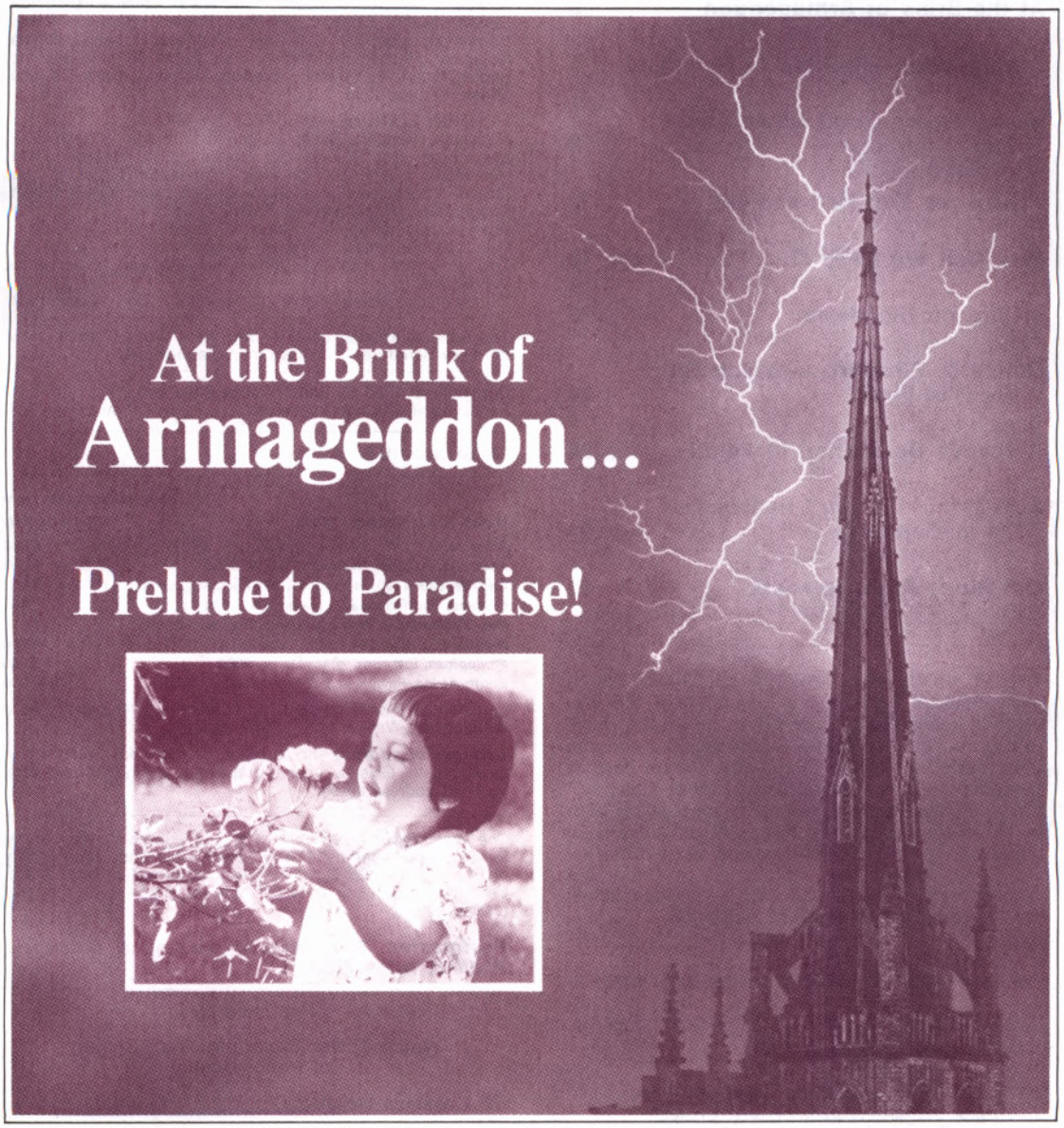
November 1, 1983

The Watchtower

Announcing Jehovah's Kingdom



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

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At the Brink of ARMAGEDDON



FOR about four and a half millenniums, two great organizations have been on a collision course. The eventual impact will hurl the world into the most devastating war in history. The Bible calls it "the war of the great day of God the Almighty." But it is, perhaps, better known by a more ominous-sounding name—Armageddon.*—Revelation 16:14, 16.

This war has not always been known by that name. But the war will involve the two seeds that are mentioned in Genesis 3:15, where we read: "I [God] shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."

Gradually, Jehovah God revealed that the real power behind the serpent, who seemingly was addressed in the above words, was an invisible spirit creature who came to be "called Devil and Satan." (Revelation 12:9) His "seed"—both heavenly and earthly—is a powerful organization that has a death grip on the whole world. (John 8:44; Ephesians 6:12; Hebrews 2:14) The real "woman" referred to by Jehovah God is his faithful wifelike heavenly organization. (Galatians 4:26) She, too, has a "seed," or offspring, and this becomes the object of hostility on the part of the organization of Satan the Devil.

* The Hebrew term "Har-Magedon" actually refers to a symbolic world situation where the troops are gathered for battle. But in common usage, it has come to refer to the battle itself.

Why War Must Come

By deluding our first parents into thinking that they could rule themselves, Satan disturbed the peaceful Paradise in which man lived. (Genesis 3:1-6) He implied that God was a selfish and inept ruler whose laws and principles were needless and cruel restraints. The Sovereign of the universe could not forever tolerate this slander on his name and reputation. His doing so would have made him appear powerless, and in time ruination would thus have spread throughout the entire universe.

Consequently, for his own sake God would have to act, not allowing his name

to be profaned forever or his universal sovereignty to be unvindicated. (Compare Isaiah 48:11, 12.) Defeating Satan's organization at Armageddon will serve to clear God's peerless name Jehovah. (Psalm 83:18) And since war with Satan will also result in terrific human casualties, God's war will destroy Satan's earthly organization, or system of things. This will be the "great tribulation" that Jesus foretold at Matthew 24:21, 22 and through which some "flesh" will be saved. Man's venture into independence has already resulted in a "ruining" of the earth through wars, pollution, and the like. But Armageddon will "bring to ruin those ruining the earth." (Revelation 11:18) By removing the ruiners, God will clear the way for Paradise.

Yet, when and how will God's war take place? Many believe it will break out in the Middle East, especially in view of what took place there on May 14, 1948. On that day Israel proclaimed itself a nation—the seeming triumph of a people who for centuries had suffered dispersion, persecution and even genocide. And though its foothold seemed tenuous at first, the tiny nation has for over three decades held its own in the troubled Middle East. Many see in modern Israel's birth the hand of divine intervention and a sure sign that Armageddon is near.

True, not all theologians share this conviction. "I think it's a waste of time," says one Presbyterian clergyman, "to try to project the symbols and events of today into the [Bible] prophecies and try to assign them to specific persons." Nevertheless, many books, films and TV evangelists are promoting a popular view that the Middle East is the future site of Armageddon.

But will Armageddon really take place in the Middle East? Actually, how will this "war of the great day of God the Almighty" be fought? What will lead up to it? How can a person survive Armageddon? And what will follow that great war?

ARMAGEDDON

Prelude to Paradise!



ISRAEL. That name often is mentioned in religious circles when God's great war is discussed. No wonder, then, that the eyes of many are focused on the Middle East! However, the apostle Paul, a Hebrew by birth, wrote: "Not all who spring from Israel are really 'Israel.' . . . That is, the children in the flesh [natural Jews] are not really the children of God." The Jewish nation forfeited the privi-

lege of being God's "Israel" by rejecting Jesus Christ as the Messiah. (Romans 9:6-8; Matthew 21:43) For that matter, the Hebrew prophet Moses had warned that dire consequences would result if the natural Israelites pursued a course of disobedience to Jehovah God.—Deuteronomy 28:58-68.

Who, then, constitute the "Israel" to which Paul referred? He himself explained: "He is a Jew who is one on the inside, and his circumcision is that of the heart by spirit." (Romans 2:28, 29) Armageddon prophecies primarily apply, not to a region in the Middle East, but to a worldwide situation.

The Road to Armageddon

World wars, earthquakes, food shortages, an increase of lawlessness—Jesus indicated that such conditions would constitute a "sign" of his invisible "presence" and of "the conclusion of the system of things." As so often proved Scripturally in this journal, we have been living in the last days of this system since the climactic year 1914. An additional evidence of this is the present-day fulfillment of Jesus' words: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:3-14) Members of the real "Israel of God" have spearheaded this preaching work in 205 lands. "The end" must, therefore, be very close.

How, though, does "the end" come? A fairly complete picture can be woven together from the threads of prophecy scattered throughout the Bible.

To illustrate: As Daniel prophesied, the communist "king of the north" and the rival noncommunist "king of the south" are currently engaged in a struggle for world domination. What next? Daniel foresaw that the communist "king of the north" would forcibly seize control of valuable material resources, typified by "the gold," "the silver" and "all the desirable things."—Daniel 11:40-43.*

Nevertheless, world leaders will somehow reach an agreement. They will cry, "Peace and security!" (1 Thessalonians 5:1-3) The resulting euphoria, however, will be shattered quickly. Political leaders, tired of interference by worldly religion, will unite to annihilate it—swiftly, decisively. But it is Jehovah God himself who sees to it that this especially reprehensible part of Satan's organization, false religion, is devastated.—Revelation 17:1-18.

The real "Israel," however, will survive, although not by being lifted off the earthly scene in a rapture, as some modern preachers claim. The prophet Ezekiel indicates what will happen, first quoting Satan (here called Gog) as saying: "I shall come in upon those having no disturbance [Jehovah's people], dwelling in security." Motivated by his obsessive hatred of God's "woman," Satan will attack true Christians. (Ezekiel 38:2, 11, 12) The showdown, prophesied centuries ago, will then reach its climax.

In response to Gog's attack, Jehovah will act in defense of His people. They will be preserved, to the sanctification of God's holy name. And that will occur because Jehovah himself has brought on Armageddon.—Ezekiel 38:18-23.

'To the Place Called Har-Magedon'

In the Bible book of Revelation it was foretold that "unclean inspired expressions" would "go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty." Goaded onward by

* See *The Watchtower* of July 15, 1981, pages 3-7.

Satan-inspired propaganda, the "kings" would be gathered together "to the place that is called in Hebrew Har-Magedon ["Mountain of Megiddo"]." Revelation 16:13-16.

No mountain by that name actually exists. True, in Bible times many battles were fought near a city named Megiddo. But there was and is no mountain there —only a mound. Nor could all the armies of the world squeeze into the Plain of Esdraelon, below Megiddo, as some imagine. Though the word "Har-Magedon" is apparently drawn from Megiddo, its real significance lies in the meaning of the word, that is, "mountain of assembly of troops." All of this shows that Armageddon is not a place but, rather, a situation: the assembling or lining up of the world against Jehovah God and his people.

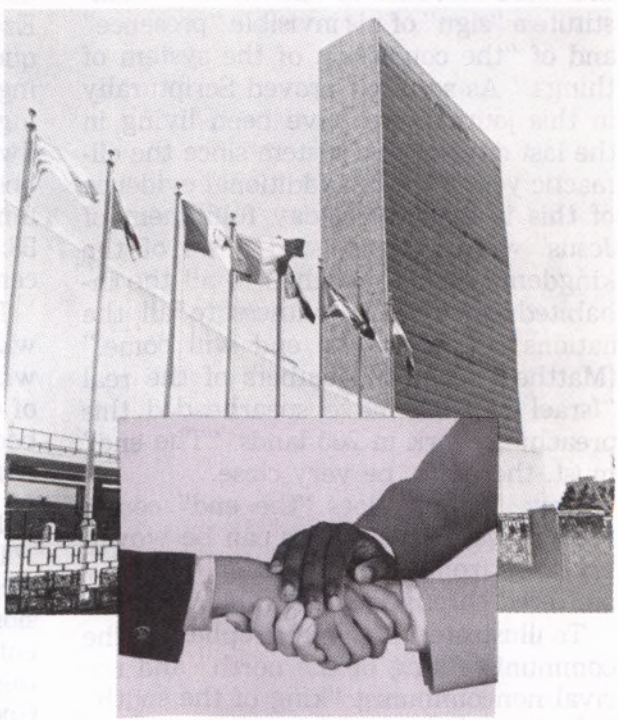
At this juncture, Jehovah himself will enter the battle. "While still alive," or functioning, political organizations will be destroyed. (Revelation 19:20) Panic will break out as governmental authority crumbles! Earth's inhabitants then will experience a terror beyond description as Jehovah unleashes his arsenal of supernatural weapons. (Ezekiel 38:18-23; Zechariah 14:12, 13) "And those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth."—Jeremiah 25:33.

Jesus Christ, the primary "seed" of God's "woman," or heavenly organization, will lead the righteous angelic armies to victory. Satan will be defeated and cast into an "abyss" of restraint for a thousand years. (Revelation 20:1-3) And Jehovah's people will have experienced divine protection and preservation through God's great war. —Matthew 24:21, 22, 37-39.

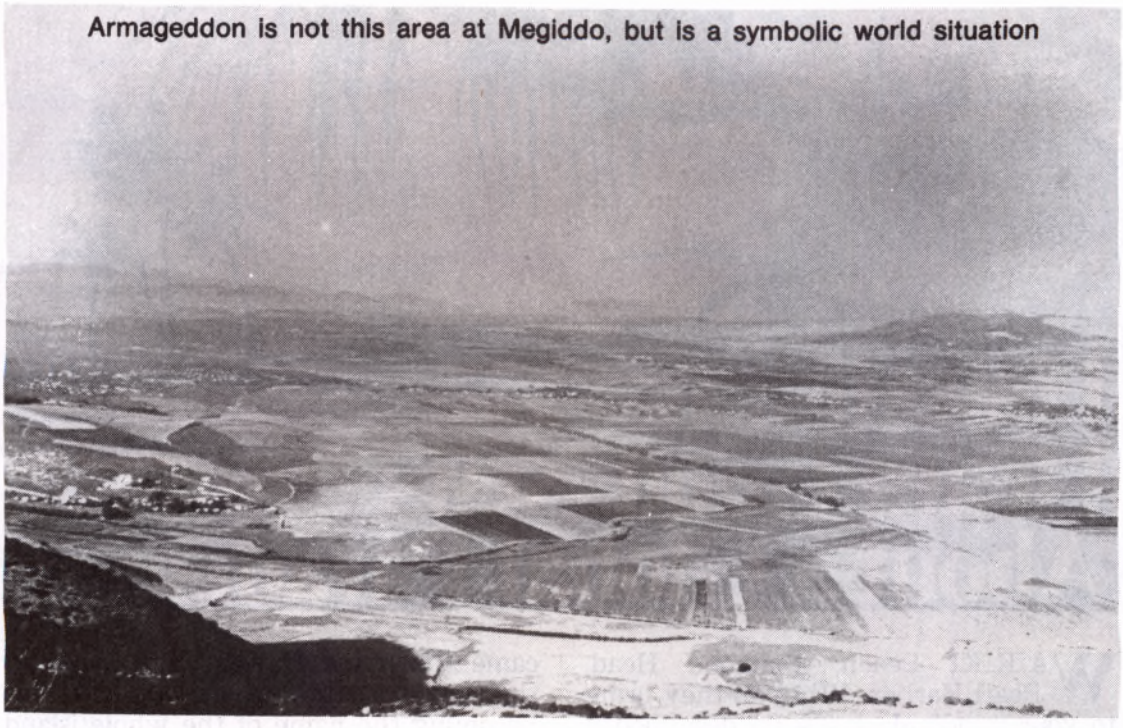
Afterward—A Peaceful Paradise!

The immediate aftermath of Armageddon will no doubt be a ravaged planet. The task of restoring the earth to a Paradise will seem enormous. But this will be accomplished under the direction of God's heavenly government. In time the whole earth will match the beauty of man's first home, the garden of Eden, and righteous humans will "find their exquisite delight in the abundance of peace" that will prevail around our globe.—Psalm 37:11.

Eventually, the earth will become a Paradise with mankind enjoying many spiritual and material blessings. Why, 'the tent of God will be with mankind'!



The cry of "Peace and security!" will precede an all-out attack on religion!



Armageddon is not this area at Megiddo, but is a symbolic world situation

And as humans follow the direction of the heavenly government, God will "wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore." (Revelation 21:1-4) A state of glorious perfection will replace disease, sorrow and even death.

A Place of Safety?

Surviving Armageddon and entering that peaceful Paradise should, therefore, be of paramount concern to you. Safety cannot be found, though, among the world's many religious sects, including those of Christendom. They do not conform to Jesus' statement that his followers are "no part of the world." (John 17:16) Nor are they preaching the "good news of the kingdom." (Matthew 24:14) The so-called Christian religions are fragmented into hundreds of sects and do not display the love that Jesus said would mark his true followers.—John 13:35.

Where, then, is the place of safety? It is with the true "Israel of God." (Galatians 6:16) These anointed Christians are not scattered among the many sects of Christendom but are part of one unified organization. Associated with Jesus' anointed followers are well over 2,000,000 who hope to survive "the great tribulation." (Revelation 7:9, 14) These organized praisers of God 'call on the name of Jehovah' and have the prospect of 'getting away safe.' (Joel 2:32) Yes, those of the true "Israel" not only call upon the divine name but also bear that name as *Jehovah's Witnesses*. They will gladly assist you to learn more about preservation through God's great war with the hope of eternal life in a peaceful Paradise.



Hawaii Hears Good News About a Global Paradise

WAIKIKI Beach, Diamond Head, Pearl Harbor. What do they bring to your mind? Mark Twain described it as "the loveliest fleet of islands that lies anchored in any ocean." Others have used the expression "the paradise of the Pacific." Yes, the Hawaiian Islands are well known for their natural beauty—white and black sand beaches, coconut palms, exotic flowers, volcanic craters, waterfalls, rolling surf and colorful sunsets.

While many think of Hawaii as being in the South Seas, it is actually more than 1,000 miles (1,600 km) north of the equator in the Pacific Ocean. The entire Hawaiian archipelago is made up of 132 islands, atolls, reefs and rocks, stretching over a distance of some 1,500 miles (2,400 km) northwest to southeast. A multiracial population of 981,000 inhabit seven of the largest islands—Niihau, Kauai, Oahu, Molokai, Lanai, Maui and Hawaii.

It is believed that Hawaii was first discovered and settled by Polynesian natives of the Marquesas Islands, followed by the Tahitians. From the Tahitians came the name Hawaii, first given to the largest island of the group and later becoming the name of the whole island chain. Once ruled by a monarchy and called the Kingdom of Hawaii, it is now the 50th state of the United States.

Good News Reaches Hawaii

The good news was introduced to these islands in 1915, when "pilgrim" Walter Bundy and his wife, along with Ellis Fox, arrived in Hawaii. They held the first meeting of the Bible Students (as Jehovah's Witnesses were then called) on the first Sunday in February 1915, with five in attendance. Subsequent pilgrim visits in the early 1920's played a part in the expansion of true worship in Hawaii. By 1928 the first convention in Hawaii was held at McKinley High School auditorium, with 150 persons attending.

Another milestone was reached in 1935, with the visit of J. F. Rutherford, then president of the Watch Tower Society. Hawaii then had only 12 Kingdom publishers. However, for the newly es-

tablished branch in Honolulu, Brother Rutherford approved the purchase of the property at Pensacola and Kinau streets. The preaching work in Hawaii is still directed from this site.

While here, Brother Rutherford also arranged for the construction of a hall in connection with the new branch building. That meeting place was designated "Kingdom Hall," and from 1935 onward, Jehovah's Witnesses worldwide have been calling their meeting places Kingdom Halls.

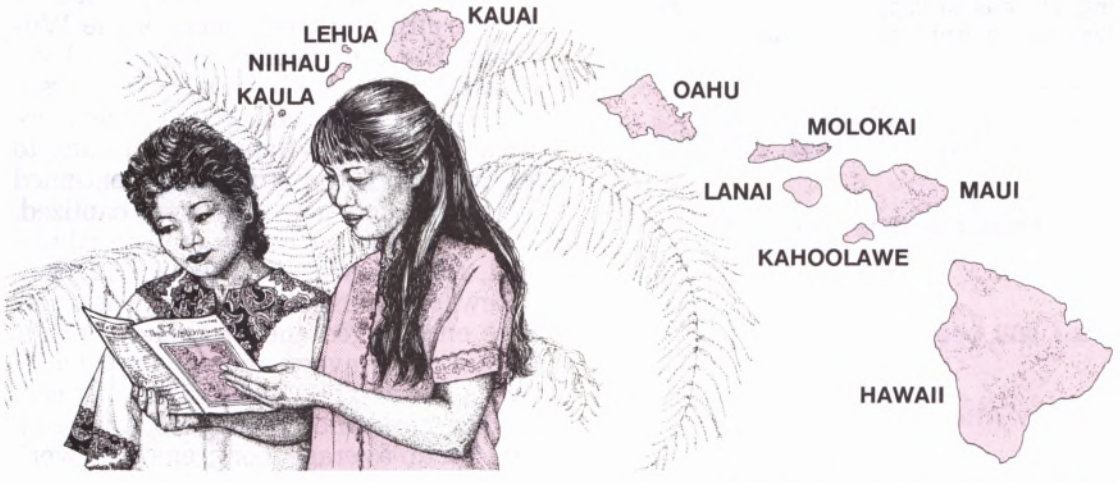
Six years later, Hawaii and the United States were plunged into World War II as the result of the attack on Pearl Harbor on December 7, 1941. A few days after the bombing, soldiers came to the branch and took away Don Haslett, the first branch overseer, for lengthy questioning at army headquarters. He was later released. Despite fuel rationing, curfews and shipping difficulties, the Witnesses continued to put Kingdom interests first. In 1946 the brothers in Hawaii emerged from years of martial law and wartime conditions with a peak of 129 publishers.

In the postwar years, missionaries trained at the Watchtower Bible School of Gilead began to arrive in Hawaii. Their zealous and whole-souled service brought marvelous increases, and by 1957 Hawaii had reached 1,019 publishers. The fine example of the missionaries also did much to stimulate others, especially the younger ones, to take up the full-time preaching work. A large number of pioneers (full-time Kingdom proclaimers) have left the islands to serve at Brooklyn Bethel, the Society's headquarters, and in missionary fields in Japan, Taiwan, Micronesia, Samoa, Africa and South America.

Giving a Thorough Witness

Hawaii has often been called a melting pot of many races. According to the 1980 census, the population is made up of 26.3 percent Caucasians, 23.5 percent Japanese, 18.9 percent Hawaiians or part Hawaiians and 11.2 percent Filipinos. Included also in this diverse mixture are others, such as Chinese, Koreans, Samoans, Puerto Ricans, blacks and, more recently, Vietnamese, Cambodians and Laotians.

Special efforts are made to preach the good news to those of this great variety of language groups. Already there are Japanese, Korean, Spanish and Samoan



congregations, as well as eight Filipino congregations using the Iloko dialect. When individuals who do not understand English show interest in the good news, they are referred to the appropriate congregation. Even the local telephone directory is used to locate foreign-speaking people. In this way, no stone is left unturned in presenting Kingdom truth to "all sorts of men."—1 Timothy 2:4.

In recent years, condominiums and high-rise apartments have sprung up to fill the increasing demand for housing. Congregations have had to use various approaches to see to it that residents of these "lock-outs" receive a witness. One such approach is magazine street work. On certain mornings of the week, publishers are out in front of the condominiums at six o'clock. As tenants leave for work, the *Watchtower* and *Awake!* magazines are offered. Results of this activity have been gratifying. A pioneer sister relates how a brief morning witness led to a home Bible study:

"A couple with a baby came out of their condominium and headed for their car. I approached the husband and started to explain why we were there. He was familiar with the magazines and was surprised that we were doing magazine work so early in the morning. He was so happy to see the magazines because he had not got them for a while. . . . I took the opportunity to offer the couple a home Bible study, which they readily accepted, and they gave me their apartment number. After not finding them at home six times, I was finally able to start the study with them. Now, every Sunday my husband and I consider the book *The Truth That Leads to Eternal Life* with this couple."

Most condominiums have an intercom that allows a visitor to call a resident. Some publishers make use of this arrangement to make some calls, giving a short presentation to anyone who answers.

One brother decided to try this method. On the first call he found no one at home. When a man answered the second number he dialed, the brother said: "Good morning. I'm sharing a message of hope found in the Bible, and I'm looking for people who are still interested in God and the Bible." The man invited the brother to his apartment where over an hour was spent answering his questions.

When the brother returned the following week, the man's wife also was there, with questions of her own. Before agreeing to a home Bible study, the couple decided to observe a meeting at the Kingdom Hall. That Sunday they attended the public talk and *Watchtower* study. Not only did they enjoy both meetings but they were so impressed by the warmth and friendliness of the Witnesses that they readily agreed to have a home Bible study. They progressed quickly and made changes in their lives. Even though they later moved back to the mainland, the study was continued and within one year they were baptized. The young man is now a ministerial servant, and his wife is a regular pioneer.

Rewarding experiences such as these have encouraged the brothers to persevere in using every avenue available to give a thorough witness. This has contributed to a fine coverage of the territory. On an average, congregations work

In Our Next Issue

- **Life in Paradise—Will It Be Boring?**
- **I Will Learn War No More**
- **Pay Attention to Prophecy**

their assigned area once every four to six weeks, with some doing so every two weeks.

Growth of "Pioneer Spirit"

Over the years the pioneers have been of great help to the congregations. Despite the high cost of living and other economic difficulties, persons from various backgrounds and different age groups have taken up the full-time service. Reports for 1982 indicate that an average of 20 percent of Hawaii's publishers were in the regular or auxiliary pioneer service, working with almost all the 59 congregations in the state.

One of these congregations has 95 publishers and 29 pioneers. An elder in that congregation, who has been pioneering for 20 years (17 of those years as a special pioneer), says this about how he helps others to take up the pioneer work:

"An advantage of being a pioneer as well as an elder is that I am able to work with the publishers in the field service each day and get to know them and their circumstances well. . . . But before working with someone to encourage him to pioneer, I always make it a point to pray for Jehovah's direction and guidance to say the right things and for Jehovah's spirit to be on the publisher to open his heart. With Jehovah's help I try to reach the person's heart, explaining from the Scriptures the urgency of the times, the importance of the preaching work, why pioneers are needed and how pioneering would be of great help to him.

"If he feels he can't spend 90 hours a month in the preaching work, I go over a practical schedule with him, showing how 90 hours can be met, with time left over for himself and other responsibilities he might have.

"If he lacks confidence because of the economic situation, from the Society's publications I share with him experiences of those in similar circumstances who are now pioneering. Additionally, I use scriptures that would help him draw closer to Jehovah and that would give him the needed encouragement to look on the positive side.

"When he feels that he will be without transportation or other assistance, I assure him that all the brothers and sisters in the congregation will help him in any way possible to enjoy the pioneer service. Negative thinking is thus removed by the practical solutions offered."

Among the 90 whom this elder has assisted to enroll as pioneers are brothers and sisters now serving at Brooklyn Bethel and as missionaries in Japan and Micronesia. In conclusion the elder makes this observation: "The main thing is to work with different ones in the field and to instill the 'pioneer spirit' in the congregation."

Rejoicing Over Progress

Much has been accomplished since that first meeting held in Honolulu in 1915. On March 29 of this year, on the occasion of the Memorial of Jesus' death, the total attendance for the islands of Hawaii was 14,151, an increase of 9 percent over 1982. As a peak, 4,937 Kingdom publishers were busy in the field during July 1983. Over a million hours are being spent in the Christian ministry each year. The branch in Hawaii is now able to report that the ratio of publishers to the population is approximately 1 to 200 persons in the state. The growth is truly a reflection of the 68 years of Jehovah's blessing on the preaching activity.

There is still a great deal to be done in these beautiful islands. The field is still fruitful. With joyfulness, the Kingdom proclaimers in the islands of Hawaii invite others: "Come, . . . let us go up to the mountain of Jehovah . . . and he will instruct us about his ways." (Isaiah 2:3) It is hoped that many more will respond to this invitation and thus be privileged to live at the time when not only Hawaii but the entire earth will be transformed into a Paradise.

"The Love You Had at First"

"I hold this against you, that you have left the love you had at first. Therefore remember from what you have fallen, and repent."—REVELATION 2:4, 5.

ARE you a witness of Jehovah with many years of faithful service behind you? If so, how would you feel if somebody you respected very much spoke to you in the foregoing way? Would you resent it? Or would you think he had made a mistake and was speaking to the wrong person?

[2] Well, nearly 1,900 years ago the congregation, or ecclesia, at Ephesus in Asia Minor had those words addressed to it in a message directed to it by none other than the resurrected Jesus Christ. His words must have been a shock to them. Those Christians in Ephesus had endured in Jesus' name and had resisted the influence of apostates for over 40 years. (Acts 18:18, 19; Ephesians 1:1, 2) "I know your deeds," Jesus said, "and your labor and endurance, and that you cannot bear bad men, and that you put those to the test who say they are apostles, but they are not, and you found them liars." (Revelation 2:2) They were still "in the truth," as we say. So what was the problem?

[3] They had lost 'the love they once had.' They no longer served with the same fervor of Christian love for Jehovah as at the first. As a result, they had slowed down. Hence, Jesus warned them: "Remember from what you have fallen, and repent and do the former deeds."—Revelation 2:5.

[4] There is a warning here for Jehovah's servants today. It is evidently possible even for those with long experience as active Christians to cool off. On the outside they may still seem strong, but inside they may have lost the deep love they once had for Jehovah. In a letter to the Corinthians, Paul warned: "Let him that thinks he is standing beware that he does not fall." (1 Corinthians 10:12) To help us in this regard, let us see how the Ephesians got their love and how they were helped to maintain it.

Christianity in Ephesus

[5] In the first century of our Common Era, the city of Ephesus was a wealthy, bustling metropolis and the center of a thriving cult of the pagan goddess Artemis (or, Diana). The teaching about Jesus as the Messiah of Jehovah was first heard there at the latest in 52 C.E. when Paul arrived from Corinth along with the married couple Aquila and Priscilla. Paul himself could not stay, but Aquila and Priscilla did. When an outstanding speaker, Apollos, started to teach there "with correctness" about Jesus, this Christian couple helped to clear up the misunderstandings he had about baptism. Apollos went on to become an ardent worker

1, 2. (a) What words of counsel did Jesus direct to the Ephesian congregation? (b) What may these words have caused?

3. What was the problem of the Ephesian Christians?

4. What warning can we take from the Ephesians' experience?

5, 6. How and when did the good news come to be preached in Ephesus?



Perhaps for materialistic reasons, members of the Ephesus congregation left the love they had at first

in the first-century congregation.—Acts 18:24-28.

[6] Some months later, Paul returned to Ephesus and found a group of about 12 disciples who had been baptized with John's baptism. Responding to Paul's words, they were rebaptized. Then, for three months he preached in the synagogue. But when most of the Jews were unresponsive, Paul and the new disciples moved to the school auditorium of Tyrannus where he began to give daily lectures.—Acts 19:8-10.

[7] Now began an exhilarating period in Ephesus. Jehovah performed powerful works of healing through Paul. People who merely touched his clothing were cured, and word of his preaching spread through the whole region. (Acts 19:11-17) In a letter he wrote at the time, Paul told the congregation in Corinth, on the other side of the Aegean Sea: "I am remaining in Ephesus until the festival of Pentecost; for a large door that leads to activity has been opened to me, but there are many opposers."—1 Corinthians 16:8, 9.

[8] Paul stayed in Ephesus longer than two years. Many learned of the extraordinary love that Jehovah had shown in sending his only-begotten Son so that those exercising faith might have everlasting life. They accepted the truth, and the love they expressed for Jehovah and his Son was strong. Former practicers of magical arts "brought their books together and burned them up before everybody. And they calculated together

7, 8. What notable events marked the early growth of the congregation in Ephesus?

the prices of them and found them worth fifty thousand pieces of silver. Thus in a mighty way the word of Jehovah kept growing and prevailing." (Acts 19:19, 20) Imagine what a tremendous witness that was!

[9] Soon, the intensity of the Ephesians' love was tested. In Ephesus, many silversmiths made a good living making silver shrines of Artemis. Viewing the young Christian congregation as a threat to their livelihood, one of them, Demetrius, harangued his fellow silversmiths and fomented a riot. The lives of the Christians were in danger until the city recorder calmed the mob. (Acts 19:23-41) There may have been similar tests not recorded in the Bible, since Paul alluded to 'fighting with wild beasts at Ephesus.' (1 Corinthians 15:32) Nevertheless, the fervent love the Ephesians had for Jehovah helped them to endure.

[10] Eventually, Paul left Ephesus. But in 56 C.E., while on his way to Jerusalem, he found himself in Miletus, just 30 miles (48 km) away. So he called a meeting of the Ephesian elders and exhorted them to follow his own example and shepherd the flock of God that was under their care. He especially warned them against "oppressive wolves" who would appear from among them and would mislead the disciples. He also revealed that he would likely never see them face to face again. Thus "quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed him." —Acts 20:17-38.

[11] When Paul got to Jerusalem he was arrested and eventually sent to Rome as a prisoner. There, his thoughts turned again to his Ephesian brothers, and he wrote the letter that appears in the Bible under the title "To the Ephesians." Love for Jehovah and his Son on the part of the Christians at Ephesus was still strong at this point, since Paul said to them: "I also, since I have heard of the faith you have in the Lord Jesus and toward all the holy ones, do not cease giving thanks for you."—Ephesians 1:15-17.

[12] In his letter, Paul gave fine counsel designed to help them keep their love alive. He reminded them that they were living during wicked days and, hence, should 'buy out the opportune time,' not letting other matters crowd out the doing of God's will. (Ephesians 5:15-17) Paul also reminded the Ephesians that their real enemies were not the humans who tried to oppose them. Rather, he said, "We have a wrestling . . . against the wicked spirit forces in the heavenly places." Hence, he strongly encouraged them to put on spiritual armor and keep in close contact with God by prayer. —Ephesians 6:11-18.

[13] Paul wrote his letter to the Ephesians about 60 or 61 of our Common Era. (Ephesians 1:1) Not long afterward Timothy visited Ephesus and, while there, received a letter from Paul that we call First Timothy. In it Paul encouraged this younger man to stay on in Ephesus to "command certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies, which end up in nothing." (1 Timothy 1:3, 4) Doubtless Timothy's presence in the city helped most Ephesian Christians to preserve their zealous love for Jehovah in spite of the bad influence round about them.

9. How was the intensity of the new congregation's love tested?
10. How did Paul next try to encourage the Ephesian elders?
11. What did Paul hear about the Ephesians when he was in Rome?
12. What counsel did Paul write from Rome that would have helped the Ephesians to preserve 'the love they had at first'?
13. How was Timothy able to help the Ephesians?

[14] About 65 C.E., Paul wrote his second letter to Timothy. In it he mentioned that he had sent another emissary, Tychicus, to Ephesus. (2 Timothy 4:12) That is the last we read of Ephesus until Jesus sent his message recorded in the book of Revelation. The Christians at Ephesus were the fruits of the apostle Paul's preaching. They had benefited from later visits by such outstanding Christians as Timothy, had received counsel through a letter inspired by holy spirit and were part of the "one body." (Ephesians 4:4) Yet they lost the 'love they had at first.'

Firm Counsel Needed

[15] Some may view a certain amount of cooling off of the fervor of the Ephesians' love as understandable. After all, there had been a congregation in Ephesus for more than 40 years when Jesus sent his message through John. Many, doubtless, did not personally remember the fine example of Aquila and Priscilla or the exciting preaching of Apollos. The apostle Paul had been dead for 30 years. Jerusalem had been destroyed two and a half decades earlier. So it might be expected that the Ephesian Christians would settle down, would lose their sense of urgency and zeal.

[16] However, Jesus did not excuse such a trend. Others who had been Christians as long as the Ephesians or longer had not lost their 'first love.' The apostle John, who wrote down Jesus' message to the Ephesians, had already been a follower of Christ for more than 20 years when Paul brought the good news to Ephesus. Moreover, those of the congregation in Philadelphia gave strong evidence that they had not lost the 'love they had at first.'—Revelation 3:7-11.

[17] Therefore, Jesus was not unreasonable when he firmly told those Ephesians that if they were not repentant and did not rekindle their love, they would likely lose out. He said: "I will remove your lampstand from its place, unless you repent." (Revelation 2:5) This was not so much a threat as it was a loving warning to those Christians, urging them to act wisely and thus not lose their privileges.

Why the 'First Love' Is Lost

[18] Why do people lose their initial love for Jehovah and zeal for doing his will? The Bible does not tell us what happened to the Ephesians. But there are other examples in the Bible of something similar happening. Remember the Israelites who were led out of Egypt by Moses. Having witnessed Jehovah's powerful works climaxed by the destruction of Pharaoh and his armies in the Red Sea, God's delivered people were highly enthusiastic. "Who among the gods is like you, O Jehovah?" they sang ecstatically. (Exodus 15:11; Psalm 136:1, 15) Later, when Jehovah made a covenant with them, they unanimously declared: "All that Jehovah has spoken we are willing to do and be obedient."—Exodus 24:7.

[19] Yet the mood of the Israelites quickly changed. A temporary lack of water, a lack of variety in their diet, a fear of the Canaanites and other problems made them forget Jehovah's mighty acts and the covenant he had made with them. Why, from a safe distance even Egypt, the land of their slavery, began to look attractive! They forgot the harsh cruelty of the Egyptians and could think only of 'the fish, the cucumbers, the watermel-

14. (a) How had Jehovah strengthened the Ephesians? (b) In spite of this, what happened to them?
15, 16. (a) Why may some feel that it was to be expected that the Ephesians would lose some of the fervor of the love they had at first? (b) Did Jesus feel that way about it?

17. What was Jesus' counsel to the Ephesian Christians?
18, 19. (a) What zeal did the Israelites have when liberated from Egypt? (b) Why did they lose that zeal?



Haggai asked the Jews: 'Is it time to dwell in your paneled houses, while God's house is waste?'

ons, the leeks, the onions and the garlic' that they once ate there.—Numbers 11:5.

[20] Remember, too, the Jews who came back from Babylonian captivity in 537 B.C.E. Imagine their excitement when they heard Cyrus' proclamation: "Jehovah . . . has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel." (Ezra 1:2, 3) Tens of thousands responded, and there was great joy when the foundation of the new temple was finally laid.—Ezra 2:64; 3:10-13.

[21] However, that enthusiasm quickly waned. Neighboring enemies objected and maneuvered an official order to halt the temple-building work. (Ezra, chapter 4) The Jews started to build fine houses for themselves. (Haggai 1:4) Of course, they still thought of themselves as practicers of the Jewish religion. They had not abandoned their faith. But they had lost the fervent love they earlier had for Jehovah and the interests of true worship. Doubtless, they thought they were being balanced or reasonable in what they were doing. But Jehovah did not agree. He sent the prophets Haggai and Zechariah to stir up their zeal and encourage them to finish building Jehovah's house.—Ezra 5:1, 2.

[22] Something similar can happen to

20, 21. (a) What exciting news did the Jews in Cyrus' day hear, and what effect did it have? (b) What caused their enthusiasm to wane?

22, 23. (a) What may cause Christians today to lose the love they had at first? (b) What questions remain for our consideration?

Christians in our time. The day-to-day problems of living in a non-Christian world can dim their joy. With the passing of time, the truth may cease to be fresh and exciting. It may even occur that, as time erases the memory of what it was like to be in the world, a Christian may look longingly at the so-called freedom, the lack of responsibility, that worldly people have. (Ephesians 2:11, 12) Or Christians may become worn down by the attitude of the people around them. They may develop the idea that it is more reasonable to take it a little easier in God's service, to slow down somewhat.—Jeremiah 17:9.

[23] Something like this must have happened to the Ephesian Christians, but Jesus clearly felt that they could recover. In fact, through the apostle Paul they had already received much counsel which, if applied, would help to restore 'the love they had at first.' What was this valuable counsel? And will it help us to maintain our 'first love' today? We will discuss this in the following article.

Can You Recall—

- ☐ What problem existed in the Ephesian congregation?
- ☐ What help Jehovah had given them?
- ☐ Why the Israelites in Moses' day lost their zeal?
- ☐ What caused the Israelites of Ezra's time to lose their enthusiasm?
- ☐ What may lead us to lose 'the love we had at first'?

How Can We Keep Our 'First Love'?

"YOUR people will offer themselves willingly on the day of your military force." (Psalm 110:3) As this prophecy foresaw, God's servants today have been vigorous in doing his will, holding fast to their first love for Jehovah. As an organized people, Jehovah's Witnesses have maintained their enthusiasm and zeal for his service all through this difficult "conclusion of the system of things." —Matthew 24:3, 14.

1. During these last days, have God's people as a whole lost the 'love they had at first'?

[2] Nevertheless, it is possible for an *individual* Christian to lose the love he had at first. Day-to-day problems may lead him to forget the great things Jehovah has done for him. He may get tired of waiting for Jehovah's purposes to be fulfilled and may start to be attracted by the material advantages the world offers, or may perhaps feel a need to spend more time in recreation than he

2, 3. (a) Why may an individual lose his 'first love'? (b) If we find such an attitude developing in us, what should we do?

once did. Christian responsibilities, such as attendance at meetings or assemblies, preparing talks and sharing in field service may start to feel burdensome.

[3] If we find such attitudes developing in us, we should follow Jesus' counsel to the congregation in Ephesus, so as to cultivate again 'the love we had at first,' striving to "do the former deeds." (Revelation 2:4, 5) We should realize that we need to regain our former fervent love for Jehovah and our zeal and enthusiasm for his service. How can we do that?

Cultivate a Love for Jehovah

[4] The inspired psalmist said: "How I do love your law! All day long it is my concern." (Psalm 119:97) What a fine way to feel about God's law! It is far more rewarding to serve Jehovah with an attitude like that than to have to keep forcing ourselves to do what we know is right. We need to develop a *desire* to do what is right, to do it because we *want* to.—Psalm 25:4, 5.

[5] Satan would like to pressure us into losing our 'first love,' for he is the greatest enemy of our spirituality. To oppose him, the apostle Paul urged the Ephesians to put on "the complete suit of armor from God." (Ephesians 6:13) Included in that armor are four vital Christian features: truth, righteousness, faith and the hope of salvation. (Ephesians 6: 14-17; 1 Thessalonians 5:8) Of course, we learn about these features when we first come into the congregation. But metallic armor can become rusty if it is not maintained. Similarly, if we do not maintain these essentials, our spiritual armor will deteriorate and fail to protect us adequately. At all costs, we must prevent that from happening.

4. How can we imitate the psalmist's fine attitude? (Psalm 119:97)

5. (a) What did Paul recommend to protect our spirituality? (b) How can we preserve its effectiveness?

Study and Meditate

[6] In 1958 the missionary Stanley Jones began to serve seven years in solitary confinement in prison in China. How did he keep his love for Jehovah strong while isolated from his Christian brothers without even a Bible? He reports that he wrote down all the scriptures he could remember and added to these any Bible quotations he could find in the "religion" columns of newspapers that were sometimes sent to him. Thus he built up a reservoir of Bible texts that formed the basis of a personal study and meditation program. Surrounded by people opposed to his beliefs, he knew that if he failed to keep his heart and mind filled with God's thoughts, his faith would quickly become dull.

[7] True, most of us are not in prison. Nevertheless, for much of the time we are exposed to the thinking of this world. The entertainment that the world offers, while not always directly opposed to Christian principles, certainly does not *promote* such things as truth, righteousness, faith and the hope of salvation. Hence, if we do not spend time fortifying our hearts and minds, we will likely become weak spiritually and our love will grow cold.

[8] If we *do* spend time fortifying ourselves by means of personal study and meditation, we will be like the man whose "delight is in the law of Jehovah" and who reads in that law in an undertone day and night. The psalmist says of such a man: "He will certainly become like a tree planted by streams of water, that gives its own fruit in its season and the foliage of which does not wither,

6. How did one missionary solve the problem of maintaining his spirituality while in prison?

7. What pressures do we face, and how must we protect ourselves from them?

8. What blessing comes to the person who studies God's Word and meditates on it?

and everything he does will succeed." —Psalm 1:2, 3.

[9] Realistically speaking, many of us are not naturally inclined to study. Yet, if we want to, we can train ourselves to enjoy studying. Think of someone who takes up the pastime of jogging. At first his muscles will probably ache. Gradually, though, his body will adjust, and soon, if he perseveres, the jogger will enjoy his exercise. Paul told Timothy: "Be training yourself with godly devotion as your aim." (1 Timothy 4:7) Studying the Bible is a part of godly devotion. (Proverbs 2:1-6) At first it may take discipline to get down to it. Soon, though, we will find real interest in learning new points or in getting a deeper understanding of things we already know. Our study will then give us genuine pleasure.—Psalm 119:103, 104.



Study can be enjoyable, and it keeps our love for God fresh

[10] Some may feel that since they know the basic doctrines of the Bible they no longer need to spend time on personal study. They may even complain when similar material is covered more than once in Bible study publications. Yet the Bible speaks of the need for reminders. (Psalm 119:95, 99; 2 Peter 3:1; Jude 5) If we do not keep reminding ourselves of the truth, of God's righteous standards, of our faith and our hope of salvation, our heart will be influenced by other things.

[11] Consider Paul's letter to the Ephesians. He reminded them of what their situation had been before they became Christians, and he spoke about the organization of which they were now a part. (Ephesians 2:12; 4:4-6, 17, 18) He mentioned Jehovah's wonderful purpose for mankind and man's part in relation to that purpose. (Ephesians 1:8-12; 2: 4-6) And he reminded them of Christian principles that would help them to be successful in the family and in the congregation.—Ephesians 4:1, 2; 5:21–6:4.

[12] Some of what Paul wrote may have been new to the Ephesian Christians, but much of it must have covered what they had heard before. Nevertheless, Paul wanted to remind them of these matters and perhaps provide fresh insight into them. Thus he helped the Ephesians to refurbish their spiritual armor and to "grasp mentally with all the holy ones what is the breadth and length and height and depth."—Ephesians 1:15-17; 3:14-19.

9. How can we develop a love of studying the Bible and meditating on it? (Psalm 77:11, 12)
10. Why is study material covered more than once in study aids?
11. What are some things that Paul discussed in his letter to the Ephesians?
12. Why did Paul tell the Ephesians things that they already knew?

[13] Our personal study, too, will refresh us and enrich our understanding of many basic points, as well as help us to grasp the deeper things of God's Word. (1 Corinthians 2:10) In this way, our "suit of armor from God" will prevent Satan from making us lose our fervent love for Jehovah and his Son.

[14] Among other things, the apostle Paul mentioned two other features of our spiritual armor that we have not yet discussed. He said that Christians should have their "feet shod with the equipment of the good news of peace" and that they should accept "the sword of the spirit, that is, God's word." (Ephesians 6:11-17) How do these features help us to maintain the 'love we had at first'?

Stay Active in Kingdom Preaching

[15] When, in 1958, the missionary Harold King began to serve four and a half years in prison in China, he faced the same problem as Stanley Jones: how to keep his 'first love,' his deep devotion to Jehovah, alive. He reports: "To keep alive my appreciation of spiritual things, I arranged for a program of 'preaching' activity." He worked up some Bible sermons from the scriptures he remembered and preached to imaginary characters. Eventually, he conducted an imaginary Bible study. The result? When he was released, he was ready and eager to preach to real people again!

[16] His was a novel way of applying an important truth: To remain spiritually healthy we have to keep busy in God's service. The apostle Peter said: "Brace up your minds for activity." (1 Peter 1:13) And the apostle Paul exhorted: "Become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Corinthians 15:58.

[17] It is noteworthy that while the Christians in Ephesus had allowed the 'love they had at first' to cool off, those of another congregation in the neighborhood had kept busy, and their love was still strong. Jesus said to the faithful congregation in Philadelphia: "I know your *deeds*—look! I have set before you an opened door, which no one can shut." —Revelation 3:8.

[18] What deeds will help a modern-day witness of Jehovah to maintain the 'love he had at first'? Among others, deeds in harmony with Jesus' command: "Go therefore and make disciples of people of all the nations." (Matthew 28:19) Harold King realized the importance of this. So did the apostle Paul. That is why Paul advised the Ephesians to have their "feet shod with the equipment of the good news of peace" and to be equipped with "the sword of the spirit, that is, God's word."

[19] There is a close relationship between zeal and the work of preaching and making disciples. True, zeal makes us want to do this work. But the preaching work will, in turn, stimulate our zeal. After preaching to a Samaritan woman, Jesus told his followers: "My food is for me to do the will of him that sent me." (John 4:34) Teaching the truth had nourished him, built him up. Similarly, when we speak to others about God's Kingdom, this impresses vital facts on our mind and

13, 14. (a) How will study and meditation help us? (b) What further items are included in the "suit of armor from God"?

15. What novel way did one imprisoned missionary find to have "plenty to do in the work of the Lord"? (1 Corinthians 15:58)

16. What is one important reason why we should be busy in Jehovah's service?

17. What was noteworthy about faithful Christians in the Philadelphia congregation?

18. What activity will help to keep our 'first love' alive?

19. How does preaching, which is a proof of our zeal, also build up our zeal?



Talking to others about the truth strengthens our love for Jehovah

heart and builds up our skills in defending the truth. (1 Peter 3:15) Furthermore, as God's spirit supports us in this work, we become "aglow with the spirit" and see it working on others.—Romans 12:11.

[20] Is preaching to others a substitute for personal study? No. A balance is needed between these two activities. If we eat plenty of physical food but get no exercise, ultimately our body suffers. On the other hand, if we get a lot of exercise without eating enough food, eventually we 'burn out' physically. Similarly, if we engage in much personal study without preaching to others, we are likely to become unbalanced. The apostle Peter associated "activity" with 'keeping our senses.' (1 Peter 1:13) If we preach to others without doing personal study —especially if the people we preach to are not very responsive—then we may 'burn out.' However, if we engage in personal study and then go out and tell others what we have learned, we will remain spiritually healthy.

20. How do preaching and personal study work together to keep us strong?

Buy Out Time

[21] Stanley Jones, describing one of the biggest problems he faced in prison, said: "I had so much *time* on my hands." His problem was exactly the opposite of that experienced by many of Jehovah's Witnesses. Most of us are chronically short of time. Why is this? The apostle John said: "The whole world is lying in the power of the wicked one." (1 John 5:19) Satan's world keeps people so busy constantly that they have little opportunity to think, let alone study. We are no part of the world, but we certainly do feel the effects of its way of life. Using its influence, the "wicked one" would like

21, 22. (a) What large obstacle has Satan raised to our maintaining our 'first love'? (b) How did Paul recommend that the Ephesians overcome this obstacle, and why should we follow his counsel?

to keep us so busy that our service to God would be crowded out.

[22] Paul recognized this problem and gave the Ephesians this valuable counsel: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." (Ephesians 5:15-17) If we fail to buy out time to do "the will of Jehovah," the pressure of living in these 'wicked days' is likely to cause our love to cool off.

[23] True, some Christians have heavy obligations or are sick and thus are quite limited as to what they can do in God's service. (Luke 21:1-4) But in harmony with Paul's counsel to Christian slaves, whatever we can do should be done in a "whole-souled" manner. (Ephesians 6: 5, 6) Personal study will never be enjoyable if we snatch just a few minutes for it between television programs. Similarly, our field ministry will hardly keep our 'first love' and zeal alive if we spend merely a token hour or two in it each month between periods of recreation.—Compare 1 Timothy 4:8.

Pray for Help

[24] Ending his discussion of "the complete suit of armor from God," Paul urged fellow believers to accept "the sword of the spirit, that is, God's word, while with every form of prayer and supplication you carry on prayer on every occasion in spirit." (Ephesians 6:17, 18) If we keep in close contact with Jehovah by prayer, we will not lose our 'first love,' even though we have to endure many pressures or, like John, have served many years in this system of things. Paul said in another letter: "For all things I have the strength by virtue of him who imparts power to me."—Philippians 4:13.

[25] Most of us get tired from time to time. But Jesus' message to the Ephesian congregation shows that we can and must avoid losing the 'love we had at first.' As Jehovah helped the Ephesians by means of Paul, Timothy and others, he is helping us today through his organization. If, in turn, we train ourselves to enjoy study and meditation and 'brace up our mind' for the fine activity of telling others what we learn, while praying to Jehovah for help to persevere in doing his will, then we are doing a fine work. In keeping with what the apostle Paul told the Galatians, "let us not give up in doing what is fine, for in due season we shall reap if we do not tire out."—Galatians 6:9.

23. What kind of personal study and preaching activity will help to keep our 'first love' alive?
24. What further vital aid to our spirituality did Paul mention to the Ephesians?
25. In summary, what provisions has Jehovah made to help us avoid losing 'the love we had at first'?

How Would You Answer?

- ☐ If we do not schedule time to study and meditate on God's Word, what may happen to our love for Jehovah?
- ☐ Why is it valuable for us to study not only new truths but also truths and principles that we have heard before?
- ☐ Why is preaching to others vital to our maintaining our 'first love'?
- ☐ How do study and preaching activity work together in keeping us spiritually healthy?
- ☐ Why should we never neglect prayer as we strive to maintain the 'love we had at first'?

Insight on the News

'Witnesses Right on Blood'

Each year some 150,000 liters of blood are used in Italian hospitals, according to the Ministry of Health. Dr. Cesare Buresta, chief surgeon of the hospital of Ripatransone in Ascoli Piceno, Italy, pointed out that "it is becoming more and more difficult to obtain donors, and there exists that squalid and almost infamous commerce with human blood around the hospitals, and in addition there is the risk of hepatitis or immunological incompatibility due to the *Rh factor*."

But Dr. Buresta also stated: "The curious thing is that . . . Jehovah's Witnesses reject other people's blood by virtue of a supposed Biblical prohibition, that is to say they are against transfusions." However, after his surgical team used artificial blood in three cases with positive results, Dr. Buresta concluded: "Now it seems that science is saying [the Witnesses] are right."

Jehovah's Witnesses are only following the Bible command: "Keep abstaining from . . . blood." (Acts 15:29) Their willingness to follow the Bible's specific direction on the matter protects them from certain health dangers. But pleasing God is their principal concern, and they heed the admonition at Proverbs 3:5, 6: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

Ritualistic Worship Defended

In a recent issue of *U.S. Catholic,* executive editor Robert E. Burns wrote: "Plunged as we are into a world of seemingly endless complexity and bewildering distractions, thinking our way to a virtuous life can be terribly difficult . . . And that's where religious pictures and holy-water fonts and a host of other 'ritualistic' things come in."

In his column, editor Burns was sounding a warning against worship that is devoid of "rituals that appeal to our emotions as well as to our intellectual perception." He feels that rituals and symbols are "perhaps indispensable means" of "turning our thoughts to God."

Burns and other Catholic authorities may feel that a host of other "ritualistic" things can be helpful in worshiping God. But note what Jesus Christ said about "the kind of worshipper the Father wants." To a woman who thought worship at a particular mountain was necessary, Jesus declared: "God is spirit, and those who worship must worship in spirit and truth." Worshiping "in spirit" clearly rules out the use of visual aids, as is also indicated by the apostle Paul, who said that Christians walk "by faith and not by sight."—John 4:23, 24; 2 Corinthians 5:7, Catholic *Jerusalem Bible.*

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C. TOTAL PAID CIRCULATION (Sum of 10B1 and 10B2)	4,652,524	4,591,357
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	1	2
E. TOTAL DISTRIBUTION (Sum of C and D)	4,652,525	4,591,359
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	14,001	10,490
2. RETURNS FROM NEWS AGENTS	None	None
G. TOTAL (Sum of E, F1 and 2 - should equal net press run shown in A)	4,666,526	4,601,849

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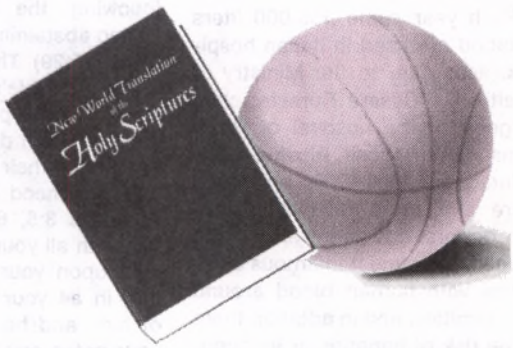
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PS Form 3526 July 1981 (See instruction on reverse) (Page 1)

Duties or Pleasures—Which Do You Put First?

THE Creator, Jehovah God, made us free moral agents. That is, he gave us the ability and the freedom to choose what we will do. At times this means choosing between duties and pleasures.

According to a popular rhyme, "When duty and pleasure clash, let pleasure go to smash." Although duty and pleasure often clash, they do not necessarily need to do so. But when they do, which do we put first? Duty is defined as 'that which a person is bound by moral obligation to do or not to do.' Pleasure is the 'state of gratification; delight; enjoyment,' a feeling of being pleased.



Our Duties

As Jesus Christ showed, our primary duties and obligations are those we have toward our Maker, Jehovah God. (Mark 12:29, 30) Chief among God's purposes for his servants today is witnessing about his name and Kingdom and making disciples. (Isaiah 43:10-12; Matthew 10:7; 24:14; 28:19, 20) To be able to fulfill these duties properly, Christians must continually take in Bible knowledge, regularly associate with fellow worshipers and persevere in prayer. Thus the primary duties of a Christian involve these other duties.—1 Timothy 4:16; Hebrews 10:23-25; Romans 12:12; Ecclesiastes 12:13.

We also have obligations to our fellowman. Largely, these are of a mundane, or secular, kind. We 'must work if we would eat,' for we should not expect to live off others. It is proper that we provide necessary things for our families. We must obey the laws of the land, such as traffic regulations, and we must pay our taxes.—Romans 12:17; 13:1-7; 2 Thessalonians 3:10; 1 Timothy 5:8.

We have duties toward God, duties toward our families, duties toward our neighbors and, yes, duties toward ourselves. Duties, duties, duties! Does this mean that there is no time or opportunity for enjoying personal pleasures? No, it merely means that we must keep pleasures in their place. We must not be like many in these "last days," persons who are "lovers of pleasures *rather* than lovers of God."—2 Timothy 3:1, 4.

Forbidden "Pleasures"

In keeping pleasures in their place, we must realize that certain kinds cannot be reconciled with our duties, for they have no place in our Christian lives. Today there are people who flout traffic laws, make a practice of shoplifting or engage in other forms of lawbreaking

for the "sheer pleasure" of it, for "kicks," as they say. Obviously, all such acts are forbidden "pleasures."

Other individuals pursue pleasure by means of drugs, becoming slaves to narcotics. Still others derive pleasure from using tobacco in one form or another. Such habits also conflict with our duties toward God and our neighbor. Christians are to be a free people, are to have neighbor love and are counseled to 'cleanse themselves of every defilement of flesh and spirit.'—2 Corinthians 7:1; Matthew 22:39; Romans 6:6, 16; 13:10.

Doubtless the most common form of forbidden pleasure indulged in today is that of illicit sex. All such "cravings for sensual pleasure" run counter to our duties toward God and neighbor. (James 4:3; Proverbs 6:20-35) We must avoid not only engaging in sexual immorality but also toying with it. The very fact that such immoral pleasures are forbidden seems to make them more desirable and enjoyable, even as the prostitute beckons: "Stolen waters themselves are sweet, and bread eaten in secrecy—it is pleasant."—Proverbs 9:17.

Why are such pleasures tempting to the fallen flesh? Because "the inclination of the heart of man is bad from his youth up." So a Christian must 'pummel his body and lead it as a slave,' even as did the apostle Paul. (Genesis 8:21; 1 Corinthians 9:27) We must not succumb to these illicit pleasures if we desire divine approval.—1 Corinthians 6:9-11.

Principles Governing Enjoyment of Pleasures

There are many pleasures that can be enjoyed by Christians. But to keep them in their proper place our enjoyment of them must yield to the guiding principles of quality, quantity, timing and cost. To illustrate: Doubtless the pleasure most widely and most often enjoyed by humans is that of eating. Making it a pleasure was surely a loving-kindness on God's part. This pleasure might be said to be circumscribed by the principle that 'we eat to live, we do not live to eat.'

For one thing, since principles should govern our eating, we will want to choose foods that not only please our palate but are good for us. We will also want to be careful not to stuff ourselves, not to eat more than what is good for us. Moreover, we should watch our timing. It is known that heavy meals tend to interfere with concentration and highly skilled activity. Even as a professional singer would not want to eat a hearty steak or a turkey dinner just before giving a concert, neither should we do so just before handling a difficult assignment or giving a Bible lecture. In fact, a hearty meal may even interfere with our enjoying someone else's Bible talk. Of course, people plagued with allergies or diabetes, or who are greatly overweight, have all the more reason to watch these principles of quality, quantity and timing when enjoying the pleasure of eating. Then, too, we do not want to be careless as to cost, becoming extravagant about what we pay for this pleasure.

Another pleasure that many enjoy is watching television programs. As Christians we want to make certain that the programs we watch are both pleasurable and wholesome, if not also educational. Then, too, we want to be careful as to the quantity, not spending too many hours watching TV, lest we fail to get sufficient sleep or to do justice to our duties. Timing also should be considered, for we never want to let TV programs interfere with getting our needed rest or with such Christian pursuits as attending congregation meetings.

What applies to the pleasure of watching TV is applicable with equal force to going to movies or attending sports



Jehovah's Witnesses find genuine pleasure in carrying out their duty to preach the good news

events. When we should be listening to a Bible lecture with fellow Christians, it really is not fitting to be at some stadium watching a ball game, is it? Nor should we let our fondness for music cause us to make the same kind of mistake.

We may derive much pleasure from pursuing some hobby. But here, too, we must exercise self-control and put first things first. What if our hobby puts us in the bad company of people who smoke and use profane language? Or what if our hobby is too costly, is injurious to our health or works a hardship on our family? If this is the case, would it not be appropriate to change to another hobby?

But even if our hobby or pastime has no objectionable features, we should be careful to keep it in its place. A married man may be fond of bowling. But if his family cannot enjoy bowling with him, it would be wise and loving if he curtailed this activity. Nor would he want to go to a bowling tournament if that would mean neglecting attendance at a Christian assembly. What is true of bowling, of course, applies with equal force to other leisure activities such as hiking, swimming or boating.

Vacations are looked upon as times of pleasure. But, as Christians, here also we would not want to grow careless as to our conduct just because we are among strangers or have time on our hands. Nor would we want to sightsee or visit some recreation centers at the cost of attending conventions of Jehovah's Witnesses.

Pleasure in Discharging Duties

Yes, there can be great pleasure in discharging duties. While many people think that duties and pleasures are opposed to one another, this need not be the case. The fact is that we can gain a great deal of pleasure from discharging our duties—if we have the right mental attitude. No doubt the first man, Adam, had great pleasure in caring for his home, the beautiful parklike garden in Eden. He must also have received much pleasure from getting acquainted with all the animals in that garden and naming them. And when Jehovah God presented Adam with the woman Eve, his pleasure and happiness abounded, as shown by Genesis 2:15, 18-23.

A husband can derive pleasure from doing useful work, regardless of its nature, if he recognizes it as a means to an end—providing honorably for himself

and his family. It is the same with a wife who has the right mental attitude. She can derive much pleasure from keeping her home spick and span, preparing tasty, nourishing meals for her family, and so forth.

An excellent example of finding pleasure in discharging duties is found in the case of Jehovah's Witnesses. They derive great joy from studying the Bible and learning new truths. In this, they feel like the psalmist who said: "I am exulting over your saying just as one does when finding much spoil."—Psalm 119:162.

Jehovah's Witnesses also derive pleasure from gathering together at their congregational meetings and regularly held assemblies. Moreover, these Christians find true the words of Jesus: "There is more happiness in giving than there is in receiving." (Acts 20:35) In going from house to house preaching the good news of God's Kingdom, they are primarily discharging a duty they have before both God and man. When they find someone willing to listen and discuss the Bible with them, and especially when this person proves to be 'conscious of his spiritual need,' they get joyful satisfaction from their work.—Matthew 5:3.

Sharpening Our Sense of Duty

What will help to sharpen our sense of duty and keep pleasures in their proper place? Justice and reason will help. For instance, we must show ourselves to be just in order to be truly generous. Certainly, it would be unjust to aid others to the point of depriving our family of necessities. And reason makes us realize that to the extent that we renege in fulfilling our duties, to that extent we wrong and harm ourselves and others. Since we would not want other persons to harm us, we should avoid harming them.—Luke 6:31.

Especially will love help us to put duty ahead of pleasure. Loving God means keeping his commandments, fulfilling our duties toward God. (1 John 5:3) Love for our neighbor will make us concerned with his welfare, not just with our own. —1 Corinthians 10:24.

Without question, then, there is room for pleasure in our life. We can derive much pleasure from discharging our duties. And we can enjoy other pleasures, too, if we control them and avoid those that run counter to our duties. So let us watch the quality, quantity and cost of our pleasures, as well as the time we devote to them. This, of course, amounts to putting duty ahead of pleasure.

Saved by a Tract

"I had made up my mind that this morning I was going to commit suicide," said a woman to her friend over the telephone. She said she was going to get into her car and drive it off the bridge.

This account was related by the friend to two of Jehovah's Witnesses as they were calling on her one morning. Continuing, the friend said she proceeded to ask the woman what changed her mind.

"I got ready and walked *out my door*," the woman replied. "But as I did so, I found a leaflet that spoke about there being someone who cares, someone who loves you, referring to God." That leaflet, or tract, stopped her from going through with her plan. But where did it come from?

"The leaflet had been left by one of Jehovah's Witnesses," the woman explained. It had saved her life!

A Joyous Dedication in Tahiti

FOR Jehovah's Witnesses in Tahiti, Friday, April 15, 1983, promised to be an exciting day. Scheduled for that date was the dedication of their new branch building, which would be used in the furthering of the Kingdom-preaching work in the islands of French Polynesia.

As the day approached, preparations were well under way. All concerned were waiting with joyful anticipation for the arrival of guests from Fiji and New Zealand, as well as a member of the Governing Body of Jehovah's Witnesses, Lloyd Barry, and his wife, Melba, who were also due to be present. However, in the back of everyone's mind was the nagging question, What will the weather be like?

Hurricane Season!

Usually, the weather is not a problem in Tahiti. Sunshine, refreshing trade winds and tropical depressions during the rainy season make up the usual weather pattern. However, this year had been different. For the first time since 1906, Tahiti had been affected by a series of destructive hurricanes. Already in December 1982, hurricane Lisa had torn off roofs and uprooted trees in the Society Islands, of which Tahiti is the largest. Things had barely been restored to order when, in late January 1983, hurricane Nano, with center winds reaching 130 kilometers (81 mi) per hour, caused further damage.

In late February a shocking third hurricane, named Orama, with a huge eye more than 70 kilometers (43 mi) across, and winds reaching 150 kilometers (93 mi) an hour, ripped through the area and destroyed much of what Nano had spared. Calm seemed to have returned when, on March 8, the inhabitants heard that a new hurricane, named Reva, was on its way, with winds gusting up to 180 kilometers (112 mi) per hour. On March 12 the center of hurricane Reva passed within 140 kilometers (87 mi) of Tahiti, blowing down trees and electric poles in Papeete, the island's main town.

Hence, there was concern about the weather. Had Tahiti seen the last of the hurricanes? Would the weather prevent the arrival of the guests and delay the dedication of the new branch office? The answer to both questions proved to be No!

The Guests Arrive

Tahiti had not seen the last of the hurricanes. On Monday evening, April 11, it was announced that a tropical depression named Veena had now become a hurricane in the neighboring Tuamotu archipelago and would probably head for Tahiti. Sure enough, the eye of the hurricane, around which raged winds of up to 200 kilometers (124 mi) per hour, passed within 40 kilometers (25 mi) of Tahiti's southeast coast. Starting early Tuesday morning, the island was battered by its high-velocity winds.

After it had gone, the tropical-paradise image of Tahiti was rather tarnished. It is estimated that 3,043 houses were de-



stroyed and 3,199 damaged; 26 boats were stranded and 39 sunk, and 25,000 people were left homeless. On April 13, Tahiti awoke to an unusual concert of hammers echoing on wood and sheet iron. The islanders were rebuilding. But what about the dedication of the new branch building? And what about the guests? Would they be able to get into Tahiti? Already, an airplane coming from Fiji had been forced to turn back. At last, however, several hours late, the plane carrying the guests arrived safely.

Thursday, April 14, was a full day. Many were repairing their damaged homes, and at the new branch building —which, happily, was undamaged—last-minute preparations were under way. The visitors had opportunity to see the new Tahitian branch structure, about 25 kilometers (16 mi) from Papeete. They found it to be a strong, two-story building, able to house up to eight people. On the ground floor are various offices, storerooms and a library, while the second floor has a kitchen, dining room, living room, laundry and four bedrooms.

The Dedication Program

Finally, Friday, April the 15th arrived. At five o'clock in the evening, Francis Sicari, a member of the Tahiti Branch Committee and chairman of the proceedings, opened with words of welcome. Then, Alain Jamet, the coordinator of the Branch Committee, presented a program of slides reviewing the construction of the branch office building.

After that interesting feature, Francis Sicari returned to the platform and reviewed the development of the preaching work in French Polynesia. He reminded the 702 in attendance that a few seeds began to sprout in the islands early in the 1950's. In 1957, at a convention in Los Angeles, U.S.A., the president of the Watchtower Society, Nathan H. Knorr, appealed for volunteers to serve where the need was greater in Tahiti. Some responded and the growth was speeded up.

In order to help organize congregations, the Society then arranged for a number of full-time servants to visit Tahiti from time to time. Among these were John and Helene Hubler, who had opened the work in New Caledonia back in 1954 and are now in district work in New Zealand. The Hublers were among the guests at the dedication program and were invited to relate some of their experiences. Helene movingly described the first Memorial celebration she attended in Tahiti. It was held outdoors under a clear sky, lit by a full moon shining through the coconut palms, while the air was filled with the perfume of flowers blown by a gentle trade wind. This scene had been indelibly fixed in her memory ever since.

Donald Clare, the Branch Committee coordinator for Fiji, was also present. He had helped to oversee the work in Polynesia for several years before Tahiti became a separate branch, and he related some experiences he had had during his various journeys to Tahiti. He said that the simplicity and warmth of the early full-time preachers in Tahiti were among his dearest memories.

The main talk was given by Lloyd Barry. He greatly encouraged the local Witnesses who had been affected by the recent hurricanes. He reminded them that disasters are characteristic of the last days of this system of things, but Jehovah, if he desires, can save his people. The important thing is to accomplish what Jehovah had commissioned us to do, whatever the circumstances. (Matthew 24:14; 28:19, 20) Many comforting experiences coming from all over the world show us how well this commission is being fulfilled and how fully Jesus Christ and the angels are supporting it.

Why, though, does the Society construct new buildings when the world is in such an uncertain state? Brother Barry explained that Jehovah's organization expects to survive these troubled times. God's people are getting equipped and organized to give the greatest witness possible in these final years before Armageddon brings an end to this system of things. And they hope that many of their new facilities will be used in the great post-Armageddon reorganization work.

The speaker compared the dedication program to the ancient Jewish Festival of Booths. For God's ancient servants, that festival was an occasion of great joy. (Deuteronomy 16:13-15) Similarly, for those assembled the dedication of the new facilities in Tahiti to the exclusive service of Jehovah God was an occasion for great rejoicing. Finally, all present resolved to keep strong their confidence in Jehovah's promises.

Another Hurricane

Everyone was greatly strengthened and encouraged by the dedication program. The guests left almost hidden by the numerous leis that their Tahitian friends loaded on them. Then, on Monday, April 18, hurricane William passed by, venting its worst fury on the East Tuamotu Islands. Enormous waves submerged the atolls, and violent winds wiped out villages and coconut-tree plantations. Before it was finished, hurricane William, too, had caused great damage.

Nevertheless, the 496 witnesses of Jehovah under the Tahiti branch were happy that the storms had paused long enough to allow the dedication of their new branch to take place on schedule. They were prepared to be more zealous in telling their neighbors the good news of the Kingdom. And they were particularly happy to be able to point out that, despite natural disasters, "in the fear of Jehovah there is strong confidence, and for his sons there will come to be a refuge."—Proverbs 14:26.

A Faithful "Warrior" Passes On in Germany

KONRAD FRANKE first came in touch with the Kingdom message in 1920, when just ten years of age, and was baptized in 1924. Each Sunday he and his father would start out early in their ministry, carrying large cases of Bible literature on their bicycles. In the evening they would return home tired but happy, freshen up and attend the weekly *Watchtower* study.

In 1931 Brother Franke entered full-time service. Soon thereafter he married his wife, Trudl, who shared with him in enduring the persecutions of the Hitler regime. After a number of brief imprisonments, Brother Franke was arrested in 1936 and incarcerated for nine years, the last four years being spent in the Sachsenhausen concentration camp. In April 1945 he was one of the united group of 230 Witnesses who survived the death march from Sachsenhausen to Schwerin.



Konrad Franke—with his concentration-camp uniform —and Trudl Franke

During the late 1940's Brother Franke took the lead in reestablishing the Watch Tower Society's branch office, this time at Wiesbaden, where he served for some years as branch overseer and down to the time of his death as a member of the German Branch Committee. The recent illness of his wife, Trudl, distressed him, but he attended the "Kingdom Unity" District Convention in Munich, where on July 31, 1983, he died in his sleep the day before he was to give his talk. Thus he passed on to his heavenly reward the way he always wanted to—active in 'fighting the fine fight' as a "warrior" of the Kingdom.—2 Timothy 4: 7, 8.

Questions From Readers

■ Did the Pharaoh of the Exodus die when the Egyptian army was destroyed in the Red Sea?

Yes, he did, though the book of Exodus does not pointedly mention that fact. It says:

"The Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalrymen began going in after [the Israelites], into the midst of the sea. . . . Finally Jehovah said to Moses: 'Stretch your hand out over the sea, that the waters may come back over the Egyptians, their war chariots and their cavalrymen.' Moses at once stretched his hand out . . . And the waters kept coming back. Finally they covered the war chariots and the cavalrymen belonging to all of Pharaoh's military forces and who had gone into the sea after them. Not so much as one among them was let remain."—Exodus 14:23-28.

This account mentions the cavalrymen and military forces, but does not specifically say whether Pharaoh died. Nor does the Israelites' victory song, in which they said: "Pharaoh's chariots and his military forces he has cast into the sea, and the choice of his warriors have been sunk in the Red Sea." —Exodus 15:4.

However, Psalm 136:1-15 shows that Pharaoh did perish. There we read of the giving of thanks by the people 'to the One striking down Egypt in their firstborn ones, and the One bringing Israel out of the midst of them by a strong hand and by an arm stretched out, to the One severing the Red Sea into parts, and who caused Israel to pass through the middle of it, and who shook off *Pharaoh and his military force into the Red Sea.*'

So the book of Psalms complements Exodus and indicates that the haughty Pharaoh, who oppressed the Israelites, died in the Red Sea.