

October 1, 1982

The Watchtower

Announcing Jehovah's Kingdom

**DOES
GOD
KEEP
TIME?**



How Are You Affected?

The Watchtower[®]

Announcing Jehovah's Kingdom

October 1, 1982
Vol. 103, No. 19

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning king, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses since 1879, is nonpolitical. It adheres to the Bible as its authority.

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Time—What Is It?

WHAT time is it? How often have you asked that question? Perhaps as you read this page you feel an urge to glance at your watch or look at the clock on the wall. Why? Because man is deeply conscious of the passing of time, as if he is unable to live without some idea of it.—Psalm 90:12; Ecclesiastes 3:11.

Every day most of us are governed by the clock. We sleep, rise, eat, work and entertain, not always when we feel like it, but when we are prompted by the hands of the clock. And, curiously, when we look at a timepiece we may be less interested in what the time is than in knowing how much time we have left before this or that is to be done.

All living things seem to have an internal clock. For example, many plants and animals have within them precise timing mechanisms for blooming and migrating, as the case may be. Without our being aware of it, chemicals within us are released and bodily functions are regulated by the ticking of biological clocks. Does this not bring to mind the proverbial saying, "For everything there is an appointed time"?—Ecclesiastes 3:1.

How would you explain what time is? Some would say that time is a way of looking at things or that it is the distance between events. Therefore, if nothing ever happened there would be no

time. Yet to define what time actually is becomes as baffling as explaining what universal space is. But certain aspects of time are known.

Facts About Time

We know how time moves—forward. It is one-directional. The past is gone, never to be repeated. Our mistakes have left their imprint in the sands of time, as have our good deeds. We always live in the present and progress to the future, but we can never go backward and undo our mistakes. Hence, the value of our making good decisions in the present so that we can enjoy a better future rather than a regretful one.—Proverbs 3:1, 2.

We know how to measure time. In the distant past man was content to allow the sun, the moon and the stars to mark the passing of time. For many, when the sun rose in the morning it was time to work, and when the sun set in the evening it was time to sleep.

As society became more complex and mobile, man became more preoccupied with measuring time. Through man's ingenuity inventions for doing this streamed forth—the sundial, the burning of candles, the hourglass, the mechanical clock and, today, the atomic clock. All of these serve as rulers for measuring an invisible stream called time. Due

to man's obsession with keeping precise time, many persons have spanned the gap between a task-oriented society to a time-oriented one.

But why does time seem to speed by on one occasion and drag on another? This is because time can be measured by events. A period of inactivity appears longer than a period of activity, and the greater the interest we take in what we are doing the faster time seems to pass. If we are bored with a task, time appears too long in passing. Did you ever have to sit and wait for someone? An empty hour spent that way seems endless—one event. But suppose in that same hour you had to perform numerous successive tasks, such as preparing a meal for unexpected guests (peeling the potatoes, putting the roast in the oven, cooking the vegetables, setting the table, quickly dusting through the house and making yourself presentable for company)? Then that hour would appear to fly by

at supersonic speed, since there was a multitude of events to fill it up.

Our awareness of the past, present and future distinguishes us from animals. Animals live in a continual present, but humans, while living in the present, can draw on past experiences to anticipate future needs. And as the years pass and we pile up more of life's experiences, the faster time appears to pass us by. Therefore, as we become older and painfully aware of our own mortality, should we not become more thoughtful of life and how we live it?—Psalm 90:10.

Poet Henry Austin Dobson's remarks about time are so true:

"Time goes, you say? Ah no!
Alas, Time stays, *we* go."

Yet does this always have to be the case? Not if we really know what "time" it is. Man can calculate time, theorize about time, precisely measure time, but does he know what time it is from God's standpoint? Where are we in relation to His schedule for events?

Does God Keep Time?

AS THE First Cause of events, Jehovah God is the creator of time. This fact can be noted by reading the first book of the Bible. At Genesis 1:1, 14 we read: "In the beginning God created the heavens and the earth. And God went on to say: 'Let luminaries come to be in the expanse of the heavens to make a division between the day and the night; and they must serve as signs and for seasons and for days and years.'"

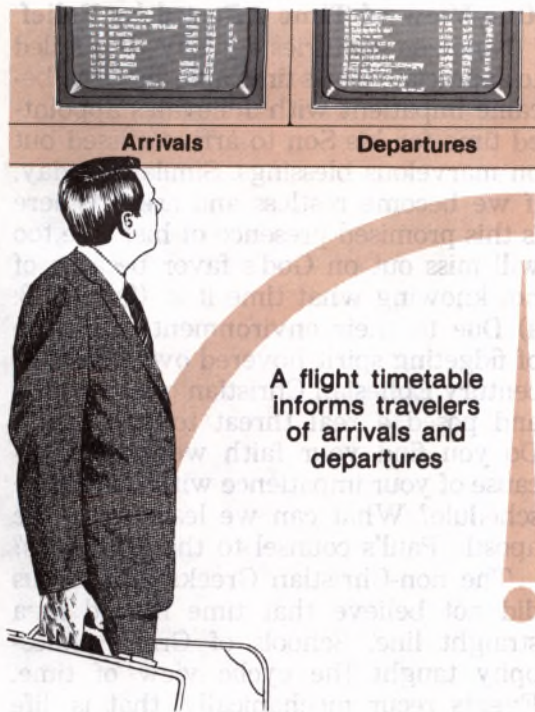
Thus Jehovah set in motion giant time-indicators—the earth spinning on its axis, the moon orbiting the earth, and both

revolving around the sun to give us days, months and seasons. These heavenly bodies help us to know what time it is, without cost or responsibility to us for their running or adjustment.

Why Be Time Conscious?

Jehovah is time conscious and he wants us to be, too. We are made to be that way. But not all of God's servants have displayed wisdom in their use of time. Some have neglected building sufficient sensitivity to God's timetable of events.

For example, in the seventh centu-



A flight timetable informs travelers of arrivals and departures

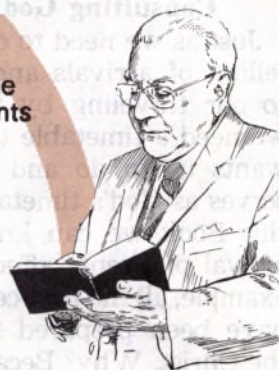
ry BCE God's chosen people had no excuse for not knowing what time it was. The prophet Jeremiah wrote: "Even the stork in the heavens—it well knows its *appointed times*; and the turtledove and the swift and the bulbul—they observe well the time of each one's coming in. But as for my people, they have not come to know the judgment of Jehovah." (Jeremiah 8:7) Instinctively animals know when it is time to respond to seasonal changes. But the Israelites, despite repeated appeals to their minds and hearts, did not want to know that it was God's time for their judgment, or, rather, they did not care.

What about us today? Do we know what time it is? Jehovah has always had an appointed time for expressing his will and judgment. In the apostle Paul's speech to the Athenians, he said: "True, God has overlooked the times of such ignorance, yet now he is telling mankind

that they should all everywhere repent. Because he has *set a day* in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed." (Acts 17:30, 31) Do you believe that we are close to that 'day of judgment'? Or do you think that time is far off?

During the first century the time came

The Bible's timetable informs us when events of God will occur



for the earthly appearance of the man whom God would use to judge the earth. His arrival was a very important date on God's timetable, as the Bible says: "When the *full limit of the time* arrived, God sent forth his Son, who came to be out of a woman and who came to be under law." (Galatians 4:4) Right on schedule was the arrival of God's Son, Jesus Christ.

This coming of Christ in the first century marked a judgment period for the city of Jerusalem. In the year 33 CE Jesus warned those residents of a coming destruction by an enemy army. He said: "They will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern *the time* of your being inspected." (Luke 19:44) Thirty-seven years later that prophecy came true. If you had been living then,

would you have known what time it was? Would you have known that it was God's time to send his Son to earth and to render judgment against Jerusalem?

How could you have known this? Similarly, how can you know what time it is today? How can you tell whether we are near to that foretold 'day of judgment' or not?

Consulting God's Timetable

Just as we need to consult a timetable telling of arrivals and departures prior to our traveling by train or plane, so we need a timetable to know what God wants us to do and when. The Bible serves as God's timetable. By consulting this Book we can know the scheduled arrival of events affecting humans. For example, all the first-century Jews should have been prepared for the coming of the Christ. Why? Because, by his prophet Daniel, God had long before foretold that the Messiah, or Christ, would arrive in the year 29 CE. (Daniel 9:24-27) Actually, the Jews in the first century who knew Daniel's prophecy were awaiting his appearance in that very year. (Luke 3:1, 2, 15) Jewish scholar Abba Hillel Silver wrote: "The Messiah was expected around the second quarter of the first century C.E."

The same can be said for today. By using the Bible's timetable we can determine that now is the time for Christ's invisible presence as King.* Therefore, his coming to execute God's judgment upon the wicked and his 1,000-year 'day to judge the earth in righteousness' are very near.—Acts 17:31; Daniel 4:10-17; Matthew 24:7-31; Luke 21:24; Revelation 20:4-15.

* For additional information, see "Let Your Kingdom Come," chapter 14, published by the Watchtower Bible and Tract Society of New York, Inc.

Our View of Time Affected by Belief

Nineteen centuries ago any who failed to appreciate God's timetable and who became impatient with Jehovah's appointed time for his Son to arrive missed out on marvelous blessings. Similarly today, if we become restless and ask, "Where is this promised presence of his?" we too will miss out on God's favor because of not knowing what time it is. (2 Peter 3:4) Due to their environment, this type of fidgeting spirit hovered over the first-century Ephesian Christian congregation and posed a real threat to their faith. Do you find your faith weakening because of your impatience with God's time schedule? What can we learn from the apostle Paul's counsel to the Ephesians?

The non-Christian Greeks in Ephesus did not believe that time moved in a straight line. Schools of Greek philosophy taught the cyclic view of time. Events recur mechanically, that is, life can be repeated in endless cycles. If a person squandered his time in one cycle of life, he could gain it all back in a repeated life. This type of thinking could have induced in the Ephesian Christians an uncaring attitude toward Jehovah's timetable of events, including judgment.

Also, a pleasure-oriented life-style surrounded the Ephesian Christians, exerting strong pressure on them to relax in their consciousness of God's time schedule. For them to believe that living for the present by engaging in voluptuous living and self-gratification was wise would make them no different from the animals that have no concept of the past or the future, only the present. If they wanted to inherit the future, they needed to remember this historical fact: "For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in

the kingdom of the Christ and of God.”
—Ephesians 5:5.

In the verses that follow, Paul warns those Christians to be fully aware of what time it is. Otherwise, they could be fooled into thinking that they had enough time to invest in unchristian conduct and get out of it without suffering spiritual bankruptcy. He said: “Let no man deceive you with empty words, for because of the aforesaid things the wrath of God is coming. . . . Keep on making sure of what is acceptable to the Lord.” (Ephesians 5:6, 10) So, in view of God’s timetable, our conduct does affect our future.

How could those Ephesians meet with God’s approval? How can we? By “buying out the opportune time.” By “perceiving what the will of Jehovah is.” (Ephesians 5:16, 17) When must this be done? Now! Why? Because we may not have another opportunity to do so. Since 1914 numerous events predicted in the Bible marking these as the “last days” have been occurring, all observed by one generation, giving us the appearance that time has speeded up. We do not want to be found with no time left for building a good relationship with Jehovah and his appointed Judge, do we? —Matthew 24; Mark 13; Luke 21; 2 Timothy 3:1-5; 2 Peter 3:10, 11.

An Aid to Be Time Conscious

God has arranged for a dedicated, spirit-anointed body of people to help us to be time conscious. This “faithful and discreet slave” serves us spiritual “food at the proper time” and exhorts us to “always have plenty to do in the work of the Lord.” (Matthew 24:45; 1 Corinthians 15:58) In this way we can be useful in God’s service both now and in the future. But it will cost us something. Time. We all have the same amount of time to invest each week—168 hours. How well

EVIDENCE OF CHRIST’S PRESENCE AS HEAVENLY KING

Have you observed the following?

Global War	Matthew 24:3, 7
Increased Crime	Matthew 24:12
Famines	Mark 13:8
Global Preaching	Mark 13:10
Earthquakes	Luke 21:11
Pestilences	Luke 21:11
Fear of Future	Luke 21:26
Selfishness	2 Timothy 3:2
Love of Pleasure	2 Timothy 3:4

do you invest your time? Does it show that you really know what time it is from God’s standpoint?

‘I have no time,’ many will say. That is why you must be willing to buy time from other areas of your life. Hobbies, music, recreation, secular work all compete for your time. And new gadgets, like TV video games, can become compulsive eaters of your time. While it may be enjoyable or necessary to spend some time in wholesome recreational activities, does your life show an honest balance of your time with what you know about God’s timetable?

Which poet’s words do you want applied to you?

This one:

“Time goes, you say? Ah no!
Alas, Time stays, we go.”

Or this one:

“All day long I will bless you,
And I will praise your name to time
indefinite, even forever.”—Psalm 145:2.

Which one it is will depend on whether you really know what time it is.

Insight on the News

Bible Preface to Be Reconsidered?

In attempting to explain why *Today's English Version* uses the title Lord instead of God's personal name Jehovah, the Preface to that translation says: "Following an ancient tradition, begun by the first translation of the Hebrew Scriptures (the Septuagint) . . . , the distinctive Hebrew name for God (usually transliterated *Jehovah* or *Yahweh*), is in this translation represented by 'LORD.'"

However, the publishers of this translation, the American Bible Society, were recently presented with the results of scholarly studies proving that the "first translation of the Hebrew Scriptures (the Septuagint)" did contain the Tetragrammaton and that the practice of using Kyrios (Lord) instead of God's personal name started only at the beginning of the second century CE. In its letter of response to one of Jehovah's Witnesses, the American Bible Society's Research Department admitted: "Recent manuscript discoveries have shown that the Tetragrammaton . . . was used in some Greek manuscripts. . . . In light of your suggestions we are happy to review our statement in the Preface regarding the rendering of Yahweh in the Old Testament. Our present statement does not claim that all ancient manuscripts of the Septuagint use Kyrios. However, some modification may be appropriate in light of recent manuscript discoveries and scholarly studies."

Persons with high regard for God's personal name and its proper place in the Bible will be interested to see this modification when it appears in the next edition of *Today's English Version*.

Clergy View of Jonah

The book of Jonah "should by no means be regarded as a historical account," said Timo Veijola, a Finnish doctor of theology. During an interview on a Finnish program, Dr. Veijola asserted that the book of Jonah "is in fact as much historical as 'Gulliver's Travels' or 'Don Quixote.' As regards the story, it is actually a satire wherein the grotesque and downright absurd features are dominant."

How do the opinions of this theologian measure up with those of Jesus Christ, who witnessed Jonah's experiences during his prehuman existence? Did he regard the account of Jonah as "a satire," as "downright absurd"? Jesus' eyewitness testimony is reflected in his prophecy: "Just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. Men of Nineveh will rise up in the judgment with this generation and will condemn it; because they repented at what Jonah preached." (Matthew 12: 40, 41) The resurrection of Jesus Christ was to be as real as Jonah's salvation from the belly of the fish. And the generation that

heard Jonah's preaching must have been as real as the one hearing what Jesus preached.

Like Dr. Veijola, who has shared in translating the new Finnish Bible, many modern religious scholars and clergymen question the factualness of Jonah's experience. Thus the real absurdity is not Jonah's account but clergymen who translate and teach the Bible when they do not believe it to be the inspired Word of God.

Lesson in Humility

Just before his retirement as chancellor of the City University of New York, the late Robert J. Kibbee counseled the graduating class at Brooklyn College to be humble and compassionate and to "temper your judgments to the limits of your knowledge." He added: "What I have learned by living is that there is too much arrogance, simple-mindedness and indifference in the world. The antidotes to these destructive evils are humility, an appreciation for complexity, and compassion."

Good counsel, indeed, not only for graduating students but for people of all ages! Especially is this so in view of the repeated counsel in God's Word as to the importance of humility. Christians are also counseled to be "tenderly compassionate, humble in mind." (1 Peter 3:8) And Proverbs 29:23 states: "The very haughtiness of earthing man will humble him, but he that is humble in spirit will take hold of glory."

Getting to Know the Early Christians

Paul Writes to the Corinthians

MOST of us enjoy sending and receiving letters. This is a fine way to keep in contact with distant friends and loved ones. The letters that first-century Christians wrote are especially interesting. In these letters, we see the kind of world they lived in and the pressures they faced. Reading such letters is a good way to get to know the early Christians.

For example, the two letters preserved in our Bibles that were written by the

apostle Paul to the Christians in Corinth, Greece, reveal a fascinating world with a variety of people and problems. And they especially help us to get better acquainted with the apostle Paul, an outstanding Christian who pioneered the preaching of the "good news" in many parts of the Roman Empire.

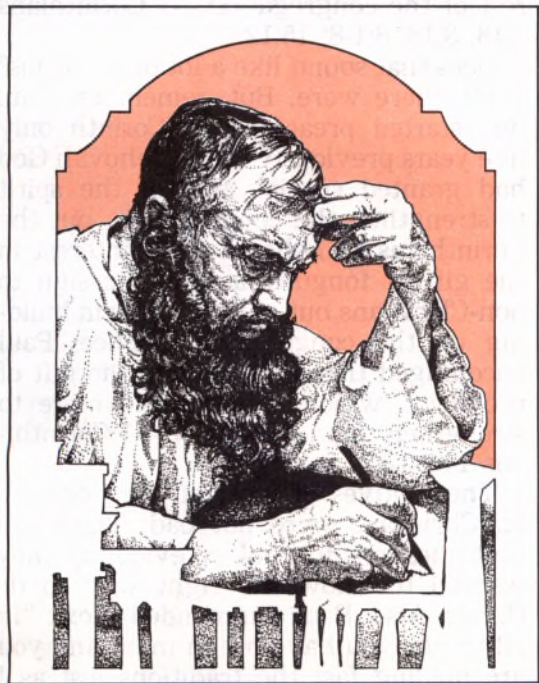
Paul arrived in Corinth in the year 50 CE, just seventeen years after the death of Jesus. In those days the city was a hive of activity. Strategically located, it was a wealthy trade center and a magnet for colorful people of all nationalities.

It was also a world center of sports. The Isthmian Games, held there every two years, were considered second only to the Olympic Games. And the city was religious. Corinth was especially noted for devotion to the Greek goddess Artemis, and for the immorality associated with her worship. In fact, "to Corinthianize" meant "to practice whoredom."

The Letters

Paul's preaching in Corinth provoked the usual opposition from die-hard Jews. But, finding receptive hearts, he stayed on. A year and a half later, when he finally left, there was a well-established congregation of Christians there. About three years after that, Paul wrote the letter that we now call First Corinthians.

Why did the apostle write the letter? For one thing, the Corinthians had sent him some questions that needed answering. But more importantly he had



received disturbing news from Corinth. Divisions, wrong teachings, unclean practices and self-assuming men were threatening the spirituality of the young congregation. So Paul wrote this powerful but warm letter in order to correct matters. Did the Corinthians react favorably? To a degree, yes. Less than a year later he wrote his second letter to the Corinthians, commending them for their better attitude.

Since these letters were inspired, they are not out of date. The principles in them are still valid. Hence, read these letters carefully if you want to understand the Christian standard for marriage, how to organize meetings for true worship, the principle of proper Christian headship and the need for all to be "united in the same mind and in the same line of thought." (1 Corinthians 1:10) The first letter is famous, too, for its beautiful description of love and its masterful explanation and defense of the resurrection hope. (1 Corinthians, chapters 13 and 15) But, as already mentioned, these letters also help us to get better acquainted with the early Christians.

The People

What kind of people were the Corinthian Christians? Some were of Jewish background, including Crispus who was the presiding officer of the Jewish synagogue when Paul first arrived in Corinth. (Acts 18:8) There were also non-Jews, some of whom formerly were deeply involved in the notorious Corinthian immorality.—1 Corinthians 6:9-11.

Some slaves appear to have become Christians. So had some widows and unmarried folk, as well as married ones whose mates had not accepted the good news. (1 Corinthians 7:12-40) In other words, allowing for the differences in time and cultural background, the Christian congregation in Corinth does not

seem to have differed greatly from many big-city congregations today.

However, the believers in Corinth were mostly new in the Christian faith, and this showed. They allowed one man to keep associating with them even though he was involved in an incestuous relationship with his stepmother. Perhaps they thought that Christian freedom allowed for that kind of thing. Also, instead of being united they had split into factions, following men instead of following Jesus Christ. Wrong attitudes were seen in the way they celebrated the Lord's Evening Meal, some of them even being intoxicated on that occasion!—1 Corinthians, chapters 1, 5 and 11.

Additionally, certain Corinthian believers were taking fellow Christians to court. Others, perhaps influenced by Greek philosophy, were teaching that there was no such thing as a resurrection. And some were proud, "puffed up," apparently feeling they were somehow better than the rest of the congregation.—1 Corinthians 4:18; 3:18; 6:1-8; 15:12.

Does that sound like a lot of problems? Well, there were. But, remember, Paul had started preaching in Corinth only five years previously. True, Jehovah God had granted special gifts of the spirit to strengthen the congregation, but the Corinthians had shown more interest in the gift of tongues, a dramatic sign to non-Christians but of little value in building up the congregation. Hence, Paul encouraged them to cultivate the gift of prophecy, which would serve more to strengthen them spiritually.—1 Corinthians 14:1-12.

The motives of most of the Corinthian Christians were not bad. They had sent questions to Paul, so evidently they wanted to know the right way to do things. Also, Paul commended them: "In all things you have me in mind and you are holding fast the traditions just as I

handed them on to you." (1 Corinthians 11:2) And when he wrote strong counsel, most appear to have responded readily, "being saddened in a godly way." (2 Corinthians 7:11) But some continued to oppose Paul's authority.—2 Corinthians 10:10; 11:4-6.

The Good Examples

Throughout the books various individuals make an appearance. Paul mentions a certain Sosthenes, who may have been a prominent Jew in Corinth before he became a Christian. (1 Corinthians 1:1; Acts 18:17) Members of the house of Chloe, also Corinthians, reported to Paul the bad situation that was developing in the congregation. What a fine example of courageously doing what is right! (1 Corinthians 1:11) The household of Stephanas, the first Christians there, was busy ministering to the holy ones—a fine example of hospitality. Stephanas, together with Fortunatus and Achaicus, is recommended by Paul to the Corinthians. "Recognize men of that sort," he said.—1 Corinthians 16:18, 15, 17.

Then there was Apollos, a fluent and persuasive speaker. Paul asked him to visit Corinth, but he did not wish to do so at that time. Perhaps he had other obligations, or maybe he did not want to encourage the sectarian spirit that had developed in his name. (1 Corinthians 16:12) Faithful Titus, who would later represent Paul in Crete, represented him now in Corinth and brought good news about their change in attitude. (Titus 1:5; 2 Corinthians 7:14, 15; 12:18) The outstanding young man Timothy had been there, too. He helped in the initial evangelizing work in Corinth, and Paul hoped Timothy would get back there soon. (1 Corinthians 4:17; 16:10) Yes, the Christian community revealed in these letters was a busy one, an organization of real

people concerned about serving God and ministering to one another.

The Apostle Paul

And busiest of all was the apostle Paul himself. We see him preaching to the Corinthians "in weakness and in fear and with much trembling," very different from the grim fanatic that many think he was. (1 Corinthians 2:3) Despite their serious problems, we sense Paul's love for the Corinthians. He commended them when he could and expressed his joy when he heard how well they had accepted his strong counsel.—1 Corinthians 4:14; 11:2; 2 Corinthians 7:8-13.

Our hearts go out to Paul when we read about the hardships he suffered in the ministry—the beatings, the long journeys, the dangers, as well as a "thorn in the flesh," perhaps a serious affliction of the eyes. (2 Corinthians 12:7-10; 11:21-27) "Besides those things of an external kind," says Paul, "there is what rushes in on me from day to day, the anxiety for all the congregations." (2 Corinthians 11:28) Many Christian elders will doubtless sympathize with his problems.

But Paul was not complaining. He mentioned these things merely to defend his authority against the "superfine apostles." (2 Corinthians 12:11-13) Indeed, he was happy to endure such hardships, since this made it evident that he was serving in God's power, not his own. (2 Corinthians 12:9, 10) Thus he furnishes a fine example of faith in action.

Paul said to the Corinthians: "I entreat you, therefore, become imitators of me." (1 Corinthians 4:16) Even today, we do well to follow this exhortation. But to imitate Paul we have to get to know him—his faithful course, his feelings and attitudes, and his devotion to God. A fine way to do this is to read the two letters that he wrote to the Christians in Corinth. Why not start to do that now?

Bring Your Heart Back to Jehovah

Were you reared by parents who are Jehovah's Witnesses? Now, however, are you less active in the way of the truth than you once were? If so, the following information should be of special interest to you.

MANY conflicting emotions surge through a young person's heart. For instance, you may want more independence. You are exposed to life-styles that appear exciting but that may clash with what you were taught. At times the ideals learned in childhood are neglected. Perhaps this has happened to you, even if your parents are servants of Jehovah God.

Here and there, young persons drift away from the Christian congregation. If that has happened to you, no doubt you recall some of the things you learned about Jehovah. At one time you may have felt close to God and regularly prayed to him. Undoubtedly, Jehovah cared for you just as he did for his ancient people, the Israelites. Comparing the nation to a small child, Jehovah said: "I taught Ephraim [that is, the Israelites] to walk, taking them upon my arms . . . With the ropes of earthling man I kept drawing them, *with the cords of love.*" —Hosea 11:3, 4.

How touching! A tiny wobbly child being helped to walk with leading cords held by a loving parent! By holding on to these, the little one could find support and avoid a fall. Now, was not Jehovah's concern for you just as tender? Surely his love was evident in the attention you



received either from your godly parents or from others at the Kingdom Hall. Could not such care be likened to your being led by "cords of love"? Obviously, your parents and the congregational elders desired to help you to avoid hurting yourself emotionally, physically and spiritually. They wanted you to stay in the way of the truth.—Compare 3 John 2-4.

Now all of that may seem to be but a memory. Looking back, you may think of several reasons why you drifted from the way of the truth.

A Wandering Heart

Why did so many of the ancient Israelites drift away from true worship? Because "their heart was not steadfast" with Jehovah. (Psalm 78:37) Other affections can crowd out love for God. According to Jesus Christ, the anxieties of this world, the power of riches and the "pleasures of this life" can choke the word of God once planted in the heart. —Luke 8:14; Mark 4:19.

The "pleasures of this life" are made very appealing by schoolmates, as well as by the advertising and entertainment media. For example, one young person, whose parents had taught her God's Word from infancy, drifted from the way of the truth when she became nineteen. "I wanted to taste what life was all about

and do some of the things other young persons had made seem so enjoyable," she admitted. "So I moved to my own apartment and began dating and going to many parties just for the excitement. I soon stopped attending congregation meetings. It was not long before I forsook the morals of the Bible."

Of course, not all who drift away from the truth become involved in wrongdoing. Some just become disinterested in worshiping Jehovah. They may never have made the truth their own. Perhaps a bad parental example or neglect contributed to their not taking the truth seriously. Now such things as family problems, making a living, or a strong desire to succeed in a personal career may fill their heart.

But can you really be happy if you pay relatively little attention to your Maker? Will following the desires of your heart lead to genuine happiness?

The Heart—"Nothing Else So Deceitful"

"The heart is more treacherous than anything else and is desperate. Who can know it?" (Jeremiah 17:9) Yes, your heart is capable of misleading you—to your own injury. This happened to the young woman mentioned earlier. She confessed: "At first when I was doing whatever I wanted to, it was fun. But then after a while, though I still had all the excitement, I didn't seem to have any inner joy. Something seemed to be missing. The happiness was only artificial. I became miserable."

Many who have drifted have likewise admitted finding 'artificial happiness.' Because of the inner pain and emptiness that resulted from following their wayward heart they now *know* that "there is nothing else so deceitful."—*Today's English Version*.

When you look at your own life, do

you feel the same way? Have the things that you once considered your heart's delight really brought a sense of fulfillment? Has your life course brought peace of mind and self-respect?

When you are not at peace with yourself, you cannot be truly happy. If your heart is "in pain," no amount of laughter will cure it. (Proverbs 14:13) For instance, at the age of eighteen another young person deviated from the Bible standards she had been taught all her life. Yet, while pursuing a "carefree and exciting life," she recalls: "I started thinking about the future. What would happen to me in five years if I persisted in my course? I just couldn't continue to convince myself that I was happy. Without any hope I felt like the world's unhappiest girl!"

So, then, if you have left the way of the truth, how can you again gain real happiness? The psalmist David provided a clue when he petitioned God: "Instruct me, O Jehovah, about your way. I shall walk in your truth. *Unify my heart* to fear your name." (Psalm 86:11) David knew that a heart divided in its affections was a great danger. Therefore, your heart must be adjusted so that all its powers can be focused on one thing—"sacred service" to Jehovah and wholehearted reverence for our God. (Romans 12:1, 2) But how can this desirable heart condition be brought about?

Your Heart Can Be Changed

First of all, you must recognize that the heart—your heart—can be changed. Regarding his wayward people, Jehovah said: "I will give them one heart [a united one], and a new spirit I shall put inside them; and I shall certainly remove the heart of stone from their flesh and give them a heart of flesh, in order that they may walk in my own statutes and keep my own judicial decisions and

actually carry them out; and they may *really* become my people and I myself may become their God." (Ezekiel 11:19, 20) What divine loving-kindness! And just imagine—hearts as unresponsive as stone becoming tender, sensitive, willing to receive spiritual impressions.

However, is it through some miracle that Jehovah brings about such a change? Or, do you play some part in this? You have to put forth effort to arrange in your heart the things you remember about Jehovah. (Proverbs 16:1) Ponder over this information. Add to this knowledge. When was the last time you picked up a Bible or a study aid provided by Jehovah's organization? No doubt you have some of these publications in your home or know where you can get them. Why not sincerely begin reading them? Acting on accurate knowledge of the Bible can change your heart and your course in life.—Proverbs 2:10-14.

In reading the Bible itself, you may find Psalm 25 particularly comforting. Ponder over such pleas to Jehovah as 'the sins of my youth do not remember' and "forgive my error, for it is considerable." And think about how comforting it is to know that "intimacy with Jehovah belongs to those fearful of him." —Psalm 25:7, 11, 14.

However, such Bible study must be

more than just an absorbing of facts. We need to have the same attitude as that of the psalmist, who said: "In my heart I have *treasured* up your [Jehovah's] saying, in order that I may not sin against you." (Psalm 119:11) How can you 'treasure up' Jehovah's word? After reading the Bible and related publications of the "faithful and discreet slave," ask yourself: Just how valuable is this counsel? Would it help me to please Jehovah and avoid needless heartache? How can I apply it? Does not this practical counsel show that my heavenly Father knows what is best for me?—Matthew 24:45-47.

If you get the law of God into your heart, then your steps will not "wobble." (Psalm 37:31) To bring your heart back to Jehovah, however, usually you will need loving help from a mature witness of Jehovah. Yes, you may need to have someone start "from the beginning" and teach you the 'elementary things of God's sacred pronouncements.' (Hebrews 5:12) The congregation's elders will be happy to assist. Why not get in touch with them?

Watch Your Associations

People can easily 'incline your heart' either to good or to bad. (Compare 1 Kings 11:3, 4.) It may have been the influence of the loose habits and "big talk" of your companions that contributed to your drifting away from the truth. Such persons may exclaim: 'No one tells *me* what to do! Why be so strict on yourself?' But are they really free? What about some of the unchristian habits to which they may be enslaved? (Compare 2 Peter 2:18, 19.) Are these individuals helping you to do the things that will bring lasting good? No, they are hindering you. So break free from such bad associates and seek out mature persons, those "wise" in God's sight!—Proverbs 13:20; 1 Corinthians 15:33.

In Our Next Issue

- **Our Needs—Can Governments Fill Them?**
- **Where Are the Dead?**
- **Sound Guidance for Today's Youth**

'God Is Greater Than Your Heart'

One young person who had become involved in unchristian habits at eighteen stated: "The main reason why it was so hard to come back to the truth was that I felt unworthy. I believed that all I had done was so bad that Jehovah would never forgive me or take me back." Though his heart condemned him, in time he came to see God's mercy. In these situations, how comforting can be scriptures such as 1 John 3:19, 20! There we read: "By this we shall know that we originate with the truth, and we shall assure our hearts before him as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things."

True, our hearts may condemn us. Yet Jehovah sees more than our sins. He sees all the "secrets of the heart." (Psalm 44:21) The greatness of his knowledge enables him to hear with sympathy our earnest prayers for forgiveness. If we confess our sins and change our course, God is willing to blot out even grievous sins on the basis of Jesus' ransom sacrifice. The fact that a person feels so cut to the heart shows that he or she has not gone too far to recover. But for spiritual aid and recovery, such an individual also needs to get Scriptural assistance from the congregation's elders. (Isaiah 1:18; 1 John 2:1, 2; 3:21; James 5:13-16) If you have drifted away from the truth, will you take the necessary steps to recover? We encourage you to do so.

Jehovah Will Provide Help

So "lead your heart," rather than letting it mislead you. Develop the proper fear of Jehovah. "In that case," states the Bible, "there will exist a future, and your own hope will not be cut off." (Proverbs 23:17-19) And what a precious hope—an endless future in a new earth brought to paradisaic beauty by the rule

of God's kingdom! Imagine no longer being plagued by the leanings of a sinful heart. Furthermore, world conditions show that we now are deep in the last days and that soon this hope will become a reality. Striving to attain such a hope surely is worth while!—Matthew 24:7-14, 34; 2 Timothy 3:1-5; 2 Peter 3:13; Luke 23:43; Revelation 21:3, 4.

The fact that Jehovah offers us a grand future and strengthens us to attain it should draw us close to him. This personal relationship is a rich reward in itself. After her spiritual recovery, the young woman mentioned earlier said: 'I feel as though Jehovah is my Father again.' A close relationship with Jehovah God brings a clear conscience, inner peace and self-respect. Moreover, by returning to Jehovah and his organization, you will again enjoy genuine friendships.

Of course, it is not easy to change the heart. Yet, Jehovah will bless your efforts. His spirit will help you to be "made mighty in the man you are inside." (Ephesians 3:16) You will find that as you persist in prayer and in spiritual studies, associating with Jehovah's Witnesses and disciplining your heart, the struggle will become easier. The heart will begin to form a longing for what is good. It will *want* to return to Jehovah.

"Do not be afraid, for I am with you," says Jehovah. "Do not gaze about, for I am your God. I will fortify you. I will really help you." (Isaiah 41:10) This is what Jehovah will do for those who really love him. If you have drifted away from the truth and yet your heart moves you to do what is right, God will "really help you" by means of his holy spirit and through responsible individuals in the Christian congregation. To that end, the appointed elders are glad to provide spiritual assistance. (1 Thessalonians 5:12; Hebrews 13:7) Take advantage of their loving help. Why not seek it right away?

Kingdom "Explosion" in JAPAN



A view of new branch facilities in Ebina. The large buildings above are the Bethel home and offices, with part of the factory to the right

“ALL of a sudden a weird light flashed and sparkled on the ceiling of my cell. . . . Then I heard such a terribly loud roar as if all the mountains had collapsed at one time. Instantly the cell was shrouded with a thick darkness. I shoved my head under my nearby mattress, to escape what appeared to be a dark gas.”

The atomic bomb had just exploded over Hiroshima, Japan, August 6, 1945. The man who lived to describe the experience was in prison because of his integrity-keeping course as one of Jehovah's Witnesses.

A handful of Witnesses were active in Japan before and during the second world war. Four years after the war, missionaries of Gilead School arrived. They quickly made contact with the few Witnesses who had faithfully endured the horrors of the war. Thus, once again, the buds of kingdom truth began to blossom brightly in the land.

In 1949 there were three local persons,

as well as missionaries, who reported preaching activity. For the next fourteen years a two-story wooden structure in Tokyo served as the branch office. Then, in December 1962, this structure was torn down and a new seven-story branch building rose in its place. By the time of its dedication in November 1963 the number of kingdom publishers had surpassed 3,000 in Japan.

Fine increases continued, creating the need for larger facilities for printing Bible literature. So less than ten years later, in 1972, a large new printing plant and Bethel complex were completed at Numazu, seventy-five miles (120 km) southwest of Tokyo. By this time the number of kingdom praisers had grown to over 14,000. However, in only five more years the number of publishers nearly tripled, to over 41,000. As a result of this marvelous increase these newly constructed facilities in Numazu were too small, even though they had been enlarged shortly after they were originally built. So

toward the end of the 1970's a new expansion project was authorized by the Governing Body of Jehovah's Witnesses.

But what has accounted for such rapid growth? The number of full-time (pioneer) ministers in Japan is surely an important factor. In recent years one out of every three of those who share in the preaching activity does so as a full-time (pioneer) minister!

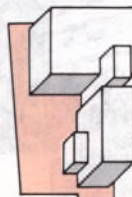
New Branch Facilities

It was in January 1979 that work began on the new branch buildings. Eighteen acres (7 ha) of property had been purchased in Ebina, Japan, for these entirely new facilities. The construction has now been completed, and the new printing factory, offices, Kingdom Hall, Bethel home, Bethel annex, garage and carpenter shop are three times the size of the facilities at Numazu!

Visitors to the facilities often are amazed to see that all the operations for producing books, Bibles and magazines are accomplished under one roof. In Japan printing and bookbinding are customarily handled by small companies, many of which are no larger than the

Comparison of Japanese branch buildings and land areas

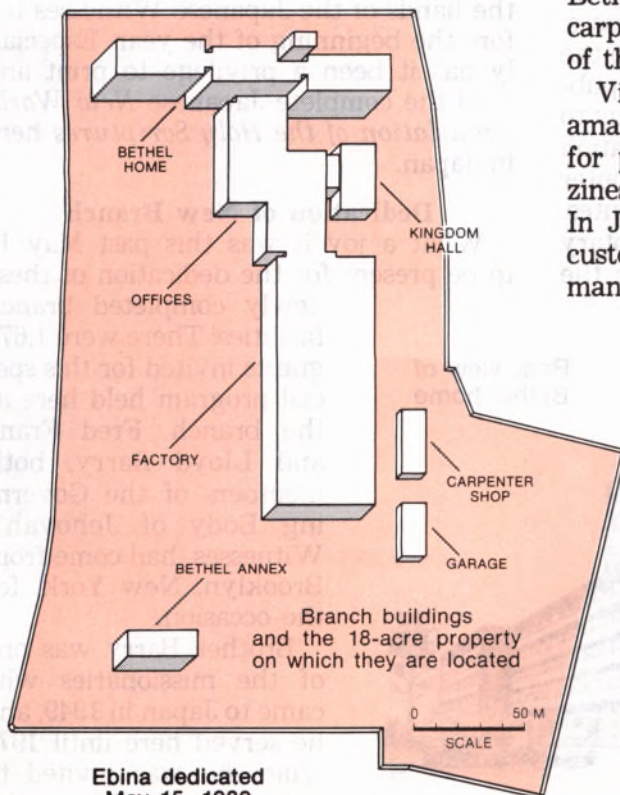
Numazu
1972-1981



Tokyo
1963-1972



Tokyo
1949-1962



front room of the owner's house. So you can understand why what visitors see here is considered so amazing.

Some visitors are even more surprised to learn that the factory and office workers live right on the premises. They are housed comfortably in adjoining buildings that are called the Bethel home. Although this home can accommodate over 350 persons, there are now about 200 members of the Bethel family. So there is plenty of room for further expansion.

In the factory a sophisticated computerized process is now used to produce phototypeset pages. These are then photographed and the film is used to make offset printing plates. Thus all use of hot metal has been eliminated. The computer programs that made possible the replacement of the hot-metal monotype system were designed by Jehovah's Witnesses. And, of course, these were tailored to the specific needs of the Watch Tower publications. Whereas it took many hours to compose one page of a new publication by the hot-metal system, the computer system accomplishes it in only minutes.

About two years ago a four-color rotary offset press was installed to replace the

letterpresses. Within eighteen months, magazine orders increased by 33 percent. The offset press produces more than two million *Watchtower* and *Awake!* magazines each month. In addition, it prints over 200,000 books and Bibles monthly, as well as tracts and other specialty items. Recently, however, a second four-color rotary offset press was installed in order to handle the increasing demands for Bible literature.

The Bibles and books rolling off the presses are bound in the modern bindery. Having our own bindery these past two years has been a real blessing. We used to receive the Japanese *Yearbook of Jehovah's Witnesses* from Brooklyn, New York, sometime in February or March. But since we have been producing it here, the *Yearbook* has been in the hands of the Japanese Witnesses before the beginning of the year. Especially has it been a privilege to print and bind the complete Japanese *New World Translation of the Holy Scriptures* here in Japan.

Dedication of New Branch

What a joy it was this past May 15 to be present for the dedication of these newly completed branch facilities! There were 1,675 guests invited for this special program held here at the branch. Fred Franz and Lloyd Barry, both members of the Governing Body of Jehovah's Witnesses, had come from Brooklyn, New York, for the occasion.

Brother Barry was one of the missionaries who came to Japan in 1949, and he served here until 1975 when he was invited to become a member of the



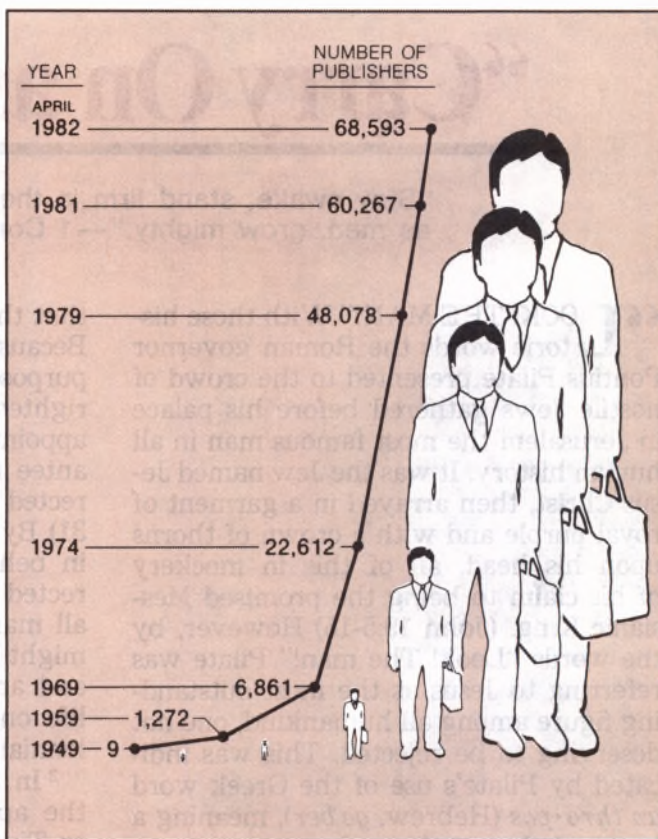
Rear view of
Bethel home

Governing Body. As a feature of the dedication program, Barry interviewed fourteen of his fellow graduates of the eleventh class of Gilead School. How encouraging it was to hear from these old-timers, each of whom has more than three decades of missionary service in Japan!

It was an added joy for these missionaries to associate on this special occasion with persons whom they had helped to a knowledge of God's purposes decades before. As Brother Barry's wife, Melba, explained: "On my very first day of preaching in Japan, at one of the first houses I called on, I talked with a person who is now attending the dedication program." This person has been faithfully serving in the preaching work for more than thirty years.

Over thirty years ago one of the missionaries studied with Isamu Sugiura, who is now a member of the Japan branch committee. Sugiura introduced the principal speaker of the day, Brother Fred Franz, the president of the Watch Tower Bible and Tract Society. Nearing the conclusion of his dedication talk, Franz asked: "What do you want to do with these facilities?" Toshio Honma, the coordinator of the Japan branch, made a motion that they be dedicated to Jehovah God to serve his purposes. The motion was endorsed and all in the audience concurred by applauding.

The following day a special meeting was held at Oimachi Race Track in Tokyo. It was carried by wire to twenty other Japanese cities. Although a peak of 68,593 kingdom praisers had been reached in Japan during April there was a total



Explosive growth in kingdom publishers in Japan

attendance of 113,633 persons who heard this special program on Sunday, May 16. The potential for further increase is also shown by this year's Memorial attendance for Japan—173,344 persons, an increase of 28,522 over last year.

Though much despair and destruction resulted from the explosion of the atomic bomb over Hiroshima in 1945, happiness and hope have accompanied the veritable explosion of the kingdom proclamation throughout Japan. If it is Jehovah's will, it is our fervent prayer that many more thousands yet be contacted and brought into his arrangement to receive everlasting life through Jesus Christ.

"Carry On as Men"

"Stay awake, stand firm in the faith, carry on as men, grow mighty."—1 Corinthians 16:13.

"LOOK! THE MAN!" With those historic words the Roman governor Pontius Pilate presented to the crowd of hostile Jews gathered before his palace in Jerusalem the most famous man in all human history. It was the Jew named Jesus Christ, then arrayed in a garment of royal purple and with a crown of thorns upon his head, all of this in mockery of his claim to being the promised Messianic King. (John 19:5-15) However, by the words "Look! The man!" Pilate was referring to Jesus as the most outstanding figure among all humankind, one not deserving to be rejected. This was indicated by Pilate's use of the Greek word *an'thro·pos* (Hebrew, *ge'ber*), meaning a human being of the male sex.

² The apostle Paul referred to this man, who was the equivalent of the perfect man Adam in the day of his creation, when he wrote in 1 Corinthians 15:21 these words: "For since death is through a man [the *an'thro·pos* Adam], resurrection of the dead is also through a man [the *an'thro·pos* Jesus Christ]." The apostle Paul had the same man in mind when he spoke to the members of the Athenian court on the Areopagus, or Mars Hill, and said: "True, God has overlooked the times of such ignorance, yet now he is telling mankind [literally, the men]

that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." (Acts 17:30, 31) By sacrificing his perfect human life in behalf of all humankind, this resurrected Jesus could present a ransom for all mankind that even the human dead might have a resurrection from the dead and an opportunity to gain everlasting life on a paradise earth under his millennial kingdom.

³ In agreement with that happy fact, the apostle Paul wrote to his collaborator Timothy and said: "For there is one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a corresponding ransom for all—this is what is to be witnessed to at its own particular times." (1 Timothy 2:5, 6) And now, today, during his presence as reigning King on his heavenly throne at God's right hand, is a most appropriate time for such a witness to be given to all humankind.

⁴ However, now, to turn back to that memorable Passover Day of the year 33 CE, when the Roman governor of Ju-

1. By the words "Look! The man!" Pilate was referring to Jesus as being what?

2. Through what man will dead humankind have a resurrection from the dead, and on the basis of what offering?

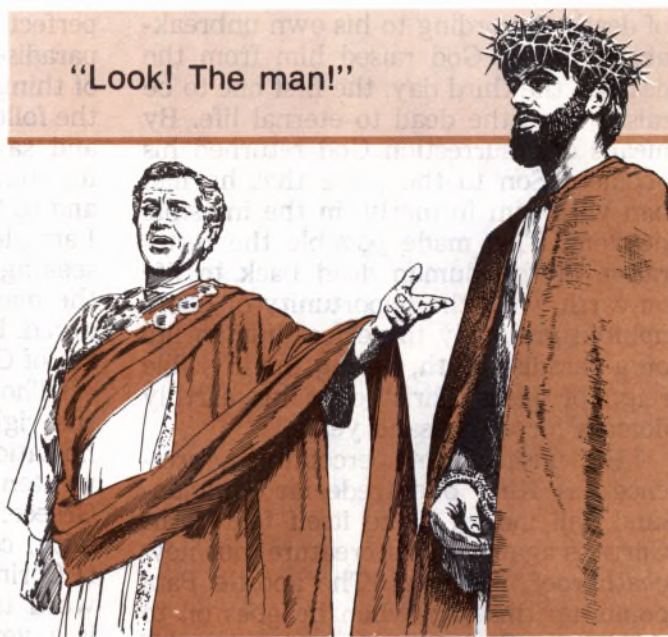
3. Whose offering of a corresponding ransom had to be witnessed to at the particular time, and why is now the most fitting time for this witness?

4. When Pilate presented Jesus to the crowd, how was his appearance different from that on the day of his ride into Jerusalem, and why should Pilate have been impressed?

dea, Pontius Pilate, presented the scourged and humiliated Jesus to that evil-intentioned crowd in front of his palace and exclaimed: "Look! The man!" Jesus was certainly then quite a spectacle! He had taken on an appearance far different from what he had displayed earlier in that selfsame week. This was when he made a triumphal ride into Jerusalem as a king-elect on his way to his coronation in the capital city. This was in a miniature fulfillment of the prophecy of Zechariah 9:9, where we read: "Be very joyful, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king himself comes to you. He is righteous, yes, saved; humble, and riding upon an ass, even upon a full-grown animal the son of a she-ass." (Matthew 21:1-9; John 12:12-16) Later, on Passover day, what a masterly display of manly qualities Jesus had to make, to take all the mistreatment and abuse uncomplainingly, in full submission to the will of the Most High God, his heavenly Father! How could Governor Pilate do otherwise than be profoundly impressed by the sturdy, unflinching manliness of this Jew toward whom the eyes of the whole universe were then turned?

⁵ All lovers of life in human perfection on a paradise earth in the approaching future have, in that manly human being, an example worthy of imitation, one on which to keep their eyes fixed. Like the first man, Adam, when his

5, 6. (a) Why do lovers of life in paradise have in Jesus Christ a perfect example as to their course of action? (b) According to Paul's description, how did the course of Adam and that of Jesus Christ affect mankind in different ways?



What was implied by Pilate's introduction of Jesus?

Creator put him in the garden of Eden, the full-grown Jesus was a perfect human being. But Jesus did not spoil the image of God in which he had been put on earth; he never disfigured the human likeness of God according to which he had been brought up as a man. (Genesis 1:26, 27) So, how dissimilarly the disobedient course of Adam and the loyal, submissive course of Jesus Christ have affected all mankind!

⁶ Briefly stating this, the apostle Paul wrote to the Christian congregation in the highly intellectual city of Corinth, Greece, the following words: "For just as in Adam all are dying, so also in the Christ all will be made alive. But each one in his own rank: Christ the first-fruits, afterward those who belong to the Christ during his presence." (1 Corinthians 15:22, 23) For that reason God did not leave his faithful Son in the state

of death. According to his own unbreakable promise, God raised him from the dead on the third day, the first one to be raised from the dead to eternal life. By means of resurrection God returned his obedient Son to the place that he had had with him formerly, in the invisible heavens. This made possible the restoration of the human dead back to life on earth, with the opportunity of being uplifted gradually to perfect human life on a paradise earth, during the invisible reign of Jesus Christ over his earthly domain for a thousand years.

⁷ His unseen, yet perceptible, "presence" as King over redeemed humankind will indeed make itself felt. Jesus Christ is again a spirit creature, but now deathproof, immortal. The apostle Paul points up this fact when he goes on to say to the Corinthian congregation: "If there is a physical body, there is also a spiritual one. It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit." (1 Corinthians 15:44, 45; Genesis 1:26, 27; 2:7) No longer being a human creature of flesh and blood, but now being a mighty spirit in heaven, the glorified Jesus Christ will be able to give back life in human perfection to the descendants of Adam and Eve, inasmuch as he laid down his perfect human life as a man in behalf of the human family.

The Man Like Whom to Carry On

⁸ As a perfect example during his stay on earth, Jesus Christ is worthy of being imitated by all today who seek to gain eternal life, whether as heavenly associates with him in the kingdom or as his

7. Why is Jesus Christ no longer a perfect human being, and yet what will he be able to give back to the descendants of Adam and Eve?

8. To seekers of what is Jesus Christ an example worthy of being imitated, and on the basis of what could Paul tell members of the congregation in Corinth to be imitators of him?

perfect human sons and daughters on the paradise earth. So, in the perfect fitness of things, the apostle Paul could write to the followers of Christ in ancient Corinth and say: "Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved. Become imitators of me, even as I am of Christ."—1 Corinthians 10:32-11:1.

⁹ Those words help us to view from the right standpoint Paul's further exhortation found among his closing words written to the congregation in Corinth, Greece: "Stay awake, stand firm in the faith, carry on as men, grow mighty." (1 Corinthians 16:13) Here the one Greek word translated as "carry on as men" is a verb drawn from the noun *an·er* in the genitive case, namely, *an·dros*. This Greek noun means a man, a male, as different from a woman, a female. For instance, Matthew 14:21 reads: "Yet those eating were about five thousand men, besides women and young children." (See also Matthew 15:38; Mark 6:44; John 6:10.) Against the apostle Peter the complaint was made in Jerusalem that "he had gone into the house of men that were not circumcised and had eaten with them." (Acts 11:3) At 1 Corinthians 11:3 we read: "The head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God."

¹⁰ To the members of the Court of the Areopagus in ancient Athens, Greece, the apostle Paul said the following words concerning Jesus Christ: "He [God] has set a day in which he purposes to judge

9. In 1 Corinthians 16:13 the Greek verb translated as "carry on as men" is drawn from what noun, and what distinction does this noun make?

10. In Acts 17:31, what Greek noun did Paul use in designating the one by whom God purposed to judge the inhabited earth?

the inhabited earth in righteousness by a man [*an·er*] whom he has appointed, and he has furnished a guarantee to all men [Greek, *pa'sin*] in that he has resurrected him from the dead."—Acts 17:31.

¹¹ In Acts 14:15 we read of Paul and Barnabas as crying out: "Men [Greek: *an'dres*], why are you doing these things? We also are humans [Greek: *an'thro·poi*] having the same infirmities as you do." Thus we can see how the Greek text makes a distinction between a person of the male sex and a mere human being.

¹² Paul's words at 1 Corinthians 16:13, "Carry on as men" (*an·dri'zo*), were written to all members of the congregation, to the sisters as well as the brothers. So even the sisters were to act in a manly way, that is, with Christian courage, in imitation of Jesus Christ, the Head of the Christian congregation. In the original text of the Christian Greek Scriptures the verb *an·dri'zo* occurs only once, namely in 1 Corinthians 16:13, where the *New World Translation* renders it as "carry on as men." The *King James Authorized Version* reads: "Quit you like men." *The Living Bible*: "Act like men." Phillips' *New Testament in Modern English*: "Live like men." However, in the Greek text of the Greek *Septuagint Version* the verb *an·dri'zo* occurs twenty-one times.

¹³ For instance, in Deuteronomy 31:6, 7, 23 as translated by Charles Thomson, we read: "Act manfully, and be strong; . . . Then Moses called Joshua, and said to

11. In Acts 14:15, how does the Greek text show the difference between a person of the male sex and a mere human being?

12. (a) In what way were the sisters in the Corinthian congregation to carry on "as men," and how do other English translations read here? (b) How many times does the Greek verb *an·dri'zo* occur in the Christian Greek Scriptures, but how many times in the Greek *Septuagint Version*?

13. How is the Greek verb rendered in Deuteronomy 31:6, 7, 23 according to the translation of the *Septuagint* by Charles Thomson?

him before all Israel, Be courageous, and strong; . . . And the Lord gave a charge to Joshua, and said, Be courageous, and strong, for thou shalt conduct the children of Israel into the land which the Lord solemnly promised them, and he will be with thee." (See similar readings in the edition published by S. Bagster and Sons of London, England.)

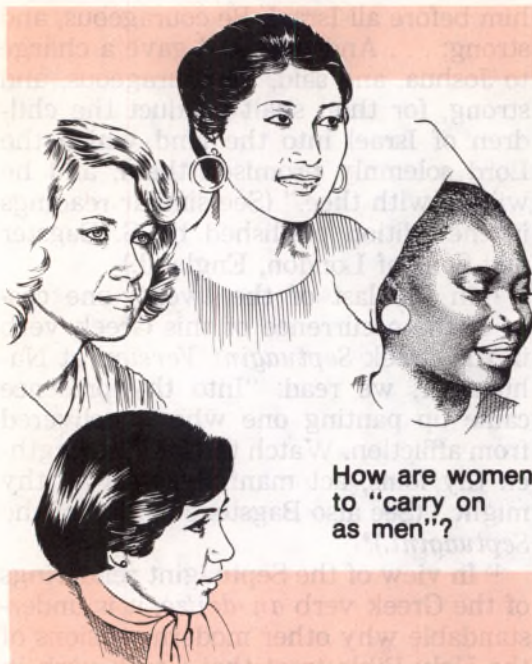
¹⁴ In the last of the twenty-one cases of the occurrence of this Greek verb in the Greek *Septuagint Version* at Nahum 2:1, we read: "Into thy presence came up panting one who is delivered from affliction. Watch the way; strengthen thy loins; act manfully with all thy might." (See also Bagster's edition of the *Septuagint*.)*

¹⁵ In view of the *Septuagint* renderings of the Greek verb *an·dri'zo*, it is understandable why other modern versions of the Holy Bible treat that Greek verb in 1 Corinthians 16:13 in a way as did translations of the Greek *Septuagint Version* (LXX). For instance, *The Revised Standard Version*: "Be courageous." *Today's English Version*: "Be brave." *New International Version*: "Be men of courage." *The New English Bible*: "Be valiant." *The Jerusalem Bible*: "Be brave." In that sense the Greek verb would apply to dedicated, baptized Christian women as

* For other occurrences of the Greek verb *an·dri'zo* in the Greek LXX, see: Joshua 1:6, 7, 9, 18; 10:25; 2 Samuel 10:12; 13:28; 1 Chronicles 19:13; 22:13; 28:20; 2 Chronicles 32:7; Psalm 26:14; 30:25; Jeremiah 2:25; 18:12; Daniel 10:19; Micah 4:10; compare these with the readings of the translations of the original Hebrew text for all these verses, for example, the modern English versions cited above. At Jeremiah 2:25 we read: "But she said, I will act like one come to maturity [*an·dri'zo*]. Because she loved strangers, therefore after them she did go."—Charles Thomson.

14. How does the translation by Charles Thomson render the Greek verb in Nahum 2:1?

15. So, in the light of the foregoing, how do other modern translations render the Greek verb in 1 Corinthians 16:13 in a way that plainly can apply to womenfolk as well as menfolk?



How are women to "carry on as men"?

well as to dedicated, baptized Christian men. Hence, the proper fitness of Paul's use of that Greek verb in 1 Corinthians 16:13. This is true even though physically the womenfolk are each "a weaker vessel, the feminine one."—1 Peter 3:7.

¹⁶ After the apostle Paul tells the dedicated, baptized Christians to "carry on as men" he adds the words: "Grow mighty." In line with this, Paul wrote, at Ephesians 6:10: "Finally, go on acquiring power in the Lord and in the mightiness of his strength." Jehovah God the Almighty can strengthen us to "grow mighty," yes, to do exploits in his sacred service. (Daniel 11:32, *Authorized Version*; *American Standard Version*) He has clothed his dedicated, baptized people with the dignity of the greatest service one could have on earth. This should

16. After telling Christians to carry on as men, what words does Paul add, and how can this exhortation be carried out?

powerfully motivate the spirit-anointed remnant and their sheeplike companions to do as Paul exhorts us, "Carry on as men."

¹⁷ Ours today is a greater and more honorable privilege than that of John the Baptizer of the first century. He was honored with the privilege of being the forerunner of Jesus Christ, the King-to-be, in fulfillment of the prophecy of Malachi 3:1 in a typical way or on a miniature scale. (Mark 1:1, 2) When speaking about this "messenger of the covenant," Jesus said: "Truly I say to you people, Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." (Matthew 11:7-11) Today, since the end of World War I in the year 1918, the remnant of the anointed heirs of the heavenly kingdom are acting as ambassadors, not of a future royal government, but of a celestial kingdom that was installed at the close of the Gentile Times in 1914, with the glorified Jesus Christ being put on the throne. Of them it is true, but in a grander sense, just as the apostle Paul wrote: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'"—2 Corinthians 5:20.

¹⁸ Since the close of the first world war in 1918, and notably since the memorable year of 1935, a great crowd of persons of all nationalities have responded to that entreaty extended by the anoint-

17. In what way does the anointed remnant of today have a privilege more honorable than that of John the Baptizer?

18. (a) Since 1935, who have responded to the entreaty to be reconciled to God as voiced by the remnant of "ambassadors substituting for Christ"? (b) Who have joined the menfolk in preaching the kingdom news, and how was this indicated in Psalm 68:11?

ed remnant of the kingdom heirs. These responsive ones have taken the Scripturally defined steps to become reconciled to the God and Father of our Lord Jesus Christ and are now at peace with him. In appreciation these are acting as the companions of the remnant of "ambassadors substituting for Christ," and could be viewed as 'envoys substituting for Christ' in extending the appeal to be reconciled with God to still other sheeplike ones. In a manly, courageous way, these also, both the womenfolk and the menfolk, are going forth to preach 'this good news of the kingdom in all the inhabited earth for a witness.' (Matthew 24:14; Revelation 7:9-17) It is just as Psalm 68: 11 foretold: "Jehovah himself gives the saying; the women telling the good news are a large army."

Can you answer these questions?

- ☐ Pilate's presentation of Jesus to the crowd as "the man" implied what about Jesus?
- ☐ How was Jesus' appearance on this occasion different from what it had been earlier that same week?
- ☐ What kind of example did Jesus set for all his followers by his behavior that last day of his life on earth?
- ☐ To whom was the apostolic command to "carry on as men" addressed?
- ☐ How are Christian women to carry on as men?

Be as Men Who Are Facing Har-Magedon Unafraid

IT IS reported that Theodore Roosevelt, when campaigning for the presidency of the United States of America, exclaimed: "We stand at Armageddon, and we battle for the Lord!" Roosevelt knew from the Bible that there was to be a decisive fight at the "place called in the Hebrew tongue Armageddon." (Revelation 16:16, *Authorized Version*) He was quite ahead of time in his locating of things, for he died on January 6, 1919, or

less than two months after World War I ended. That conflict had not merged into the "war of the great day of God the Almighty" at Armageddon.

² However, in this turbulent year of 1982 we have every indication that we are facing that war of all wars. How it will find us in our relationship to God the Almighty will largely determine whether we shall survive that war, that battle, or not.

1. In a reference to Armageddon, how was Theodore Roosevelt wrong in his locating of things?

2. Our surviving that war of all wars will be determined by what at that time?

³ It is really the invisible "expressions inspired by demons" that induce world rulers to mass together against Jehovah God the Almighty for the war at Har-Magedon.—Revelation 16:14-16.

⁴ The Hebrew name Har-Magedon means "mountain of assembly of troops." That imports war! The "troops" are those of "the kings of the entire inhabited earth," including the political rulers of Christendom. Jehovah's dedicated, baptized witnesses are not among those troops. They will not need to fight with carnal weapons, but will only be onlookers of the fighting. Since Jehovah's loyal witnesses will be the prime visible target of attack because of their steadfastly upholding Jehovah's kingdom by Christ, it will call for Christlike courage on their part to "carry on as men."—1 Corinthians 16:13; compare 2 Chronicles 20:17.

⁵ After World War I ended in 1918, the circumstances of the remnant of spiritual Israelites and the work ahead of them took on a likeness to those of a young man over there in the turbulent Middle East. He was a Jewish priest named Jeremiah the son of Hilkiah. The city of Jerusalem, in the temple of which he served as a priest, was doomed to destruction within his own lifetime. No less does Christendom, which claims to be the spiritual counterpart and the supplanter of ancient Israel in God's favor, face early destruction, immediately before the "war of the great day of God the Almighty" at Har-Magedon. As a survivor of the destruction of the Jerusalem of the seventh century before our Common Era, Jeremiah was able, under

inspiration, to write the book of Lamentations over its ruins.

⁶ When the prophetic work was set before the young Jeremiah, he said: "Alas, O Sovereign Lord Jehovah! Here I actually do not know how to speak, for, I am but a boy." But Jeremiah was told: "Do not say, 'I am but a boy.' But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak. Do not be afraid because of their faces, for 'I am with you to deliver you,' is the utterance of Jehovah."—Jeremiah 1:4-8.

⁷ Jeremiah was to perform the part of a full-grown man, for what his God inspired him to write was to be of importance to all mankind, even today. A "prophet to the nations" is what Jehovah made him. (Jeremiah 1:5) Now today, if anything, there needs to be a "prophet to the nations," as patriotic self-willed nations are being inexorably gathered to an all-deciding showdown at Har-Magedon. Not that the God-given message of the modern "prophet to the nations" will be successful in turning them from a course that leads to their sure destruction, but there are human individuals involved. Such individuals without number, on being warned, would not want to perish with the nations of which they are citizens. If these can do anything about it, they do not want to be caught fighting against the Almighty God just in the interest of human self-government. In behalf of such right-hearted individuals Jehovah has considerably raised up his "prophet to the nations." Jehovah has done this during this "time of the end," since World War I ended on November 11, 1918.—Daniel 12:4.

3, 4. In view of the position that these Christians will take at that war, what will they need to exercise in order to "carry on as men"?

5, 6. At the end of World War I, in the face of the postwar work that lay ahead of them, the surviving remnant of Jehovah's people felt like what prophet who faced the destruction of Jerusalem in his lifetime?

7. (a) Jeremiah was to serve as a prophet to how many, and in behalf of how many does a "prophet" need to serve today? (b) Does his serving to this extent mean that he will have success with respect to the nations, or in whose behalf is consideration still being shown?

⁸ In behalf of such individuals who at heart seek God's rule instead of man's rule, the "prophet" whom Jehovah has raised up has been, not an individual man as in the case of Jeremiah, but a class. The members of this class are, like the prophet-priest Jeremiah, wholly dedicated to Jehovah God through Christ and, by the begetting of Jehovah's holy spirit, they have been made part of "a chosen race, a royal priesthood, a holy nation, a people for special possession." (1 Peter 2:9) At this late date there is a mere remnant of this "prophet" class yet on earth. The "war of the great day of God the Almighty" at Har-Magedon could not start before this composite "prophet" ends his work.

⁹ One thing is now certain: if the "prophet" class, the Jeremiah class, is facing Har-Magedon, it is also facing the fall of Babylon the Great. It is true that Jeremiah of old did not witness the fall of ancient Babylon, but he prophesied on a large scale about the overthrow of that third world power of Bible history. Having its roots in the original Babel, or Babylon, as established by Nimrod "a mighty hunter in opposition to Jehovah," that world empire infected the ancient world of mankind with its false religion. (Genesis 10:8-12) Jeremiah did witness the triumph of ancient Babylon over Jerusalem in 607 BCE. Thus he witnessed the victory of the ancient capital of false religion over the capital city that had Jehovah's temple in it but that had corrupted the pure religion that He had committed to it. For this reason ancient

Jerusalem pictures modern-day Christendom. False to its claim to being the realm of true Christianity, Christendom has fallen victim to Babylonish religion and has actually become a prominent part of modern Babylon the Great, the world empire of false religion. When Babylon the Great is destroyed by the disgusted political elements of this world, as foretold in Revelation, chapters 17 and 18, Christendom will go down into destruction with it.

¹⁰ Jeremiah survived the fall of Jerusalem and her realm in 607 BCE, this confirming him as being Jehovah's true mouthpiece; and, true to that prophetic picture, the Jeremiah class of today will survive the approaching violent fall of Christendom. Not long afterward the nonreligious elements of this system of things will viciously strive to wipe the Jeremiah class out of existence, but their efforts to do so will be squashed—at Har-Magedon.—Revelation 16:16; 19:19-21.

¹¹ A non-Jew who survived the destruction of Jerusalem in 607 BCE was Ebed-melech the Ethiopian. The account about him is given in Jeremiah chapters 38 and 39. He came to the aid of Jeremiah who was in dire need, and for this reason he had cause to fear those influential Jews who were seeking the death of Jeremiah so as to silence him. But, by a special prophecy through the prophet in behalf of whose life he had taken bold action, Jehovah assured Ebed-melech that he would have his soul as a spoil and so would survive the coming destruction upon the land of Judah and its capital Jerusalem. In these respects Ebed-melech the Ethiopian prefigured

8. The "prophet" whom Jehovah has raised up and whose work must be finished before Har-Magedon is identified as who or what?

9. (a) The victory of what world power over the capital of Jehovah's ancient people did Jeremiah witness? (b) What ancient city pictures Christendom? (c) Of what has Christendom become a part? (d) When Babylon the Great is destroyed, what will happen to Christendom, and why?

10. Jeremiah's surviving the fall of Jerusalem prefigured what, and shortly after the latter, what effort by the nations will fail?

11. Whom did the non-Jew who befriended Jeremiah in his dire situation at Jerusalem prefigure, and with whom do these correspond in Jesus' parable at Matthew 25:31-46?

the symbolic sheep of Jesus' parable of the sheep and the goats as set out in Matthew 25:31-46. For befriending the remnant of spiritual "brothers" of Jesus Christ and doing direct good to them during this "time of the end," these symbolic sheep will not be cut off with the "goat" class at Har-Magedon. Under Jehovah's protection through the reigning King, Jesus Christ, they will enter the new system of things without dying off the earth, with the opportunity of everlasting life in the earthly paradise set before them.

What the Men Belonging to God Now Need

¹² The times in which we live at present are becoming more and more fear-inspiring. This is in exact fulfillment of what Jesus Christ himself predicted to be the case of evidence that we are living in "the time of the end," the time when the modern antitype of the destruction of Jerusalem in 70 CE will take place. (Luke 21:5-7) More for the benefit of us today than for the apostles and disciples of the first century, Jesus went on to say: "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men [Greek, *an'thro·poi*] become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory." —Luke 21:25-27.

¹³ Here Jesus made a distinction between the "men" (*an'thro·poi*), or peo-

12. The fearsomeness of our times match what prophecy of Jesus Christ concerning "the time of the end"?

13. How did Jesus show that there should be a difference between the attitude of the heart and mind of men of the world and his enlightened disciples?

ple, belonging to this world or system of things and his enlightened disciples, for whose particular benefit his prophecy was given with such descriptiveness. His informed, understanding followers would not be gripped by the "anguish of nations," neither would their hearts become "faint out of fear and expectation of the things coming upon the inhabited earth." They were not to let their heads hang down dejectedly, hopelessly. What, then, was to be their attitude, their state of mind and heart? This, according to what Jesus went on to say: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." —Luke 21:28.

¹⁴ Thus to men belonging to this world the mounting troubles that will culminate in the war at Har-Magedon are a proof of impending destruction. (Philippians 1:28) This requires a true Christian today to be a person of strong faith in the Almighty God and his promises to the faithful ones. The "deliverance" that is now at hand for persons of such faith is not initially the heavenly glorification of the remnant of the spirit-begotten disciples of Christ and their being taken away from the earthly scene of tribulation, although that is in store for them finally. Rather, the "deliverance" is the putting of a stop to the wars, famines, pestilences, earthquakes and the rabid persecution of the true followers of the reigning King, Jesus Christ, this by the destruction of all enemies of Jehovah's kingdom by Christ in the "war of the great day of God the Almighty" at what is called Har-Magedon. What a wonderful prospect will then lie ahead of the remnant of the heirs of the heaven-

14. Does the "deliverance" that is getting near refer to the glorification of the remnant in heaven, and who on earth will face the wonderful prospect that lies beyond the "deliverance"?

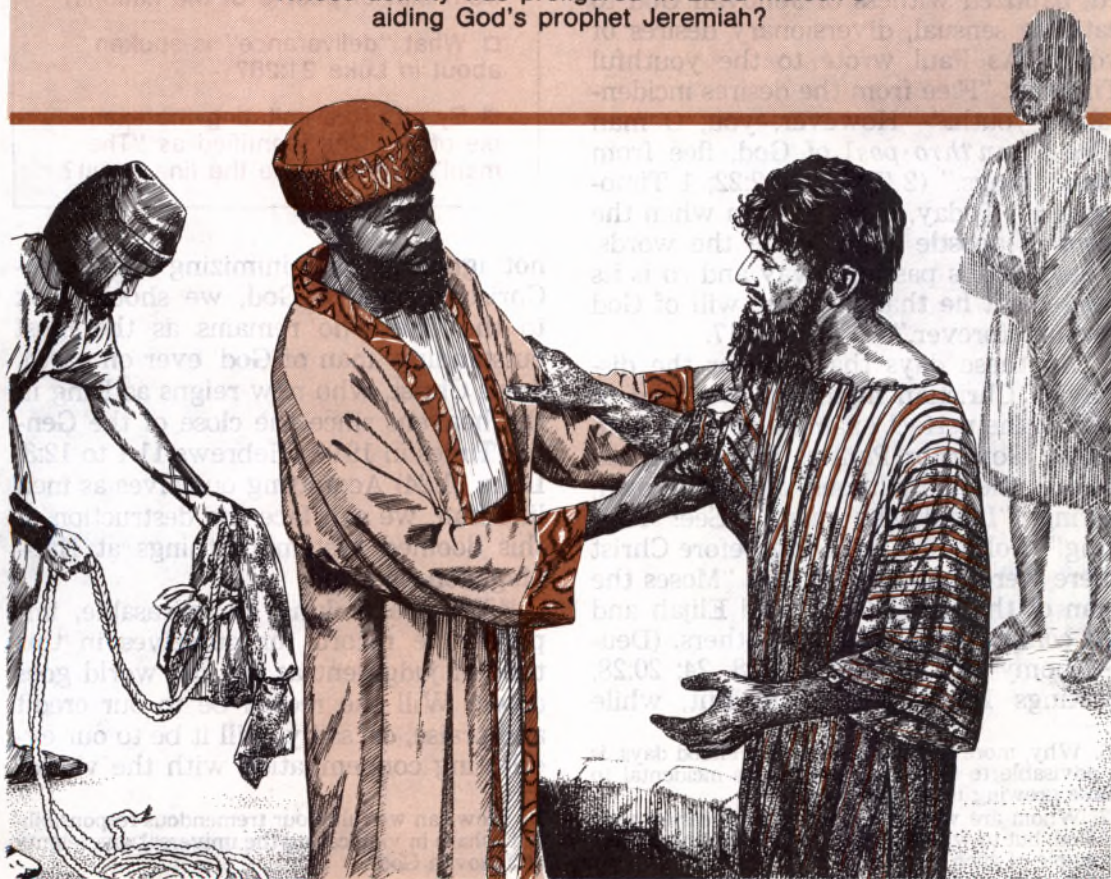
ly kingdom and their loyal companions who were prefigured by Ebed-melech, the courageous helper of Jeremiah the prophet!

¹⁵ In order for these now to "carry on as men" or to acquit themselves like men, they have to come to Christian maturity and be equipped for the work of giving the final worldwide witness to the Messianic kingdom. (1 Corinthians 16:13, *New World Translation, Author-*

15. For them to "carry on as men," what do they need to do according to the Scriptures so as to be equipped for work?

ized Version, Revised Standard Version; Matthew 24:14) For this reason we were given the Bible containing the sacred Scriptures. Just as the apostle Paul wrote to the young man Timothy: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Timothy 3:16, 17) According to *The New English Bible*, verse 17 reads: "So that the man who belongs to God may be efficient

Whose activity was prefigured in Ebed-melech's aiding God's prophet Jeremiah?



and equipped for good work of every kind." *The Jerusalem Bible* says: "This is how the man who is dedicated to God becomes fully equipped and ready for any good work." This indicates that "the man of God" needs to make a regular study of the inspired Scriptures and to live according to them, carrying out the work that he is equipped by such study to do efficiently.

¹⁶ We are living in the most serious of times in all human history! We are facing the passing away of a world, a world of far greater dimensions than that of Noah's day. Consequently we are engaged in the work of the greatest grandeur and importance to mankind down till now. It certainly is no time for any dedicated, baptized witness of Jehovah God to cater to sensual, diversionary desires of youth. As Paul wrote to the youthful Timothy: "Flee from the desires incidental to youth." "However, you, O man [Greek, *an'thro·pos*] of God, flee from these things." (2 Timothy 2:22; 1 Timothy 6:11) Today, more so than when the inspired apostle John wrote the words, "the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

¹⁷ In these days that call for the display of Christian manhood, we need to look at the perfect example of the One to whom Governor Pontius Pilate referred before the tumultuous Jewish crowd, saying: "Look! The man!" "See! Your king!" (John 19:5, 14) Long before Christ there were men of God, like "Moses the man of the [true] God," and Elijah and his companion Elisha, and others. (Deuteronomy 33:1; 1 Kings 17:18, 24; 20:28; 2 Kings 1:9-12; 4:7, 9, 16) But, while

16. Why, more so than in Noah's preflood days, is it advisable to flee from the desires incidental to those growing up to manhood?

17. Whom are we not to minimize as earlier men of God, but to whom are we to look for the perfect example of such?

Can you answer these questions?

- ☐ What will determine whether we will survive the war at Har-Magedon?
- ☐ What circumstances of Jehovah's anointed servants today are similar to those of his ancient servant Jeremiah?
- ☐ In what respects did the service performed by Ebed-melech prefigure the activity of the "sheep" of Christ's parable in Matthew 25:31-46?
- ☐ According to Christ's prophecy in Luke chapter 21, how does the attitude of Christ's followers differ from that of people of the nations?
- ☐ What "deliverance" is spoken about in Luke 21:28?
- ☐ By all of us imitating the example of the One identified as "The man!", what will be the fine result?

not ignoring or minimizing those pre-Christian men of God, we should look to the One who remains as the most outstanding 'man of God' ever on earth, Jesus Christ, who now reigns as King in the heavens since the close of the Gentile Times in 1914. (Hebrews 11:1 to 12:3; Luke 21:24) Acquitting ourselves as men like him, we can face the destruction of this doomed system of things at Har-Magedon unafraid.

¹⁸ We are making an inerasable, imperishable record for ourselves in this time of judgment as the old world goes down. Will the record be to our credit and praise, or, sadly, will it be to our everlasting condemnation with the world?

18. How can we fulfill our tremendous responsibility to share in vindicating the universal sovereignty of Jehovah God?

By carrying on as men in imitation of our flawless example Jesus Christ, we shall prove "the god of this world," Satan the Devil, not to be our spiritual ruler. (2 Corinthians 4:4) To the contrary, we shall be upholding the universal sovereignty of Jehovah God and shall thus share in vindicating it before all living creation. Tremendous indeed is our responsibility in this regard, and glorious is our opportunity!

¹⁹ It remains for us to stay awake to our privilege and opportunity and to "stand firm in the faith." Jehovah forbid that we should weaken as men belonging to God,

19. Besides wakefulness and firmness in the faith, in what respect do we as "men" need to grow, and who is the source for this?

dedicated to God! To this worthy end we need to heed the apostle Paul's timely admonition, "Grow mighty." (1 Corinthians 16:13) Undeviatingly looking and praying to Him through our King, Jesus Christ, we can and will do so. In Isaiah 40:29 we are told: "He is giving to the tired one power; and to the one without dynamic energy he makes full might abound." After we witness the divine victory at Har-Magedon, be it our privilege to intone the words of Moses after the overthrow of Pharaoh's military forces in the Red Sea: "Jehovah is a manly person [Hebrew, *ish*] of war. . . . My strength and my might is Jah, since he serves for my salvation."—Exodus 15:3, 2.

Questions from Readers

■ Why did some Jews think that John the Baptizer was Elijah, as mentioned at John 1:21?

Before Jesus was baptized, some priests and Levites came to Bethany across the Jordan, where John was baptizing, and asked him whether he was the Christ. When John said that he was not, they asked: "What, then? Are you Elijah?"—John 1:19-28.

Why did those Jews think that John might be the Hebrew prophet Elijah, who had died some nine centuries before? It was because of a prophecy that had been uttered about midway between the time of Elijah and the commencement of John's ministry. God's prophet Malachi had foretold: "Look! I am sending to you people Elijah the prophet before

the coming of the great and fear-inspiring day of Jehovah." (Malachi 4:5) Evidently some Jews understood that to mean a physical return of Elijah, perhaps by God's resurrecting him. Then John appeared wearing a garment of hair and a leather girdle similar to Elijah's dress. (Matthew 3:4; 2 Kings 1:8) And John was outspoken in proclaiming God's message calling for repentance, as Elijah had been. So they asked John if he was Elijah.

John answered, "I am not." No, he was not the actual Hebrew prophet Elijah, who was still asleep in death. In fact, an angel had told Zechariah (who became John's

father) that John would serve with "Elijah's spirit and power," to turn the Jews back to Jehovah. (Luke 1:17) John would not *be* Elijah; but he would do a work similar to that accomplished by the long-deceased prophet Elijah.

In line with this, Jesus later said with John in mind: "Elijah has already come and they did not recognize him." (Matthew 17:12) He meant that John had fulfilled the prophecy in Malachi 4:5. He had prepared the way before the Messiah. Yet, most of the Jews did not accept John as fulfilling that role. Furthermore it is written at John 10:41: "John, indeed, did not perform a single sign," whereas the original prophet Elijah performed eight signs or miracles.

"An Excellent Work of Art"

That is what the magazine *Dimanche, journal de l'île de la Réunion* said of *My Book of Bible Stories* in its weekly international edition of July 23 to 29, 1981. The article, among other things, explained:

"To begin with it is necessary to say: even if Jehovah's Witnesses are those who sell it, this book is not dealing with the religious point of view of this congregation. It is just as its name indicates, a collection of Bible stories. No more!

"It has been acquired by many Catholic priests who wish to use it for their teaching of sacred history. That is sufficient to cut short any controversy.

"The book's purpose is to teach history, as seen through the Bible, and it is directed to young people. The chosen methods are admirably adapted as concerns: a short text, in well defined chapters, easily understood by the

young from 8 years of age. Its simple but high quality illustrations, along with modern techniques of teaching, are an aid to easily memorize and understand the text. The collection is pleasingly bound (almost luxurious) not too bulky to discourage the young, it is altogether fascinating. I tried it out with my own daughter. It works . . . and she asks questions afterward. Even to understand the history of ancient times regardless of your religious background, it is well worth having.

"The book costs only 15 francs, and this is already a pleasant surprise. So, if it is offered to you, you can accept it with confidence. In fact, the printing of this remarkable work is not unlimited, and the copies are quickly taken up."

