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The Watchtower

Announcing Jehovah's Kingdom



Our Critical Times Why So Violent?

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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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Violence!

—A Growing Threat to You

Looking down the barrel of a gun held by an obviously jittery mugger, you need no one to convince you that today's growing violence is a real threat to YOU! Your heart pounds! Nervous perspiration flows freely! In a state of near panic, you wonder if you will get out of this situation alive. That cold, unfeeling gun barrel promises no mercy—neither does the icy stare of the gunman! In a most forceful, jarring way the latest statistics on mounting violence have come home to YOU!

ARE you not glad that you are merely *reading* about the scene described above? Of course, it is hoped that you will never actually have such an experience, and, to be sure, it does no good to be in constant dread of such a possibility. At the same time, it would be foolhardy to close your eyes to what is happening.

As an informed person you may readily admit that we are living in violent times. Still, you may not be too concerned about it as long as you yourself are not looking down a gun barrel. Yet your real chances of being confronted with an act of violence are not to be ignored.* *On the streets* and in other public places now in many lands there is an ever-present threat of rape and muggings. Political and labor unrest are prone to burst into violence. And there are



the potentially explosive (although perhaps well-meant) protest marches, as well as the most senseless mayhem of all—unpredictable terrorism.

But that is not all. *In the home*, rampant violence against family members *literally* does bring it home to you. A *Toronto Star* article, under the subheading "Violence increasing," reports that in Canada "about 490,000 wives are battered each year." And in the United States annually two to six

million wives are beaten and half a million elderly citizens are subjected to maltreatment by their own relatives. In that same land, the National Center on Child Abuse and Neglect claims that "the actual number of children abused and neglected annually . . . is at least 1,000,000." Thus, these days, "you are more likely to get killed, injured or physically attacked in your home by someone you are related to, than in any other social context," says a sociologist.

* Excellent suggestions on what to do to avoid unhappy consequences due to the increase of violent crime are to be found in *Awake!* of October 22, 1979, pages 7-11.

When you add to the above the continually increasing amount of violence perpetrated by fans and players alike at sports events, the premeditated rise of it in TV programs, movies and videocassettes, along with the age-old violence of war and revolutions, you wonder if the world has not indeed gone mad. It raises the questions: Why are our times so violent? Was

it always this way? Or, rather, is there something of special significance in what we see? And is there any way to escape for good the madness of this age of violence?

The following article is designed to answer these questions and to point to something better. It is our hope that it will aid you in gaining an informed and balanced view of this growing threat.

Our Critical Times —Why So Violent?



UGLY, life-threatening violence has been with mankind since rebellion against the rightful sovereignty of God broke out back in the garden of Eden. By his deception, the original rebel, Satan, became the “manslayer” of Adam and of the entire unborn human family yet within his loins. (John 8:44; Romans 5:12) Soon, there followed the violent murder of Abel by Cain while Cain was “hot with great anger.” (Genesis 3:1-4:15) A peaceful world had ended. There has been violence ever since!

However, many now have the uneasy

feeling that the violence of our times is somehow *different*, that it has got out of hand, that it is the manifestation of a terminally ill society. Is that merely an illusion? Has it not always been this bad?

Canadian philosopher George Grant has styled our critical period of history as “the most violent era the world has ever known.” He is not alone in this view. Psychiatrist Thomas Radecki calls it “a worldwide epidemic of violence,” adding: “We’re murdering people 300 per cent more often per capita than our parents’ generation, . . . raping 500 per cent more

often, and assaulting 600 per cent more often."

The U.S. surgeon general, Dr. Everett C. Koop, has described the menace as an "epidemic of violence" that "threatens the community and family life." The upsurge of violence in North American schools today is a frightening example. A U.S. TV newscast reported that "*three million* secondary school children are victims of crimes ranging from theft to rape and murder *every month*."—Italics ours.

Because of the spread of terrorism, "Europe has become a bloodsoaked battleground," says a French commentator. The extent of the peril is seen in his further remark that "the U.K. security industry is *bigger than the police force, the navy or the army*." (Italics ours.) No wonder the 1980's are now called "Fright Decade Two."

Why So Violent?

Careful students of the appalling increase of violence in our dangerous times list many contributing factors: the media emphasis on violent events, crime and corruption; the way world leaders shamelessly resort to violence to stay in power; the sense of utter frustration with injustices that never seem to be resolved, leading some to feel that bullets will accomplish what ballots cannot; the callous way in which *millions* of the unborn are violently wrenched from existence by abortion; the way religious leaders uphold "just" wars and yet do not uphold moral principles in the face of lowering standards. The world soon gets *desensitized*, inured to violence. And there are other reasons.

The permissiveness of supposed progressive thinking in our time has altered customs and moral standards, removing the restraints that once served to check attitudes and actions that can lead to vio-

lence. The sad effect is seen especially in the young. Child psychiatrist Dr. Thomas Millar believes that "permissive attitudes are to blame for an increasingly violent North American society." He said: "Never in the history of the world have we had so many mass murderers."

Official reports on the unprecedented rise of orgies of violence by teenagers in postwar Japan have laid the blame on the breakdown of the family. Japan's education minister in 1983 said: "There isn't a single book nowadays that teaches children to revere their parents." It is also admitted that "another factor that propels Japanese youth toward violence is the daily doses of undiluted savagery served up in comic books, films and television programs."

It is not an exaggeration, therefore, to say that what a person reads or sees has an effect on his attitudes. Hostilities are heightened, so that often "viewing violence leads to violence." "Indeed," as one report put it, "the sports arena is second only to a guerrilla warfare zone for explosive violence." A serious study published in *Psychology Today* argues that violent sexual films desensitize men's perceptions about rape and rape victims. As Dr. Leonard Eron of the University of Illinois also argues: "Continued viewing of violence on television has a lasting effect on behaviour—and it is not a trivial effect." Yet, what youngsters can see on Saturday morning TV has been totaled at *30 violent acts an hour!* The conclusion drawn by a summary of more than 2,500 studies done in the past ten years: "Violence on television does lead to aggressive behavior."

Sexual abuses and perversions also breed violence by destroying all sense of decency. (Romans 1:26, 27) Among the worst "corroders of 'decency'" are obscene language, pornography and deviant sexuality. Interestingly, the Bible points out

that in the last days of the pre-Flood world, the appearance on earth of rebellious spirit creatures to engage in illicit sexual practices brought with it a related problem. God himself said to Noah: "The earth is *full of violence as a result of them.*" (Genesis 6:1-5, 13) Their sexually violent influence ended when God brought a watery end to that riotous world.—Genesis 6:7; 7:11-24.

"The Last Days"

Jesus predicted the end of the present violent system, saying: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man." (Luke 17:26) Would that again include violence on a grand scale due to the influence of wicked angels? Yes, for not only did Jesus foretell widespread lawlessness for that future time but in Revelation he pinpointed the source of it. He tells of ousting the original rebel, Satan himself, from heaven and says that "his angels were hurled down with him." To where? The inspired vision answers: "Woe for the earth . . . because the Devil [the original violent one] has come down to you, having great anger." So, once more, in the time of the end of a dying order, violence—again whipped up by wicked spirit forces—grips mankind!—Revelation 12:7-12; 6:4; Matthew 24:12.

Not to be overlooked, then, as one of the reasons for the stepped-up violence in our critical times is this increased demonic influence. One of its manifestations is the growing interest and involvement in the occult and various spiritistic practices. When you read of people who senselessly kill beloved family members or friends because they heard "voices" ordering them to do so, or when cult leaders order the horrible murder of innocent victims, it ought not be surprising also to read that the assailants were practicing Satanists

or in some definite way were delving into the occult.—Deuteronomy 18:10-13; Galatians 5:19-21.

So there are some very significant reasons why these bad things are occurring in our critical times. Every cause mentioned is in some way a violation of God's just laws. The original rebellion has now gone to seed. The sad results are a reaping of what has been sown. God will not be mocked. (Galatians 6:7) Actually, this generation of unmatched violence is exactly what was foretold by the apostle Paul at 2 Timothy 3:1-5. He also gives the causes, saying: "In *the last days* critical times hard to deal with will be here. [Why?] For men will be lovers of themselves, lovers of money, . . . without self-control [or, "violent," *Today's English Version*], fierce, . . . headstrong." Is not that just what we see about us? Yes, we are living in "the last days"!

Quickly, an entire generation has come to be "utterly self-centred" (*Phillips*), often "money-mad" (*The Bible in Living English*), "lovers of sensual pleasures and vain amusements more than and rather than lovers of God." (*The Amplified Bible*) Such idolizing of self is nothing more than a modern-day rejection of Jehovah's sovereignty. At the same time, however, this generation's violent image marks it for removal and replacement.—1 John 2:15-17.

Our Violent World Ends!

When you have the Bible's viewpoint, namely, that violence got its start with rebellion against the sovereignty of God, then it is not difficult to see that violence will not end nor will peace be restored until all modern-day rebels are justly removed forever by God. And that is exactly what he has purposed *to do*. "The God who gives peace will crush Satan under your



feet shortly.” (Romans 16:20) All of Satan’s violent “seed” must perish. And so must Satan.—Genesis 3:15; Matthew 25:41.

What a joy to be alive when Satan is removed! The “Prince of Peace,” Jesus, will make sure, then, that ‘there will be no end to peace.’ (Isaiah 2:2-4; 9:6, 7) It will be a whole new order, “the home of justice.” (2 Peter 3:13, *The New English Bible*) Earth’s new Ruler will banish for all time all forms of violence, including suffering and death. He says: “There shall be an end to death, and to mourning and crying and pain; for the old order has passed away!”—Revelation 21:1-4, *NE*.

Just as in the days of Noah, Jehovah has made loving provision for deliverance out of a violent world. (Zephaniah 2:2, 3) Until that deliverance comes, we must keep feeding on God’s Word to build an informed faith. “And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see. . . . For anyone who comes to God must believe that he exists and that he rewards those who search for him.”—Hebrews 11:1, 6, *NE*.

Having strong faith, you can reject all violence. (Matthew 26:52) You can be assured that justice will yet prevail. (Deuteronomy 32:4) You can combat permissiveness in your children by “bringing them up in the discipline and mental-regulating of Jehovah.” Remember, the Bible is the book that teaches children to respect their parents. (Ephesians 6:1-4) As a family, you can avoid pornography and keep your minds on worthwhile matters. (Philippians 4:8) This will serve also to protect you from “wicked spirit forces.”—Ephesians 6:10-18.

Happily, our knowing that what now exists is a temporary situation, soon to end, and that there is a way out, can give us strength to endure. Many of Jehovah’s Witnesses testify to this. You, too, can ‘escape all these things that are destined to occur.’ About these same woes for this time of the end, Jesus said: “As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.” So, take courage! Jesus will shortly deliver mankind from all oppression and violence.—Luke 21:28, 36; Psalm 72:1, 2, 12, 14.

Kingdom Proclaimers Report

Witnessing in Brazil

BRAZIL is included in Jesus' commission to his followers: "Go therefore and make disciples of people of all the nations." (Matthew 28:19) The good news being preached in that country by more than 158,000 Jehovah's Witnesses has resulted in some heartwarming experiences.

For example, a Witness in Sobradinho desired to help her family learn the truth of the Bible. She first helped two brothers and one sister-in-law in Brasilia to learn the truth and be baptized. Then she visited her relatives in Teresina, Piaui, 1,100 miles (1,800 km) distant, who were practicing Catholics and did not like the Bible message proclaimed by Jehovah's Witnesses. Praying for Jehovah's guidance, she explained to her mother why it was wrong Biblically to eat blood. Impressed, her mother asked:

"Why have not the priests taught us this?"

The mother asked for more information from the Bible, and a meeting was arranged for that evening. Her mother invited neighbors and relatives to hear the discussion, and they were all impressed. During the 15 days that this sister was with her relatives, she had Bible discussions every evening with 17 persons present. The result? Twelve Bible studies were arranged for the local Witnesses to conduct. Three students have already been baptized in symbol of their dedication to Jehovah, two others are planning to be baptized at the next circuit assembly and two more are making progress.

An elderly sister in Rio de Janeiro takes advantage of early-morning witnessing on Copacabana Beach and other

beaches, as well as in the public squares. She meets housemaids, baby-sitters, bank clerks and rich ladies who take their morning stroll on the boardwalks, and she conducts Bible studies sitting on benches at these places. Several people have learned the truth from her and are now Jehovah's Witnesses.—Proverbs 1:20.

As Jehovah's Witnesses, we want to take advantage of every opportunity to help others learn about the good news. This includes informal witnessing, which one brother did in Macapá, a city in the Amazon region.

Returning from his regular witnessing work, he saw a man sitting in the doorway of a grocery store reading a book on the Bible. The brother approached and asked him if he liked to read the Bible, and the man said he did. "Would you like to have a Bible course?" the brother asked him. "Yes, but how much does it cost?" On being informed that it was free, the man accepted. Soon he and his family began to attend meetings at the Kingdom Hall. He made adjustments in his life to conform to Bible principles, enrolled in the Theocratic Ministry School and began sharing in field service. One year later he was baptized in symbol of his dedication. All of this happened because a brother took advantage of informal witnessing.

Truly, Jehovah is gathering in the "other sheep." (John 10:16) And happy are we if we have a share in this work.



"You Ought to Be Teachers"

'A slave of the Lord needs to be qualified to teach.'—2 TIMOTHY 2:24.

ONE spring day in 31 C.E., Jesus gave an open-air talk to a large, mixed crowd that had gathered to hear him teach. He spoke without the benefit of modern microphones, using the natural acoustics of a mountainside to make himself heard. And what he said was amazing. After he had finished, his listeners agreed that they had never heard anything like it before. The record tells us: "The crowds were astounded at his way of teaching." (Matthew 7:28) On this and many other occasions, Jesus demonstrated that he was truly a master teacher.

² Furthermore, he told his followers that they, too, would be teachers. He said: "Go therefore and make disciples of people of all the nations . . . *teaching them* to observe all the things I have commanded you." (Matthew 28:19, 20) The apostle Paul also stressed that Christians had a

responsibility to teach. "You ought to be *teachers* in view of the time," he told the Hebrew Christians. (Hebrews 5:12) He also told Timothy: "A slave of the Lord does not need to fight, but needs to be gentle toward all, *qualified to teach*." —2 Timothy 2:24.

³ Why this emphasis on teaching? Well, Christians must know how to teach when they preach from house to house and in the streets, or when they return to visit and conduct Bible studies with interested ones. They try to use all their contacts with others as opportunities to teach. (See John 4:7-15.) In addition, a Christian minister needs to teach when he addresses the congregation at the Kingdom Hall, or when he gives counsel on a personal basis. And mature women are counseled to teach younger women "what is good." (Titus 2:3-5) Christian parents, too, try to bring

1, 2. In what outstanding way are Christians to imitate Jesus?

3. In what areas may a Christian be called upon to teach?



Jesus differed from the religious leaders in his way of teaching

their children up in “the discipline and mental-regulating of Jehovah”—something that demands much teaching ability. (Ephesians 6:4; Deuteronomy 6:6-8) No wonder the apostle Paul said that a Christian has to be “qualified to teach”!

⁴ But teaching is not easy. It is an art. (2 Timothy 4:2) How can Christians, not many of whom are “wise in a fleshly way,” develop the art? (1 Corinthians 1:26) It can be done only with Jehovah’s help. (Matthew 19:26) Jehovah gives wisdom to those who ask for it. (James 1:5) His holy spirit supports those who seek to do his will, and he has given us the Bible, which is “beneficial for teaching,” and able to help us to be “equipped for every good work,” including teaching.—2 Timothy 3:16, 17.

⁵ The Bible aids us in becoming better teachers. It does this especially by faithfully reporting the ministry of Jesus, whose teaching abilities caused such astonishment among his contemporaries. (Mark 1:22) If we learn what made him such a good teacher, we can try to imitate him. The fact is, there are two aspects to consider in the matter of teaching: the teacher’s own qualities and the way he teaches. Let us see how this was true in the case of Jesus, and what we can learn from his example.

The Teacher . . .

⁶ On one occasion Jesus said: “What I teach is not mine, but belongs to him that sent me.” (John 7:16) Another time he said: “I do nothing of my own initiative; but just as the Father taught me I speak these things.” (John 8:28) Thus, Jesus directed attention to his heavenly Father. Although he was the Messiah, his motive

4, 5. What help do we have to become good teachers?

6. What is one aspect of Jesus’ teaching that is vital for us to imitate? Why?

was the glorification of Jehovah’s name, not his own. (Matthew 6:9; John 17:26) This humble attitude helped to make Jesus outstanding as a teacher. Christian teachers today should have similar humility. Their motive is to bring praise, not to themselves as teachers, but to Jehovah as the Author of what they are teaching. Their students thus become God’s servants, not disciples of some human.—Compare Acts 20:30.

⁷ Then consider that Jesus came in order to “bear witness to the truth,” and that he had a thorough knowledge of his subject. (John 17:17; 18:37) Even at the age of 12, he was deeply interested in Scriptural matters. (Luke 2:46, 47) Clearly, Jesus *loved* the truth. (Psalm 40:8) This deep understanding and love of truth convinced Jesus that others needed to hear his message, and he was determined to teach it as effectively as possible.—John 1:14; 12:49, 50.

⁸ What about us? Probably we know quite a lot about the truth, but do we *love* it? Do we spend time studying to become more skilled in using it? Do we enjoy talking about it to others? As our knowledge of the truth deepens, our love for it will grow and so will our enthusiasm about sharing it with others. The psalmist pronounced happy the man whose “*delight* is in the law of Jehovah, and in his law he reads in an undertone day and night.” For such a man, the Bible says, “everything he does will succeed,” and that includes teaching.—Psalm 1:1-3.

⁹ However, merely being knowledgeable about a subject will not necessarily make us expert teachers. When you were in school you may have had a teacher who

7, 8. (a) What fine attitude toward the truth did Jesus have? (Psalm 119:97) (b) How will a similar attitude improve our teaching ability?

9. What other quality of Jesus contributed to his fine teaching ability?

knew his subject well but was a poor teacher. Why was that? It may be he lacked a quality that Jesus had in abundance: a deep love and concern for others. The record tells us of this occasion: "On seeing the crowds [Jesus] felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matthew 9:36) He was never too tired or preoccupied to help others. (John 4:6-26) He was kind, gentle and patient with their weaknesses. He *wanted* to help. (Luke 5:12, 13) The Christian teacher today needs these same qualities if he, too, is to be successful.

¹⁰ Notice, also, a fourth thing that marked Jesus as a teacher. "He committed no sin, nor was deception found in his mouth." (1 Peter 2:22) He did nothing that would detract from his teaching. Is this also true of us? Paul wrote to the Romans: 'Do you, however, the one teaching someone else "do not steal," do you steal?' (Romans 2:21) Similarly, is the elder teaching the congregation the importance of field service himself active in field service? Does the one giving a talk encouraging Bible reading himself have a program of Bible reading? In some situations conduct alone can, without any words, 'win' an opposer. (1 Peter 3:1) Actions *can* speak louder than words. Certainly, if our actions *contradict* our words, a student will quickly spot the difference, and our teaching is likely to be in vain.

¹¹ The teacher's desire to praise Jehovah, his understanding and love of the truth, his kind concern for others and his good example are all vital parts of being a good teacher. Sincere students warm to such qualities even if the teacher is not particularly skilled in teaching style and

10. Why is a good example a vital part of successful teaching?

11. What further aspect of teaching is here discussed?



Like Jesus, Christians today use all opportunities to teach

techniques. Nevertheless, teaching *is* an art, and consideration of teaching styles and techniques can improve our teaching. Consider some of the technical aspects of Jesus' teaching and see if they can help you to be a better teacher.

... and His Teaching

¹² To get the flavor of Jesus' teaching, read to yourself the first few verses of his Sermon on the Mount. (Matthew 5:3-12) What immediately strikes you? Well, Jesus chose his words carefully. The series of short sentences introduced by the phrase, "Happy are . . ." makes a memo-

12. (a) What feature of Jesus' teaching stands out in Matthew 5:3-12? (b) How could you apply this feature in improving your own teaching ability?

rable introduction. But notice too: He does not use complicated, high-sounding words or sentences. The truths expressed are profound, but they are expressed simply. Here is a secret of effective teaching: **SIMPLICITY**. Read through the rest of Jesus' discourse and notice some other examples of profound truths expressed simply and clearly. (Matthew 5:23, 24, 31, 32; 6:14; 7:12) Then give thought to how you could explain simply some profound truths, such as, perhaps, the Gentile Times, or why the Bible holds out both a heavenly and an earthly hope.

¹³ Now read Matthew 5:14-16. Jesus encourages his humble listeners to spread the truth abroad by their fine words and deeds. Perhaps this idea startled them. In those days the scribes and Pharisees were looked to as the teachers of the Jewish nation. But Jesus made the point stand out, so as to sound very reasonable. How? By using a masterly illustration. Here is a valuable teaching aid that Jesus often used: **ILLUSTRATIONS**.

¹⁴ Why illustrations? Because our mind thinks best in pictures. And, by drawing on familiar things, illustrations can make spiritual things easier to grasp. Thus, Jesus compared Jehovah, the Hearer of prayer, to a father who gives good things to his children. The difficult path to life was described as a narrow gate opening onto a cramped road. False prophets were likened to wolves that disguise themselves as sheep or to trees that produce rotten fruit. (Matthew 7:7-11, 13-21) These true-to-life illustrations breathed life into Jesus' words. His lessons became memorable, unforgettable.

¹⁵ Christian teachers today similarly use illustrations to make new ideas more ac-

ceptable to others. Some have illustrated the unreasonableness of the hellfire doctrine by asking what the listener would think of a parent who punished his disobedient child by holding his hand in a fire. The truth that relatively few of mankind go to heaven, while most have the hope of living on earth forever, can be illustrated by a nation where only a few belong to the government, while most enjoy the benefits of that government. But an illustration should usually be drawn from things that are familiar to the listener. It should not have to be explained at length, or be so long that the point being taught is overshadowed.

¹⁶ Do not forget that illustrations can also be visual. When Jesus was asked whether it was proper to pay taxes to Caesar, he called for a coin, a denarius, and used it to illustrate his answer. (Matthew 22:17-22) When stressing the need for humility, he illustrated the point by calling over a young child. (Matthew 18:1-6) And when speaking of 100-percent devotion, he pointed to an actual widow who was giving her all—two small coins—to the temple treasury. (Mark 12:41-44) Similarly, some speakers at Christian meetings at the Kingdom Hall find blackboards, pictures, charts and slides very helpful, while in home Bible studies, printed illustrations or other aids can be used. Visual illustrations are *much* more effective than mere words.

¹⁷ Finally, read how Jesus handled the Pharisees on the occasion reported in Matthew 12:10-12. Notice how skillfully he answered a very tricky question. Yes, he used an illustration, but did you notice how he phrased it? As a question. He thus skillfully guided his hearers to view the

13, 14. How did illustrations breathe life into Jesus' words?

15. Give some examples of how Christians today can use illustrations to improve their teaching.

16. What kind of illustrations are particularly vivid?

17. Name another teaching method that Jesus used very frequently.

Sabbath in a more balanced way. Thus, QUESTIONS are a further invaluable teaching aid that Jesus used. Notice how Jesus used questions to make his listeners stop and think and to force opposers to reconsider their position.—Matthew 17:24-27; 21:23-27; 22:41-46.

¹⁸ Christians today can use questions similarly. Thus, when a believer in the Trinity uses Matthew 28:18 to prove that Jesus is all-powerful, and therefore equal to God, experienced teachers have found it good to use questions to help him reason. We could perhaps ask: 'If all authority was given to Jesus, as the verse says, who gave it to him? And what was Jesus' position before it was given to him?' Thus, the Trinitarian is helped to view that scripture in a new light. Similarly, a believer in hellfire may use the parable of the rich man and Lazarus to try to prove that a fiery hell exists. (Luke 16:19-31) Questions such as this may help him: Where did the poor man go when he died? If it was heaven, does that mean that everyone in heaven lies in the bosom of Abraham? Besides, what was Abraham doing there, since Jesus said that up to His time no man had ascended to heaven? (John 3:13) Such questions would help to show that the poor man's state after death as described in the parable must be symbolic. Therefore, the rich man's state after he "died" was symbolic, too, and not to be understood literally—especially in view of what other scriptures say about hell.—Ecclesiastes 9:10.*

¹⁹ Questions make a student a participant in the teaching process. Even rhetorical questions (where the speaker does not

* See *New World Translation Reference Bible*, footnote; also Appendix 4B.

18. Give some examples of how Christians today can use questions in doctrinal discussions.

19. Why are questions so valuable in all teaching situations?

expect his listeners to answer) prod the thinking of the listener. Notice Jesus' use of rhetorical questions in Matthew 11:7-11. Questions have another use too. Often we have to know what is on a person's mind before we can help him. Since, unlike Jesus, we cannot read hearts, there is only one way to obtain this information: by asking well-thought-out questions.—Proverbs 18:13; 20:5.

²⁰ Yes, teaching is an art. To cultivate it, the teacher must develop qualities in himself and apply himself to learning *how* to teach. It is not easy, but it can be cultivated. Yet, to be a Christian is to be a teacher. The fulfillment of so many Christian obligations involves teaching. Hence, we do well to apply Paul's counsel: "Pay constant attention to yourself and to your teaching." True, some are more naturally gifted in this than are others. But all can teach successfully if they apply themselves and look to Jehovah for help. If they do, the rewards are incalculable. As Paul went on to say: "Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Timothy 4:16.

20. What are the rewards if we 'pay constant attention to ourselves and our teaching'? (1 Timothy 4:16)

Can You Explain?

- ☐ What qualities helped Jesus to be a good teacher?
- ☐ How will these qualities help us?
- ☐ Why is simplicity vital for a teacher?
- ☐ Why will the use of illustrations and questions enhance our teaching?

Direct New Ones to God's Organization

"Have love for the whole association of brothers."—1 PETER 2:17.

A TEACHER'S job is to impart facts. But a good teacher does more than that. He conveys values, helps the student to see the importance of what he is learning and shows him how he can best use it. This is especially true of the Christian teacher. True, he has to impart "the truth of God." (Romans 1:25) But that involves more than just a knowledge of doctrine. The Bible encourages teaching the fear of Jehovah as well as the qualities of goodness and sensibleness.—Psalm 34:11; 119:66.

² Jesus mentioned further matters that have to be taught: "Make disciples of people of all the nations . . . teaching them to observe all the things I have commanded you." (Matthew 28:19, 20) 'All the things commanded' includes sharing in the worldwide preaching work that was prophesied for our day. (Matthew 24:14) And there is something else that we should convey to our Bible students. What is that? To find the answer, consider the ministry of the apostle Paul and notice something that figured prominently in *his* teaching.

Paul as an Organizer

³ During his first visit to Corinth, the apostle Paul found many hearing ears,

1. What things besides doctrine do Christian teachers impart?
3. How did Paul proceed when he was teaching newly interested ones in Corinth?

despite opposition from the Jewish community. However, Paul did not teach these newly interested ones merely on an individual basis. We read: "He transferred [from the Jewish synagogue] and went into the house of a man named Titius Justus, a worshiper of God, whose house was adjoining the synagogue." (Acts 18:7) That house became a place for new disciples to meet and worship together. Soon Paul organized them into a congregation.—1 Corinthians 1:2.

⁴ Later Paul traveled on to Ephesus where something similar happened. He taught interested persons individually, "from house to house." (Acts 20:20) But he also quickly made arrangements so that the new disciples could associate together. He "separated the disciples from them [the Jews], daily giving talks in the school auditorium of Tyrannus." (Acts 19:9) Soon this group of Christians, too, was organized into a congregation with appointed elders.—Acts 20:17, 18.

⁵ Clearly, when new ones accepted the truth in the first century, they were not left on their own. They were gathered into congregations. These rejoiced to receive encouragement from the governing body of that time. Mature brothers, such as Paul and Barnabas, devoted much time to

4. What soon appeared in Ephesus after Paul had started teaching there?
5. What did early Christian teachers do with new ones as soon as possible?

teaching in these newly formed congregations and to “declaring, with many others also, the good news of the word of Jehovah.” (Acts 15:30-35) Why was this? Why were new ones not left alone to depend on their newly trained consciences to guide them in doing what was right?

Why Congregations?

⁶ There are many reasons, some of which we will mention here. First, when a person became a Christian, he ceased to have much in common with the world around him. (John 17:14, 15) If he had been left isolated, on his own, that would have been a very lonely situation. However, if he had associated with fellow Christians in the local congregation, he would have been strengthened by them to maintain his separateness. Additionally, Jesus said that his followers would be “one.” (John 17:11) That oneness was especially seen in the congregations. Jesus also said: “By this all will know that you are my disciples, if you have love among yourselves.” (John 13:35) For Christians to show this love in such a way that it would serve as a sign to outsiders, they had to exist in communities. Those communities were the local Christian congregations, in which Christians watched over one another’s spiritual and physical welfare. (Philippians 2:4) For example, the relief for widows that Paul discussed with Timothy was clearly organized through congregations. —1 Timothy 5:3-10.

⁷ Hence, Paul’s words were a direct encouragement to support the local congregation when he said: “Let us consider one another to incite to love and fine works,

6. Why were the early Christians organized into congregations?

7. (a) What is the import of Paul’s words in Hebrews 10:24, 25? (b) What was the role of the first-century Christian congregations in the preaching work?

not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.” (Hebrews 10:24, 25) Additionally, the preaching of the good news of the Kingdom that was accomplished in such an outstanding way in the first century was clearly done in an organized manner through the congregations. (Romans 10:11-15) Thus, the holy spirit guided the elders in the Antioch congregation to send Paul and Barnabas as missionaries to unassigned territories, and Paul accepted the authority of the elders in the Jerusalem congregation to give him directions as to where he should preach.—Acts 13:1-3; Galatians 2:8-10.

Local Congregations Today

⁸ What can we today learn from this historical background? That we, too, should direct newly interested ones to the local Christian congregation. Today, as in Paul’s day, Christianity is not a religion of isolationists. “One isolating himself will seek his own selfish longing,” warns the book of Proverbs. (Proverbs 18:1) On the other hand, “he that is walking with wise persons will become wise.” (Proverbs 13:20) New ones need the spiritual, moral and emotional support that the Christian congregation offers. They need to experience the love of fellow Christians, the ministration of the elders and the pleasant unity that makes being a Christian such a joyous and unique experience. —Psalm 133:1.

⁹ Today, too, the worldwide preaching of the good news of the Kingdom is being conducted in an organized way largely through local Christian congregations. (Matthew 24:14) Hence, when we teach

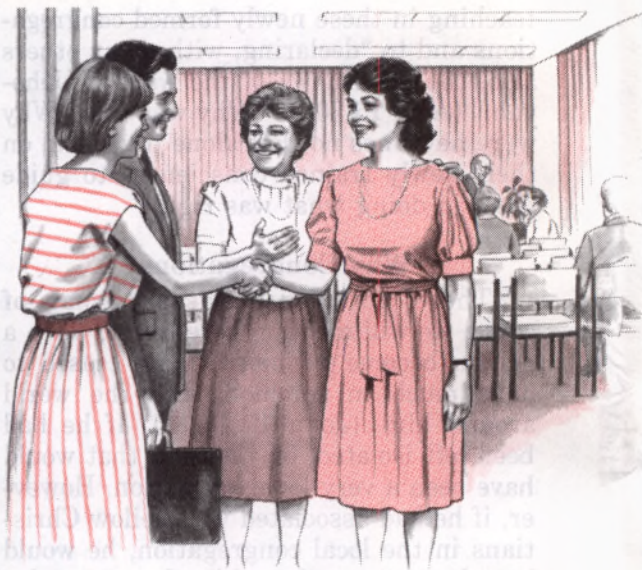
8, 9. What are some reasons why we, too, should direct our interested ones to the local congregation?

new ones of their obligation to share in that work, we have to direct them to the local congregation and show them how to cooperate with it.

An International Brotherhood

¹⁰ However, the apostle Paul introduced new ones into more than merely a local congregation. He said to the Ephesians: "One body there is, and one spirit, even as you were called in the one hope to which you were called." (Ephesians 4:4) There was only one "body" worldwide, not a number of scattered, locally independent congregations. Jesus was also referring to the living members of this "body" on earth when he spoke of a "faithful and discreet slave," authorized to 'feed' the "domestics." (Matthew 24:45-47) Individual Christians worldwide would have to recognize the authority of this "slave" if they were to be 'fed' by it. This would result in an international association of Christians.

¹¹ Hence, the apostle Peter spoke of all the Christians of his day as "the whole association of brothers." (1 Peter 2:17) They were an international "association" (Greek, *adelphotes*, "brotherhood"). New ones became part not only of the local congregation but of this whole international brotherhood. Congregations were in contact with one another. (Colossians 4:15, 16) When there were doctrinal questions, Christians did not make their own decisions. For an authoritative answer, they looked to the elders of the Jerusalem congregation who served as a world governing body in those days. (Acts 15:2, 6-22) Paul himself recognized the doc-



New ones are welcomed warmly to "the whole association of brothers"

trinal authority of that body. Although he had received the truth through a special revelation from Jesus Christ he, nevertheless, traveled to Jerusalem and explained to them the good news that he was preaching, 'for fear that somehow he was running or had run in vain.'—Galatians 1:11, 12; 2:1, 2, 7-10.

¹² To maintain the unity of thinking and action of "the whole association" of brothers, traveling ministers, such as Timothy, Titus and Epaphroditus, were sent to visit and upbuild them, and letters such as those of Paul, Peter, James, John and Jude were circulated among them. Because such a brotherhood existed, the wealthier Christians in other lands heard of the need of their brothers in Judea during a time of hardship there, and Paul was able—through the congregations—to organize the carrying of relief to the

12. What further practices tied "the whole association of brothers" closer together?

10. Mention some scriptures that point to the international unity of the first-century Christians.

11. (a) What did Peter call this international organization of Christians? (b) What arrangement maintained the doctrinal unity of the first-century Christians? How did Paul show his recognition of this arrangement?



needy ones. (1 Corinthians 16:1-4) Individual Christians were also encouraged when they heard reports of the endurance and faith of 'the entire association of their brothers in the world.'—1 Peter 5:9.

Introduce New Ones to "the Whole Association"

¹³ Is there a similar "whole association of brothers" today? Indeed there is. "The faithful and discreet slave" still exists and still has responsibility for the 'feeding' of the "domestics." (Matthew 24:45-47) As in Paul's day, a Governing Body represents this "slave" and directs the worldwide work of preaching the "good news." International unity is strengthened today, too, by letters and printed literature from this Governing Body, as well as by mature teachers who minister in the congregations. Hence, when a person learns the

13. What are some similarities between "the whole association of brothers" worldwide in the first century and today?

truth, he learns to be a part of the local congregation and also to feel that he is a part of 'the entire association of the brothers' worldwide. It is the responsibility of the Christian teacher to help his Bible student to do this. How can he do that?

Helping Others to Love "the Whole Association"

¹⁴ The Christian teacher can *tell* his student about the congregation and the international brotherhood, and then he can *show* it to him. How can he tell them? Here are some ways that experienced teachers have found effective: Take time before or after the Bible study to discuss the congregation and its Scriptural importance, and also "the faithful and discreet slave" and the way it serves us today. Describe the Kingdom Hall and the meetings. Talk about interesting things that you have learned during meetings. During your prayers before and after the study, mention the local congregation as well as the international brotherhood.

¹⁵ But how can he *show* these things? Here are some ways that have proved successful: As soon as possible, invite fellow members of the congregation to accompany you to the study so that the student starts to make new friends as quickly as possible. It is important that he realizes soon that whatever he loses in the way of friendship in the old system of things will be more than made up for in new acquaintances in 'the entire association of brothers in the world.' (1 Peter 5:9; Matthew 19:27-29) Make full use of the brochure

14. What ways have you found successful in *telling* Bible students about the local congregation and also the international organization of God's people?

15. What are some excellent ways to *show* interested ones the local congregation and the international organization?

Jehovah's Witnesses in the Twentieth Century. This describes the modern international organization of Jehovah's Witnesses and has some fine illustrations of a large convention, a typical Kingdom Hall, a meeting in progress, the preaching work, and so forth. It will give the student a visual idea of the scope of "the whole association of brothers." Likewise, chapter 23 of the book *You Can Live Forever in Paradise on Earth*, provides a colorfully illustrated description of God's organization today.

¹⁶ Remember, too, that Paul organized meetings in Ephesus almost as soon as he had found interest. (Acts 19:9, 10) He told the Corinthian congregation that when "any unbeliever or ordinary person" comes in to a well-arranged Christian meeting, "the secrets of his heart become manifest, so that he will fall upon his face and worship God, declaring: 'God is really among you.'" (1 Corinthians 14:24, 25) Similarly today, the sooner a student begins to associate with the local congregation, the sooner he will recognize where the truth really lies. For this reason, Christian teachers invite their students to attend congregation meetings and larger assemblies as soon as possible. If necessary, they go out of their way to call on the interested one and escort him personally to the meetings. When their congregation is visited by a modern-day "Titus" or "Epaphroditus," a circuit or a district overseer, they make sure that their Bible student gets to meet him and his wife, perhaps even inviting the visitors to share in the regular Bible study.

16. (a) What should we do as soon as possible with our Bible students? For what Scriptural reason? (b) How can we profit from the visit of the circuit or district overseer to help our Bible students to become part of God's people?

¹⁷ Jehovah's worldwide congregation of anointed ones is "a pillar and support of the truth." (1 Timothy 3:15) For newly interested ones to benefit from that "support," they have to join the hundreds of thousands of meek ones who are flocking to associate with these anointed ones. (Zechariah 8:23) Today these meek ones make up an international brotherhood more than two and a half million strong, and accepting the truth includes associating with that international brotherhood. When newly interested ones become part of it, they enjoy all the support and protection that it offers. They delight in the brotherly love of their fellow Christians and have the opportunity to give their love in return. (Hebrews 13:1) This means, also, that they become part of a numberless international crowd that will survive through the coming great tribulation into an eternity of happy fellowship together. (Revelation 7:9-17) So while you are teaching doctrine to your Bible students, do not forget to direct them toward, and teach them to have love for, "the whole association of brothers."—1 Peter 2:17.

17. Hence, what is a vital part of our work of teaching and making disciples? (Matthew 28:19, 20) How does this benefit our students?

Do You Remember?

- ☐ What did Paul do with newly found interest in Ephesus and Corinth?
- ☐ How did Paul thus benefit new ones?
- ☐ Apart from teaching doctrines, to what should we be alert to introduce our Bible studies?
- ☐ What are some practical ways to do this?

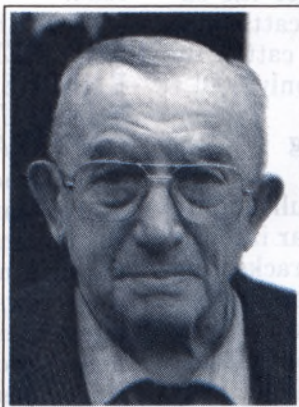
A "Publican" Brings Refreshment to the Never-Never

As told by Charles Bernhardt

NO, YOU will not find a country or an island called the Never-Never. It is an old term used by Australian natives to describe the bleak, desolate, treeless and lonely inland areas of that country. A "publican," rather than being a tax collector, is a saloonkeeper. My saloon in the Never-Never eventually brought refreshment to my customers in two totally different ways.

Being a saloonkeeper was the last thing I ever wanted to do in life. My relatives were seafaring and, like them, I had a hankering for the sea. In 1908, at 15 years of age, I signed on the first windjammer and spent 14 years at sea. One trip from Brazil to Australia lasted 72 days. The menu every day was tinned bully beef, tinned potatoes and some lime juice. I got rather tired of that, so I left the ship in October 1913, at Port Pirie, South Australia.

With the outbreak of World War I, work on ships or elsewhere in Australia was very difficult to find, especially for me. I was a German national, born in Hamburg, March 26, 1893. For quite a while I lived on my savings but, later, on one cheap meal a day at the 'pie cart' down the street and, finally, on a daily plate of peas and a



pie called a floater. When funds ran out, there was only one thing to do: ask the military authorities to arrest me. "Goodness me, whatever for?" asked the officer. "I cannot get any employment and I have spent my last penny." Well, they cooperated. After spending four months behind barbed wire in an internment camp on Torrens Island, I began to feel sorry

for all the birds that are caged up. What a contrast to the freedom of the sea!

After four months I escaped by swimming the Port River. But now my situation was worse. Not only could I not get employment but the authorities were after me. I finally gave myself up and asked to be put on parole. Again they cooperated.

Three days before the armistice of World War I, I got married and was anxious to establish a home with my hard-working wife. But as the depression set in, I had to go back to sea. Then one day a man who was going blind befriended me with an offer to buy his wine saloon at William Creek, 588 miles (946 km) north of Adelaide into the Never-Never. I accepted in 1922 and ended up being saloonkeeper there for the next 30 years. The saloon, simply called a hotel in Australia, was

situated on the only train line going through the middle of Australia. Business was brisk, especially after 1926 when the line was extended to Alice Springs. But life in the Never-Never had its difficulties. One drought lasted six years. Dust storms three and four times a week were regular, utterly wrecking the country. Temperatures rose to between 107 and 118 degrees Fahrenheit in summertime (42 and 48° C.). When we first took over the saloon, my nearest neighbouring cattle station (ranch) had 28,000 head of cattle. By the end of the drought he had only 800!

They Started Talking About Armageddon!

One day in 1933, two chaps pulled up in a little Austin car. To get that far into the Never-Never with only dirt tracks and heavy sandhills in that car was quite a feat in itself. They started talking about Armageddon! "We had enough of that last one during 1914-18," I said. Well, they said I was wrong and offered me some Bible study aids to read. I had become turned off to religion, knowing the part it played in the Inquisition, and I had seen what it had done in many countries around the world.

One of those chaps had a wooden leg and spent much of his time visiting homesteads riding on a camel. The same two chaps came back three months later to see if I and others along the railway line had read the literature. Well you can be sure I started reading it after that, and I have not stopped reading it from that day until this. It opened my mind and heart to look forward to the realization of many promises in God's Word, the Bible, of living in a righteous paradise earth.

A few months later, I obtained a tea chest full of gramophone records, a gramophone, books, magazines and a Bible, something I had never owned before, to

check if these promises were really so. I realized that Jehovah is the only One who, by means of Armageddon, will make an end of this tragic system and all the problems we have today. And in 1935 I got busy telling others about it, though living in the Never-Never.

I put eye-catching literature displays right at the Bar! One placard, depicting a train rushing to destruction over a bridge, read:

**"GOVERNMENTS, COMMERCIALISM
AND RELIGION ARE IN A WORSE
EMERGENCY THAN THIS! BEFORE
THE PLUNGE, WHERE CAN YOU GET
OFF? READ 'SALVATION'!"**

Underneath there was a supply of literature. Many people took what they wanted, putting their contribution down like taking a newspaper off a newsstand. Railway crews would come in asking for the latest copies of the magazines *The Watchtower* and *Consolation* (as *Awake!* was then called).

I had four of these displayed in the Bar, and as you entered, that was the first thing you noticed. If you looked to the right, there was one on the wall. If you looked to the left, there was another. As you went out, there was one right next to the door.

Each train would stop three quarters of an hour, ample time for good Bible discussions. Of course, some did not like my signs and said so. "Well," I said, "there is nobody stopping you from either coming in or going out." There was no place else to go anyway. My saloon was also the only provision store, post office and weather station. My next-door neighbour and train stop was 127 miles (204 km) to the north or 133 miles (214 km) to the south. So I don't remember anyone leaving, particularly on hot days!

When I heard that two other brothers were coming through in 1936, I travelled

56 miles (90 km) south especially to meet them where there was a beautiful warm waterhole, and I had them baptize me.

There was one occasion when a train came through with the railways' commissioner aboard, and I noticed that the car of the governor of South Australia was also attached. The commissioner came over and said that Lady Duggan, the governor's wife, would like to have a few words with me, which she did. I wondered how I could make her trip memorable. So I wrapped up the book *Enemies* and three booklets and presented them to her on her departure. "What is it?" she asked. "A book called *Enemies* and three booklets." "By whom?" she asked. "By Judge Rutherford." "Oh, yes," she remarked, "I have heard of him. Thank you very much, and I will without fail read them." With that the train departed.

Restriction Order Imposed

The second world war had started, and a ban was placed on Jehovah's Witnesses. A police officer was sent to collect all my literature. He was a fair-minded man who told me that Catholic Action was behind the whole movement to stop our work. He gave me a receipt for every item he took. I protested to the highest authority.

Then I put up another lot of placards, five of them! One read:

"ARMAGEDDON THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY TO BE FOUGHT SOON. ON WHOSE SIDE ARE YOU? JEHOVAH'S OR SATAN'S? GET THE BIBLE VIEWPOINT."

Well, this was at the time when troop trains started coming through with an average of 350 to 400 soldiers. I was given



orders that I could supply the men with one bottle of beer each, and they had to drink it within 15 minutes before getting back on the train.

One day, however, the train didn't pull away in the usual 15 minutes. The commanding officer, along with the sergeant, came back to the Bar and said: "Mr. Bernhardt, I understand that all this is prohibited." "Since when is the Bible prohibited?" I asked. "All that these placards do is invite people to look into the Bible." I then produced a letter from the attorney general of Australia, Mr. William Morris Hughes, stating that while I could not have my literature returned, "there is no objection whatsoever on the part of the Commonwealth Government to you as an individual worshipping Jehovah and proclaiming the gospel of his kingdom." The commanding officer folded up the letter, respectfully passed it back to me and said: "Sergeant, I think we will have a drink!"

Soon after this, the postmaster general dismissed me as postmaster and meteorological observer, although I had the highest credentials for 14 years. The 'tic tac' of the telegraph instrument was our main link with life on the outside. With its

removal, we really felt completely out in the desert, alone and deserted.

A few weeks later a police officer served me with a Restriction Order. I was to report in person within one week to the Security Office, 588 miles (946 km) away in Adelaide. This meant my wife would be on her own, without any help or assistance. When I arrived I was told I would be restricted to living within the limits of a suburb of Adelaide. I appealed to return to my wife but was refused permission.

The Manpower Organization then ordered me to go to work at a wool-scouring plant. I felt distressed, my wife being by herself. Next, I was deprived of my licence to operate my saloon. The reason given was that I wasn't living there! I really felt they were 'sinking their boots into me.' In the end I had to sell the place to my wife, that is, on paper. That restriction lasted one year and ten months, with my hard-working wife managing as best she could all on her own. She was a loyal helper, though she did not accept the truth. Finally the ban was lifted in 1943, and I could return to my wife. The parting blessing I received from the major in the Security Office was, "I do realise that you are an honourable and decent man, so I wish you everything good."

Immediately I started restoring to the Bar the placards, Bibles and Bible aids, more so than before.

Eight more years passed, and I was also threatened with commercial extinction. Instead, my business about doubled. But I had been trying to sell it for 12 years. My one aim was to do the work others had done who brought the truth to me. That opportunity came in 1952 when I managed to sell my business. For the previous 16 years I was an isolated publisher—my nearest neighbour in the truth was 374 miles (602 km) away at Port Augusta.

"Refreshment" for the Outback

At 60 years of age I set out, not for the sea, but to help people I thought of so much in Australia's remote outback. It is a virgin wilderness, a land of searing heat and where torrential monsoon rains cause floods that isolate people for weeks at a time. In other parts it is hauntingly beautiful, where time and distance merge. Truly, it is the Never-Never.

The Birdsville Track is a mighty tough track. One motoring magazine said it is "sand, gibber plains and extreme danger." The temperature there in the summer can reach 145° F. (63° C.). The week I visited the four inhabited homes along that 310-mile (500-km) track the temperature held between 106° F. (41° C.) and 114° F. (46° C.).

One day while driving my Land-Rover, I met a man on horseback. He invited me to follow him to his homestead. He showed good interest. Twenty years later I met him and his wife again, at a convention where both were baptised. At one sheep station where the driveway from the main track to the home was 42 miles (68 km), one owner asked me if by chance I knew a tall, blond-haired man with a wooden leg, Stuart Keltie, who had called on him years before, riding a camel. He took a Bible and quite a lot of literature and together with his wife accepted the truth. I was happy to inform him that I had the opportunity of buying Stuart a new and better leg. Stuart Keltie left a deep and favourable impression with people in the Never-Never, and I deemed it a privilege to follow in his tracks 23 years later. I have witnessed in an area as large as all of Europe and can count at least 22 persons in these remote places who have accepted the truth as a direct result of my efforts.

In 1950 it was my privilege to attend the International Assembly in New York and to meet, for the first time, Stuart's

widow, Thelma Keltie, who had come from New Zealand to attend Gilead School and who spent 14 years as a missionary in Japan. She is still going strong in full-time service in Adelaide, South Australia, at the age of 82!

After that assembly my wife and I visited relatives in Europe. I visited my hometown of Hamburg and the cemetery where my mother, father and only sister are buried. They were killed together in the 1942 blitz on Hamburg, along with over 263,000 others. Along the embankments of this mass grave were little crosses. Each had printed on it the name of the mother and children only. Men's names were few in number. The majority of the men had been drafted into the German military forces, and it was mostly women and children and old folk who were wiped out in the three-day air raid. The little crosses had on them *WARUM?* (WHY?) Using Revelation 12:12, I was able to explain "why" to many friends and relatives and was glad to know that my mother had learned the truth during the war and died as a faithful Witness.

Back in Australia I made many more trips through the Never-Never, some over 7,000 miles (11,300 km) and reaching even to the Simpson Desert. The scenery in some of these areas is truly awe inspiring. My station wagon, or Land-Rover, was my home, my kitchen, my bedroom and my literature depot. And there were many breakdowns.

Once the clutch gave out while I was towing an auxiliary trailer. The car jackknifed! Darkness set in. I was in a helpless position. The next day a man happened to come along from a sheep station (ranch) and offered to help me uncouple the trailer. I slipped and fell, and the trailer ran over the top of me. My legs and arms were a lacerated mess, and I was bleeding profusely. He managed to bundle

me up and get me to a camp of geologists where there was a first-aid man. They got in touch with the Flying Doctor service, and about two hours later the plane landed. Fortunately, as the trailer went over me it just missed my head. I was 76 years of age when this happened.

After recovering in the hospital, I was able to make a few more trips, bringing spiritual refreshment to those dear folk trying to eke out an existence. One family on a station property had five daughters. I am grateful to say that with my help and much letter writing, the whole family of seven have become dedicated Witnesses.

Once I pulled up late in the evening, cleared a bit of ground and settled down for the night. Then I heard a car coming. The station hands asked if I was going to camp there. "Do you know that this place is absolutely littered [crawling] with snakes?" I had seen quite a few. "Whatever you do, don't sleep on the ground," was their advice. We looked around and sure enough, there was a superabundance of snakes!

At another location the ground was simply riddled with rat holes for miles and miles. I was told at one station they could not leave their boots outside, otherwise the rats would eat them. That night I was glad I had my trailer and pulled the canvas over me. All night they were jumping up on the trailer, running over the canvas. I could hear the pitter-patter of their feet.

Now entering my 92nd year I still have a love for the inland areas. Looking back over the years of serving in these outback areas, and from my base now in Adelaide and still pioneering, I can rejoice in the privilege of bringing spiritual refreshment to many in the Never-Never. I will continue to have "plenty to do in the work of the Lord" as Jehovah grants me the health and strength to do so according to my years and physical abilities.—1 Corinthians 15:58; 2 Corinthians 4:16, 18.

The Struggle for a More Accurate Bible Text

WHEN you pick up a Bible today, can you be confident that the words you are reading are the very words that were written by the apostles Matthew, John, Paul and the other Bible writers of nearly 2,000 years ago?

The eminent 19th-century Bible scholar Dr. F. J. A. Hort thought so. Concerning the Christian Greek Scriptures, he wrote: "The amount of what can in any sense be called substantial variation is but a small fraction . . . and can hardly form more than a thousandth part of the entire text." Additional manuscript discoveries and continual research since then have confirmed the fact that we have a generally accurate Bible text.

However, were you aware that a long battle took place to obtain such an accurate text? One individual who was involved in this was John James Wetstein (1693-1754). Let us briefly consider his part in the struggle for a more accurate Bible text. No doubt it will help to sharpen our appreciation for the accuracy with which the Bible has come down to us.

Wetstein was born in Basel, Switzerland. He attended the university there and decided to study theology. He spent long hours in the university library, fascinated by its Bible manuscripts. But Wetstein noticed that the manuscripts contained different readings and so decided to base his thesis for appointment as a minister on this subject.

In the thesis, he attacked those who claimed that any alteration made to the existing text of the Christian Greek Scrip-

tures (called the Received Text) was tampering with the Word of God. Wetstein argued that, from the different manuscripts in existence, to find the text closest to the original would *increase* the authority of God's Word, not detract from it.

Wetstein asked for time to travel before taking up an appointment as a minister. In this way he hoped to examine as many Bible manuscripts as possible. So in 1714 he set out, visiting Zurich, Geneva, Paris, London, Oxford, Cambridge, Leiden and Heidelberg. He made full collations (that is, a critical comparison, recording the differences), often for the first time, of the most outstanding Greek and Latin manuscripts of the Bible.

Research Causes Problems

While he was examining the Alexandrine Manuscript in London (a Greek manuscript dating from the fifth century C.E., which contains most of the Bible), Wetstein made a startling discovery. Up till that time, according to the *King James Version* (1611), 1 Timothy 3:16 was rendered: "God was manifest in the flesh." This rendering was reflected in most other Bibles in use.

However, Wetstein noticed that the Greek word translated "God," which was abbreviated to ΘC, had originally looked like the Greek word OC, which means "who." But a horizontal stroke showing through faintly from the other side of the vellum page, and the addition by a later hand of a line across the top, had turned the word OC ("who") into the contraction ΘC ("God").

With many other manuscripts now confirming Wetstein's reading, accurate modern translations read: "He was made manifest in flesh," or "He who . . .," referring to Jesus Christ. (*American Standard, Moffatt, Weymouth, Spencer, The New English Bible*) But Wetstein was charged with tampering with the text and speaking against the doctrine of the Trinity, and this was viewed as heretical.

Something else added to Wetstein's being suspected of heresy. At 1 John 5:7, 8, some existing translations read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (AV) But Wetstein confirmed that the Trinitarian words we have italicized had been added to later manuscripts; they were not contained in any of the early Greek manuscripts he had examined.

The suspicions of heresy were fanned by friends who were jealous of his rising fame and who soon became his enemies. Wetstein did not help matters by his forthright criticisms of those who had made mistakes in their work and by his often hasty and passionate defense of his own research.

Publication of New Text Hindered

Nevertheless, Wetstein proposed a new edition of the Christian Greek Scriptures with variant readings based on his research. News of this was greeted with considerable alarm. In 1729 complaints were put before the Diet of the Swiss Reformed Church concerning his proposal to issue a Greek text with "dangerous innovations."

As a result, the Basel Town Council suspended Wetstein from his office of dea-

con at the parish of St. Leonhard's and instructed the Ecclesiastical Committee to examine him. Rigid, narrow-minded attitudes and dogmatic prejudice prevailed, made worse by lack of tact and courtesy and short tempers on both sides. Wetstein argued that his new book could not be censured before it had been seen. Yet he flatly refused to supply proof sheets because he felt they would not be fairly considered.

Wetstein was also questioned by the Swiss authorities about his preaching and doctrine. Why? Well, his continual examination of Bible manuscripts had led him to conclusions that differed considerably from commonly accepted beliefs.

For example, he maintained that after death souls are insensible, sleeping until the resurrection. As to the commonly accepted doctrine of the Trinity, a witness recounted to the authorities that his nephew had received from Wetstein anti-Trinitarian instruction in the form of a "parable." In it Wetstein had likened the relationship of God, Christ and the holy spirit to the "relation of master, son and servant in a household." With the help of rough and often ambiguous notes made by some of his students, Wetstein was condemned by the Swiss authorities and deprived of his office of deacon.

In Our Next Issue

- Our Age of Despair
- The Two Resurrections
- Youths,
'What You Sow You Reap'

Leaving Basel, Wetstein moved to Amsterdam where a relative of his had a printing firm. In 1730 Wetstein published anonymously his *Prolegomena*, which he had proposed would accompany his new edition of the Christian Greek Scriptures. But most scholars recognized that he alone could have been responsible for such an advanced scholarly work.

In his *Prolegomena* Wetstein presented evidence to support the following conclusions: The generally accepted Received Text was deficient, and the Alexandrine Manuscript should be the basis for a new one; the early Christian Bible writers used the language of the common people, and every means available should be utilized to make clear their words; such increased light would help forward the cause of true religion, not hinder it.

Wetstein then applied for a teaching post in the seminary of the Remonstrant Church at Amsterdam. He was found suitable on the condition that he clear his name of the charge of heresy. Returning to Basel in 1731, it took him 18 months to get the decision reversed. When he went back to Amsterdam, his prospective appointment caused quite a controversy. However, with care and tact this was set-

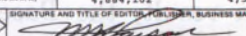
tled by the town council, but Wetstein had to agree to several conditions, including abandoning the publication of his Greek text of the Scriptures.

Nevertheless, for 18 years Wetstein continued to gather material for his main goal in life—publishing that Greek text. Finally, despite the ban placed on him, he published his Greek text and notes in two large volumes in 1751/52. Two years later he died.

Wetstein's work as a textual critic* has long been overtaken by continual progress, so that the accurate text he dreamed about is now a reality. It is not shaped by preconceived ideas and doctrines, but it is constructed on sound textual principles. So, today, when you pick up any Bible that makes use of that Greek text, you can be confident that it has as basis a text that truly presents Christian teachings. But only by studying it carefully will you come to have the same respect for it that Wetstein had, and be convinced that it is the ultimate authority, inspired by Jehovah God.

* A textual critic is one who makes a comparison of early manuscripts of the Bible in order to determine the original reading; his work makes possible more accurate translations of the Bible.

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Build and Apply Your Faith With the Judges

IF YOU were asked to pick a Biblical group of persons of outstanding faith, which group would you choose? The 12 apostles? The 12 sons of Jacob? Perhaps. But you would have ample reason to point to another group of 12 whose faith is commended to us in the Bible.

We mean the 12 men whose acts of faith are recounted in the book of Judges. Some of them are named in Hebrews 11:32-34: "Time will fail me if I go on to relate about *Gideon, Barak, Samson, Jephthah*, . . . who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions, stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners."

There you have four of the judges. How many other faithful judges can you recall? Test your memory before looking at the list below.* You probably can remember, too, some memorable deeds performed by the judges, such as Samson's destroying the Philistine lords and people—and himself—by pulling down the temple of Dagon, or Gideon's using just 300 warriors to rout the hordes of Midian. Many people in Christendom know such stories from Sunday school. But do they gain from the book of Judges important lessons that can affect their faith, improve their life now and help them to attain the 'life that is to come'? (1 Timothy 4:8) If you think not, is it different

* Othniel, Ehud, Shamgar, Tola, Jair, Ibzan, Elon, Abdon. Though they also judged Israel, Joshua and Samuel are not commonly included in the group presented in the book of Judges.

with you? Have you let the book of Judges assist your faith and Christian life?

Profit From the Basics

Read the book. You will find that, whether this is your first time or it is a rereading, you will be caught up in many action-filled accounts. They will give you much to talk about—with your children or other youngsters, as well as with thinking adults. However, in your reading keep in mind some overall points made in many of the accounts. For example?

One is that *it is very easy to let your faith in God grow weak or to forget what he has done for you*. A person learning of the Christian hope and of gaining forgiveness through Christ might have much initial zeal. He might gladly attend meetings and share in the Christian ministry. He puts these first in life, not worrying about material things, such as whether he has a new automobile, fancy home or the latest in expensive TV devices. But after some years, will he lose 'the love that he had at first'? (Revelation 2:4) Israel's history revealed in Judges shows how easily that can happen to any of us.

The first two chapters set the stage. After the Israelites under Joshua occupied the Promised Land, they did not follow through by obediently eliminating the idolatrous, immoral Canaanites. (Judges 1:28-33) So Jehovah permitted these foreigners and their gods to be a test for Israel. (Judges 2:19-23) Often Israel failed the test. This is where the judges came in.

The situation with the first judge, Othniel, is typical of what happened repeatedly.

The Israelites had given in to filthy Baal worship, so God let a Syrian king oppress them for eight years. That moved them 'to call to Jehovah for aid. Then God raised a savior up that he might save them, Othniel. The spirit of Jehovah came upon him, and he became the judge of Israel. When he went out to battle, God gave the king of Syria into his hand. After that the land had no disturbance for 40 years.'—Judges 3:7-11.

How grateful those Israelites must have been to be free, even as we appreciated learning Christian truth and being free of false religion! What, though, would succeeding years bring? The next verse says: "Once again the sons of Israel went doing what was bad in Jehovah's eyes. At that Jehovah let Eglon the king of Moab grow strong against Israel." (Judges 3:12) You see the pattern and the danger for us as to letting our convictions grow weak. But for our encouragement, the account continues: Once the Israelites came to their senses, God raised up left-handed judge Ehud. He delivered a pointed message to fat King Eglon, leading to Israel's deliverance. Read the thrilling account in the rest of chapter 3.

Powerful Faith in Action!

Another basic point that should impress you is that *God can use you to accomplish outstanding things if you have strong faith.*—Compare Matthew 17:20; 21:21.

Some brief examples: Think of how Gideon with just 300 men of faith routed Midianites who were "as numerous as locusts." (Judges 7:1-25) With Deborah's encouragement, Barak effected a deliverance in the north from Canaanites who had war chariots equipped with fearsome iron scythes extending from the wheel hubs. You should also note that in this case it was a woman who struck the final blow for victory. (Judges 4:1-5:31) Samson's strength is renowned. With his exceptional strength, Samson was able to tear apart a lion; armed with the jawbone of an ass he struck down a thousand enemies and he tore off the city gate of Gaza, carrying it up a mountain.—Judges 14:5-16:3.

There is no question that outstanding faith was displayed by these judges, certainly qualifying them to be listed in the book of Hebrews as examples for us. Examples in what way? Surely you would never expect to

PERIOD FROM THE START OF THE CONQUEST OF CANAAN TO THE REIGN OF SAUL

This chart is presented to illustrate one of a number of ways in which the chronological periods stated in the book of Judges could fit within the time span indicated elsewhere. For more details, see *Aid to Bible Understanding*, pages 335-8.

1473 B.C.E.

CONQUEST of Canaan (6)

Intervening period (35[?])

OTHNIEL victorious over Syria

"Land had no disturbance" (40)

EHUD victorious over Moab

SHAMGAR 'saves Israel' from Philistines. Period unstated.

BARAK victorious over Canaan

"Land had no further disturbance" (40)

SYRIA under Cushan-rishathaim oppresses Israel (8)

MOAB under Eglon oppresses Israel (18)

CANAAN under Jabin of Hazor oppresses Israel (20)

MIDIAN oppresses Israel (7)

tear a lion apart with your bare hands, would you? But you will face severe challenges of your faith if you try to live each day as a Christian loyal to Jehovah.

Perhaps as a young person in school you face intense pressure to experiment with drugs or sex, or to seek a career as a well-paid professional. As an individual, or with your family, you may have made considerable material sacrifices to serve as a full-time minister or to live where there is a great need for such, but you see other Christians who appear to make wealth and elegant living the high priorities in life. Or the challenge to your faith may arise because someone has severely disappointed you. It might be a person who was prominent among Christians but whose pride led him to turn against his brothers. On the other hand, it could be a close relative whose love has grown cold and who has ceased to serve Jehovah.

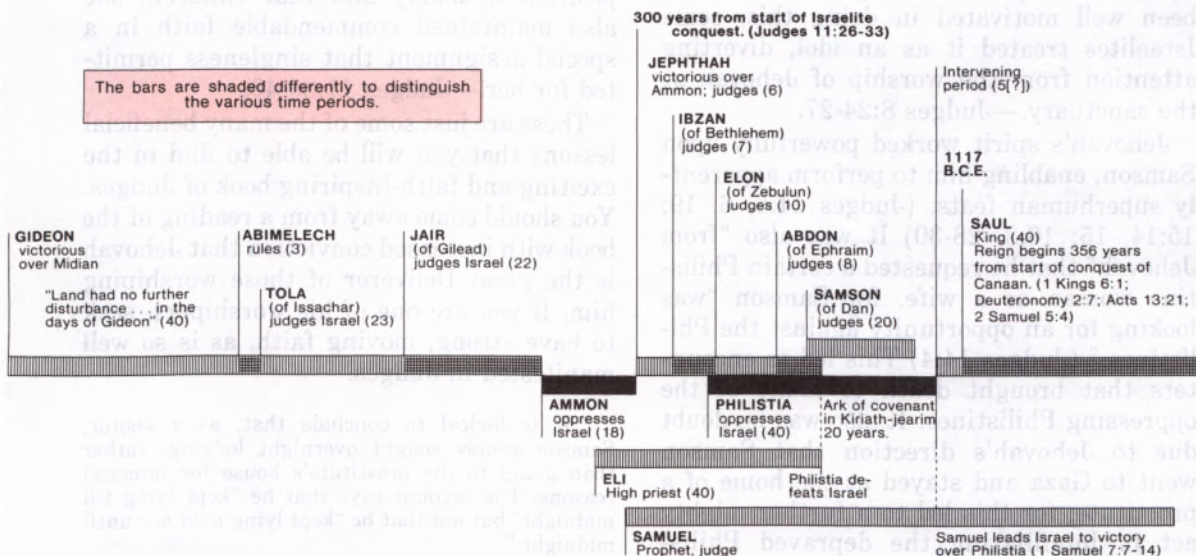
In any of these cases, will you draw encouragement from the faith of the judges? Their God-given faith enabled them to do what might have seemed impossible. The same God can give you faith if you continue

to seek it through prayer and by persevering in the Christian way. Faith is a fruit of God's holy spirit. (Galatians 5:22) Concerning the same spirit that made Samson strong, Jesus said, "The Father in heaven [will] give holy spirit to those asking him!" Accordingly, in the same chapter of Hebrews that lists the judges as examples of faith we are assured that God "becomes the rewarder of those earnestly seeking him." (Luke 11:13; Hebrews 11:6) He can reward your faith too.

Look for Lessons

We have called attention to a couple of lessons that you can draw from Judges. Yet you undoubtedly will find additional profit from this portion of the inspired Scriptures that is "inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." —2 Timothy 3:16.

For example, you will see that Gideon modestly did not want to embark on a course until he was sure that it was God's will. Later, the same modesty helped him to avoid letting success and prominence 'go to



his head.' You may be able to benefit from this. Recall that with God's assistance Gideon's small band vanquished the Midianite multitude. Imagine the acclaim that must have brought Gideon. Comparably, you might receive praise for some outstanding talent, such as being a powerful public speaker or a very capable organizer. In the former case, "the men of Israel said to Gideon: 'Rule over us, you and your son and your grandson as well, for you have saved us out of the hand of Midian.'" How should a person react to such acclaim? Gideon said: "I myself shall not rule over you, nor will my son rule over you. Jehovah is the one who will rule over you." (Judges 8:22, 23) Let us similarly strive to retain modesty, recognizing that all our talents—and through them our accomplishments—spring from abilities that God provided for humans.

The history of Gideon and other judges lets us see, too, that they were imperfect humans, as we are. We can draw some lessons from their missteps.

Thus, when Gideon allowed the Israelites to share their spoil with him, he made a very costly ephod, an apronlike garment, perhaps adorned with jewels. Though he must have been well motivated in doing this, some Israelites treated it as an idol, diverting attention from the worship of Jehovah at the sanctuary.—Judges 8:24-27.

Jehovah's spirit worked powerfully upon Samson, enabling him to perform apparently superhuman feats. (Judges 14:5, 6, 19; 15:14, 15; 16:3, 28-30) It was also "from Jehovah" that he requested a certain Philistine woman as a wife, for Samson "was looking for an opportunity against the Philistines." (Judges 14:4) This led to encounters that brought death to many of the oppressing Philistines. It also was no doubt due to Jehovah's direction that Samson went to Gaza and stayed at the home of a prostitute, for this led to a further mighty act in humiliating the depraved Philis-

tines.* However, it appears that Samson's contacts with these women may have influenced him to act foolishly when he fell in love with Delilah, apparently an Israelite woman whom the Philistines could bribe.—Judges 16:1-21.

Such accounts should teach us that we must always keep up our guard against subtle attacks of the enemy. For instance, a Christian might have an honorable objective in visiting a fellow worshiper of the opposite sex, such as to provide comfort or encouragement during a crisis. Yet it normally is unwise to do so when the two would be alone. Human imperfection could draw them into improper conduct, or the situation could move neighbors to say that Christians have morals that are as low as most in the community.

On another note, meditate on the faith and devotion of Jephthah's virgin daughter. Some single Christians might feel that if the right circumstances arose so they could find loving, loyal mates, they might marry. Yet while they are single they can recall that even though Jephthah's daughter had occasions when she missed not being in a position to marry and bear children, she also maintained commendable faith in a special assignment that singleness permitted for her.—Judges 11:30-40.

These are just some of the many beneficial lessons that you will be able to find in the exciting and faith-inspiring book of Judges. You should come away from a reading of the book with increased conviction that Jehovah is the great Deliverer of those worshipping him. If you are one of his worshipers, seek to have strong, moving faith, as is so well manifested in Judges.

* It is logical to conclude that, as a visitor, Samson simply sought overnight lodging, rather than going to the prostitute's house for immoral reasons. The account says that he "kept lying till midnight" but not that he "kept lying with her until midnight."

Questions From Readers

■ Does Jesus' producing so much wine at the marriage in Cana indicate that hundreds attended that feast?

Jesus did miraculously provide a large amount of fine wine, ample for a sizable group, but we need not think that he produced only what was needed or that it was all consumed at the feast.

John 2:6-9 reports that Jesus had filled with water "six stone water jars . . . as required by the purification rules of the Jews, each able to hold two or three liquid measures." Jesus directed: "Fill the water jars." They did so, filling them "to the brim." It is thought that each liquid measure was a "bath," which measure amounted to 22 liters, or 5.81 gallons. If this is so, the six water jars held about 260 to 390 liters, or 70 to 105 gallons. —1 Kings 7:26; Ezra 7:22; Ezekiel 45:14.

Jesus and his disciples remained at that feast, so moderation must have prevailed. It thus might be reasoned that hundreds were present or else Jesus would not have felt it necessary to produce so much wine. However, on other occasions when he served as a miraculous provisioner, Jesus did not provide just the minimum needed. When he multiplied loaves and little fish to feed 4,000 men, besides women and children, the surplus afterward filled "seven provision baskets," reed baskets large enough to hold a man. (Matthew 15:32-38; Acts 9:25) Similarly, it may well be that at the end of the feast in Cana there was ample

wine for future use, wine being a common beverage with meals. This would have emphasized that Jesus was generous, just as his Father is.—Acts 14:17;

compare Matthew 14:14-21.

Consequently, the wedding feast in Cana may have been attended by many from Cana and nearby, yet the amount of wine that Jesus produced does not necessarily prove that many hundreds were present.

■ Why has *The Watchtower* referred to incidents recorded in First Maccabees, since that book is part of the Apocrypha?

Our reference work *Aid to Bible Understanding* contains a lengthy article entitled "Apocrypha." It presents evidence as to why the Apocrypha, though accepted by the Roman Catholic Church, is to be viewed as noncanonical. The writings of the Apocrypha were never recognized by the Jews as part of the Hebrew canon, and Jerome, famous Catholic translator of the Latin Vulgate Bible, admitted that they are noncanonical. The Apocryphal books, then, are not inspired writings as are the books of the Bible.—2 Timothy 3:16.

The apocryphal books of First and Second Maccabees, though, do contain much factual information. The *Aid* book says of First Maccabees: "A historical account of the Jewish struggle for independence during the second century B.C.E., from the beginning of Antiochus Epiphanes' reign (175 B.C.E.) to the death of Simon Maccabaeus (about 134 B.C.E.). . . . It deals particularly with the exploits of priest Mattathias and his sons, Judas, Jona-

than and Simon, in their battles with the Syrians. This is the most valuable of the apocryphal works due to the historical information it supplies for this period. However, as *The Jewish Encyclopedia* comments, in it 'history is written from the human standpoint.'"

The *Aid* book adds about the book of Second Maccabees: "Though placed after First Maccabees, this account relates to part of the same time period (about 180 B.C.E. to 160 B.C.E.) and was written by a different author than First Maccabees. The writer presents the book as a summary of the previous works of a certain Jason of Cyrene. It describes the persecutions of the Jews under Antiochus Epiphanes, the plundering of the temple, and its subsequent rededication."

Consequently, references to or quotations from the books of Maccabees can be made out of historical interest without implying that these, or other Apocryphal writings, are inspired or canonical.

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Jesus and his disciples remained at that feast so much longer than must have passed if this might be reasoned that husbands were present or else Jesus would not have felt it necessary to produce so much wine. However, on other occasions when he served as a miraculous provider, Jesus did not provide just the minimum needed. When he multiplied loaves and filled 12 to feed 4,000 men, besides women and children, the surplus after ward filled seven provision bags. Jesus' feed baskets large enough to hold a man (Matthew 12:35-38; Acts 9:25). Similarly, it may well be that at the wedding in Cana there was ample

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Consequently, references to or quotations from the books of Maccabees can be made out of historical interest without applying them, as in other Apocryphal writings, are needed or considered.

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