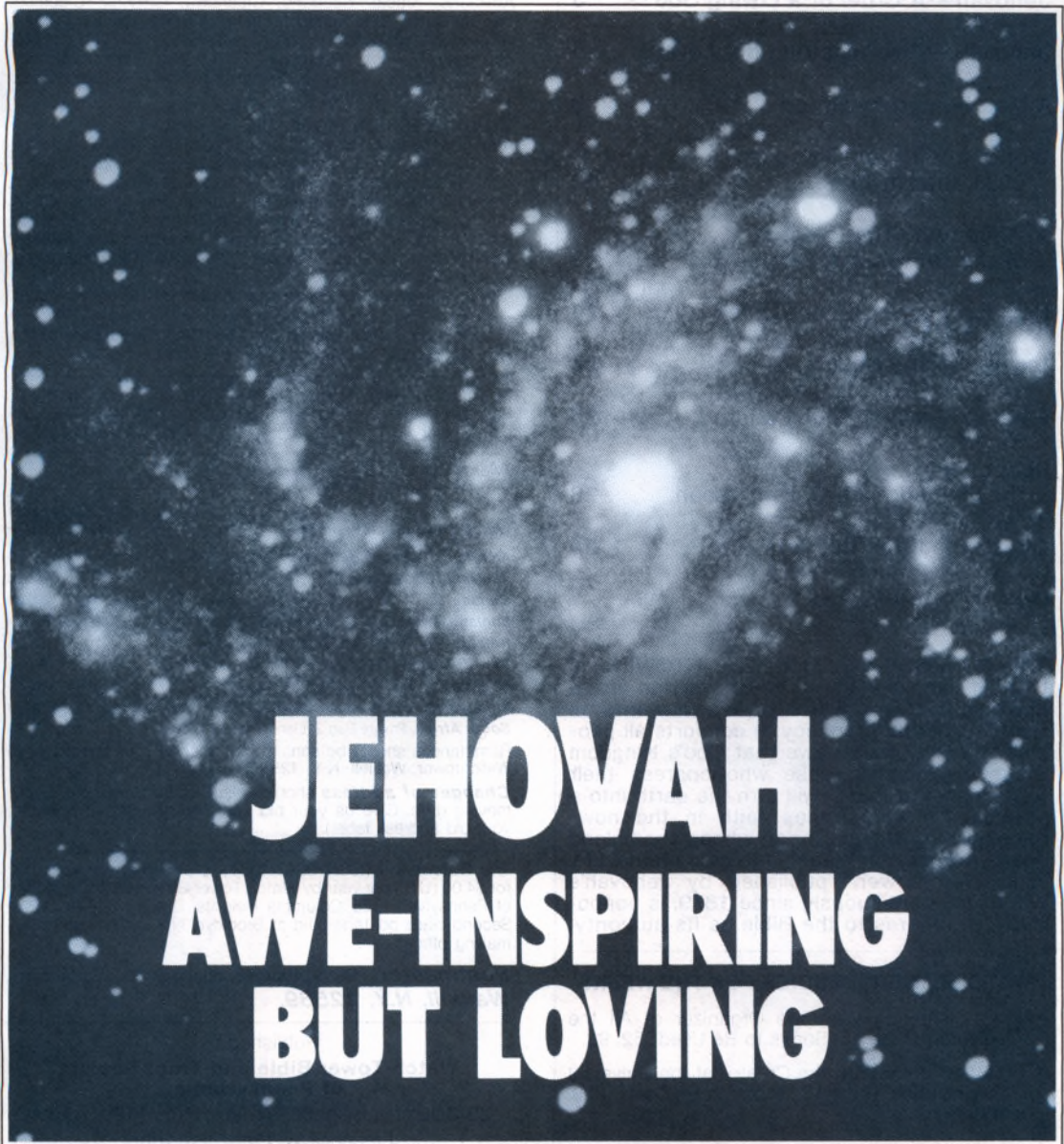


March 15, 1985



The Watchtower

Announcing Jehovah's Kingdom



**JEHOVAH
AWE-INSPIRING
BUT LOVING**

In This Issue

Jehovah—A Cruel or a Loving God?	3
Jehovah—Awe-Inspiring but Loving	5
A Man Ruined by Greed	8
Working With the Organizer of All the Universe	10
At Unity With the Creator of the Universal Organization	15
How Expansive Is Your Love?	21
Insight on the News	24
Parents, Protect Your Children	25
Responding to the 'Macedonian Call' in Japan	28
Questions From Readers	31

Photo on cover and on page 7 courtesy of NASA.

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

"WATCHTOWER" STUDIES FOR THE WEEKS

April 21: Working With the Organizer of All the Universe. Page 10. Songs to Be Used: 52, 93.

April 28: At Unity With the Creator of the Universal Organization. Page 15. Songs to Be Used: 213, 100.

Average Printing Each Issue: 11,150,000

Now Published in 102 Languages

SEMIMONTHLY EDITIONS AVAILABLE BY MAIL

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

MONTHLY EDITIONS AVAILABLE BY MAIL

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

*Study articles also available in large-print edition at same cost.

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

Copyright © 1985 by Watch Tower Bible and Tract Society of Pennsylvania and International Bible Students Association. All rights reserved. Printed in U.S.A.

Twenty cents (U.S.) a copy

Yearly subscription rates

Watch Tower Society offices	Semimonthly
America , U.S., Watchtower, Wallkill, N.Y. 12589	\$4.00
Australia , Box 280, Ingleburn, N.S.W. 2565	A\$6.00
Canada , Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4	\$5.20
England , The Ridgeway, London NW7 1RN	£5.00
Ireland , 29A Jamestown Road, Finglas, Dublin 11	£5.00
New Zealand , 6-A Western Springs Rd., Auckland 3	\$7.00
Nigeria , P.O. Box 194, Yaba, Lagos State	N\$3.50
Philippines , P.O. Box 2044, Manila 2800	P\$50.00
South Africa , Private Bag 2, Elandsfontein, 1406	R5.60

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

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

The Watchtower (ISSN 0043-1087) is published semimonthly for \$4.00 (U.S.) per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

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

Published by

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

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, President

JEHOVAH

A Cruel or a Loving God?

“BUT the God of the Bible is a *cruel* God,” the Japanese man insisted. The missionary standing in his doorway found himself before a person familiar with God’s Word, the Bible.

“What about God’s drowning people in the Flood?” the man continued. “And what about his incinerating Sodom and Gomorrah, not to mention his having the Israelites exterminate the Canaanites? How can you say that God is anything other than cruel? Besides, the God of the ‘New Testament’ is entirely different. Jesus taught about a God of peace and love.”

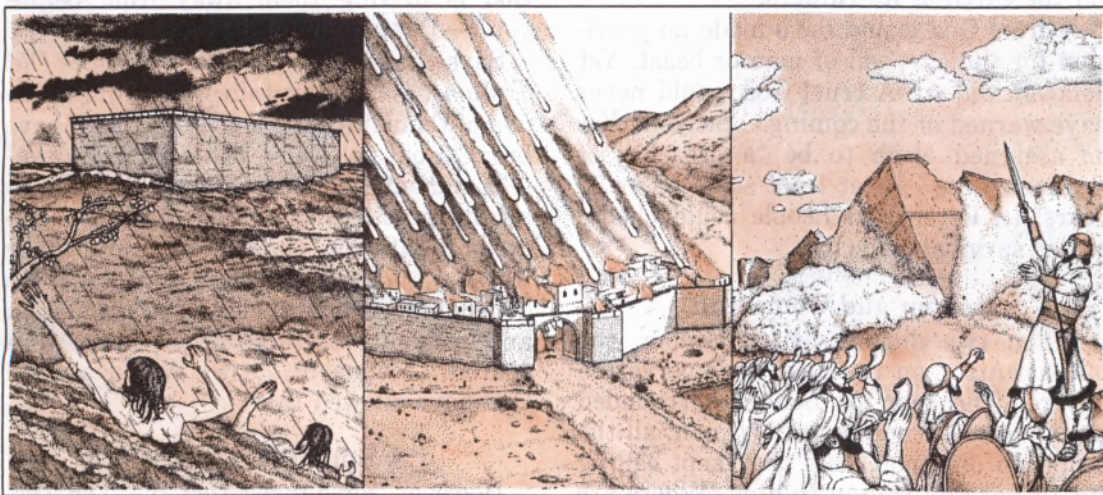
This perception of the “Old Testament” God as cruel and warlike permeates the thinking of many. Consequently, some people view even the “New Testament” God of love as suspect. How could anyone

be moved to serve a God who appears to have a split personality?

“All His Ways Are Justice”

Humans, though, are hardly in a position to criticize God’s actions. Does a child at once comprehend why his father makes him endure the pain of a dentist’s chair? Likewise, we might not at first understand all of God’s actions. “Know that Jehovah is God,” said the psalmist. “It is he that has made us, and not we ourselves.”—Psalm 100:3.

Is it not unwise, then, hastily to conclude that God’s actions are cruel? “The thoughts of you people are not my thoughts, nor are my ways your ways,” is the utterance of Jehovah. ‘For as the heavens are higher than the earth, so my ways



Was Jehovah just in sending the Flood, in destroying Sodom and Gomorrah, and in executing the Canaanites?

are higher than your ways, and my thoughts than your thoughts.'" (Isaiah 55: 8, 9) Moreover, the Bible assures us that "all his ways are justice." Jehovah is identified as "a God of faithfulness, with whom there is no injustice." (Deuteronomy 32:4) Let us therefore look at some cases in which God has seen fit to execute judgment.

The Flood

"Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time." (Genesis 6:5) Such was the pre-Flood world. Yes, Jehovah God "saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth." (Genesis 6:12) Some might argue that God should have left people alone, letting them do what they wanted. But there were still honest, morally upright people left on the earth. Would it not have been cruel for God to allow the wicked to exterminate the last vestige of morality left on earth? God therefore arranged for a global deluge to rid the earth of its ruiners.

A cruel God would have made no provision for the survival of man or beast. Yet Jehovah did so. A cruel God would never have warned of the coming cataclysm. Yet he assigned Noah to be "a preacher of righteousness" for at least some 40 or 50 years! (2 Peter 2:5) People could choose either survival or death.

Sodom and Gomorrah

When two angels visited Sodom, the inhabitants soon revealed their perverted nature. The men of Sodom surrounded Lot's house, "from boy to old man, all the people in one mob. And they kept calling out to Lot and saying to him: 'Where are the men who came in to you tonight? Bring them out to us that we may have

intercourse with them.'" (Genesis 19:4, 5) This was 'going after flesh for unnatural use.'—Jude 7; see also Romans 1:26, 27.

God, "who searches the hearts," saw that the cities were unsalvageable. Their annihilation was deserved. (Romans 8:27) Why, not even ten righteous men could be found in Sodom! (Genesis 18:32) The conduct of the Sodomites posed a real threat to righteous Lot and his family. Therefore, God's rescue of Lot and his daughters was an act of love!—Genesis 19: 12-26.

Executing the Canaanites

Jehovah promised Abraham that his seed would eventually occupy the land of Canaan. Note, though, that no execution was to take place in Abraham's day. Why not? "Because the error of the Amorites [the dominant Canaanite tribe] has *not yet come to completion*," said Jehovah. (Genesis 15:16) Some 430 years would pass before the wickedness of that nation had reached such proportions that Moses could say: "It is for the wickedness of these nations [of Canaan] that Jehovah your God is driving them away from before you."—Deuteronomy 9:5.

Says the book *Archaeology and the Old Testament*: "The brutality, lust and abandon of Canaanite mythology . . . must have brought out the worst traits in their devotees and entailed many of the most demoralizing practices of the time, such as sacred prostitution, child sacrifice and snake worship . . . utter moral and religious degeneracy." Nevertheless, the Gibeonites and residents of three other cities were spared. (Joshua 9:17, 18) Would a cruel God have allowed this?

A Split Personality?

However, some insist that the "Old Testament" God underwent a personality change in the "New Testament." 'Jesus'

teachings focused on *love*,’ they say. —Matthew 5:39, 44, 45.

Yet, the destruction of Jerusalem in 70 C.E. came as a judgment from Jehovah, even as Jesus foretold. (Matthew 23:37, 38; 24:2) Further, unrighteous *individuals* such as Ananias, Sapphira, and Herod were put to death. God had not changed. (Acts 5:1-11; 12:21-23; Malachi 3:6) Nor were Jesus’ teachings about love a new development. Much earlier, the Mosaic Law had commanded: “You must love your fellow as yourself.” (Leviticus 19:18)

Jesus’ teachings about *self-sacrificing love*, though, went further than this command. (John 13:34) Remember, too, that he also pronounced strong denunciations on hypocritical religious leaders. Read all of Matthew chapter 23 for yourself and see how powerfully Jesus denounced such ones.

The Bible record thus stands, not as a proof of God’s being cruel, but as evidence of his deep and abiding love for mankind. Thus we are moved to learn more about Jehovah and his loving ways. Our next article can help you to do just that.

JEHOVAH

Awe-Inspiring but Loving

“**T**O WHOM can you people liken me?” asked Jehovah God. Even the loftiest of language could never fully convey God’s incomparable power and glory. He himself invites us to consider the expanse of the heavens, saying: “Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing.”—Isaiah 40:25, 26.

The thousands of stars visible to the naked eye are just a fraction of the some 100 *billion* stars that make up our galaxy alone! Yet Jehovah has numbered and named all the stars in the entire universe! Consider, too, the massive volume of energy locked up in all of this matter. Our sun has a central temperature of 27 million

degrees Fahrenheit (15 million degrees Celsius). What “dynamic energy” Jehovah must have to have created *billions* of these nuclear furnaces!

Understanding Jehovah fully is therefore beyond our limited capabilities. Said Elihu: “As for the Almighty, we have not found him out; he is exalted in power . . . Therefore let men fear him.” (Job 37:23, 24) Jehovah, however, wants more than just our awe or fear. “You must *love* Jehovah your God with all your heart and all your soul and all your vital force,” the Bible commands. (Deuteronomy 6:5) But can we love someone we cannot fully understand? Yes, for though Jehovah’s dwelling is high in the heavens, he deals lovingly with imperfect humans and allows them to gain at least a partial understanding of him.—Compare Psalm 113:5-9.

His "Eyes," "Ears," and "Face"

One way in which Jehovah helps us understand him is by allowing himself to be described in human terms. The apostle Peter said: "The eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication; but the face of Jehovah is against those doing bad things."—1 Peter 3:12; compare Exodus 15:6; Ezekiel 20:33; Luke 11:20.

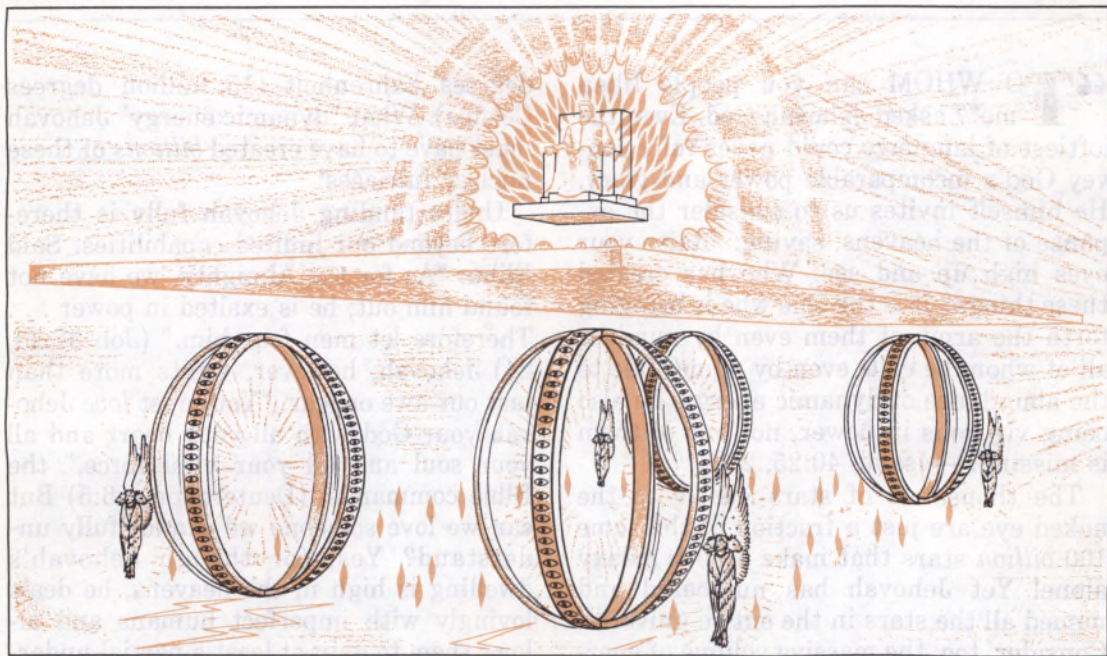
Of course, these are metaphors, not to be taken literally, any more than when the Scriptures call God "a sun," "a shield," or "the Rock." (Psalm 84:11; Deuteronomy 32:4, 31) 'But does not the Bible say that we are made in his "image"?' reason some. (Genesis 1:26, 27) Yes, but claiming that God has a literal mouth, nose, and ears creates serious problems. Would an almighty God's hearing, for example, really be limited by what sound waves would

carry to literal ears? No, for the Bible indicates that God can "hear" even voiceless expressions made in the human heart. (Genesis 24:42-45) Nor does his ability to "see" depend upon light waves.—Psalm 139:1, 7-12; Hebrews 4:13.

Perfect man thus mirrored, not physical features, but God's qualities such as love and justice. Especially do Christians manifest such qualities as they heed the counsel of the apostle Paul, who urged: "Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the *image* of the One who created it."—Colossians 3:10.

Visions of Glory

In ancient times, certain servants of Jehovah had the privilege of receiving inspired visions of Jehovah's heavenly glory. Ezekiel was one of these individuals. (Eze-



Men such as Ezekiel and John had visions that give us only an idea of Jehovah's awe-inspiring glory

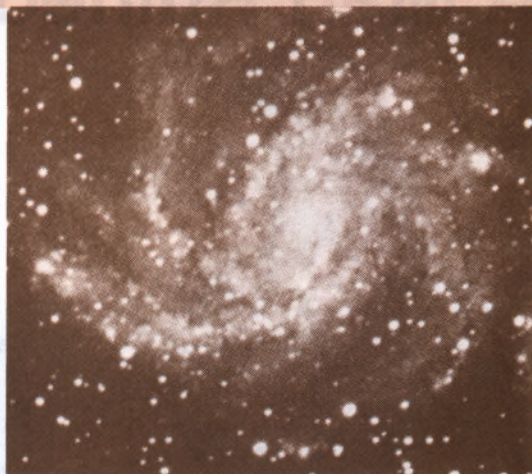
God's creating and naming the stars give us some idea of his limitless power

kiel 1:1) What he saw in vision defied description! Ezekiel resorted to metaphors and similes, often stating that what he saw was "something like" familiar material things. For instance, the prophet said:

"There was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne there was a likeness of someone in appearance like an earthling man upon it, up above. And I got to see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance of his hips and downward I saw something like the appearance of fire, and he had a brightness all around. There was something like the appearance of the bow that occurs in a cloud mass on the day of a pouring rain. That is how the appearance was of the brightness round about. It was the appearance of the likeness of the glory of Jehovah."—Ezekiel 1: 26-28.

What glory Ezekiel described! The apostle John had a similar vision of Jehovah, and he wrote: "Look! a throne was in its position in heaven, and there is one seated upon the throne. And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne there is a rainbow like an emerald in appearance." (Revelation 4:1-3) Although Jehovah is represented in such grandeur, he is not depicted as a cruel God. Rather, the setting is calm, peaceful like the rainbow.—Compare Genesis 9: 12-16.

The fact that God allowed even such limited views of his heavenly majesty



shows that his intentions toward mankind are peaceful. Surely, then, those who love God can confidently approach him as the benevolent "Hearer of prayer."—Psalm 65:2.

The man Job said of God: "Look! These are the fringes of his ways, and what a whisper of a matter has been heard of him!" (Job 26:14) There is, indeed, much to learn about Jehovah God, who has blessed his servants with the prospect of living eternally. (John 17:3) But even "time indefinite" will not be enough for us to "find out the work that the true God has made from the start to the finish."—Ecclesiastes 3:11.

What honest-hearted ones *do* know or learn, however, can motivate them to love and obey Jehovah. (1 John 5:3) Are you one of such individuals? Obeying God is not always easy. But when you have truly come to know Jehovah God and his loving ways, no effort seems too great. Are you determined, therefore, to know more fully this awe-inspiring yet loving God?

A Man Ruined by Greed



NAAMAN is grateful for being healed of his leprosy. He shows his gratitude by trying to give Elisha a gift of thousands of pieces of gold and silver, as well as ten changes of fine clothes. But Elisha refuses the gift. Jehovah actually performed the miraculous healing, and Elisha refuses to take any credit by accepting a gift.

But what of Elisha's servant Gehazi? He greedily looks at those beautiful clothes and all that money. What will happen if Gehazi keeps wishing he could have some of these things? The improper desire could lead to his being drawn out and enticed so that he does what is bad.—James 1:13-15.

Well, eventually Naaman and his servants say good-bye and start off for their homes in Syria. But Gehazi does not stop thinking about those beautiful clothes and all that money. Look there! Gehazi is running off. Where is he going?

Gehazi chases after Naaman and catches up with



God's Word Is Alive

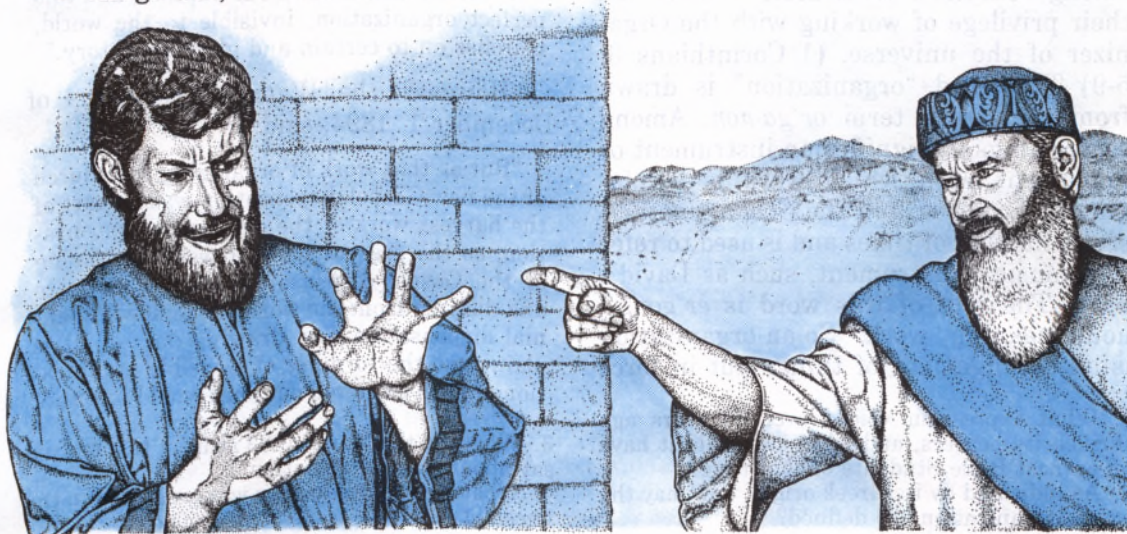
him. Naaman greets Gehazi, asking: 'Is everything all right?'

'Yes,' Gehazi replies. 'But Elisha sent me to tell you that two visitors just came. And Elisha would like you to give them two changes of clothes and some silver.'

But this is a lie. Gehazi wants these things for himself. Naaman, however, does not know this, and so he is delighted to provide this gift. He even insists that Gehazi take more money than he asks for.

When Gehazi arrives back home, Elisha inquires: 'Where have you been?'

'Oh, nowhere,' he replies. However, Jehovah has revealed to Elisha the bad thing Gehazi has done. So Elisha says: 'This is no time to accept money and clothes! Now Naaman's disease will come upon you and your offspring.' Immediately Gehazi is struck with leprosy, and this terrible disease sticks to him for the rest of his life. What happened to Gehazi shows how greed can lead to ruin.—2 Kings 5:5, 15-27.



Working With the Organizer of All the Universe

“For we are God’s fellow workers. You people are God’s field under cultivation, God’s building.”—1 CORINTHIANS 3:9.

“**G**OD’S ORGANIZATION.” That expression was used by a member of the Watch Tower Society’s editorial staff during the daily Bible discussion at the Bethel dining tables over 60 years ago. How it thrilled the headquarters family in Brooklyn, New York! That unique phrase, “God’s organization,” served to guide the future thinking, speech, and writing of those Bible Students. It broadened their spiritual vision with regard to all creation and greatly influenced their attitude toward the marvelous Organizer of the universe, Jehovah God.

² Today, that may seem strange, since the word “organization” is used regularly among Jehovah’s Witnesses, who cherish their privilege of working with the Organizer of the universe. (1 Corinthians 3: 5-9) The word “organization” is drawn from the Greek term *or’ga-non*. Among other things, it signifies an instrument or implement with which work is accomplished. It appears in the *Septuagint Version* a number of times and is used to refer to a musical instrument, such as David’s harp. The root of this word is *er’gon*, a noun meaning “work.” So an organization is an arrangement of things put in force

to get something done or worked out in the best way possible and with the least expenditure of time and energy.

Early Views of Organization

³ Years ago, however, the Bible Students had some difficulty in applying the word “organization.” For instance, in the *Watch Tower* issue of March 1883, it was stated:

“But, though it is impossible for the natural man to see our organization, because he cannot understand the things of the Spirit of God, we trust that you can see that the true Church is most effectually organized, and is in the best possible working order. . . . We have unbounded faith in our Captain; and this perfect organization, invisible to the world, marches on to certain and glorious victory.”

⁴ However, the *Watch Tower* issue of December 1, 1894, said:

“But as that work of organizing the church of the new Gospel dispensation was no part of the harvest work of the old Jewish dispensation, so the present harvest work or reaping of the Gospel dispensation is also separate and distinct from the work of the new Millennial dispensation now drawing on. . . . It is plain that the forming of a visible organization of such gathered out ones would be out of

1. What expression voiced over 60 years ago thrilled its hearers, and what effect did it have on earnest Bible Students of that time?

2. As indicated by its Greek origin, how may the word “organization” be defined?

3. What did the March 1883 issue of this journal say about “our organization”?

4. What view of organizing was presented in the December 1, 1894, issue of this magazine?

harmony with the spirit of the divine plan; and if done would seem to indicate on the part of the church a desire to conform to the now popular idea of organization or confederacy. (See Isa. 8:12) The work now is not organization, but division, just as it was in the Jewish harvest proper. (Matt. 10:34-36) . . .

"While, therefore, we do not esteem a visible organization of the gathered ones to be a part of the Lord's plan in the harvest work, as though we expected as an organization to abide here for another age, we do esteem it to be his will that those that love the Lord should speak often one to another of their common hopes and joys, or trials and perplexities, communing together concerning the precious things of his Word."

⁵ So the Christian congregation was not then considered to be an organization. But it was thought well to set in order the congregation, or ecclesia. For example, Study V of the book *The New Creation*, published in 1904, was entitled "The Organization of the New Creation" and opens by saying: "As the New Creation will not reach its perfection or completion until the First Resurrection, so its organization will be completed only then. The temple figure illustrates this: as living stones we are now called, or invited to places in the glorious temple."

⁶ Interestingly, the book *Thy Kingdom Come*, published in 1891, said regarding those anointed ones of the "new creation": "As for Isaiah 54:1-8, the Apostle Paul has thrown the light of superhuman wisdom upon it, and has applied it to spiritual Zion, our mother or covenant, symbolized by Sarah. The fleshly seed of Abraham had been cast out from being heir of the promise, and the true seed, Christ (typified by Isaac and Rebecca), had been received as

the only seed of promise.—Gal. 4:22, 24, 26-31."

⁷ This statement had nothing to do with the Zionist World Organization, founded by Theodor Herzl in 1897. That organization dealt with Jerusalem below, here on earth, not "the Jerusalem above," the "mother" of the Christian congregation. (Galatians 4:26) The book *Thy Kingdom Come* did not go on to develop the fact that the husbandly owner of the "mother" of the Christian congregation is God, who was pictured by Abraham. Jehovah is married, not to the Abrahamic covenant or the new covenant, but to "Jerusalem above," pictured by Isaac's mother Sarah. Like her, as a "mother," "the Jerusalem above" must be something alive and having personality.

⁸ Who, then, is "Jerusalem above"? To find out, let us first consider Isaiah 54:1-8, which reads in part:

"Cry out joyfully, you barren woman that did not give birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the sons of the desolated one are more numerous than the sons of the woman with a husbandly owner,' Jehovah has said. . . . 'For your Grand Maker is your husbandly owner, Jehovah of armies being his name; and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. For Jehovah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected,' your God has said. 'For a little moment I left you entirely, but with great mercies I shall collect you together. With a flood of indignation I concealed my face from you for but a moment, but with loving-kindness to time indefinite I will have mercy upon you,' your Repurchaser, Jehovah, has said."

7, 8. Who is the husband of the "mother" of the Christian congregation, and what does Isaiah 54:1-8 say in this regard?

5. Regarding organization, what was said in the book *The New Creation*?

6. How did the book *Thy Kingdom Come* identify the "mother" of members of the "new creation"?

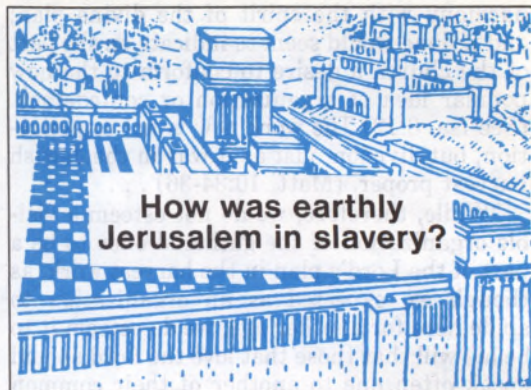
⁹ There, in the first instance, Jehovah was not talking to a covenant. He was addressing a nation, his chosen people in the Mosaic Law covenant with him. From God's standpoint, that nation made up a composite "woman" that was like a wife to him. According to the apostle Paul's letter to the Galatians, that figurative "woman" was typical, but he does not say that she is a covenant, or compact. A covenant could not be comforted, consoled. Rather, Paul shows that the antitypical "woman" is something alive, like a "mother," just as the "husbandly owner," Jehovah, is alive as a Person having intelligence and ability to give comfort. Speaking of women of ancient history, the apostle wrote: "Now this Hagar [the maidservant who substituted for her mistress Sarah in bearing Ishmael to Abraham] means Sinai, a mountain in Arabia, and she [Hagar] corresponds with the Jerusalem today [when Paul was on earth], for she is in slavery [to the Mosaic Law covenant] with her children. But the Jerusalem above is free, and she is our mother."—Galatians 4: 25, 26.

The Jerusalem in Slavery

¹⁰ Hagar does not typify, or represent, the Mosaic Law covenant. Nor is that covenant with its Ten Commandments pictured by Mount Sinai, with which Hagar corresponds. Of course, God did not make any covenant with Mount Sinai. But it was there that he brought the Israelites, whom he had freed from Egyptian bondage, into a covenant relationship with himself, and he dealt with them as a free

9. (a) At Isaiah 54:1-8, to whom or to what was Jehovah speaking comfortingly? (b) According to Galatians 4:25, 26, who is the figurative "woman" addressed in the antitype?

10, 11. (a) What significant development involving the Israelites took place at Mount Sinai? (b) With regard to the Law covenant, what happened in 33 C.E.?



nation. This took place centuries after God made a unilateral covenant with Abraham, promising him a male seed.

¹¹ When Moses, the mediator of the Law covenant, came down from Mount Sinai, his face had a superhuman effulgence of such intensity that he had to veil it so that the Israelites could look at him. (2 Corinthians 3:12-16) But up on Mount Sinai, Moses was not in direct touch with Jehovah, for it was by means of an angel that God entered into the covenant with the Israelites. (Acts 7:37, 38; Hebrews 2:2) In that way the nation of Israel became subject to the Law covenant. Centuries later, however, that covenant was removed, being nailed to Jesus' torture stake in 33 C.E.—Colossians 2:13, 14.

¹² Paul wrote that Mount Sinai corresponded with the Jerusalem below of his day. Of course, Jerusalem was not a covenant; it was a prized city occupied by Jewish residents. As the capital city, it stood for the nation and was the symbolic "mother" of "children," that is, of all members of the Jewish, or Israelite, nation. (Matthew 23:37) In Jerusalem stood the temple of Jehovah, the God with whom the

12. (a) Of whom was earthly Jerusalem a "mother"? (b) Jerusalem on earth was under what servitude 19 centuries ago, and why did she never get free?

Israelites were in covenant relationship. But the Jewish people did not then have an independent kingdom of their own ruled by a descendant of King David. Hence, they were not free but were in servitude under Gentile political authorities. More importantly, they were in religious slavery. Only the promised Messiah, Jesus Christ, could free them from that, as well as from slavery to sin. But that Jerusalem did not accept Jesus as Messiah and King and never did get free. Instead, she perished at Roman hands in 70 C.E., with disaster for her "children."

The Free Jerusalem

¹³ Paul contrasted enslaved earthly Jerusalem with "Jerusalem above," which is "free." Quoting from Isaiah 54:1-8, he wrote:

"But the Jerusalem above is free, and she is our mother. For it is written: 'Be glad, you barren woman who does not give birth; break out and cry aloud, you woman who does not have childbirth pains; for the children of the desolate woman are more numerous than those of her who has the husband.' Now we, brothers, are children belonging to the promise the same as Isaac was. But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. Nevertheless, what does the Scripture say? 'Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the free woman.' Wherefore, brothers, we are children, not of a servant girl, but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." —Galatians 4:26-5:1.

¹⁴ The Galatian Christians thus addressed were "God's children as a result of

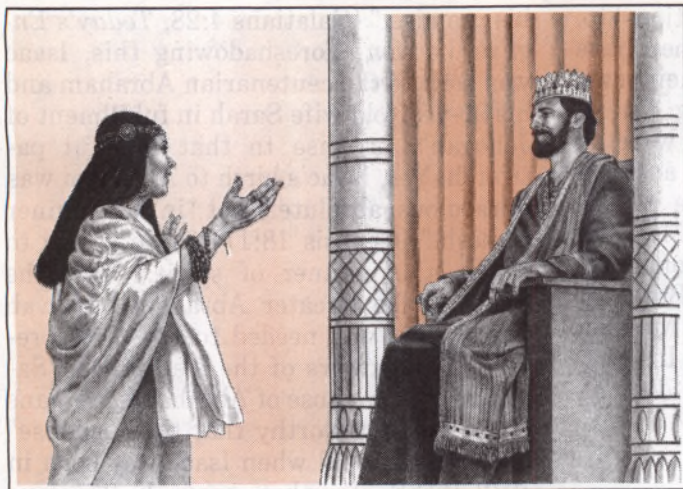
13. What did Paul say about the free Jerusalem, and in freedom from what should her "children" stand fast?

14. Why was Isaac's birth "in the manner of spirit"?

his promise." (Galatians 4:28, *Today's English Version*) Foreshadowing this, Isaac was born to the centenarian Abraham and his 90-year-old wife Sarah in fulfillment of Jehovah's promise to that faithful patriarch. Yes, Isaac's birth to Abraham was miraculous, absolutely not "in the manner of flesh." (Genesis 18:11-15) So it had to be "in the manner of spirit." Yes, the spirit of the Greater Abraham, Jehovah God, surely was needed to revive the reproductive powers of the free woman Sarah, as well as those of Abraham. (Romans 4:19) It is noteworthy that the "promise" itself was not old when Isaac was born in 1918 B.C.E., for that was only 25 years after Abraham's entry into the promised land of Canaan in 1943 B.C.E., when the "promise" went into effect.

¹⁵ "Jerusalem above" was "desolate," childless as it were, much longer than Sarah had been. Actually, "Jerusalem above" was in that state from 1943 B.C.E., when the promise to Abraham went into effect, until Jesus was baptized in 29 C.E. It was then that Jesus was begotten by the spirit of the Greater Abraham, Jehovah, and was anointed with His spirit to be the Christ or Anointed One, the Messiah. But "Jerusalem above" was to have more than one spiritual child. So at Pentecost of 33 C.E., after Jesus' resurrection and ascension to heaven, about 120 of his faithful disciples were begotten by the spirit of the Greater Abraham. They were then anointed with that spirit to become the spiritual brothers of the Greater Isaac, Jesus Christ. Later that day about 3,000 more Jews got baptized as Jesus' disciples and were anointed with the holy spirit. (Acts 2:1-42) Thus on that day "Jerusalem above" became "mother" to many children.

15. For how long was "Jerusalem above" childless, and when did her offspring begin to become numerous?



The queen of Sheba was amazed when she visited Solomon. He worked with the Organizer of the universe. Are you also working with Jehovah God?

¹⁶ The apostle Paul reveals that the woman addressed at Isaiah 54:1-8 is "the Jerusalem above." Jehovah God is her "husbandly owner," as well as her Grand Maker. Figuratively speaking, she is his "woman," his "wife," or wifelike organization in heaven above. Like a husband, he is the One who makes her fruitful so as to produce the true "seed" promised in Abraham's day.—Galatians 3:16, 26-29.

¹⁷ To become the primary "seed" of the Greater Abraham, the only-begotten Son of God had emerged from Jehovah's wife-like celestial organization. Thus she became like a "mother" to God's Son. Jesus Christ was not the figurative son of the earthly Jerusalem of his days on earth, for that city then was in bondage, or slavery, with her "children," and Jesus never was enslaved. (Galatians 4:25) Earthly Jerusalem was the "mother" of those natu-

16. What is the identity of "Jerusalem above"?
17. How did "Jerusalem above" become the "mother" of the primary "seed" of the Greater Abraham?

ral Jews who rejected Jesus Christ as the promised "seed" not only of the patriarch Abraham but also of the Greater Abraham, Jehovah God.—Matthew 23:37-39.

Work With the Great Organizer

¹⁸ Jesus Christ, who had God's heavenly organization as his "mother," was greater and wiser than King Solomon, the renowned son of David and ruler in ancient earthly Jerusalem. Solomon's glory and wisdom surely attracted the attention of the non-Israelite nations, even as Jesus indicated in saying: "The queen of the south will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, but, look! something more than Solomon is here." (Matthew 12:42; Luke 11:31) In part, Solomon displayed that outstanding wisdom in the way he arranged the affairs of his administration. How he had everything wisely organized was a cause of wonderment.

¹⁹ Accordingly, at 1 Kings 10:4, 5 we read: "When the queen of Sheba got to see all the wisdom of Solomon and the house that he had built, and the food of his table and the sitting of his servants and the table service of his waiters and their attire and his drinks and his burnt sacrifices that he regularly offered up at the house of Jehovah, then there proved to be no more spirit in her." (NW; Rotherham;

18. Why was earthly Jerusalem a center of attention in the days of King Solomon?
19. What was there about King Solomon's reign that amazed the queen of Sheba?

Young; Revised Standard; Septuagint. See also 2 Chronicles 9:4.) The queen of Sheba had reason to be impressed with the arrangement of Solomon's staff. And in having things well arranged and in good order, he was in harmony with the God of Order.—1 Corinthians 14:33.

²⁰ In keeping with Solomon's humble prayer, Jehovah gave him "a wise and understanding heart." (1 Kings 3:5-14) The Great Organizer of all the universe gave Solomon the ability to organize things in behalf of good order and efficiency. Hence, it became the obligation of the king of Jehovah's covenant people to work with the divine Organizer of all created things in heaven and on earth. Compa-

20. (a) In response to Solomon's prayer, what did Jehovah give him? (b) As "something more than Solomon," what does Jesus Christ do, and what is the course of his followers?

rably, the glorified Jesus Christ, who is "something more than Solomon," wisely does so. Therefore, his faithful followers on earth also need to do this, and they do.

What Do You Say?

- ☐ How would you define the word "organization"?
- ☐ Earthly Jerusalem was the "mother" of whom, and she never was freed from what servitude?
- ☐ What is the identity of "Jerusalem above," and who are her "children"?
- ☐ How did Solomon use his God-given wisdom, and what is being done by the Greater Solomon and His followers?

At Unity With the Creator of the Universal Organization

"Look! How good and how pleasant it is for brothers to dwell together in unity!"—PSALM 133:1.

THE Creator of the universal organization desires to keep it pure, righteous, and unified. But shortly after the beginning of mankind's existence some 6,000 years ago, a disturbing factor appeared on

1, 2. (a) What disturbing factor appeared some 6,000 years ago? (b) What does the Bible call this renegade, and how did he try to make himself like the Most High?

the universal scene. This occurred when a superhuman resister broke away from the Creator's organization and set out to form his own independent organization.

² Because this renegade opposed his Creator, the Bible calls him Satan, meaning "Resister." He is the archresister of Jehovah, the rightful Sovereign of the universe. (Job 1:6, 7) Ambitious to make

himself like the Most High in having his own organization, the Resister would not stop short of trying to act as a rival organizer and god. Satan thus made himself attractive-looking. Satan's attitude was reflected in the dynasty and brilliant worldly position taken by "the king of Babylon," to whom the terms "shining one" and "Lucifer" were aptly given. (Isaiah 14:4, 12-14; *King James Version*; *An American Translation*) To this day, but only by Jehovah's permission, Satan is "the god of this system of things."—2 Corinthians 4:4.

³ Likely in order to undermine Jehovah's organization, Satan first struck at its lowest part, Adam, the appointed head of the human family. (Genesis 3:1-24; Psalm 8:3-5; Romans 5:12) Later, many angels disobediently forsook their "original position," or proper dwelling place in heaven, and materialized in flesh so as to marry and cohabit with good-looking, though imperfect, women. (Jude 6) Their hybrid offspring, abnormal in size and strength, were called Nephilim. This term, believed to mean "fellers," was apropos since they apparently caused mere humans to fall by violence. At the time of the Flood, the disobedient angels dematerialized and returned to the spirit realm. (Genesis 6:1-7:23) By disuniting themselves from Jehovah's organization, they made themselves demons, and Satan the Devil became their ruler.—Deuteronomy 32:17; Psalm 106:37; Matthew 12:24; Luke 11:15-19.

⁴ In that way, Satan set up the invisible,

3. (a) At what part of Jehovah's organization did this resister first strike? (b) What developments resulted in the Devil's becoming the ruler of the demons?

4. What did the human Flood survivors do, but what did Satan set out to do, and with what objective?



superhuman spirit part of his organization. The Flood survivors, Noah and his family, remained at unity with Jehovah's invisible heavenly organization. (Genesis 6:9; 8:18-21) But Satan set out to break up the unity of faithful Noah's descendants. What was the Devil's objective? Why, to bring forth a visible part to his wicked organization!

⁵ It took some time for the International Bible Students to discern that Satan has an organization. But *The Watch Tower* of May 1, 1921, said: "Not content with what he had already done, Satan seduced these of the heavenly host and caused them to debauch mankind and to fill the earth with

5. How did *The Watch Tower* of May 1, 1921, suggest that Satan has an organization?

**Jehovah's people have always
been at unity with one another
and with the Creator of the
universal organization**



violence. He organized a system invisible to human eyes, as well as a system on earth that is visible to human eyes, and has sought to counterfeit every part of the revealed plan of God."

⁶ "Satan's Purpose" was a subheading under which *The Watch Tower* of December 1, 1922, plainly said: "We are now in the evil day. The fight is on between Satan's organization and God's organization. It is a desperate fight. Satan is attempting to destroy the morale of the Lord's organization and, if possible, to destroy the members of the house of sons. To this end he resorts to every possible scheme."

6. What did *The Watch Tower* of December 1, 1922, say about Satan's purpose?

⁷ Discerning the two antagonistic organizations helped to clarify many Bible teachings and prophecies. For example, Revelation chapter 12 was not correctly understood until the article "Birth of the Nation" appeared in *The Watch Tower* of March 1, 1925. Its theme text (Revelation 12:5, *KJ*) reads: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

⁸ On pages 67 and 68 this article stated:

"What has been the outstanding feature of the divine plan during the ages? . . . The establishment of the kingdom for which Jesus taught us to pray. That means the birth of the new nation, which shall rule and bless all the families of the earth. . . . What has been the opposing power that has kept the people in ignorance of this glorious new nation and the blessings it will bring to them? . . . Satan the devil, and his organization. . . . The real fight is God against the devil, the kingdom of righteousness putting out of possession the kingdom of wickedness and darkness, and establishing the kingdom of truth instead. . . . Following 1918 the devil's organization, financial, political and ecclesiastical, particularly the latter, openly repudiated the Lord and his kingdom; and then and there the wrath of God against the nations began to be expressed. From that time forward the battle has gone on in the earth. Prior to that the battle was fought in heaven."

⁹ It was then mistakenly thought that both Isaiah 66:7 and Revelation 12:5 foretold the birth of the same "man child." (*KJ*) So the above-quoted *Watch Tower* also said:

"The 'woman' seems clearly to symbolize that part of Zion, God's organization, which gives birth to the new government or nation

7, 8. (a) How was it helpful to discern the two antagonistic organizations? (b) In *The Watch Tower* of March 1, 1925, what was shown to be against the figurative "man child"?

9. In 1925, what was the "woman" of Revelation chapter 12 explained to be?

which shall rule the nations and peoples of the earth with a rod of iron and with righteousness. . . . (Galatians 4:26) In other words Zion or Jerusalem, God's organization, is the mother which gives birth to the new nation, or governing factors. The anointed ones on earth are a part of 'the woman', and surely represent her. The woman 'clothed with the sun' means Zion in heaven and the approved ones on earth of God's organization at the time the Lord comes to his temple. . . . Now in his temple encompassing the temple class or investing them with his robe of righteousness, his organization producing the new nation, otherwise designated Zion, shines as the sun."

¹⁰ The "dragon," now understood to be Satan the Devil himself, failed to devour the "man child," the Messianic Kingdom born in heaven at the end of the Gentile Times in 1914. (Luke 21:24, *KJ*) During the war that followed in heaven, the spirit part of Satan's organization was cast down to the vicinity of the earth, never again to enter heaven and exercise a disunifying influence there. That demoted organization now goes after the visible part of Jehovah's universal organization, relentlessly waging war "with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."—Revelation 12:17.

United Service

¹¹ God's figurative "woman" is likened to the chosen city Jerusalem, poetically called Zion. Hence, Paul's words about the free "Jerusalem above" can now be applied to "the remaining ones of her seed" against whom the "dragon," Satan the

10. What has happened to the spirit part of Satan's organization, and what war is it now waging?

11. (a) To whom can Paul's words about "Jerusalem above" be applied today? (b) What did David say about earthly Jerusalem, where Jehovah's house of worship was situated?

Devil, continues to "wage war." (Galatians 4:26) Earthly Jerusalem was strongly built and closely knit together in the days of David, who said: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.' Our feet proved to be standing within your gates, O Jerusalem. Jerusalem is one that is built like a city that has been joined together in oneness, to which the tribes have gone up, the tribes of Jah, as a reminder to Israel to give thanks to the name of Jehovah."—Psalm 122:1-4.

¹² What a lovely picture of the unity of Jehovah's universal organization! Especially was unity evident at national festivals, when the 12 tribes of Israel joined in united worship of Jehovah at the sacred tabernacle in Jerusalem. And during the reign of their shepherd-king David, the tribes remained united not just due to fleshly ties but primarily because of the organized worship of their God. Yes, Jerusalem was the divinely approved center of united, organized worship under the one priesthood taken from the tribe of Levi and the family of Israel's first high priest, Aaron, the older brother of the prophet Moses. Moreover, all 12 tribes were in the one Law covenant that divided them off from all the demon-worshipping nations.

¹³ What unifying factors all these things were! They kept God's people united as one national organization for their safety and blessing. David put it this way: "Look! How good and how pleasant it is for brothers to dwell together in unity! It is like the good oil upon the head, that is running down upon the beard, Aaron's beard, that is running down to the collar of his gar-

12. (a) To what unity do the words of Psalm 122:1-4 apply today? (b) Jerusalem and the sacred tabernacle there had what bearing on the unity of Israel's tribes?

13. What did David say about the unity enjoyed by the ancient Israelites?

ments. It is like the dew of Hermon that is descending upon the mountains of Zion. For there Jehovah commanded the blessing to be, even life to time indefinite." —Psalm 133:1-3.

¹⁴ The national unity that inspired such heartfelt expressions is being duplicated today. By whom? By "the Israel of God," the spiritual Israelites whose one motherhood Paul called to mind in saying: "But the Jerusalem above is free, and she is our mother." (Galatians 6:16; 4:26) She does not put her spirit-begotten children under bondage to the Law covenant. Although "the Israel of God" is pictured as consisting of 12 tribes, all 144,000 members thereof are sealed with the same "seal of the living God," and all are depicted as standing on the one heavenly "Mount Zion." (Revelation 7:1-8; 14:1-4) What a choral group they make up as they unitedly sing "the song of Moses the slave of God and the song of the Lamb," Jesus Christ! (Revelation 15:3, 4; John 1:29, 36) That "song" delights God and bespeaks victory!

¹⁵ The 144,000 and their Choirmaster, "the Lamb," are organized for more than making the heavens ring with their singing. Theirs is a royal organization that is to reign a thousand years for the vindication of Jehovah's universal sovereignty and the blessing of all responsive mankind. (Revelation 20:4-6) The word "organization," an antonym of "disorganization," pertains to an arrangement of things with each part being put in its proper place and given its assignment of work so that they all operate together to bring about a common result. Thus, orga-

14. (a) By whom is Israel's national unity being duplicated today? (b) Where are the spiritual Israelites depicted as standing, and what "song" do they sing in unison?

15. (a) The 144,000 are organized for what besides for singing? (b) How does the very word "organization" denote unity?

nization makes for unity, cooperation, good order, and harmony—not friction.

¹⁶ The goal of Christian unity was set more than 19 centuries ago, when "gifts in men" were given in the form of apostles, prophets, evangelizers, shepherds, and teachers. When the *Watch Tower* magazine began to be published in 1879, God also gave spiritual "shepherds and teachers." This provision has brought Jehovah's Witnesses to their present "oneness in the faith and in the accurate knowledge of the Son of God." (Ephesians 4:8, 11-16) How grateful we are that Jehovah has done this after all the centuries of worldwide religious confusion and disorganization!

¹⁷ Clearly, God had more than the unity of anointed Christians in mind, for "he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Ephesians 1:9, 10) In this regard, Jesus foretold: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." —John 10:16.

¹⁸ These "other sheep" are among "the things on the earth" that must be gathered together. So, under the influence of God's spirit, about 21 years after Jesus Christ started reigning in 1914, special attention began to be given to the "other sheep." During a convention of Jehovah's Witnesses in Washington, D.C., in 1935,

16. According to Ephesians 4:8, 11-16, what goal was set more than 19 centuries ago, and what has been achieved among Jehovah's Witnesses?

17. How do we know that God had more than the unity of anointed Christians in mind, and in this regard what did Jesus foretell?

18. (a) Who are among "the things on the earth" that must be gathered together? (b) In 1935, how was special attention given to the "other sheep"?

the president of the Watch Tower Society explained that the “great multitude” were “other sheep” eventually to be gathered by the Fine Shepherd, Jesus Christ. (Revelation 7:9-17, *KJ*) Did Jesus gather any “other sheep” at that epoch-making convention? Yes, for 840 conventioners then recognized themselves as being gathered by the Fine Shepherd and got baptized in symbol of their dedication to Jehovah God.

¹⁹ That only began the gathering of the “great multitude” of “other sheep,” who already number over 2,800,000. By uniting with the visible part of Jehovah’s organization—that is, with the remnant of the “little flock” in “this fold” of the Fine Shepherd—they have come into unity with the Grand Creator of the universal organization. And they are determined to maintain that unity throughout their eternal life on the Paradise earth that the Supreme Shepherd, Jehovah, will provide for them.—Luke 12:32; 23:43.

²⁰ As the anointed remnant and the increasing “great multitude” contemplate all that the Supreme Shepherd has done universally since the Gentile Times ended in 1914, heartfelt gratitude moves them to sing together the grand Hallelujah psalm: “Praise Jah, you people! Praise God in his holy place. Praise him in the expanse of his strength. Praise him for his works of mightiness. Praise him according to the abundance of his greatness. Praise him with the blowing of the horn. Praise him with the stringed instrument and the harp. Praise him with the tambourine and the circle dance. Praise him with strings

19. (a) So far, how large has the “great multitude” become? (b) By uniting with Jehovah’s visible organization, the “great multitude” have come into unity with whom, and what determination is theirs?

20. As the anointed remnant and the “great multitude” contemplate what the Supreme Shepherd has done since 1914, what expressions are they moved to make?

and the pipe. Praise him with the cymbals of melodious sound. Praise him with the clashing cymbals. Every breathing thing—let it praise Jah. Praise Jah, you people!”—Psalm 150:1-6.

²¹ Soon the present “heavens” and “earth” will be dissolved amid “the war of the great day of God the Almighty,” and the long-awaited “new heavens and a new earth” will be immovably established. (2 Peter 3:7-13; Revelation 16:14, 16) Then, indeed, “every breathing thing” that survives on this cleansed earth will praise Jah, the Grand Creator of the universal organization of righteousness. All members of that organization in heaven and on the earth will exultantly praise Jehovah and will loyally and lovingly work with him for the eternal vindication of his universal sovereignty and the sanctification of his most worthy name. O what magnificent unity all of this bespeaks!

21. (a) When will “every breathing thing” praise Jehovah? (b) With whom and with what purpose will all members of the universal organization then work?

How Would You Answer?

☐ What developments led to Satan’s becoming the ruler of the demons?

☐ How was it helpful to discern between the two great organizations?

☐ Psalm 122:1-4 applies to what unity today?

☐ Why can it be said that Jehovah had more than the unity of Jesus’ anointed followers in mind?

☐ When will “every breathing thing” praise Jehovah God?

How **Expansive** Is Your **Love?**

THE acorn barnacle is a small, shelled creature that lives in water. Few people give it much thought. However, the barnacle has one remarkable ability: It knows how to stick to things. Its secret? It makes a glue so strong that a film a mere 3/10,000 of an inch (0.00762 mm) thick has a "shear strength" of 7,000 pounds per square inch (493 kg/sq cm)! Anyone who has tried to pry a barnacle from its chosen mooring will testify to the strength of its powerful bonding agent.

Christians are familiar with something similar. Jehovah's organization on earth is made up of people from all nations, languages, races, and social groups. Yet it is firmly united. Its secret? It, too, has a powerful bonding agent, one much stronger than the glue of the lowly barnacle. The apostle Paul told us what that bonding agent is when he wrote: "Clothe yourselves with *love*, for it is a perfect bond of union." —Colossians 3:14.

Of course, not everything called love serves to unite. Many wars have been fought in the name of "love of country." Selfish love may lead to jealousy. "Love of money is a root of all sorts of injurious things." (1 Timothy 6:10) And today's critical times are due, in part, to the fact that many men are "lovers of themselves." —2 Timothy 3:1, 2.

What kind of love, then, serves to unite Christians? An unselfish, expansive love.

Where Is the Source of This Love?

This question is answered in three short words penned by the apostle John: "God is love." (1 John 4:8) Jehovah's love is shown

by his kindness to us. Everything good that we have comes ultimately from him. "Every good gift and every perfect present is from above." (James 1:17) This is true of the physical world that we enjoy, and more especially of the spiritual blessings given so abundantly to appreciative Christians.

Jesus Christ drew our attention to a further remarkable manifestation of Jehovah's love, saying: "He [Jehovah] makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." (Matthew 5:45) And Jehovah's love for mankind as a whole goes beyond providing material blessings, for Jesus explained: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) What more expansive love could there be?

By showing such love for mankind, Jehovah is expressing a love that is firmly rooted in principle. In the Greek language, that love is called *a-ga'pe*. Jehovah shows this love toward Christians too. However, his love toward them takes on an additional flavor. When a person responds to God's love, Jehovah expresses *phi-li'a*, a Greek word meaning "friendship" or "affection." Jesus assures us: "The Father himself has affection for you, because you have had affection for me." —John 16:27.

Imitate God's Love

The love that serves as a uniting bond for Christians follows Jehovah's own magnificent example. As the apostle John said:

"We love, because he first loved us." (1 John 4:19) Such love is the mark of a true Christian and is, indeed, a fruit of God's holy spirit.—John 13:34, 35; Galatians 5:22.

A Christian's love must be directed first and foremost toward his heavenly Father. Then, he should show love to fellow humans. (Matthew 22:37-39) Since God's love is widely embracing, our love for fellow believers, too, must be expansive, 'widened out.' Accordingly, the apostle Paul told the Corinthian Christians: "Our mouth has been opened to you, Corinthians, our heart has widened out. . . . You, too, widen out."—2 Corinthians 6:11-13.

How can we imitate Jehovah's expansive love? Let us consider a few examples.

"Widen Out" Love in the Family

Paul warned that in "the last days" there would be a lack of "natural affection." (2 Timothy 3:1-3) Nevertheless, in the Christian family, love should abound, both the love rooted in principle (*a-ga'pe*) and the friendly, affectionate type of love (*phi-li'a*).—Matthew 10:37; Ephesians 5:28; Titus 2:4.

Showing love is not always easy. Money problems often cause hurt feelings in the family. One marriage mate may sometimes resent the demands made on the time of the other mate. A wife may come to feel that she is being neglected or taken for granted. Many teenagers feel that their parents do not understand them. How can these and similar problems be solved?

Basically, the solution is for everyone concerned to imitate God's example and "widen out" his love. "You wives, be in subjection to your husbands, as it is becoming in the Lord," urged Paul. "You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the

Lord. You fathers, do not be exasperating your children, so that they do not become downhearted."—Colossians 3:18-21.

Prayer for help in manifesting love surely is effective when problems arise. So are good family communication and regular Bible discussion. (Deuteronomy 6:4-9) As a basis for such loving communication, many families have found it helpful to use the feature "God's Word Is Alive" in *The Watchtower* and the one entitled "Young People Ask" in the *Awake!* magazine.

Expansive Love in the Congregation

It is sad when parents and children fail to love one another. It is also sad when fellow Christians fail to show love for one another. The apostle John affirms: "He who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen."—1 John 4:20.

Love helps us to hope for the best for our spiritual brothers. (1 Corinthians 13:4, 7) We may see our brother struggling with problems—perhaps even 'reaping what he has sown' by previous unwise actions. (Galatians 6:7) Nevertheless, love will help us to maintain a positive attitude toward him. We will avoid such thoughts as, 'I always had my doubts about him.' Even though our brother may be weak in faith, we can reflect on Jehovah's patience with weak ones and can try to imitate His loving mercy.—2 Peter 3:9.

The love existing among Jehovah's servants helps to stabilize young Christians through the difficult teenage years. When a young African girl was asked what had helped her stick to true worship, she commented: "I think it has been not just what I have learned from the Bible but the love I have seen when I attended Christian meetings and how I was accepted that impressed me the most."

Yes, an expansive love can serve to bond together the congregation. But remember,

Jehovah's love reaches out to all mankind. How can we imitate him in this?

Loving Those We Do Not Know

Jesus highlighted one outstanding way to express love even for people we do not know. He said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) Yes, Jehovah's Witnesses show their love for others when they preach the good news to people who are complete strangers.

Love for mankind in general moves Christians to help strangers in other ways too. Like the Samaritan of Jesus' parable, they try to be good neighbors, 'working good toward all,' often with unexpectedly pleasant results. (Galatians 6:10; Luke 10:29-37) For example, a young girl in Alaska who was sharing in the evangelizing work some 160 miles (260 km) from her home met a financially destitute family whose car had broken down. Upon hearing of their plight, the girl's father drove 320 miles (520 km) to render aid. This afforded an opportunity to tell the family about Jehovah's purposes and Kingdom. After studying the Bible, the husband and wife symbolized their dedication to Jehovah. Now they, too, are experiencing the joy of sharing the good news with others.—Acts 20:35.

Can You Love Those Who Hate You?

Christian love goes further than loving strangers, however. Jesus urged his disciples: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—Matthew 5:44, 45.

Is it really possible to love those who persecute us? During World War II, Jehovah's Witnesses in Nazi Germany were

brutally beaten and forced to do hard work on meager rations. Obviously, they could not feel much affection and friendliness (*phi-li'a*) for their persecutors. Nevertheless, they *did* show them the same principled love (*a-ga'pe*) that Jehovah has shown to all mankind. Thus, when possible, the Witnesses shared with the persecutors the life-giving message of truth. And some of these enemies eventually became Christians.

Many of those who persecute God's servants do so in ignorance, as did Saul, who later became the apostle Paul. (Galatians 1:13, 14) When we realize that such persecutors are, in a way, victims of Satan's lying propaganda, we are helped to have a more loving attitude toward them.—2 Corinthians 4:4.

Jehovah, the God of warmth and feeling, takes delight in rewarding those who show expansive love in the family, in the congregation, to strangers, and even to enemies. Such love binds family and congregation members together tightly, even as the glue of a barnacle enables it to cling so firmly to a rock. Moreover, love encourages outsiders to come and share in Christian unity. Do we not have reason, then, to respond appreciatively to God's love by expanding our love even more? Indeed we do! So let us "go on doing it in fuller measure."—1 Thessalonians 4:9, 10.

In Our Next Issue

■ **What Is Most Important
in Your Life?**

■ **Messages From Heaven**

■ **Keep Avoiding
the Snare of Greed**

Insight on the News

"All in Good Fun"?

"Suddenly, I spotted movement, an enemy soldier. I crouched behind a tree and sighted through my Uzi machine gun, awaiting a clear shot. The adrenaline coursed through my veins. My temples throbbed." Such were the intense emotions that gripped this soldier. Then, unexpectedly, a stinging pain ripped into his side. "I looked down and saw red oozing from my camouflage fatigues. I had been hit. It was all over for me."

Yet 20 minutes later he was fighting again. How is this possible? Simply because this soldier had not been hit with a real bullet. He was participating in a war game at a mock battlefield—one of many throughout North America—where customers pay to fight, reports *The Express* of Easton, Pennsylvania. Using rented air guns, modeled after Israeli Uzi machine guns, two opposing teams try to "kill" each other with pellets that splatter water-soluble dye on their targets, eliminating their enemies from the game. The object is to capture the enemy team's flag. "It's all in good fun," says an advertising brochure.

But Thomas Radecki, chairman of the National Coalition on Television Violence, says that a dozen research experts on the effects of aggression agreed unanimously that "this game would be likely to increase people's tendency toward anger and aggression in general." Whether that is true or not, could genuine Christians participate? The Scriptures admonish them to be "gentle toward all," not "stirring up competition with

one another." (2 Timothy 2:24; Galatians 5:26) Additionally, the prophetic words of Isaiah 2:4, "neither will they learn war anymore," apply to God's people today. They avoid amusements that promote warlike thinking, and "pursue the things making for peace."—Romans 14:19.

"Beyond Science"

"We need to discredit the belief held by many scientists that science will ultimately deliver the final truth about everything," says Nobel laureate Sir John Eccles, a pioneer in brain research. Citing some examples, he says that by learning more about the brain, "many scientists and interpreters of science . . . argue that someday science will explain values, beauty, love, friendship, aesthetics and literary quality." But, concludes Eccles, "that view is nothing more than a superstition." The basic questions of life (Who am I? Why am I here? and so forth) "are all mysteries that are beyond science," adds Eccles. He thus reminds us that much of what is called science today is really based on shaky human thinking.

Wrote the psalmist: "It is better to take refuge in Jehovah than to trust in earthling man." (Psalm 118:8) Why is this true? In part because science cannot go beyond the material world. But Jehovah has infinite knowledge and gives us satisfying explanations of our origin, our makeup, and our purpose for living. (Genesis 1:26-28; 2:4; Ecclesiastes 12:13) Nevertheless, the Bible says that some things are beyond human understanding. (Psalm 139:1-6; Romans 11:33) Wisely, then, let

us not overestimate what science will do.

'Whistle-Blowing' Hazards

The term "whistle-blower" has come to describe a venturesome government or corporate employee who exposes high-level illegalities or abuses. But, says psychiatrist Donald R. Soeken, who runs a counseling service for such people, "whistle blowers end up with a variety of emotional and physical problems." He cites conditions like depression, paranoia, and stress-related disorders. Many of his clients, most of whom are federal employees, "act out of a sense of moral outrage," says *The New York Times* in reporting Soeken's views, "believing somewhat naïvely that the system will ultimately support their cause and even reward them." When "the system" does not do so, or even punishes them, "the psychological effect can be devastating," says the report.

Today many people wish to see justice meted out to those in power who commit illegal acts. But "the system," or any worldly organization, rarely rights the wrong. Why is this too much to expect? Because, says the Bible, "that which is made crooked cannot be made straight." (Ecclesiastes 1:15; 1 John 5:19) Yet, if righteously inclined people cannot bring about improvements, who can? Only God can, and he will do so soon. Under his Kingdom government, all corruption will be eliminated. The effect on all earth's inhabitants will be delightful.—Daniel 2:44; Psalm 37:37-40.

Parents, Protect Your Children

IF YOUR son told you he was being pressured by schoolmates to take drugs, what would you do? Or, if your daughter told you the boys at school were bothering her, how would you react?

Surely you would waste no time in doing something about it, would you? You would try to learn the facts and see what you could do to protect your child. That, you feel, is how you as a parent would respond. But in reality things do not always happen that way. Usually, by the time parents find out about such things it is already too late. Far too often, the only reaction is: "How could this happen to my boy (or my girl)?"

Youth Under Pressure

If you are a parent, do you know the kind of pressure under which your children are? Are you aware of what they are facing each day? The apostle Peter warned: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." (1 Peter 5:8) Although Satan aims at conquering and enslaving all mankind, young and old, he is clearly a greater threat to inexperienced youths, thus putting them under severe pressure.

Consider just a few examples. Under the headline "Crime By Minors Now 52% Of Total," Japan's *Mainichi Daily News* reports that among juvenile delinquents "crimes committed by 14-year-olds top the list." In the United States, 3.3 million

among those aged 14 to 17 are problem drinkers, one in every six teenagers uses drugs regularly, and nearly half a million children are born to unwed teenage mothers each year. The fact is that no matter where you live, your children are not immune to the wave of juvenile crime, violence, and immorality that is sweeping the earth.

You Can Help Them

All of this emphasizes that the youths of today are involved in a difficult fight. Whether they realize it or not, to come off victorious they need help from mature, experienced people. If you are a parent, are you in position to provide such help for your children? And are you willing to make the necessary effort to help them?

Much has been said and written about helping children; there is no lack of advice on the subject. In fact, if anything, the problem is in deciding which among the many conflicting opinions one should follow. For example, one expert may say that spanking is good. Another says it should never be done. Or one specialist may tell you not to reward your child for accomplishments if you do not want a spoiled child. But another says that commendation and rewards are essential if you do not want an insecure child. It is no wonder that, in the words of a staff member of the Hospital for Sick Children in Toronto, Canada, what we have is "a generation of parents who are almost afraid to be parents."

Seeing the grave situation, and the many cases of failure, you may wonder if it is really possible to bring up children to be mature, balanced, and, above all, godly individuals in this day and age. Before you resign yourself to the view that this cannot be done, remember that the apostle Paul wrote: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah." (Ephesians 6:4) Surely, God would not have given this responsibility to parents if it was something that could not be carried out.



Consistent guidance, good communication, and loving correction are essential in training your children

An Exemplary Family

Noah and his family lived at a time very similar to ours. According to the Bible record, at that time "Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. . . . God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth."—Genesis 6:5, 12.

How would you feel if you had to bring up your children under those circumstances? Comparing Genesis 5:32 with Genesis 7:6, we note that Noah's sons were all born within a hundred-year period before the Flood. And yet, 120 years before the Flood, conditions already were so bad that Jehovah God said: "My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years."—Genesis 6:3.

In spite of such adverse conditions, Noah and his wife successfully reared their three sons to be God-fearing young men. Through obedient cooperation with their parents, they survived the Deluge that destroyed that ungodly generation.

What was the key to Noah's success? The apostle Paul was inspired to say, at Hebrews 11:7: "By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household." In fact, Genesis 6:22 tells us: "Noah proceeded to do according to all that God had commanded him. He did just so."

Undoubtedly, Noah's faithfulness and diligence before Jehovah had firmly impressed on the minds of his sons how important it was for them to show the same qualities in their lives. During the ark-building project, he must have spent a lot of time working and talking with them, sharing and doing things with them. And, being "a preacher of righteousness," Noah must have taught his own family Jehovah's laws and requirements. As a result, Noah's family survived the end of that ancient "world of ungodly people."—2 Peter 2:5.

What You Can Do

It should be quite apparent, then, that parental example plays an important role

in successfully teaching and training children. When a newspaper columnist was asked to name the biggest obstacle parents face in training children, he simply answered: "Themselves." Parents who do not practice what they preach are working against their own interests and those of their children. (Compare Romans 2: 21-23.) *Consistency* in this regard is essential. Thus, parents need to ask themselves: What do I believe are the most important things in life? What are my personal goals?

At Deuteronomy 6:7, parents are commanded: "You must inculcate them [words from Jehovah] in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." That means *communication*. But not all speaking is necessarily communicating. A 17-year-old boy related that twice he tried to talk to his mother about the drug problem he was experiencing at school. "My mother told me to stay away from [the pushers]," he said. Did that help? Evidently not, because the boy still felt trapped by the pressure and did not know how to break away from it.

When youths are confronted with problems they cannot handle, their first recourse usually is to turn to their parents for answers, and this is a good thing. But such trust can easily be destroyed if parents fail to show understanding of their situation. Even if no immediate solution is available, where understanding is shown the lines of communication are kept open.

Correction is another essential in training children. A Bible proverb says: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame."—Proverbs 29:15.

Some time ago, the Houston, Texas,

Police Department distributed a pamphlet entitled "12 rules for raising delinquent children." Its tongue-in-cheek style may merit a chuckle, but nearly every one of the sobering "rules" has to do with correction or the lack of it. Here are a few examples:

□ "Begin with infancy to give the child everything he wants. In this way he will grow to believe the world owes him a living."

□ "When he picks up bad words, laugh at him. This will make him think he's cute. . . ."

□ "Never give him any spiritual training. Wait until he is 21 and then let him 'decide for himself.'"

□ "Avoid use of the word 'wrong.' It may develop a guilt complex. . . ."

Christian parents naturally are concerned about bringing up their children "in the discipline and mental-regulating of Jehovah." (Ephesians 6:4) This does not happen without effort—a great deal of it. But no investment of time and effort is too great when the end result is life for you and for your children.—Deuteronomy 6:2.

A Rewarding Assignment

"Look! Sons are an inheritance from Jehovah; the fruitage of the belly is a reward," says the psalmist. (Psalm 127:3) In spite of the passing of time and the change in social customs, that statement is still true. The proof can be seen in the many, many youths in the Christian organization of Jehovah's Witnesses who have grown up to be responsible, respectable, and resourceful young people. They are a credit to themselves, to their parents, and above all, to their Creator, Jehovah God.

You can reap the reward of bringing up your children with such satisfying results if you now take steps to train, teach, and protect them.

Responding to the 'Macedonian Call' in Japan

SUMMER generally means vacation trips and the great outdoors for most people. Many of Jehovah's Witnesses, however, have had the incomparable joy of spending the summer months in a unique activity—calling on people living in remote and isolated areas to bring them the good news of God's Kingdom.

For several years now, the Watch Tower Society's branch office in Japan has made a concentrated effort to reach the four million people living in such areas in that country. Early last year, a call was sent out to all the congregations of Jehovah's Witnesses: "Step over into Macedonia and help us!" (Acts 16:9) Let us go along with some of those who accepted the invitation and experience their challenges and joys.

Why They Responded

Obviously, love for God and for neighbor was their prime motivation. But it is interesting to observe the reasons that different ones gave for their decision.

A couple who applied to serve for a month in a small village in the mountains said this: "Here we are at middle age. We have no major problems, no health problems. Our two children have grown up strong in faith, both serving as full-time workers—in the pioneer field and at the branch office of the Society. We want to show our appreciation to Jehovah for the many blessings we have. And, too, we want to go out, just the two of us, and taste Jehovah's help and blessing away from all our comforts."

The father of a family of four from Saitama Prefecture related: "I could see the children growing into teenagers and facing many problems at school. They had to spend more and more time away from us, and I, being busy with my business, am limited in the time I can spend with them. I wanted to take the time with them and do something to encourage them in the truth and create the pioneer spirit." He had his work for August transferred to September so that he and his family could spend a month in unassigned territory.

A single woman said of her efforts: "I felt it was a way I could really get close to Jehovah and show complete reliance on him to provide for my necessities." Some young Witnesses felt the same way. Two girls just out of school applied to serve in an isolated area for three months. They felt that by fending for themselves, with only Jehovah's help, they could prepare themselves for full-time service anywhere.

Did only families or single ones respond? By no means. Many congregations also applied. An overseer in one of these groups stated: "We felt it would be a fine way to strengthen the bonds of love and fellowship in the congregation, as well as to give the young and newer ones an opportunity to see the importance of the preaching work." Of the 114 publishers, more than 80 were able to participate sometime during the six weeks the congregation served in unassigned territory.

Meeting the Challenges

Right from the start, 'stepping over into Macedonia' to preach has had its challenges. Invariably, the first one is: "Where shall we stay?" The way this problem has been met fully demonstrates the truthfulness of Jesus' admonition: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matthew 6:33.

Two women from Tokyo had an assignment to work an out-of-the-way village in the mountains. Ahead of time, they went to look for suitable lodging but with no success. Deciding to leave the matter in Jehovah's hands, they went to their assignment anyway. At the end of their first day of preaching activity, they still had not found any permanent accommodations. What would they do?

"On the second day in service," one of them related, "I came across a vacant drive-in restaurant. The owner was an elderly man who displayed a very favorable attitude. When we asked if we could rent the place, he offered to let us have it for just 10,000 yen [\$45, U.S.] for the three months we had arranged to serve. This gave us a place to stay and to hold meetings. The man's daughter and her husband accepted a set of books. Later on in the day, we met the man's son and his wife. They, too, accepted literature and agreed to study the Bible with us. However, when they learned that we were staying at his father's restaurant, they were amazed. Up to that time, the father had shown a very hostile attitude toward all religions. We certainly felt Jehovah's hand in the matter."

Prejudice, suspicion, and deeply ingrained traditions often pose special challenges, but Jehovah opens the way. Such was the experience of the middle-aged couple mentioned earlier. When they first arrived, they were greeted with suspicion by

their landlady, who scrutinized their every move. This gave them an idea of the reaction they might expect in the territory and what they had to do to break down the barrier and reach the people.

"We decided we would first spend a full day cleaning and setting up housekeeping," the husband related. "We opened all the sliding doors on the sides of the house so the neighbors could have a full view of what was going on. They could see our Bibles and Bible literature sitting on the table. They could see how we arranged everything. They could see how we lived. In effect, we were telling them, 'Come on in if you want. Visit us. We have nothing to hide. We trust you.'"

"As we went about preaching, we would introduce ourselves as people from the big city and would ask if they could teach us something about the country and their customs. We made it a point to greet everyone, even the farmers working in the fields. We shopped in the local farmers' cooperative. All of this helped the people to see that we were sincerely interested in them and not just in 'selling books.' They saw that we were just ordinary people like them and they became friendly. After a while, we did not even have to introduce ourselves. It was not unusual to be greeted at the doors with remarks such as: 'It's hot outside. Why not come in for a cool drink?' or, 'We have just prepared lunch. Please eat with us.' Our efforts succeeded in opening their minds and hearts to the message."

Where the entire congregation participated, the challenges were multiplied. In line with Jesus' implied advice to 'count the cost,' much advance planning had to be done in connection with rooming, cleaning, trucking, field service, and so on. (Luke 14:28) One congregation reported: "Although we planned to serve from the end of July to the first week of September, we went to look for housing in May. We went



Kingdom proclaimers joyfully share good news with others in Japan

to the city office and told them our needs. We explained that we were family groups and young people interested in teaching the Bible in the area. They were very cooperative and suggested several possibilities.

"When we finally found a suitable place, we sent the cleaning crew one week in advance to get it ready. Maps for the territory were prepared, posters advertising our meetings were made, and handbills were printed. Since we received permission to use a new recreation center for our meetings, we had good publicity and left a fine impression.

"We knew that all work and no play would not be good when there were so many young ones with us. So each day after the preaching work was done, or on the rest day of the week when all had finished their assigned chores, we would go hiking, boating, or fishing and would be refreshed by the beautiful scenery and healthful mountain air."

Was It Worth It?

The family of four from Saitama Prefecture gave this answer: "During our month in the territory, we placed 920 magazines,

240 books, had 13 interested persons at the public meetings we arranged, and started 4 Bible studies that continued after we left. These results alone made it worth the effort, but there is much more. Our children learned the joy of the ministry and have developed a real pioneer spirit. As a family, our unity increased as we shared chores and field experiences. We are making definite plans to go again next year."

The middle-aged couple who tried hard to befriend the people submitted this report: "After we had covered the territory once, we spent our afternoons making return visits. We made friends with the local people and some even shed tears when we left the area. They accepted us and the good news and left us with glowing memories. Unless you experience it yourself, you just cannot know how wonderful it is. We realized that we could do anything with Jehovah's help."

One Witness who has been active for over 20 years stated in her report: "My 82-year-old partner and I have never felt closer to Jehovah than we do now after serving just two weeks in isolated territory. Our hearts are full to overflowing."

A Unique Privilege

Those who have responded to the 'Macedonian call' in Japan fully appreciate Jesus' words: "The harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest."—Matthew 9:37, 38.

The joyful experiences of those responding to the call show that "the Master," Jehovah God, is answering that prayer. Young and old alike count it a unique privilege to share in the ingathering. (Exodus 23:16) Are you doing all you can in this grand work?

Questions From Readers

■ Was it predetermined that Adam and Eve would have to die, since Hebrews 9:27 says that "it is reserved for men to die once for all time, but after this a judgment"?

No, this statement is not dealing with Adam and Eve, who were created with the prospect of endless life on earth. Had they obeyed God, they could have lived forever. Rather than their death being predetermined, it resulted from their willful sin. (Genesis 2:15-17) The context shows that the primary application of Hebrews 9:27 is to the high priest in ancient Israel, who on Atonement Day foreshadowed Jesus Christ.—Hebrews 4:14, 15.

In 1915 Charles T. Russell, then president of the Watch Tower Society, was asked about Hebrews 9:27. He referred to what had earlier been published, such as in *Studies in the Scriptures* and *Tabernacle Shadows of the Better Sacrifices* (1899). Hebrews 9:27 was explained contextually.

In Hebrews chapters 8 and 9, Paul showed that many details of the Mosaic Law were "a typical representation and a shadow of the heavenly things." (Hebrews 8:5) This was particularly so regarding sacrificial procedures on the annual Day of Atonement. Only on that special day could the high priest enter the innermost compartment of the tabernacle. This room, the Most Holy, was screened off by a curtain, and the high priest had to prepare the way in by introducing special incense. Then he could enter with the sacrificial blood of a bull and a goat. Even when the priest carefully followed all the exacting requirements, the resulting covering of the Israelites' sins was limited in time; the sacrifices had to be offered each year.

Continuing his argument, Paul said that "Christ came as a high priest," but after his death and resurrection, he "entered, not into a holy place made with hands, . . . but into heaven itself, now to appear before the person of God for us." (Hebrews 9:11, 12, 24) Would *that* sacrifice have to be repeated? No. Christ "manifested himself once for all time." (Hebrews 9:25, 26; Romans 6:9) Paul then said: "And as it is reserved for men to die once for all time, but after this a judgment, so also the Christ was offered once for all time to bear the sins of many."—Hebrews 9:27, 28.

With this review of the context we can appreciate the comments on Hebrews 9:27 in *Tabernacle Shadows*: "Each time a Priest went into the Most Holy on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the second veil [the curtain]. He would not have been accepted into the Most Holy himself, nor would his imperfect sacrifices have been acceptable as an atonement for the sins of the people. Hence any failure meant his death, and the condemnation of all for whose sins he attempted to make reconciliation. This was the *judgment* mentioned in this text, which was passed every year by the typical priests."

Tabernacle Shadows then drew a contrast with Christ Jesus, who died a sacrificial death: "Had his sacrifice been in any manner or degree *imperfect* he would never have been raised out of death, the 'judgment' of justice would have

gone against him. But his resurrection, on the third day, proved that his work was perfectly performed, that it stood the test of the divine judgment."

So, viewed contextually, Hebrews 9:27 is an observation on the superiority of Christ's priestly service.

It is also possible, however, to refer to Hebrews 9:27 in making a general expression on mankind's experience. Though Adam and Eve had the possibility of endless life, that has not been true of their descendants. Adam and Eve had children only after they had sinned. Hence, all their imperfect descendants were born dying. (Romans 5:12; 6:23) Inherited death, therefore, comes to mankind only once. That will be true even in the future. If, after the application of the benefits of Christ's sacrifice for mankind, and if during God's judgment day of a thousand years, a resurrected person proves deserving of everlasting destruction, his death will result from his own wickedness, not from Adamic sin.—Revelation 20:13-15.

Contrariwise, those who previously had died from inherited sin, but who after resurrection prove faithful, will receive the favorable judgment of everlasting life.—Revelation 21:3-6.

Consequently, Hebrews 9:27 refers in context to Jesus' service as high priest in contrast with the high priests in Israel. It also has been used to describe the general experience of humans having inherited Adamic death. But it does not support the unscriptural predestinarian view that even before they were created it was predetermined that Adam and Eve would die.



A Night to Remember

The date Nisan 14 is the anniversary of Israel's deliverance from Egypt. It is an anniversary the Jews were instructed to remember each year with a special meal. During it they were to explain to younger ones how the blood of the Passover lamb placed on the doorposts and above the doorway protected the firstborn of the Israelite households from God's executional angel.—Exodus 12: 21-27.

Just 1,545 years later, also on Nisan 14, Jesus Christ instituted for his disciples in line for the heavenly Kingdom a new celebration that was to replace the Passover. During a simple ceremony, Jesus used unleavened

bread and wine as symbols of his human life, which he was to sacrifice for mankind. His sacrifice has saving power superior to that of the Passover lamb. (John 1:29) When instituting the memorial of his sacrifice, Jesus said: "Keep doing this in remembrance of me."—Luke 22:19.

Jehovah's Witnesses invite you to be present for the observation of this very important Memorial celebration. This year the date in our calendar that corresponds to Nisan 14 is Thursday, April 4, after sunset. You can attend on that day at the Kingdom Hall nearest to your home. Check with Jehovah's Witnesses locally for the exact time.

