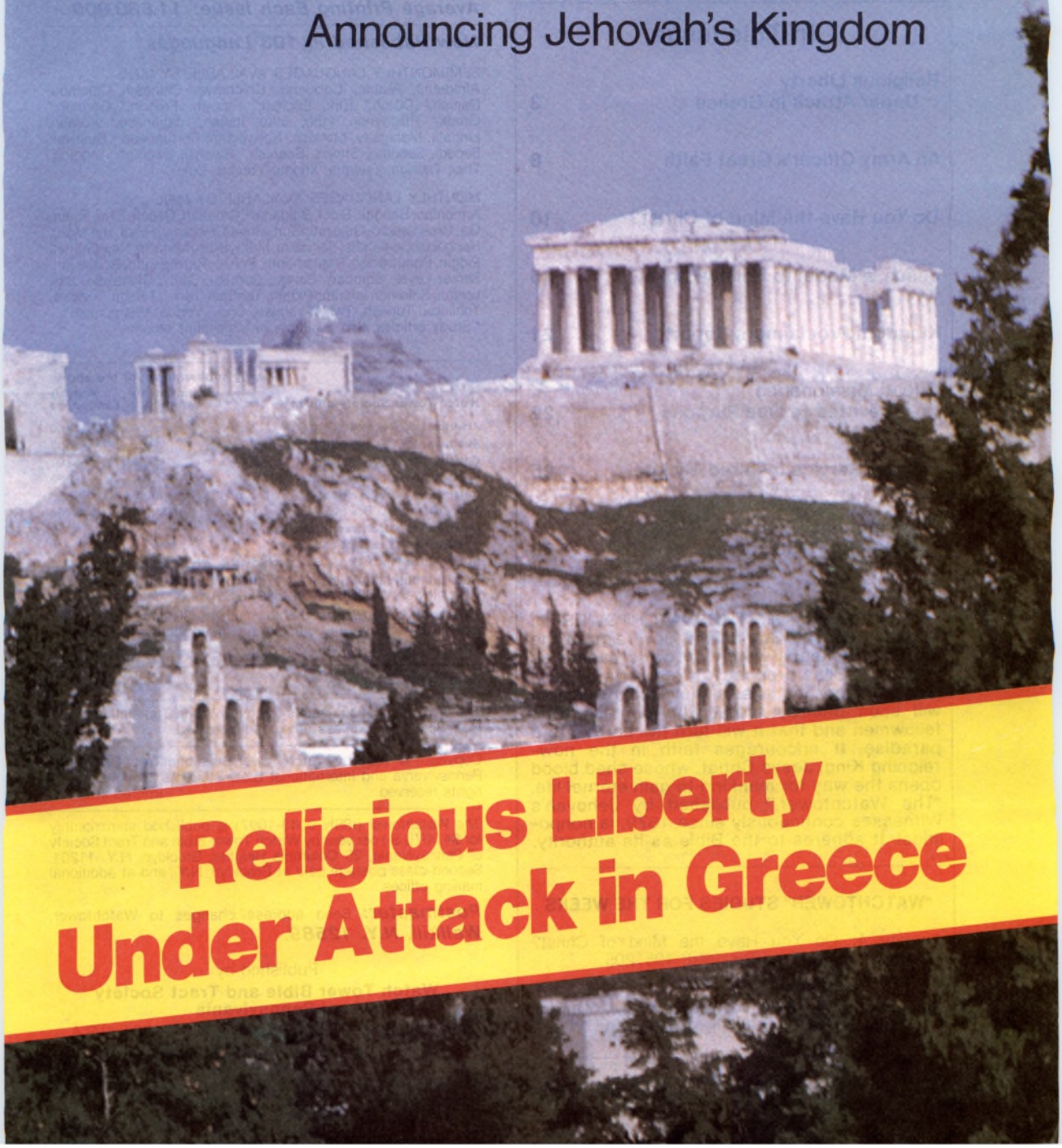
December 1, 1986

The Watchtower

Announcing Jehovah's Kingdom



Religious Liberty Under Attack in Greece

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Announcing Jehovah's Kingdom

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

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RELIGIOUS LIBERTY UNDER ATTACK IN GREECE

DO YOU value liberty? Most people do. They want the freedom to have different opinions on such things as politics, economics, and religion, within the bounds of law and order, of course. On the other hand, being persecuted for one's opinions brings to mind the Inquisition of the Middle Ages.

What does this have to do with Greece, a beautiful land situated in the eastern Mediterranean? In that nation, a peculiar situation exists that is incompatible with democratic liberty.

Undermining Liberty and Reputation

Greece has long been called "the birthplace of democracy." Indeed, in 1975 Greece adopted a democratic Constitution to guarantee the liberties that people value. And the government of Greece works to uphold those guarantees.

However, there are those in Greece who are trying to undermine its liberties and who are seriously damaging Greece's reputation worldwide. These disorderly ones have incited and led ugly mobs to attack peaceful Greek citizens, have pressured officials to arrest and imprison them, and have worked to deny these law-abiding Greeks their liberties. This has gone on for many years now, in spite of the constitutional guarantees.

Why has all of this come about? Who are the victims? Who are the perpetrators? Let the press in Greece tell you something about the situation.

Attacks and Arrests

The Constitution of Greece declares that "Greeks shall have the right to assemble peaceably and unarmed." It also declares that "freedom of religious conscience is inviolable," and it adds: "All known religions shall be free and their rites of worship shall be performed unhindered and under the protection of law."

Thus, on Sunday, June 15, of this year, hundreds of Jehovah's Witnesses met peacefully at a theater in Larisa, Greece. They were there to study the Bible and to discuss ways of improving the application of its Christian principles in their daily lives.

Yet, note what took place. The local newspaper *I Larisa* reported: "Hundreds of people, especially members of [Greek Orthodox Church] organizations of our town, with a few priests leading, started to gather, and they began to express their disapproval of those in the cinema—over 700 of Jehovah's Witnesses, the crowd looking as if it was about to go into the cinema to stop the assembly."

That went on for about three hours. The

mob was finally dispersed by large numbers of police. The mood of the clergy inciting the mob was noted by the Larisa newspaper *Eleftheria* when it quoted these words of a Greek Orthodox priest: "The next time the mayor gives the cinema to [the Witnesses], we will take our spades and smash everything!" And a bishop publicly expressed his approval of the mob's actions.

In the Larisa newspaper *I Alithia,* writer Sarantos Vounatsos expressed indignation at the priestly action. He noted that the mentality of the mob was like that of the crowd who clamored for the death of Jesus, shouting: "Let him be impaled!" Of the Larisa mob, he wrote: "Their 'leader' was a raving . . . priest! He threatened, blasphemed, preached ostentatiously, and at one point . . . gave all those inside five minutes' notice to leave the cinema . . . 'otherwise we will come in and smash their heads.'"

The newspaper article addressed itself to the priest and said: "Do you wish to impose yourself with acts of the pharisees? Well, be careful, because if you continue you will no longer have [God's] mercy or grace, nor ours either."

Such persecution is not just an isolated incident. There have been hundreds of arrests of non-Orthodox believers in the past few years, "including 890 Jehovah's Witnesses in 1983 alone," said *The Wall Street Journal.* And this year, reported the Athens newspaper *Eleftherotipia,* a priest attacked a 76-year-old Witness, Vasili Kapeleri, resulting eventually in Kapeleri's death.

Dark Ages Mentality

The root of the problem lies with the clergy of the Greek Orthodox Church. Since it is the dominant religion in Greece, the clergy feel that Jehovah's Witnesses have no right to exist. So they try to deny the Witnesses their liberties by mob action, assault, imprisonment, and pressure on courts. Earlier this year, clergy opposition resulted in a Crete court's denying the Witnesses legal status.

In the court brief, the Orthodox Church claimed that Jehovah's Witnesses are not a "well-known and recognized religion," and they "cannot be rightfully called Christians." So the Church asserts that the Witnesses should have no right to their own buildings for worship or any right to talk about religion with others. But such a mentality is medieval. It reflects the spirit of the Inquisition, not that of 'the cradle of democracy.'

Jehovah's Witnesses do not try to deny the Orthodox Church the right to have its churches and to preach what it wants. But in this modern age, should that Church impose its religious views on everyone else? And especially in a democratic society where there is great variety of opinion? In no other Western democracy is this done.

All over the world, Jehovah's Witnesses are legally recognized as a Christian religion. Governments of differing political viewpoints have granted them the legal right to build places of worship and to hold to their beliefs. That they are a well-known international Christian religion can be seen from the fact that they have more than three million active ministers, with five million others attending their meetings. And they are organized into 50,000 congregations in over 200 lands.

So for the clergy to claim that Jehovah's Witnesses are not a 'known Christian religion' is absurd. The clergy's attitude is an embarrassment to the reputation of the democratic government of Greece. It is also an insult to the millions of Witnesses worldwide who are devout Christians and who know that many of their fellow believers have been martyred for their faith.

"Clandestine"?

Equally absurd is the Church's claim in the Crete court that Jehovah's Witnesses are a "clandestine" organization. The Church said: "The very beliefs of Jehovah's Witnesses are neither fully known nor are they openly revealed . . . They do not have 'houses of prayer' nor other public places for worship where anyone may freely enter. Neither have their rituals of worship ever been fully revealed."

Anyone even remotely familiar with Jehovah's Witnesses knows that such charges are utterly false. Their teachings are in print for anyone to examine, and their meetings are open to all orderly persons, free of charge. In fact, the Witnesses teach the Bible to millions of people in their homes all over the world to acquaint them with those beliefs! And the Watch Tower branch offices worldwide welcome thousands of visitors each week.

But here is a paradox. Why are the Witnesses in Greece unable to meet in "houses of prayer"? Because they have been denied the right to build them! Since they are denied these halls, they must meet in private homes. And then the Church says that they are having secret meetings! Yet, throughout the world Jehovah's Witnesses have constructed thousands of large buildings for worship. But they cannot do that in Greece.

Thus, you may better understand why the claims of the Church are, as John Manoledakis, Professor of Penal Law at the University of Thessalonica in Greece, put it, "not at all flattering to both the intended purpose of the [Greek Orthodox] Church or the intelligence of its flock."

Who Are the Christians?

In the first century, Jesus and his followers were the victims of persecution, mob action, imprisonment, and death. Who were their chief persecutors? The clergy of that time.

For example, note what happened when Jesus resurrected Lazarus from the dead: "The chief priests and the Pharisees . . . took counsel to kill [Jesus]." Not satisfied with that, "the chief priests now took counsel to kill Lazarus also, because on account of him many of the Jews were going there and putting faith in Jesus." And finally, "the chief priests and the older [religious] men persuaded the crowds to ask for Barabbas, but to have Jesus destroyed."—John 11: 47, 53; 12:10, 11; Matthew 27:20.

It is no wonder that Jesus said to them: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." (Matthew 23: 27, 28) Also, the clergy often incited others against the disciples of Jesus.

Nowhere did Jesus instruct Christians to persecute, imprison, assault, or take mob action against those who disagreed with them. Thus, in the first century the real Christians were the persecuted, not the persecutors. The persecutors were the clergy and those incited by them. It is the same in Greece today.

Are They "Antichrists"?

The Greek Orthodox Church also claimed: "Jehovah's Witnesses not only cannot be rightfully called Christians, that is to say, disciples of Christ, but on the contrary, they are . . . the antichrists."

What does the Bible say of "antichrist"? At 1 John 2:22 it states: "Who is the liar if it is not the one that denies that Jesus is the Christ? This is the antichrist, the one that denies the Father and the Son."

Thus, the plain fact of God's inspired Word is that an antichrist does not accept Jesus. But Jehovah's Witnesses do! They

most fervently believe in Jesus and follow his teachings! In fact, no one can become one of Jehovah's Witnesses without accepting Jesus as the divine Son of God, who came down from heaven, was impaled and resurrected, and who returned to heaven.

So anyone who says that Jehovah's Witnesses are "antichrist" either is badly misinformed, is blinded by prejudice, or has evil motives.

'Promoting Earthly Jewish Rule'?

Another assertion by the Orthodox Church is that Jehovah's Witnesses are promoting Jewish rule on earth. The Church declares: "Their actual camouflaged purpose, which is a completely kept secret to the great majority of its adherents, is the establishment of a 'Worldwide Theocratic Jewish Kingdom' with its main center of operations in Jerusalem."

Ask the millions of Witnesses if they believe that! Not one of them does. While at one time some thought that certain prophecies may have applied to literal Palestine in this century, that view was abandoned more than 50 years ago!

Proverbs 4:18 states that 'the path of the righteous is like the bright light that is getting lighter and lighter.' This increasing enlightenment, strengthened by the fulfillment of Bible prophecy, clearly shows that the modern Republic of Israel will never accept Jesus Christ as the Messiah. Thus, to say that the Christian Witnesses are promoting an earthly Jewish kingdom centered in Jerusalem is another absurdity. Instead, they promote the *heavenly* rulership of God's Kingdom, as Jesus taught. —Matthew 4:17; 6:10.

Unbiblical Teachings

Among the things used by the clergy to incite others against Jehovah's Witnesses is the fact that the Witnesses do not accept certain Church doctrines. Foremost of these is the Trinity. But why should that have any bearing on the exercise of democracy in Greece? Why must everyone believe the Trinity in order to enjoy civil liberties there?

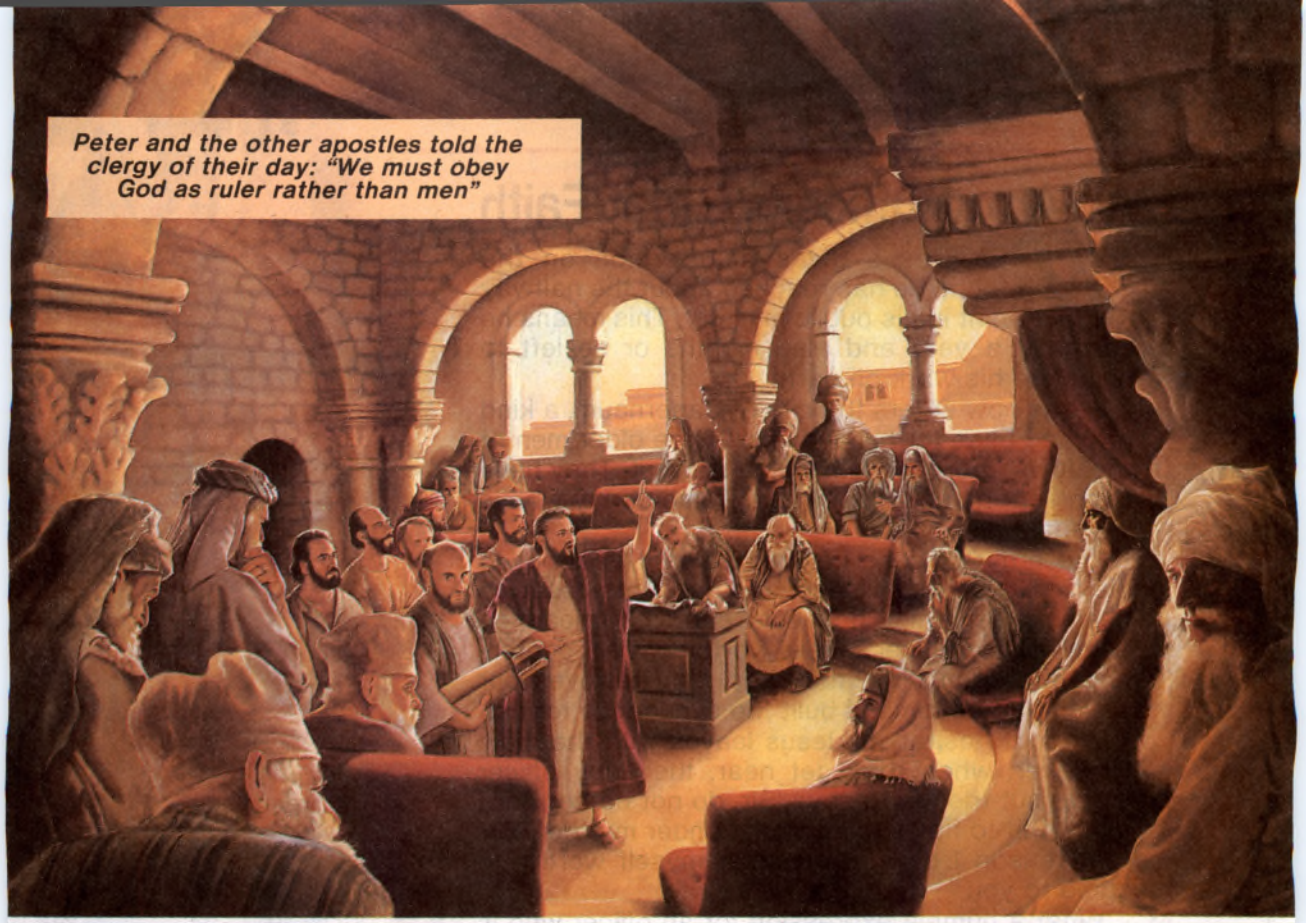
Jehovah's Witnesses do not deny Jesus' godship, or divinity. They accept what John 1:1 says of him, that he is "a god." However, the Church says that Jesus is not just "a god" but that he is the almighty God, part of three coeternal persons, coequal in power.

The Bible, God's inspired Word, does not teach that. Instead, it plainly states: "For God loved the world so much that he gave *his only-begotten Son.*" (John 3:16) At no time did Jesus claim to be almighty God. He said he was "the only-begotten Son of God." Any impartial reading of the Scriptures will verify that.—John 3:18; 10:34-36.

Time and again Jesus said: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing." "I have come down from heaven to do, not my will, but the will of him that sent me." "What I teach is not mine, but belongs to him that sent me." "The Father is greater than I am." And God's Word adds: "The Son himself will also subject himself to [God]." —John 5:19; 6:38; 7:16; 14:28; 1 Corinthians 15:28.

Thus the Trinity is unscriptural. From where, then, did it originate? It was adopted at the Council of Nicea in 325 C.E. when apostates incorporated a pagan idea that had originated in ancient Egypt and Babylon. As historian Will Durant observed in *The Story of Civilization: Part III:* "Christianity did not destroy paganism; it adopted it. . . . From Egypt came the ideas of a divine trinity." And *The New Encyclopædia Britannica* states: "Neither the word Trinity nor the explicit doctrine appears in the New Testament . . . The doctrine developed gradually over several centuries and through many controversies."

However, if the Orthodox Church wants



Peter and the other apostles told the clergy of their day: "We must obey God as ruler rather than men"

to believe the Trinity, that is its right. But it has no right in a democratic land to persecute, incite mobs and arrests, and deny Jehovah's Witnesses their liberties because they do not believe the Trinity.

Uphold Democracy in Greece

The Constitution of Greece is clear: "Freedom of religious conscience is inviolable. . . . All known religions shall be free and their rites of worship shall be performed unhindered and under the protection of law."

Jehovah's Witnesses, well known and granted legal recognition internationally, uphold those democratic principles. They want Greece to uphold them, too, and not let any church impose its Inquisition mentality on others by persecuting those who do not agree with its views.

The clergy of the Greek Orthodox Church would do well to heed the advice of a law teacher of the first century, Gamaliel. To the clergy who were persecuting Christ's followers, he said: "I say to you, Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." —Acts 5:34-39.

On that same occasion, the Christian followers of Jesus Christ said: "We must obey God as ruler rather than men." That is also how the Christian Witnesses of Jehovah today view matters. It is what they will continue to do in Greece regardless of what the clergy demand.—Acts 5:29.

An Army Officer's Great Faith

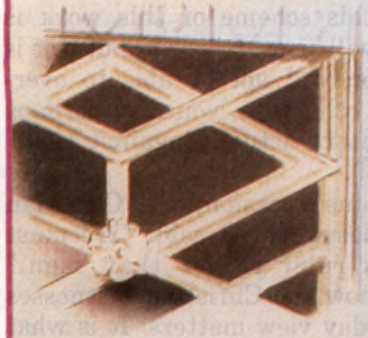
WHEN Jesus gives his Sermon on the Mount, he has reached about the halfway point in his public ministry. This means he has only a year and nine months or so left to complete his work on earth.

Jesus now enters the city of Capernaum, a kind of home base for his activities. Here older men of the Jews approach him with a request. They have been sent by an officer in the Roman army who is a Gentile.

The army officer's beloved servant is about to die from a serious illness, and he wants Jesus to heal his servant. The Jews earnestly plead on behalf of the officer: "He is worthy of your conferring this upon him," they say, "for he loves our nation and he himself built the synagogue for us."

Without hesitation, Jesus leaves with the men. However, when they get near, the army officer sends out friends to say: "Sir, do not bother, for I am not fit to have you come in under my roof. For that reason I did not consider myself worthy to come to you."

What a humble expression for an officer who is accustomed to ordering others! But he is also probably thinking of Jesus, realizing that custom prohibits a Jew from having social connections with non-Jews. Even Peter said: "You well know how unlawful it is for a Jew to join himself to or approach a man of another race."



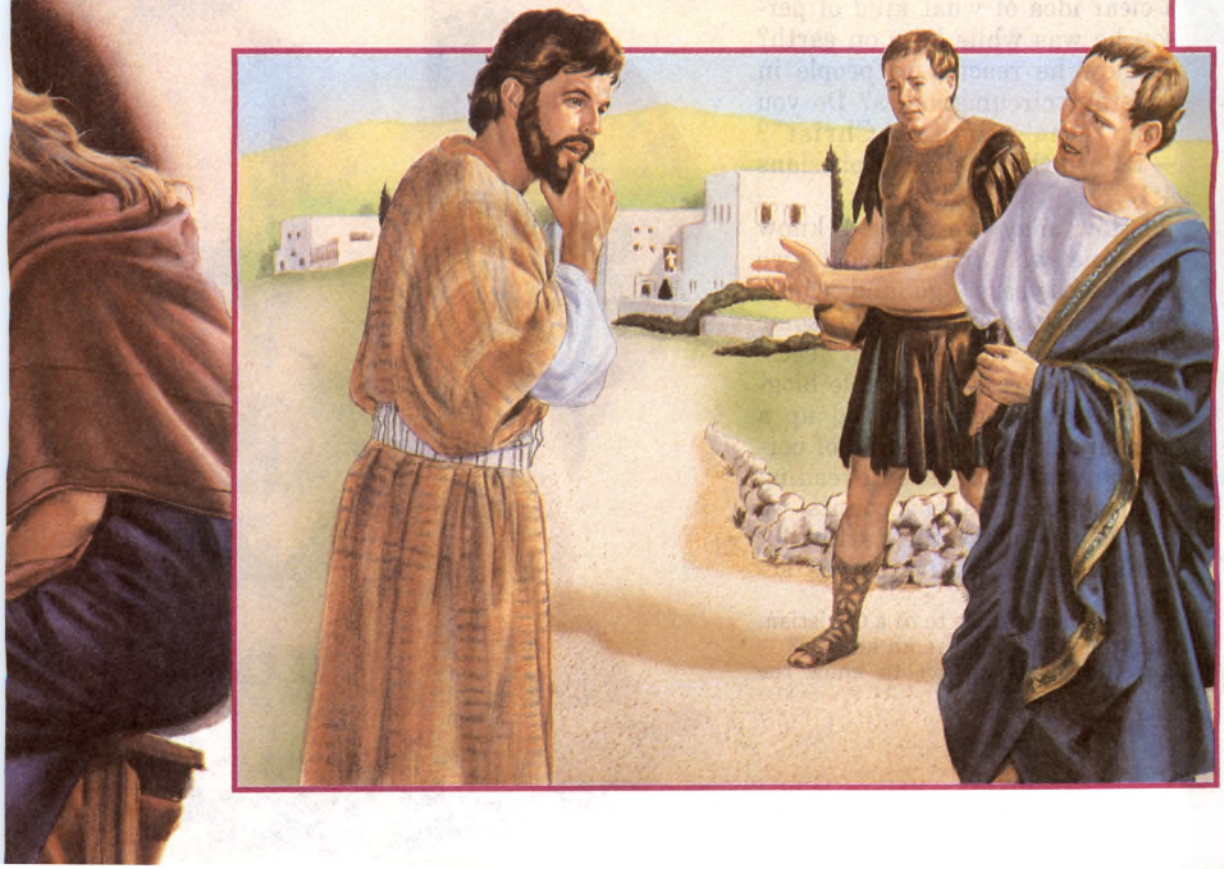
Perhaps not wanting Jesus to suffer the consequences of violating this custom, the officer has his friends request him: "Say the word, and let my servant be healed. For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

Well, when Jesus hears this he marvels. "I tell you the truth," he says, "with no one in Israel have I found so great a faith." After healing the officer's servant, Jesus uses the occasion to relate how non-Jews of faith will be favored with blessings that are rejected by faithless Jews.

"Many," Jesus says, "from eastern parts and western parts will come and recline at the table with Abraham and Isaac and Jacob in the kingdom of the heavens; whereas the sons of the kingdom will be thrown into the darkness outside. There is where their weeping and the gnashing of their teeth will be."

"The sons of the kingdom . . . thrown into the darkness outside" are natural Jews who do not accept the opportunity offered first to them of being rulers with Christ. Abraham, Isaac, and Jacob represent God's Kingdom arrangement. Thus Jesus is relating how Gentiles will be welcomed to recline at the heavenly table, as it were, "in the kingdom of the heavens." **Luke 7:1-10; Matthew 8: 5-13; Acts 10:28.**

- Why did Jews plead in behalf of a Gentile army officer?
- Why might the officer have requested that Jesus not enter his house?
- What did Jesus mean by his concluding remarks?



Do You Have the Mind of Christ?

"Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had."—ROMANS 15:5.

MORE than a billion people around the world are said to be Christian. What does this imply? That, nominally at least, they believe in Jesus Christ and claim to be his followers, or disciples. (Matthew 10:24, 25) But what is needed in order to follow Christ's example, or life pattern? Obviously, you have to know him. Are you one who really knows Jesus of Nazareth? Do you have a clear idea of what kind of person he was while here on earth? Or how he reacted to people in different circumstances? Do you have "the mind of Christ"? —1 Corinthians 2:16; Ephesians 4:13.

[2] How may we get to know someone who lived almost two thousand years ago and whose public life spanned only some three and a half years? In Jesus' case there are four reliable biographies that help to build up a mental picture of the kind of person he was. By a careful reading of those four Gospel accounts, we can also perceive the pattern of thinking that motivated his actions. Hence, to be a true Christian rather than a nominal one, what is necessary? Jesus expressed it this way: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3; 2 Peter 3:18.

Jesus was compassionate and did not hide his feelings

1. If a person claims to be a Christian, what questions require an answer?
2, 3. How can we get to know the mind of Christ?

[3] Thus, every Christian should have a deep knowledge and understanding of the Father, Jehovah, and of the life and teachings of the Son, Christ Jesus. It is not enough to call oneself a Christian witness of Jehovah. To have the mind of Christ, we must regularly fill our minds with understanding of Jesus' life and example. That means we need a regular and genuine study of the Scriptures along with Bible study aids that help to clarify meaning and context. It also calls for a proper frame of mind so that we can understand and accept Christ's role in God's purposes. —John 5:39-47; Matthew 24:45-47.

A Man of Feelings

[4] Jesus, a healthy active man, performed his ministry while in his early 30's. (Luke 3:23) But what kind of man was he? Was he impersonal and distant? On the contrary, being a Middle Eastern Jew, he was expressive. He was not inhibited and introverted. He publicly manifested a wide range of human emotions ranging from sadness and compassion to righteous indignation and anger.—Mark 6:34; Matthew 23:13-36.

[5] For example, how did Jesus react when he found Martha and Mary weeping over the loss of their brother Lazarus? John's account tells us: "He was deeply and visibly moved, and distressed in spirit," and he "burst into tears." (John 11:33-36, *The New Testament,* by William Barclay) He shared his feelings with these close friends. He was not ashamed to weep with them. Although he was "the Son of God," he revealed very human emotions. (John 1:34) How touching that must have been to Martha and Mary!—Compare Luke 19: 41-44.

4. What kind of man was Jesus?
5. How did Jesus react on hearing of the death of Lazarus?

[6] Some today, however, might draw the conclusion that Jesus was a weakling because he wept publicly with those women. In fact, Catholic author Hilaire Belloc called Jesus a "milksop." Is that true? Was Jesus the unmanly type often depicted in Christendom's works of art? No, tears are not necessarily a sign of weakness. As one medical journal expressed it: "The prohibition of the appropriate expression of tender emotion is both illogical and harmful . . . Expression of tender emotion, particularly crying, is one attribute that is uniquely human."—Compare 2 Samuel 13:36-38; John 11:35.

[7] Jesus' reactions to suffering were truly human and humane. They help us to identify with him and his mind. We are not following some impersonal mythological figure but rather the perfect human example sent from God, "the Son of the living God." (Matthew 16:16; John 3: 16, 17; 6:68, 69) What a model for all Christians today, especially Christian elders, who must often give comfort and show empathy in times of loss and stress! Yes, having the mind and the heart of Christ on such occasions can make a great difference.—1 Thessalonians 2:7, 8.

A Bold Man of Action

[8] Jesus also showed himself to be a man of courageous convictions and dynamic action. For example, on two occasions he vigorously drove the animal dealers and money changers out of the temple. (Mark 11:15-17; John 2:13-17) He also did not balk at publicly exposing the hypocrisy of the self-righteous scribes and Pharisees. In his bold denunciation, he warned: "Woe

6. Why was Jesus not unmanly because he wept?
7. In what ways can Jesus' humane example help us today?
8. How did Jesus display courage and bold action?

to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness." Certainly, there was no weakness here! —Matthew 23:27, 28; Luke 13:14-17.

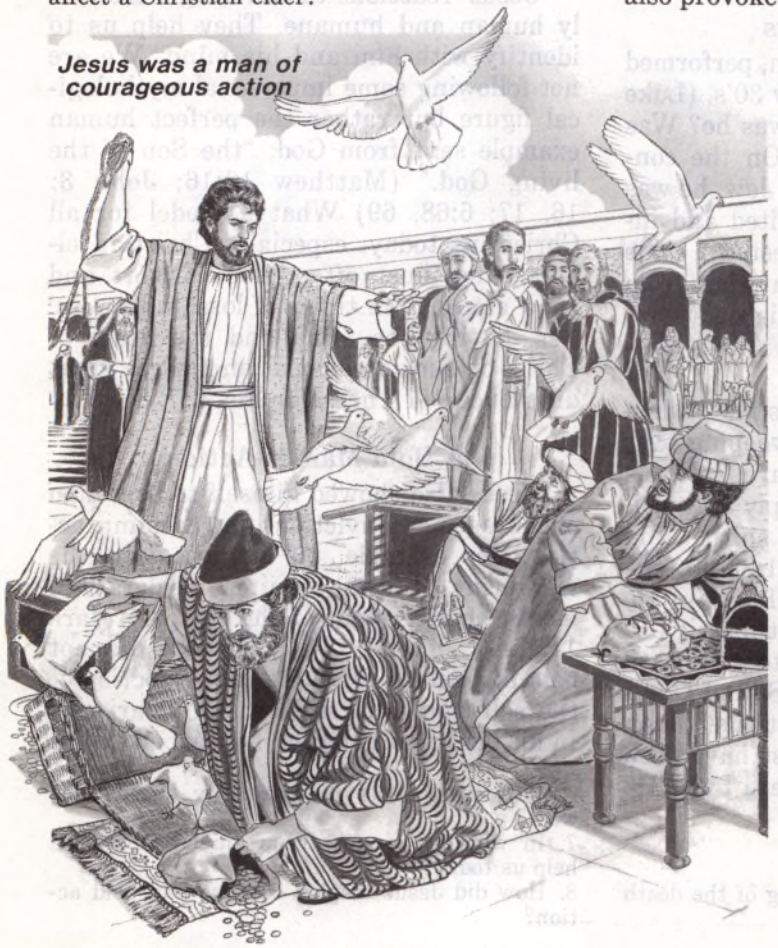
[9] Was Jesus' indignation an evidence of lack of self-control? Peter, a close companion of Jesus during his ministry, states: "He committed no sin." (1 Peter 2:22) The apostle Paul wrote: "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, *but without sin.*" (Hebrews 4:15) There is a difference between controlled righteous indignation and uncontrolled anger.—Compare Proverbs 14:17; Ephesians 4:26.

[10] Therefore, while a Christian elder, for example, would not be "prone to wrath," he should certainly have the moral strength to be able "to reprove those who contradict," even "with severity" if necessary. He must be qualified to 'reprove, reprimand, and exhort.' (Titus 1:7-13; 2 Timothy 4:1, 2) Certain situations might also provoke his righteous indignation, especially if he sees a blatant threat to the congregation's unity, spirituality, or moral cleanness. As Paul said, at times "it is necessary to shut the mouths" of "profitless talkers . . . and deceivers of the mind" who 'subvert entire households by teaching things they ought not for the sake of dishonest gain.' In such cases, having the mind of Christ will help elders to be bold, balanced, and decisive. —See 1 Corinthians 5:1-5; Revelation 2:20-23; 3:19.

[11] In the course of his travels through Galilee, Samaria, and Judea, Jesus came into contact with all kinds of people—men, women, children, the sick, and those who viewed him as their sworn enemy. How did he deal with them? Was

9, 10. (a) Why did Jesus not sin by showing indignation? (b) How should Christ's example affect a Christian elder?

11. What questions have a bearing on how we should imitate Christ?



Jesus was a man of courageous action

he pompous and aloof, or approachable? Could he identify with people's problems and temptations? Was he unforgiving or merciful? The answers to these questions have a bearing on how we should imitate Christ in our own daily actions and reactions.—Romans 15:5; Philippians 2:5.

How Did Jesus React to Children?

12 We find a very beautiful account of how Jesus responded to children at Mark chapter 10, verses 13-16. It reads: "Now people began bringing him young children for him to touch these; but the disciples reprimanded them." Why the disciples acted this way the account does not say. It was the year 33 C.E., and Jesus was on his way from Galilee through Perea to what would be his final public ministry in and around Jerusalem. Perhaps they thought that Jesus was too important or too busy to be concerned with children at that point. Yet, did he himself indicate that he was too busy? "At seeing this Jesus was indignant and said to them [the disciples]: 'Let the young children come to me; do not try to stop them, for the kingdom of God belongs to suchlike ones. . . . And he took the children into his arms and began blessing them, laying his hands upon them."

13 Now what else does that teach us about the mind of Christ? It illustrates his firmness with his erring disciples and his humane attitude toward lesser ones. He understood what motivated the parents to bring their children to him. They wanted him to touch and bless their children. And what does that tell us about Jesus? That people were not afraid of him or in awe of him. He had the common touch, and people wanted to be with him. Even children were at ease in his presence—and he was at ease in the presence of children. Are people, including children, comfortable in your presence?—Mark 1:40-42; Matthew 20:29-34.

14 Jesus showed warm affection and kindness. (Mark 9:36, 37) He was accessible and approachable. As a follower of Christ, do you have his mind in that respect? Christian overseers in the districts, circuits, congregations, and Watch Tower Society branch offices around the world do well to ask themselves: Am I dogmatic and unbending? Or do I make others, even children, feel at ease with me? Am I truly approachable?—Proverbs 12:18; Ecclesiastes 7:8.

Jesus' Dealings With Women

15 As elders, servants, and brothers in the Christian congregation, do we have the mind of Christ when dealing with our Christian sisters and with women in general? How did Christ, a bachelor, react under differing circumstances as he came into contact with the women of his day?

16 In that male-dominated Jewish society, Jesus was an unusual teacher in that he was willing to talk to women, even non-Jewish women. (John 4:7-30) For example, when he was visiting a home in the Gentile territory of Tyre and Sidon, a Grecian woman asked him to help her demon-possessed daughter. Normally, an orthodox Jew would have had no dealings with her. But Jesus listened and tested her faith, saying: "First let the [Jewish] children be satisfied, for it is not right to take the bread of the children and throw it to the little [Gentile] dogs." Was Jesus' tone such that it ended the matter? Did

12. How did the disciples and Jesus react to children on one occasion?
13. How did people react to Jesus?
14. As regards being approachable, who especially should follow Jesus' example?
15, 16. How was Jesus different from other Jews in his dealings with women?

he dogmatically stifle further discussion? Evidently not, for the woman tactfully replied: "Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children." Jesus was impressed, and he cured her daughter.—Mark 7: 24-30.

[17] Jesus kept an open mind with women and did not judge by outward appearances. (Matthew 22:16) On another occasion, when eating in the house of a Pharisee, he allowed a known sinner, possibly a prostitute, to wash his feet and then to anoint them with oil. By her actions she indicated a repentant attitude toward her sinful course. (Luke 7:36-50) Jesus did not write her off and dismiss her with a blanket judgment because she was immoral. (See also John 4:7-30.) He forgave her "because she loved much." What does that indicate about the mind of Christ? He was compassionate and understanding toward the woman. Can we not act likewise in the congregation and in our ministry?—Luke 19:1-10; Romans 14:10-13; 1 Corinthians 6:9-11.

Jesus' Dealings With His Disciples

[18] At times people in authority feel threatened by their subordinates. They stifle what they subconsciously sense to be competition. Pride comes to the fore. They are quick to criticize and slow to commend those who work under them. Their expressions of disdain fail to respect the personal dignity of others. But what about Jesus —how did he treat those under him, his disciples? Were they made to feel inferior, incompetent, or stupid? Or, rather, did they feel at ease working along with Jesus?—Compare Matthew 11:28-30; 25: 14-23.

[19] In this respect, one of the outstanding lessons that Jesus taught his disciples is found in John chapter 13. We suggest that you read verses 1 to 17. In those days the roads were dusty, and it was the custom to have a servant wash the visitors' feet. Jesus took that menial task upon himself. What is the quality that he highlighted by washing his disciples' feet? He gave them a practical lesson in humility. What do we learn here about the mind of Christ? Jesus' words give the answer: "A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him. If you know these things, happy you are if you do them."—John 13:16, 17.

[20] Do we have the mind of Christ in this respect? Are we willing to perform humble, menial tasks in the home and in the congregation? Or do we want to do only those things that seem "important" or that will make us seem "special"? Are we willing to participate in the sometimes humiliating work of preaching the good news from house to house? Or do we only want assignments on the Kingdom Hall platform? Really, having the mind of

17. What can we learn from the way Jesus dealt with a certain woman who was a sinner?
18. (a) How do some react to those working under them? (b) How did Jesus treat his disciples and others? (Mark 6:54-56)
19. What does John 13:1-17 teach us about Jesus?
20. What self-analysis can we apply to see if we have the mind of Christ?

Do You Recall?

- ☐ How can we have the mind of Christ?
- ☐ What kind of man was Jesus?
- ☐ How did Jesus react to children? To women?
- ☐ What do we learn from the way Jesus dealt with his disciples?

Jesus set an outstanding example in humility

Christ will keep us humble and approachable, even as Jesus was.—Romans 12:3.

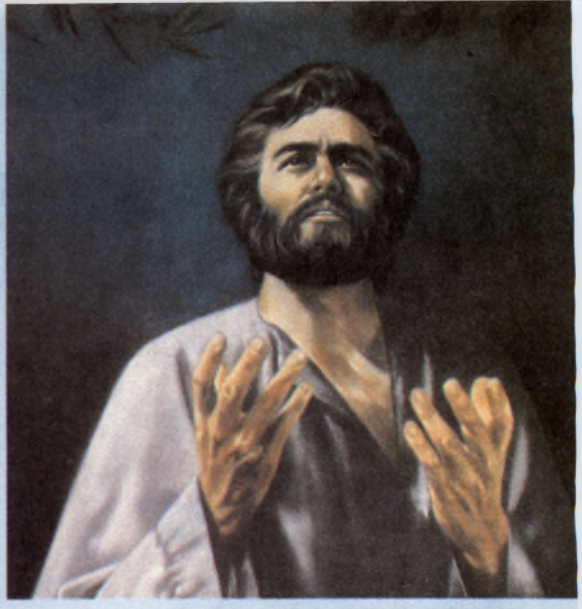
[21] On one occasion, after a special preaching campaign, Jesus showed great consideration for the apostles. Although perfect, Jesus did not expect perfection from others. At the end of a preaching campaign, he did not insist that the apostles immediately go back to their preaching and do even better. He was considerate of their need for rest and took them to a lonely place for privacy. But when the crowd followed them, did Jesus get annoyed and impatient? No, for "his heart went out to them," the account tells us. —Mark 6:30-34, *The New English Bible.*

[22] With such a fine example, is it any wonder that most of the apostles were faithful followers of Christ? Peter was certainly impressed by the things he learned in close association with Jesus. He probably supplied Mark with most of the information for his Gospel account. And slowly but surely Peter adapted himself to the mind of Christ. An examination of his first letter will help us to follow Christ's example more closely.—Matthew 16: 15-17, 21-23.

21. How did Jesus show fellow feeling toward his apostles? Toward the crowd?

22. What will help us further to understand the mind of Christ?

Jesus, *a Model to Follow Closely*



"In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—1 PETER 2:21.

DURING a period of three and a half years, Simon, who became known as Cephas, or Peter, had the privilege of enjoying intimate association with Christ Jesus. (John 1:35-42) After about a year of discipleship, he was named as one of the 12 apostles. (Mark 3:13-19) The Gospel accounts show that Peter was bold, impulsive, and expressive. He was the one who said he would never deny Christ, come what may. Yet, under pressure, he denied him three times, even as Jesus had prophesied.—Matthew 26:31-35; Mark 14:66-72.

[2] Peter was the apostle who said to Jesus, "You will certainly never wash my feet." Then when Jesus admonished him, he went to the other extreme and said, "Lord, not my feet only, but also my hands and my head." (John 13:1-17) It was this same Simon Peter who, when Jesus was arrested, acted boldly by drawing his sword and slashing off the right ear of Malchus, the slave of the high priest. That also drew a rebuke from Jesus: "Put the sword into its sheath. The cup that the Father has given me, should I not by all means drink it?"—John 18:10, 11.

1, 2. What kind of disciple was Peter during his ministry with Jesus?

[3] What do these and other incidents indicate about Peter? That very often he did not think and reason like Jesus. Further, that he did not always have the mind of Christ. That is often true in our own case. We fail to focus on matters in line with Jesus' way of thinking. Our reactions are flawed by our imperfect human nature. —Luke 9:46-50; Romans 7:21-23.

[4] However, things began to change for Peter from Pentecost onward. Moved by holy spirit, he spearheaded the preaching work among the Jews in Jerusalem. (Acts, chapters 2-5) Under the illumination of holy spirit, he also adjusted his thinking to be in line with the mind of Christ regarding the Gentiles. (Acts, chapter 10) Peter showed humility, a quality that is essential for us if we want to be in harmony with Christ.—Matthew 18:3; 23:12.

Unseen but Known

[5] By the time Peter wrote his first inspired letter, about 62-64 C.E., there had been time for him to reflect on his minis-

3. What can we learn from Peter's example?
4. What events later affected Peter's way of thinking? (See Galatians 2:11-14.)
5, 6. Is the fact that we have never seen Christ a hindrance to our following his example?

try with Jesus and to understand Jesus' mind on matters better. Early in this letter the apostle recognizes a simple fact —that most of the brothers in Asia Minor had never known Jesus personally as he had. But was that a barrier to having Christ's mind and imitating his example? Peter states: "Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the end of your faith, the salvation of your souls."—1 Peter 1:8, 9.

6 Peter's words should have equal application to all of Jehovah's people today. We have not known Christ personally, but if we make "a diligent inquiry and a careful search" and 'keep on investigating' as did the prophets, then we can, to a greater degree, acquire the mind of Christ.—1 Peter 1:10, 11.

Jesus, the Perfect Model

7 With his clearer understanding of Jesus' thinking and under the guidance of the holy spirit, Peter could offer counsel to his fellow believers on how to reflect the mind of Christ in their differing circumstances. (2 Timothy 3:16) Thus, he exhorts all Christians "as aliens and temporary residents" to abstain from fleshly desires. He encourages them, although they are suffering for righteousness' sake, to maintain fine conduct in their daily lives.—1 Peter 2:11, 12.

8 A few lines later Peter introduces a subtle illustration, saying: "If, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Peter 2:20, 21) The Greek word translated "model," or "example" in many other translations, is *hy·po·gram·mos'*. This literally means "underwriting," or *"writing-copy,* including all the letters of the alphabet, given to beginners as an aid in learning to draw them." (*A Greek-English Lexicon of the New Testament,* J. H. Thayer) Thus, schoolboys were sometimes given waxed tablets on which the teacher had written letters in model script with a stylus. The student had to follow the example and try to make an exact copy underneath. Peter makes a strong point here, for he is the only writer of the Greek Scriptures who uses the word *hy·po·gram·mos'*. He thus highlights the fact that Jesus left a perfect example for his followers to imitate.

9 Later, Peter draws a lesson for us from Christ's endurance of suffering. "Therefore since Christ suffered in the flesh, you too arm yourselves with the same mental disposition [Greek, *en'noi·an*]." (1 Peter 4:1) Here again he uses an unusual word, *en'noi·a,* which is found only twice in the Greek Scriptures. (See Hebrews 4:12, *The Kingdom Interlinear Translation.*) According to J. H. Thayer, *en'noi·a* means *"mind, understanding, will; manner of thinking and feeling."* Therefore, we have to adjust to Christ's way of thinking and feeling. But how can we make that adjustment? To what degree should it be made?

10 Peter makes singular use of the Greek verb *ho·pli'sa·sthe,* which means 'to arm oneself as a soldier.' Any soldier who arms himself halfheartedly is not likely to survive very long in battle. Peter's words, therefore, leave no room for lukewarm imitation of Jesus' manner of thinking. We must be whole-souled in our desire to

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7, 8. (a) What general counsel does Peter offer in his first letter? (b) What is the basic meaning of *hy·po·gram·mos'?* How does Peter apply it?

9. What is implied by the Greek word translated "mental disposition"? (Compare Matthew 20:28.)
10. What does Peter mean by the expression "arm yourselves"?

The teacher wrote a master text on the top lines; the student strove to make a perfect copy (hy·po·gram·mos′)

have Christ's "mental disposition," or "way of thinking." (1 Peter 4:1, *Today's English Version*) This reminds us of how Paul emphasized that a Christian must arm himself with "the complete suit of armor from God" in order to be able to stand firm against Satan and his world. —Ephesians 6:11-18.

Christ's Mental Disposition for Wives

[11] Halfway through his letter, Peter turns his attention to wives and husbands. In that ancient pagan world, where women had very few rights at all, it was extremely difficult for a Christian woman to maintain her integrity if she had an unbelieving husband. She was subject to reviling, suffering, and possible divorce for having abandoned the ancestral gods. The situation is not much different in modern times. But Peter again emphasizes the importance of having Christ's mental disposition, being willing to suffer for righteousness' sake. He says: "In like manner [that of Christ, as mentioned in the previous verses], you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." —1 Peter 3:1, 2.

[12] Yes, an unbelieving mate can sometimes be won over, not necessarily by persistent preaching tactics, but by the "deep respect" and "faithful and conscientious" example of the submissive wife. (1 Peter 3:2, *The Jerusalem Bible*) Her "quiet and mild spirit, which is of great value in the eyes of God," can also help her husband to

11. What counsel does Peter give for Christian wives?

12. (a) How does a wife's submissive, mild spirit reflect Jesus' example? (1 Corinthians 11:3) (b) How is her mild spirit viewed by God, and possibly by her husband?

perceive the results of having the mind of Christ in daily life. (1 Peter 3:4) Why does that mild spirit reflect the disposition of Jesus? Because Jesus himself said: "Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls."—Matthew 11:29.

Christ's Mental Disposition for Husbands

13 Husbands likewise must reflect Christ's mental disposition as they manifest true love for their wives. Peter again exhorts: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Peter 3:7) For that ancient pagan world, this counsel was surprising —assign honor to a woman! But the Christian congregation had to be different from the world. In Christian marriage, there had to be dignity and mutual respect.—1 Peter 4:3, 4.

14 Christ was always considerate toward his disciples and toward the crowds who followed him. (Mark 6:30-44) This ties in well with Peter's counsel to husbands to take into account the feminine condition of their wives. A Spanish translation expresses it this way: "Regarding husbands: have tact in your shared life, showing consideration for the woman, because she is of a more delicate constitution." (*Nueva Biblia Española*) If a husband follows Christ's model, he will take into account the delicate feminine side of his wife's life. That includes those difficult days when she needs more kindness, patience, and consideration. Certainly a loving husband will exercise self-control and will not be demanding on such occasions. True love is self-sacrificing.—Compare Leviticus 15: 24; 20:18; 1 Corinthians 7:3-6.

15 True, the "husband is head of his wife." But who is his model in the exercise of that headship? Paul clarifies this by adding, "as the Christ also is head of the congregation." (Ephesians 5:23) These modifying words leave no room for despotism and petty tyranny in the Christian marriage relationship. In his dealings with the disciples, Christ never abused his power (his headship) but, rather, used his power in line with Bible principles.—Compare Matthew 16:13-17, 20; Luke 9:18-21.

Christ's Model for Men

16 In his ministry Jesus constantly highlighted the quality of humility. In his illustration of those invited to a marriage feast, he said: "For everyone that exalts himself will be humbled and he that humbles himself will be exalted." (Luke 14:11) Peter was very conscious of Jesus' mental disposition in this respect. Could he not remember Jesus' example in washing the disciples' feet? (John 13:4-17) Therefore, in his first letter he exhorts the older men and the younger ones to manifest an attitude of humility. The elders 'should not lord it over the congregation but become examples to the flock.' The younger men should be in subjection to the elders. But then all of them, young and old, should 'gird themselves with lowliness of mind, because God opposes the haughty but gives undeserved kindness to the humble.' —1 Peter 5:1-5.

17 Here again Peter makes unique use of

13. How should husbands treat their wives? (Ephesians 5:28, 29, 33)
14. How can a husband show honor and consideration for his wife?
15. What example did Jesus set in matters of headship?
16. (a) Why was Peter very conscious of the need for humility? (b) Who especially must manifest this quality?
17. How does the Greek verb for "gird yourselves" highlight humble service?

a word to drive home his point about humility. He says: "Gird yourselves [Greek, *eg·kom·bo'sa·sthe*] with lowliness of mind." This verb is derived from a root that means to knot or tie, and its meaning is related to "the white scarf or apron of slaves, which was fastened to the girdle of the vest . . . and distinguished slaves from freemen; hence, . . . gird yourselves with humility as your servile garb . . . i.e. by putting on humility show your subjection one to another."—*A Greek-English Lexicon of the New Testament,* J. H. Thayer.

[18] How can dedicated men apply that counsel today? By recognizing that any position of responsibility within the Christian congregation is an assignment of humble service. Some may mistakenly think that to be a ministerial servant, a congregation elder, a circuit, district, or Bethel overseer is to achieve a position of prestige and power. In that case they do not have the mind of Christ on the matter. There is no place for selfish ambition if we have Christ's mental disposition. Our motive for serving God and our brothers must be pure. For example, many of our Christian sisters are taking the lead in pioneer and missionary service. Others are zealous publishers of the good news in spite of persecution or domestic opposition. And all of this without any incentive for ever becoming ministerial servants or overseers!

Love—The Cornerstone of Christ's Example

[19] What does Peter emphasize above all else regarding the mind of Christ? He writes: "Above all things, have intense love for one another, because love covers a multitude of sins." (1 Peter 4:8) How did Jesus reflect that love? He taught: "This is my commandment, that you love one another just as I have loved you. No one has love greater than this, that someone should surrender his soul in behalf of his friends." (John 15:12, 13) Shortly thereafter, Jesus sacrificed his life in behalf of mankind. And certainly his love has covered a multitude of sins! Therefore, if we really have the same mental disposition that Jesus had, we, too, will manifest "intense love for one another" and be forgiving.—Colossians 3:12-14; Proverbs 10:12.

[20] Christ's example is summed up in one word—love. If we truly follow Jesus' model closely in all we think, say, and do, we will also practice love. As Peter stated: "Finally, all of you be like-minded, showing fellow feeling, having brotherly affection, tenderly compassionate, humble in mind, not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this course, so that you might inherit a blessing."—1 Peter 3:8, 9.

18. (a) What should dedicated men have in mind regarding their motive? (b) In what special way are many sisters an example of humility?
19. What is the cornerstone of Christ's example? How do we know that?
20. If we want to follow Christ's model closely, what must all of us do?

Do You Recall?

- How should we follow the model that Christ left us?
- How should a Christian wife follow Christ's example?
- How should Christian husbands honor their wives?
- How did Peter emphasize humility?
- What is the cornerstone of Jesus' example?

Kingdom Proclaimers Report

God's Blessing Evident in Venezuela

THE activity of Jehovah's Witnesses in Venezuela has truly been blessed. (Psalm 3:8) During 1985 the number of publishers increased by 16 percent over the previous year and in February 1986 reached an all-time peak of 31,247 proclaimers of the good news. Regular pioneers jumped to 2,291 in February, the 38th consecutive peak! A total of 50,659 Bible studies are being conducted with interested persons. Some of these individuals have come in contact with the truth under unusual circumstances.

□ A young married man had quite a reputation as a woman chaser. Things were not going well for him. He felt sure that his wife had gone to a witch and had a curse put on him because of his extramarital affairs. So he looked for a witch to counteract the curse and was referred to a certain woman. She, though, had studied the Bible with Jehovah's Witnesses and had given up her practice of witchcraft. She told him that she could not help him, but she would give him an address where he could go and get help. It was the address of the Kingdom Hall. He showed up—long-haired, unshaved, and badly dressed. He enjoyed the meeting so much that he returned that weekend, along with his three small children. This time his hair was cut, and he was well dressed and clean shaven. Today, he is a publisher of the good news. Was his wife happy that he had stopped chasing other women? No, instead she became very opposed! But the changes he made in his life have greatly impressed many others that he knew, opening the way for them also to hear the message of truth.

□ In a town near the Colombian border, the local priest mounted a campaign against the Witnesses. He put the name "Jehovah's Witnesses" in large red letters on his church information board and below it some bad propaganda against them. A church member saw the name prominently displayed and, without reading the information that followed, came to the conclusion that the church approved of Jehovah's Witnesses. So she went to a meeting of the Witnesses and liked what she saw and heard. "In fact," says the report, "the priest's campaign has generated much interest rather than the opposite." Many are now willing to study and will even approach the Witnesses on the street and ask when they are going to call again.

Some peaks for Venezuela based on February 1986 reports:

31,247 publishers

2,291 pioneers

50,659 Bible studies

"Your blessing is upon your people."
—Psalm 3:8

□ It was a short funeral talk at the graveside of a newly baptized sister that enabled another family in Venezuela to come in contact with the truth. An army major and his family, relatives of the deceased, paid close attention to the Scriptural presentation and afterward invited the speaker to their home to check the Bible texts mentioned in greater detail. The result? Let the major answer:

"My wife and I both became curious and wanted to investigate the Bible. At first my wish was to demonstrate that I was right in professing the Catholic religion. However, each time I refuted a point, the brother conducting the study would come back with the logical Biblical viewpoint. Humbly, I came to recognize that the truth was with Jehovah's Witnesses. Today, my wife and I are Jehovah's Witnesses, and my children are studying the Bible. I thank the only true God, Jehovah, whom I am happy to serve as a soldier, not with the fleshly weapons of war but with the ones that God's spirit gives, according to 2 Corinthians 10: 4, 5."

Yes, Jehovah has richly blessed his servants in Venezuela. With an extraordinary Memorial attendance of four times the number of publishers, there is great potential for further increases in the years to come.

Gilead Missionaries —Devoted to One Purpose

"LAST week you were students, next week you will be missionaries!" Those words marked well the sentiments of the 23 graduating students of the 81st class of the Watchtower Bible School of Gilead. For them, as well as the 4,262 others attending, the graduation exercises held in the Jersey City Assembly Hall of Jehovah's Witnesses, September 7, 1986, will be a day long remembered.

Martin Poetzinger opened with prayer and then Carey Barber, chairman of the graduation exercises, introduced the program by noting that over the years thousands of these evangelizers have gone through their Gilead training devoted to one purpose: to be sent to the ends of the earth as true missionaries preaching the Kingdom hope. How glad we are that these new missionaries, in the spirit of the name "Gilead," will become part of a 'heap of witness'!

Leading off the program, Milton Henschel explained that these graduates, like the apostles of Jesus' day, have been prepared for a great work. The missionary worker Paul well expressed his sentiments toward this work when he said: "For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons."—1 Corinthians 9:19.

What do these words of Paul show? That these new missionaries must be interested in people. It should be their desire to help all kinds of people with the lifesaving message of truth—even those who may be intimately associated with another religious organization.

The next speaker, Theodore Jaracz, reminded the new missionaries that, unlike tourists who go places to sightsee, they were being sent forth into many different cities of the world to preach the good news. He encouraged them to remember the example of Jesus and the early disciples as well as that of the modern-day missionaries, many of whom continue to serve faithfully in their respective assignments. "Be single-minded," he explained. "Don't allow materialistic pursuits to distract you. If you have a 'simple' eye, then you are single-minded." (Luke 11:34) "As Gilead missionaries," he added, "you are devoted to one purpose—to search out deserving ones and preach the good news."

Timely counsel was given by Max Larson of the Factory Committee on what steps to take when problems arise in one's missionary assignment. "Don't give up and quit," he explained. "Work your problems out." How? "By getting God's mind on matters." (1 Corinthians 2:11-16) Larson stressed the importance of praying to Jehovah for his help and stressed the need for missionaries regularly to evaluate their relationship with God.

"Brother Larson's talk really impressed upon me the need to be willing to make adjustments. To fulfill my role as a missionary, I must avoid a 'fleshly frame of mind' and seek, instead, the mind of Jehovah and that of his Son, Jesus."—Alain Saint-Jean, assigned to New Caledonia.

Lon Schilling of the Watchtower Farms Committee stressed the value of develop-

COSTA,
Alan and Betty
United States

GANSLMEIER,
Anton and Rita
Germany

GONZALES,
John and Cynthia
United States

GRAULICH,
Uwe and Katherine
Germany

HERMANUS,
Humphrey and Ludmila
Netherlands Antilles

JOHANSEN,
Bård and Ester
Norway

KLOOSTERMAN,
Otto and Yvonne
Netherlands

LARSON,
Gary and Annette
Canada

LIPHAM,
Mark and G. Veronica
United States

SAINT-JEAN,
Alain
France

STEINER,
Fredrick and Helen
United States

SZYMANSKI,
Cynthia
United States

WILKE,
David
United States

ing and maintaining the right mental attitude. "How will your minds function when faced with a challenge or circumstance that calls for an adjustment?" he asked. "As free moral agents, we are individually responsible for the way things turn out." He noted that God "does not control us by some celestial remote-control system." Thus, missionaries should not expect more from God than what is reasonable. Those who show a willingness to be guided by Jehovah God through his Word, his spirit, and his organization will be able to maintain a right mental attitude.

"How keen is your sense of values?" That question was posed by Ulysses Glass, one of the Gilead School instructors. Through a series of illustrations, this longtime instructor showed that "a balanced, discerning, unwavering sense of values will always enable [missionaries] to keep the Kingdom interests in focus." Holding up a postage stamp for all to see, he said that, though small in value, the usefulness of a postage stamp consists of its ability to stick to one thing until it gets

"Brother Glass' talk helped me see the importance of having the right sense of values. We must not be sidetracked by insignificant things. We must be balanced."—Humphrey Hermanus, assigned to Suriname.

there. "Make yourself like that postage stamp," he said, "and stick to one thing —your commission to preach—until you safely reach your destination, the other side of the great tribulation."

Jack Redford, Gilead School instructor and himself a former missionary, discussed in his final address some of the challenges the new missionaries would face. He stressed that by having complete trust in Jehovah they can overcome any obstacle, whether it is learning a new language, homesickness, living with other people, adapting to a different culture, or resolving personality conflicts. The point he made was: "Don't try to do it on your own strength. 1 Corinthians 3:9 says, 'We are God's fellow workers.'" He assured them: "Do your part and you may be sure Jehovah will do his part."

"Listening to Brother Redford, I felt a sense of security knowing that the problems we will encounter are not new ones. Others have succeeded in overcoming them, and so can we if we rely on Jehovah's strength and not on our own."—Veronica Lipham, assigned to Papua New Guinea.

"The Watchtower Bible School of Gilead is a gift of God!" With those words Frederick W. Franz, the Society's president, opened the final address of the morning. Gilead School, he said, "was to provide persons who would serve as witnesses, a living testimony to the fact that the Kingdom of God by Jesus Christ was now in operation." He then reminded the 81st class that their being devoted to this one purpose places upon them a great responsibility "because you are going into the field of witnessing at the most critical time in the history of mankind. Jehovah has therefore laid upon us the responsibility to advertise the good news of that Kingdom and to point out to all mankind in the far corners of the earth God's way of escape."

The joy and gratitude for the privilege of having attended Gilead School was apparent as the graduating students received their diplomas. With their purpose as missionaries clear, the 81st class of Gilead, in a letter to the Governing Body and the Bethel family, resolved to serve loyally the interests of Jehovah God and 'make melody to his name' among the nations. (2 Samuel 22:50) In the afternoon, following the presentation of witnessing scenes in past assignments, in New York and in the missionary field, and also a stirring modern-day drama, the Gilead program was concluded with prayer by Lyman Swingle.

The 23 graduating students keenly anticipate the great joy of missionary service. Why? As one graduate explained:

"Jesus said, 'Sell your belongings, come be my follower, . . . and declare abroad the kingdom of God.' [Matthew 19:21; Luke 9:60] The goal of missionary service was prompted by our desire to help as many as we can spiritually, wherever we were needed and could be used the most."—Fredrick Steiner, assigned to Guatemala.

Could you expand your service to God and make it more productive? If so, then apply yourself, as these graduating students did so that they might qualify for the missionary field. Their greatest joy, and yours also, is to be found in a full life of dedicated service to Jehovah.—Malachi 3:10.

CLASS STATISTICS:
Number of countries represented: 7
Number of countries assigned to: 12
Average age: 30.3
Average years in the truth: 13.4
Average years in full-time ministry: 9.3

Pioneer Service Inspired My Life

As told by Arthur Gustavsson

AWAY UP in the snow-clad Himalayas, the truth found in God's Word the Bible reached my parents, Fred and Amanda Gustavsson. It was 1903, and at the time I was in my mother's womb. What were my parents doing up there, so far from their homeland of Sweden?

In the year 1880 they had emigrated from Sweden to the United States. Both of them had a strong belief in God. They joined the Scandinavian Mission Alliance in Chicago. After a period of training, they were sent out as missionaries to Baltistan, now located in the very north of Pakistan. However, they soon found that it was very difficult to convert the Muslims to Christendom's teachings. They themselves began to doubt that God could really be so cruel as to condemn those warmhearted, hospitable people to an everlasting punishment of hellfire if they did not get converted. Little did they realize that their minds were being prepared for something better.

In due course they received a book from a friend in the United States that completely changed their thinking. It was *The Divine Plan of the Ages,* by Charles T. Russell, then president of the Watch Tower Society. They read it, and it was as if scales had dropped from their eyes. They clearly saw that the wages of sin is death, not eternal torment. (Romans 6:23) They now had a positive message of hope for the people—that God's Kingdom will transform the earth into a paradise.

A Change of Mission

It was about this time that I was born in Shigar in Baltistan. A little later my sister Mirjam came into the world. My parents had decided that they wanted to work under the direction of the Watch Tower Society to proclaim the new truth they had found. However, circumstances forced them to move back to Sweden in 1908. There in Göteborg they began preaching the 'good news of the Kingdom' as colporteurs, as full-time ministers were then known. (Matthew 24:14) During the first ten years, they covered the whole city three times in their house-to-house ministry. Many people accepted the truth.

I remember a Mrs. Hanna Gunnarsson who became so indignant when my father said that the Bible did not teach that man has an immortal soul. She exclaimed: "If we don't have an immortal soul, then you might just as well go and drown yourself in the creek!" My father just smiled kindly and gave her the booklet *What Say the Scriptures About Hell?* She later became a Witness, along with her daughters. That incident taught me never to get perturbed —no matter what people might say.

When I was ten years old, Brother Rutherford came to Göteborg to present the public talk "Where Are the Dead?" During his presentation, he offered $1,000 to anyone in the audience who could prove that man has an immortal soul. Nobody took up the challenge.

Pioneer Spirit in the Family

Because of the fine example of my parents, I was soon imbued with the pioneer spirit. I started sharing in the ministry at an early age. My father had me give out handbills advertising the public talks. I enjoyed this and had some unusual

experiences. One day I called on my teacher to invite her to a talk. She harshly refused the leaflet. I was so surprised that I stumbled and fell down the stairs. It was a lesson for me—it taught me to be realistic. People are not always what we would like them to be.

Our home became like a pioneer home, with each one pulling his own weight. My sister Mirjam and I were aware of the importance of the preaching work that Father and Mother were doing. Therefore, on our own we would often clean the whole house after coming home from school.

My wife and I have worked together in Jehovah's service for 58 years

At 16 years of age I dedicated myself to do Jehovah's will and got baptized in 1919 at a convention in Örebro. The following year I was invited to work with the small group of eight brothers who were busy at the Watch Tower Society's branch office in Sweden. Those years of branch service laid a foundation for a disciplined and well-ordered life in Jehovah's service.

1914—An Unforgettable Year

For many years prior to 1914, the Bible Students, as we were then called, had been looking forward to that year as being something special. Since it was marked in Bible prophecy, we expected unusual events. I can clearly recall Sunday, August 2, 1914. My father was conducting the meeting in Göteborg when outside we heard a newsboy cry out: "World conflagration has begun!" The brothers in the hall began looking at one another. Some of the things we had been proclaiming about 1914 were beginning to come true.

The year 1914 also meant something for Johan Severin Petersson. His sister Ida had previously left him three books written by Brother Russell. He thought they were dangerous, so he burned them. Ida heard of it and, persisting, lent him three more. This time he locked them away in a drawer.

Then came the Great War of 1914. Johan had heard that the books spoke about that date. Out of curiosity, he unlocked the drawer, took them out, and read them. His eyes were opened to Bible truth, and he also became a Bible Student. He got baptized in 1917, and his daughter Rosa followed his example in 1918. In 1928 she became my dear wife and partner for life in Jehovah's service.

On the Road With the Good News

When I married, I left the branch office, and Rosa and I spent our honeymoon pioneering! During our first month of married life, we placed 4,000 copies of the booklet *Freedom for the Peoples.*

After just a few months, I was asked if I would consider traveling as a regional service director, known today as a circuit overseer. It would mean visiting congregations throughout Sweden and later Norway. There were no arrangements in those days to take your wife along on these

trips. I had to be away from home six or seven weeks at a time, with a break of a few days between each route. We were willing to make the sacrifice and did so for 14 years.

What did Rosa do during this period? She pioneered with my sister in Hälsingborg, Sweden. They had to do a lot of bicycling in those days to cover the extensive territory. But let her tell that story.

"Pioneering in the 1930's was very different from serving today. Mirjam and I used to rent a little room for a week or two as we moved from parish to parish. Then we moved on with all our baggage loaded on our bikes—clothes, saucepans, and boxes of books. It was quite a sight!

"It was not always easy to find lodging. One day, after working separately, Mirjam and I met at about eight o'clock in the evening.

"We continued bicycling to the next farm where we saw lights. Then we recognized the house. Our hearts fell. The people there had been very opposed when we visited them before. Hesitantly, Mirjam went to the door and asked for lodging. To our surprise and relief, the lady asked us to come in and sit down. After a while we were invited to the best room, where a table was set with a big meal. We could hardly believe our eyes! After we had eaten, we were shown to a bedroom where the beds were made up with the best linen. We were baffled by this change of attitude.

"The next morning we were given breakfast. When we wanted to pay, they refused our money. We asked if we could give them the book called *Deliverance* as a gift. 'Oh, yes, we want that book,' they said. 'Our neighbor told us you had given her one when you stayed with her. She told us how much she enjoyed it.'

"That experience taught us that you never know what fruitage will result from a single placement of Bible literature."

Sticking to Pioneer Service

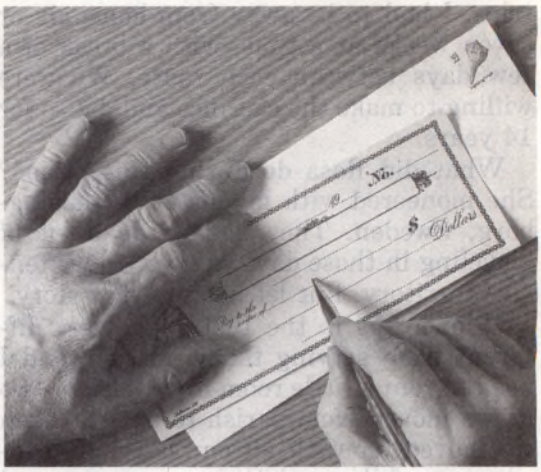
In 1942 the traveling work was discontinued for a while, so Rosa and I were able to get back to pioneering together again. Later her father got sick, and we left our full-time ministry to care for him. However, as soon as circumstances permitted it, we returned to our favorite activity —the full-time service. We felt we were back in our right element. On coming home after a strenuous day's preaching, we have often said: "The pioneer service is worth all the sacrifices and effort entailed."

For many years now we have been pioneering in the western part of Sweden, working with the Svenljunga Congregation of Jehovah's Witnesses. Because we are now up in years, we do not have the vigor of our younger days, but we are happy to be able to continue in the pioneer ranks. I have now completed 55 years in full-time service and my wife 48. However, we do not live on memories alone, even though they make us feel good. No matter how old you are, you must always look ahead. It is our sincere desire that we may walk faithfully and modestly with our God, Jehovah, and eventually realize the wonderful blessings of his Kingdom that we have preached about in full-time service for so many years.—Micah 6:8.

In Our Next Issue

- **Should You Celebrate Christmas?**
- **Jesus Dispels a Widow's Grief**
- **"Be Courageous and Very Strong"**

Contributions *That Make the Heart Happy*



IN THE box below are two typical fund-raising letters sent out by religions in Christendom. Do you find them heart-warming? Hardly! Yet, funds are necessary in many ways today to assist in promoting the worship that God approves. So how does a Christian organization get the needed funds in order to do God's will?

An answer can be found by examining the customs of the first-century Christian congregation and the words of its Founder, Jesus Christ. "Practice giving, and people will give to you," Jesus advises at Luke 6:38. "They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return." How apt that illustration sounded to the ears of Jesus' audience then. Their Oriental garments had a built-in pocket for carrying or keeping things. The word "laps," or literally "bosom" (Greek, *kol'pos*), refers to the hollow formed by the fold of a loose robe just above the belt, and into this pocket vendors would pour the measured goods bought.

How many merchants would first press down and then shake the goods to get as much as possible into the hollow of a customer's garment, even to the point of overflow? Very few, if any! Christians, though, by freely contributing acts of compassion to those in need would be repaid liberally in mercy. The measure of

Methods Used by Christendom

"The Lord spoke to me to write you this letter . . . I wouldn't write you a letter like this for anything in the world if God hadn't spoken to me to write you this letter and tell you that if you would rush $20.00 to help me now he would bless you like you have never been blessed before."—Form letter from a Canadian clergyman signed, "Your minister and Partner."

"Open this Holy Anointing Oil, (don't waste a drop). Jesus is in this oil of faith. Make a cross on your forehead with it, then by faith go into a room by yourself and take out any money you have and make a cross on each bill for God to heal your money problems, and to multiply your money like in Luke 6:38 . . . When you anoint the money you have with this holy anointing oil, anoint every bill you have. Make a cross on each bill, then, the largest bill you have, if it's a $20.00, $10.00 or $5.00, make a cross of anointing oil on it and mail it to God's work."—Form letter from a "reverend" in the United States signed, "A Prophet of God for 30 years."

our own treatment of others, whether generous or stingy, is used to measure what we will reap in return, not just from men but, more importantly, from Jehovah God. —Compare 2 Corinthians 9:6; Galatians 6:7.

Jesus, by freely contributing of himself and his resources, experienced the outworking of this principle. He was the personification of generosity. Zealously and unselfishly he preached the good news of God's Kingdom to the poor. He neither charged for his services nor expected a certain salary to be paid him. Yet he never wanted for anything. People generously, voluntarily, supported him in his ministry.—Luke 7:22; 8:1-3.

Jesus' giving inspired others—Simon Peter, James, John, and the rest of the 12—to show like generosity in leaving all things to share in the ministry. (Luke 5: 10, 11; 9:1-6) That type of contribution yields the same results today. Jehovah's Witnesses give of their time, energy, and means to let others hear the good news of God's Kingdom. In turn, as they manifest generosity by preaching, still others are stimulated to express generosity by sharing with them in spreading the good news. —Proverbs 11:25.

There is, however, something in addition to our contribution by preaching that warms the heart. Contributing funds with the right motive and for the right reasons is part of true worship too. (2 Corinthians 9:9-14) How was this done by first-century Christians?

How the Early Christians Did It

On the first day of the birth of the Christian congregation in the year 33 C.E., a 'sharing with one another, taking of meals, and prayers' were practiced by the 3,000 newly baptized converts. For what good reason? To make it possible for them to bolster their fledgling faith by 'continuing to devote themselves to the teaching of the apostles.'—Acts 2:41, 42.

Jews and proselytes had come to Jerusalem planning to stay only for the period of the Pentecost Festival. But those that became Christians desired to remain longer and learn more to strengthen their new faith. This created an emergency food and housing problem. Some of the visitors did not have sufficient funds with them, while others had a surplus. So there was a temporary pooling and a distribution of material things to those in need.—Acts 2: 43-47.

How was their feeding and housing managed? The apostles, acting as a governing body, orchestrated the collecting and distributing of contributed goods. Thus, the first pictures of the Christian congregation show members not regarding their material things as their own but as something to be used for the benefit of the whole congregation. (Acts 2:44; 4:32) In addition, "all those who were possessors of fields or houses would sell them and bring the values of the things sold and they would deposit them at the feet of the apostles. In turn distribution would be made to each one, just as he would have the need."—Acts 4:34, 35.

The sale of real estate and the common sharing of all things was strictly voluntary. No one was obligated to sell or donate; neither was this a promotion of poverty. The idea expressed is not that the richer members sold all their property and thus became poor. Rather, out of compassion for fellow believers under the circumstances at that time, they sold property and contributed all the proceeds in order to provide what was needed to advance Kingdom interests.—Compare 2 Corinthians 8:12-15.

Likewise today, individuals have deeded property to the Watch Tower Society or named this organization in their wills,

thereby placing at the disposal of the Governing Body of Jehovah's Witnesses funds to be used where the Kingdom need is the greatest. All such giving assists in spreading spiritual enlightenment as at Pentecost. None of it is ever mandatory.

Regularity Is the Key

Some 20 years after Pentecost of 33 C.E., the apostle Paul reminds the Corinth congregation about the need for a certain contribution. "Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia, do that way also yourselves," he writes. Then he adds a piece of advice: "Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then. But when I get there, whatever men you approve of by letters, these I shall send to carry your kind gift to Jerusalem." The resolving of how much to give appears to have included the whole family, whether rich or poor, because it was to take place at their "own house."—1 Corinthians 16:1-3.

Paul's suggestion on the manner of contributing can be applied by congregation members today. How? Regularity is the key. If your congregation is to pay the monthly rent and maintenance expenses of your meeting place or Kingdom Hall, it will take "contributing, not so much the amount, but the regularity of setting something aside each week or month for Kingdom interests," writes the branch office in Peru. Does this idea appeal to you? Even children can be taught to appreciate how regularity in contributing is part of their worship.

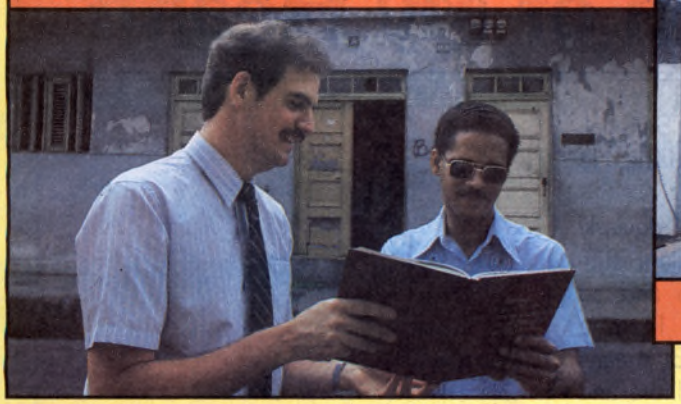
Therefore, when contributions are made with the right motive and for the right reason, they warm the heart of both God and man. States 2 Corinthians 9:7: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."

How Some Contribute to the Kingdom Work

- GIFTS: Donations of money may be sent directly to the Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, New York 11201, or to the Society's local branch office. Property can also be donated. A brief letter stating that such is a voluntary donation should accompany these contributions.
- CONDITIONAL DONATION ARRANGEMENT: Money, stocks, bonds, and property may be given to the Watch Tower Society with the provision that in case of personal need, returns be made to the donor. This method avoids the expense and uncertainties of probate of will, while ensuring that the Society receives the property in event of death.
- INSURANCE: The Watch Tower Society may be named as the beneficiary of a life-insurance policy. Bank savings accounts can also be placed in trust for the Society. In either case, the Society should be informed.
- WILLS: Property or money may be bequeathed to the Watch Tower Society by means of a legally executed will. A copy should be sent to the Society.

More information or advice regarding such matters may be obtained by writing to the Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, New York 11201, or to the Society's local branch office.

Financing more than 12,700 missionaries and special pioneers



Constructing or expanding 40 branch facilities

Ways in which the Governing Body of Jehovah's Witnesses has distributed your contributions to advance Kingdom interests in the last two years:

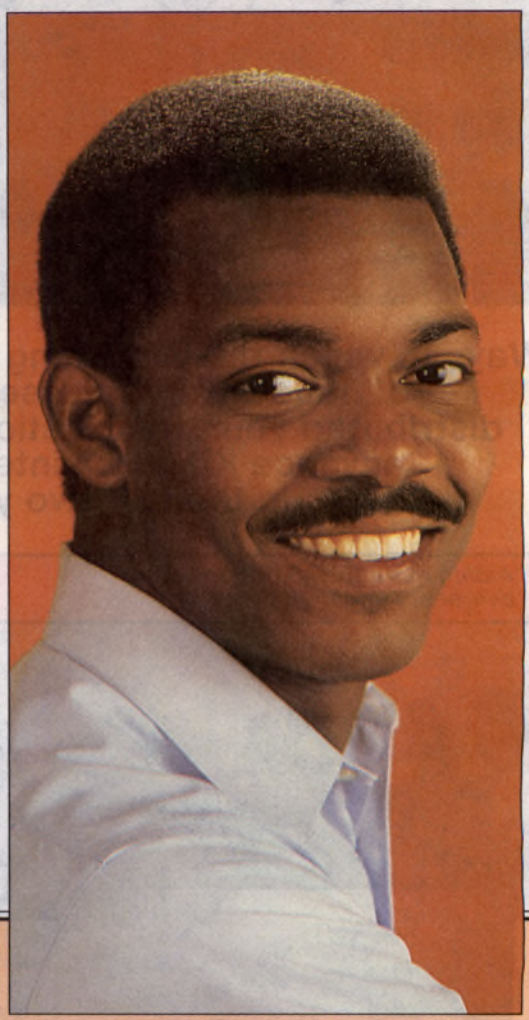
Purchase of eight new high-speed rotary presses

Aiding more than 5,000 traveling overseers and their wives

Providing for more than 8,400 Bethelites

Aiding victims of disasters

"Protection of My Health"

That is what a subscriber from Senegal, West Africa, said of the *Awake!* magazine. He wrote:

"It is with great pleasure that I regularly read *Awake!* because of the excellent subjects it covers, perfectly suited to and so necessary for our modern world. I am a subscriber for two and a half years. By means of this letter I wish to thank the editors and publishers for their contribution to the protection of my health, and not only mine but also that of the many others who have been able to break the tobacco habit and safeguard their own health by getting the strength necessary from reading the articles in *Awake!* Please continue to prepare information on the dangers of tobacco, as I find that three-quarters of the youth around me smoke, which not only endangers their health and that of others but also wastes their money. Thank you for everything I discover in reading your magazine."