

June 1, 1983

The Watchtower

Announcing Jehovah's Kingdom

A black and white photograph of a person's face and hand peering through a crack in a wooden door. The person's eye is visible, looking out. Their hand is pressed against the door frame. The door has a brass doorknob and a lock.

**INCREASING
LAWLESSNESS**

A Sign of What?

The Watchtower[®]

Announcing Jehovah's Kingdom

June 1, 1983
Vol. 104, No. 11

In This Issue

Increasing Lawlessness —A Sign of the World's End?	3
Pioneers of the 20th Century	8
Insight on the News	11
Keep Your Marriage Honorable	12
Husbands, Show Self-Sacrificing Love	17
Maintaining God's View of Sex	23
Annual Meeting October 1, 1983	28
From Indian Tradition to Bible Truth	29
Questions From Readers	31

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 continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 3: Keep Your Marriage Honorable. Page 12.
Songs to Be Used: 94, 115.

July 10: Husbands, Show Self-Sacrificing Love.
Page 17. Songs to Be Used: 15, 37.

Average Printing Each Issue: 10,050,000

Now Published in 102 Languages

SEMIMONTHLY EDITIONS AVAILABLE BY MAIL
Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Igbo, Iloko, Italian, Japanese, Korean, Lingala, Malagasy, Maltese, Norwegian, Portuguese, Sepedi, Sesotho, Shona, Spanish, Swahili, Swedish, Tagalog, Thai, Tswana, Xhosa, Yoruba, Zulu

MONTHLY EDITIONS AVAILABLE BY MAIL
Armenian, Bengali, Bicol, Bulgarian, Croatian, Czech, Efik, Ewe, Fijian, Ga, Greenlandic, Gujarati, Gun, Hebrew, Hindi, Hiri Motu, Hungarian, Icelandic, Kannada, Kikuyu, Kiluba, Luvale, Macedonian, Malayalam, Marathi, New Guinea Pidgin, Pangasinan, Papiamentu, Polish, Rarotongan, Romanian, Russian, Samar-Leyte, Samoan, Sango, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Tahitian, Tamil, Telugu, Tshiluba, Tsonga, Turkish, Twi, Ukrainian, Urdu, Venda, Vietnamese

The Bible translation used is the "New World Translation of the Holy Scriptures," unless otherwise indicated.

Copyright © 1983 by Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved. Printed in U.S.A.

Fifteen cents (U.S.) a copy

Yearly subscription rates

<i>Watch Tower Society offices</i>	<i>Semimonthly</i>
America , U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50
Australia , Box 280, Ingleburn, N.S.W. 2565	\$3.50
Canada , Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4	\$4.00
England , The Ridgeway, London NW7 1RN	£4.00
New Zealand , 6-A Western Springs Rd., Auckland 3	\$5.00
Nigeria , P.O. Box 194, Yaba, Lagos State	₦2.50
Philippines , P.O. Box 2044, Manila 2800	₱30.00
South Africa , Private Bag 2, Elandsfontein, 1406	R4.00

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Changes of address should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label).

The Watchtower (ISSN 0043-1087) is published semimonthly for \$3.50 per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Postmaster: Send address changes to Watchtower, Wallkill, N.Y. 12589.

Published by

**Watch Tower Bible and Tract Society
of Pennsylvania**

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.
Frederick W. Franz, President Grant Suiter, Secretary

Increasing Lawlessness

—A Sign of the World's End?

“WHAT will be the sign of your presence and of the conclusion of the system of things?”

In answer Jesus Christ revealed that a period of history would be marked by international war, food shortages and earthquakes, and he added: *“Because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the end is the one that will be saved.”*—Matthew 24:3, 7-13.

An increase of lawlessness—a truly menacing development since the original Greek word suggests contempt for known laws of God. The force of the word is that one places self, and not God, at the center of one's life. Jesus did not say there would be a ‘start’ of lawlessness, but an “increasing,” a multiplying and spreading of it. This feature would be a development so striking that the majority, “the greater number,” of professed Christians would be affected. Their love for God, his laws and their neighbor would chill, just as a hot drink is cooled by an icy blast!

There is strong evidence that our 20th century ushered in, especially with World War I, an increase of lawlessness on a scale far greater than any since Jesus uttered these words. If so, this means we are living in the “last days”—in the final part of “the conclusion of the system of things.” (2 Timothy 3:1; Matthew



24:3) Do you not yearn for the end of this lawless system that has saturated our earth with violence, immorality and injustice, and to see it replaced by a loving society of people, “a new earth” in which righteousness is to dwell?—2 Peter 3:13.

‘But wait,’ say some students of history. ‘Is not the 20th century the most civilized in all history? Was not the raw violence and immorality of past centuries much worse?’

The Past—How Bad?

“Nobody could feel himself unapprehensive of danger to his person or property if he walked in the street after dark, nor could any man promise himself security in his bed,” bemoaned the solicitor general of London in 1785. Others then expressed great fear of crime.

But how much criminal activity really existed in times past? No one can say with certainty, primarily because of the faulty judicial records. And because of

the lack of reliable or specific population data in the past, there is no dependable way of comparing the number of crimes-per-population rate to ours today. Some indications are that earlier centuries were comparatively peaceful. "At no time in the history of Massachusetts," reported the state's attorney general in 1859, "have life, liberty, and property been more secure than at present."

But during the 150 years before 1914 a series of developments—unique in all history—set the stage for unprecedented lawlessness in the 20th century.

The Industrial Revolution

"The most sweeping revolution in all human history." That is how history professors M. Klein and H. A. Kantor, in their book *Prisoners of Progress*, describe the effects of the Industrial Revolution on the United States of America between 1850 and 1920. The extensive industrial use of newly developed machines, such as the steam engine, and mass-production techniques started in England. Like a tidal wave it swept through Europe and the United States, shattering a former life-style.

Reflecting on the period *before* the Industrial Revolution, Klein and Kantor continued: "Compared with our own age, life appeared to be more orderly and settled. Men still attached great importance to religion and organized their values and lifestyles around their creed."

Most people then were self-employed and took pride in their work—money was not the sole object of business. Though there were thieves and murderers, and prevailing religious beliefs were interwoven with magic and superstition, the average person in so-called Christian nations usually respected the laws of God.

Between 1880 and 1913 world manufacturing production increased three times as fast as the world population—a rate

never equaled before or since. As a result, more workers had a greater amount of money to spend for these newly manufactured goods. But many, caught up by "rags-to-riches" tales, worshiped success as a goddess.

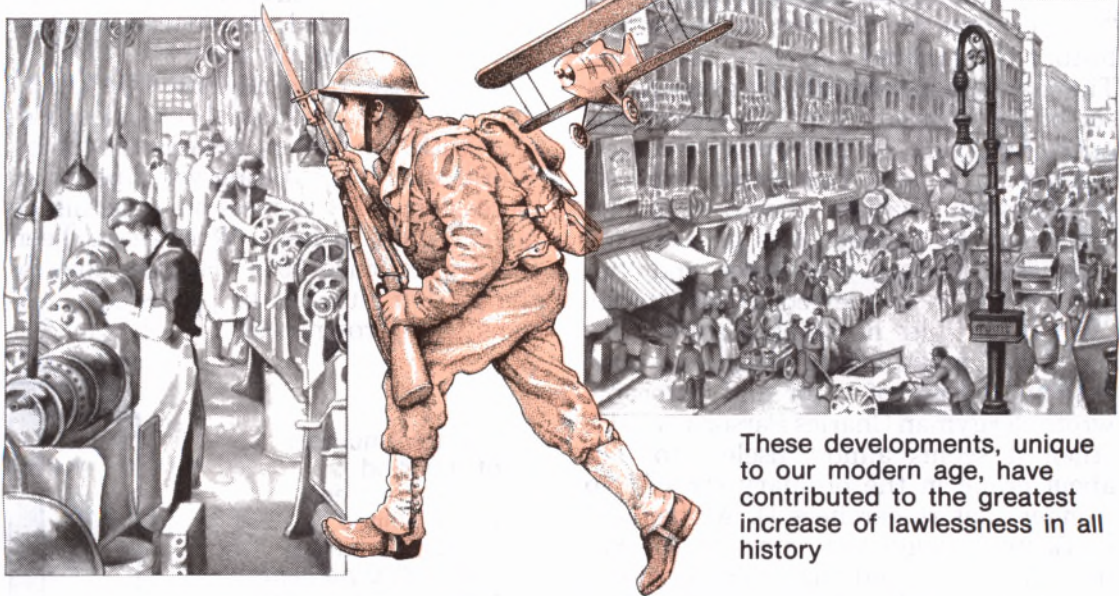
"Those who are determined to be rich," warns the Bible, "fall into temptation and a snare . . . and by reaching out for this love some have been led astray from the faith." (1 Timothy 6:9, 10) This happened to multitudes. Men made work their life. Family life suffered as it had to revolve around the nearly 60-hours-a-week work schedule. When many women joined the work force, children were often without guidance and became delinquent. A devotion to making a living caused many to put religion in the backseat.

The influential German philosopher Nietzsche urged, "Become who you are!" Selfishness and greed led to violent labor disputes—2,093 strikes and lockouts in the United States during just the first six months of 1916! Cutthroat business practices were common. Many imitated the merchant described in a 1905 novel: "He's the biggest dog, and it's dog eat dog in our business." Truly, the love of neighbor began to cool off all over.

Rapid-Growth Cities

In search of education, fame, adventure, entertainment, more personal freedom—but especially money—masses flocked to the cities. In 1815 less than 2 percent of all Europeans lived in cities with populations of over 100,000; by 1910 the figure was 15 percent—over seven times as many, while the population merely doubled. In the United States the number of people living in cities of 8,000 persons or more leaped from 131,000 in 1790 to over 18 million in 1890—from 3 percent to 29 percent of the total population!

Cities throughout the industrial world



These developments, unique to our modern age, have contributed to the greatest increase of lawlessness in all history

grew with breathtaking speed. "Urbanization has, in fact, gone ahead much faster and reached proportions far greater during the last century and a half than *at any previous time in world history*," wrote Kingsley Davis, an authority on urban growth.—*Italics ours.*

Most of those who came from the farms to the city were young and single. In the obscurity of the city, where there was a very liberal spirit, they were no longer restrained by the social relationships of the village. "It would be hard to find a young man or a young woman, over seventeen, who is chaste," wrote a perceptive observer concerning the laboring class in one city. This man, who lived at the dawn of the 20th century, added: "Sexual intercourse, largely the product of these dance-halls, has assumed enormous proportions among the youth of to-day. It is regarded quite simply as natural and customary."

Yes, many showed *contempt* for God's

moral laws. The Bible commands: "Abstain from fornication; . . . the man that shows disregard is disregarding, not man, but God." (1 Thessalonians 4:3, 8) However, some young men in Europe, to prove their manhood, boasted about sleeping with prostitutes—even taking pride if catching a venereal disease from them! According to a study of one European country published in 1914, about one of every five men there had syphilis.

"The cities must be hot-beds of immorality," wrote historian Adna Weber in 1899. He showed that illegitimacy rates in cities in much of Europe were, on the average, twice as great as in the rurals. In England during that time cities had twice, or even four times, the amount of crime that rural communities had.

But not only did the Industrial Revolution and the growing cities pave the way for our 20th-century increase of lawlessness; another occurrence—also unique to our day—was to have a dramatic effect.

The Great War

Erupting in 1914, this war was called "the bloodiest and costliest conflict in the history of mankind" up until that time. The major participants in this monstrous act of lawlessness were "Christian" nations! Referring to the war's atrocities, a letter in a 1914 newspaper ironically protested: "Nations should fight like Christians, or, at least, like gentlemen."

Because of that war, force and violence came to be viewed as acceptable. "When the rules of civilized society are suspended, when killing becomes a business and a sign of valor and heroism," wrote clergyman Charles Parsons in 1917, "then it seems almost useless to talk about crime in the ordinary sense." No wonder that researchers D. Archer and R. Gartner found that most of the nations they analyzed that were involved in World War I had "substantial postwar increases" in the rate of murders—Italy had a 52-percent increase and Germany a 98-percent increase over that before the war! But war led to a different type of lawlessness.

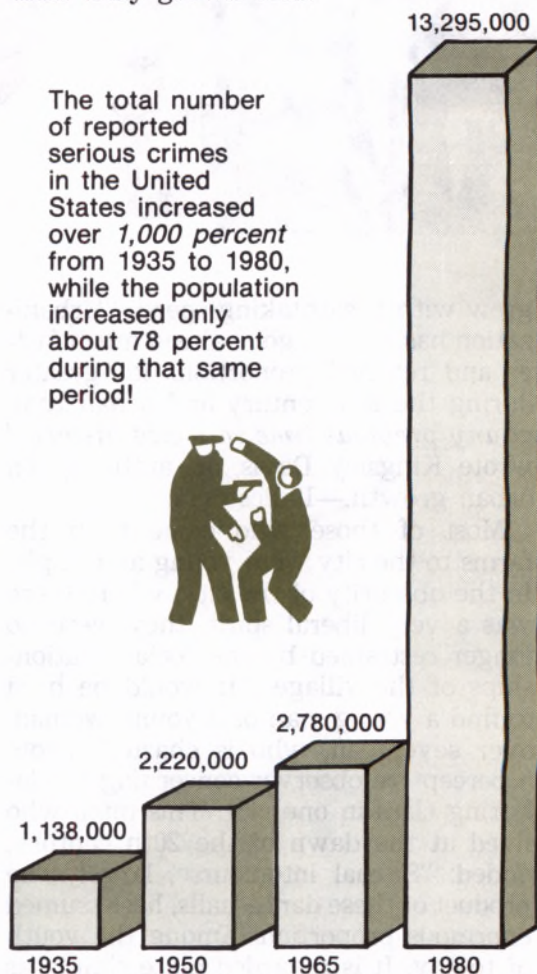
Jehovah God, who 'hates a divorcing,' considers the unscriptural putting away of a mate and remarriage a serious sin. (Malachi 2:16) In the wake of World War I there was an unprecedented upsurge in divorces. For instance, in England and Wales during the 50 years before 1911, the number of divorces averaged 516 each year. In 1919, the first postwar year, there were 5,184—over 10 times the average for the previous 50-year period!

The war mobilized 65,000,000 men, separating many from their family for years. "The abnormal strains and enforced separations of the 1914-18 War," according to historians G. Rowntree and N. H. Carrier, not only increased the divorce rate but also insidiously "modified public disapproval. . . . The more liberal

attitude established in the aftermath of war, appears to have been extended." This broad-minded attitude *began* then and has extended till today!

So with the rapid migration in "Christian" nations to industrialized cities, coupled with the violent lessons taught by World War I, the setting was ripe for an increasing of lawlessness on a magnitude never before beheld. What have been the results since 1914? Has the love of the greater number of professed Christians truly grown cold?

The total number of reported serious crimes in the United States increased over 1,000 percent from 1935 to 1980, while the population increased only about 78 percent during that same period!



Source: FBI Uniform Crime Reports of the total number of murders, rapes, robberies, aggravated assaults, burglaries, larcenies and auto thefts reported to police. Because of incomplete reports the 1935 and 1950 figures have been adjusted to represent total population

Current Surge of Lawlessness

Back in 1945 many persons in the United States were surprised that the total crimes reported to police rose to 1,566,000. But 35 years later the total reached 13,295,000—and is still rising! This is a 750-percent increase, while the population grew about 60 percent! Rape increased over 600 percent! Violent crimes in general, nearly 900 percent! Imagine, in 1981 *one out of every three* households was touched by some form of crime! And this trend is not just in the United States. "The one thing that hits you in the eye when you look at crime on the world scale," wrote a leading criminologist, Sir Leon Radzinowicz, in his book *The Growth of Crime*, "is a pervasive and persistent increase everywhere. Such exceptions as there are stand out in splendid isolation, and may soon be swamped in the rising tide."

Are all these increases simply the better reporting of crimes to the police? For an answer, a team headed by Dr. Herbert Jacob of the Center for Urban Affairs Policy Research at Northwestern University analyzed the crime statistics, police expenditures and methods, arrest rates, and much other information from 396 cities in the United States during the period between 1948 and 1978. In an interview with a representative of this magazine, Dr. Jacob stated: "Reported crime rates have surged everywhere in the U.S. Part of this is undoubtedly a consequence of better police and civilian reporting of crimes. *But this does not account for all the increase.*"

"What is surprising," continued Dr. Jacob, "is that in *every kind* of city—in the north or south, declining or increasing in growth, with a large minority population or a small one—the crime rose at approximately the same rate. It was a nationwide trend." Can the police stop this ominous trend? "The police force

has been generally ineffective because of several social forces *beyond their control*," answered Dr. Jacob.

Of course, crime is not the only indicator of an increasing of lawlessness. Just look at the general disregard for God's laws. The illegitimacy rate of the United States of 7.1 for every 1,000 single women in 1940 pales alongside the 27.8 figure in 1979. The 83,000 divorces in 1910 have zoomed to 1,182,000 in 1980, a 1,300-percent increase! Now, instead of one divorce for every 11 marriages during a year, as in 1910, the United States has *one for every 2 marriages*! Similar trends are reported earth wide.

Consider also the shocking atrocities committed in our 20th century. When in all human history was there anything to compare with the carefully planned execution of 6 million Jews in Nazi concentration camps during World War II? or the total death toll from that war—55,000,000? More recently, consider the 1979 reports of a possible slaughter of over 2 million Cambodians. What other generation ever developed *and used* a weapon that in a single blast eventually killed perhaps as many as 140,000 persons, such as the atomic bomb dropped on Hiroshima, Japan?

Space does not allow us to give further details of contempt for God's laws, but what has been presented clearly shows that since 1914 there is an increasing of lawlessness on a magnitude unlike any period in history! Yes, among the greater number of professed followers of Jesus, the love for God and neighbor has cooled off, just as Jesus predicted.

Do not, however, let such growing lawlessness affect your heart. Keep your love for God and his laws warm, and it may be your joy to be saved into the promised "new earth," where never again will there be a plague of lawlessness.—2 Peter 3:13; Matthew 24:12, 13.



Pioneers of the 20th Century

THE word "pioneer" is known around the world. It often refers to a person who is the first to settle a region, preparing the way for others to come later. The efforts of past pioneers in opening up new territories have been of great service to future generations.

Are there still new frontiers to be explored? Yes. Not in outer space, but right here on earth. We need pioneers who can blaze a trail out of the present moral, economic and political quagmire that man has got himself into. A small group of dedicated people have been pointing to the way out for more than a hundred years. These are the true pioneers of the 20th century.

Jehovah's Witnesses use the Bible as their pathfinder. (Psalm 119:105) God's written Word leads them to his Kingdom as the only means for solving the sticky problems bogging down human rulers. Not only will present-day dis-

tress be eliminated but Jehovah's good promises go beyond. The future will see a Paradise earth. (Revelation 21:1-4) It is through God's heavenly government, with Christ Jesus as King, that this will find fulfillment. Isaiah 9:7 says: "To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this."

Like the early pioneers, among whom men, women and youth all shared in settling a new land, Jehovah's Witnesses of different ages and of both sexes all share in spreading the good news from the Bible. Among these, however, there are those who voluntarily take the lead, spending from 60 to 140 hours a month in the evangelizing work. Appropriate-

ly, these full-time preachers are called pioneers.*

Would this type of pioneering be the best for you? Or would you choose another type of 20th-century pioneering?

Not All Pioneering Leads to Satisfaction

Individuals who pave the way for a new method of technology or a fresh line of thought are pioneers too. Pioneering in the secular field, however, can often lead to frustration and bitterness. Here are some of the better-known examples.

A pioneer of the steel industry, Andrew Carnegie, has long been admired by many. He was one of the richest men of his time. As a philanthropist he gave away millions. Was he happy? Once when a reporter told Mr. Carnegie how much he envied him, the reporter was surprised by this reply: "I am not to be envied. How can my wealth help me? I am sixty years old, and cannot digest my food. I would give all my millions if I could have youth and health." Then, in a bitter tone he continued, "I would gladly sell anything to have my life over again."

Another multimillionaire, J. Paul Getty, an oil magnate, echoed this thought when he said: "Money doesn't necessarily have any connection with happiness. Maybe with unhappiness."

How about a career of pioneering in the science field? Listen to what one of the most respected scientists and pioneers in nuclear physics, Albert Einstein, once said about modern science: "In war it serves that we may poison and mutilate each other. In peace it has made our lives hurried and uncertain. . . . It has made men into slaves of machinery who for the most part complete their monotonous long day's work with disgust." Further,

in a letter to a friend, Einstein expressed his bitterness at seeing his knowledge of the atom used for producing the atomic bomb.

Would a political career be more rewarding? Even if we were able to transport ourselves back in time to a less complex society, pioneering in the political arena would not guarantee satisfaction. For example, Abraham Lincoln is one of the most admired politicians. He served as president at the nation's capital. Yet after he was assassinated, his own son, Tad, said of him: "He was never happy after he came here. This was not a good place for him."

Neither wealth, secular knowledge nor fame can assure satisfaction. Many dream of blazing a new path in the business, sports, entertainment, political or science field. They chase after their dream and, if and when it is realized, end up saying disappointedly: "Is that all there is?"

Pioneering That Does Satisfy

Others have decided upon a different path for their career—the full-time preaching work. It is a real stimulus to see what these pioneers have accomplished and how they feel about their work.

In 1923 a man, his wife and their child were asked to move from their home in Trinidad to Sierra Leone. For what reason? To spearhead the preaching work in West Africa. W. R. Brown and his family agreed. Soon upon their arrival a hall was rented for a Bible discourse. It was packed out; hundreds were turned away. The next Sunday another talk was given, "To Hell and Back—Who Are There?" Again, another capacity audience—people were hungry for Bible truths. And the Browns were there to feed them spiritually, pioneering the way for other Bible teachers to follow.

Then, in 1930, the Browns went to Nigeria to organize the preaching work in

* See Webster's Third New International Dictionary, page 1721.

that country. In the next 27 years they saw the congregation grow from zero to 165 in Nigeria. Time was also spent visiting and giving Bible lectures in other countries such as Ghana, Liberia and Gambia. Throughout all of West Africa he became known as Bible Brown. Today in this part of Africa there are more than 131,000 Witnesses.

More important than numbers, though, is the effect that this Bible teaching, pioneered by W. R. Brown and his wife, had on people's lives. Dr. Azikiwe, the governor-general of Nigeria in 1960, said: "I have known Mr. and Mrs. Brown for about thirty years, and they have added greatly to the spiritual upbuilding of our people in Nigeria . . . If all the religious denominations were like Jehovah's Witnesses, we would have no murders, burglaries, delinquencies, prisoners and atomic bombs. Doors would not be locked day in and day out."

How did W. R. "Bible" Brown feel after 53 years as a pioneer minister? He said: "What a joy it is to see men and women becoming obedient to the good news of God's Kingdom! . . . I love pioneering. It is one of the highest privileges that can be offered to a human creature, to be an ambassador of Jehovah!" Do you, too, feel a love for the pioneer service?

Kathe B. Palm started her career of full-time preaching in 1931. Forty-six of these years have been spent in Chile, South America, witnessing from one end of the country to the other. Reflecting back on her career of pioneering, she says: "I could not have found any other work that could have brought me as much contentment or could have been so spiritually rewarding . . . I get a warm, satisfied feeling as I see so many persons with whom I have had Bible studies publishing the good news, helping others to come to the water of life.

I invited them to drink of the waters of truth, and now they are inviting others." When she started in 1936, there were only 50 active Witnesses in all of Chile. Now there are over 18,000. Have you tasted the contentment and spiritual reward of pioneering?

In 1967 Malinda Z. Keefer said: "My happiness arises largely from the fact that over fifty years ago I offered myself as a willing volunteer in the full-time service." Today she has logged more than 75 years as a pioneer! Away back in June of 1907, not being content with door-to-door witnessing just on Sunday morning, she expressed to Brother Russell, the Watch Tower Society's president, her desire to enter the full-time service. She doubted, though, that she had enough knowledge. Brother Russell told her: "If you want to wait until you know it all you will never get started, but you will learn as you go along." The next month she began her pioneer career that has taken her to 15 states in the United States. As Malinda enters her 100th year of life, she is still found active in the pioneer ministry.

A good stepping-stone to the career of pioneering is the auxiliary pioneer service. The spending of just 60 hours a month preaching can become a pleasing experience for you. Jehovah invites us to "taste and see" that worship of him is good. (Psalm 34:8) This form of pioneering will give you a sample "taste" of what full-time preaching and teaching is like. If you have never tasted of the pioneer work in this manner, you have not yet discovered what joys and satisfaction full-time evangelizing can bring.

Have you given serious consideration to your career? Can you, too, accept this wonderful heritage of the pioneer work? Will you join the swelling ranks of full-time preachers and become a pioneer of the 20th century?

Insight on the News

Reaping What They Sow

A report in the *New York Times Magazine* says that "sexually active homosexuals are prone to a host of diseases: syphilis, gonorrhea, genital herpes, hepatitis, amebiasis (one of the most common diseases in what doctors call the 'gay bowel syndrome') and infections caused by fungi and protozoa usually seen only in the tropics." Just why these "bizarre infections are so common in the homosexual community" has long puzzled doctors. Now, recently added to the list, is AIDS (acquired immune deficiency syndrome)—leaving the body helpless to fight cancer or other infections. "AIDS is deadly," states the *Times*. "Homosexual men still represent 75 percent of the disease's victims, and the specter of AIDS haunts every member of the homosexual community." "Behavioral changes [i.e., sexual restraint] are currently the only prudent advice physicians can offer."

"I strongly recommend that my patients be very circumspect and cautious in their future sexual contacts," says Dr. Dan Williams, whose patients are primarily homosexual men. "I tell my patients what the epidemiologists know—which isn't much. We are more or less convinced that we are dealing with a sexually transmissible agent."

This drastic increase in sexually transmitted diseases well

illustrates the Bible principle that "whatever a man is sowing, this he will also reap." Tragic as it may be, violating God's standards for sexual morality results in their "receiving in themselves the full recompense, which was due for their error."—Galatians 6:7, 8; Romans 1:26, 27.

"Holy Racketeering"

"It seems that true Christian principles are swiftly being swept under the carpet as exorbitant taxes are charged by modern ministers for customary rituals which in the past were performed free of charge," states *Echo*, a supplement to *The Natal Witness* newspaper in South Africa. Priests in Lesotho "'sell' holy communion" as well as charge a high rate for "a few drops of water used for baptism," reports the paper, mentioning that the Anglican bishop is concerned about the "holy racketeering" but unable to stop the practice.

Cited also was the example of "a well-known leader of a huge independent church" who would charge R10 (over \$9, U.S.) for just a handshake, and his son who now collects "anything from R5 upwards just to smear a cross sign on the face of a follower with Blue Seal Vaseline."

Why do followers support such money-making schemes? "The general motive behind the 'pray and pay' syndrome is that if a person contributes generously to the Church he or she will

get a decent funeral service," says *Echo*. Yet Christ, who left those who represent him 'a model to follow his steps closely,' did not charge anything for the services and miracles he performed. (1 Peter 2:21) And, when instructing his disciples in their ministry as his representatives, he commanded: "You received free, give free."—Matthew 10:8.

No Change

"If Christ returned," asks columnist Sydney J. Harris, "would there not soon be a second crucifixion?" He continued: "And this time, not by the Romans or the Jews, but by those who proudly call themselves Christians?"

Then he noted that Jesus would no doubt be 'assailed, attacked, castigated, dismissed, denounced, rejected, despised, scorned and laughed at' by the present various factions of mankind. He also said: "I wonder how we today would regard and treat this man with his strange and frightening and 'impractical' doctrines of human behavior and social relationships. Would we believe and follow, any more than the masses of people in his day believed and followed?"

Questions such as these help one to understand why the "revelation of the Lord Jesus from heaven with his powerful angels" must come 'to bring vengeance upon those who do not know God and those who do not obey the good news about Jesus.' —2 Thessalonians 1:7-9.

Keep Your Marriage Honorable



“IF YOU had it to do over again, would you marry the person to whom you are now married?” asked a popular newspaper columnist. Over half of the 50,000 that responded to this poll answered “Yes.” How would you have answered? A Christian man, married for 33 years, was asked this by his wife. “I sure would!” he beamed. “Looking back, I know there were times it was not easy—we had our problems. But our marriage was really worth the effort. We have something that is very precious!”

² Since God is its Author, marriage is capable of providing genuine satisfac-

“Let marriage be honorable among all.”

—HEBREWS 13:4.

tion and joy. Yet many marriages—even some among dedicated Christians—are strained to the limit. The apostle Paul therefore urged, “Let marriage be honorable [“held as of great price, precious . . . especially dear”*] among all.” (Hebrews 13:4) Because marriage brings “tribulation in [the] flesh,” the challenge is in *keeping* your marriage honorable. (1 Corinthians 7:28) But how can you do this? First, you must recognize one of the biggest problems.

Lack of Personal Communication

³ One Christian couple had been married nearly 20 years. Suddenly, their marriage was shattered by adultery. How could this happen? “When I analyzed what happened over the years,” said the wife, “I realized that we talked about household matters, even our service to God. But when it came to communication on a *personal* basis—we had none.” This lack of emotional closeness gradually contributed to a weakening of the marriage commitment and to her husband’s adultery. Such a breakdown of meaningful communications is cited in research

* *A Greek-English Lexicon of the New Testament*, by J. H. Thayer. The same word is used to describe the “precious blood” of Christ.—1 Peter 1:19.

1. What question did a newspaper columnist ask, and how did one husband answer?

2. At Hebrews 13:4, what does “honorable” mean?

3, 4. (a) What is one of the biggest problems in marriage? (b) What is involved in a couple’s being “one flesh”?

studies as one of the major causes for either divorce or "loveless marriages."

⁴ Yet Jehovah said: "A man will leave his father and his mother and he must stick to his wife and they must become *one flesh*." (Genesis 2:24) Marriage should thus be the closest of all human relationships. It unites two differing personalities—a delicate task indeed! For such a union to work, each must talk honestly with the other and bare his or her feelings.

⁵ What hinders such personal communication? At times, aloofness is the custom of the land. Some are reticent, shy about expressing themselves. Still others are captivated by our recreation-oriented and materialistic world. They become more interested in *things* than in their marriage. Having too many people in one's marriage, or clinging too tightly to parents can also inhibit your closeness. Certainly, others should respect a married couple's need for privacy and not take undue liberties nor seek the attention that should rightly go to the mate. —Proverbs 25:17.

⁶ But perhaps the most common reason for a lack of personal communication is suggested at Proverbs 18:19: "A brother who is transgressed against is more than a strong town; and there are contentions that are like the bar of a dwelling tower." For example, a wife may confide in her mate. What, though, if her feelings are disregarded or belittled, perhaps even used against her on another occasion? She might react by putting up a strong wall of reserve to avoid further emotional damage, as it were, becoming like a fortified "strong town." A war of

5. (a) What hinders personal communication?
(b) How can others respect marriage?

6. (a) How can a marriage mate become like a "strong town" and "contentions" become like a fortress "bar"? (b) What questions in the accompanying box help reveal the status of your communication?

How is your communication?

- (1) How much time do you spend together just talking?
- (2) How many of your conversations are purely business (household affairs, the children, possessions, and so forth), rather than a sharing of thoughts and feelings?
- (3) Are there certain issues or feelings that you have, but that you do not feel free to discuss with your mate?
- (4) How long has it been since one of you gave a gift to the other simply out of affection?
- (5) How frequently do you hold hands or touch each other, other than during sexual relations?

pride might ensue, each refusing to back down. Such needless contentions can shut out personal communication and reconciliation as if the couple were separated by the iron bars of a fortress! But what can you do to improve communication?

Cultivating Personal Communication

⁷ You must maintain a "personal interest" in the concerns of your mate. (Philippians 2:4) This requires taking the time to talk about personal matters together. For instance, one Christian couple sets aside time right after the husband comes home from work to have a cup of tea and talk to each other. For at least 15 minutes they savor each other's thoughts and experiences before beginning evening chores. They have done this on a regular basis for 27 years!

⁸ But more is needed than just talking. Asked what she liked best about her husband, a Christian wife replied: "He *listens* to me. He's my best friend." Attentive listening, rather than simply hearing, tells your mate: "You are an important person to me. I want to know your thoughts and feelings, share your

7. How does Philippians 2:4 show what is needed to cultivate personal communication?

8. Why is attentive listening so vital?

experiences—even the unpleasant ones.' Being a good listener is an art of the heart. It requires what Peter called "fellow feeling" (literally, "to suffer with") along with 'tender compassion' and 'humility.' (1 Peter 3:8) So confide in each other. Share even trivial matters. Convert your feelings into words.

⁹ Just imagine the closeness between Isaac and Rebekah. When troubled she was able to pour out her heart to her husband. "I have come to abhor this life of mine," she lamented on one occasion. Did Isaac make her feel ashamed of these feelings? No, he sympathetically listened and took steps to allay her fears. (Genesis 27:46–28:5) The wife of Manoah noted her husband's anxiety and offered consoling words.—Judges 13:22, 23.

¹⁰ Elkanah was sensitive to his wife's feelings. After noticing his wife's depression he strove to 'draw up' the intentions of her heart by gentle questions, saying: "Hannah, why do you weep, and why do you not eat, and why does your heart feel bad?" (1 Samuel 1:8) What about you? Are you quick to probe your mate's feelings? Do you let your mate feel free to express his or her feelings without being made to appear condemned? At times a sympathetic ear is needed rather than a pouring forth of advice.—Proverbs 20:5; 21:13.

Discuss Delicate Problems

¹¹ What if your mate does something or allows something that pains you and that could even damage your marriage? How can you communicate during such times? An episode in the life of Abraham and Sarah provides helpful insight.

¹² On the day when her son Isaac was

9, 10. How can a married couple imitate the way Isaac, Manoah's wife and Elkanah treated their mates?

11-13. (a) When is personal communication especially hard? (b) Why was Sarah deeply upset? (c) What could she have done, yet what did she do?

weaned, Sarah noticed Ishmael, Abraham's son through the slave Hagar, "poking fun" at Isaac.* Undoubtedly, teenage Ishmael taunted his five-year-old half brother, now destined to replace him as the God-appointed heir of Abraham. Sarah was deeply disturbed over this threatening speech. What if her husband suddenly died? Could Hagar perhaps convince others that her son, not Isaac, should be the heir of the promise?—Genesis 17:19; 21:8, 9.

¹³ Sarah could have feared Abraham's displeasure and swallowed her feelings, for she knew he dearly loved Ishmael. She may not have made an issue over other matters, allowing her love to cover over. She was noted as a wife who 'obeyed Abraham, calling him "lord."' (1 Peter 3:6) But this was a critical situation. Of course, she could have given Abraham the "silent treatment," hoping that he would figure out what was troubling her. But no, Sarah communicated! "Drive out this slave girl and her son," she said, "for the son of this slave girl is not going to be an heir with my son, with Isaac!"—Genesis 21:10.

¹⁴ Abraham found this demand very displeasing; at least momentarily he allowed affection for Ishmael to cloud his thinking. But did Abraham retort: 'How dare you talk to me that way! Who is the head of this family?' No. In fact, God told him: "Do not let *anything* that Sarah keeps saying to you be displeasing to you about the boy and about your slave girl. *Listen to her voice.*" The next morning Abraham did just that. This preserved peace and God's purpose was carried out—though it pained Abraham deeply.—Genesis 21:11-14.

* The Bible reveals that this was more than mere child's play. It was 'persecution.'—Galatians 4:29, 30.

14. What action did Abraham take, and why?

A wife who has "the law of loving-kindness" on her tongue is dearly appreciated, especially during times of stress

¹⁵ Many problems today can put a strain on your marriage. For instance, you may feel that your mate is giving undue attention to another person. Research studies, along with countless actual experiences, show that if a husband or a wife gives too much attention to a personal friend, *especially of the opposite sex*, it causes considerable marital strain. Or possibly your mate cherishes a job, a hobby or some form of recreation that is having a detrimental effect on your marriage. Maybe your mate has become calloused to your feelings. Do you, like Sarah, discuss such delicate matters and perhaps prevent further damage? And if your mate did bring up something that pained your heart, would you respond like Abraham, seriously considering God's direction? Would not such a response encourage open communication?—Proverbs 27:5.

¹⁶ Of course, "love covers a multitude of sins." (1 Peter 4:8) So do not make an issue over all differences and human flaws. But some have fearfully held back from discussing *serious problems*; or if they did discuss these, their mate belittled them. Sadly, patterns of conduct *are thus* established that often lead to marital disaster. One Christian wife was deeply upset for some time because of her husband's lack of consideration for



her emotional makeup during sexual intimacy. She felt she was being "used" for his self-gratification. She considered leaving him. Yet she had not even discussed it with her husband, fearing that he would not understand. Following the advice of a mature Christian, she finally bared her pent-up feelings. He had *not realized* how his actions were affecting her! He made needed changes and now that problem no longer mars their happiness. Preserve the honorableness of your marriage by cultivating personal communication.

Law of Loving-Kindness Upon the Tongue

¹⁷ But does the need for personal communication give a license for thoughtless speech? "There exists the one speaking *thoughtlessly* as with the stabs of a sword, but the tongue of the wise ones is a healing." (Proverbs 12:18) Yes, even if you are right and have the best of intentions, a thoughtless remark still "stabs." For good reason a capable wife is described as having "the law of loving-

15, 16. (a) Name some problems that can put a strain on marriages. (b) How can married couples imitate Abraham and Sarah, and with what results? Give an example.

17. What "law" should be on a couple's tongue? Illustrate.

kindness" upon her tongue. (Proverbs 31:26) So consistent is her kindly speech that it is called a law. When a man fails in some endeavor, how much he appreciates such a law on his wife's tongue! One Christian man was crushed because of a business loss. "At least you tried," said his considerate wife. "It's going to come out better the next time." How his spirits soared!

¹⁸ Especially is kindly speech needed during an argument. The sarcastic speech of a contentious wife can drive a husband away and make him prefer dwelling in a barren wilderness. (Proverbs 19:13; 21:19) Because of contention in her marriage a Christian wife decided to practice this law more fully. How? "When something is bothering me I just don't blurt it out as I used to," she explained. "I try to wait for the best time when we are alone. I even control my facial expressions and I don't put my husband down in front of the children. It sure has made a difference!" Of course, *both* husband and wife must consider how costly their words might be in terms of the other's self-esteem.—Proverbs 25:11; Galatians 5:15.

¹⁹ But what is needed when emotions become heated? Insight! "The heart of the wise one causes his *mouth to show insight*, and to his lips it adds persuasiveness." (Proverbs 16:23) Insight involves looking beyond the obvious. At Nehemiah 8:8 the Hebrew word is rendered "meaning." How does insight stop an argument? One husband walked in to find his wife throwing silverware across the room in a rage. "You don't care about me!" she tearfully blurted. "You come home and spend your time in the gar-

18. How did one wife more fully practice this "law"?

19, 20. (a) Having "insight" involves what? (b) How did insight slow down the anger of one husband, and with what result? (c) What are some revealing questions?

Can You Remember?

- ☐ Why is personal communication so vital?
- ☐ How will following the example of Abraham and Sarah improve communication?
- ☐ How does one show that "the law of loving-kindness" is upon his/her tongue?
- ☐ How does insight add to an honorable marriage?

den. I need help!" But what was really bothering the wife was physical and emotional frustration. She had just had a baby and now was expecting another. She felt trapped at home. Her husband had insight. Overlooking her unchristian outburst, he perceived the underlying frustration. His reply? "I'm sorry, honey. I should have been in here helping you." Soon she calmed down. "My respect for him jumped to a new height," she later revealed.

²⁰ How true are the words of Proverbs 19:11: "The *insight* of a man certainly slows down his anger, and it is beauty on his part to pass over transgression"! Do you show such insight? Do you look behind the words? Are you able to pass over such a personal transgression? Insight can also add persuasiveness to whatever request you make of the other. Yes, a mate who is discreet, possessing insight, is a gift from Jehovah and contributes to a precious marriage.—Proverbs 19:14.

Allow for Differences and Imperfection

²¹ Despite the best of efforts, no couple will agree on everything. Differences will exist. A traveling Christian over-

21. How can accepting differences keep your marriage precious?

seer, married for over 25 years, observed: "Some couples are saying, 'We are so different!' Then they concentrate on these differences and soon cannot stand living together. Sure, my wife and I have some different tastes, but we have a lot in common too. By focusing on what we hold in common, our marriage becomes more precious each day." Are you as willing to accommodate and allow for differences in your marriage?

²² The perfect mate does not exist. Satisfaction can be attained by learning to accept differences and to put up with minor weaknesses. (Colossians 3:13) The

22. (a) What can help mates to realize satisfaction in marriage? (b) What is the strongest incentive to keep your marriage honorable?

fact is, our relationship with God, wanting him to remain our Friend, is the strongest incentive to keep our marriage honorable. Truly commendable is the course of those Christians who out of regard for their relationship with Jehovah have striven to make a success of their marriage.

²³ Any marriage that is neglected will tarnish. Yet you can restore the luster by putting forth a genuine effort to (1) cultivate personal communication, (2) keep the law of loving-kindness on your tongue and (3) allow for differences and imperfection. This, coupled with God's blessing, will keep your marriage precious not only to you but to its Grand Author.

23. How can we keep our marriage precious?

Husbands, Show Self-Sacrificing Love

"Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it."—EPHESIANS 5:25.

"MARRIAGE! Nothing else demands so much from a man!" Thus wrote Norwegian poet Ibsen. In view of the Bible principle of headship, you may heartily agree. Yet, when properly exercised, Christian headship can also create a homelife that is a haven of mutual love and respect where your heart is at ease. However, your divinely appointed position as head does bring with it greater accountability before God.—Luke 12:48.

1. Why is Christian headship both demanding and rewarding?

² Does this mean that you as a husband are solely responsible for the happiness in your home? No, both you and your wife must try to improve the atmosphere there. (Proverbs 14:1) The fact that much of what follows applies to the husband does not mean that wives are less imperfect. But it is designed to help husbands live up to the demands of Christian headship. Just how is headship to be exercised? This is a matter that all

2. Is happiness in the home solely up to the efforts of the husband?

Christians—even the unmarried—need to understand.

Love as Christ Loved the Congregation

³“Husbands, continue loving your wives, *just as the Christ also loved the congregation and delivered up himself for it*,” wrote the apostle Paul. (Ephesians 5:25) Since husbands have the Scriptural right to make final decisions in the family, it would be easy for you to allow selfishness to creep in. Admittedly, most family decisions are matters where personal preferences play a large role. Do your own likes prevail when no Bible principle is involved? Note that a husband must imitate Jesus’ *self-sacrificing* love. He delivered up himself for his disciples. “Christ did not please himself.” (Romans 15:3) Self-sacrifice means giving up some pleasure or going through some trouble or inconvenience for the benefit of another.

⁴Jesus’ consuming interest was to help his disciples spiritually. While firm for righteousness, he was never harsh when his disciples expressed wrong views, or were arrogant, impulsive or cowardly. (Matthew 18:1-3; Luke 22:24-26, 47-51, 59-62) ‘By means of the Word of God,’ and his example, he aided his disciples in overcoming serious weaknesses so that they, as a group, would “be holy and without blemish.”—Ephesians 5:26, 27.

⁵Do you show such self-sacrificing love? Some men feel that providing for their wives materially is sufficient sacrifice. True, such labor is difficult and should be *deeply* appreciated. Yet at the heart of Jesus’ example was his tireless exertion in caring for the *spiritual and*

emotional needs of his disciples in addition to their physical ones. After all the anxieties of the world in caring materially for their families, many men may understandably not want to be further taxed mentally at home. While this attitude is common in families that do not try to follow the Bible, sadly even one Christian wife confided: “My husband gave me no direction at all. There were times when I poured out my heart for guidance on certain matters, but his mind was somewhere else.”

⁶Self-sacrificing love is the answer. If your wife has a baffling problem, rather than put her off by a word or facial expression this love will motivate you to reason matters out with her patiently. You will be very concerned about her spirituality, studying the Bible and sharing in sacred service with her. You will avoid letting her shoulder weighty decisions that are rightly your responsibility. You will also see that she has opportunity to relax and rest up a bit. (Mark 6:31) Such initiative gives a wife self-respect and real security.

Lowly at Heart

⁷Often, men have difficulty finding a balance with headship. At times some will feel threatened even if a wife makes a suggestion or is somewhat critical. Jesus, the model for Christian heads, said: “I am mild-tempered and lowly *in heart*.” (Matthew 11:29) His humility was not on the surface, only to disappear when someone differed with him.

⁸Abraham was also an example of humility. His wife, Sarah, was treated disrespectfully by her slave girl Hagar. Abraham either did not notice this haughty action or failed to take swift action.

3. How does Ephesians 5:25 describe proper headship, and what does this mean?

4. In what way did Jesus show his concern for his disciples?

5, 6. How can a husband imitate Jesus’ self-sacrificing love, and when is this especially hard?

7. To exercise a balanced headship, what quality is needed?

8, 9. (a) For what did Sarah blame Abraham, and why? (b) Why did Abraham not belittle her or answer harshly?

"The violence done me be upon you," said Sarah. "I myself gave my maidservant over to your bosom, and she became aware that she was pregnant, and I began to be despised in her eyes. May Jehovah judge between me and you."—Genesis 16:5.

⁹ How those words must have stung! For Abraham dearly loved Sarah and would never want her hurt. Though Sarah may have had reason to blame Abraham for her predicament, she may have overreacted, for she even appealed to God as if Abraham would not be just. Now, did Abraham lash out in defense of his headship? Did he consider her unsubmitive? He knew that Sarah had left a comfortable home in Ur and for over 10 years had dwelt in tents as he responded to God's leading. That was subjection! Her submissive, unselfish support had endeared her to him. (1 Peter 3:5, 6) "Look! Your maidservant is at your disposal," was his mild reply. "Do to her what is good in your eyes." (Genesis 16:6) Abraham was lowly in heart. What a *man*!

¹⁰ When your wife may blame you for some problem, try to respond as did Abraham. It is not always easy. There will be times when you fall short. But listen, try to understand and *evaluate* what she is saying. Sometimes in a burst of emotion a wife may not say just the proper words. She may overreact just like Sarah. Try to see how you can work it out together.

¹¹ True, a husband can set down various rules for the household. (Romans 7:2) Yet your wife is not a child or a "second-class" person. Jehovah said, "I am going to make a helper for [the man], as a *complement* of him [literally, "one

like him"]." (Genesis 2:18) Eve was to be on Adam's level of intelligence, his counterpart, really able to help him in carrying out his divine assignment.

¹² The capable wife described in Proverbs 31 was *trusted* by her husband. She purchased property; even planted a vineyard "from the fruitage of *her* hands"—no small task! Was the husband resentful, feeling his headship threatened? No, he praised her! (Verses 10, 11, 16, 28) A similar attitude can help you avoid needless arguments. For instance, one husband and his wife argued constantly. He admittedly exercised a "bossy" headship. After prayerful self-examination he swallowed this improper pride. He began to evaluate her suggestions. Eventually he even let her take care of some of the money matters. He now says: "She does a great job!" The wife adds: "I just wanted to be trusted. It is good to feel inside that your husband has confidence in you." Proverbs 13:10 thus warns: "By presumptuousness one only causes a struggle, but with those consulting together there is wisdom." A husband who is modest, aware of his limitations, rejoices with his wife's skills, thereby showing himself to be modest *at heart*.—Proverbs 11:2.

Show Honor to the "Weaker Vessel"

¹³ "You husbands," wrote the apostle Peter, "continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Peter 3:7) You must have knowledge of your wife's emotional makeup, which is basically why she is considered the weaker vessel. *A wife must sense that she is loved and cherished by her husband.* With—

10. (a) How can a husband imitate Abraham? (b) Will you always be successful?

11. Why should a husband not view his wife as a "second-class" person?

12. (a) What was accomplished when one husband developed modesty of heart? (b) How does modesty work for happiness in marriage?

13. (a) First Peter 3:7 shows that a husband must do what? (b) What emotional need makes a woman the "weaker vessel"?



In field ministry

A HUSBAND SHOULD TAKE THE LEAD

out this one ingredient—despite what material goods she has—she will feel inadequate. She must be convinced that her husband feels as did the husband of long ago who said to his wife: “There are many daughters that have shown capableness, but you—you have ascended above them all.”—Proverbs 31:28, 29.

¹⁴ ‘My wife should know I love her. I married her, didn’t I?’ may be the thinking of some men. Women, however, thrive on *expressed* affection. The faithful man Isaac was sensitive to this need. After 35 years of marriage he was seen showing af-

14. What gives a woman emotional security?

fection to his wife. (Genesis 26:8) Do likewise. By the *attention* you give, let her know that your heart is with her, that to you ‘she excels all women.’

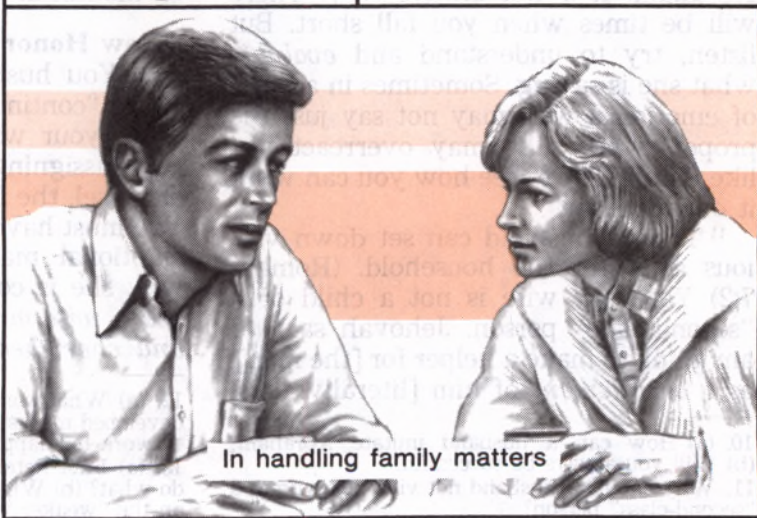
¹⁵ To be this attentive takes time and thought. Some husbands find it easier to become attentive to someone who seems new and exciting. This happened in Israel during the time of Malachi. Jehovah said to those self-centered men who were dealing treacherously with their wives: “You must guard yourselves respecting your spirit.” (Malachi 2:13-16) Yes, these needed to guard, watch out for, their

feelings. Because we may work or live close to other women, we must do the same. It takes a conscious effort and self-discipline to prevent egotism, boredom or curiosity from changing your spirit, inner feelings, toward your wife.—Matthew 5:27-30.

15. To be attentive to their wives, what must husbands guard, and why is this so important?



In relaxation



In handling family matters

The Wife's "Due"

¹⁶ Your self-sacrifice is especially necessary with the marital "due." "Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Corinthians 7:3, 4) Problems abound in this sensitive relationship. Some research studies have shown that one half of all couples will experience a serious sexual problem at some time during their marriage.

¹⁷ Many husbands often equate their wife's needs or sexual "due" with their own. In a completely different avenue Paul showed that not all "dues" are alike. At Romans 13:7 some governmental officials are due the tax, others the tribute, still others honor. The due required depends on the *specific need* or request of the *individual*. As to the *marital due* of your wife, more than physical union is necessary. In *The Family, Society, and the Individual*, researcher William M. Kephart states: "The essence of female sexuality, then, can best be described in terms of love and affection. . . . During sex activities the average woman is perhaps as much concerned with amatory behavior—being held, caressed, kissed . . . it seems to be in the nature of women to think of sex in terms of tenderness and love, rather than as an isolated physical drive."

¹⁸ Your wife's emotional makeup as the "weaker vessel" requires that you be self-sacrificing and not merely concerned with your own satisfaction. Furthermore,

16. What area of marriage has many problems, and how is unselfishness indicated at 1 Corinthians 7:3, 4?

17. (a) What should be included in paying a wife her marital due? (b) How does one researcher explain the needs of a wife?

18. What can create self-centeredness?

being entertained by material that features sex can create an improper "sexual appetite" and lead to self-centeredness, making common and crude what should be beautiful. Avoid such material like the plague! (Colossians 3:5) But patiently, through expressions of tender love, render to your wife her *full* due.—1 Corinthians 10:24.

Self-Sacrifice Touches the Heart

¹⁹ With such emphasis on the husband's self-sacrifice you may feel, 'Will not wives take advantage of it—always insisting on their own way?' *That should not be the case!* Christian wives should respond as the congregation did to Jesus' self-sacrificing love. Paul writes: "The love the Christ has *compels* us . . . and he died for all that those who live might live no longer for themselves." (2 Corinthians 5:14, 15) So, too, your wife should respond with unselfishness. As one happy Christian wife said: "I will knock myself out for my husband so that we can keep serving in a very difficult theocratic assignment, because I know he cares about me."

²⁰ Yes, wives, there is need on your part to be unselfish. Just as a man can abuse his headship by selfishly dominating his wife, so, too, a wife can have an inordinate craving for the attention of her husband. (Genesis 3:16) Balance is not easy. With all the demands on your husband, including heavy congregational duties, there are bound to be times when he may not satisfy all your emotional needs. "If errors were what you watched, O Jah, O Jehovah, who could stand?" confessed the psalmist. *None* of us could! (Psalm 130:3) Just as your hus-

19. If a husband is self-sacrificing, should a Christian wife take advantage of it?

20. (a) How does reflection on Genesis 3:16 show that both husbands and wives can become unbalanced? (b) Why should wives not be quick to point to their husband's errors?

band will have an accounting with Jehovah, so will you. But right now your expressions of appreciation for the good he does along with mercy will capture not just the eye of your husband but his very heart.

Help From Above

²¹ Of course, all these responsibilities may seem overwhelming. But God will help you “to be made mighty in the man [or, woman] you are inside with power through his spirit.” It is this inner strength that can enable you to carry any load, for Jehovah, through his power, can “do more than superabundantly beyond all the things we ask or conceive.” (Ephesians 3:16, 20) One Christian couple separated because of problems. After some time they sat down together to discuss a possible reconciliation. The shouting started again. Then the husband suggested that they pray together. They calmed down. “That appeared to be the real problem in our marriage,” confided the husband. “We always tried to settle our problems on our own instead of bringing Jehovah into them. And nothing ever worked.” After being reunited for over five years, the wife said: “It just gets better. The more we *apply* the truth of the Bible, the happier we become. Now we try to include Jehovah in every aspect of our marriage. We enjoy so much working together in the preaching work.”

²² Yes, a Christian’s marriage should be centered around his relationship with God, not simply around pleasing his mate. As Paul wrote: “Let those who have wives be as though they had none.” (1 Corinthians 7:29) Of course, Paul was not telling husbands to ignore their

wives. It is only proper that a married man be eager to “gain the approval of his wife.” (1 Corinthians 7:33) But as a man advances spiritually and shows the qualities of a good husband he will likely be appointed to service privileges in the congregation. This would take up some of the time that previously was shared with his wife, though he should not become unbalanced. But still *occasionally* she may have to do without his full attention.

²³ Many of you wives have unselfishly bided your time on various occasions while your husband had to care for necessary congregational duties. *You are truly to be commended!* Your patient support is deeply appreciated by your husband and Jehovah. You are just what the Bible says—“a crown” to your husband and one that brings “goodwill from Jehovah”—Proverbs 12:4; 18:22.

²⁴ So, husbands, continue showing self-sacrificing love. Wives, continue to respond with unselfish support. Build your marriage around your relationship with God. And may our tender Father richly bless your efforts!

24. What should husband and wife individually try to do?

Do You Recall?

- ☐ How does a husband ‘love his wife as Christ loved the congregation’?
- ☐ How can a husband imitate the lowliness of heart of Abraham?
- ☐ How does a husband show honor to his wife as a weaker vessel?
- ☐ What should be the response of wives to such self-sacrifice?

21. How does God help? Give an illustration.

22, 23. (a) Around what should a Christian marriage be centered? (b) Why are many wives to be heartily commended?

Maintaining God's View of Sex

OUR loving heavenly Father created our first parents with the marvelous gift of sex. He put in them such a strong desire for marriage and its accompanying relations that the continuation of the human family was assured. Certainly, when we think about this arrangement and the great potential that it has for bringing pleasure and happiness to humans, we are moved to praise our Great God for conceiving of such a wonderful way to populate the earth.—Genesis 1:27, 28.

It is little wonder that when Satan the Devil rebelled against God, he set about to corrupt this fine arrangement for bringing into existence a whole human race. Working on the minds of humans now born in imperfection, he was able to pervert their attitudes toward the proper use of their God-given sexual powers. The Bible shows that by the time of the Flood, 'the inclination of the heart of man had become bad from his youth up.' (Genesis 6:5, 6; 8:21) As the human family sank into a course of moral wrongdoing, the angels in heaven were watching.

The Involvement of Angels

God did not create angels with a desire for sexual relations with humans. Yet Satan evidently was able to get some of them to think improperly about such matters. Thus within certain angels a desire was cultivated for something that God purposed only humans should enjoy within the proper bounds of marriage. These angelic "sons of the true

God" did a wicked thing, leaving their positions in heaven to come to earth to marry women. (Genesis 6:2) Such action was motivated by a wrongly cultivated desire, not a natural desire put in them by God. Since angels can develop such unnatural sexual desires, we should not be surprised that humans can as well. Writing under inspiration, the disciple Jude drew a parallel between the angels who desired the daughters of men and certain humans who became passionately involved with persons of their own sex. He wrote:

"The angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. So too Sodom and Gomorrah and the cities about them, after they *in the same manner as the foregoing ones* had committed fornication excessively and gone out after flesh *for unnatural use*, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire."—Jude 6, 7.

Sexual Perversions—Past and Present

As Bible students, we know what happened in ancient Sodom—how the sex-mad men and young boys of the city demanded to have relations with those whom they viewed merely as Lot's male house guests. (Genesis 19:4-11) This event took place only about 450 years after the Flood. In those early times it also became common for humans to have sexual relations with animals. Thus, some

400 years later, in four different places, God's Law to the nation of Israel condemned this practice, with death being the penalty for violators. (Exodus 22:19; Leviticus 18:23; 20:15, 16; Deuteronomy 27:21) In addition, God's Law to Israel made sexual relations with persons of one's own sex a capital offense—violators being sentenced to death.—Leviticus 18:22; 20:13.

Nevertheless, in the centuries that fol-

God's Law forbade any sexual connection between humans and animals

lowed, the peoples living round about the Israelites were so deeply involved in homosexual practices that the Israelites themselves time and again became involved in homosexuality. (1 Kings 14:24; 15:12; 22:46) On one occasion a Levite was a houseguest in the Benjamite city of Gibeah, and the men of the city surrounded the house shouting: "Bring out the man who came into your house, that we may have intercourse with him." (Judges 19:22) Practically the whole tribe of Benjamin was wiped out at Jehovah's direction because of this matter.

'But why bring up such unpleasant Bible history,' some may be thinking. Because today we live in a society that has sunk to greater depths of immorality, and God's present-day people are also endangered. Consider briefly the extent of homosexuality and its influence:

"Roughly 30% of [San Francisco's] population is homosexual," states the *Medical Tribune* of September 23, 1981.

"The issue of the '80s is the growing impact of gay culture on heterosexual life and—more importantly—heterosexual values. . . . The general acceptance of gay culture is

a signal that our fundamental beliefs have been changing," reports *Maclean's* magazine of February 18, 1980.

"The large gay concentration in the entertainment and media fields puts gays in a position to mould values and opinions," notes a professor at the University of Sydney in Australia.

People's attitudes are definitely being molded to accept homosexuality as being normal, even proper. According to *The Toronto Star* of August 24, 1980, "Young members of the United Church . . . welcome the idea of homosexual ministers." The London *Daily Mail* of June 5, 1980, says: "Homosexuality should not be a bar to holding office in the Methodist Church, a revised report recommends." And when a woman wrote to say that she was shocked to learn that her 23-year-old grandson was gay, a newspaper columnist answered: "God didn't write the Bible. Homosexuality is as old as mankind . . . What you must do now is learn to accept him the way he is. He is still a fine young man."

Bible View of Sexual Perversions

Due to worldly propaganda even some among God's people have been influenced so as to view homosexuality and similar sexual perversions as 'not so bad.' However, God's Law to Israel was that homosexuals should be put to death! And in the Christian Greek Scriptures, 1 Corinthians 6:9, 10 says, according to the *New International Version*: "Do not be deceived: Neither the sexually immoral . . . nor adulterers nor male prostitutes nor homosexual offenders . . . will inherit the kingdom of God." And, according to this same Bible translation, Romans 1:26, 27 says: "Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other

men." Verse 32 continues: "Those who do such things deserve death."

Surprisingly, some who have become involved in immoral conduct, such as bestiality, did not feel that what they did was really so bad. Yet having sexual connections with an animal is wrong. It is grounds for being disfellowshipped from the Christian congregation. Similarly, some have expressed ignorance regarding what are homosexual practices. What, then, is homosexuality?

What Is Homosexuality?

To help get this clear, consider dictionary definitions of homosexuality:

Webster's Third New International Dictionary of the English Language: "Erotic activity with a member of one's own sex."

The American Heritage Dictionary: "1. Sexual desire for others of one's own sex. 2. Sexual activity with another of the same sex."

The Random House Dictionary of the English Language: "Sexual desire or behavior

directed toward a person or persons of one's own sex."

It is interesting that, according to dictionary definitions, homosexuality includes sexual **DESIRE** for others of one's own sex. Yet the Bible makes a distinction between the *practice* of what is bad and sinful desires or tendencies. These desires may be present despite determined efforts to eradicate them from mind and body. Because of their earlier life environment, and perhaps other factors, we may have Christian brothers and sisters who from time to time have the urge for sexual relations with members of their own sex. But they fight that unnatural, Satan-inspired desire—and they do not give in to it. So they are not practicing homosexuals. They get control of their thinking, knowing that wrong desire that is allowed to grow fertile is bound to express itself in wrong acts.—James 1: 14, 15; Colossians 3:5-10.

Homosexuality—Is It Normal?

A recent American film entitled *Making Love* is a good example of the clever, calculated propaganda by the entertainment media to condition the public to think that homosexuality is normal.

"The homosexuals in the film could be your doctor, your brother or the boy next door," observes a writer in the *New York Sunday News Magazine*. This appearance of normality is no accident. "My hope for the film," says its screenwriter, "is that it in some way *alters people's perceptions of homosexuality*. So that they might come away with the idea that liking men doesn't make a guy a misfit or a degenerate." —Italics ours.

Does the film 'alter people's perceptions of homosexuality'? It seems to have had that effect on one of the stars, actress Kate Jackson. "There is a physicality between the men [in the film] and it is surprising,"

she told an interviewer. "When I saw the rough cuts, I knew what was coming and I still went through three stages. I was surprised and then I found that I said, oh, I understand that, and then I went to the next stage which was, ah hah, I accept that."

Regardless of how such propaganda is altering "people's perceptions of homosexuality," it is just as abhorrent to the Creator of the human body as it ever was. God's Law required that homosexuals in ancient Israel "be put to death without fail." (Leviticus 20:13) And God's law for Christians shows that his mind on the matter has not changed. The Bible says clearly that "homosexual perverts" are classed along with others who "will not possess God's Kingdom."—1 Corinthians 6:9, 10, *Today's English Version*.

What is condemned by God in the Bible, and is a disfellowshipping offense, is the “*erotic activity*,” or ‘*sexual behavior*,’ directed toward another person of one’s own sex. This activity, or behavior, does not necessarily have to be sodomy in order for it to constitute homosexuality. *Any activity involving the genitals of at least one of these persons, such as kissing, fondling, rubbing one’s sexual parts against another, or other such*

Why do some persons become involved in sexual offenses?

behavior designed to obtain sexual pleasure with another member of one’s own sex, is homosexuality. And while most people think of homosexuals as males, the term applies equally to females who carry on similar practices, though they are generally termed lesbians.

Avoiding Wrong Sexual Conduct

Persons who may have homosexual desires need to fight hard against them. At the same time, we should be careful that we do not become the victim of a person whose wrong desires may be getting the better of him. At times homosexual acts have been precipitated by things that in themselves are not wrong, such as the giving or accepting of back rubbing or of back washing in the shower. Or sometimes persons will playfully wrestle and become aroused sexually. There is a need for caution. Be aware that such activity can lead to, and on occasion has led to, homosexual acts, even among Christians.

Why is it that some become involved in sexual offenses—in homosexuality, bestiality, Peeping Tomism, and so forth? It

has been found that the minds of the offenders were on sex to a great extent. Sometimes they were avid readers of pornographic literature. Seemingly without exception, they were habitual masturbators. Since this matter of masturbation repeatedly has come up in connection with sexual perversions, let us examine this practice in the light of God’s Word. What does the Bible say about masturbation?

The Bible’s View of Masturbation

There are those that have said that the Bible describes masturbation in Genesis chapter 38, and that Onan was put to death for the offense. But this is not true. The Bible says that when Onan “did have relations with his brother’s wife he wasted his semen on the earth.” (Genesis 38:9) So apparently Onan interrupted sexual relations with Tamar, spilling his semen on the ground rather than giving it to Tamar. He did this because he did not want to raise up children in the name of his dead brother. And it was for this failure to perform “brother-in-law marriage” that Onan was put to death.

Two other passages in the Hebrew Scriptures have been discussed in literature dealing with the Bible’s view of masturbation. The first, Deuteronomy 23: 10 and 11, tells of the situation when the Israelites were in a military encampment. According to *Today’s English Version*, it says: “If a man becomes unclean because he has had a *wet dream* during the night, he is to go outside the camp and stay there. Toward evening he is to wash himself, and at sunset he may come back into camp.” But what is mentioned here is not masturbation. Masturbation is defined as: “Erotic stimulation of the genital organs commonly resulting in orgasm and achieved by manual or other bodily contact.” (*Webster’s New Collegiate Dictionary*, 1981) Jehovah God so

created males that, when they do not engage in sexual intercourse, they will from time to time spontaneously emit semen during sleep. This emission is often accompanied by an erotic dream, hence the expression "a wet dream." Since the emission usually occurs at night, it may also be called a "nocturnal emission."

The other passage discussing this matter is Leviticus 15:16, 17, which says: "Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be unclean until the evening. And any garment and any skin upon which the emission of semen gets to be must be washed with water and be unclean until the evening." Apparently this passage is not referring to masturbation. Evidently it is referring to the aforementioned "wet dream." Although the Bible mentions an 'uncleanness' in association with the emission of semen, this is a ceremonial not a moral uncleanness. This is obvious when we note in the next verse that an Israelite man and wife incurred the same uncleanness when engaging in their God-approved marital relations.

Well, then, do the Christian Greek Scriptures say anything about masturbation? No, they do not discuss the subject. Not even wet dreams are mentioned. But does that mean that the Christian Greek Scriptures give no direction in forming a proper attitude toward masturbation? No, it does not. Consider Colossians 3:5, which reads: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, *sexual appetite*, hurtful desire, and covetousness." And 1 Thessalonians 4:4, 5 says: "Each one . . . should . . . get possession of his own vessel in sanctification and honor, not in *covetous sexual appetite* such as also those nations have which do not know God." Such counsel applies to married Christians as well as to those

who are single, but even more restraint needs to be exercised by single persons since finding relief of passion by sexual relations is limited to those who are married.

Can you see that masturbation is a practice that violates the command to deaden "sexual appetite"? True, Jehovah created humans with an appetite, or desire, for sex, even as he created us with an appetite for food and drink. So the Bible is not saying that having sexual appetite is wrong, just as it does not condemn having a *natural, proper* appetite for food and drink. Yet we know that in our imperfect condition, appetites can get out of control. A person can come to have an inordinate desire for food or alcoholic beverages and become a glutton or a drunkard. Similarly, sex can become a chief or prominent part of a person's life, and he can thus become like people of the nations who have a "covetous sexual appetite."

A person who masturbates is putting improper emphasis on sex. He feeds and enlivens his sexual craving in a wrong way. Yet not only men are involved; there has been an increase of masturbation among women. God, however, provided humans the gift of sex to use within the arrangement of marriage. But a masturbator is using sex outside the marriage arrangement for personal gratification. Such a person needs to deaden his sexual appetite in order to please God. He needs to cultivate the self-control that is necessary to de-emphasize sex in his life and to leave his sexual organs to adjust to any pressures in the normal way.

Jesus taught: "Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matthew 5: 28) A masturbator often has such kinds of passionate thoughts, fantasizing about having sexual relations. Such a person is

certainly not living in accordance with Christ's teaching. There can be no question that these who feed their sexual appetite by masturbating are violating God's instructions to DEADEN their sexual appetite.

But how can a person deaden his sexual appetite and keep from masturbating? True, for people who have practiced this type of self-abuse, it can be a real fight to stop it. But one should not give up in the fight! With Jehovah's help, a person can succeed. He should first develop a hatred for the practice. (Psalm 97:10) Then it is vital that he make the firm determination in his mind and heart to stop masturbating. He must make it a continual subject of his prayers; then he needs to work at what he prays for. He cannot, as it were, feed the flames of passion by reading or looking at things that stir his sexual appetite. Nor can he be talking about matters that feed

his inclination to masturbate. Rather, he must keep busy in theocratic pursuits, in meeting attendance, field service, making return visits, conducting Bible studies, helping others spiritually, and he will receive the strength to control his sexual appetite. If the problem persists, he should not hesitate to seek help from an elder in his congregation. A sister with the problem might seek the help and support of an older sister in the congregation.

There is no question about it—keeping integrity to Jehovah calls for a hard fight. But it is worth it! If we fight now against our sinfully inclined flesh, then Jehovah will grant us complete victory in his righteous, clean New Order. Just imagine! Then we will see Jehovah's glorious purpose fulfilled—an earth filled with people living in Paradise—all of them brought into existence as a result of the marvelous gift of sex with which God created us.

Annual Meeting October 1, 1983

This year the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the De Montfort Hall, Leicester, England, on Saturday, October 1, 1983, at 10:00 a.m. The De Montfort Hall is located approximately 100 miles (160 km) from the Britain branch, which is in London.

The Britain branch advises that it has not been able to secure a large facility for the annual meeting and that the available seating at the De Montfort Hall is comparatively limited. For this reason the branch has arranged that admission to the annual meeting be by invitation only, and priority will be given to members of the Watch Tower Bible and Tract Society of Pennsylvania and their immediate families, as well as to a good cross section of representatives from all over Britain and Europe. The Britain branch advises that those members who are planning to attend may correspond directly with the branch office with respect to rooming accommodations in neighboring hotels and some accommodations in the homes of brothers in the area. Members may write to Watch Tower Bible and Tract Society, The Ridgeway, London, NW7 1RN, England. Each member who is going to attend the annual meeting in person should write

promptly to the branch, advising how many family members will accompany him. The branch asks that all this information be received not later than August 1, 1983, from the members who are going to attend the annual meeting in person; so please write the branch immediately, giving all information.

The regular letters of notice of the annual meeting, together with proxies, will be sent to the members earlier than usual this year so that we can receive them back from the members not later than August 1, 1983. As each member knows, he should complete and return his proxy promptly whether he personally is going to be at the meeting or not. The information given on each proxy should be definite on this point, as it will be relied upon to determine in advance those who will actually be present. The Secretary's office does not need information regarding members of the family who will accompany the member.

All members will need to return their proxies promptly after receipt, and, additionally, those members who are going to attend the annual meeting in Britain will need to write to the Britain branch, giving the necessary information, so that this reaches the branch not later than the 1st of August, 1983.

From Indian Tradition to Bible Truth

WOULD you like to accompany a traveling Christian overseer and his wife as they visit the San Blas Islands? This group of some 300 small isles with sparkling white beaches bathed by Caribbean waters is located just off the north coast of the Isthmus of Panama. Virtually covered with palm trees, these tropical islands are populated by the Kuna Indians—for the most part, a very friendly and hospitable people.

The Kunas have their own religious traditions. Moreover, representatives of many religions have visited them, offering various concepts and philosophies. So the Kuna Indians are prone to ask: "Who are the true Christians?" Jehovah's Witnesses have provided the Bible-based answer, and some of the Kunas have responded favorably to Bible truth.

Response to Scriptural Truth

For instance, there is Ramón, who got acquainted with Bible truth when he was studying in school. One of his friends handed him a copy of *"Things in Which It Is Impossible for God to Lie,"* published by the Watchtower Society. He read the book, liked it and wanted more information. So Ramón wrote to the Panama branch of the Watchtower Society, ordering other literature. A month passed and another request for publications was received from him. After the third order, the branch office arranged for a circuit overseer to visit him and his nephew, Rogelio. They

were invited to attend a Witness circuit assembly in Panama City and were overjoyed at what they saw and heard. They even discovered that Julio, a city cousin, was a witness of Jehovah. All three are now baptized Christians serving as special pioneers, or full-time Kingdom proclaimers.—Matthew 24:14.

Off to the Islands

Now come with us as we carry the good news to the islands. In time, we leave our small outboard motorboat on the shore and direct our steps to the community building. There we will talk with the *zahila* (chief), for without his permission we cannot visit the Indians in their homes. After a few words in Kuna, Ramón tells us that we are ready to visit the villagers.

Perhaps the first thing that strikes the eye is the colorful attire of the Kuna women and girls. Attractive indeed are the multicolored head covering and dress. Very often, the blouse is a *mola* (shirt), a fascinating work of art in cloth done in inverted appliqué, portraying animals, birds, fish, butterflies, and so forth. Frequently, adornment includes gold nose rings and earrings, as well as necklaces of gold or silver. Legs and wrists are banded with pearls and beads.

The women work chiefly around the home, although they are adept at transporting water from the mainland by means of small dugout canoes. Usually, the men cultivate yucca and fruits on

In Our Next Issue

- **Disobedience to Parents—A Sign of the Last Days?**
- **What Prayers Does God Hear?**
- **Jehovah's Standards Help Us**

their *fincas* (small farms) on the mainland; but their principal occupation is fishing.

Witnessing to the Kunas

Let us move on to our preaching work. I decide to witness with Rogelio, who translates for me from Spanish into the Kuna dialect, and my wife accompanies Ramón or Julio. These hospitable Kunas invite us to sit down and promptly offer each of us a large cup of coffee, followed by a second cup with water to rinse our mouths. Afterward, we may speak with them. But can you imagine how we feel after having witnessed at 10 homes? We simply must turn down the offer of more coffee, thanking our hosts for their kindness.

Being curious, they want to know where we are from, if we are married and, if so, whether we have any children. After telling them that I am from Germany, they usually bring out their marriageable daughters. When they are told that I am married and that my wife and I have no children, they feel sorry for us. Why, they even offer us babies that we might have a family! Of course, we have to decline their generous offers.

Visiting these people really is a delight. We have offered them Bible literature in Spanish that discusses an earthly Par-

adise. After several minutes, many come together, looking for their copies.

On a return visit to one of the islands, a man approached and asked us to help him study his Bible, which we gladly did. On certain islands where the chief did not give us permission to visit the people, we could give a witness to some who privately asked for Bibles and related literature. Yes, many are showing sincere interest in the Scriptures.

Evening approaches and we have to go to the island of Nurtupo, where Ramón, Rogelio and Julio live. As the waves splash gently against our boat, Nora and I think of the many enriching experiences that we have had in God's service. We appreciate all the more the need to help make "the many islands rejoice" as a result of Bible truth.—Psalm 97:1.

Graduating to a Higher Assignment

An international friend of many, Maxwell G. Friend died February 10, 1983, at 92 years of age. Born of Jewish parents in Austria, December 7, 1890, originally named Max Freschel. After an orthodox upbringing he began studying the Bible with Swiss Witnesses. Finally he was baptized May 9, 1913, and became an anointed Christian Israelite. In 1914 he served at the German Bethel. Later after his marriage to Irma the two of them served at the Swiss Bethel in Bern. In 1926 they were transferred to the Brooklyn Bethel, where later he changed his name to Maxwell G. Friend.*

In the States he served as a translator, a traveling speaker and a director of Biblical dramas over radio station WBBR. In 1943 he became one of the founding instructors of Watchtower Bible School of Gilead at South Lansing, N.Y. For 17 years he served 34 classes, becoming endeared to over 3,600 missionary students. He taught Public Bible Speaking and Bible Research. During later years his voice became well known to thousands in the many convention dramas. He often spoke of some day "graduating" to his higher assignment to be with Christ in the heavenly Kingdom.—Revelation 14:13.

* His life story is in the April 15, 1967, *Watchtower*, pages 249-255.

Questions From Readers

■ Why did Stephen, at Acts 7:14, say that there were 75 persons in Jacob's household when they moved into Egypt, whereas Genesis 46:26 says that there were 66 and Genesis 46:27 mentions 70?

There are various possible explanations. One is that Acts 7:14 is based on the Greek *Septuagint Version*, and another is that Stephen included the wives of nine of Jacob's sons.

Let us first note what Stephen said, as recorded in Acts 7:14: "So Joseph sent out and called Jacob his father and all his relatives from that place, to the number of seventy-five souls." With that in mind we can consider what the Genesis account says about Jacob's family transferring to Egypt.

Genesis 46:8 begins: "Now these are the names of Israel's sons who came into Egypt: Jacob and his sons." Then follows a list of Jacob's descendants, including some of his great-grandsons. The enumeration concludes: "All the souls who came to Jacob into Egypt were those who issued out of his upper thigh, *aside from the wives of Jacob's sons*. All the souls were sixty-six. And Joseph's sons who were born to him in Egypt were two souls. All the souls of the house of Jacob who came into Egypt were seventy."—Genesis 46:26, 27.

The list of 66 of Jacob's offspring has been added up in various ways. Some scholars have included Judah's sons Er and Onan as well as his grandsons Hezron and Hamul. (Genesis 46:12) Others have not counted Er and Onan,

for they were already dead at the time of the move to Egypt. (Genesis 38:6-10) Some Bible students have counted Dinah, who apparently never married, or perhaps Eliab, Reuben's son who is mentioned in Numbers 26:8. To the 66 descendants can be added Jacob as well as Joseph and his two sons (these final three not being part of the move to Egypt). This is how the total of 70 is reached.

The disciple Stephen certainly would have known that the Hebrew text said that 66 of Jacob's family moved to Egypt. Why, then, does Acts 7:14 present Stephen as using the figure 75?

Some Bible commentators claim that Stephen may have based his remark on the Greek *Septuagint* translation of Genesis 46:27. That version gives the higher figure because in verse 20 it adds five names (three sons of Manasseh and Ephraim and two grandsons) not mentioned there in the Hebrew text. Or, if Stephen himself had in mind the Hebrew figure of 66, when Luke wrote the book of Acts in Greek he may have given the *Septuagint* figure, as that Greek translation was commonly used.

But whether Stephen actually spoke of 75 or that figure sprang from the Greek version of Genesis 46:26, the number can be harmonized with the Hebrew figure of 66 by adding the wives of Ja-

cob's sons, which Genesis 46:26 specifically says were omitted.

Why would only *nine* wives be counted? Of the 12 sons, Joseph's wife would not be included, for she was an Egyptian and was not called there by Joseph. (Acts 7:13-15) And by the time of the move Judah's wife had died. (Genesis 38:12) That would leave 10 wives at most. It is possible that Simeon's Hebrew wife had died also, for his last son, Shaul, is described as "the son of a Canaanite woman." (Genesis 46:10) Or the figure nine would have been correct if Benjamin, the youngest son, had not yet married when the family took up residence in Egypt. If this is so, Benjamin's sons mentioned in Genesis 46:21 were born after the move but are listed because of the role they were to play in the tribe and the nation. (Compare Hebrews 7:9, 10.) Thus, if the wives of nine of Jacob's sons are added to the subtotal of 66 mentioned at Genesis 46:26 in the Hebrew text, we have a total of 75, as the *Septuagint* says and as we read in Acts 7:14.

It is clear that even though there are reasonable ways to understand Acts 7:14, as well as the figures in Genesis chapter 46, we cannot be dogmatic on all the details. We thus have additional reason to look forward to the time when God will resurrect his ancient servants, for we will be able to learn directly from them the precise details of many Scriptural accounts.—John 5:28, 29.

UNITY in a Disunited World

*It's happening
Come and see for yourself . . .*

Attend the "KINGDOM UNITY" District Convention

Disunity is bringing the world to the brink of self-destruction, but you can witness something amazing this year.

Millions of people of different nationalities, tribes, languages and races will meet together in hundreds of locations around the world. And they will be UNITED. The united Christian community that will exist for the four days of the convention will mirror the real unity that exists among true Christians worldwide.

Do Not Miss the Experience!

In many locations, missionaries will relate experiences from their assignments, further emphasizing the worldwide unity of true Christians. You will also enjoy the two moving Bible dramas that highlight family unity and God's support for our Christian work.

Be present at 1:20 p.m. Thursday when the convention program begins. You will receive something you will want to share with oth-

ers in the community that very evening.

On Friday families with children will benefit from special consideration given to school-related situations. On Friday and Saturday afternoons there will also be a special feature that conventioners will not want to miss. And on Sunday you will enjoy the public talk entitled "Who Are United in This Strife-Torn World?"

Be There All Four Days

Since over a hundred conventions are scheduled in the United States alone, there will be a convention not far from your home. Check with Jehovah's Witnesses locally for the time and place of the one nearest to you.