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THE WATCHTOWER

Announcing Jehovah's Kingdom



HAPPINESS
—WHAT IS THE KEY?

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OUR COVER: You may have wondered, What is the key to real happiness? But did you know that the Bible supplies a complete answer, showing the way to real enjoyment of life now, and on into the future? Read the following pages

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A WATCHTOWER provides a vantage point from which the watchman can observe and warn of approaching danger. This magazine, published by Jehovah's Witnesses since 1879, serves a similar purpose. It keeps watch on world events in these critical times and calls attention to God's warning of his vengeance soon to be executed on those ruining the earth. It comforts all peoples with the hope that God's kingdom by Jesus Christ is about to bring in a global paradise of peace. It encourages all to exercise faith in the ransoming power of Jesus' shed blood, and points to the joyous prospect of everlasting life on earth under the sovereignty of the true God, Jehovah. "The Watchtower Announcing Jehovah's Kingdom" is nonpolitical, and adheres to the Bible as authority.

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HAPPINESS—WHAT IS THE KEY?

"IS YOUR life full of problems?"

Many would answer, "It certainly is." Would you say the same thing?

Even with the balanced realization that all of us have some happiness or pleasures in life, we may still feel that problems overshadow our happiness.

The problems can be varied. For many, their main problems relate to money—inflation, bills, job insecurity, affordable housing. You may have seen, though, that even those who seem financially secure may be robbed of happiness by family or marriage problems. Many young persons suffer troubles involving sex, alcohol or drugs. And poor health or loneliness often saddens the elderly.

Some persons may dream, 'If only there were a simple key to happiness.' Likely you appreciate, however, that there are few easy, instant solutions to our problems. Yet abundant evidence shows that there is a key to achieving happiness.

WHAT TO DO WITH THOSE PROBLEMS?

Many persons are desperately seeking expert advice on how to avoid problems and thus not be robbed of happiness. Some turn to advice columns in newspapers. Or they read the latest self-help books. Others seek help from an older person, someone who is expected to be more experienced and wiser. (Compare Proverbs 20:29; Titus 2:3, 4.) While there may be some benefit to be gained in that way, there is another source of help that logically holds more promise of leading us to true happiness.

That source is mankind's Creator. Is it not true that no psychologist, marriage

counselor, author or newspaper columnist knows more about life than he does? He created our first human parents, so he has a thorough knowledge of our physical, mental and emotional makeup. One ancient writer accurately said: "Know that Jehovah is God. It is he that has made us, and not we ourselves." (Ps. 100:3) Better than any doctor or human counselor, our Creator knows what is going on inside us. He knows why we do the things we do and what can really make us happy. —1 Sam. 16:7.

We can also consider God's experience. He is not limited to a relatively few years of experience, as even the best of human advisers are. He has been observing all human problems since the time of the first humans. He knows the total of human failures and successes. The Bible reports: "From the heavens Jehovah has looked, he has seen all the sons of men. . . . He has gazed at all those dwelling on the earth. . . . He is considering all their works." —Ps. 33:13-15.

But even with that, we ask:

WHAT IS THE KEY TO HAPPINESS?

To state it pointedly, *The key to real happiness is to do things God's way.*

What does that mean, though? What should we really do?

Well, it certainly does not mean adopting some religious holier-than-thou attitude or assuming a mere outward show of piety. That neither produces true happiness nor brings God's approval. (Matt. 23:2, 25-28) Rather, we need to accept God's counsel set out in his written

Word and then strive to apply it—that is the key to lasting happiness.

Our Creator knows intimately what will make us happy or what will spoil our happiness, and lovingly he has revealed such matters in the Scriptures. Accordingly, to find increased happiness, we must try to do what God there says is good and avoid what he counsels against.

This does work. There actually are millions of persons on earth right now who know it for a fact. No, they are not isolated from life's problems or immune to them. They have problems in life. But because of trying to do things God's way their problems, in many respects, are fewer and less severe than those of people in general. If you would like to hear some

personal testimony about this, speak with Jehovah's Witnesses in your area.

You will find that they know from personal experience the truthfulness of what is said in the Psalms, where we read:

"Happy is the man that has not walked in the counsel of the wicked ones, . . . But his delight is in the law of Jehovah." "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise."—Ps. 1:1, 2; 19:7.

Let us confirm that. How? By examining briefly how these reminders can help you and others to cope with and overcome some common problems. As you consider the following article, see if you do not concur with this truth: The key to real happiness is to do things God's way.

YOU CAN FIND HAPPINESS!

DO PROBLEMS always seem to spoil your happiness? They do in the case of many.

In response, some persons 'pull out all the stops' and will try just about anything to obtain thrills or get some sort of happiness. Others resign themselves to a life of problems, hoping for a happy future in Nirvana, heaven or elsewhere.

Though God does hold before us a happy future in a righteous new system, he wants us to find happiness now, too. And we can!—2 Pet. 3:13; Titus 1:2; Heb. 11:6.

Doing things God's way is the key to present and future happiness. That is true now, for by following God's way we can avoid problems that would spoil our enjoyment of life. And doing things his way produces a life-style that makes daily life more pleasant now. To take this out of the abstract, let us consider two common

problems—money and loneliness—and see how God's advice and the Christian way of life can help us to be happy.

HELP WITH MONEY PROBLEMS



You know how necessary money is. A Bible writer put it this way: "Feasting makes you happy and wine cheers you up, but you can't have either without money." (Eccl. 10:19, *Today's English Version*) With inflation, every day it costs

more to live. How can the Bible help?

For one thing, the application of Bible teachings can help you to have a job and earn the money you need. For example, the Scriptures stress the value of industriousness and honesty.

"The lazy man has longings, but gets nothing: the diligent man is amply supplied. You see a man skilful at his work? He shall enter the service of kings."—Prov. 13:4; 22:29, "Moffatt."

"Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work."—Eph. 4:28.

"Make it your aim to live a quiet life, to mind your own business, and to earn your own living, . . . In this way . . . you will not have to depend on anyone for what you need."—1 Thess. 4:11, 12, "TEV."

Think how practical that advice is. Oh, it is true that some persons get ahead by cheating, stealing and bribery or by using influential connections. But overall and in the long run, if you apply such Biblical advice you will do better than those ignoring it. Why?

You probably have noted that employers and managers often complain about workers coming in late, loafing or being untrustworthy. So a person who, because of applying God's advice, is punctual, works hard and is honest usually can find work and is appreciated. He may be paid more and likely will be kept on the job when others are laid off. Reflect on these two cases:

An electrical appliance store in South Africa suffered from employee theft, and the manager assembled all the African staff and said they were fired. But the next day, on his usual train to work, one employee met another and asked, 'How is it that you are going to work?' The reply: The manager had told him privately that because of his honesty he was an exception. The same was so with the first employee. When they got to the job they met a third worker who had been told the same thing. All were genuine Christians.

A director of a British road-building firm

told Robert to tell any callers that he was not in. Yet when Robert received a call for the director he explained that the man was occupied. Criticized for that, Robert explained that as one of Jehovah's Witnesses he could not lie. (Eph. 4:25) Later, when a promotion was being considered, a colleague raised doubts about Robert's honesty. But the director defended him with facts. Robert was promoted.

In other aspects, too, following the Bible's advice can help you to avoid or to cope with money problems and, hence, can add to your happiness.

God's Word firmly cautions about borrowing money. It says: "The borrower is a slave of the lender." (Prov. 22:7, *Revised Standard Version*) While the Bible does not forbid borrowing, this sort of wise advice gives additional help in a person's resisting temptations to buy on credit, only to pay high interest and get in debt.

The Bible urges true worshipers to respect and care for the property of others. It also points out that cleanness is important. (Deut. 22:1-4; 23:12-14; Ex. 30:18-21) Christians who thus take care of a home they rent are often valued as tenants and so can rent more economically. From an African capital comes this meaningful report:

A Christian family kept their rented home clean and paid the rent promptly. (Rom. 13:8) When about to move away, they introduced the owner to another family from the congregation. He said that normally he would greatly increase the rent, but knowing such people to be reliable and clean he left it the same, about half of the rent common in the area.

Another way of increasing happiness by accepting God's advice is by avoiding some habits and practices that are financially harmful. One is heavy drinking, even drunkenness, which the Bible condemns. It costs a lot to buy alcoholic beverages, and drunkenness is behind much work absenteeism and many accidents.

The Bible truthfully warns: "Do not be one of those forever tipping wine . . . for the drunkard and glutton impoverish themselves, and a drowsy head makes a wearer of rags." (Prov. 23:20, 21, *The Jerusalem Bible*) Thus, by doing things God's way one can lessen or avoid money problems and can, from various standpoints, be happier.

Finally, we take a major step toward happiness when we accept God's view of wealth or riches. Does that mean renouncing money? No, for money can be a protection. (Eccl. 7:12) Yet God's Word emphasizes contentment. In this vein Jesus advises us not to strive for wealth, but to be satisfied with what we have or what we can reasonably get. Take the time to read his meaningful words on this at Luke 12:22-31. In addition, the Bible urges: "When we have nourishment and covering, let us be content with these." (1 Tim. 6:8, *Berkeley Version*) That is so beneficial. In fact, even modern psychologists are coming to see that if you have that view of money, you will be a happier person.

"FINDING THAT ELUSIVE STATE OF HAPPINESS"

Psychologist Dr. Joyce Brothers explained that 'when we talk about what we want most out of life, we are really talking about happiness.' Is money the key to that? She said:

"A person with an income of \$100,000 may be more comfortable, better dressed, and live better than someone with an income of \$20,000, but he will not be significantly happier. . . .

"The facts are that a modestly adequate income does make for happiness and that great sums of money rarely do. Money is a delusion. It can also be a snare, a trap to prevent you from reaching your most cherished goals."

COPING WITH LONELINESS



But what if your unhappiness is related not to money problems but to discouraging loneliness? If that is not the case with you personally, it probably is with many whom you know. In a poll of 52,000 persons, over 40 percent said that they "often feel lonely." It was this feeling that most consistently spoiled the happiness of old and young, male and female.

Since this may be a problem involving a person's lack of close family or friends, how can doing things God's way help? What does the Bible have to say about this that can increase happiness?

For one thing, loneliness often causes depression and the loss of self-respect. But if you are interested in doing things God's way you cultivate a good relationship with him. This can help to temper loneliness, for you gain a sense of real worth, knowing that our Creator is personally interested in you and is willing to help you. —Matt. 18:10.

Additionally, the Bible goes beyond the common advice to lonely persons—to "keep busy"—by urging Christians to be active in *good* works. Please read in Acts 9:36-42 how one Christian woman, who might have been vulnerable to loneliness, did this. See how she spent time making things for others. In the process she gained many dear Christian friends and got the happiness that comes with giving.—Acts 20:35.

One good work and a form of giving that is unique to true Christianity is teaching others the truth of God's Word. This keeps

zealous Christians beneficially occupied. It brings one in touch with a variety of persons. And it is immensely satisfying, for thus you are helping others to come close to God and gain happiness. So, while this public proclamation of the "good news" is an obligation—part of doing God's will now—it is also a source of personal happiness.

Too, God urges Christians to meet together regularly for Bible study and fellowship. (Heb. 10:24, 25) While just being around other people is not necessarily the full solution to the problem of loneliness, regular and warm association with loving Christians certainly does help. Experience proves that. We encourage you to attend a meeting of Jehovah's Witnesses. There you can observe how following Bible advice is helping many to cope with loneliness, as well as to deal with problems involving money, marriage, stress and various common wreckers of happiness.

As long as the present system of things exists, you can expect that problems will

"In their own congregational life Witnesses form a genuine community of trust and acceptance. . . . The Jehovah's Witnesses offer [one] an alternative life strategy that gives its adherents a way to find identity and self-respect, a community of acceptance, and hope for the future."
—"Religious Movements in Contemporary America."

exist. But rather than resigning yourself to these or trying various uncertain methods of coping with them, why not do what assuredly can bring you success and greater happiness? That is, learn about God's thinking and then apply it. As millions of persons around the globe know from experience, this will help you to avoid many common problems and to cope better with those that remain. Thus you will see that the way to happiness will not be blocked. You will have found and used the key.

The result for you will be a more meaningful life, God's approval and increased happiness.



*Celebrating
the death
of the
greatest man
ever on earth*

"LOOK! The man!" Those words were said, not at the creation of the perfect man Adam in the garden of Eden more than 6,000 years ago. They were said, about 4,058 years later, of a man fully Adam's equal. This man had been born miraculously to a Jewish virgin, Mary the daughter of Heli of Bethlehem. He, whose name was Jesus, was the Son of God, whose life had been transferred by God's power from heaven. Paving the way for his return to heaven, he had been begotten of his heavenly Father's spirit. This occurred right after he was baptized in the Jordan River by John the Baptizer, in the autumn of 29 C.E. There God spoke from heaven and declared the newly baptized Jesus to be his

Son. John the Baptizer testified to this fact. —John 1:29-36.

Three and a half years later, on Passover day of the spring of 33 C.E., he was standing trial before the Roman governor of the province of Judea, Pontius Pilate. The Jewish court at the capital city of Jerusalem had tried him during the Passover night and had turned him over to the Roman governor for examination to have their own condemnation of him to death confirmed by the Roman authority. In fulfillment of Bible prophecy at Psalm 41:9, he had been betrayed into the hands of his Jewish enemies by one of his own 12 apostles, Judas Iscariot. Governor Pilate found Jesus innocent of the charges filed against him by the Jewish high court. He made this fact known to the crowd of Jews gathered outside the governor's palace. Their hostile response was, "Impale him! Impale him!" Jesus' head had been encircled with a crown of thorns,

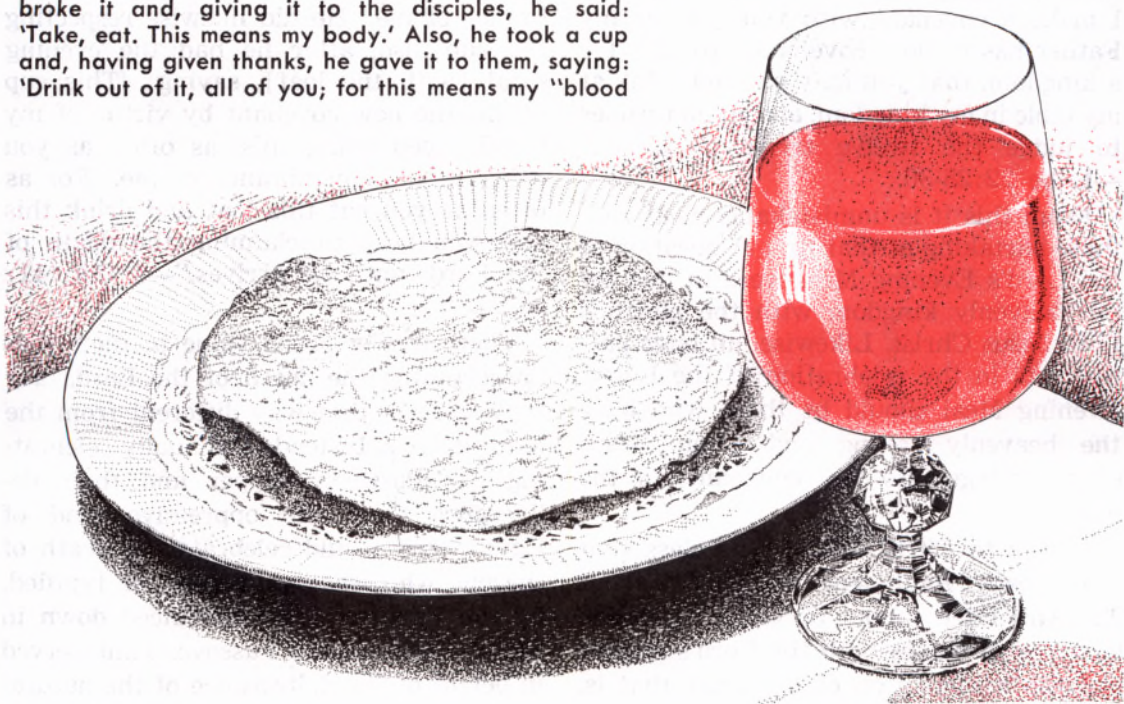
and a purple garment had been thrown over him by his Roman tormentors. In line with Jesus' adornment, with a crown and purple raiment, Governor Pilate tried to appeal to the Jews, who had long ago been deprived of their kingdom, by crying out to them: "See! Your king!" Hypocritically, the Jews, led by their chief priests, yelled back: "We have no king but Caesar." —John 19:5-15.

Later that same day Jesus' death on an execution stake and the interment of his corpse in a garden tomb took place. Like the Passover lamb eaten by his apostles the night before, he had died, but not a bone of his body had been broken. (Ex. 12:46; Ps. 34:20) The faithful apostles had been put under obligation to celebrate his death annually on Passover day. After having fulfilled his own obligation under Jewish law of observing the Passover supper with his apostles, Jesus at once instituted among them something to commemorate his death. It came to be called the Lord's Supper, or Evening Meal. The inspired account of Jesus' instituting the new supper reads:

"As they continued eating [the Passover supper], Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also, he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood

of the covenant," which is to be poured out in behalf of many for forgiveness of sins. But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father.' Finally, after singing praises, they went out to the Mount of Olives." —Matt. 26:26-30.

In connection with the Passover supper, Jesus had dismissed the traitorous disciple, Judas Iscariot. So Jesus' words did not apply to that unfaithful disciple when he said to the 11 remaining disciples: "I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father." (Matt. 26:29) Those words could not mean their being on earth and in the flesh as subjects of the Kingdom during the reign of the Messiah Jesus for



1,000 years. By that time they would long have been dead and would need a resurrection to human life on earth after the "war of the great day of God the Almighty" at Har-Magedon. (Rev. 16:14-16) However, that was not what Jesus meant in the case of such faithful disciples, like these 11. He meant their being in the heavenly kingdom with him by a resurrection from the dead to spirit life.

During the preceding year (32 C.E.), he had said to these disciples: "Your Father knows you need these things. Nevertheless, seek continually his kingdom, and these things will be added to you. Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:30-32) The heavenly Father's giving them the heavenly kingdom would involve a 'covenant for the Kingdom,' and to this the Lord Jesus referred when he said to the 11 faithful apostles in connection with the supper commemorating his death: "However, you are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." —Luke 22:28-30.

From this it is unmistakably clear that those partaking of that first celebration of the Lord's Evening Meal were in line for the heavenly kingdom with the glorified Lord Jesus Christ. Likewise, all later participants in the celebration of the Lord's Evening Meal should be those who have the heavenly calling and whom Jesus Christ brings into the 'covenant for the Kingdom.'

It was to Christians of this class that the apostle Paul sent his letter, about 22 years later (about 55 C.E.), in which letter he discusses both the Lord's Supper and the resurrection of the dead, that is,

"the first resurrection." In his words to them he went on to say: "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. . . . As the heavenly one is, so those who are heavenly are also. And just as we have borne the image of the one made of dust [Adam], we shall bear also the image of the heavenly one."—1 Cor. 15: 42-49; Rev. 20:5, 6.

However, before discussing the resurrection, the apostle Paul wrote about the annual celebration of the Lord's Supper, saying: "For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal [with the loaf], saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives."—1 Cor. 11: 23-26.

There was spiritual value in their thus "proclaiming the death of the Lord," for they were in that way different from the natural Jews. Instead of annually celebrating the Passover supper and their deliverance from the oppressive land of Egypt, they would celebrate the death of the one who was symbolized, or typified, by the Passover lamb sacrificed down in Egypt. That ancient Passover lamb served in behalf of the deliverance of the natural

Israelites from slavery in Egypt, but did not relieve them of the condemnation of sin. On the other hand, the death of the "Lamb of God that takes away the sin of the world" procures for the disciples of Jesus Christ release from the condemnation of sin and works for their deliverance from being a part of this worldly system of things, the antitypical Egypt. It also reminds the disciples of the basis for the new covenant, God's arrangement by means of which he takes out of the world a people for his name, because Jesus Christ, the Greater Moses, is the mediator of this "new covenant." (Jer. 31:31-33) It also reminds them of the 'covenant for a kingdom,' into which covenant they have been taken. They must never lose sight of the fact that they are called to that heavenly kingdom to be joint heirs with Jesus Christ, the descendant of King David, the "King of kings and Lord of lords."—Rev. 19:16.

SHEEPLIKE OBSERVERS OF THE CELEBRATION

Today, near the end of this doomed system of things, there is only a remnant of Christ's disciples who are heirs with him of the heavenly kingdom. But their annual Memorial celebration is of vital interest to a growing crowd of persons of all nationalities. These are very happy to get the invitation to attend the celebration of the Lord's Evening Meal as celebrated by the remnant of spiritual Israelites, who are in the new covenant and also in the Kingdom covenant. These also have turned their backs on this Devil-controlled world and are marching along with the remnant of spiritual Israelites toward a better Promised Land, God's new system of things under the kingdom of Jesus Christ and his 144,000 joint heirs. These were foreshadowed by the vast mixed multitude of non-Israelites that left demon-controlled Egypt

on that first Passover night, throwing in their lot with the departing Israelites and taking up the worship of Jehovah God. (Ex. 12:38) This "vast mixed company" went through the Red Sea with the escaping Israelites and became witnesses of Jehovah's deliverance of his people there and became sharers with them. Over this they too could rejoice!

The modern-day "vast mixed company" of companions of the remnant of spiritual Israelites were pictured by the numberless "great crowd" that the apostle John saw rejoicing at Jehovah's spiritual temple. Having separated themselves from this contaminated old world, they were pictured as "dressed in white robes" and as having "palm branches in their hands." Like the remnant of spiritual Israelites, they have unconditionally dedicated themselves to Jehovah God through his Lamb, Jesus Christ, and have symbolized this dedication by water baptism. They look forward to coming out of the "great tribulation" that lies just ahead for the doomed world, after which they will be able in a real sense to cry out joyfully: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:9, 10) For the greatest of reasons, then, this "great crowd" would want to assemble with the spiritual remnant on the night for memorializing the death of that Lamb.

From the Memorial celebration in the spring of the year 1936, members of the "great crowd" have felt free to attend the observance of the Lord's Evening Meal, although they have not partaken of the emblematic bread and wine.* Since the identification of members of the great crowd of Revelation 7:9-17 on May 31, 1935, at the Washington (D.C.) convention of Jehovah's Witnesses, they have been

* See *The Watchtower*, April 15, 1936, p. 123, pars. 44, 46.

specially invited by the anointed remnant to attend the Meal as observers. They have done so out of heartfelt appreciation for the ransom sacrifice of the Lord Jesus Christ. Their not partaking has been no artificial, man-made limitation imposed upon them, but is in keeping with God's Word.

Why is that true? It is because the Founder of the celebration set it up for observance by those with whom he made a covenant for the heavenly kingdom. Although dedicated and baptized, those of the "great crowd" recognize that they have not been taken into that covenant for the Kingdom. They are not spiritual Israelites, forasmuch as they have not been taken into the "new covenant," which is made with spiritual Israelites through the Mediator Jesus Christ. They have not been begotten with the holy spirit that began to be poured out upon the 120 disciples at Jerusalem on the day of Pentecost of 33 C.E. Figuratively speaking, they have not "died together with Christ" by giving up all future earthly prospects of life in a Paradise earth under God's kingdom. They do not expect to be "buried" with Christ, that they may be "in the likeness of his resurrection." So if they partook of the bread and the wine that primarily symbolize the fleshly body and the blood of Jesus Christ, they would be falsifying the fact that they are not in such arrangements with Jesus Christ, the Lamb of God. For that reason they abstain from partaking of these emblems with the anointed remnant. However, their not partaking does not preclude their gaining everlasting life, for that comes through faith in Jesus Christ and the provision of the ransom

sacrifice.—Rom. 6:4, 5; Col. 2:12, 20; 1 John 2:1, 2.

However, they, as members of the "other sheep," have been gathered by the Fine Shepherd Jesus Christ, and they form "one flock" along with the remnant of the spiritual sheep who are in "this fold" of which Jesus spoke in John 10:16. They realize that their salvation to everlasting life on the promised Paradise earth is from God through this Fine Shepherd, to whose flock they now belong. How, then, could they ever neglect to pay their respects to Christ by not being present and observing the evening meal that he instituted in celebration of his death, by means of which this merciful salvation comes? They could not reasonably do so! They do not want to do so. As long as the celebration continues on earth by the remnant of the heirs of God's heavenly kingdom, they recognize themselves to be under obligation to attend the Lord's Evening Meal as observers. Even though in many localities there may be none of the remnant to partake of the emblems, Jehovah's Witnesses want to arrange for the celebration out of the highest regard for what it signifies and to afford the opportunity for anyone attending, who might prove to be of the remnant, to partake of the emblems.

This year the Lord's Evening Meal will be observed by Jehovah's Witnesses after sundown of April 19, 1981. All persons desiring to attend in remembrance of the death of the Lamb of God, Jesus Christ, should get in touch with the local congregation of Jehovah's Witnesses. Persons not knowing the whereabouts of the local congregation may write the Watchtower Society for needed information.

"Christ our passover has been sacrificed. Consequently let us keep the festival . . . with unfermented cakes of sincerity and truth."—1 Cor. 5:7, 8.

FEAR OF MAN

SNARES KING ZEDEKIAH

WELL does God's Word remind us that "trembling at men," yielding to the fear of men, "lays a snare, but he that is trusting in Jehovah will be protected." (Prov. 29:25) Due to inherited weaknesses a person has the tendency to compromise when danger threatens or when any unpleasant prospect faces him. Thus the fear of what people may think or say can cause a person to shrink from doing what he knows is right.

For example, a Christian may know that he should speak Bible truths to others in imitation of Jesus Christ and his early followers, including the apostle Paul who taught "publicly and from house to house." (Luke 8:1; Acts 20:20) Yet fear of what others may think or say causes some to shrink back from this Christian activity. Giving a forceful example of how the fear of man can cause one to compromise to one's own harm is Zedekiah, the last king of the two-tribe kingdom of Judah.

THE CHALLENGE TO KEEP HIS WORD

3 Zedekiah, the son of King Josiah by his wife Hamutal, originally bore the name Mattaniah. When his nephew King Jehoiachin was taken captive by the Babylonians, Mattaniah was made vassal king, subject to Nebuchadnezzar, the king of Babylon. At that time his name was changed by Nebuchadnezzar to Zedekiah, meaning "Jehovah is righteousness." Zedekiah was required to take an oath in Jehovah's name that he would remain loyal to Nebuchadnezzar. But would he keep his oath-bound promise?—2 Ki. 24:12, 17, 18; 2 Chron. 36:13; Jer. 37:1.

4 For a while Zedekiah did. But in time he yielded to the pressure from powerful



princes in his realm who were agitating for revolt against the Babylonians. So he broke his promise and rebelled against Nebuchadnezzar and turned to Egypt for help. To quell this rebellion, the king of Babylon led his forces against Jerusalem, laying siege to the city in the ninth year of Zedekiah's reign.—Jer. 52:3, 4; Ezek. 17:15.

It seems that it was at the start of this siege that Zedekiah sent word to the prophet Jeremiah, asking what would happen to Jerusalem. Jehovah's word through Jeremiah warned that all efforts to defend the city were doomed to fail. The only avenue of escape, Jeremiah said, was to surrender to the besieging army.—Jer. 21:1-10.

However, King Zedekiah and his officials had yet another option if they wanted to be shown mercy. Through his prophet Jeremiah, Jehovah gave this admonition: "Every morning render sentence in justice, and deliver the one being robbed out of the hand of the defrauder, that my rage may not go forth just like a fire and ac-

tually burn and there be no one to extinguish it because of the badness of your dealings.”—Jer. 21:12.

During the siege, Zedekiah, his princes and other people in Jerusalem made an attempt to win Jehovah’s favor by doing something to comply with His law. Even though it was not a Jubilee year, they made an agreement to set free their Hebrew slaves, both male and female, and they did set them free. But when the Egyptian forces came to Jerusalem’s aid and Babylon lifted the siege to deal with the Egyptian threat, they changed their mind. They took their slaves back and forced them into servitude again. What did King Zedekiah do about this?

The king made no efforts to stop the princes and the people from violating their agreement to set their Hebrew slaves free. He knew how wrong their actions were, but, evidently due to fear of displeasing these prominent ones, he condoned their wickedness. Hence, disaster was certain to befall Jerusalem, for Jehovah would not save a corrupt people.—Jer. 34:8-22; 37:5.

After Jeremiah was imprisoned on the false charge of deserting to the Chaldeans, and when Jerusalem again came under siege, Zedekiah sent for Jeremiah. In reply to the king’s inquiry as to the future, Jeremiah said: “Into the hand of the king of Babylon you will be given!” On this occasion Jeremiah appealed to Zedekiah that he not be returned for confinement in the house of Jehonathan. The king granted this request and had Jeremiah put “in custody in the Courtyard of the Guard.”—Jer. 37:11-21.

AGAIN YIELDS TO FEAR

Zedekiah knew that Jeremiah had been treated unjustly. Yet, when the princes later accused Jeremiah of weakening the morale of the people, Zedekiah did nothing to protect the prophet. Again yielding to

the fear of man, he gave Jeremiah into the hands of the princes, saying: “Look! He is in your hands. For there is nothing at all in which the king himself can prevail against you.” The princes took Jeremiah and threw him into a miry cistern to die. Only by the courageous intervention of the Ethiopian eunuch Ebed-melech was Jeremiah’s life spared from death in it.

Later Zedekiah had another private meeting with Jeremiah. Again Jeremiah told him that only by surrendering to the Babylonians could Jerusalem be saved. But Zedekiah did not heed Jeremiah’s inspired advice. Why? Because the king feared that he might be handed over to Jews who had already deserted to the Babylonians, and that these Jews might torture him. Indicative of his fear of man was his request that Jeremiah not reveal the subject of their discussion to the princes of Judah.—Jer. 38:1-28.

As Jeremiah had foretold, Jerusalem did fall to the Babylonians. In the 11th year of Zedekiah’s reign, the enemy forces breached the city’s walls. Under the cover of darkness, Zedekiah and a detachment of warriors took flight, but were overtaken in the desert plains of Jericho. Brought before Nebuchadnezzar for judgment, Zedekiah first witnessed the slaying of his sons. Then he was blinded and taken prisoner to Babylon. The fear of man had indeed proved to be a snare to him.—Jer. 52:9-11.

Truly, the case of Zedekiah forcefully illustrates the principle that the fear of man leads to a snare. What is the antidote for the fear of man? Exercising faith in Jehovah and fearing to displease him, for “in the fear of Jehovah there is strong confidence.” (Prov. 14:26) Also helping to counteract the fear of man is God’s holy spirit, for it is “not a spirit of cowardice, but that of power and of love and of soundness of mind.”—2 Tim. 1:7.

INSIGHT ON THE NEWS

● "In medical centers across the nation, evidence has been accumulating that grief, joy . . . affect our bodies far more

Emotions and Health

than scientists have heretofore believed," reports an article in the New York "Times Magazine." Negative emotions are now seen as playing at least some role in "lowering a crucial threshold." Says the article: "Research indicates that anger and anxiety seem to play an important role in allowing the common herpes simplex virus to overpower the immune system, producing the ubiquitous canker sore."

The article also reported on findings by Dr. Barbara Betz, who studied graduates of Johns Hopkins Medical School. Over a period of 30 years, she found that among those with good mental health and positive emotions, only 25 percent suffered a heart attack or a bout with cancer. But for those who were moody and irritable, the number affected rose to 77 percent. "Your temperament and approach to life," she says, "certainly seem to have an effect on your resistance to disease."

Though some in the medical profession have been slow to discern the link between emotions and health, the Bible long ago made it clear, saying: "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry."—Prov. 17:22.

● In a guest editorial for "American Laboratory" magazine, biochemist Donald F. Calbreath, Ph.D., pointed out

Scientists and Deception

three ways in which evolutionists deceive the public. First, the teaching of creationism in school is opposed because it is said to involve religion. "However," he writes, "the secular humanism prevalent both in the classroom and in the teacher training programs must be considered just as much a religion. . . . Since both deal in some realms that cannot be dealt with completely by scientific experimentation, a certain element of faith is necessary for the acceptance of the tenets of the system."

Yet, writes Calbreath: "The [school] child is not presented with evolution as a theory.

Subtle statements are made in science texts as early as the second grade (based on my reading of my children's textbooks). Evolution is presented as reality, not as a concept that can be questioned."

Third, there is the attempt "to portray the battleground as being between scientists who support evolution and believers in creationism who are nonscientists." This, he says, is "invalid." Why? Because "much of the opposition to evolution comes from scientists, men and women who have achieved academic distinction, who are knowledgeable about research and the scientific method and who reject evolution on the basis of their scientific knowledge. . . . When qualified scientists reject the theory of evolution and provide significant arguments to substantiate their rejection, perhaps there just may be some validity to their arguments."—November 1980, pp. 8, 10.

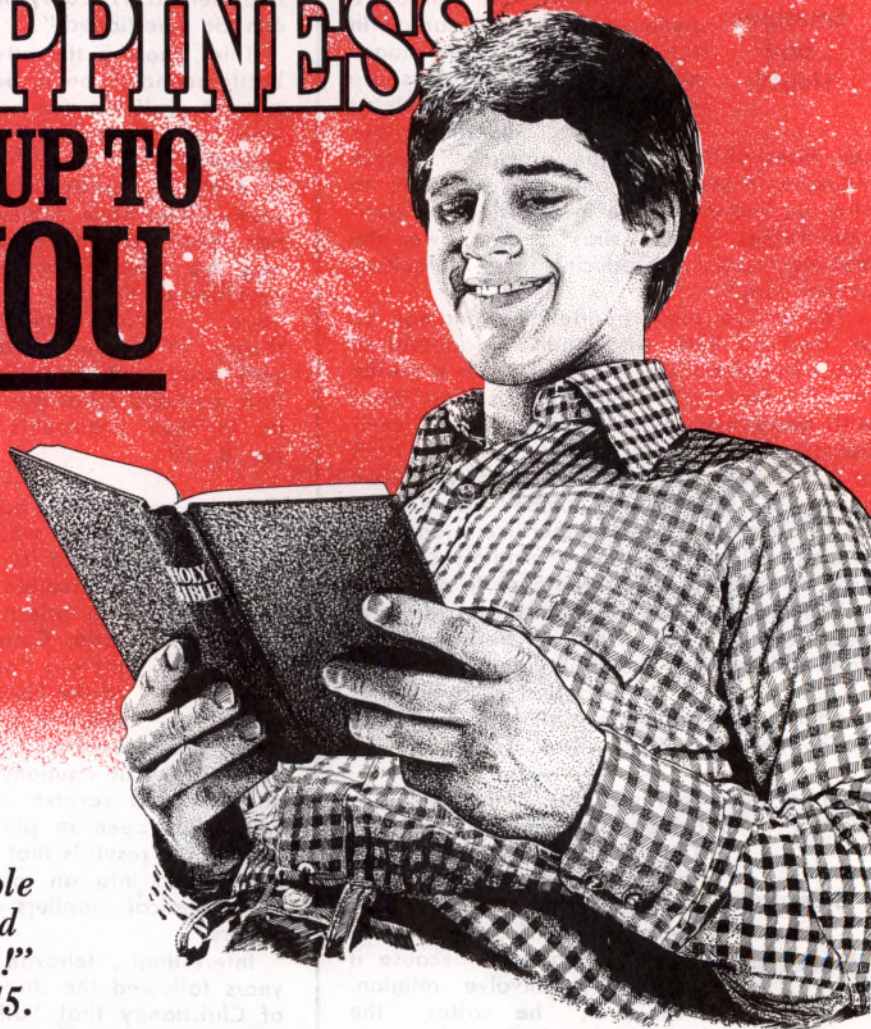
● There are "some hopeful signs that the excessive clericalism which has strangled the Church for centuries is beginning to crumble." So said an Anglican priest in Mississauga, Ontario, Canada. He added that there is "an exciting rediscovery of the New Testament model of ministry in which the ordained

"False Caste System"

clergy are recognized as 'servants of the servants.'" But he cautions: "Of course, it is no easy task to reverse a false caste system which has been in place since the Middle Ages." The result is that "we have . . . turned the Church into an institution made up of active clerical suppliers and passive lay consumers."

Interestingly, Jehovah's Witnesses have for years followed the direction of the Founder of Christianity that "all you are brothers," and have no clergy class among them. They also have a reputation worldwide for their neighborhood evangelism by all the members of their local congregations. This very organizational arrangement and activity has brought them much criticism from the clergy. But even Jesus Christ encountered clerical opposition in his day from those who wanted titles and positions to distinguish them from their fellow worshipers.—Matt. 23:8-12; 26:3-5.

TRUE HAPPINESS IS UP TO YOU



*"Happy
is the people
whose God
is Jehovah!"
—Ps. 144:15.*

WHAT does it take to make you happy? To what extent is your happiness determined by conditions around you, by material things or by other people? Are God and the Bible involved in

1. Why should you think about what it is that makes you happy?

your finding happiness? Let us consider these matters, since all of us want happiness.

² Obviously, external things can contribute to our being happy, such as our en-

2, 3. (a) How is it that things or other people can contribute to your happiness? (b) What is God's view of this?

joying ample tasty food in pleasant surroundings. We can especially appreciate this if in the past we have painfully experienced prolonged hunger. It is not contrary to God's will for us to find a measure of happiness in good food. King Solomon wrote under divine inspiration:

"I have come to know that there is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God."—Eccl. 3:12, 13; compare Psalm 104:14, 15.

³ Other people, too, can contribute to our happiness. What a satisfying thing it is to have loved ones who care about us, whether they are members of the family or close friends!—Ps. 127:3-5; 128:3.

⁴ But you may well know that having material things and close associates does not assure one of genuine, lasting happiness. Some persons have the richest of food in abundance and surround themselves with modern luxuries; yet happiness eludes them. Two years before he died, multimillionaire oilman J. P. Getty observed: "Money doesn't necessarily have any connection with happiness. Maybe with unhappiness."* (1 Tim. 6:9, 10) Nor will money contribute to our having true happiness if those professing to care for us are persons whose companionship is being bought somehow.—Prov. 19:6.

⁵ It has been observed that, in a way, happiness is a great paradox. Though the word "happiness" may bring to mind pleasant conditions, it actually can grow *in any soil*, live under any conditions, defy any environment. Happiness is not so much what we have as what we are. That is the reason why many who live in luxury

are not particularly happy, while some who have relatively little and whose lives are rather simple do find happiness. Furthermore, you may have met some hospitalized or handicapped persons who have a sunny disposition, a cheerful, happy outlook. True, they are not pleased with being ill or crippled and would like it to be otherwise. (Acts 3:1-8) Yet they find reason for happiness in life.

HAPPINESS AND YOUR SPIRITUAL NEED

⁶ Many persons envy the happy ones, wanting to be that way too. They may try to remedy their unhappiness through artificial means—drugs, heavy use of alcoholic beverages, illicit sex, indolence—and still wonder why happiness eludes them. Any thrills they get from such pursuits amount to a counterfeit happiness, which, under test, is as worthless as counterfeit money.

⁷ The evidence of long history and the experience of millions of persons alive right now prove that we cannot turn our backs on moral standards or principles and yet be lastingly happy. Those who have 'come to be past all moral sense, giving themselves over to loose conduct to work uncleanness of every sort with greediness' are not the happy ones. (Eph. 4:17-19; Rom. 13:13) Such a course, either immediately or later, brings additional sorrows, throwing up barriers on the road to happiness. Can you think of actual cases corroborating that? On the other hand, doing things God's way—in accord with his moral standards—reduces life's problems and so clears away roadblocks to our reaching happiness. Yet simply avoiding problems is not in itself a guarantee of our being happy. More is needed. We can be sure of that, for our Maker tells us so.

* Note also the comment by psychologist J. Brothers on page 6.

4. Why is your having things or associates no assurance of your being happy? (Prov. 23:4, 5; Eccl. 5:11; Luke 12:16-20)

5. Why is happiness something of a paradox?

6, 7. (a) Many have made what mistake in striving for happiness? (b) Can you think of specific examples of this?

⁸ We need to develop a relationship with the Creator, to learn his will and purposes and accept them ourselves. Yes, we *need* that. In his book *Man, God and Magic*, Dr. Ivar Lissner points out that a “fundamental difference between man and beast” is that “man is not content merely to sleep, eat and warm himself.” We humans have a “strange and inherent urge” that can be called “spirituality.” In fact, Dr. Lissner reports that ‘all the civilizations of mankind have been rooted in a quest for God.’ —Acts 17:26-28.

⁹ Jesus acknowledged this fundamental urge, saying: “Happy are those conscious of their spiritual need,” or those who recognize and respond to their spiritual hunger. (Matt. 5:3) It is easy, though, to overlook that need. Even one who has long been involved with God might lose appreciation for how much happiness this relationship produces. He might see others with luxuries or some who are pursuing popular hobbies and forms of relaxation. So he could enviously feel, ‘Maybe I’m missing out.’ If he follows their course at the expense of time or interest devoted to his relationship with God, his life might, in a physical sense, seem to be more varied, more in line with current trends. But will he be truly happier? A hungry man, instead of eating, may go for a drive or watch a motion picture. Such activities could distract or amuse him. But will they satisfy his hunger?

¹⁰ Vermont Royster, a former editor of *The Wall Street Journal*, commented on man’s technical advances. Then he added:

“Here is a curious thing. In the contemplation of man himself, of his dilemmas, of his place in this universe, we are little further along than when time began. We are still left with questions of who we are and why we are and where we are going.”—“Science Digest.”

8, 9. (a) We have what fundamental need? (b) What did Jesus say on this?

10. How is happiness connected with your being aware of this need?

You can appreciate that those who are adrift, lacking answers, cannot feel completely content or happy. Yet, as we assign due importance to our spiritual need and seek understanding from God’s Word, we see where we fit in. Our life has more direction, more meaning, more likelihood of happiness.

¹¹ In another way, too, we add to our happiness by recognizing our spiritual need and by having a relationship with God. We have already mentioned that accepting God’s moral standards helps us to avoid problems, but doing so goes beyond that. We actually need a reasonable, consistent set of values. God’s Word fills that need perfectly. And God’s standards are harmonious with our inherent sense of conscience. So as we comply with them we feel better, more comfortable, more at peace. (Ps. 1:1-4; Rom. 2:14, 15) We can even help our children toward happiness by sharing God’s standards with them. Dr. Robert Coles of Harvard University observed about youths:

‘They need discipline not only to tame their excesses of emotion but discipline also connected to stated and clarified moral values. They need something to believe in that is larger than their own appetites and urges. . . . They need a larger view of the world, a moral context, as it were—a faith that addresses itself to the meaning of this life we all live.’

¹² It is fair to say, then, that true happiness is linked with recognizing our spiritual need and having a relationship with God, even as the Bible accurately indicated: “Happy is the able-bodied man that has put Jehovah as his trust,” that “takes refuge in him,” that is “in fear of Jehovah,” that walks “in the law of Jehovah,” and that with ‘all his heart keeps searching for God.’ (Ps. 40:4; 34:8; 112:1; 119:

11. Why will you be happier if you recognize God’s standards? (Ps. 19:7, 8, 11)

12. What fundamental truth can you reach about your happiness?

1, 2) God sincerely wants to extend his love to us and to come into a relationship with us. Are we consistently showing that we cherish having a relationship with him?—Rom. 8:38, 39.

HAPPINESS—FROM HEARING AND DOING

¹³ Once a woman who heard Jesus teach called out: "Happy is the womb that carried you and the breasts that you sucked!" (Luke 11:27) Likely, she was aware that the Bible elevates motherhood, and apparently she thought that Mary was blessed or could especially be happy that her son Jesus was such an excellent, righteous teacher. But Jesus knew that there was a greater happiness than that of paternity or maternity, even maternity of the Messiah. He replied: "No, rather, Happy are those hearing the word of God and keeping it!"—Luke 11:28.

¹⁴ Observe the emphasis Jesus put on being involved with—hearing or reading—"the word of God." We are repeatedly assured in the Bible of the profit of being occupied with God's Word. The first Psalm says about the 'happy man': "His delight is in the law of Jehovah, and in his law he reads in an undertone day and night." (Ps. 1:1, 2) So we can ask, 'Am I finding happiness from that source?'

¹⁵ The Scriptures are like a storehouse of happiness, for they enrich the mind and the heart. They enliven the spirit. They give hope. They point the way to a productive, pleasant life. They contain thoughts of God that we can reflect on at any time. They are the basis for true wisdom.—Compare Proverbs 3:13-18.

¹⁶ There are so many publications that we could read—newspapers, newsmagazines, novels, history books, journals about

the home or some craft. While some of these may be interesting and have their place, we can ask ourselves: 'In the interest of my happiness, can I adjust my schedule or reading habits in order to read and enjoy God's Word more?' Yes, indeed, read it for sheer pleasure. Read some of it each day, according to a schedule if you like. Read the Bible in consecutive book order. Read the Scriptures with valuable Bible helps. Read from another translation occasionally, or in a different language if you are multilingual. Yes, more reading of God's Word will be a step toward happiness.—Rev. 1:3.

¹⁷ 'Keeping the Word of God,' Jesus said, is also involved in our being happy. Earlier we noted that this proves true in that we thus avoid problems. But it is also true from other standpoints.

¹⁸ Many persons today are predominantly concerned with "ME." They are very ego-centric in their efforts and concerns. However, are they truly happy? In contrast, the Word of God breathes the spirit of being interested in others, of giving, of helping other persons. We can see this exemplified in Jehovah himself, for he is the One who "loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might . . . have everlasting life." Jehovah is called "the happy God." (John 3:16; 1 Tim. 1:11) Similarly, "Christ did not please himself," but died in our behalf.—Rom. 15:3; Gal. 1:3-5.

¹⁹ Our giving can, and should, take many forms. But it does not have to be something elaborate and should not be something designed to impress. Jesus advised:

"When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps sometime they might also invite you in

13. How did Jesus provide us with an insight about being happy?

14, 15. "Hearing the word of God" involves what on your part?

16. So how, by making adjustments, might you increase happiness?

17, 18. What is one aspect of 'keeping the Word of God' that can bring added happiness to you?

19-21. (a) How can you do this more fully? (b) Why do you think this will bring you more happiness?

return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:12-14.

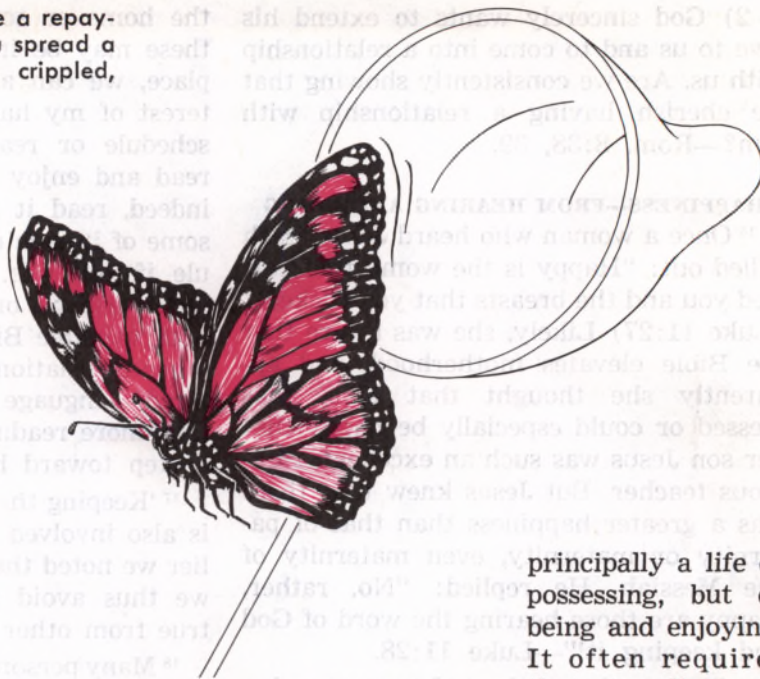
²⁰ That underscores the truth that happiness comes from giving. (Acts 20:35) In connection with a meal or otherwise, can you think of how you may apply Jesus' advice? If you are a husband, a wife or other member of a family group, why not make it a point today to discuss how you can put Jesus' suggestion into action? Then see how happy you will be.

²¹ One means of achieving such happiness is by your sharing with others Bible truths that can add to their happiness. Imagine how you will feel if you find a person who is truly hungering spiritually and you can help him to meet that need. (Acts 13:48, 52) True, it might take persistent effort to locate such a person and much patient care to help him to take in spiritual food from the Word of God. Yet he will find Jesus' words to be true: "Happy are those hearing the word of God and keeping it!" (Luke 11:28; John 13:17) And you, too, will be happier for having given of yourself in making someone else happy.

HAPPINESS—A GOAL OR A RESULT?

²² We have noted that happiness is not

22-24. (a) To what extent should happiness be your goal? (b) How, then, can you find true happiness? (Prov. 8:32-35)



principally a life of possessing, but of being and enjoying. It often requires that we adjust our sights so that we are satisfied with what we have, appreciating that "godly devotion along with self-sufficiency" is valuable. (1 Tim. 6:6) But to what extent should we make happiness a goal, a peak to scale?

²³ Actually, what we have discussed about coming into a relationship with God and about giving should help us to see this: Happiness is not something that we should primarily pursue. It does not come by our making it an end in itself, but it is a by-product as we live before God, displaying his qualities and acting as he wants us to act. It is a fruit of love and of service. Happiness has been likened to a butterfly. If we enthusiastically run after it, trying to catch it, it will always elude us. When we put it out of mind and peacefully carry on according to God's will, that "butterfly" will come and settle on our shoulder.—Rom. 12:9-21.

²⁴ Consequently, it is true that to a large extent happiness is up to you. Do not eagerly pursue it as the major goal in life. Rather, recognize your spiritual need,

your need to learn of and worship your Creator. Following his moral standards will protect you from many problems and will give your life needed stability. Work at having a close relationship with Jehovah God, for you will find contentment and joy in being like “the happy God.” Make more

time in your life for ‘hearing the word of God.’ Then experience the reward of giving, helping others to know of Jehovah and his purposes. You certainly will find, as have millions of others today, that you will thus have gained the blessing of much happiness.—Ps. 146:5.



GRATEFUL
FOR OUR “HAPPY HOPE”

“We wait for the happy hope and glorious manifestation of the great God and the Savior of us, Christ Jesus.”—Titus 2:13.

HER coworkers knew her to be an efficient, productive and happy secretary. They may have given much of the credit to her training and ability. But when asked about it this perceptive woman focused attention on her employer's gratefulness. Why?

² She explained that no matter how small or routine her task, he freely expressed sincere gratitude. She thus felt useful and needed; and she was a happier worker, too. That well illustrates one beneficial result of expressing gratitude. Yet gratitude is beneficial not only for the recipient; it is also good for the person

who expresses it, who has developed a spirit of thankfulness.

³ Today it seems that most persons are primarily concerned about self. That is quite contrary to the spirit of gratitude, in showing which a person thinks of others and readily expresses appreciation for what others do. The paradox is, though, that if you work at cultivating a sincere interest in others and freely express your appreciation for their services, deeds and efforts, you will become happier. Furthermore, developing a spirit of gratitude can have a bearing on your relationship with Jehovah God. It can affect your overall happiness in life now and the extent to

1, 2. In what two ways can gratitude produce happiness?

3. Why should we cultivate a grateful spirit?

which you share in "the happy hope" that the Bible holds before true Christians.—Titus 2:13.

"GIVE THANKS"

⁴ The Bible urges us to cultivate a spirit of gratitude or thankfulness. For instance, the apostle Paul wrote: "In connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you." And he counseled the Colossians: "Let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful." (1 Thess. 5:18; Col. 3:15) Though such advice involves especially our gratitude to God, it should suggest to us the value of cultivating a spirit of thankfulness in everyday matters of life.

⁵ Paul himself did not hesitate to express commendation of those who had done good, or to thank them directly. Read his words in Romans 16:1-4. In that passage alone he gratefully commended Phoebe as 'one who had defended many,' possibly by using her influence in the community to defend wrongly accused Christians or by displaying hospitality to traveling Christians. Then Paul specifically thanked the married couple Prisca and Aquila for 'risking their necks' in behalf of himself and others. You can imagine what pleasure Phoebe, Prisca and Aquila must have felt over such openly expressed gratitude. But it was also good for Paul to express himself in that way. He could thus have the happiness of giving—giving recognition, honor, encouragement. We, too, can receive such happiness when we express gratitude.—Acts 20:35; 2 Tim. 1:16-18.

⁶ We daily have opportunities to show that we are grateful. It could be for something as simple as a courtesy—maybe

someone holds a door open for us or picks up something we dropped. Still, saying some form of "thank you" should be more than a form of ritual etiquette. If from our heart we truly feel grateful, others will detect that and be happier as a result—and so will we.

⁷ A fine step would be to try to broaden out in our spirit of gratitude, perhaps expressing appreciation to persons we normally take for granted. That could be someone like a store clerk, a waitress at a restaurant or the postman. Your smile and sincere "thank you" will make their job lighter, more rewarding. Yet those most deserving of our gratitude may be persons close to us whose efforts we tend to overlook. How often do you thank your wife for the good meals she prepares, for her effort to keep the home clean or for her patient care of the children? How many husbands work day in and day out without hearing a word of appreciation from their wives, much less from their children? Youths, could you reflect more often on all that your parents do for you, and then offer them some heartfelt expressions of appreciation? As you become more accustomed to expressing gratitude, your life will be richer. Others will like you more and the bonds of affection will grow. Yes, you will be happier.

GRATEFUL TO GOD

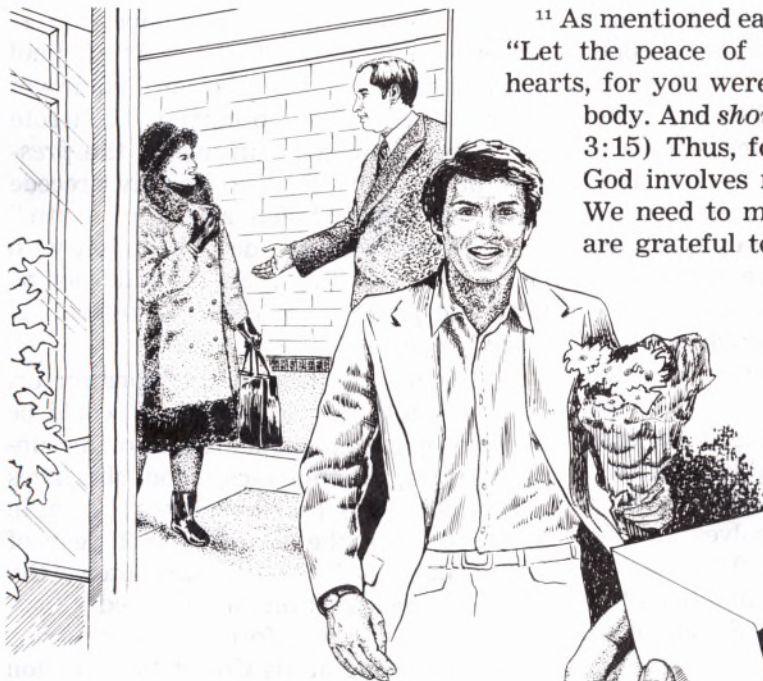
⁸ If we have reason to be grateful for what fellow humans do, we have vastly stronger reasons to be grateful to our Creator. The 100th Psalm is a melody of thanksgiving, calling attention to why it is appropriate to thank God. There we read: "It is he that has made us, and not we ourselves." (Ps. 100:3) That is so reasonable. How could we have any possibility of finding happiness if God had not cre-

4. What is the Biblical view of being thankful?

5. How did Paul display a grateful spirit?

6, 7. How can you manifest gratitude?

8-10. (a) According to Psalm 100, why should we be grateful to God? (b) How do most persons stand in this regard?



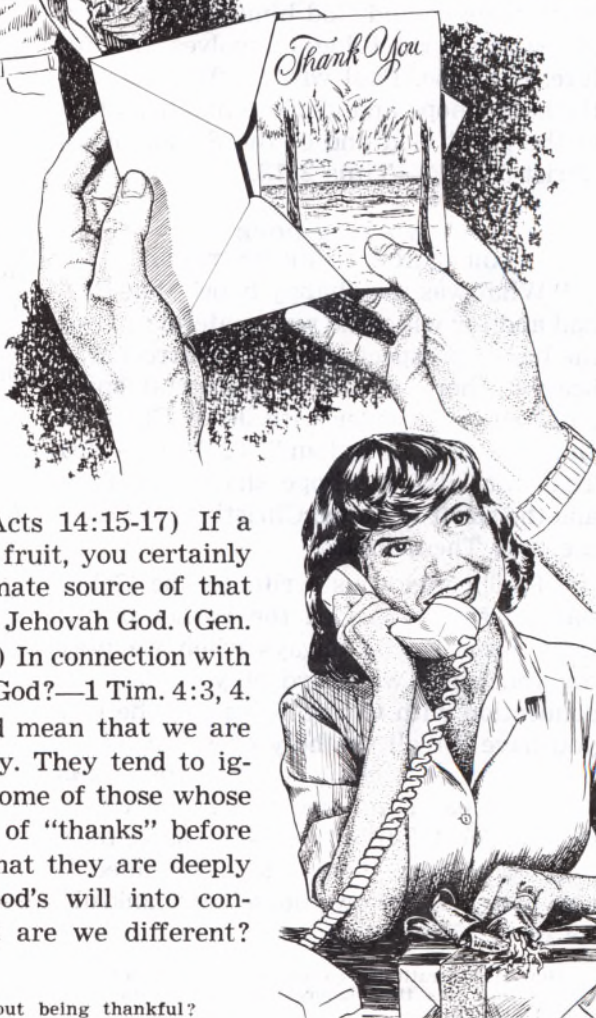
¹¹ As mentioned earlier, the apostle Paul wrote: "Let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And *show yourselves thankful.*" (Col. 3:15) Thus, for us to be truly grateful to God involves more than words of thanks. We need to manifest in our lives that we are grateful to him. Major steps in doing so are the studying of his Word to find out what his will for us today is, and then *doing it.*—John 13:17.

¹² Paul's words in Colossians 3:15 should bring to mind also that Jehovah God

ated human life and allowed us to live? (Acts 17:26-28) Yes, the very fact that we have life is a reason for gratitude.

⁹ Psalm 100:5 proclaims: "For Jehovah is good." That is true in many ways. Not the least of these is that God has provided good things to keep us alive, and to enjoy at the same time. We live on God's earth and sustain our lives from its bounties. (Isa. 45:18; Acts 14:15-17) If a friend gave you a delicious, nourishing fruit, you certainly would say, "Thank you." Yet the ultimate source of that fruit, and of all our other natural food, is Jehovah God. (Gen. 2:9, 15, 16; Ps. 104:10-15, 24; 145:15, 16) In connection with such provisions, how do you feel toward God?—1 Tim. 4:3, 4.

¹⁰ For us to be grateful to God would mean that we are quite different from most persons today. They tend to ignore God and what he has done. Even some of those whose family custom is to offer a few words of "thanks" before eating do not manifest by their lives that they are deeply grateful to God. They seldom take God's will into consideration in planning their lives. But are we different? We should be.



11, 12. What clue does Colossians 3:15 give us about being thankful?

has called individuals together to form a united body of Christians. These are ones who have recognized that they are sinners, but who appreciate that God's forgiveness is possible on the basis of Jesus' ransom sacrifice. (Rom. 6:17, 23; 7:22-25) Think what that should mean for you. You can have a clean standing in the eyes of God. That is one more reason we have to be grateful to God.—Rev. 7:10, 14.

¹³ We can well consider, though, whether our spirit of gratitude is something that relates merely to our day-to-day life now. Is it simply a matter of being more open in appreciating what others do for us, both other humans and God himself? No, for a Christian's gratefulness involves the future, his hope. Paul wrote: "We wait for the happy hope and glorious manifestation of the great God and of the Savior of us, Christ Jesus."—Titus 2:13.

A HAPPY HOPE FOR WHICH TO BE GRATEFUL

¹⁴ What was the "happy hope" that Paul had and for which he was grateful? It was the happy prospect of being resurrected to heaven, there to be an immortal spirit creature and coruler with Jesus Christ in "his heavenly kingdom." (2 Tim. 4:18) That was also the hope shared by Titus and the spirit-anointed Christians in Colossae and Thessalonica.

¹⁵ Paul could thus write to the Colossians: "We thank God the Father of our Lord Jesus Christ always when we pray for you, since we heard of your faith in connection with Christ Jesus and the love you have for all the holy ones because of the hope that is being reserved for you in the heavens. This hope you heard of before." (Col. 1:3-6) With good reason, then, Paul could urge these who were called to heavenly life: "Show yourselves thankful."—Col. 3:15.

13. How does gratitude go beyond our present life?
14, 15. What was the "happy hope" that Paul mentioned in Titus 2:13?

¹⁶ When would that "happy hope" of resurrection to heavenly life be realized? Paul knew that it would not be until some yet future developments occurred. He wrote that "the living who survive to the *presence* of the Lord shall in no way precede those who have fallen asleep in death." Then "those who are dead in union with Christ will rise first." So it would not be until the *presence* (Greek, *pa-rou-si'a*) of Christ began.—1 Thess. 4:15-17.

¹⁷ That has exciting implications for us. Jesus foretold that his *presence* would be marked by a composite sign involving unusual wars, earthquakes, food shortages and other things that have clearly been in evidence since the World War I year of 1914. (Matt. 24:3-14) It is also noteworthy that the resurrection of anointed Christians to heaven was foretold as occurring before the King Jesus Christ takes action in the coming "great tribulation." (Matt. 24:21; Rev. 2:26, 27) Consequently, we live at the time during which Paul, Titus and others, who were in union with Christ but who died, receive the realization of their "happy hope."

¹⁸ That resurrection is also part of the "glorious manifestation of the great God and of the Savior of us, Christ Jesus."* (Titus 2:13) With God's backing, Jesus

* See page 31.

16. When would that "hope" be realized?

17, 18. Why is our time especially important as to the "happy hope"?



appears or comes to light in that he judges and rewards those who have died in union with Christ. In this regard the Scriptures said that he would "descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise" to join him in heaven. (1 Thess. 4:16) What of the anointed Christians who remained alive on earth? As each died he would be "changed, in a moment." He would be given a spirit body and taken to heaven, rewarded with "the crown of life."—1 Thess. 4:17; 2 Tim. 4:1, 8; 1 Cor. 15:44, 50-57; Jas. 1:12.

¹⁹ This accomplishment by our Savior, Christ Jesus, is also a manifestation of the glory of God. But the manifesting of God's glory through Christ will accomplish something more, which is especially meaningful to those Christians today who know that they are not anointed with God's spirit and selected for life in heaven. These are faithful Christians who have the happy hope of life everlasting on a restored earthly paradise. If that is your prospect, consider a special reason you now have for gratitude.

GRATEFUL FOR WHAT IS RIGHT AHEAD

²⁰ For centuries true worshipers of Jehovah have had to endure and contend with a prevailing wicked system of things,

19. Who else have a happy hope?

20, 21. What was Jesus foretold to accomplish during his presence?

Those having the "happy hope" who die in union with the Lord during his "presence" will not sleep in death. At death they will be raised, changed "in the twinkling of an eye, during the last trumpet."

an integral part of which has been false religion. True Christians have been able to find much happiness in serving Jehovah, but they could never be completely happy so long as this wicked system and its false religion persist. There is, though, a particular cause for happiness and gratitude now! What is it?

²¹ In writing to the Thessalonians about Christ's presence, the apostle Paul was inspired to promise that this period would bring marvelous changes. For one thing, Christ would act to bring to nothing "by the manifestation of his presence" the false religious element termed the "man of lawlessness." That is particularly an anti-Christian apostasy sponsored by the leaders of religion, especially the clergy of Christendom.—2 Thess. 2:3-8.

²² The end of false religion would be a

22, 23. Why will the end of false religion be something for which to be grateful?



In Coming Issues

- **The Millennial Hope Triumphs**
- **Which Organization—Jehovah's or Satan's?**
- **I Have Seen Lives Marvelously Changed**

cause for gratitude to God. But Christ will do more. With Jehovah God's backing, Jesus will destroy all "those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:6-10) We are living at the time of Christ's presence and of the "glorious manifestation of the great God and of the Savior of us, Christ Jesus." That means that we are living when this elimination of false religion and all who will not serve the Creator in truth will occur. If Paul could write to the Thessalonians back then, "In connection with everything give thanks," think what a special reason we now have to do that! —1 Thess. 5:18.

²³ The elimination of false religion will be a blessing. Gone will be misleading teachings that have long held millions in fear—about immortal souls suffering in hell, or about the spirits of the dead. (John 8:32) All obedient mankind will "obey

the good news about our Lord Jesus" and serve Jehovah. That will bring unity and peace. Is that not something for which to be grateful?

²⁴ When those who do not obey the "good news" are no more, mankind will learn and follow the ways of righteousness. (Isa. 11:9; 26:9) You may find it satisfying even now to discuss with your family what a difference that will make. Compare it with what you now experience on your job, or in dealing with government officials, or when traveling in an unfamiliar area.

²⁵ The new order will also be marked by physical blessings coming from God. He will eliminate sickness and death. (Rev. 21:1-4) He will bless the work of our hands so that we can enjoy an abundance of life's necessities. (Ps. 67:6; compare Isaiah 65:21-25.) There will even be peace between mankind and God's animal creation; Jehovah will see to that, just as in the original paradise when the animals ate vegetation and did not harm humans.

²⁶ Those blessings are right ahead. You can live to experience them. Thus, how unique a time we are living in! Despite the ingratitude and unhappiness that mark mankind in general today, we have abundant reasons to be grateful to God, especially for the happy hope we have. Let us regularly thank him for that.

^{24, 25.} What other blessings are right ahead for obedient mankind?

^{26.} What reasons do you have for gratitude and happiness?

Fulfillment of God's Word Certain

Jehovah God told Abraham: "As regards Ishmael I have heard you. Look! I will bless him and will make him fruitful and will multiply him very, very much. He will certainly produce twelve chieftains, and I will make him become a great nation." (Gen. 17:20) Abraham's son Ishmael then was about 13 years of age. (Gen. 16:16; 17:1) No man could have predicted that this unmarried youth would become the father of 12 chieftains. But the all-wise Creator did. Two historical sources preserve the fulfillment of the divine revelation, listing the following 12 chieftains: Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish and Kedemah. (Gen. 25:13-15; 1 Chron. 1:29-31) How forcefully this illustrates the certainty of the fulfillment of God's prophetic word!

A BOOK THAT IS HELPING PEOPLE

*My Book
of Bible Stories*

THE principal work of Christ's disciples is to teach others about God and his purposes. (Matt. 28:19, 20; Acts 1:8) Since its release in 1978, *My Book of Bible Stories* has been a tremendous help in doing this work. This book is an epitome of the Bible presented in simple language. Its many large, colorful pictures serve as excellent teaching aids. The following experience from West Berlin illustrates how this publication has been instrumental in helping people.

"For some time we purchased fish at the market from a friendly young couple. We often got into a conversation, especially since the young woman was expecting a baby and we have a small son. In November 1979 their baby was born and as a gift we gave them a copy of **My Book of Bible Stories**. We wrote a few words of encouragement, asking that they not only read the book to their son but examine it themselves. We told them the book explained the Bible in simple words, and that only the Bible can give us a wonderful hope for the future.

"Two months later their fish shop was missing at the market. The next market day it was there again and I asked whether the family had been ill. The man said: 'You gave us that book, didn't you? You really got something started.' Then he explained that they would be giving up their fish shop since it is very difficult in that business to be honest with the revenue office. Later we learned the following:

"The young man's parents had been Jehovah's Witnesses for 30 years, but he had withdrawn himself from the organization, especially after meeting his wife who had opposed his beliefs. But after receiving the **Bible Story** book she had read in it without interruption, was very much enthused and wanted to study the Bible.

"Right away, the young woman talked with her new neighbor about what she was

learning and discovered that he had once been a Witness. However, when he had moved he had not got in contact with Jehovah's Witnesses. Then he met the woman with whom he was now living, and she was prejudiced against the Witnesses. But now his interest was again awakened, and the woman with whom he was living also became interested.

"The results: Now the man from the fish shop and his wife are studying the Bible with his father, attending meetings and making good progress. And their neighbors? They, too, started to study the Bible, have legalized their marriage and also are attending meetings and making fine progress."

In a number of countries schoolteachers are using *My Book of Bible Stories* as a textbook for instructing their classes. Often this has come about as a result of schoolchildren's taking the initiative tactfully to introduce the book to their schools. A report from Sweden explains:

"The suggestions given at circuit assemblies to take **My Book of Bible Stories** along to school and read it there during the breaks in order to awaken the interest of classmates has been practiced by many young Witnesses. Some have been able to place the book with all their classmates. We have also heard experiences about teachers using the book as a textbook, regularly reading portions of it aloud in class.

"For example, an eight-year-old girl placed the book with her teacher. All her classmates were encouraged to take a copy of the book home to show it to their parents. All of them, except one, were allowed to buy a copy. When the teacher began to read from the book in class the headmaster of the school complained. He brought up the matter at a meeting with a representative of the Board of Education and some union professionals. They got a copy of the book, read it and said they found it very good and

educational. The teacher was given permission to use the book in class again."

In Nigeria *My Book of Bible Stories* has become known in some places as "The Book." People even come to the Witnesses asking for it. A Witness from there writes:

"Early in September, when we received our supply of **My Book of Bible Stories** here at Ilogbo, those of us having children in school gave a copy to each of them. Excitedly the children took their books with them to school. On seeing the book, all the teachers wanted a copy. Then the headmaster got his copy, read it and recommended it as a textbook for use in what they call Bible Knowledge classes.

"Shortly after this, he made the use of this book compulsory in his school, and our houses began to be besieged by schoolchildren wanting to have their copies. We placed an order for 120. Since these were not sufficient to meet the demand, some of the Witnesses started placing their personal copies. Still the demand was not met. We went to nearby congregations in order to get more of the books, and, by the time of writing, 182 books have been placed.

"Parents opposed to the teaching of Jehovah's Witnesses were reluctant, at first, to have the books for their children. But then they learned this was the assigned textbook for study. For their part, the children are enjoying their studies in the book. According to a report from the school, **My Book of Bible Stories** is used three times a day and they are now in Story 62, 'Trouble in David's House.' The teachers say the book is the best school textbook they have ever had for use in teaching the Bible to children."

The book has proved helpful in various ways. A report from Malaysia highlights its beneficial effects on schoolchildren in that part of the world.

"A full-time minister tells of one of his Bible students, a teacher in a Chinese primary school, who so enjoyed reading **My Book of Bible Stories** in both English and Chinese that she decided to use it at school during recess time, getting the children to read some of the stories. This had a most beneficial effect, quietening them and getting them to do some self-study. With permission from the headmaster and with their parents'

agreement, during one month she was happy to place 33 copies with her pupils."

A principal way that Jehovah's Witnesses teach others regarding God and his purposes is by conducting free home Bible studies with them. And *My Book of Bible Stories* is being used with good results in many of these studies. A Witness from Texas, in the United States, reports:

"My wife and I are very enthused about **My Book of Bible Stories** and have tried something different with our studies [Bible students] who have children. The first 20 minutes we study with the entire family in this book, and we have never seen such enthusiastic response. One family has 11 children and all are ready and eager, with smiling faces, to take part in the study. Then we go right into the regular study using the book **The Truth That Leads to Eternal Life** and their enthusiasm carries over right into this study as well. From the results we have had, we can heartily recommend this method of study."

Valuable lessons can often be drawn from Bible accounts. *My Book of Bible Stories* helps to do this. A traveling representative of Jehovah's Witnesses in Papua New Guinea tells of an experience in that country.

"The eldest daughter at home is Maria. She appreciates Bible truth, but is a little rebellious at times. One evening two young girls from up the road called for her and they went off together. By nine at night they were not home, so her mother shut the door and went to bed, but not to sleep. About midnight the mother heard a noise at the door and asked Maria to come in and sit at the table. Quietly she took the **Bible Story** book and opened it to the story of Dinah and asked her daughter to read it. On finishing, Maria burst into tears and promised she would never take such a risk again."

Clearly, *My Book of Bible Stories* is a publication that is helping people all over the world. Do you and your friends, neighbors and relatives have a copy? If not, why not obtain copies and offer each of them one? It may well help them too.

TROUBLED CYPRUS HEARS "GOOD NEWS"

FOLLOWING a coup that overturned the government in July 1974, the Turkish army invaded Cyprus. Since then nearly seven years have passed and the northern half of this country (about 40 percent of it) is still held by the Turks. Thousands have fled to England, Australia, Canada and Greece. Some 200,000 Greek Cypriot refugees have moved from the northern to the southern part of Cyprus.

One might think that such circumstances would cause the country to suffer economically. But in the southern part of Cyprus the economy is flourishing. New houses, hotels and business offices are shooting up like mushrooms. Here a person must beware of succumbing to materialism.

KINGDOM PREACHING IN CYPRUS

Jesus Christ once said: "I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43) Jehovah's Witnesses in Cyprus endeavor to share such "good news" with the inhabitants of this troubled island.

Although the Turkish forces occupying the north have prohibited the activity of Jehovah's Witnesses, fine progress has been realized in the south. Approximately 300 Witness refugees from northern Cyprus have moved south. Many of them have succeeded in securing homes originally owned by Turks who moved north.

With the dividing of the country, the branch office of Jehovah's Witnesses in the city of Nicosia came to be located on the border between northern and southern Cyprus. Since this was a dangerous area, it was decided to transport the contents of the building to the city of Limassol. At



the risk of their lives, a small group of Witnesses entered the branch building, closing the window shutters on the side that faced the Turkish troops. Next, they collected the furniture and office equipment, lowered it from a window and carried it over the fences of nearby abandoned homes. Then they loaded the materials into waiting cars for transport out of the danger zone. The road in front of the branch building could not be used, as it was an easy target for nearby Turkish troops.

In times past many Cypriots had never heard of Jehovah's Witnesses. But this is no longer the case. During 1980 there was a peak of 1,008 Witnesses sharing in the Kingdom preaching activity, a fine increase over the 962 Kingdom preachers doing the work during the previous year. An old Turkish cinema in Limassol now serves as an Assembly Hall for Jehovah's Witnesses, with part of it being used as a Kingdom Hall. There are now 12 congregations in Cyprus.

OVERCOMING FAMILY OPPOSITION

With regard to the effect that genuine Christianity would have on some people, Jesus declared: "I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household." (Matt. 10:35, 36) In modern times this has proved to be true also here in Cyprus. A young woman, first contacted by Jehovah's Witnesses in 1975, relates:

"I was having serious difficulties getting along with my husband, and in April 1975 I left him and went to live with relatives in Limassol. Jehovah's Witnesses were visiting the family regularly and I soon realized that I knew nothing about the Bible. Noting my interest in the Word of God, the Witnesses conducted a regular Bible study with me. At the same time difficulties between my husband and me increased until my nerves were at the breaking point. One night, while in a very distressed state, I decided to read a publication of the Watchtower Society that explains basic Bible teachings. My interest was so great that I continued reading until completion of the entire book at 4 a.m."

Shortly thereafter this woman attended a circuit assembly of Jehovah's Witnesses. Concerning the Christian conduct that she observed there, she exclaimed: "I thought I was in paradise!"

But then opposition started. "Arriving home from the assembly," she relates, "my mother beat me. My husband too opposed me; and so did many others in the family. Due to fear of having their reputation blemished if I became a Witness, my mother even threatened suicide. However, one of my sisters showed interest in the Bible and began to study with Jehovah's Witnesses. This caused other family members to turn against both of us. Our books were destroyed and the Witnesses who studied with us were threatened with death."

As a result of what this woman was learning from her study of the Bible, she

sought reconciliation with her husband, from whom she had separated. A home was located and she and her two children again began living with her husband. But this did not end the opposition to her Bible study. "Many times on returning from a Christian meeting," she explains, "I found that my husband had locked the doors. When I finally would be permitted to enter, a beating was waiting for me and the children."

The Bible urges Christians not to return evil for evil, but to display long-suffering. (Rom. 12:17, 18) The young woman endeavored to heed this Scriptural advice. It had a rewarding outcome, as she points out, saying:

"After three long years I was baptized, in April 1978. From then on I have had continuous blessings from Jehovah. My husband has softened his attitude and has begun studying the Bible. We are a united family. My sister is now baptized. Her husband also has had a change of attitude. He has shown interest in Bible study and attends meetings at the Kingdom Hall. My parents, too, have changed. Previously they had refused to recognize me anymore as their daughter. But now they view that decision as foolish and do not wish to lose their children just for the sake of what others may think. All my relatives now want to learn about the Bible."

Persons who govern their lives by what Jesus taught make a fine impression on others. (Matt. 5:16) On one occasion, a lawyer argued in court that his client would no longer steal or tell lies. The judge replied: "Has your client become a Jehovah's Witness?"

While many continue to oppose the Bible educational activity carried on by Jehovah's Witnesses, persons who have a love for Scriptural truth are being found and are responding favorably. This is a fine incentive for Jehovah's Witnesses to continue sharing the "good news" with the inhabitants of Cyprus.

QUESTIONS from READERS

● Why do some Bible versions render Titus 2:13 as if it were referring only to one person, Jesus, calling him God and Savior?

In the *New World Translation* Titus 2:13 reads: "While we wait for the happy hope and glorious manifestation of the great God and of [the] Savior of us, Christ Jesus."

However, many Bible translators have rendered the last part of the verse as if it meant only one person, Jesus. For example, *An American Translation* says: "... the glorious appearing of our great God and Savior Christ Jesus." Such translators often claim that this sort of rendering conforms to a "rule" of Greek grammar. Yet the Trinity doctrine also inclines them toward such a translation.

A literal translation of the Greek phrase is, "glory of the great God and Saviour of us Christ Jesus." (*The Interlinear Greek-English New Testament*, by Dr. Alfred Marshall) Observe that there is a single article (the) preceding two nouns (God, Savior) that are joined by the conjunction "and."

Over a century ago, Granville Sharp formulated what is supposed to be a "rule" applying in such constructions. It asserts that, since the article (the) is not repeated before the second noun (Savior), the two nouns refer to the same person or subject. This would mean that "great God" and "Savior" would both be descriptive of Jesus, as if the meaning were 'of Jesus Christ, the great God and our Savior.'

Persons inclined to believe in the deity of Jesus sometimes give the impression that the above position is demanded by proper Greek grammar. But that is not so. In fact, the validity of the "rule" being applied in Titus has been much debated by scholars.

For example, Dr. Henry Alford (*The Greek Testament*, Vol. III) says: "No one disputes that it *may* mean that which they have interpreted it" as meaning, but he adds that one needs rather to determine 'what the words do mean.' And that cannot be settled by grammatical rules.

A *Grammar of New Testament Greek* (Moulton-Turner, 1963) states about Titus 2:13: "The repetition of the art[icle] was not strictly necessary to ensure that the items be considered separately." What, though, about 'Sharp's rule'? Dr. Nigel Turner admits: "Unfortunately, at this period of Greek we cannot be sure that such a rule is really decisive." (*Grammatical Insights into the New Testament*, 1965) As to the Greek construction used, Professor Alexander Buttmann points out: "It will probably never be possible, either in reference to profane literature or to the N[ew] T[estament], to bring down to rigid rules which have no exception, . . ."—*A Grammar of the New Testament Greek*.

In *The Expositor's Greek Testament*, Dr. N. J. D. White observes: "The grammatical argument . . . is too slender to bear much weight, especially when we take into consideration not only the general neglect of the article in these epistles but the omission of it before" 'Savior' in 1 Timothy 1:1; 4:10. And Dr. Alford stresses that in other passages where Paul uses expressions like "God our Savior" he definitely does not mean Jesus, for "the Father and the Son are most plainly distinguished from one another." (1 Tim. 1:1; 2:3-5) This agrees with the overall teaching of the Bible that Jesus is a created Son who is not equal to his Father.—John 14:28; 1 Cor. 11:3.

Thus, Dr. White concludes: 'On the whole, then, we decide in favour of the rendering of this passage, *appearing of the glory of the great God and our Saviour Jesus Christ*.' A number of modern translations agree. In the main text or in footnotes they render Titus 2:13 as speaking of two distinct persons, "the great God" who is Jehovah, and his Son, "our Savior, Christ Jesus," both of whom have glory. (Luke 9:26; 2 Tim. 1:10) See *The New American Bible*, *The Authentic New Testament*, *The Jerusalem Bible* (footnote) and the translations by J. B. Phillips, James Moffatt and Charles K. Williams.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 3: True Happiness Is Up to You. Page 16.
Songs to Be Used: 29, 101.

May 10: Grateful for Our Happy Hope. Page 21.
Songs to Be Used: 111, 6.

