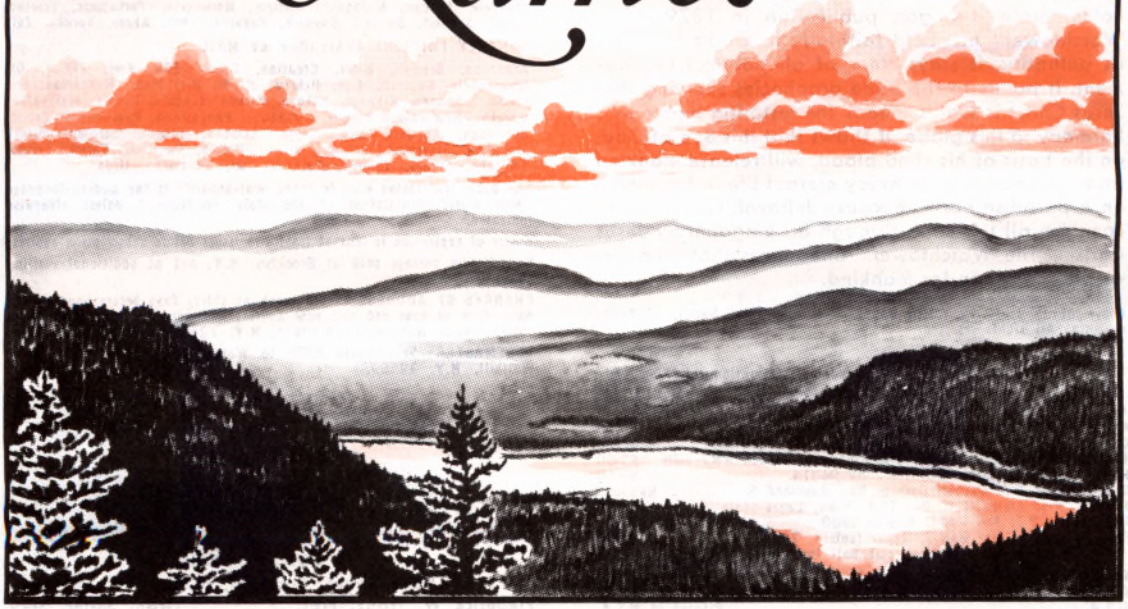
FEBRUARY 1, 1980

THE WATCHTOWER
Announcing Jehovah's Kingdom

Does God have a Name?



THE WATCHTOWER®
Announcing Jehovah's Kingdom

February 1, 1980
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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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THE POWER BEHIND THE UNIVERSE

a Mysterious Force or a Real Person?

TRIPS to the moon and scientific observations of many kinds have added tremendously to our knowledge of the universe. Its awe-inspiring vastness and orderly arrangement are becoming more and more apparent. For many people, the existence of such a universe without some sort of controlling power seems illogical. Although millions have lost faith in churches, creeds and religions in general, they still believe in "God."

But what does the word "God" mean to you? A mysterious force? A vague intelligence? A remote, indefinable and nameless Person?

Or, to you, does "God" mean someone very personal, even close and dear like a loving father? For those who put faith in science and technology, that may sound like nonsense. But consider this:

SCIENCE AND TECHNOLOGY HAVE THEIR LIMITS

From the viewpoint of discovery and increasing knowledge, we live in an exciting century. Man's achievements have been remarkable. Gifted persons have enriched the human race with astounding inventions that have tremendously widened the scope of mankind's activity and knowledge.

Yet scientists, with all their increased knowledge and advanced technology, will be the first to admit that they cannot produce a single living cell. A common thing like a blade of grass is far beyond the power of scientists to make.

To try to explain the marvels around them, some writers resort to such expressions as "Mother Nature made this," or, "Evolution did that," as if these were persons with intelligence. But is it not quite clear that an unintelligent force cannot possibly account for the amazing variety of life, nor for the infinite wisdom and power manifest in the universe?

THE REALM OF THE INTELLECT OR SPIRIT

When we enter the realm of the intellect or spirit and seek to understand the origin of qualities such as wisdom, justice, mercy, kindness and truth, where can we find reliable answers to our questions? Can any man explain the functions and origin of that amazing "mechanism" of man's inner self that can tell him when he does wrong —the human conscience? Animals do not have it. But even primitive, uneducated people do. As the early Christian writer Paul once explained: "They show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." (Rom. 2:15, *American Standard Version*) Such matters are beyond the scope of human understanding. And, yet, are not man's intellectual and spiritual accomplishments of far greater importance than his physical abilities?

Many animals have greater physical abilities than does man. Elephants are stronger, eagles can see farther, deer can

run faster, bats can hear better, dogs have a greater sense of smell. But what animal can devise new things? True, birds can make nests, beavers can construct dams, spiders can spin webs. But these creatures invariably make the same thing after the same pattern. None can plan something new and develop it.

In sharp contrast, humans can conceive of, plan and make things of tremendous variety. Whether it is a woman knitting a jersey or technicians constructing spacecraft that can go to the moon and back, mankind finds delight in making things. It is part of human makeup. With mental capacity and traits far, far superior to those of animals and an innate ability to make things, man is an imperfect reflection of the Supreme Being, who made man according to His likeness.—Gen. 1:26.

Consider now another quality of man that is not shared by the animals—his desire to worship. It is an irrefutable fact, manifest in all ages and races, that mankind has a deep, natural desire to revere an unseen power or powers.

Modern philosophers may deny this, saying, "We have advanced beyond that." "Advanced" to what? To a world that staggers from one crisis to another and that cringes under the mushroom-shaped shadow of feared world cataclysm. Why? Because so many have worshiped the "gods" of technology and various ideologies while rejecting the wisdom of the Supreme Being.—Jer. 8:9.

Hence, many people today, although disillusioned with churches and religions, agree with these words from the most widely read and respected book of all time, the Bible, which says of the Supreme Being: "His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made."—Rom. 1:20, *The New English Bible.*

SCIENTISTS HAVE HELPED CONSIDERABLY

The more scientists probe the universe, the atom and all forms of life, the more their studies reveal the beauty, the harmony and the complexity of all these things. The immensity and intricacy of the universe make men's minds reel. But there is no effect without a cause. Behind all this beauty, this marvelous manifestation of wisdom and dynamic power, can you not "see" with "the eye of reason" the "invisible attributes" of the Great Maker? Obviously, the universe is governed by immutable laws. Does that not prove the existence of a Supreme Lawgiver? Countless conditions and provisions on earth clearly were made to fit man's requirements exactly. And those multiple effects must have a corresponding CAUSE, a great Provider and Life-Giver.

What do some scientists say about this?

Frank Allen, a biophysicist, made this comment: "The adjustments of the earth for life are far too numerous to be accounted for by chance."

A professor of mathematics from Cambridge University, P. Dirac, wrote in *Scientific American:* "God is a mathematician of a very high order, and He used very advanced mathematics in constructing the universe."

Sir Isaac Newton, described by many historians of science as "the greatest scientific mind the world has ever seen," wrote in his famous work *Principia:* "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. . . . The Supreme God is a Being eternal, infinite, absolutely perfect."

Perhaps you agree with Sir Isaac Newton. Maybe you, too, delight in the glory of the stars, the radiance of the sun, the serene beauty of the moon, the refreshment of rain, the majesty of mountains,

the ever-changing kaleidoscope of cloud and sea, the fascinating variety of flowers, trees, insects, birds and animals, the laughter of children, the kindness of friends and the love of a mate. And deep in your heart you *know* that all of this was provided by a real PERSON—the great Builder of the universe.—Heb. 3:4.

Logically, then, in accord with all facts and reason, the Supreme Being must be a REAL PERSON. That being so, does he have a name? If so, what is that NAME?

Does God have a Name?

MANY people might say: 'Does God's name matter? There is only one Supreme Being.' For example, a clergyman in Canada once said: "The name that people give to God is also unimportant." This cleric held that it would make no difference if one used "Allah," as do Moslems, or "Manitou," as do some North American Indians. Many of the clergy have the same opinion.

But let us consider: Why do we use names? What is in a name?

Basically, names are used for identification. They are also often closely linked with personal achievements or fame. To millions, such names as Alexander the Great or Ghandi immediately bring to mind the achievements of these men.

But why is God's name necessary? Because, although many people believe in only one true God, countless others worship many gods. Hindu people have millions of gods. In other parts of Asia and in Africa, millions worship their ancestors. Many worship the State, political leaders or "stars" of the stage or screen. And of others, it is said that "their god is their belly." —Phil. 3:19.

To distinguish the Supreme Being from this "galaxy" of gods, he has a very exclusive and personal name. And this name, as we shall see, is not only important for identification but vitally linked with his reputation. He has made a name for himself.

WHAT, THEN, IS GOD'S NAME?

Could God's name be "Allah"? No. As a good dictionary will show you, "Allah" is a shortened form of the Arabic term meaning "the god." Obviously, this is not a name.

How about "Lord"? That is not a name either. "There are many 'gods' and many 'lords,'" says the Bible. (1 Cor. 8:5) The Spanish word for "Lord," used frequently in Spanish versions of the Bible, is *Señor,* which usually means "mister" or "sir." How could that possibly be a personal, exclusive name for the Supreme Being?

Some might say: 'Is not Jesus the name of God?' When the birth of Jesus was announced to Mary, the heavenly messenger or angel told her: "You are to call his name Jesus. This one will be great and will be called Son of the Most High." (Luke 1:30-32) So Jesus is the name of God's Son, not that of the Supreme Being. Jesus himself said: "The Father is greater than I am."—John 14:28; compare Proverbs 30:4.

Being God's Son, Jesus enjoys a very close relationship with his Father. And Jesus made it clear that his Father has a name. When Christ taught his disciples the famous Model Prayer, sometimes called the "Lord's Prayer," his very first words were: "Our Father in the heavens, let your name be sanctified." (Matt. 6:9) In a subsequent prayer to his Father, Jesus said: "I have made your name manifest to the men you gave me. . . . I have made your name known to them and will make it known." (John 17:6, 26) Accordingly, Jesus revealed to them the full significance of the Father's name.

Interestingly, the Hebrew form of "Jesus" is "Jehoshuah," which is an abbreviated form of "Jehovah-yeshua," meaning "Jehovah is salvation." So there it is—the name of the Father, the Supreme Being, is JEHOVAH. And how appropriate that Jesus, as Jehovah's agent for salvation, should thus be named after his Father!

WHERE IS THE NAME FOUND?

The name "Jehovah" is found in numerous writings and in many places. But the principal source of the name is in ancient Hebrew writings contained in the Bible. You may say, 'Well, I have never seen that name in my Bible.' It is true that some Bibles do not use God's name. But remember that what we have in our Bibles are *translations,* and translators vary in their renderings of the original text. That happens not only with the Bible but also with any book or article that is translated by different people.

For example, the *New World Translation of the Holy Scriptures,* widely used in this magazine, contains the name "Jehovah" thousands of times. But in the well-known *King James Version* it is found only a few times. If you have a copy of this latter Bible, check the book of Exodus, chapter 6, verse 3, and you will find these words: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them."

Maybe you prefer a Catholic translation. Many of them do not contain the name of God. But if you have a copy of *The Jerusalem Bible,* a modern Catholic translation, and care to check the above-mentioned verse, you will find that it uses the name "Yahweh" instead of "Jehovah." Why is that?

WHY "YAHWEH"?

"Yahweh" (sometimes "Jahveh") is simply an attempt to express God's name in a form nearer to the original Hebrew. In writing ancient Hebrew, only consonants, no vowels, were used. God's name in the older Hebrew manuscripts is shown as יהוה (YHWH or JHVH), and Bible commentators often refer to these characters as the "Tetragrammaton," meaning "four letters."

Down through the centuries, the correct pronunciation of the divine name in Hebrew has been lost. Hence, it is uncertain what vowels should be used to fill in the name. By combining vowel signs of the

two Hebrew words *A·do·nay'* (Lord) and *El·o·him'* (God) with the Tetragrammaton, the pronunciation *Ye·ho·wah'* was formed. Eventually, in a Latinized form, this became "Jehovah." Nevertheless, many Hebrew scholars say that "Yahweh" is more correct. But Rudolph Kittel, editor of *Biblia Hebraica,* vowelizes the Hebrew tetragram as "Yehwah," in all his editions.

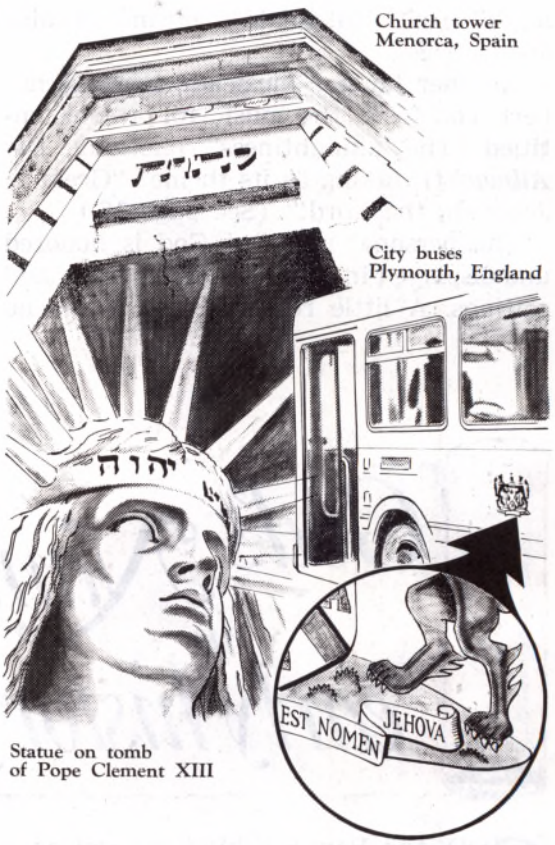
"JEHOVAH" IS FAR BETTER KNOWN

The name "Jehovah," however, is far more widely known and used. For centuries, it has appeared in Bible translations and literature of all kinds.* It also appears in various inscriptions. For example, a Latin inscription on the municipal coat of arms of the city of Plymouth, England, reads *Turris Fortissima Est Nomen Jehova,* meaning: "The name Jehovah is the strongest tower." (See Proverbs 18: 10.) Hence, the name "Jehovah" appears even on the local buses.

Now let us pay a brief "visit" to the island of Minorca in the Mediterranean Sea, off the coast of Spain. Here, in the main town of Mahón, the Tetragrammaton appears on the wall in a public vegetable market, formerly a church cloister. Nearby, in the small town of San Luis, the Hebrew letters of Jehovah's name have been inscribed on the local church tower.

Now let us look inside the famous Cathedral of Toledo, Spain's ancient ecclesiastical city. Notice the beautiful fresco on the ceiling of the principal vestry. It is the work of Lucas Giordano, a famous Italian painter of the 17th century. There, in a prominent position, are the four Hebrew letters of God's name.

Perhaps the most famous of all Christendom's churches is St. Peter's Basilica in Vatican City. There, adorning the tomb of Pope Pius X (1835-1914), is a painting of



Church tower
Menorca, Spain

City buses
Plymouth, England

Statue on tomb
of Pope Clement XIII

the high priest of Israel with the Tetragrammaton on his headdress. It is also found on a band on the forehead of a statue decorating the tomb of Pope Clement XIII (1693-1769).

Have you ever heard of the "Flavit Jehovah" medal? It was struck to commemorate the victory of the English fleet against the Spanish Armada in 1588 C.E. —when a fierce tempest finished off the invaders. Inscribed on this medal are these words in Latin and Hebrew: *Flavit* יהוה *et dissipati sunt*—"Jehovah blew and they were scattered."

Lovers of serious music are well acquainted with the majestic "Hallelujah chorus" from Handel's famous oratorio, The Messiah. Millions of people have heard it sung since its first performance in 1743. But how many have realized that "Halle-

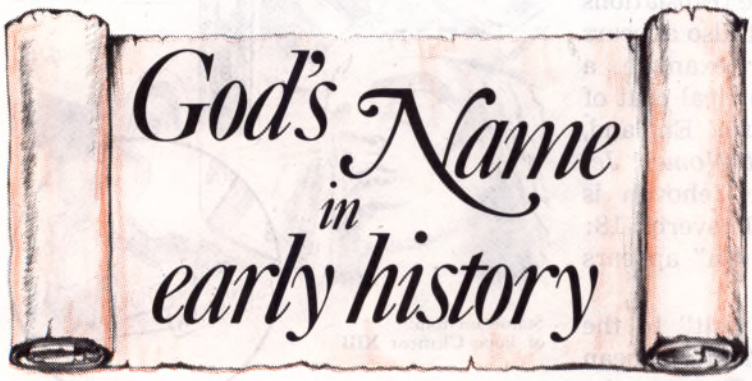
* *Webster's New International Dictionary* (1955) says concerning "Jehovah": "The Supreme Being; God; the Almighty . . . A Christian form given the Tetragrammaton."

lujah" (or, "Alleluiah") means "Praise Jehovah"?

Another famous musician, Franz Schubert, composed the music for a song entitled "The Almightiness" (German, *Die Allmacht*), taking as its theme: "Great Is Jehovah, the Lord!" (See page 16.)

The personal name of God is honored and displayed in countless other places and settings. A little research also leaves no doubt that JHVH (YHWH) is the NAME of the Supreme Being, as shown in the Hebrew Bible. How often does that sacred name appear there? SIX THOUSAND NINE HUNDRED AND SIXTY TIMES! Is it not very obvious that the divine name was NOT MEANT TO BE LEFT OUT?

And yet many Bible translations have omitted God's name. Why? Before answering, let us consider God's name in history.



GOD, the Power behind the universe, is a real Person. Moreover, we have seen that he has an exclusive, personal name—Jehovah (or, Yahweh—in Hebrew, YHWH).

But what about the historical background of that name? What light can history throw on the divine name?

EARLY HISTORICAL BACKGROUND

Let us return to the 16th century B.C.E. The Israelites are in Egypt suffering under the harsh rule of Pharaoh. Moses is commissioned by Jehovah to request freedom for Israel. To show in whose name Moses should act and speak, God says to him: "This is what you are to say to the sons of Israel, '*Jehovah* the God of your forefathers . . . has sent me to you.' This is *my name to time indefinite.*"—Ex. 3:15.

But Pharaoh himself later refuses to listen, saying: "Who is Jehovah . . . ? I do not know Jehovah." (Ex. 5:2) After several plagues, God tells Pharaoh: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have *my name declared in all the earth.*"—Ex. 9:16.

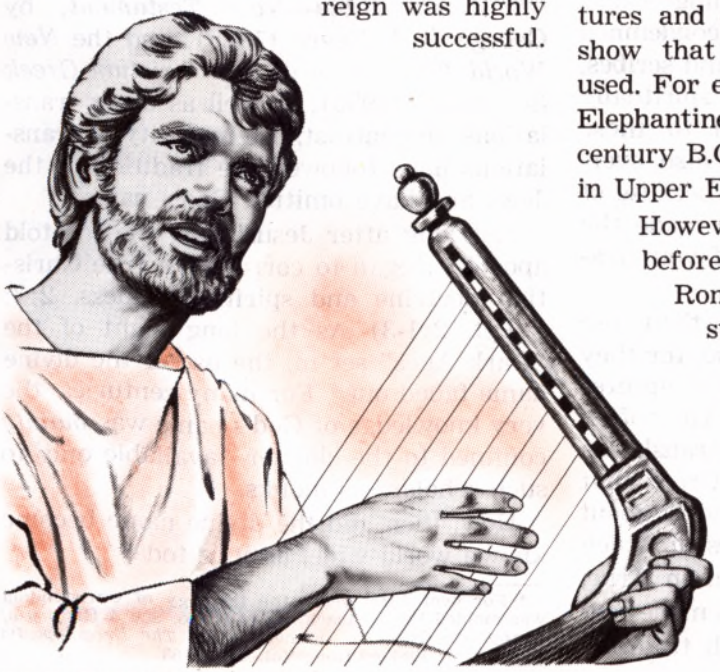
The first five books of the Bible, which contain the aforementioned record, are full of references to God's personal name. It occurs 550 times in the Hebrew text of Deuteronomy alone. The name was used not only by priests and Levites. Moses wrote: "Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house

and when you walk on the road and when you lie down and when you get up." (Deut. 6:4-7) Unquestionably, God's exalted name was used freely in family worship in those days.

REIGN OF KING DAVID

In the reign of King David, the use of the name Jehovah reached new and glorious heights. Under divine inspiration, David wrote many beautiful psalms, or songs of praise, to Jehovah. David also organized a large temple orchestra and chorus involving thousands of singers and players. They regularly played and sang beautiful, moving songs of praise to Jehovah, 'making melody to his name.'—Ps. 68:4.

Was Jehovah displeased with all this public and family use of his name? Did he condemn David and his contemporaries in the terms of the third commandment: "You must not take up the name of Jehovah your God in a worthless way"? (Ex. 20:7) Obviously not! David was richly blessed by God and his reign was highly successful.



CHANGING VIEWPOINTS

Approximately five centuries later, Jehovah's faithful prophet Malachi used the Tetragrammaton (the four Hebrew letters of God's name) 48 times in the four short chapters of his prophecy. In part, the word of Jehovah spoken through Malachi was: "From the sun's rising even to its setting *my name will be great among the nations.*" And the point is repeated for emphasis—" 'My name will be great among the nations,' Jehovah of armies has said."—Mal. 1:1, 11.

Note also what Malachi wrote concerning some of the priests of his day: " 'A son, for his part, honors a father; and a servant, his grand master. So if I am a father, where is the honor to me? And if I am a grand master, where is the fear of me?' Jehovah of armies has said to you, O priests who are despising my name." —Mal. 1:6.

The context shows that the priests were not guilty of failing to use God's name but were showing disrespect for it by offering unacceptable sacrifices. The Hebrew Scriptures and other writings of that period show that Jehovah's name was widely used. For example, documents (called the Elephantine Papyri) dating from the fifth century B.C.E. and from a Jewish colony in Upper Egypt contain the divine name.

However, there is some evidence that before Jerusalem's destruction by the Romans, there developed a superstitious tendency to avoid using the divine name.* This may have been due to an extremist, fanatical interpretation of the third commandment—not to

* Many Jewish religious leaders of the first century C.E. were strongly influenced by pagan Greek philosophy. For example, Philo, a Jewish philosopher of Alexandria, believed that Plato, the famous Greek philosopher, was divinely inspired and taught that God was indefinable and, hence, unnameable.

use God's name in a worthless way. (Ex. 20:7) But when God gave that command, did he mean that his name should never be used except on rare, special occasions, perhaps only at the sanctuary? That could not be the case, for when the divine name was widely used (as in David's day), God's blessing was very evident in Israel. But divine blessing was conspicuously absent from that nation as a whole at the time of Jesus Christ's life and ministry on earth when God's name had gone out of use due to the religious tradition of the Jews. The Jewish religious leaders of that day had become so alienated from God and his principles that not only did they shroud his name in secrecy but they also made themselves responsible for the death of his beloved Son. Not many years later, in 70 C.E., the Jews paid a terrible price for this when their temple and the holy city of Jerusalem were destroyed by the Roman armies.

WHAT DID CHRIST AND HIS DISCIPLES DO?

Did Jesus Christ and his disciples follow the Jewish tradition concerning God's name? In a fearless way, Jesus condemned the tradition of the Pharisees and scribes, freeing his disciples from such spiritually deadening influences. He said to those "hypocrites": "Why is it you also overstep the commandment of God because of your tradition? . . . You have made the word of God invalid because of your tradition."—Matt. 15:3-9.

Did Jesus and his disciples, then, use God's name freely? Assuredly so, for they all quoted frequently from the Scriptures that contained Jehovah's name. They often used the *Septuagint Version,* a translation of the Hebrew Scriptures into Greek that began to be prepared in Alexandria about the third century B.C.E., copies of which still contained the Tetragrammaton. True, copies of the *Septuagint Version* made centuries later followed the Jewish tradition of omitting God's name. But scrolls or portions of the Greek *Septuagint* dating from Jesus' time on earth contain the Tetragrammaton in Hebrew characters.—See *The Watchtower* of May 1, 1978, pp. 6-8.

Jesus himself clearly indicated that he used the divine name. For instance, he said in prayer to his Father: *"I have made your name manifest* to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26) Moreover, Jesus taught his followers to pray: "Our Father in the heavens, let your *name* be sanctified." (Matt. 6:9) Why would Jesus make those statements unless he had used God's name?

Thus God's name was widely used by his new chosen people, spiritual Israel, the Christian congregation. (Gal. 6:16) That is why certain translations of the Greek Scriptures (the "New Testament") do include Jehovah's name. For example, this is true of the *Greek Scriptures* in Hebrew, by Franz Delitzsch (1877); *The Emphatic Diaglott,* by Benjamin Wilson (1864); *The Christian's Bible—New Testament,* by George N. LeFevre (1928), and the *New World Translation of the Christian Greek Scriptures* (1950), as well as other translations. In contrast, the majority of translations have followed the tradition of the Jews and have omitted God's name.

Not long after Jesus' day, the foretold apostasy began to corrupt the true Christian doctrine and spirit. (2 Thess. 2:3; 2 Pet. 2:1-3) As the long night of the "Dark Ages" set in, the use of the divine name faded out.* For many centuries, the very knowledge of God's name was *mainly* confined to the cloister—available only to such scholars as monks.

How, then, did the divine name become known world wide, as it is today?

* For over 1,000 years the theology of Christendom was molded by the teachings of Plato. See *A History of Europe,* by H. A. L. Fisher, p. 52; *The Encyclopædia Britannica,* 1964 edition, Vol. 18, p. 63.

THAT the divine name was used in early history is beyond question. But what about later times? Why have certain Bible translations omitted the name? And what is its meaning and significance to us?

THE NAME "JEHOVAH" BECOMES WIDELY KNOWN

Interestingly, Raymundus Martini, a Spanish monk of the Dominican order, first rendered the divine name as "Jehova." This form appeared in his book *Pugeo Fidei,* published in 1270 C.E.—over 700 years ago.

In time, as reform movements developed both inside and outside the Catholic Church, the Bible was made available to the people in general, and the name "Jehovah" became more widely known. In 1611 C.E. the King James or Authorized Version of the Bible was published. It uses the name Jehovah four times. (Ex. 6:3; Ps. 83:18; Isa. 12:2; 26:4) Since then, the Bible has been translated many, many times. Some translations follow the example of the *Authorized Version* and include the divine name only a few times.

In this category is *An American Translation* (by Smith and Goodspeed) with a slight variation of using "Yahweh" instead of "Jehovah." Yet, one may ask: "Why have the translators done this? If using 'Jehovah' or 'Yahweh' is wrong, why put it in at all? If right, why not be consistent and use it every time it appears in the Bible text?"

Against the preceding historical and factual background, let us now examine what the translators say in answer.

THE TRANSLATORS' ANSWER

Says the Preface of *An American Translation:* "In this translation we have followed the orthodox Jewish tradition and substituted 'the Lord' for the name 'Yahweh.' " But by following "the orthodox Jewish tradition," did the translators realize how harmful it can be to ignore God's clear determination that his 'name be declared in all the earth'? Moreover, Jesus condemned man-made tradition that would invalidate God's word.—Ex. 9:16; Mark 7:5-9.

The Preface of the *Revised Standard Version* states: "The present revision returns to the procedure of the King James Version, which follows . . . *the long established practice in the reading of the Hebrew scriptures in the synagogue.* . . . For two reasons the Committee has returned to the more familiar usage of the King James Version: (1) The word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew; and (2) the use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, *was discontinued in Judaism*

before the Christian era and is entirely inappropriate for the universal faith of the Christian Church." (Italics ours.)

The translators made a great mistake in following the example of the *King James Version* and Jewish tradition. Did they really think it was God's will that his name should be kept in the background? *Is the divine name something to be ashamed of so that it should be left out of the Bible?*

RELIGIOUS PREJUDICE?

An interesting fact is that the *American Standard Version,* published in 1901, uses Jehovah's name right through the Hebrew Scriptures. In contrast, the *Revised Standard Version,* published in 1952, makes only a very brief reference to the Tetragrammaton in a footnote (at Exodus 3: 15). During that period, Jehovah's Witnesses were proclaiming God's name world wide. Could it be that the omission of the divine name in certain translations was caused by prejudice against their witnessing activity?

That this could be so in some cases is indicated by the following statement appearing in the *Katholische Bildepost* (a Catholic magazine of Germany): "The name of God, however, which they [Jehovah's Witnesses] have changed to 'Jehovah' is simply an invention of the sect." (August 24, 1969) This statement smacks of religious prejudice. It also reveals poor research since, as already mentioned, the first writer to use the term "Jehova" was a Catholic monk—obviously not one of Jehovah's Witnesses!

DOUBLE STANDARD

"The word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew," says the Preface of the *Revised Standard Version.* But what word does "accurately represent" the divine name in Hebrew? Some prefer "Yahweh," others "Yehwah," others "Jave," and so on. The problem is that when writing ancient Hebrew only consonants were used, and even experts admit that it is a matter of conjecture as to which vowels made up the complete divine name.

One could also ask those objecting to the form "Jehovah" why they do not object to other names such as "Jesus" or "Peter." Why do these critics not insist on using the original Greek forms of those names (*Iesoús* and *Petros*)? Are these individuals not guilty of applying a double standard in rejecting "Jehovah"?

OTHER TRANSLATIONS

Many translations, of course, do use "Jehovah" or "Yahweh" or some other representation of the Tetragrammaton. Moreover, there are about 40 vernacular translations of the Christian Greek Scriptures ("New Testament") that use a vernacular form of the Tetragrammaton such as *Iehova* (Hawaiian) and *Uyehova* (Zulu).

The Bible in Living English (by Steven T. Byington) also uses "Jehovah" right through the Hebrew text. In his Preface, Byington says concerning "Jehovah": "The spelling and the pronunciation are not highly important. What is highly important is to keep it clear that this is a personal name." Yes, the name of the most exalted Person in the universe is unique, exclusive, incomparable, sublime.

WHAT DOES THIS UNIQUE NAME MEAN?

To answer this, a historical flashback is appropriate. When he was commissioned by the Most High to lead the Israelites out of Egypt, "Moses said to the true God: 'Suppose I am now come to the sons of Israel and I do say to them, "The God of your forefathers has sent me to you," and they do say to me, "What is his name?" What shall I say to them?' At this God said to Moses: "I SHALL PROVE TO BE

WHAT I SHALL PROVE TO BE.' And he added: 'This is what you are to say to the sons of Israel, "I SHALL PROVE TO BE has sent me to you." ' " (Ex. 3:13, 14) This means Jehovah would carry his own grand purpose to completion in vindication of his name and sovereignty, and this helps us to understand the memorial name "Jehovah," given in verse 15. According to the Hebrew root of the name, it appears to mean "He Causes To Become" (or, "Prove To Be") with respect to himself. Thus God's name has real significance to thoughtful persons. That name reveals him as being One who unfailingly fulfills what he promises and is perfectly in control of whatever situation may arise.

What a deep, sacred meaning the divine name has! It is the name par excellence of the universe, a glorious name. The term "Lord" is pale and inexplicit in comparison. Jesus loved and respected his Father's name and once said to him: "Father, glorify your name." The account continues: "Therefore a voice came out of heaven: 'I both glorified it and will glorify it again.' "—John 12:28.

If Jesus had been a Bible translator today, would he have omitted his Father's name from new translations? Hardly! Without a doubt, Jesus, of all persons, had the right attitude toward Almighty God and His name. So what should be our attitude toward God and his name?

What is your attitude toward *God's Name?*

NO DOUBT, deep in your heart, you are already convinced that God exists and that he did provide or create the countless lovely things that we see around us. Perhaps you have real respect for God—and yet do not feel close to him. To you, God may seem aloof and inscrutable.

However, to come to know and really love God, to recognize him as the Father of a universal family and to become a part of that great family are matters of paramount importance and pressing urgency. From a personal standpoint, our coming to know, respect and obey God as a loving Father is a matter of life and death. And from a global standpoint, the formation of this worldwide family is the only solution to the terrible mess mankind is in today. Divine prophecy makes it very clear that this old system of things is heading for a global cataclysm that only those who really love God and their neighbors will survive. (Ps. 37:10, 11, 28, 29) But you may ask . . .

"HOW CAN I REALLY GET TO KNOW GOD?"

Suppose you were undertaking studies in a certain field of knowledge and had great admiration for a famous teacher in that field. Also, suppose you desired to know him better and to learn more from him, but he lived in a remote country. What then? Would you not endeavor to read all his writings and whatever was published concerning him? Would you not talk to other students who already knew

more about him and his teaching? Then, suppose you wrote to him about some difficult personal questions or problems and you received very satisfying answers. Your admiration and respect for this fine teacher would increase considerably and his help would endear him to you.

Is this also possible with Jehovah, the Greatest Teacher? It certainly is. (Isa. 30:20, 21) But how?

Have you ever read 'His writings'—the Bible? Perhaps you have tried and have found some parts difficult to understand. Then, why not follow the example of an African state official who also was reading the Scriptures and had questions? What did he do? He asked Philip, a witness of Jehovah, to help him. Why not read about this interesting incident in the book of Acts, chapter 8, verses 26 to 39?

Incidentally, you can do the same thing today. If you read the Bible and have questions, why not consult with Jehovah's Witnesses? They are always very willing to help those seeking knowledge of the heavenly Father, Jehovah. And they have Bible-based publications (in addition to this magazine) to enlighten sincere students.

Actually, discussion of the Bible with an experienced student of the Scriptures can greatly increase your knowledge of Jehovah and your respect and love for him. For instance, you will learn that Jehovah is "a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." (Ex. 34:6) You will note many examples of Jehovah's mercy and patience, as in the case of David, who sinned outrageously but repented and was spared. —2 Sam. 12:13, 14; Ps. 51.

You will also understand why Jehovah has allowed wickedness to continue, why he has not yet blotted out evil and corruption—something that is just as certain to happen as the sun's rising tomorrow morning. (Prov. 2:21, 22; 2 Pet. 3:7) You will come to appreciate Jehovah's great long-suffering, his infinite wisdom and understanding, and his marvelous purpose to clean up the earth and restore peace and paradise.—Compare Isaiah 65:17, 21-25.

"KEEP ON SEEKING"

But you may run into difficulties and opposition. Some people, even from among your own family and friends, may belittle your efforts to study Jehovah's Word, and they may even try to slander those helping you. Jesus warned his disciples to expect such things.—Matt. 5:11.

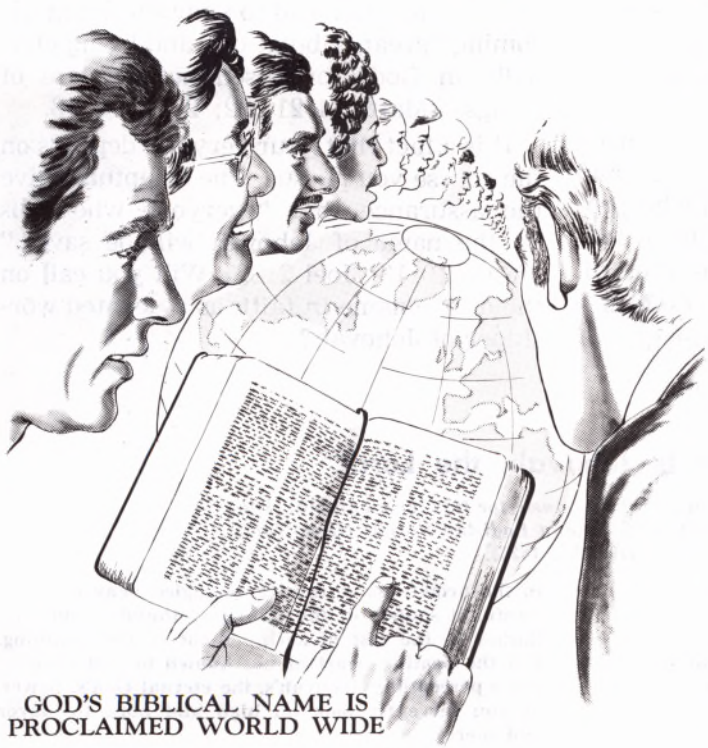
However, if you are convinced that there is a sublime Person who holds the key to mankind's future, then stick to your determination to come to know him and his Son, Jesus Christ. It was this very Son who stated: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Jesus also said: *"Keep on seeking, and you will find;* keep on knocking, and it will be opened to you." —John 17:3; Matt. 7:7.

If you do this, you will be agreeably surprised to discover how near, how approachable, Jehovah really is. Said the apostle Paul in a public speech before a group of Athenians: "He [God] is not far off from each one of us." (Acts 17:27) And a divinely inspired prophet wrote: "Search for Jehovah, you people, while he may be found. Call to him while he proves to be near."—Isa. 55:6.

Yes, "call to him." "Draw close to God, and he will draw close to you." (Jas. 4:8) If you are searching for truth, if you have grievous problems or sins that weigh you down, call on Jehovah, "the Father of tender mercies and the God of all comfort." (2 Cor. 1:3) Do so in the name of his Son, Jesus Christ, who said: "Come to me, all you who are toiling and loaded down, and I will refresh you."—Matt. 11:28.

You will be delighted to discover what a deep, satisfying difference your efforts to draw close to Jehovah can make in your life. Your mind will be cleared of disturbing, confusing false religious creeds and views. Also, your study of God's prophecies and purposes will show you why the world is so full of problems, corruption and fear. Yes, and such consideration of the Bible will reveal the marvelous future in store for the earth and for those privileged to live on it under God's kingdom. —Matt. 6:9, 10.

Do you not agree that, in this dark hour of man's history, we have urgent need of understanding, vision and *spiritual light?* Psalm 119:105 appropriately says of God: "Your word is a lamp to my foot, and a *light* to my roadway." Yes, God's Word can reveal a wonderful new path of life now and grand vistas for the future. It can lead you to accurate knowledge and deep love of the true God, Jehovah.



GOD'S BIBLICAL NAME IS PROCLAIMED WORLD WIDE

ATTITUDE TOWARD GOD'S NAME

Whatever one's race or nationality may be, a firm, kind and loving family head is much to be appreciated. A good father is not only a life-giver but also a provider, a counselor, a protector, a friend in need. A father like that has the respect and love of his children.

Would you not always
—*speak of him with praise?*
—*defend him when he is criticized?*
—*avoid displeasing him?*
—*feel proud to bear his name?*

Those who become members of Jehovah's worldwide family always *speak of him with praise.* They do not support any campaign to suppress God's name but are keen to make his great name known among the nations. (Ps. 105:1-3) They are always ready to "offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Heb. 13:15.

Such individuals are always anxious to *defend their Father's name when he is criticized.* Having studied his Word carefully, they can refute the God-dishonoring doctrine of 'hell-fire and torment.' They can show that "God is love." (1 John 4:8) Moreover, they can point out that he is not "dead" but very much alive and concerned about the situation here on earth and is bringing his purposes for mankind to a grand climax.

Members of this worldwide family also continually endeavor to *avoid doing anything displeasing to their Father.* They take to heart the ancient commandment: "You must not take up the name of Jehovah your God in a worthless way." (Ex. 20:7) Although imperfect and, like

King David, susceptible to making mistakes, those loving Jehovah try to maintain high standards of conduct—honesty, physical and moral cleanness and the avoidance of idolatry, greed and covetousness. (Luke 12:15; 1 Cor. 6:9, 10; Heb. 13:18; 1 John 5:21; Rev. 19:8; 21:8) They keep clear of political conflicts and violence, which supposedly are carried out in the name of God but actually have brought great reproach on his name. (Isa. 2:4; John 15:19) But God's servants respect governments and civil authorities and they are law-abiding, tax-paying citizens who render their employers an honest day's work "that the name of God . . . may never be spoken of injuriously."—1 Tim. 6:1; Rom. 13:1-7.

PROUD TO BEAR HIS NAME

If you come from a good family, you probably are proud to bear your father's name. So are those who bear Jehovah's name today. A great international, worldwide family proudly bear the heavenly Father's name as Jehovah's Witnesses. (Isa. 43:10, 12; Rev. 7:4-10) While appreciating the increased knowledge and facilities provided by clever men, they recognize and honor "the living God, who made the heaven and the earth and the sea and all the things in them." He it is who provides "rains from heaven and fruitful seasons, filling [human] hearts to the full with food and good cheer." (Acts 14:15-17) And he made the superlative gift of his Son, by whom we may "have everlasting life." (John 3:16) Praisers of Jehovah are deeply grateful to him for all his gifts.—Jas. 1:17.

As an expression of deep gratitude to their Creator, this dedicated, global family contributes to the sanctifying of God's glorious, exclusive name by recognizing its rightful place in His own holy book—both the Hebrew and the Christian Greek Scriptures. And, following in the steps of the Master, Jesus Christ, and his first-century followers, they are zealously spreading the vital message for this day: that the kingdom of God is at hand and is mankind's only hope.—Matt. 4:23; 24:14; 28:19, 20.

AN APPEAL

We urgently appeal to you to find out more about the true God, Jehovah, his Son, Jesus Christ, and this happy, united family that is 'declaring God's name in all the earth.' (Ex. 9:16; Rom. 9:17) Not only could this change your whole life now, but it could lead to your surviving the coming "great tribulation" and living eternally in God's promised new system of things.—Matt. 24:21, 22; 2 Pet. 3:13.

It is a fact that your very life depends on the course you pursue. The Scriptures give the assurance that "everyone who calls on the name of Jehovah will be saved." (Rom. 10:13; Joel 2:32) Will you call on the divine name in faith as a devoted worshiper of Jehovah?

"Great Is Jehovah, the Lord!"

Franz Schubert composed the music for this lyric entitled "The Almightiness" written by Johann Ladislav Pyrker (Opus 79/2, DV 852, 1825):

Great is Jehovah, the Lord! For heavens
and earth proclaim his power.
You hear it in the roaring storm,
in the loud rushing call of the stream of the wood;
you hear it in the rustling of the green wood,
you see it in the gold of surging crops,
in the glowing bloom of delightful flowers,
in the brightness of the star-spangled heaven,
aweful it sounds in the rolling of thunder and
flashes in the fast flickering flight of the lightning.
But the beating heart makes known to you even
more perceptibly Jehovah's, the eternal God's, power,
as you fervently look on high and hope for favor
and mercy.

MODERN-DAY BIBLE BURNING FAILS OF ITS PURPOSE

BURNING of the Holy Bible in whole or in part is not new. The first reported case of such a thing took place more than 2,600 years ago. This was in the days of the third-last king of the nation to which the Bible had originally been given.

1. Why is the burning of the Bible in whole or in part not new?

2 The season was that of winter at Jeru-

2. What led up to the making of Jeremiah's written prophecy fuel for the flames?

Jehoiakim burns God's word—a pattern followed in modern times

salem, where King Jehoiakim was seated near a brazier in which a fire was burning to heat up the throne room. Just how a vital part of the Holy Bible came to be fuel for the flames in this brazier, the factual account informs us. From it we here quote:

> Now it came about in the fourth year of Jehoiakim the son of Josiah, the king of Judah, that this word occurred to Jeremiah from Jehovah, saying: "Take for yourself a roll of a book, and you must write in it all the words that I have spoken to you against Israel and against Judah and against all the nations, since the day that I spoke to you, since the days of Josiah, clear down to this day. Perhaps those of the house of Judah will listen to all the calamity that I am thinking of doing to them, to the end that they may return, each one from his bad way, and that I may actually forgive their error and their sin." (Jer. 36:1-3)

If we read the preceding 35 chapters of the book of Jeremiah, we can appreciate how unpopular his written message was certain to be.

[3] Today the message that corresponds with what Jeremiah was told to write on the "roll of a book" proves to be just as unpopular. However, the purport of the message is not just to irritate people, to nag them, to plague them with calamity howling. Those Christians who today correspond with the prophet Jeremiah are not trying just to make a nuisance of themselves. No, but they render a public service by warning all the people about the oncoming international catastrophe. This could stir some people to repentance and reform while Jehovah is still favorably inclined. For this course, these could then be spared during the world calamity ahead. Back there in Jeremiah's day the nation of Judah had just 18 years yet to go till the Babylonians destroyed the holy city Jerusalem. Today, after 60 years of activity by the modern Jeremiah class, how much time does Jerusalem's counterpart, Christendom, yet have before her calamitous destruction starts off the "great tribulation" for the whole world?—Matt. 24:21, 22.

3. Why was Jeremiah not trying to make a nuisance of himself, and how much time yet remained for people to do something about the situation?

PUBLIC DELIVERY OF THE MESSAGE OF DOOM

[4] Obediently Jeremiah dictated the message to his secretary, Baruch the son of Neriah. The resulting manuscript contained all the words of Jehovah to Jeremiah from the 13th year of the reign of King Josiah onward, the year when Jehovah raised up the young priest-designate Jeremiah to be a prophet. On completion of the manuscript, Jeremiah felt unable to go to Jerusalem, just about three miles (5 km) from his Levite hometown of Anathoth, to read aloud the manuscript in the temple courtyards. Hence, he sent his secretary Baruch there to do so, adding: "Perhaps their request for favor will fall before Jehovah and they will return, each one from his bad way, for great is the anger and the rage that Jehovah has spoken against this people."—Jer. 36:4-7.

[5] How would any of us have liked to do such an audible reading in a public place through which people coursed? It must have called for courage on Baruch's part. Yet, with the strength of his God, he did it! But we must remember that it took time on Baruch's part to copy down all that Jeremiah dictated to him. (Jer. 36:17, 18) Since the manuscript contained Jehovah's stern messages against all the nations, including Israel and Judah, a public event would furnish the fitting time for such a manuscript to be read aloud. Say, a national fast day! Then the fasters would be thronging Jerusalem's temple. For such an occasion, time must wait!

4. After Jeremiah completed the compiling of his prophecies from the start onward, how was the message presented to Jerusalem, and why?

5. What would seem to be the appropriate time for the manuscript of Jeremiah's prophecies to be read in Jerusalem's temple?

[6] So Baruch's reading of the completed manuscript publicly did not take place in the fourth year of King Jehoiakim, during which year King Nebuchadnezzar of Babylon defeated the military forces of Pharaoh Nechoh of Egypt and established himself as the world's new dominant ruler. This Nebuchadnezzar was the Gentile ruler whom Jeremiah foretold as the one to overthrow Judah and Jerusalem, this to be followed by the land's lying desolate without man or domestic animal for 70 years.—Jer. 36:6; 25:1-11.

[7] Comes now the fifth year of King Jehoiakim of Judah. This coincides with the second year of Nebuchadnezzar as world ruler. The account of Jeremiah 36: 9, 10 makes this certain. It says:

> Now it came about in the fifth year [624-623 B.C.E.] of Jehoiakim the son of Josiah, the king of Judah, in the ninth month [Chislev, or, November-December], that all the people in Jerusalem and all the people that were coming in from the cities of Judah into Jerusalem proclaimed a fast before Jehovah. And Baruch began to read aloud from the book the words of Jeremiah at the house of Jehovah, in the dining room of Gemariah the son of Shaphan the copyist, in the upper courtyard, at the entrance of the new gate of the house of Jehovah, in the ears of all the people.

[8] Reigns of the kings of Judah were counted from the spring month of Abib, or Nisan. The ninth month of their lunar year, which came to be called Chislev, would fall in the winter season. It would include part of what we call December (this Latin name meaning 10th month). In Maccabean times the "festival of dedication" of Jerusalem's temple came to be held on Chislev 25, and this was said to be in the "wintertime." (John 10:22) Despite the wintry weather of the month of Chislev, Baruch, the secretary of Jeremiah, proceeded to carry out his orders from Jeremiah.

[9] Jeremiah's words that Baruch read aloud to the people at the temple were of concern to all the nation. So the princes of Judah called for Baruch to read the prophetic message to them. (Jer. 36:11-15) If we recall what the previous chapters of Jeremiah's prophecy had to say about the doomed kingdom of Judah, we can appreciate why the princes felt dread on hearing what Baruch read to them. Nationalistically they felt obliged to tell King Jehoiakim. They took the manuscript book from Baruch, but, feeling kindly disposed to the book's author and the copyist, they told Baruch to go into hiding with Jeremiah. This worked out well.—Jer. 36:16-20.

THE FIRST BIBLE BURNING ON RECORD

[10] The princes went into the winter house of King Jehoiakim to make their report. He wanted to get his hands on the roll of Jeremiah's prophecy. So he sent the court official named Jehudi to bring back the book from the temple where it had been left. What happened now as Jehudi proceeded to unroll the scroll and read aloud column after column? "Then it came about that as soon as Jehudi had read three or four page-columns, he [King Jehoiakim] proceeded to tear it apart with the secretary's knife, pitching it also into the fire that was in the brazier until all the roll ended up in the fire that was in the brazier. And they felt no dread; neither did the king and all his servants, who were listening to all these words, rip their garments apart."—Jer. 36:21-24.

[11] What disrespect for the inspired writ-

6. During the year that Jeremiah wrote his manuscript, how did it become manifest who would be the one used to carry out Jeremiah's prophecy about Jerusalem's overthrow?
7. In what year and on what occasion did Baruch read Jeremiah's manuscript in the temple of Jerusalem?
8. In what season of the year did Baruch proceed to carry out Jeremiah's orders to him?
9. How did the princes of Judah feel about the manuscript as read to them, and what did they tell Baruch, along with Jeremiah, to do?
10. What did King Jehoiakim do as Jehudi read the book to him, and what was the effect of this outcome?
11. How did Jehoiakim's conduct differ from that of his father Josiah on hearing Deuteronomy read, and had Jehoiakim obeyed Deuteronomy 17:18-20?

ten word of God! How unlike the conduct of his father Josiah this act of King Jehoiakim was! When the roll of the book of Deuteronomy as written by the prophet Moses had been discovered during the cleaning up of the defiled temple, Josiah had one of the priesthood, to which Jeremiah belonged, read it to him. Josiah took it to heart and ripped his garments. Then he led his people in making a special covenant with Jehovah to obey him and to carry out his pure worship. (2 Chron. 34:14-33) Moreover, that very law code commanded any future king of Israel to write an exact copy of the law and read it regularly and keep it. (Deut. 17:18-20) What indications are there that King Jehoiakim did such a godly thing? None! His example was bad!

[12] Are there modern Jehoiakims? Yes, as far as burning copies of the Sacred Scriptures is concerned. Yes, right in the realm of Christendom! Recall how, in the year 1961, down in Ejutla, Oaxaca, Mexico, a Roman Catholic priest incited a mob to invade and ransack a home where cultural meetings were regularly held, and they seized all the Bibles to be found and burned them in the public square. The local newspaper reported that they did this as though they were committing "an act of faith." Also, in February of 1962 a communication was issued in Portugal prohibiting the circulation of the literature of Jehovah's Witnesses through the mail. Though there had been no official notice published by the Portuguese government of banning Jehovah's Witnesses, large quantities of their religious literature and also Bibles were seized and burned.

[13] Just two years ago Jehovah's Witnesses were banned in Argentina, and at their headquarters in Buenos Aires large quantities of their literature was confiscated, including 250 copies of the *New World Translation of the Holy Scriptures* in Spanish. All of this was sold to paper manufacturers and shredded and boiled to a pulp for cellulose. Furthermore, Jehovah's Witnesses who were identified when crossing from Uruguay into Argentina had their Bibles taken away from them, and these were burned. Other instances of Bible burning might be set in array before our readers, but all of this raises a question.

[14] What is it that makes the Bible seemingly a dangerous instrument in the hands of Jehovah's Witnesses, so that, even in lands called Christian, it should be confiscated so unjustly and destroyed? Is it because nationalists look upon Jehovah's Witnesses as King Jehoiakim looked upon Jeremiah and Baruch—as being subversive political dangers to the State, obstructors of defensive measures of the nation? This is what religious leaders of Christendom would like political and other elements of the State to believe! But the real reason why government officials and religious clergymen want to put Jehovah's Witnesses out of Christian activity is this: They serve the same God that Jeremiah and Baruch did, and they get out of the Hebrew Scriptures God's message similar to that of the prophet Jeremiah. Then, like Jeremiah, they obey Jehovah's command as set out in those inspired Scriptures and proclaim His message against the present evil system of things, including Christendom and all the worldly elements with which she keeps up an intimate relationship, to get their active support. So, Down with Jehovah's Witnesses, who expose Christendom!

[15] There have been and still are a few

12. What two incidents are here cited to show whether there are any like King Jehoiakim today?

13, 14. (a) In this regard, what happened two years ago down in Argentina? (b) What question does that affair raise, and what is the real reason why the religious clergy try to debar Jehovah's Witnesses from Christian activity?

15, 16. (a) What instances in the seventh century B.C.E. do we have to show whether all subordinate officials go along with the harassment of Jehovah's Witnesses? (b) What did Jehovah do for his servants?

subordinate government officials who do not go along with their superiors in this nasty persecution of Jehovah's Witnesses. They protest, out of a sense of fairness and out of respect for the God of whom these harassed Christians are witnesses—but all in vain! This is just as in the outstanding case of the seventh century B.C.E. "Even Elnathan and Delaiah and Gemariah themselves pleaded with the king not to burn the roll, but he did not listen to them. Further, the king commanded Jerahmeel the son of the king and Seraiah the son of Azriel and Shelemiah the son of Abdeel to get Baruch the secretary and Jeremiah the prophet. But Jehovah kept them concealed."—Jer. 36:25, 26.

16 King Jehoiakim sent not his royal heir Jehoiachin but his "son" Jerahmeel along with two other officials to hunt down Jeremiah and his secretary. The king's intent was plainly an evil one. But where they had gone into hiding Jehovah did not allow to be found out, whether in Jerusalem or in nearby Anathoth or elsewhere. At the very beginning of his prophetic career, Jeremiah had been given Jehovah's assurance: " 'They will be certain to fight against you, but they will not prevail against you, for "I am with you," is the utterance of Jehovah, "to deliver you." ' " —Jer. 1:19.

17 In the century prior to Jeremiah, the prophet Isaiah wrote: "As for the word of our God, it will last to time indefinite." (Isa. 40:8; 1 Pet. 1:25) So King Jehoiakim's burning of the manuscript roll of Jeremiah was bound to fail of its objective, for God saw to that. He purposed that we today should have the full prophecy of Jeremiah, more than two and a half millenniums later. How has this proved to be so? Jeremiah tells us while he and Baruch were being concealed by Jehovah.

18 "The word of Jehovah occurred further to Jeremiah after the king had burned up the roll with the words that Baruch had written at the mouth of Jeremiah, saying: 'Take again for yourself a roll, another one, and write on it all the first words that proved to be on the first roll, which Jehoiakim the king of Judah burned up. And against Jehoiakim the king of Judah you should say, "This is what Jehovah has said: 'You yourself have burned up this roll, saying, "Why is it that you have written on it, saying: 'The king of Babylon will come without fail and will certainly bring this land to ruin and cause man and beast to cease from it'?" Therefore this is what Jehovah has said against Jehoiakim the king of Judah, "He will come to have no one sitting upon the throne of David, and his own dead body will become something thrown out to the heat by day and to the frost by night. And I will call to account against him and against his offspring and against his servants their error, and I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah all the calamity that I have spoken against them, and they did not listen." ' " ' "—Jer. 36:27-31.

19 Obeying God's command meant underground work for the prophet and his secretary, but did Jeremiah obey? "And Jeremiah himself took another roll and then gave it to Baruch the son of Neriah the secretary, who proceeded to write upon it at the mouth of Jeremiah all the words of the book that Jehoiakim the king of Judah had burned in the fire; and there were added to them many more words like those."—Jer. 36:32.

20 As matters turned out, Jehoiakim experienced a disgraceful death and was not

17, 18. (a) According to the earlier prophecy of Isaiah 40:8, how was Jehoiakim's objective in Bible burning to fare? (b) What was Jeremiah commanded to write upon another roll against Jehoiakim?

19. Obeying God's command meant what kind of work for Jeremiah and Baruch, and how extensive was the replacement manuscript?

20. What kind of burial did Jehoiakim have at death, and did his son Jehoiachin have any sons mount the throne of Jerusalem?

buried in the tombs of the kings at Jerusalem, no more than an ass would be. (Jer. 22:18, 19) His son Jehoiachin (or, Coniah) reigned only three months and 10 days in Jerusalem and then surrendered to the Babylonians and was deported to Babylon, from where he did not return. (Jer. 22:24-30; 37:1) Down to the destruction of the rebuilt city of Jerusalem by the Romans in 70 C.E., no descendant of Jehoiachin, the son of Jehoiakim, the king of Judah, mounted a royal throne in Jerusalem. Jeremiah's prophetic words, written in his underground location, did not fail to come true!

[21] Nowadays Jehovah's Witnesses have been driven underground in many lands. When the Bibles owned and used by them are seized and burned, what do they do? They simply print more Bibles themselves or get translations of other Bibles and use these. Even underground, if necessary, they keep proclaiming the message of doom against the God-defying world similar to what Jeremiah proclaimed. Bible burning, in order to silence Jehovah's Witnesses of today, has failed of its objective. Neither has it frightened them off from distributing Bible literature nor will it prevent Jehovah's Word from coming true in full force in the fiery times ahead! Opposers simply prove themselves worthy of eternal destruction then!

21. When driven underground, what have Jehovah's Witnesses of today done, and how effective has modern-day Bible burning proved to be?

Serve the "King of the Nations" and Survive

What if worldly rulers, especially those of Christendom, were to recognize that there is a modern-day Jeremiah class? What if they sent for it to find out what Jehovah's prophetic word was concerning their fate? Would this mean that they were about to alter their course and to take the course leading to their surviving the foretold "great tribulation" upon this world? NO! Not if we take the last Judean king of Jerusalem as an example, namely, King Jehoiakim's brother, Zedekiah. King Jehoiakim had forced Jeremiah and his secretary Baruch underground—for how long it is not recorded. But King Jehoiakim's brother Zedekiah did worse to Jehovah's faithful witness, Jeremiah. Just so, too, today's worldly rulers will not change their headlong course. Too much is involved in the way of political interests. This bodes no good for the peoples whom they govern. —Jer. 37:2.

[2] Timewise, it was in the ninth year of Zedekiah's reign. The third and final siege of Jerusalem by the Babylonians was on!

1. According to the pattern set by King Jehoiakim and his successor, his brother Zedekiah, will the world rulers today change their course due to what the Jeremiah class says?

2. Under what circumstances did Zedekiah call upon Jeremiah to pray for the Israelites, but what did Jeremiah indicate to him?

Military forces were coming up from Egypt to help the beleaguered city. In order to meet this threat, the Babylonian besiegers withdrew. It seemed like the time for praying to Jehovah for his blessing upon the Egyptian relief columns. So King Zedekiah called upon Jeremiah to pray "in our behalf to Jehovah our God." But Jehovah had instructed Jeremiah not to pray for this. Jehovah would not listen to such prayer. (Jer. 37:3; 11:14; 14:11, 12) So Jeremiah indicated victory for the Babylonians over the Egyptian relief forces by telling King Zedekiah that the Babylonians would come back and actually cremate Jerusalem.—Jer. 37:4-10.

[3] During the withdrawal of the Babylonians, Jeremiah felt free to leave Jerusalem and go to the priests' city of Anathoth, in the territory of the tribe of Benjamin. When he was arrested in Jerusalem's northern gate, the Gate of Benjamin, he denied that he was deserting to the enemy Babylonians. Treating him as if he were a subversive element, a traitor, the city princes had him put in the "house of fetters," where he was detained for "many days." (Jer. 37:11-16) How like the handling of the Jeremiah class today!

[4] Would Jeremiah, when face to face with King Zedekiah himself, budge from his hard message? When King Zedekiah had him brought from the house of detention to a concealed place for private questioning, he boldly told the king that he would become prisoner to the Babylonians, whom Jehovah was using as his instruments. Whether the king willingly surrendered to them or had to be caught and taken prisoner against his will, the outcome would be the same. Jeremiah was in favor of the king's making it easier for himself. Jeremiah gave the king no false assurances. Frankly, Jeremiah was doing no wrong to his own people and to their king, and so why should he be kept in a place of detention where it would mean his early death? At his request, King Zedekiah had him transferred to the Courtyard of the Guard, a sort of military prison for Jeremiah. His diet was bread and water. —Jer. 37:17-21.

3. Why did the city princes of Jerusalem have Jeremiah thrown into the "house of fetters"?

4. How did Jeremiah advise King Zedekiah to make it easier for himself, and why was Jeremiah transferred to the Courtyard of the Guard?

THE WISE COURSE NOT A SUBVERSIVE ONE

[5] Zedekiah had been made king of Jerusalem by Emperor Nebuchadnezzar. Yet, after being a tributary king to Nebuchadnezzar for eight years, Zedekiah had rebelled against him. The right and proper course was to cease from his rebellion and peacefully submit to the Empire that Jehovah had let become the Third World Power of Bible history. If he as king refused to do this, then it would be in the interest of the people for them to do so. Yes, do just as Jeremiah had declared to the people in Jerusalem:

> "This is what Jehovah has said, 'The one continuing to dwell in this city is the one that will die by the sword, by the famine and by the pestilence. But the one going out to the Chaldeans is the one that will keep living and that will certainly come to have his soul as a spoil and alive.' This is what Jehovah has said, 'Without fail this city will be given into the hand of the military force of the king of Babylon, and he will certainly capture it.' " (Jer. 38:2, 3)

King Zedekiah should have taken the lead in following this inspired counsel. But since he did not do so, it fell to his subjects individually to take action with faith in Jehovah's directives.

[6] The princes of Jerusalem clamored for Jeremiah's death, as they claimed that he was weakening the hands of the armed forces defending the city; he was under-

5. What was the right and proper thing for King Zedekiah to do respecting the Babylonian Empire, and why was it left to the people to take individual action respecting Jerusalem?

6. Why did the princes have Jeremiah thrown into the cistern in the courtyard of the king's son?

mining the will of the people to fight. So, without the king's consent, they had Jeremiah thrown into a cistern in the Courtyard of the Guard, this being in the home of Malchijah the "son" of Zedekiah. At the bottom of the cistern, Jeremiah sank into the mud. Now he could not follow his own advice to others.

[7] When, now, things looked blackest for Jeremiah, ropes were being lowered into the cistern, with rags to serve as cushions for his armpits, to hoist him out of the miry deep. An Ethiopian eunuch named Ebed-melech, in the king's employ, had learned of the prophet's plight. Fearing Jeremiah's death down there in the miry cistern, he made bold to speak to the king. He got the king's order to take along 30 men and to get Jeremiah out.—Jer. 38: 10-12.

[8] King Zedekiah, at whose order Jere-

7. Who now came to Jeremiah's rescue, and on what basis?

8, 9. (a) In secret interview, how did King Zedekiah free Jeremiah from any pressure to be a false prophet to him? (b) What unchanged advice did Jeremiah give Zedekiah, setting what alternatives before him?

Ebed-melech, accompanied by 30 men, rescues Jeremiah

miah had been rescued, called for another secret interview with him in an entryway of the temple. Zedekiah swore by the life-giving Jehovah not to have the prophet put to death for telling him God's truth, but did not promise to listen to it. Freed from the threat of death that could have turned him into a false prophet, Jeremiah stuck true to the identical message that had earlier put him in danger of death:

9 'King Zedekiah, either you yourself as king surrender Jerusalem to the Chaldeans or else Jehovah will take it upon himself to surrender it to be burned down by the Chaldeans. Have no fear of being treated abusively by Jews who have already heeded my advice and escaped to the besiegers. If you do not surrender, then what? Then the womenfolk who survive will be led forth singing out how those who kept on peaceful terms with you misled and overreached you and treacherously left you to sink into the mire, whereas they themselves took to flight. Also, your own wives and children will be led out captives. You yourself will not escape from the clutches of the king of Babylon. Alas, you will become responsible for the burning down of the city!'—Jer. 38:17-23.

10 The princes of Jerusalem were the ones who acted as "men at peace" with King Zedekiah. Afraid of these, he told Jeremiah, under pain of death, not to tell them the facts, if they inquired. He was merely to turn their inquiries aside by saying he had been granted an audience with the king, since he did not want to be returned to detention in the house of Jehonathan, the secretary, to die there. By not telling the inquirers the full story about the secret interview, he would make it easy for the king. In agreement with what Jeremiah told the suspicious princes, he was kept prisoner at another place, the Courtyard of the Guard. There he endured confinement till the ninth day of the fourth month (Tammuz) of 607 B.C.E., when the Babylonians breached Jerusalem, captured it, putting King Zedekiah to flight with his troops.—2 Ki. 25:2-5.

11 So, as Jeremiah had warned, Jehovah, upon whose earthly throne at Jerusalem King Zedekiah had been sitting, came under the obligation to surrender the city to its besiegers. Consequently, on that summer day of Tammuz 9, 607 B.C.E., instead of Jewish judges sitting in the Middle Gate of Jerusalem to handle cases at law, five Babylonian princes, whose names are recorded, sat in that entryway of the city. Thus they blocked up escape for the penned-up Jews by this exit. (Jer. 39:1-3; 1 Chron. 29:23) Alas!

12 As King Zedekiah and his troops fled from the invaded city under cover of night, he may have congratulated himself that he had foiled the dire prophecy of Jeremiah about him. But he failed to make his way down to Pharaoh Hophra of Egypt, his ally. (Jer. 44:30) Babylonian pursuers overtook him in the desert plain of Jericho, in the Arabah or Rift Valley, some miles to the northeast of Jerusalem. In copper fetters he was taken up north to the city of Riblah in the land of Hamath, to have a confrontation with King Nebuchadnezzar. Before Zedekiah was blinded at Nebuchadnezzar's order, he was forced to witness the horrifying spectacle of his own sons being killed. Many of his court and military officials were likewise put to death. High Priest Seraiah and his assistant, Zephaniah, who had not backed up their fellow priest, Jeremiah, were killed, along with three temple doorkeepers. —2 Ki. 25:6, 7, 18-21.

10. How did Jeremiah make it easier for King Zedekiah by what he told the inquiring princes, and till what event did he continue confined in his new quarters?

11. On the day that Jerusalem fell, how was escape by means of the Middle Gate blocked to the penned-up Jews?

12. How did King Zedekiah fail to defeat Jeremiah's prophecy about him, and what spectacle was he obliged to witness in front of King Nebuchadnezzar?

[13] Does all that ancient history have any relation to our 20th century? Yes! About two lunar months after the calamity upon King Zedekiah, his realm, the land of Judah, became totally desolated. There the "seven times" of the nations, "the times of the Gentiles," began their run of 2,520 years, to end in 1914 C.E. (Dan. 4; Luke 21:24, *Authorized Version*) Today that which was foreshadowed by Jerusalem of King Zedekiah's day is nearing its destruction, according to the judicial decision of Jehovah, the "King of the nations." (Jer. 10:7) How fitting it is, then, that there should be on earth at this critical time a class of worshipers of Jehovah God who were prefigured by the prophet-priest Jeremiah! In the light of this we properly ask, Is there also on earth a class that was prefigured by the Ethiopian eunuch who befriended Jeremiah, namely, Ebed-melech the servant of King Zedekiah? Modern facts indicate that there is.

[14] Ebed-melech did not try to escape from Jerusalem along with his royal master, Zedekiah. He was an Ethiopian, the kind of man about whom Jeremiah asked the question, "Can a Cushite [or, Ethiopian] change his skin? or a leopard its spots?" (Jer. 13:23, *NW* marginal reading) Ebed-melech was a Black,* and in Byington's Bible translation he is called "'Ebed-Melec the Negro." (Jer. 38:7, 12; 39:15, *The Bible in Living English*) He did not need to flee from Jerusalem in an attempt to find safety. He had been given the promise by the God of Jeremiah respecting his preservation. That is why, after we are told what was done with regard to a few poor Jews by Nebuchadnezzar and with regard to Jeremiah, his account connects up with Jeremiah 38:28. In fact, Moffatt's *A New Translation of the Bible* transplants Jeremiah 39:15-18 to right after Jeremiah 38:28, to read as an unbroken story.

[15] So the verses quoted below are to be understood as applying before Jerusalem fell to the besieging Babylonians on Tammuz 9, 607 B.C.E., in the 11th year of King Zedekiah's reign:

> "And to Jeremiah the word of Jehovah occurred while he happened to be shut up in the Courtyard of the Guard [and before the Jewish soldiers fled from there at Jerusalem's fall], saying, 'Go, and you must say to Ebed-melech the Ethiopian, "This is what Jehovah of armies, the God of Israel, has said: 'Here I am bringing true my words upon this city for calamity and not for good, and they will certainly happen before you in that day. And I will deliver you in that day,' is the utterance of Jehovah, 'and you will not be given into the hand of the men of whom you yourself are scared. For I shall without fail furnish you an escape, and by the sword [of the Babylonians] you will not fall; and you will certainly come to have your soul as a spoil, because you have trusted in me,' is the utterance of Jehovah." ' "—Jer. 39:15-18.

[16] So, at the fall of Jerusalem this friend of Jehovah's prophet left himself at the disposal of Jeremiah's God. Whether he was deported to Babylon and died a natural death there or was left back in the land of Judah as one of the poor people of the land under Governor Gedaliah, the Bible does not say. At any rate, his soul or life did not fall prey to the Babylonian soldiers but he was allowed to retain his human soul like one who rejoices over spoil. Thus he could live on and worship the God in whom he had trusted, the God whose prophet he had saved from death in the

* According to *A Greek-English Lexicon*, compiled by Liddell and Scott (1948), the Greek word for Ethiopian (*Aithiops*) means "*Burntface*, i.e. *Ethiopian, negro*, Homer, etc."

13. (a) How does all that ancient history connect up with 1914 C.E.? (b) Why is it logical to ask whether Ebed-melech prefigured a class today, and with what answer?

14. (a) As to skin color, what was Ebed-melech? (b) Why did he not try to escape from Jerusalem with his royal master?

15. (a) When did Jehovah's word concerning Ebed-melech occur to Jeremiah? (b) What did this word say respecting the Ethiopian?

16. So over what was Ebed-melech to rejoice like those who rejoice over the taking of spoil, and what yet remains although we have no further history of him?

miry cistern of besieged Jerusalem. By this he had doubtless incurred the hatred of the princes who had holed up Jeremiah in the prison to die. But Ebed-melech was not to be given into their hand for them to take vengeance. Under Jehovah's promised protection he had no reason to be afraid of what those princes might want to do to him in reprisal. At this point he vanishes from Bible history, but not so his name nor God's promise to him.

TODAY'S COUNTERPART OF EBED-MELECH

17 Is there really a counterpart today of Ebed-melech in connection with the modern Jeremiah class? Yes! Who, then, make up the modern counterpart of Ebed-melech? Just how he came by that name we do not know. As a name Ebed-melech means "Servant of a King," or, "King's Servant." As a eunuch he may have been castrated* and deprived of raising his own family. But, true to his name, he was in the court service of the king of Judah. Further, due to his trust in Jehovah, he proved to be in the service of more than an earthly king. Zedekiah sat on the royal throne at Jerusalem that was called "Jehovah's throne." (1 Chron. 29:23) Logically, then, Ebed-melech showed himself to be, in fact, in the service of the "King of the nations," Jehovah. For being in the service of Jehovah's typical kingdom in the land of Judah, he was amply rewarded by being preserved when unfaithful Jerusalem was destroyed.

18 When it comes to being preserved through Christendom's "great tribulation," Revelation 7:14, 15 says concerning the "great crowd" there described: "These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God; and they are rendering him sacred service day and night in his temple." As a class, those who make up that "great crowd" of tribulation survivors were prefigured by Ebed-melech, an outstanding survivor of Jerusalem's destruction.

19 This class really learns to fear Jehovah and to trust in him. Their uppermost desire is to be in the service of the Universal Sovereign, the "King of the nations," rather than to be serving the political rulers and kings of man-made governments. They see how power-greedy rulers, like Adolf Hitler who gained power in Germany in 1933 C.E., tried and still keep on trying to exterminate Jehovah's anointed remnant who were prefigured by his prophet Jeremiah. So the Ebed-melech class raise a protest and make an appeal in the courageous effort to help the Jeremiah class, even though this means incurring the hatred and persecution of the religious and political enemies of the Jeremiah class.

20 These backers of Jehovah's anointed remnant of witnesses came to view particularly in the year 1935, when the "great crowd" of "tribulation" survivors was identified.

21 Regardless of whether the Ebed-melech class have any influence with the governments of Christendom or not, they have never favored the religious-political endeavor to put the Jeremiah class to death or to make the Jeremiah class ineffective in Jehovah's public service as if by lowering them into a miry cistern in a guardhouse. In spite of facing the fear-

* No castrated foreign eunuch could become a Jewish proselyte or member of the circumcised congregation of Israel.—Deut. 23:1; compare Isaiah 56:3-5.

17. What does the Ethiopian's name, Ebed-melech, mean, and in what sense was this name true of him?
18. According to the description of Revelation 7:14, 15, the "great crowd" was prefigured by what individual of Jeremiah's day?
19. The uppermost desire of the Ebed-melech class is to be in whose service, and what are they willing to incur in behalf of the Jeremiah class?
20, 21. (a) The Ebed-melech class came to view from what year on particularly? (b) How does this class try to imitate the Ebed-melech of Jeremiah's day, and what action do they encourage all people to take with regard to the world empire of false religion?

In Coming Issues

- **Joyful Festivals**
- **He "Loved Them to the End"**
- **Choosing the Best Way of Life**

inducing disapproval of the political-religious authorities, they have done all they could to hoist the Jeremiah class out of the miry "cistern" of inoperativeness. To this very day they have been courageously acting world wide at the side of the Jeremiah class, proclaiming the doom of Christendom and of the world empire of false religion, Babylon the Great. They are encouraging people of all kinds to desert this doomed system of things and to take a firm stand on the side of Jehovah's executional forces under the command of a general greater than Nebuchadnezzar, namely, Jesus Christ. Thus they prove that they have put their full trust in Jehovah, "King of the nations."

[22] Because of such unwavering devotion to him and his modern-day Jeremiah class, Jehovah loves this composite Ebed-melech. He promises that this class will not fall by the "sword" of the approaching "war of the great day of God the Almighty" at Har–Magedon.—Rev. 16:13-16.

22. By what symbolic "sword" will this class not fall?

[23] As a reward from Jehovah, they will have their earthly lives, their souls, preserved for them like the spoil of warfare, deservedly coming into possession of a preserved life. Like the sheeplike ones in Jesus' parable of the "sheep" and the "goats," they have done good to the remnant of Christ's spiritual brothers. When these were "in prison," in a miry "cistern" or death house, they have visited these underground or openly and have served to free them for further action in the grand finale of Jehovah's witness work amid a doomed worldly system of things.—Matt. 25:31-36, 46.

[24] Let it be known everywhere that the Jeremiah class thank Jehovah for raising up the "great crowd" of "other sheep," prefigured by the Ethiopian eunuch Ebed-melech of the last days of unfaithful Jerusalem, the capital city of the kingdom of Judah. Unspeakable will be the pleasure of the Jeremiah class in surviving the "great tribulation" with the Ebed-melech class at their side. Shoulder to shoulder they will begin working together in the New Order into which they will be introduced under Christ's millennial kingdom. Such an introduction into the brilliant New Order will be their reward for having now served the Sovereign of the universe, Jehovah, the "King of the nations."

23. The spoil that they take possession of will be what, and how have they acted like the "sheep" in Jesus' parable of Matthew 25:31-34?

24. For the services of what class does the Jeremiah class of today give thanks to God, and what united action will they carry on after surviving the "great tribulation"?

Another discussion in the series on Jeremiah's prophecy will appear in "The Watchtower" of March 1, 1980

INSIGHT ON THE NEWS

Fraud: Victims Are "Greedier"

● Police report that each year in the United States elderly people, mainly older women, are robbed of more than $10 million by a common fraud or "confidence game" called the "pigeon drop." In this deception, usually a younger woman has "just found" an unmarked bag or envelope filled with money. She approaches a lone, elderly woman and persuades her to withdraw from her bank a large sum of "good-faith" money in order to share in the find. Recently, a wealthy 80-year-old New York woman handed over $1 million in jewelry, securities and cash to a team of pigeon-drop operators, hoping to increase her wealth by sharing in an envelope "find" of $50,000—tax free.

Why are so many older people each year so easily fooled by the "pigeon drop"? Police call the deception a crime of greed. Greedy swindlers, yes; but who is the more greedy? Says the police supervisor of Manhattan South Senior Citizens Robbery Unit: "In a choice of who is greedier, it's got to be the victim." Greed beclouds the good judgment of the victim. How often those who lose large sums of money were greedily seeking to increase it quickly! Well are Christians warned against greediness in the Bible, as it can cost one not only a large sum of money but loss of God's favor.—Eph. 5:5.

Happiness Is: "Old-fashioned" Discipline

● Are the new-fangled methods of bringing up children as good as the old-fashioned way? England's highly respected "New Scientist" magazine recently reported on a study made to determine the answer. Two groups of preschool children were carefully observed at play. Children in the "new" or "progressive" group were given creative toys and an outdoor play area, but supervision was minimal. Children in the "old-fashioned" group were restricted to an indoor location with less equipment, but their conduct was closely supervised. Those who broke the strict rules of acceptable behavior were confined to a "naughty corner."

What did the study reveal? That children playing under the "new" methods were far more aggressive, with behavior ranging from verbal threats to actual physical violence. Among the boys in the "new" group, there were 89 aggressive incidents (56 involving an exchange of blows), compared to only five in the "old-fashioned" group, and these were all merely verbal abuse. The girls in the "new" group had 42 aggressive incidents, while the "old-fashioned" group had none.

The study's significance? Explained "New Scientist": "The children in the old-fashioned group were just plain happier than those in the progressive group. . . . Our observations are certainly entirely consistent with the old-fashioned view that children are happier and more secure if they are given an imposed code of conduct and know what the rules are and what punishment to expect from transgression, than if they are raised in a free-range style with no clear guidance to expected behaviour."

Clearly, new methods, which contradict what divine wisdom has made clear about rearing children, will have poor success. The one loving his child, says Proverbs 13:24, "is he that does look for him with discipline."

Churches Abet Mental Disorder

● As of January 1, 1980, the diagnostic manual of the American Psychiatric Association added "pathological gambling" to its list of mental disorders. Yet, according to a typical survey, the majority of the 127 priests in the 10-county Milwaukee, Wisconsin, Roman Catholic Archdiocese approved church-sponsored gambling in the form of bingo. They did not see bingo "as a moral issue." However, in a recent issue of "U.S. Catholic" magazine an article by Nathan Kollar develops the theme "Church Gambling Is Immoral." "The player wants others to lose because it is the only way to win," he writes. "What can such an attitude produce except Christians who are egocentric—hateful of the good luck of others—and rejoicing in the good luck of themselves? Is this Christian?" Furthermore, does not church gambling encourage some on the road to "pathological gambling"?

Our Actions Affect the Congregation

At Proverbs 11:11 we read: "Because of the blessing of the upright ones a town is exalted, but because of the mouth of the wicked ones it gets torn down."

Townspeople who follow an upright course promote peace and well-being and upbuild others, and a town prospers. Those who speak slanderous, hurtful and wrong things bring unrest, unhappiness, disunity and trouble. This is particularly so if these persons are in a position of influence. Such a town suffers disorder, corruption and moral and economic deterioration.

The principle here stated applies among Jehovah's Christian witnesses, as they "dwell" in their townlike congregations. A congregation in which Scripturally oriented, spiritual persons have influence finds itself happy, active, helpful to its members, bringing honor to God. God is pleased and prospers the congregation spiritually. But those who are disgruntled, dissatisfied, who find fault and speak bitterly against the way things are done are like a "poisonous root" that can spread, to poison others not initially affected. (Heb. 12:15) The troublesome ones often want more authority and prominence. They cause divisions by stirring up rumors that there is laxity, or injustice, or ethnic prejudice, and so forth, in the congregation or on the part of the elders.

Another proverb deals with this principle on an individual basis, saying: "The calmness of the tongue is a tree of life, but distortion in it means a breaking down in the spirit." (Prov. 15:4) The tongue that speaks well and truthfully in mildness, kindness and humility has a good effect on the hearer. It raises him up and builds him up spiritually and, consequently, contributes to the spiritual health of the entire congregation. But the distorted tongue wounds and breaks down the spirit of its hearers, giving them no good or nourishing thoughts to help them on the way to life. In effect, the bad tongue tends to bring spiritual ruin and death to others.

Plan Now to Attend the "Divine Love" District Convention

"JEHOVAH is the Divine One, and he gives us light," said the psalmist, adding: "Bind the festival procession with boughs, O you people, as far as the horns of the altar. You are my Divine One, and I shall laud you; my God—I shall exalt you. Give thanks to Jehovah, you people, for he is good; for his loving-kindness [or, "loyal love"] is to time indefinite." —Ps. 118:27-29.

In ancient times, joyous festivals of God's people were spiritually rewarding times indeed. Especially at these gatherings could godly persons laud Jehovah and give heartfelt thanks for his unbounded loyal love.

Now you can beneficially spend time reflecting on Jehovah's many acts of loving-kindness. You can increase your knowledge of God's loving deeds toward mankind. Also, you can enhance your appreciation of the incomparable God of love. (1 John 4:8) How?

By being present for all the instructive, faith-building sessions of the "Divine Love" District Convention of Jehovah's Witnesses. Begin planning now to attend one of these spiritual feasts. Many of these four-day gatherings have been scheduled during the coming summer months, as noted on the following list.

1980 District Conventions in the United States

The letter (T) indicates arrangements that are still tentative.

June 12-15: **BILOXI, MISS.**, Mississippi Coast Coliseum, 3800 W. Beach Blvd. **CICERO, ILL.**, Hawthorne Race Course, 35th & Cicero Ave. **DENVER, COLO.**, McNichols Sports Arena, 1635 Clay St. **GREENVILLE, S.C.**, Memorial Auditorium, 300 E. North St. **JACKSONVILLE, FLA.**, Memorial Coliseum, Gator Bowl Sports Complex. **PINE BLUFF, ARK.**, Convention Center, 500 E. 8th Ave. **PONTIAC, MICH.** (T), Silverdome, 1200 Featherstone. **TUCSON, ARIZ.**, Community Center, 260 S. Church. **WHEELING, W.VA.**, Civic Center, Two 14th St.

June 19-22: **CICERO, ILL.**, Hawthorne Race Course, 35th & Cicero Ave. **DES MOINES, IOWA**, Veterans Memorial Auditorium, 833 5th Ave. **GREENVILLE, S.C.**, Memorial Auditorium, 300 E. North St. **MACON, GA.**, Macon Coliseum, 200 Coliseum Dr. **MEMPHIS, TENN.**, Mid-South Coliseum, Mid-South Fairgrounds. **PROVIDENCE, R.I.**, Civic Center, One LaSalle Sq. **RICHFIELD, OHIO**, The Coliseum, 2923 Streetsboro Rd. **ST. PETERSBURG, FLA.**, Bayfront Center, 400 1st St. S. **SOUTH BEND, IND.**, N.D.U. Athletic Center, Juniper Rd. **TUCSON, ARIZ.**, Community Center, 260 S. Church. **WHEELING, W.VA.**, Civic Center, Two 14th St. **WICHITA, KANS.**, Kansas Coliseum, I-135 at 85th St. N.

June 26-29: **BATON ROUGE, LA.**, Assembly Center, Louisiana State University. **CICERO, ILL.** (Greek also), Hawthorne Race Course, 35th & Cicero Ave. **COLUMBIA, S.C.**, Carolina Coliseum, Assembly & Blossom Sts. **DALLAS, TEX.**, State Fair Coliseum, State Fair Park. **EL PASO, TEX.**, Special Events Center, Baltimore at Mesa. **GREEN BAY, WIS.**, Memorial Arena, 1901 S. Oneida St. **HOUSTON, TEX.**, Astroarena, Fannin & 610 S. Loop Fwy. **HUNTINGTON, W.VA.**, Civic Center, 8th St. & 3rd Ave. **INGLEWOOD, CALIF.**, The Forum, Manchester & Prairie. **LONG BEACH, CALIF.**, Convention Center Arena, 300 E. Ocean Blvd. **MACON, GA.**, Macon Coliseum, 200 Coliseum Dr. **NASHVILLE, TENN.**, Municipal Auditorium, 417 4th Ave. **NIAGARA FALLS, N.Y.**, International Convention Center, 300 4th St. **OGDEN, UTAH**, Dee Events Center, 4600 South 1400 East. **PROVIDENCE, R.I.**, Civic Center, One LaSalle Sq. **RICHFIELD, OHIO**, The Coliseum, 2923 Streetsboro Rd. **ROANOKE, VA.**, Civic Center, 710 Williamson Rd. NE. **ST. PETERSBURG, FLA.**, Bayfront Center, 400 1st St. S. **UTICA, N.Y.**, Memorial Auditorium, Oriskany St. W.

July 3-6: **CORVALLIS, ORE.**, Gill Coliseum, 600 SW. 26 St. **DALLAS, TEX.**, State Fair Coliseum, State Fair Park. **EL PASO, TEX.** (Spanish only), Special Events Center, Baltimore at Mesa. **GREEN BAY, WIS.**, Memorial Arena, 1901 S. Oneida St. **HOUSTON, TEX.**, Astroarena, Fannin & 610 S. Loop Fwy. **HUNTINGTON, W.VA.**, Civic Center, 8th St. & 3rd Ave. **INGLEWOOD, CALIF.**, The Forum, Manchester & Prairie. **JOHNSON CITY, TENN.**, Freedom Hall Civic Center, Liberty Bell Blvd. **OKLAHOMA CITY, OKLA.**, Myriad, One Myriad Gardens. **PHILADELPHIA, PA.**, Veterans Stadium, S. Broad & Pattison Ave. **PORTLAND, ME.**, Cumberland County Civic Center, One Civic Square. **ST. PAUL, MINN.**, Civic Center, 143 W. 4th St. **ST. LOUIS, MO.**, The Checkerdome, 5700 Oakland Ave. **SAN FRANCISCO, CALIF.**, Cow Palace, Geneva Ave. **TUSCALOOSA, ALA.**, Memorial Coliseum, 10th St. & Hackberry Ln. **UTICA, N.Y.**, Memorial Auditorium, Oriskany St. W.

July 10-13: **BILLINGS, MONT.**, Yellowstone Metra, Hwy. #10. **CHICAGO, ILL.** (Spanish only), Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave. **CORVALLIS, ORE.**, Gill Coliseum, 600 SW. 26th St. **EAST RUTHERFORD, N.J.** (T), Giants Stadium, New Jersey Sports Complex. **FRESNO, CALIF.**, Convention Center, 700 "M" St. **HALLANDALE, FLA.**, Gulfstream Park Race Track, 901 S. Federal Hwy. **HAMPTON, VA.**, Hampton Coliseum, 1000 Coliseum Dr. **LAKE CHARLES, LA.**, Le Centre Civique, Lake Shore Dr. **LOUISVILLE, KY.**, Coliseum, Kentucky Fair & Exposition Center. **NEW HAVEN, CONN.**, Veterans Memorial Coliseum, 275 S. Orange. **SAN FRANCISCO, CALIF.**, Cow Palace, Geneva Ave. **SAVANNAH, GA.**, Civic Center Arena, Orleans Square.

July 17-20: **CHICAGO, ILL.** (Spanish only), Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave. **FREMONT, CALIF.** (Korean only), Jehovah's Witnesses Assembly Hall, 43400 Osgood Rd. **FRESNO, CALIF.**, Convention Center, 700 "M" St. **GRAND RAPIDS, MICH.**, Civic Auditorium, 227 Lyon NW. **HALLANDALE, FLA.** (Spanish only), Gulfstream Park Race Track, 901 S. Federal Hwy. **HAMPTON, VA.**, Hampton Coliseum, 1000 Coliseum Dr. **LAKELAND, FLA.**, Civic Center, 700 Lemon St. **LANDOVER, MD.**, Capital Centre, Beltway Exit 32 or 33 E. **LINCOLN, NEBR.**, Pershing Municipal Auditorium, 226 Centennial Mall South. **LONG BEACH, CALIF.** (Japanese also), Convention Center Arena, 300 E. Ocean Blvd. **PULLMAN, WASH.**, Performing Arts Coliseum, Stadium Way. **ROCHESTER, N.Y.**, Memorial Auditorium, 100 Exchange St. **SAN ANTONIO, TEX.**, Convention Center Arena, S. Alamo & Market Sts. **SAN FRANCISCO, CALIF.**, Cow Palace, Geneva Ave. **SPRINGFIELD, ILL.**, Prairie Capital Convention Center, 1 Convention Center Plaza. **SPRINGFIELD, MASS.**, Civic Center, 1277 Main St.

July 23-26 (Note: Wednesday through Saturday): **SEATTLE, WASH.** (T), Seattle Center Coliseum, 305 Harrison.

July 24-27: **DETROIT, MICH.** (Spanish only), Jehovah's Witnesses Assembly Hall, 10709 Grand River Ave. **FRESNO, CALIF.**, Convention Center, 700 "M" St. **GRAND RAPIDS, MICH.**, Civic Auditorium, 227 Lyon NW. **LAKELAND, FLA.**, Civic Center, 700 Lemon St. **LANDOVER, MD.** (Korean also), Capital Centre, Beltway Exit 32 or 33 E. **LONG BEACH, CALIF.** (Spanish only), Convention Center Arena, 300 E. Ocean Blvd. **SAN DIEGO, CALIF.**, Sports Arena, 3500 Sports Arena Blvd. **SPRINGFIELD, MASS.**, Civic Center, 1277 Main St. **WOODBURN, ORE.** (Spanish only), Jehovah's Witnesses Assembly Hall, 1510 N. Pacific Hwy.

July 31–August 3: **ELMONT, N.Y.** (Spanish only), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy. **FRESNO, CALIF.** (Spanish only), Convention Center, 700 "M" St. **NATICK, MASS.** (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St. **SAN ANTONIO, TEX.** (Spanish only), Convention Center Arena, S. Alamo & Market Sts.

August 7-10: **ELMONT, N.Y.**, Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy. **LONG BEACH, CALIF.** (Spanish only), Convention Center Arena, 300 E. Ocean Blvd. **LONG ISLAND CITY, N.Y.** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **SAN ANTONIO, TEX.** (Spanish only), Convention Center Arena, S. Alamo & Market Sts.

August 14-17: **ELMONT, N.Y.** (Italian also), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 2: Modern-Day Bible Burning Fails of Its Purpose. Page 17. Songs to Be Used: 100, 7.

March 9: Serve the "King of the Nations" and Survive. Page 22. Songs to Be Used: 9, 72.

God's Word has Power

The Bible can have a powerful effect on your life. It did in the case of Dionisio, who lives in the mountains of central Panama.

In 1973, Dionisio heard that some people were preaching the Bible in his area and he searched for them. He found a group of Jehovah's Witnesses belonging to a congregation several miles away. From these Kingdom proclaimers he obtained various publications, including a small booklet entitled "Sermon Outlines," a compilation of Biblical points and citations on many subjects.

The more Dionisio used this booklet and looked up the scriptures listed in it, the more he became interested in the Bible's message. In fact, he began using the booklet to give "sermons" to family members and neighbors. Soon he was conducting a Bible study with one neighbor and his family, using just the Scriptures and "Sermon Outlines."

On one occasion, a local preacher invited Dionisio to accompany him when he went to visit and "cure" a sick person. First, the preacher poured oil on the ailing individual. Then he asked Dionisio to give a talk, which he did with the help of "Sermon Outlines." Of course, the sick person was not instantly cured, and this caused Dionisio to think seriously about the vast difference between sectarian teachings and those of the Bible.

From that time onward, Dionisio made spiritual progress, and the Witnesses helped him each time they returned to that area. He married the woman with whom he had been living, and she began studying the Bible with him. In time, she was preparing for baptism in symbol of dedication to Jehovah God. And what about Dionisio? God's Word certainly has had power in his life, and he now serves Jehovah happily along with other Witnesses in the small local congregation.