah God for courage to approach and aid a very quarrelsome lad in his class. One day the young Bible student intervened in a fight between the quarrelsome and a classmate and was struck

very hard by the boy whom he desired to help spiritually. Because the Bible student did not retaliate, the quarrelsome youngster wondered: 'Why is he so different from other boys?'

A few days later, the two had a discussion, and finally a Bible study was started with the contentious youngster. Today, both of these young persons are Kingdom proclaimers, and the first boy's mother has embraced true Christianity. Yes, personalities can be changed by Bible truth.—Col. 3:9, 10.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 8: Faith in Jehovah's Victorious Organization. Page 12. Songs to Be Used: 27, 31.

April 15: To Whom Shall We Go but Jesus Christ? Page 20. Songs to Be Used: 118, 106.