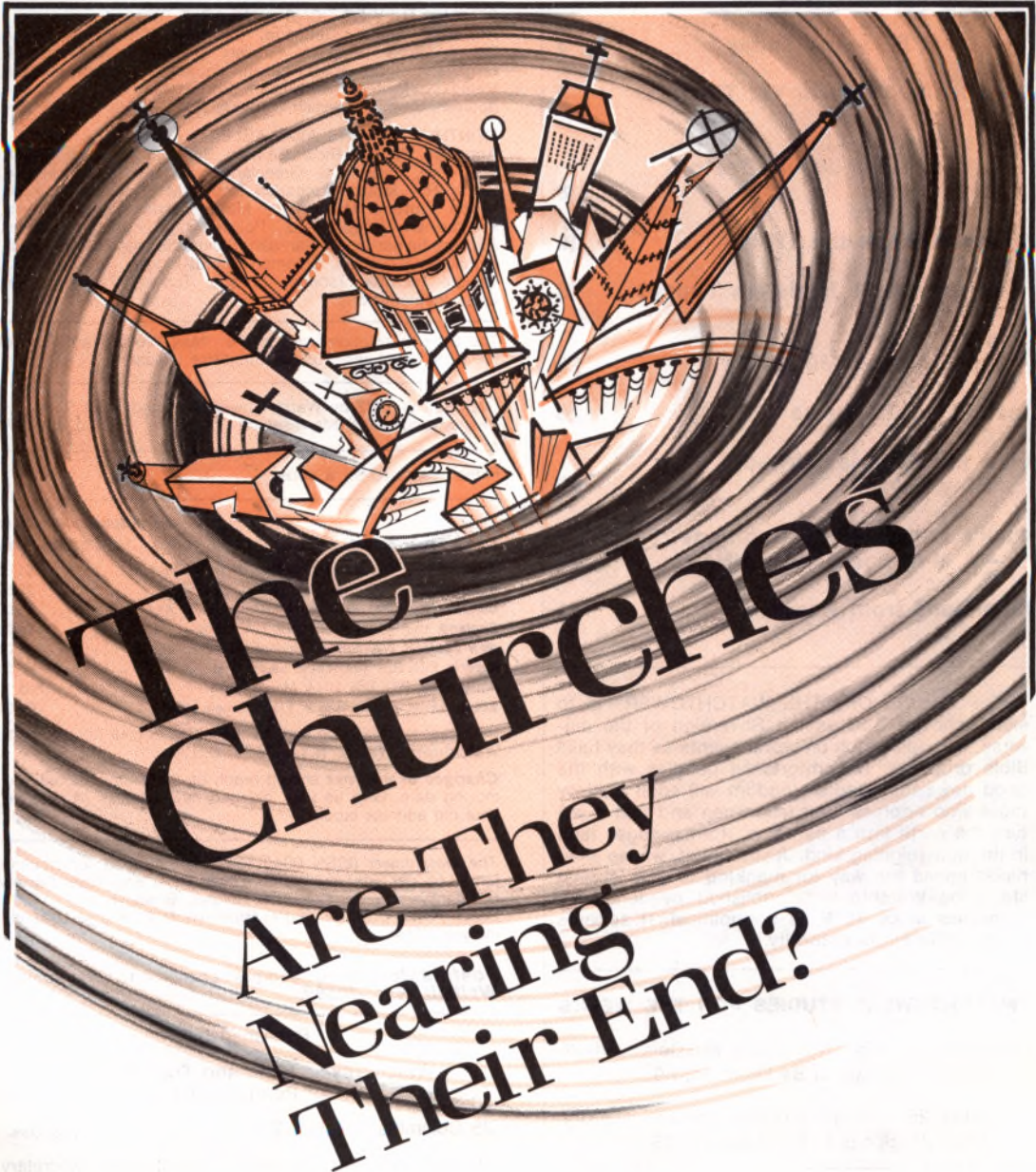


November 15, 1982

The Watchtower

Announcing Jehovah's Kingdom



The Watchtower[®]

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November 15, 1982
Vol. 103, No. 22

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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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A "Holy Place" Destroyed

—What It Means Today



**"CHURCH BUILDINGS AND
TEMPLES THROUGHOUT THE
LAND DESTROYED IN OUTBURST
OF ANTIRELIGIOUS VIOLENCE!"**

HOW shocked most people would be if someday such headlines were to be heralded by the news media! Yet that is not just a possibility; it is inevitable!

How can this be? Because Bible prophecy clearly shows that this is what will happen very soon in country after country. For example, the prophecy in Matthew chapter 24 mentions the desolating of a "holy place." While this did have a fulfillment in the first century of our Common Era, it has a far greater fulfillment in our day.

The prophecy was first given regarding Jerusalem and its magnificent temple, used by the Jews in their worship. On one occasion when Jesus Christ was talking to his disciples he said of the temple buildings: "Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down."—Matthew 24:2.

Why would God bring such an adverse judgment on that first-century "sacred" temple and the religious system it represented? Because the Jews had turned apostate. They had forsaken God's laws

given to them through Moses. Further, they had rejected God's representatives who were sent to warn them, even spilling their blood. Thus Jesus said: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her . . . Look! Your house is abandoned to you."—Matthew 23:37, 38.

'Flee to the Mountains'

To those who sincerely worshiped God, Jesus directed these words: "Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment. Woe to the pregnant women and those suckling a baby in those days!"—Matthew 24:15-19.

Why did Jesus urge his followers to use such haste in "fleeing to the mountains"? He stated: "For then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matthew 24:21, 22.

But just what did Jesus mean when he spoke of "the disgusting thing that causes desolation . . . standing in a holy place"? What did he mean by the "great tribulation," and by the "flesh" that was to be saved? Why would it be "on account of the chosen ones" that the tribulation would be "cut short"?

First-Century Fulfillment

What turned out to be the actual fulfillment of this prophecy in the first century? Note, first of all, the urgent warning to flee to the mountains "when you catch sight of the disgusting thing that causes desolation . . . standing in a holy place."

What was this disgusting desolater? History tells us what actually caused the destruction of Jerusalem: It was the armies of the Roman Empire. When those armies first appeared in force around Jerusalem, that was the signal for the person 'with discernment' to get out of the area. And this happened in the year 66 CE. Then, Roman armies under General Cestius Gallus surrounded Jerusalem and even attacked the temple wall, undermining it. They could easily have captured the entire city.

So, there were the Roman armies standing in "the holy city." (Compare Matthew 4:5; 27:53.) Even the apostate Jews considered Jerusalem and its surroundings to be "holy." The presence of those armies in this "holy place" was disgusting to the Jews.

But, then, for some reason unclear to historians, General Gallus withdrew his armies and retreated. That was the signal Jesus had foretold. The time had come for his followers, the "chosen ones," to begin fleeing. Recognizing the urgency of the times, they quickly made their way out of Jerusalem and all Judea, as Jesus had directed. The historian Eusebius states that they fled across the Jor-

dan River to the vicinity of Pella in the mountainous region of Gilead.

Jerusalem Devastated

A few years later, in 70 CE, Roman armies under General Titus came back into Judea and encircled Jerusalem. But by that time all the "chosen ones," the Christians, already were out of "the holy city." Therefore, when the Romans surrounded Jerusalem at that time, there no longer was the opportunity for anyone to flee to safety.—Luke 19:43, 44.

After a short siege of four months and twenty-five days, the armies of Rome demolished the city and the temple. Historian Josephus, an eyewitness, puts the number of dead at 1,100,000 and the captives at 97,000. The numbers were high because the unfaithful Jews did not heed Jesus' warning to flee. They did the opposite. At the time of a religious festival they poured into Jerusalem and were all trapped when the Romans suddenly encircled the city.

The fact that the "chosen" Christians no longer were in Jerusalem meant that God would not have to be concerned about their safety. They already had made their escape. God could thus allow the Romans to go into Jerusalem and speedily execute His judgment against the city. So on account of the chosen Christians' already being out of Jerusalem, those days of tribulation came to an end more quickly, having been "cut short." This allowed for some "flesh," the 97,000, to survive.

That "great tribulation" in 70 CE was the most terrible calamity that ever came upon Jerusalem. It brought to a permanent end the Jewish-built city, its temple and the system of religion centered around it.

But what does that ancient history have to do with those of us living in this twentieth century? A great deal.

Flee While There Is Yet Time!

WHEN Jesus foretold the end of that Jewish religious system in the first century, he also had in mind something far greater. He knew that it would be a pattern of what to expect on a much larger scale during the "last days" of this present system of things.—2 Timothy 3:1-5; Matthew 24:3.

How can we be sure that there is this further application? An example is that in his prophecy Jesus spoke about his coming in the future "with power and great glory." One result of this would be that "all the tribes of the earth will beat themselves in lamentation" due to the catastrophe overtaking them. (Matthew 24:30) These things did not happen with the overthrow of Jerusalem and Judea in the first century. Indeed, Luke's version of this same prophecy quotes Jesus as saying: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:24.

What is the "Jerusalem" referred to here? When do these "times of the nations" come to their end?

The "Holy Place" and a "Disgusting Thing"

A typical kingdom of God ruled in Jerusalem from 1070 to 607 BCE. It represented God's sovereignty in the earth. But then this Davidic dynasty was overthrown by the Babylonians. No kingdom has ruled again in the earthly Jerusalem, right down to this present day. However, Jerusalem has ceased to be trampled on in this regard: God's sovereignty has now come to be exercised through a "heav-

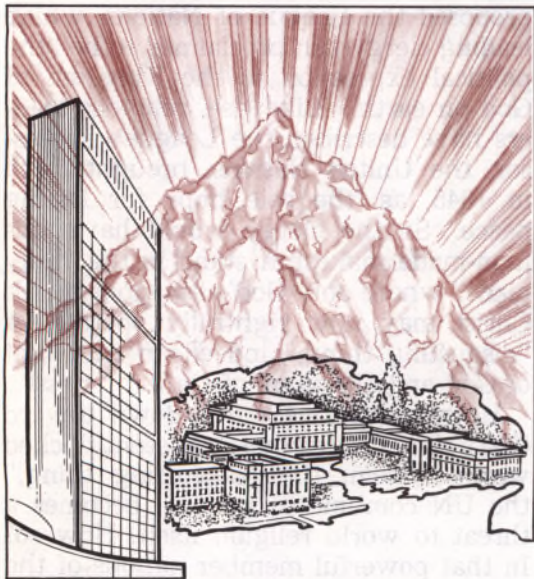
enly Jerusalem"—the promised kingdom of the Messiah, Christ Jesus. The Bible timetable, fulfillment of prophecy and the testimony of historians all combine to pinpoint the year 1914 as marking the end of "the appointed times of the nations" and the start of a period of "anguish of nations."—Hebrews 12:22; Luke 21:24-26; Revelation 11:15.

The "heavenly Jerusalem," represented by faithful anointed Christians on earth, now occupies "a holy place." But have the nations of earth acknowledged this? Far from it! In the year 1919 they proposed the League of Nations, which leading clergymen proclaimed to be "the political expression of the Kingdom of God on earth." Likewise, religious leaders have described the League's successor, the United Nations, brought forth in 1945, as 'the sole hope for lasting peace.' So the clergy would have this man-made makeshift stand in the "holy place" where only God's kingdom by his Christ may now rightfully operate. A "disgusting thing," indeed, in the sight of God and all lovers of righteousness!

However, as we move down toward God's time to destroy the present wicked world system, the "disgusting thing," the UN combine of nations, becomes a threat to world religion itself. How so? In that powerful member nations of the UN, notably those of the Communist bloc, have invaded the realm of religion. Especially have these atheistic forces become a threat to the continued operation of Christendom's religions, as, for example, in China, in the Soviet Union

and in other Eastern European countries. Thus power-hungry UN members stand now as a threat to Christendom's claimed "holy place." This represents everything that her religions hold sacred—her field of operation, her organizations, her church buildings and other assets, and her claimed right to rule the lives of her people. What will be the end of this confrontation?

The modern desolater, the UN 'wild beast with seven heads and ten horns,' is prophesied to make false religion "devastated and naked" and to "completely burn her with fire." (Revelation 17:3, 16) In doing so, it will not be their acting out of any love of God, no more so than did ancient Rome. The modern "disgusting thing" now includes many nations that hate God, his kingdom rule and the



Christendom's clergy claimed that the League of Nations and the UN could accomplish what only God's mountainlike kingdom can do, thus placing those human makeshifts in a "holy place"

people who bear God's name, Jehovah. And, certainly, this desolater is part of the present system of things controlled by Satan the Devil.—Luke 4:5-8; 2 Corinthians 4:4; Matthew 6:9, 10.

'Flee to the Mountains'

When the UN made its appearance in 1945, as successor to the League of Nations, it even then included anti-God nations in its midst. Thus the signal was renewed, and even more forcefully, for righteous-hearted persons to heed the warning of Jesus to begin "fleeing to the mountains."—Matthew 24:16; Revelation 7:9, 10; 18:4.

What are these symbolic mountains today? They are the divinely provided place of refuge, Jehovah's provision for protecting his people on earth through the "great tribulation" described at Revelation 7:1, 14. They are identified with Jehovah's theocratic organization, which is represented on earth today in the true Christian congregation. (1 Timothy 3:15) In "the final part of the days" this congregation leads in true worship at "the mountain of the house of Jehovah." (Isaiah 2:2, 3) Similarly, Proverbs 18:10 states: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection."

Fleeing to God's organization and its exalted pure worship also means fleeing from the false religious systems of this world, severing all connections with them. It means identifying oneself as a true servant of Jehovah and a disciple of Jesus Christ.

Not Delaying

No one should delay fleeing, thinking that there will be an exact parallel to the Roman armies' withdrawing in 66 CE, allowing time for flight. No such historical development is to be expected, since there is no necessity for a person to flee to another geographical location.

Instead, the appearance of the League of Nations following World War I and the reappearance of the "wild beast" in 1945 in the form of the UN should be warning enough.

Fleeing now is extremely urgent. Why? Because the evidence shows that soon the "disgusting thing" will desolate also the "holy place," the claimed realm of Christendom's churches, marking the start of the "great tribulation."

Since those who will survive the "great tribulation" are to be searched out before it starts, Jehovah does not need to allow for a long, drawn-out "siege." True, as Jesus foretold, it will be the most intense time of trouble in all human history. But it will be comparatively short, having been "cut short," as was the siege of Jerusalem, since God's "chosen ones" will have fled already.

"The world is passing away and so is its desire, but he that does the will of God remains forever," states 1 John 2:17. Hence, those who do "the will of God" by worshiping him properly are the "flesh" who will survive this coming "great tribulation." As Revelation 7:9-17 shows, such persons include a "great crowd" from all nations.

What of those who do not heed the warning and do not grasp the opportunity to flee to Jehovah's "mountains" now? The prophecy at 2 Thessalonians chapter 1, verses 7 to 9, clearly answers, speaking of "the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction."

Yes, it is very urgent to pay attention to the work that God is having done in the earth today in fulfillment of Je-

sus' words at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." Those who do pay heed and flee will be living testimony forever to the certainty of the Bible's promise, which says: "Jehovah will not forsake his people." (Psalm 94:14) And Jesus said: "He that has endured to the end is the one that will be saved."—Matthew 24:13.

The time for God to execute judgment against Christendom and her "holy place" is near. The desolater is soon to strike, ending any further opportunity to flee to Jehovah's protection. Have you already fled to the symbolic "mountains"? If not, then do not delay. It means your very life.—Zephaniah 1:14-18; 2:3.



Militarized "horns" of the UN "beast" now threaten another "holy place"—all that Christendom holds dear as her claimed field of influence and operation

What Does Jesus' Death Mean to us?

AFTER Jesus Christ died, the travelers Cleopas and his friend stood still on the road "with sad faces." (Luke 24:17) Death is an enemy, so it naturally causes sadness. Yet these men actually could be happy that Jesus had died, and so can we. Do you know why?

The Bible explains: "Christ died for our sins." "He died for us, that . . . we should live." (1 Corinthians 15:3; 1 Thessalonians 5:10) Yes, Jesus was sent to earth to save us. He himself said: "The Son of man came . . . to give his soul [or, life] a ransom in exchange for many." (Matthew 20:28) But what does it mean that Jesus gave his life as "a ransom"? What is a ransom?

The word "ransom" is often used when there is a



How can 'ransom money' help us to understand Jesus' ransom?

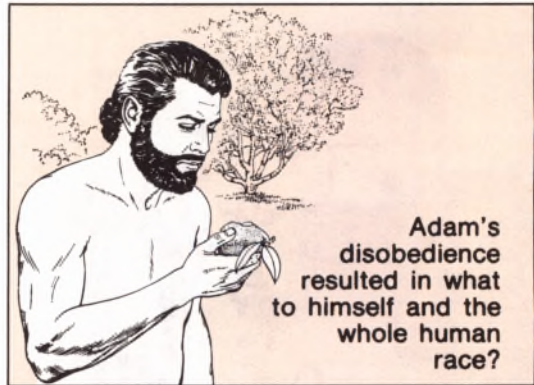
kidnapping. After a kidnapper captures a person, he may say he will return the victim if a certain amount of money is paid as a ransom. So a ransom is something that brings about the deliverance of a person held captive. It is something that is paid so that the person does not lose his life. Jesus' perfect human life was given to obtain mankind's release from bondage to sin and death. (1 Peter 1:18, 19; Ephesians 1:7) Why was such a release needed?

It was needed because Adam, our forefather, rebelled against God. (Genesis 2:17; 3:11, 12) His lawless act thus made him a sinner, since the Bible explains that "sin is lawlessness." (1 John 3:4; 5:17) As a result, he was not worthy of receiving God's gift of everlasting

life. (Romans 6:23) So Adam lost for himself perfect human life on a paradise earth. He also lost this wonderful prospect for all the children he would produce. 'But why,' you may ask, 'did all his children have to die, since it was Adam who sinned?'

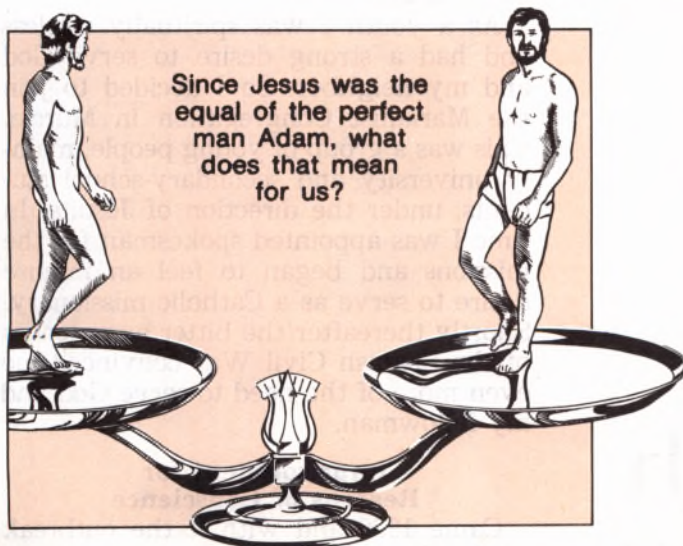
This is because Adam, when he became a sinner, passed sin and death on to his children, including all humans now living. (Job 14:4; Romans 5:12) So humans have been dying because of the sin that they inherited from Adam. How was it possible, then, for the death of Jesus to free all people from bondage to sin and death?

A legal principle in God's law for the nation of Israel is involved. It



states that 'life should be given for life.' (Exodus 21:23) By his disobedience the perfect man Adam lost perfect life on a paradise earth for himself and all his children. Jesus Christ gave his own perfect life to buy back what Adam lost. As the Bible explains, Jesus "gave himself a corresponding ransom for all."—1 Timothy 2:5, 6.

Just think what this means for us! It means that Jesus poured out his lifeblood in death so that we could have the opportunity to live forever under the rule of God's kingdom. Will you show your gratitude by using your life to serve God and his heavenly Son, Jesus Christ?—2 Corinthians 5:14, 15.



A Jesuit



Finds the Truth

As told by Julio Iniesta García

WHAT does the word "Jesuit" bring to your mind? For many people it causes an immediate reaction, ranging from deep respect to absolute repulsion. For the average Catholic it is synonymous with a highly disciplined group of priest-educators and missionaries. For many non-Catholics the connotation is that given by some dictionaries: "one given to intrigue or equivocation [double-talk with intent to deceive]."

Until November 1977 I was an ordained priest of the Society of Jesus, or of the Jesuits, as they are most commonly known. Then I quit. Maybe you would like to know why I became a Jesuit and what made me renounce the priesthood after twenty-five years.

Early Life in Catholic Spain

I was born in the spring of 1918, the third child of what became a family of ten children. My father owned a bar-restaurant, called Nigeria, in Murcia, in the southeast of Spain. Like almost any Spaniard of that time I received a normal Catholic religious education, with Sunday attendance at Mass, confession on Fridays, and so on.

As a youth I was spiritually restless and had a strong desire to serve God and my neighbor. So I decided to join the Marianist Congregation in Murcia. This was a group of young people, mainly university and secondary-school students, under the direction of Jesuits. In time I was appointed spokesman for the missions and began to feel an intense desire to serve as a Catholic missionary. Shortly thereafter the bitter experiences of the Spanish Civil War convinced me even more of the need to serve God and my fellowman.

Imprisonment for Reasons of Conscience

Came 1936 and with it the outbreak of the Spanish Civil War. At eighteen

'Maybe you would like to know what made me renounce the priesthood after twenty-five years of missionary service'

years of age I was called up to defend a regime that to me was atheistic. Since I considered it inhuman to take up arms against my Catholic brothers, I refused to answer the call to military service. As a consequence I was arrested and later sentenced to twenty years at hard labor. Thus, at the age of eighteen, I faced what seemed to be an eternity of imprisonment. After some months I was transferred to a hard-labor camp in San Pablo de los Montes, in the province of Toledo, in central Spain.

After I had spent eighteen months there, half-starved and under constant threat of death, Franco's troops gained the victory, and we were released. Greatly relieved, I returned home to Murcia.

I had suffered much and had also seen others suffer, but I did not lose my faith in God. With so much evil in the world I felt an even greater desire to serve as a missionary. Due to my contact with the Jesuits I set myself the goal of being worthy of acceptance into that Society. This was not easy to attain. The discipline of the Jesuits requires the vows of obedience, poverty and chastity. I accepted a celibate life, even though I had the natural desires of any young man. Above all, I wanted to serve God and be a missionary.

Stiff Training to Become a Jesuit

In 1947 the Jesuit padres subjected me to various tests of obedience and humility to see if I would qualify to enter as a novice. To my joy I was accepted and initiated into the disciplined life of the Society of Jesus. At last, in my late

twenties, I was on my way to becoming a missionary. I still had before me twelve years of hard study and stiff tests of character.

For example, my first two years as a novice included thirty days of doing menial tasks, such as scrubbing floors and cleaning toilets. I remember the occasion when I had at last finished scrubbing a floor clean and a "brother" came to inspect my work. To test my humility and obedience he deliberately knocked over the bucket of dirty water so as to make it necessary for me to do it all over again.

I spent another thirty days visiting villages along with another novice, and we supported ourselves from the alms we were given. A further thirty-day period was devoted to work in a hospital, among persons sick with infectious diseases.

In 1949 I started studies at seminaries in San Cugat del Vallés, Barcelona, and Buenos Aires, Argentina. Included were courses in philosophy, psychology, theology, morality and the priesthood. During that period I received my first missionary assignment, as a teacher at the San Calixtus School, La Paz, Bolivia.

Finally, at the age of thirty-nine, came the long-awaited day of my ordination as a Jesuit priest, July 29, 1957. Then, in the presence of the diocesan bishop, I prostrated myself on the floor of the Theology Faculty Church in San Cugat del Vallés, as a sign of submission and obedience.

I returned to Bolivia where I opted to work among the poorer people and

“I got a pleasant surprise when I saw that the Witnesses base their beliefs completely on the Bible”

was assigned as parish priest to Uncía, a mining community high up in the Andes Mountains. I later served in Cochabamba as the parish priest of Santa Vera-Cruz. My work involved me in teaching and I was able to collaborate in founding seven junior schools and high schools for the poorer folk. In 1972 I received another change of assignment, this time to the city of Sucre and the parish of San Miguel.

My First Doubts

It was while working in the poorer parishes of Bolivia that I began to have doubts. At first these were not about the Church but about its representatives. For example, each month I had to hand over to the local bishop a certain percentage of the collections and payments received for special Masses, weddings, funerals, and so forth. Since my parish was poor, the bishop's portion was never very impressive. It hurt me deeply when he used to open the envelope and say with disdain: "Is this the miserable contribution you bring me?" Evidently the 'widow's two mites' did not count with him.—Luke 21:1-4, *Douay*.

I did not want to charge my parishioners for the religious services I offered them, and this became a source of conflict. I was very conscious of what I had read in the Gospels: "Freely have you received: freely give." (Matthew 10:8, *Douay*) But, I was told, this revolutionary step was not permitted, "so as not to prejudice the interests of fellow priests" in other parishes.

Yet another factor that disturbed me

was the hierarchy's willingness to accept and permit local pagan ideas and practices in relation to the worship of the *Cristo de la Vera-Cruz* (the Christ of the True Cross), which was the image in my parish church. In many cases it was an outright manifestation of demonic fanaticism. In addition, drunkenness was often associated with these religious feasts, but no official voice was raised against this pagan bacchanal.

After five years in Sucre I requested permission to visit my sick father in Spain. Imagine my surprise on learning, on arrival at Barcelona, that my sisters, Lola (Dolores) and Angelita (Angeles), were studying the Bible with a group of Christians called Jehovah's Witnesses. Lola's change especially impressed me because she had never paid much attention to spiritual matters, and now here she was studying the Bible! Since I had had no contact with the Witnesses in Bolivia, I decided to examine their teachings. My sisters gave me the small book "*Make Sure of All Things; Hold Fast to What Is Fine*," which I read immediately. I got a pleasant surprise when I saw that the Witnesses base their beliefs completely on the Bible. From my early days I had always respected the Bible and had used it as the basis for my daily meditation instead of the writings of the church fathers or the lives of the "saints."

A Challenge to My Catholic Theology

I now wanted to see the Witnesses in action, to see if they practiced what they preached. My sisters invited me to the

“Since I cannot correct or change the Church, would it not be better to change churches?”

Kingdom Hall where the local Witnesses held their meetings. I attended that first meeting full of curiosity and with not a little skepticism. But my reaction was very positive. I was impressed on seeing those humble men, women and children seeking, above all, to do the will of God. What I had failed to develop in Bolivia was right here before my very eyes—a group of genuine Christians. This surely had to be the work of the holy spirit.

Although I agreed with much of what I had read in their book, there were several teachings that I could not accept. I was introduced to one of the elders in the congregation, Enrique Lleida, a man in his early fifties, and at that time a laborer in a chemical factory. I remember that we had a long conversation in his car, and there I presented my main objections to the Witness teachings. Unlike Jehovah's Witnesses I was convinced of the bodily presence of Christ in the Host (bread) at Mass, and I also believed that my soul was going to be with Christ, who was also God. My doubts were not cleared up in just one conversation. However, about that time my father died and I returned to Bolivia.

Bolivian Witnesses Visit Me

At my own request I received another change of assignment and was sent back to the Santa Vera-Cruz parish in Cochabamba. There I renewed my resolve to search for the truth and to “make sure of all things” in order to avoid taking a false step. (1 Thessalonians 5:21) Two humble Bolivian Witnesses came to visit me. They were Ginés Navarro, a Span-

iard from Catalonia, and Ariel Araoz, a native of Bolivia. I was impressed by their humility and conviction. They did not try to involve me in a heated argument, which I appreciated; but, rather, we engaged in a simple interchange of impressions.

In spite of my intensive parish work, arrangements were made for me to commence a systematic study of the Bible, using the book *“Make Sure of All Things; Hold Fast to What Is Fine.”* Many evenings, after Mass, I directed my steps to the Kingdom Hall where I delighted in hearing the Divine Word and in studying *The Watchtower*.

Catholic Dogma Versus Bible Teaching

Perhaps one of the teachings that I was able to abandon most easily was that of the immortal soul, with all its consequences (hellfire torment, purgatory, limbo, and so forth). A very simple text cleared the way for me. It was Genesis 2:7, which states: “And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul.” (*Douay*) The account does not say that man was *given* a living soul that would survive him at death, but that he became one. So, I reasoned, I *am* a soul. This agreed nicely with the translation into Spanish of 1 Corinthians 15:45 by José María Bóver, one of my professors at the San Cugat seminary. That text reads: “Thus also it is written: ‘The first man, Adam, was made a living soul.’” The mortality

of the soul was amply confirmed when I checked Numbers 23:10 in the Spanish Bóver-Cantera Bible, for that text says: "May my soul die with the death of the righteous!"

The greatest blow came when I realized that Christ is not and could not be God, as is taught in the Trinity. The text at John 1:1 was my pillar of support, until I examined closely the Greek text and realized that Christ could be divine, that is, of divine origin, without being God Almighty. This, allied with other texts, helped me to understand better Jesus' role, subservient to his Father and always working to his Father's praise.—1 Corinthians 15:28; John 14:28; Matthew 24:36.

With this simple light from the Holy Bible and additional investigation, I found my way out of the theological darkness that had blinded me for so many years. I realized that all my advanced studies in theology and philosophy had not resulted in the practical fruits of authentic Christianity. I could not see those fruits in the Catholic Church.—Matthew 7:16, 17; Galatians 5:22, 23.



**Ex-Jesuit Iniesta leaving pool
after his Christian baptism**

A Surprise for My Superiors

I became convinced that in the course of the centuries the Catholic Church had deviated from Bible truth, replacing it with human traditions and philosophy, and that it was not just men, as isolated individuals, that were failing. Accordingly, I realized that I was no longer a Catholic at heart.

I decided to present my resignation personally to the Provincial Superior of the Society of Jesus and request release from my vows. What a surprise for him when he heard my petition! He asked me if the reason was the desire to marry. I told him it was not, because no such thought was in my mind at that time. (Once I became a baptized Witness, however, that situation changed and in October 1978 I married a dear Christian widow.) Among other things, he said: "Julio, I have always taken you to be a balanced person. But now it seems to me you ought to visit a psychiatrist."

We had a long discussion during which I presented my arguments regarding the failings of the Church. His answer was: "I admit many of the things you say, but do you not think that for this very reason your duty is to remain within the Church so that, along with others, you could try to correct the Church's errors?"

I responded: "If all these errors are based on a doctrine that is termed infallible, then it is impossible to correct these errors, since the first thing that would have to be removed is the infallibility." Then I continued: "Look, I have thought a lot about this and I have tried to put the Gospel into practice. I have seen that it is impossible because the Church authorities ask me to do things that are contrary to it. Thus, since I cannot correct or change the Church, would it not be better to change churches? If I cannot correct it, then it is better to

leave and seek that which is the true church."

I later spoke again with the Provincial Superior about my intention to resign. He asked me to think it over once more. It was now impossible to delay the matter any further, and I presented him with an ultimatum: Allow me to return to Spain to study in depth this question that affects my everlasting life, or else I will abandon my parish and go to live with Jehovah's Witnesses in Bolivia to study the matter out there.

This last proposition was unthinkable for them, since it would cause such a stir in religious circles in Bolivia. Finally, permission was granted for me to return to Spain to live with my sister Lola.

Free at Last!

Once I arrived in Spain, in December 1976, I left off all Catholic religious practices and started a new life with the Christian witnesses of Jehovah. This drastic change brought its problems. Who would want to employ a fifty-eight-year-old ex-Jesuit priest in Spain? I finally obtained work as a private teacher, besides which I run a small business. I have sufficient for each day, which is all I have ever asked.

During 1977 the Provincial Superior of the Bolivian Mission came to Spain on his way to Rome. He wanted to know my final decision. When I told him that I was confirmed in my decision, he requested that I express my motives in writing for presentation to the General Congregation and to the Superior General of the Society of Jesus in Rome.

When he returned from Italy he told me: "It is the first time in history, according to what they have told me in Rome, that a Jesuit has asked to leave the Society because of learning the truth. As if the Jesuits do not know what is the truth, with all their studies!"

Human Theology "A Lot of Refuse"

Looking back over my years of seminary studies, I now understand that all the theology and philosophy that I learned, compared to the veracity of the Divine Word, are in reality a heap of refuse. They hid from me the true wisdom that proceeds from Jehovah through Christ and is communicated to the humble of heart. Does not the apostle Paul say: "Did not God make the wisdom of the world foolish?" (1 Corinthians 1:20) Along with Paul I can now say: "I have come to rate all as loss in the light of the surpassing knowledge of my Lord Jesus Christ. For his sake I have forfeited everything; I have accounted all else rubbish ["a lot of refuse," *New World Translation*] so that Christ may be my wealth."—Philippians 3:8, *New American Bible*.

At last my letters of dismissal arrived, dated November 11, 1977. Giving thanks to Jehovah, I signed them.

On November 27 of that same year I was baptized by total immersion in water at a circuit assembly of Jehovah's Witnesses. With that act I publicly manifested my dedication to Jehovah in keeping with Jesus' example and the commission he gave his followers. (Matthew 28:19, 20) In satisfaction and joy, that day far surpassed the day of my ordination as a Jesuit priest some twenty years earlier. I had now become a Christian witness of the Sovereign Lord Jehovah.

Since my baptism I have had many rich blessings. I regularly participate in the normal Christian preaching activities and have the privilege of conducting several home Bible studies with interested persons. I am happier than ever before, now following Christ's example as outlined in the Divine Word. I have found the true God, Jehovah, and the people who practice godlike love. My long search for the truth has ended. Has yours?

Who Are God's Ministers Today?

RECENTLY, in Central America, ordained ministers of religion helped to organize a revolution that toppled a government. In the Far East an ordained minister led an ambush that resulted in two deaths. In southern Asia ordained ministers organized landless laborers in their struggle against the "oppressors."

² These men all claimed to be Christian ministers, but were they? Is this the kind of thing a minister of God should be doing? This is an important question, since it is largely through the activity of God's true ministers that people learn about him and gain the opportunity for everlasting life. (1 Corinthians 3:5; John 17:3) We need to be able to recognize who God's real ministers are. But how can we? Only the Bible can help us.

"Minister" in the Bible

³ First of all, what is a minister according to the Bible? In the original language

1, 2. (a) Do all who claim to be ministers of God seem to be fulfilling their ministry properly? (2 Corinthians 11:13-15) (b) Why is it important to be able to recognize God's true ministers today? (2 Corinthians 5:18)

3. (a) What are some uses of the Greek word *di·a·ko·nos*? (b) What is the most elevated kind of ministry?

"We . . . sent Timothy, our brother and God's minister in the gospel of Christ."

—1 THESSALONIANS 3:1, 2,
AMERICAN STANDARD VERSION;
SEE ALSO AUTHORIZED VERSION,
NEW WORLD TRANSLATION.

of the Christian Greek Scriptures, the word for "minister" was *di·a·ko·nos*. Though there are various ideas about the origin of this word, the

meaning is well known. Basically, it means "a servant." In the Gospels *di·a·ko·nos* and related words are often used with reference to serving those reclining to eat a meal. (Luke 4:39; John 2:5, 9) However, in the Greek of Jesus' day the word often had a more elevated association. In non-Biblical documents it was used with reference to religious officials, and in the first translation of the Hebrew Scriptures into Greek it was used to describe court officials and attendants of the Persian king Ahasuerus. (Esther 1:10; 6:3, *Septuagint Version*) Of course, the most elevated ministry that a human can share in is the service of the Most High God, Jehovah.

⁴ Since being a minister of God is such a high privilege, how does a genuine minister view himself? He should not be proud or feel self-important. Certainly, he does not accept flattering titles such as "Holy Father" or "Reverend." (Matthew 23:8-12) Rather, Jesus showed that

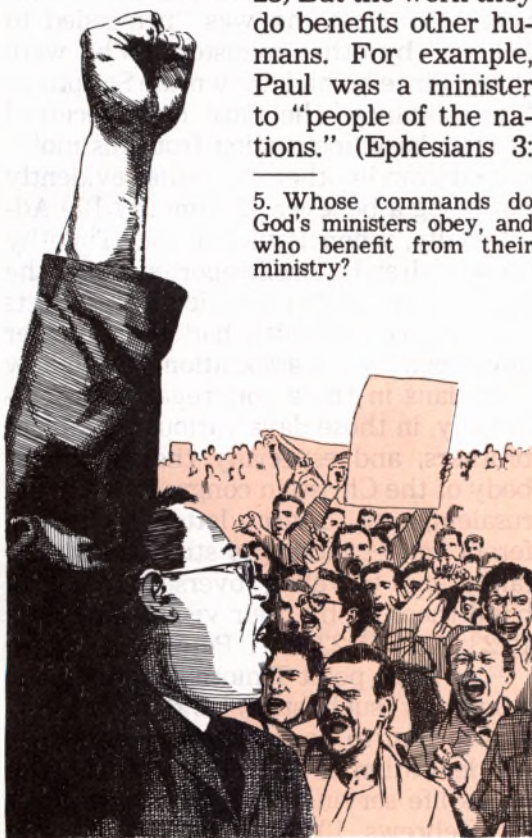
4. How does a genuine minister of God view himself?

a genuine Christian minister would be humble. He said: "Whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave."—Matthew 20:26, 27.

⁵ A minister obeys his master's commands. However, in doing so, his work may benefit someone else. For example, if his master has guests, then the minister obeys his master by caring for the needs of the guests. Christian ministers, being "God's ministers" and "ministers of Christ," obey the commands that God gave through his Son, Jesus Christ.

(2 Corinthians 6:4; 11:23) But the work they do benefits other humans. For example, Paul was a minister to "people of the nations." (Ephesians 3:

5. Whose commands do God's ministers obey, and who benefit from their ministry?



Is this what God's ministers should be doing?

1-7) His ministry brought great blessings to those who responded favorably. And it brought honor to Jehovah God and Jesus Christ, whose commands he was obeying.

The Greatest Minister of Religion

⁶ But what should a minister actually do? We can answer this by considering the activities of the greatest minister of religion who ever lived, Jesus Christ. Jesus said: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matthew 20:28) As a minister, whose orders did Jesus obey? To whom did he minister? And how? Jesus obeyed the orders of his heavenly Father. (John 8:28) And, to start with, he ministered to the Jews only. (Romans 15:8) But, ultimately, his ministry was for the benefit of all right-hearted persons.—John 3:16.

⁷ What did Jesus do as a minister? One thing he did was avoid getting involved in politics. On at least two occasions he had the opportunity to take a political stand, but he refused. (Mark 12:13-17; John 6:15) Why? Because his ministry was above politics, and the benefits it offered, including everlasting life, were much greater than those offered by political action. Besides, a minister of God cannot be a minister of this world. (Matthew 6:24) Hence, Jesus remained "no part of the world." (John 17:14; James 4:4) So, what Jesus did was preach and teach. He publicly declared God's name. He preached that God's kingdom was the only hope for mankind. He taught his disciples God's high moral standards and trained them to follow him in the ministry. Finally, he climaxed his ministry by sacrificing his life for mankind.

6. (a) Who was the greatest minister of religion? (b) Whose orders did he obey, and on behalf of whom did he minister?

7. (a) As a minister, what did Jesus do? (Mark 1:38) (b) What did Jesus not do?

—Matthew 4:17; 5:27-32; 20:28; John 17:3-6.

⁸ Jesus is a model for all “to follow his steps closely.” (1 Peter 2:21) Only those who closely imitate the ministry of Jesus Christ can honestly call themselves God’s ministers today. If we examine the activity of Christian ministers in the years following Jesus’ death we will see what this involved.

The Christian Minister

⁹ First, how did a servant of God in those days qualify to be a minister? Today, most ministers in Christendom receive from some seminary or college documents proclaiming their status. These are their qualifications. However, Jesus did not have such a document. He was a qualified minister because God anointed him to be one. (Luke 4:18, 19) Similarly, the apostle Paul said: “Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant.” (2 Corinthians 3:5, 6) Thus, God qualifies his own ministers. How?

¹⁰ Consider the example of Timothy, who was “God’s minister in the good news about the Christ.” (1 Thessalonians 3:2) Paul wrote to him: “You, however, continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus.”—2 Timothy 3:14, 15; see also verses 16 and 17.

¹¹ Does this mean that Timothy merely

8. Why do true modern-day ministers of God closely examine Jesus’ ministry?

9. How did both Jesus and Paul qualify to be ministers?

10. How did Timothy receive his basic training to be a minister?

11. Who assisted Timothy to qualify for the ministry?



Ministerial work may involve teaching in the congregation

read the Bible and thus became a minister? No. First, he was “persuaded to believe” by other ministers. Who were these? Since he had known the Scriptures “from infancy,” he must have received at least basic instruction from his mother and grandmother, his father evidently not being a believer. (2 Timothy 1:5) Additionally, when Paul first met Timothy he was already “well reported on by the brothers in Lystra and Iconium.” (Acts 16:2) Hence, his faith had been further developed by his association with fellow Christians in these congregations. Additionally, in those days various prominent brothers, and especially the governing body of the Christian congregation in Jerusalem, used to write letters to the different congregations to strengthen their faith, and traveling overseers used to build them up by their visits.—Hebrews 10:23; Acts 15:22-32; 1 Peter 1:1.

¹² At some point Timothy’s faith, made strong by such study and association, moved him to be baptized in symbol of his dedication to God, to spend the rest of his life serving Him. (Matthew 28:19, 20; Hebrews 10:5-9) Logically, at that

12. When did Timothy become a minister, and how did he keep making progress after that?

point he became a minister of God. But his progress did not stop there. His ministerial ability was further strengthened by a special spiritual gift and by personal instruction and training from the apostle Paul. And Timothy continued making progress by his personal study and by association with other Christians. (1 Timothy 4:14; 2 Timothy 2:2) Thus, Timothy was a 'minister of the good news.' As such, what did he do?

¹³ He had special duties, since he was a traveling companion of Paul. Being an elder, Timothy worked hard at teaching and strengthening his fellow Christians. This was a part of his ministry. (1 Timothy 4:6) But the central part of his ministry, just as it had been with Jesus, was preaching the good news. (Matthew 4:23) The apostle Paul told Timothy: "You, though, keep your senses in all things, suffer evil, *do the work of an evangelizer*, fully accomplish your ministry." —2 Timothy 4:5.

¹⁴ Who, though, besides Timothy and Paul, were expected to share in the Christian ministry? Merely the elders or the special traveling representatives? No. The apostle Paul pointed to the fact that the preaching of the good news was motivated by the faith that all Christians are supposed to possess. He said: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." —Romans 10:10.

¹⁵ Does this mean that all those who genuinely possess the Christian faith should be Christian ministers, sharing in the preaching of the good news? Yes. Paul's words were addressed to the whole



All who have genuine faith should serve as Christian ministers

congregation at Rome, not just to the elders. (Romans 1:1, 7) The whole congregation at Ephesus were to have their "feet shod with the equipment of the good news of peace." (Ephesians 6:15; 1:1) And all those who heard the letter addressed to the Hebrews were to 'hold fast the public declaration of their hope without wavering.' (Hebrews 10:23) Remember, too, that on the day of Pentecost everyone, men and women, joined in publicly declaring "the magnificent things of God." —Acts 2:1-21; 1:14.

¹⁶ Moreover, shortly before his ascension to heaven, Jesus had said to his followers: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matthew 28:19, 20) Those who responded in all the dif-

13. What were Timothy's ministerial responsibilities?

14. How do the Scriptures show the relationship between faith and the ministry of preaching?

15, 16. Who had the responsibility of sharing in the Christian ministry, and why do you so answer?

ferent nations were not to become mere listeners. They were to be disciples, with all that this involved.—Luke 10:1; 14:27, 33; John 13:35; 15:8; Acts 1:8.

God's Ministers Today

¹⁷ So far, we have seen that the true Christian minister avoids politics and is separate from the world. He is humble and maintains the high moral standards that Jesus taught his followers. He is God's minister, imitating Christ. Hence, he should not follow his own ideas or water down truth so as to make it more acceptable to others. Nevertheless, his ministerial work benefits fellow humans, both believers and nonbelievers.—Matthew 20:28; 26:39; 1 Peter 4:8-10.

¹⁸ As with Jesus and Timothy, a vital part of a present-day Christian's ministry is the preaching work. What does he preach? Well, salvation is still on the basis of Jesus' sacrifice. And those who wish to be saved still have to call on Jehovah's name. (Acts 4:12; Romans 10:13) Moreover, the kingdom is still the only hope for suffering humanity. Hence, Jesus prophesied: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) God's true ministers are the ones who fulfill this prophecy and teach these truths. And who are doing this God-given work? Only Jehovah's Witnesses.—Isaiah 43:10-12.

¹⁹ How does one qualify to be a minister? In the same way that Timothy did: By building up a firm faith in God's purposes, based on a study of the Bible; by strengthening that faith through association with other Christians; by undergo-

17. What are some important things included in the Christian ministry? (Matthew 22:37-39)

18. Who are God's true ministers today, and why do you so answer?

19. What different things are involved in a person's being a minister of God today?

ing water baptism in symbol of a dedication made in prayer directly to God to serve him from that point on; and by accepting guidance and direction from the Governing Body of the Christian congregation. (Hebrews 10:23-25; Matthew 24:45-47) Who shares in this ministry? All who have a sincere, active faith in God's purposes, based on accurate knowledge. The sharing in the ministry as Christian witnesses of Jehovah is a proof of the genuineness of that faith.—James 2:17.

²⁰ In these last days, many ministers of religion in Christendom are busy preaching a "social gospel," mixing in with politics or questioning the existence of God and the relevance of the Bible. And Christendom's laity shows little interest in acting as ministers. Hence, we are thankful that God has raised up ministers who keep his name before mankind and help honest-hearted persons to learn the vital truths of God's Word, the Bible. There are more than two million of these ministers around the world and with God's help they are ministering to all mankind.

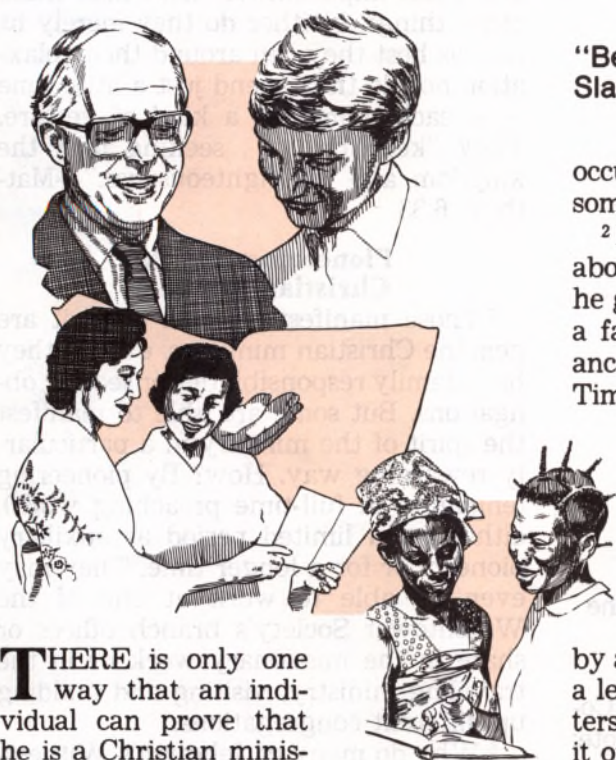
²¹ But how can an individual prove that he is one of them? The next article will discuss this more fully.

20, 21. (a) In view of what failures of Christendom's ministry is it good that God has raised up ministers today? (b) How widespread is their ministry?

What do the following scriptures tell us about the Christian ministry?

- ☐ Mark 1:38
- ☐ 1 Timothy 4:6
- ☐ 2 Timothy 4:5
- ☐ Romans 1:1, 7; 10:10
- ☐ Matthew 24:14; 28:19, 20
- ☐ Romans 10:13
- ☐ John 17:16

The Spirit of the Christian Ministry



THERE is only one way that an individual can prove that he is a Christian minister—by his actions. We see this in the very meaning of the Greek word for minister, *di·a·ko·nos*. One authority says: “*Di·a·ko·nos* speaks of the servant in his activity for the work . . . The word speaks of one who executes the commands of another, especially, those of a master.” (*Studies in the Vocabulary of the Greek New Testament*, by Kenneth S. Wuest) The writer here stresses that to be a minister is not so much to

“Be aglow with the spirit.
Slave for Jehovah.”—ROMANS 12:11.

occupy a position as to be active in *doing* something.

² For example, the apostle Paul said about Timothy: “But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news.” (Philippians 2:22) Timothy worked hard in the ministry.

Nobody who saw his selfless labor could have doubted that he was a genuine minister of God. Paul also wrote to the Christians in Corinth: “You yourselves are our letter [of recommendation], inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God.” (2 Corinthians 3:2, 3) Who, on seeing this thriving congregation and knowing that God had brought it into existence through Paul’s ministerial work, could have doubted that Paul was a minister of God?

³ Remember, though, that being a minister is not just a token thing. We need to develop the *spirit* of the Christian ministry. Timothy “slaved” alongside Paul. The apostle himself said: “Woe is me if

2. What proof was there that Timothy and Paul were genuine ministers of God?

3. Describe the spirit of a genuine Christian minister.

1. How does an individual prove that he is a minister?



All genuine Christian ministers have the spirit of Paul and Timothy

I did not declare the good news!" (1 Corinthians 9:16) Additionally, he wrote: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties." Yes, Paul manifested dedication, zeal, urgency and a willingness to endure whatever was necessary, even "the loss of all things," in order to accomplish his ministry as a Christian. (2 Corinthians 6:3-10; Philippians 3:8) All genuine Christian ministers should have a similar spirit.—Luke 9:23, 24.

⁴ As in the days of the apostles, some ministers today are family men or women with secular work. Others are students at school. How can they say that they are ministers? Well, they fulfill their other obligations and even enjoy a reasonable amount of relaxation. But their ministry is not less important to them than these other things. Neither do they merely fit it in as best they can around their relaxation nor do they spend just a little time in it each month as a kind of gesture. They "keep on . . . seeking **first** the kingdom and his righteousness."—Matthew 6:33.

Pioneering and the Christian Ministry

⁵ Those manifesting such a spirit are genuine Christian ministers, even if they have family responsibilities or secular obligations. But some are able to manifest the spirit of the ministry in a particularly rewarding way. How? By pioneering (engaging in full-time preaching work), either for a limited period as auxiliary pioneers or for a longer time. They may even be able to work at one of the Watchtower Society's branch offices or share in the missionary work or in the traveling ministry, visiting and building up different congregations.

⁶ Why do many of Jehovah's Witnesses pioneer when, if they spent a little less time serving God, they could make life more comfortable for themselves? Because they want to praise Jehovah and tell others about his purposes. Also, they know that "the world is passing away and so is its desire, but he that does the will of God remains forever."

4. How can a person be a minister if he spends most of his time fulfilling other obligations?

5. What is a fine way to manifest the spirit of the Christian ministry?

6. What are some valid reasons why every witness of Jehovah who is in a position to do so should pioneer? (Luke 6:46-49)

(1 John 2:17) Sincerely believing this and God's promises, they are anxious to spend as much time as possible telling the good news to others, so that those who respond can also do the will of God and gain everlasting life. Moreover, they know that we are living in the time when "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) They remember that Jesus told his followers: "The harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matthew 9:37, 38) They realize that this prayer is even more appropriate today than it was in Jesus' day. Yet how can they offer this prayer in sincerity if they themselves are holding back from having as full a share as possible in the Christian ministry?

⁷ Really, every Christian minister should prayerfully consider whether he can pioneer or not. A South African couple who have pioneered for fifteen years said: "Why are we pioneering? Could we ever justify it before Jehovah if we did not?" Many who are not pioneers could well ask the related question: 'Can I really justify before Jehovah the fact that I am not a pioneer?'

Using Our Gifts

⁸ Timothy had a special spiritual gift that he was able to use to good effect in his ministry. (2 Timothy 1:6) Today we do not receive special gifts of the spirit, but we do have other gifts, and often these gifts open the way for pioneering. For example, young people graduating from school have gifts. They have education. Also, like Timothy, they have

youth. They have health and strength, as well as a fresh and open attitude. Perhaps the greatest gift of all, they have *time*. Generally speaking, they are not burdened down with many responsibilities. So youth is an excellent time to consider pioneering.—Ecclesiastes 12:1.

⁹ Older people also have gifts. A couple whose children have grown up and who have retired from work may also have time that could be used in pioneering. Often they are financially stable, have acquired valuable experience in life and have built up a long record of faithful service. (Proverbs 16:31) All of this could well be used in pioneering. Others may have gifts too. Some housewives have the gift of organization, so that they can handle their family responsibilities *and* pioneer. Some family men with a similar gift are able to pioneer as well as support their families spiritually and materially. Are you gifted in speaking, teaching, or in getting along with people? Just think how much greater scope such gifts would have in the pioneer service.

¹⁰ Some have held back from pioneering, wondering if they would be able to

9. What gifts might older people and others have that would enable them to pioneer?

10. (a) Why do some hold back from pioneering, but how did one young couple handle this problem? (b) How may pioneer service benefit a person that finds preaching difficult?

7. What question should each Christian minister ask himself?

8. Like Timothy, how might many young people be in a position to pioneer?

In Our Next Issue

■ **Soap Operas—How They Can Affect You**

■ **"The God of All Comfort" Is With Us**

■ **Jehovah's Organization Moves Ahead**

manage financially. An engaged couple discussed this fear together. "We decided that it was a lack of trust in Jehovah's ability to provide," they concluded. "After reviewing Matthew 6:25-33, where Jesus taught that if we seek first the kingdom all the necessities would be supplied, we made it our goal to be regular pioneers." Soon afterward they were married, gave up well-paying jobs and became pioneers. Others find the preaching work itself difficult. Do you? If so, pioneering can help. In fact, the best way to become comfortable in the house-to-house ministry is to spend some time pioneering. One minister who shared in auxiliary pioneering said: "There was another blessing. I relaxed more in my door-to-door work. Instead of dreading each door, I began to look forward to talking to people."—See Philippians 4:13.

Pioneering—A Family Affair

¹¹ Timothy had been prepared for the ministry progressively "from infancy." (2 Timothy 3:14, 15) His mother and grandmother obviously had the spirit of the Christian ministry and instilled it in him. When Paul arrived in Lystra, Timothy, with nothing to stop him, was ready to join him in the full-time preaching activity.—Acts 16:1-5.

¹² Today many Christians are happy that their parents have shown a similar spirit. Alice, a Ghanaian minister, said: "Almost all the Witnesses that came to stay in our home were full-time preachers. . . . What a privilege I had to grow up in such a theocratic home! My father instilled in all his children a desire for the full-time preaching work, pointing to, as examples, the brothers and sisters who are doing such work. It was only

logical that after school I immediately enrolled as a regular pioneer." Ed, a young minister in the United States, said: "I think what helped me a lot was the fact that both my parents were missionaries in South America for twelve years and they had been pioneers before that. So they always set before me the joys and privileges of pioneering, and the blessings that Jehovah pours out on pioneers. . . . This is something that all parents should do because it certainly helped me. They can encourage the young to serve Jehovah whole-souled and as much as possible."

¹³ Pioneering may involve sacrifices, but genuine ministers are willing to make these because of their love for Jehovah. Besides, the rewards are great. Michael and Theresa, a married couple in the United States, expressed it this way: "If you want to get stronger spiritually, that is the place to be—in the pioneer work. You become more dependent on Jehovah and less dependent on yourself. Although we have had financial problems while pioneering, Jehovah has always provided for our needs. It is the safest place to be."

¹⁴ Parents of pioneers may make sacrifices too. It may be hard for them to watch their children "leave the nest" and pioneer in some other locality, perhaps even in a foreign land. In some ways such parents are like Hannah and Elkanah, who sent their firstborn, Samuel, to serve Jehovah at the tabernacle in Shiloh. (1 Samuel 1:1-3, 24-28) Or we could compare them to Jephthah, who gave his only daughter to Jehovah's service, thus sacrificing any prospect of seeing future grandchildren. (Judges 11:36-40)

13. How are pioneers helped to surmount difficulties?

14, 15. (a) How may parents of pioneers sometimes make sacrifices too? (b) What precedents do we have for this in Bible times? (c) How can parents show the spirit of the Christian ministry today?

11. How was Timothy blessed in the training he received "from infancy"?

12. How have many parents shown that they have the spirit of the Christian ministry?

Jehovah surely remembers and rewards the unselfishness of such parents.

¹⁵ There may even be a financial sacrifice involved. In some lands parents rely on their children to look after them in their old age. However, parents who truly have the spirit of the Christian ministry do not hesitate on this account to encourage their children to pioneer. When a young Ghanaian man named Justice wanted to pioneer, his mother consented and agreed to look to Jehovah for support. Later, she told her son that Jehovah had wonderfully supported her since she had made that decision. This, too, is a way of 'seeking God's kingdom first,' and Jehovah does not abandon those who do so.—Matthew 6:33, 34.

¹⁶ It is sad to hear, from time to time, of parents who try to persuade their children to stop pioneering—not because they need their help, but because they feel that their children have been long enough in their assignments, and now it is time to come home, have a family and live a "normal" life. But these are not normal times, and as the end of this system gets closer, everyone's life will become less and less normal. Pioneers, members of Bethel families, traveling ministers and missionaries should be encouraged to persevere.—Titus 2:12.

Manifesting the Spirit of the Ministry

¹⁷ The apostle Paul wrote: "[God] gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ." (Ephesians 4:11, 12) Today,

16. Why should those in the full-time service be encouraged to continue therein as long as circumstances permit?

17. (a) How does the work of pioneers and other full-time servants benefit the congregations? (b) How can all show that they have the spirit of the Christian ministry? (Hebrews 13:15, 16)

there are traveling ministers, pioneers and missionaries who spend most of their time 'evangelizing,' as well as members of Bethel families whose ministerial work includes serving the congregations in other ways. These help in building up the congregations. (Compare Acts 16:4, 5.) Hence, all Christian ministers should be interested in the full-time service. If they are in a position to become pioneers they should do so. If they are unable to pioneer themselves they should encourage those who can.—Romans 12:11.

¹⁸ There is a great need for dedicated witnesses of Jehovah with such a spirit. Thousands are still responding to the preaching of the good news, even in areas that have received a frequent witness over the years. For these responsive ones the fact that a Christian minister took the time to visit them and tell them about God's purposes opened up the opportunity for them to gain everlasting life. (Romans 10:13, 14; 1 Timothy 4:16) How many more are still waiting to hear? Whether we can share in the pioneer service or not, let us have a sense of urgency and the spirit of self-sacrifice. May we be willing to work hard in the Christian ministry.—Galatians 6:10.

18. Why is the Christian ministry so vital today?

Do you fully appreciate

- ☐ What it means to have the spirit of the Christian ministry?
- ☐ What a "token" ministry is, and what is wrong with this?
- ☐ Why all Christian ministers should be interested in pioneering?
- ☐ How all dedicated Witnesses may display a pioneer spirit?
- ☐ Why the Christian ministry is vital today?

Insight on the News

Squeezing the Flock

"Houses of worship around the U.S. are stepping up efforts to get more money from parishioners," says *Money* magazine.

What methods are being used? "The Roman Catholic Church is seeking financial salvation by schooling priests in the art of raising money," says the article. "For bigger donations, priests lean on wealthy communicants—sometimes . . . targeting the black sheep in their flocks" to use ill-gotten gains for "good." They also at times are said to "cleverly embarrass well-to-do members into giving more."

"Jews face much the same cash problems," says *Money*. "To raise additional funds, the synagogues may rent pews to members for \$200 to \$2,000 a year and charge from \$50 to \$500 for tickets to High Holy Day services in the fall," as well as "ask for additional pledges on the Day of Atonement, when synagogues hold memorial services for the dead." These emotional occasions are the best times to raise money, according to one official, "because people are completely guilt-ridden." An example was given where one synagogue even "went to court to collect three unpaid pledges to a building fund."

The Divine One, to whom such "giving" is supposedly directed, offers a sharply contrasting view of "fund raising" in his written Word: "Let each one do just as

he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." —2 Corinthians 9:7.

World Government Sought

"The nations must unite into a single government that can control armaments and prevent war," says writer Ben Bova in *Omni* magazine. "But," he asks, "how do you get there from here?"

For an answer he refers to the solution offered by the American Movement for World Government, whose motto is "One world or none" and whose goal is "working to achieve that 'one world' and avoid nuclear catastrophe." This organization, he writes, foresees a "tidal wave" of public opinion that will result in a world federation "under which each nation maintains its own form of society and control within its own borders. . . . As a condition of membership, all national military power would be transferred to the world government for the common defense." Eventually, it believes, all nations will join and "the world will be relieved of the threat of nuclear war—and of all war."

He concludes: "Most people regard such a world government as pie in the sky, a science-fiction dream that can never come true. A dream it is, but compared to the nightmare . . . of nuclear war, it is a dream well worth believing in, and working toward."

However, students of God's Word know that world govern-

ment is not a dream but a reality. And rather than human efforts bringing about a federation of existing nations, it is God who will establish world rule under his promised kingdom. The Bible assures us that soon this kingdom will act to "crush and put an end to all these kingdoms [of men], and it itself will stand to times indefinite."—Daniel 2:44.

Truman on Prophecy

According to a *New York Times* report, former US president Harry S. Truman expressed concern "that the world might soon end in a nuclear holocaust." Truman, who approved the use of the atomic bomb in World War II, wrote in a recently uncovered 1958 memorandum: "Now we are faced with total destruction. The old Hebrew prophets presented the idea of the destruction of the world by fire after their presentation of a destruction by water. Well, that destruction is at hand unless the great leaders of the world prevent it."

But the destruction mentioned in the Bible at 2 Peter 3:5-13 and Revelation 16:14, 16 is God's war, the "day of Jehovah" for cleansing the earth of wickedness. Rather than allowing man to wreak 'total destruction in a nuclear holocaust,' He will first "bring to ruin those ruining the earth," while preserving alive those who support His kingdom. There is no power that can prevent this from taking place. —Revelation 11:18; 21:5.

New Missionaries Urged: "Stay Loyal!"

SUNDAY, September 12, 1982, was a warm, humid day in New York City. But one group about two thousand strong hardly noticed it. These were the ones who headed early in the day for Jehovah's Witnesses Assembly Hall in the borough of Queens to witness the graduation of the seventy-third class of the Watchtower Bible School of Gilead.

Promptly at 10 a.m., the chairman for the day, Leo Greenlees, a member of the Teaching Committee of the Governing Body, called for attention. The loud buzz of conversation died down, everyone found his seat, and the proceedings were opened with a song of praise to Jehovah and a prayer. In his opening comments Brother Greenlees reminded the students that they were "fishers of men." (Matthew 4:19) Up to now, he said, most of their fishing had been in "local waters." Now they were going to faraway places to do "deep-sea fishing." Gilead had taught them the necessary techniques for this kind of fishing.

Then Brother Greenlees introduced Grant Suiter, a member of the Publishing Committee. This speaker referred to the restoration prophecy in Hosea chapter 2 verses 21 to 23. The graduates were very much blessed, he said, to be entering the missionary field at a time of sowing and a time of real 'answering back' between Jehovah God and his people.

Next, Calvin Chyke of the Factory Committee encouraged the students to continue developing "godly devotion." (1 Timothy 4:7, 8, 12) "The power of your godly devotion," he said, "will move others to want to join you in sacred service."

Personnel Committee representative Dan Sydlik followed. He explained that warm personal relationships between people do not happen by chance. You have to make them happen. "Even something

as small and as free as a smile can help," he said.—Romans 12:13.

The Writing Committee was represented by Lloyd Barry, who encouraged the new missionaries to be sure to include good spirituality when they packed to travel to their assignments. He also advised them, in the words of the prophet Haggai, "Be strong . . . and work."—Haggai 2:4.

The two instructors of Gilead School were then invited to give final words of counsel. Ex-missionary Jack Redford cautioned the students: "We all have our ups and downs. Anyone can handle the ups. It is how you handle the downs that will determine how you endure in the missionary service." And School registrar Ulysses Glass urged them to face up to problems they would meet with in their assignments maturely, as grown people.

Finally, the president of the School, Frederick Franz, addressed the students. This speaker, who has now entered his ninetyeth year, reminded them that they serve a great Shepherd who is also a world ruler. He urged them to stay united and loyal in the worldwide flock and concluded: "May the Most High God through his Shepherd, Jesus Christ, bless you and use you mightily in your assignments."

The students were given their diplomas, and the chairman adjourned the program for lunch. Then, at 2:15 p.m., a study of the current *Watchtower* magazine was conducted by Don Adams, of the Bethel Home Committee, with the students giving the comments. Afterward, they put on a delightful program of music and experiences, and finally they enacted a moving and encouraging Bible drama.

By 4:30 in the afternoon the program was concluded. Then, with these fine words of counsel still ringing in their ears, the students prepared to go and be "fishers of men" in their distant missionary assignments.

Paul's Letter to the Galatians

—A Message of Good News

AFTER an opening greeting the apostle Paul wrote the Galatians: "I marvel that you are being so quickly removed from the One who called you . . . over to another sort of good news." And a little later he exclaimed: "O senseless Galatians, who is it that brought you under evil influence?"—Galatians 1:6; 3:1.

Why was Paul so upset with the Galatians? Who were these people, and how did Paul meet them? What is the message of good news he shared with them? And how is it of practical value to us today?

The People and Their Problem

The Galatians were principally Indo-European people of Celtic origin from Gaul. But they also included persons of other nationalities. The Roman province of Galatia was made up of at least four cities of Bible record: Iconium, Lystra, Derbe and Antioch in Pisidia. These were visited by Paul on his first missionary journey, and congregations were established in these places. (Acts 13:14-14:23) Young Timothy was one of the early Galatian Christians.—Acts 16:1, 2.

Following Paul's first missionary journey through Galatia, the governing body of apostles and older men met in Jerusalem in 49 CE and made the decision that circumcision is not required for Christians. (Acts 15:1-29) After this meeting Paul and Silas delivered this feature of

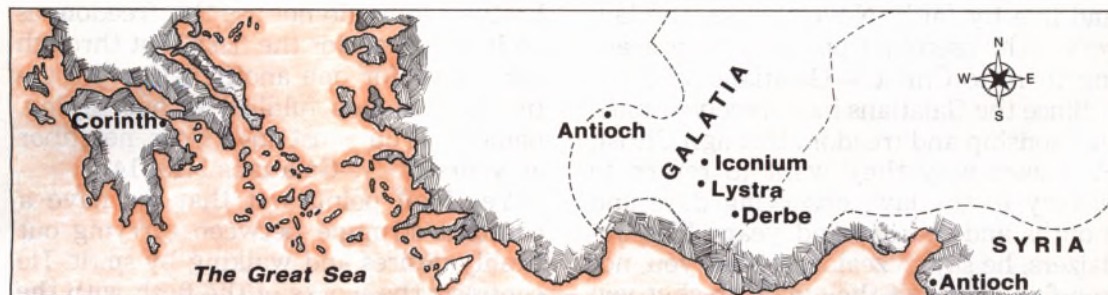
the good news to the congregations of Galatia.—Acts 16:1-6.

Shortly afterward, however, Paul was shocked to hear that certain ones in Galatia were insisting that Christians must get circumcised. These persons were Judaizers who were trying to get Gentile Christians to conform to features of the Mosaic law. They were also undermining Paul's authority as an apostle.

So it was to deal with this unfortunate situation that Paul wrote the Galatians, thus urging them to come to their senses. He wrote the letter either while he was still on his second missionary journey, probably in Corinth, or soon after he arrived in Syrian Antioch. The letter, therefore, may have been written as early as the autumn of 50 CE or as late as 52 CE.

Paul tells the Galatians that these Judaizers are trying to pervert the good news. And, as Paul says, this good news is about Christ Jesus. Yes, it is the good news about the freedom that Christ brings—freedom from bondage to inherited sin and also freedom from bondage to the Mosaic law. Therefore Paul twice repeats the warning that if anyone, even an angel from heaven, were to declare as good news something beyond what he declared as good news "let him be accursed."—Galatians 1:7-9.

So, then, what does Paul's letter accomplish? First, it clearly establishes his authority as an apostle. Second, it ably



supports the decision of the governing body on the matter of circumcision. And it contrasts works of the flesh with the fruitage of the spirit, focusing on works that please God.

Paul Defends His Apostleship

At the outset Paul draws attention to his authority, saying: "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father . . . The good news which was declared by me as good news is not something human; for neither did I receive it from man, nor was I taught it, except through revelation by Jesus Christ."—Galatians 1:1, 11, 12; Acts 22:6-16.

Paul briefly recounts how he formerly had been prominent in Judaism, but after his miraculous conversion by Christ, he had gone to declare the good news in Arabia and Damascus. Then Paul tells of visiting with Peter in Jerusalem for fifteen days (in 36 CE). It was not until fourteen years later, in 49 CE, that Paul returned to Jerusalem for the meeting on the matter of circumcision. (Galatians 1:13-24) He calls the Judaizers who were promoting circumcision "false brothers" who were trying to "enslave" faithful Christians. But he said: "We did not yield by way of submission, no, not for an hour, in order that the truth of the good news might continue with you."—Galatians 2:1-5.

When we think of it, Paul surely set

us a fine example of humility. Although he was an apostle selected personally by Jesus Christ, he submitted the good news he was preaching to the governing body, recognizing its authority. Do we show proper respect today for men appointed by the Governing Body and cooperate with them in preaching the good news?

Later Paul asserted his apostolic authority by resisting the apostle Peter face to face. He did so because Peter had ceased to eat with Gentile Christians due to fear of men. Exposing Peter's error, Paul asked him: "If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?"—Galatians 2:11-14.

Faith Superior to Works of Law

Urging the Galatians to come to their senses, Paul asks: "Did you receive the spirit due to works of law or due to a hearing by faith?" Since the answer is obvious, he asks: "After starting in spirit are you now being completed in flesh?" He reminds them of Abraham who, although not under the law, "put faith in Jehovah, and it was counted to him as righteousness." The law was added later to make transgressions manifest. It actually condemned to death those trying to keep it. But, as Paul explains, Christ died as an accursed man so that his followers might be released from the law

and live by faith. Nevertheless, the law served the useful purpose of a 'tutor leading them to Christ.'—Galatians 3:1-29.

Since the Galatians have received spiritual sonship and freedom through Christ, Paul asks why they want to return to slavery to the law, observing days and months and seasons and years. The Judaizers, he says, "zealously seek you, not in a fine way, but they want to shut you off from me." However, Paul expresses his loving concern, saying: "I am again in childbirth pains until Christ is formed in you."—Galatians 4:1-20.

Paul then uses an illustration to contrast slavery to works of law with true Christian freedom. Abraham's slave girl Hagar represents the law covenant and "corresponds with the Jerusalem today, for she is in slavery with her children." Sarah, on the other hand, represents the Abrahamic covenant, and she corresponds with the 'Jerusalem above which is free, and she is our mother.' Just as Ishmael persecuted Isaac, so the Jews were opposing true Christians, the children of the free woman.—Galatians 4:21-31.

Stand Fast in Christian Freedom

On the basis of the foregoing illustration, Paul exhorts: "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." If one gets circumcised, Paul emphasizes, it will prove to be of no benefit. The person that does will be obliged to keep the whole law and so miss out on gaining righteousness by faith. So with indignation Paul declares: "I wish the men who are trying to overturn you would even get themselves emasculated."—Galatians 5:1-12.

Although Christians have gained freedom, there is danger that this freedom could be abused to gratify the desires of their imperfect flesh. So Paul cautions: "You were, of course, called for freedom,

brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another. For the entire Law stands fulfilled in one saying, namely: 'You must love your neighbor as yourself.'"—Galatians 5:13, 14.

Yet Paul points out that we have a constant struggle between carrying out fleshly desires and walking by spirit. He contrasts the works of the flesh with the fruitage of the spirit. The works of the flesh "are fornication, uncleanness, loose conduct . . . and things like these. . . . On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Paul shows that Christians who are walking orderly by spirit need also to avoid becoming "egotistical, stirring up competition with one another, envying one another."—Galatians 5:15-26.

Beneficial Works

In the final chapter, Paul outlines beneficial works that a Christian can engage in, such as assisting in restoring an erring one and carrying the burdens of one another. If a man sows according to the flesh, Paul explains, he will reap corruption from his flesh. But if he sows with a view to the spirit he will reap everlasting life from the spirit. So the Galatians are urged: "Work what is good toward all, but especially toward those related to us in the faith." Then, in his conclusion, Paul points to the motives of the Judaizers who want them to get circumcised. It is so that "they may have cause for boasting in your flesh." Yet Paul says he will boast only in "the torture stake of our Lord Jesus Christ."—Galatians 6:1-14.

Truly, Paul's letter to the Galatians is outstanding in facing squarely the issues of his times. How beneficial it will prove to be to us today depends on how well we follow the good counsel it contains.

Questions from Readers

■ Why is the phrase "which is in heaven" omitted from John 3:13 in the *New World Translation* and some other versions?

In older translations of the Bible John 3:13 reads something like this: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man *which is in heaven.*" (*Authorized Version*, italics added) But it has been debated whether Jesus actually uttered the expression printed in italics.

Contextually, Jesus was explaining that it was difficult for the Jewish ruler Nicodemus to understand about heavenly things. However, Jesus himself understood these matters, having come down from heaven. Do you think it is reasonable that Jesus would then have said that he 'was then in heaven'?

Persons who believe that Jesus was part of a triune deity have held that this expression fits here and merely reflects Jesus' two natures, human and divine. This would imply that while Jesus was on earth as a man he was still part of a heavenly godhead. And persons holding such a view might point to some ancient Greek manuscripts, or early versions that include the words, as serving as the basis for including them in newer translations too.

However, many ancient Greek manuscripts do not include this phrase. These include the respected Sinaitic Manuscript and the Vatican Manuscript No. 1209, both of the fourth century. Thus, the

questionable words were rejected by scholars B. F. Westcott and F. J. A. Hort in preparing their master Greek text, upon which the *New World Translation of the Christian Greek Scriptures* was based. Similarly, the words are omitted from *The Greek New Testament* (3rd edition, 1975) by the United Bible Society. Commenting on this fact, Dr. Bruce M. Metzger writes: "The majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading [which omits the phrase], regarded the words

['which is in heaven'] as an interpretative gloss, reflecting later Christological development." That is to say, the words evidently were added by a copyist at a later time, perhaps after the doctrine of a triune god had been absorbed from non-Christian religions.

With good reason, then, many modern translations of the Bible omit the words or relegate them to a footnote. Examples of these are: *Today's English Version*, *The Riverside New Testament*, *New American Standard* and *Revised Standard* as well as the translations by James Moffatt, Edgar J. Goodspeed, R. A. Knox and J. B. Phillips.

■ Was Paul referring to the Jews or to the Gentiles when he said at Romans 1:25 that some "rendered sacred service to the creation rather than the One who created"?

This description could apply to either Jews or non-Jews, for both had been guilty of this. Yet the apostle Paul's argument in Romans chapter one was particularly about apostate Israel of old.

Creation abundantly testified to the existence of an Almighty God and Creator. It would have been inexcusable even for Gentiles to worship images made in the likeness of some animal, but God had specifically warned the Israelites against idolatry and thus they were more inexcusable. —Romans 1:18-23; Deuteronomy 4:15-19; 5:8, 9.

Still, the Israelites often ignored

the truth they knew about God and worshiped "the creation rather than the One who created." (Romans 1:24, 25) For example, they sinned with the goddess Ashtoreth (represented as a nude female with exaggerated sex organs) and with golden calves. (1 Kings 11:5, 33; 12:26-28; 2 Kings 10:28, 29) This even led them into degraded sexual practices and ungodly dispositions. Hence, these apostate Israelites who knew "the righteous decree of God" about such sins were clearly reprehensible and needed to exercise faith in Christ's ransom. —Romans 1:26-32.

Music That Refreshes the Soul

Certain music really does. Many persons, for example, say this regarding the Kingdom Melodies, recorded on cassette tapes. Regarding one of these, a family wrote:

"We play this tape over and over in our home and car, and never tire of the stirring arrangements. Often it has provided the right peaceful mood when getting ready for Christian meetings or when traveling to an assembly. This musical entertainment has replaced many hours of music or television that is not so upbuilding.

"We understand that producing this tape

must have taken many people working many hours. But the professional quality achieved testifies to the loving dedication of everyone involved. The anonymous musicians deserve our applause even though they never hear it."

