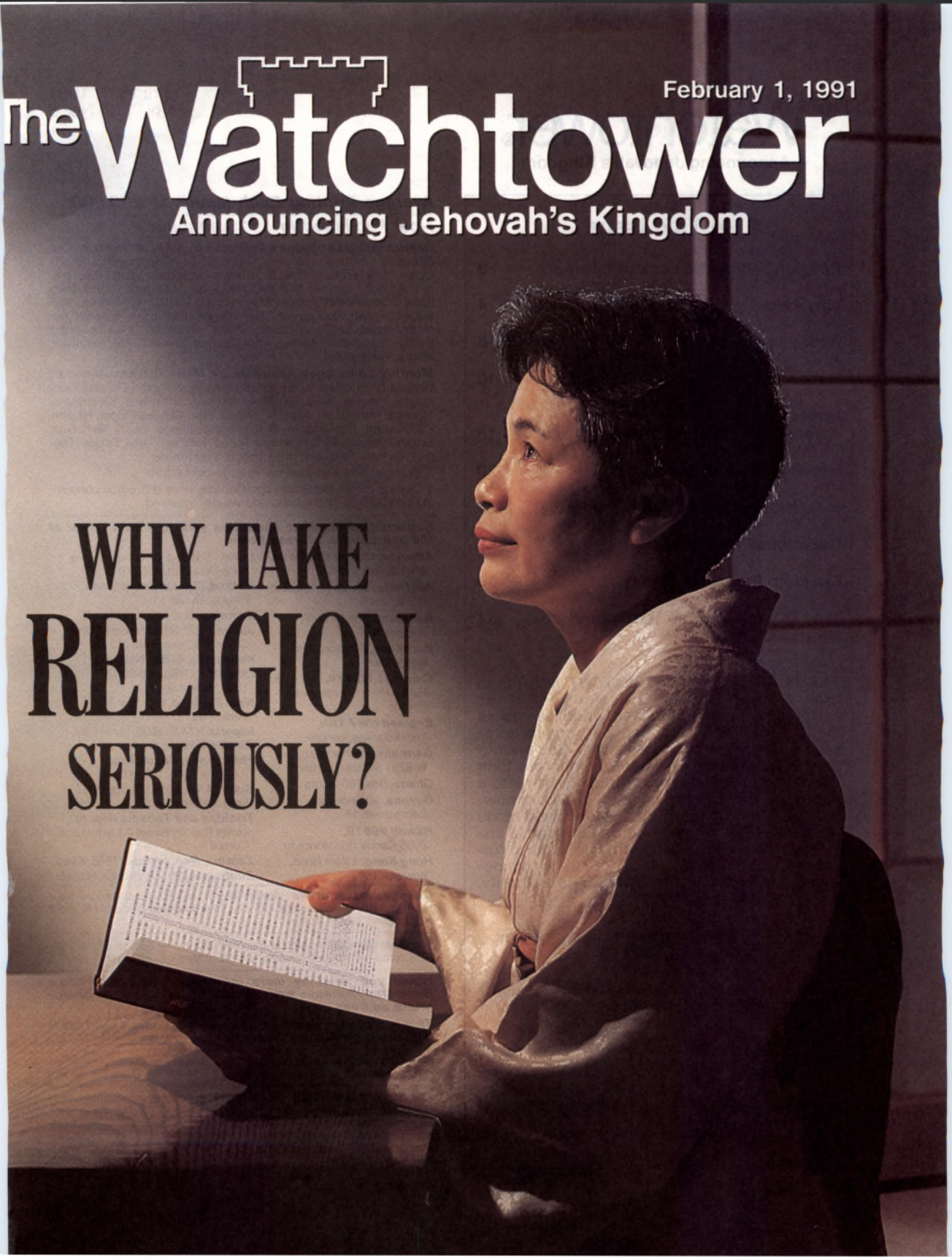
February 1, 1991

The Watchtower

Announcing Jehovah's Kingdom



WHY TAKE RELIGION SERIOUSLY?

The Watchtower®
Announcing Jehovah's Kingdom

February 1, 1991
Vol. 112, No. 3

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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as Sovereign Lord of the universe. It keeps watch on world events as these 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 God's 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 WEEKS OF

March 4: Honor Jehovah—Why and How? Page 10. Songs to Be Used: 61, 205.

March 11: Honor the Son, Jehovah's Chief Agent. Page 15. Songs to Be Used: 49, 105.

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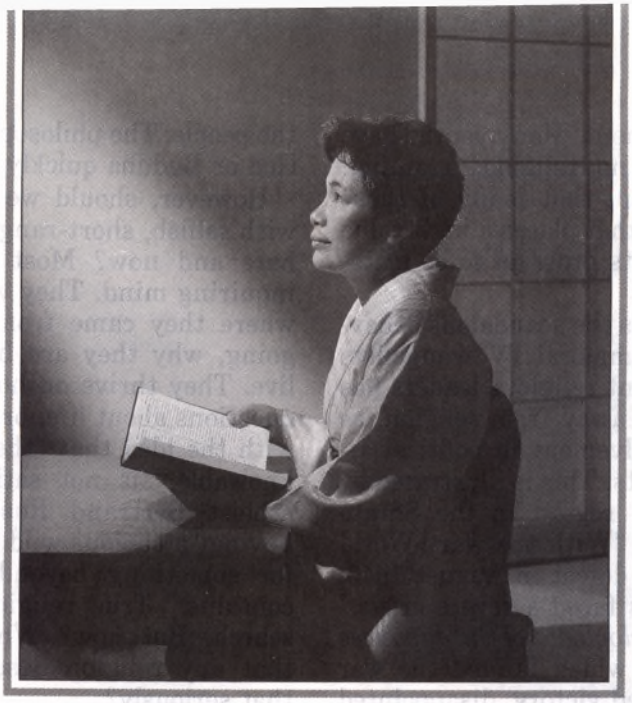


RELIGION
WHY THE LACK OF INTEREST?

"A MAN without religion is like a house without windows." That is how a Japanese man expressed the need for religious enlightenment to his son, Mitsuo. However, Mitsuo did not take his father's words seriously. And a growing number of people in Japan, as elsewhere, seem to feel the same way. They are content to be 'houses without windows' with little interest in letting religious light shine into their lives.

Hence, when Japan did a National Character Study, 69 percent of its citizens professed that they did not consider themselves religious. Among young people, the ratio was even higher. Similarly, in the once pious Buddhist country of Thailand, 75 percent of those who live in municipal areas do not go to Buddhist temples anymore. In England almost one eighth of Anglican churches have closed over the past 30 years because of disuse.

In Japan, though, religious trappings are still very much in evidence. But like expensive pieces of china, they are brought out only on rare occasions—such as weddings and funerals. Religion is valued more for its role in preserving local culture and family heritage than for spiritual enlightenment. Many view religion merely as a placebo for the weak and troubled; they fail to see any other tangible benefits to be gained from it. 'Religion is all right if you have time for it or feel the need of it,' say some, 'but you have to trust in yourself to make a living and pay the bills.'

What is behind this apathy? A number of reasons could be given. First, there is

the social environment. Many youths have received little or no religious training. Small wonder, then, that many of those living in a society that places a high value on material pursuits grow up to be materialistic adults.

In some countries the scandalous behavior of greedy and immoral TV evangelists and other prominent religious leaders has also turned people away from religion, as has religion's involvement in political affairs and war efforts. This is illustrated by what happened in regard to the Shinto religion in Japan. "With the war [World War II] ending in defeat in August 1945, the Shinto shrines faced a severe crisis," observes the *Encyclopædia of the Japanese Religions*. Shinto, which fanned the war fervor and promised victory, disappointed the people. The philosophy that there is no God or Buddha quickly spread.

However, should we really be content with selfish, short-range viewpoints—the here and now? Most humans have an inquiring mind. They would like to know where they came from, where they are going, why they are living, and how to live. They thrive on hope. Pushing aside questions about life, or suppressing them with the idea that "these things are unknowable," is not satisfying. Even the atheist Bertrand Russell talked about having "a curious wild pain—a searching for something beyond what the world contains." True religion could end that search. But how? What proof is there that any religion deserves to be taken that seriously?

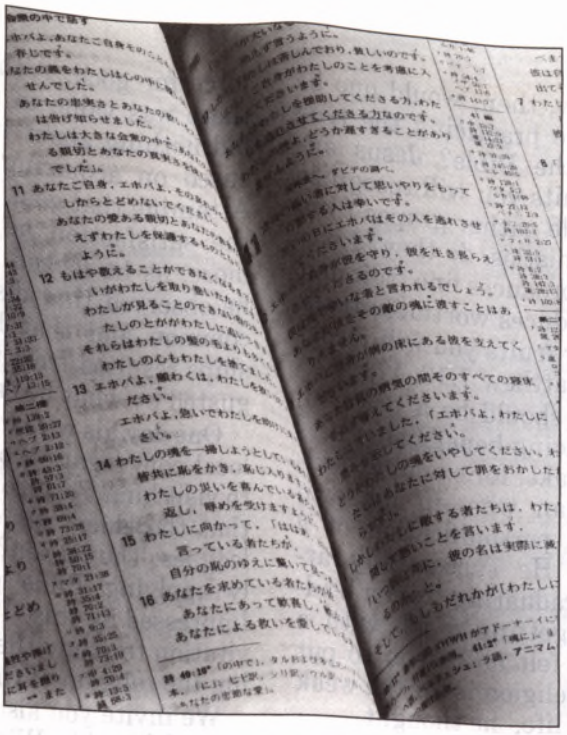
WHY TAKE RELIGION SERIOUSLY?

"MAN cannot live on bread alone." (Matthew 4:4, *The New English Bible*) These oft-quoted words touch upon a human need that many have lost sight of today. They indicate that we have a spiritual part to our makeup that needs to be satisfied. That is why the one speaking those words, Jesus Christ, also said: "How blest are those who know their need of God."—Matthew 5:3, *NEB*.

Only religion can fill our "need of God." Only religion can answer our basic questions regarding the origin, purpose, and meaning of life. And only religion can give real meaning and substance to our lives. But not just any religion will do all of this. Jesus told a Samaritan woman: "The true worshipers will worship the Father with spirit and truth." (John 4:23) Worshiping 'with truth' means more than following time-honored traditions and rituals. These often give adherents little more than a temporary feeling of well-being, while leaving them spiritually hungry.

For example, Edwin O. Reischauer, former U.S. ambassador to Japan, observed: "Shinto and Buddhism are for most people more a matter of custom and convention than of meaningful beliefs." Granted, many Japanese people are content to have it this way. But a crop of "new religions" in Japan reflect a growing dissatisfaction with traditional religion.

The "new religions" tend to focus on charismatic leaders—not God. Many of these religious leaders claim to have been divinely inspired. But their doctrines are generally little more than a melting pot of Buddhist, Shinto, and other beliefs—with a large dose of the founder's philosophy thrown in. Their appeal often lies in the promise of a better life and claimed mystical or healing powers. But do such religions give evidence that they are teaching their adherents to worship "with spirit and truth"? Hardly. For one thing, religious cults tend to be here today and gone tomorrow. Their fadlike nature gives little reason for taking them seriously.



The Bible's availability in over 1,900 languages is consistent with its claim of being divinely inspired

A Religion to Be Taken Seriously

There is a religion, however, that has been around longer than any other form of worship. It is the religion taught in the Holy Bible. The Bible began to be written some 35 centuries ago, and some of the 'histories' preserved in its early chapters date back more than a thousand years beyond that.* It contains the oldest records available on the origins of religion. That alone is reason to give the religion of the Bible serious consideration.

The Encyclopedia Americana says concerning the Bible: "Its light 'has gone out into all the world.' It is now viewed as an ethical and religious treasure whose inexhaustible teaching promises to be even more valuable as the hope of a world civilization increases." But if a book is really a believable guide to the true religion, would you not expect it to have the widest circulation, to be accessible to all truth seekers?

Such is the case with the Bible. It has been translated into 1,928 languages, in whole or in part, and it is the most widely circulated book in history. Further, it has proved to be historically and scientifically sound. Archaeology and history testify to the accurate fulfillment of Bible prophecies. It is free from all forms of spiritism and mysticism and the occult. All of this is consistent with the Bible's own claim that it is divinely inspired.*—2 Timothy 3:16.

The "Fruits" of True Religion

But is it not true that many religions claim to follow the Bible? And is not strife, enmity, and hypocrisy evident among many who claim to be Christians? Yes, but this is no reason to disregard the Bible. Jesus Christ himself indicated that the majority of those making a profession of Christianity would be disapproved by God. (See Matthew

* See, for example, Genesis 2:4; 5:1; 6:9.

* For further information, see the book *The Bible —God's Word or Man's?*, available from the publishers of this magazine.

7:13, 14, 21-23.) How, then, would one be able to identify those practicing the true religion taught in the Bible? Jesus answered: "By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit. Really, then, by their fruits you will recognize those men."—Matthew 7:16, 17, 20.

Yes, true religion should be a powerful force for good, producing beneficial effects among worshipers. Take, for example, Akinori, a Japanese man who, in his own words, "became the personification of a competitive spirit." He successfully attained his goals of graduating from a leading university and getting a job with a prestigious firm. He felt no reason to put religion in his life. 'Religion is for the weak who need a crutch in life,' he thought.

Everything was going smoothly until, as a result of stress and fatigue, he came down with a serious disease. His neck became twisted, and his chin was "frozen" at his left shoulder. Many "friends" at Akinori's company proved to be of little comfort in his time of distress. (Compare Proverbs 17:17.) So he sank into the deep pit of alcoholism and even considered taking his life.

In time, though, Akinori's wife started studying the Bible with Jehovah's Witnesses. One day in the course of conversation, she told him of the scripture at Galatians 6:7, which reads: "Whatever a man is sowing, this he will also reap." Struck by these words, Akinori joined her in the study, and what he learned changed his view of the meaning of life. As Akinori's outlook brightened, his stress-induced suffering began to disappear! As a Bible proverb puts it: "A calm heart is the life of the fleshly organism." (Proverbs 14:30) Yes, true religion produces fine fruitage!

Toshiro is another Japanese man who came to see how the true religion could be a force for good. Although he believed that there was value in practicing religion, he did nothing about it. His interest was focused on acquiring a house of his own. Attaining that goal, however, did not bring the satisfaction he anticipated. Furthermore, as he looked around his workplace, he observed that dishonest practices were common and that bad personal relationships resulted from them. Toshiro was disgusted by what he saw.

One day his wife invited an elder from the local congregation of Jehovah's Witnesses to visit him. Toshiro immediately discerned that the elder was different from his colleagues. The reason? The elder was sincerely applying Bible principles in his life. Impressed by this, Toshiro accepted the invitation to study the Bible and began making the religion of the Bible his way of life.

We invite you also to become acquainted with Jehovah's Witnesses. Their "fruits" give evidence that they are worshiping "with spirit and truth." They take pains to put the Bible's teachings to work in their lives. And while as individuals they are far from perfect, as a group they demonstrate how powerful a spiritual force for good true religion can be.

Thousands among the Witnesses were at one time unhappy with their way of life. But through applying Bible principles, many of them have been able to make impressive changes. By cultivating what the Bible calls "the fruitage of the spirit," namely, the qualities of love, joy, peace, long-suffering, kindness, goodness, faith, mildness, and self-control, they have found the key to personal happiness.—Galatians 5:22, 23.

Eternal Benefits From Practicing True Religion

True religion, however, must do more than transform personalities or ease personal problems. Global problems such as pollution, the threat of nuclear war, and

The religion of the Bible holds out the hope of peaceful conditions worldwide under a heavenly government

environmental exploitation threaten to ruin our beautiful planet. Economic problems stifle the happiness and well-being of millions. No religion can be taken seriously unless it offers some hope for solving these global problems.

The religion of the Bible offers such hope. God promises to usher in a righteous new world under a heavenly government, or "kingdom." (Matthew 6:9, 10; 2 Peter 3:13; Revelation 21:3, 4) This Kingdom is the panacea for all mankind's ills. And regarding the permanency of such earth-wide benefits, the Bible assures us: "The world is passing away and so is its desire, but he that does the will of God remains forever." Yes, everlasting life in happiness is the hope of every true Christian! (1 John 2:17) But only those who have taken seriously the practice of true religion will benefit from this coming Kingdom. We therefore urge you to begin a serious study of the Bible.* (John 17:3) As you begin letting the light of God's Word shine into your life, you will experience great joy as your 'need for God' is filled, step-by-step. Indeed, eternal blessings will become yours because you took religion—the true religion—seriously.

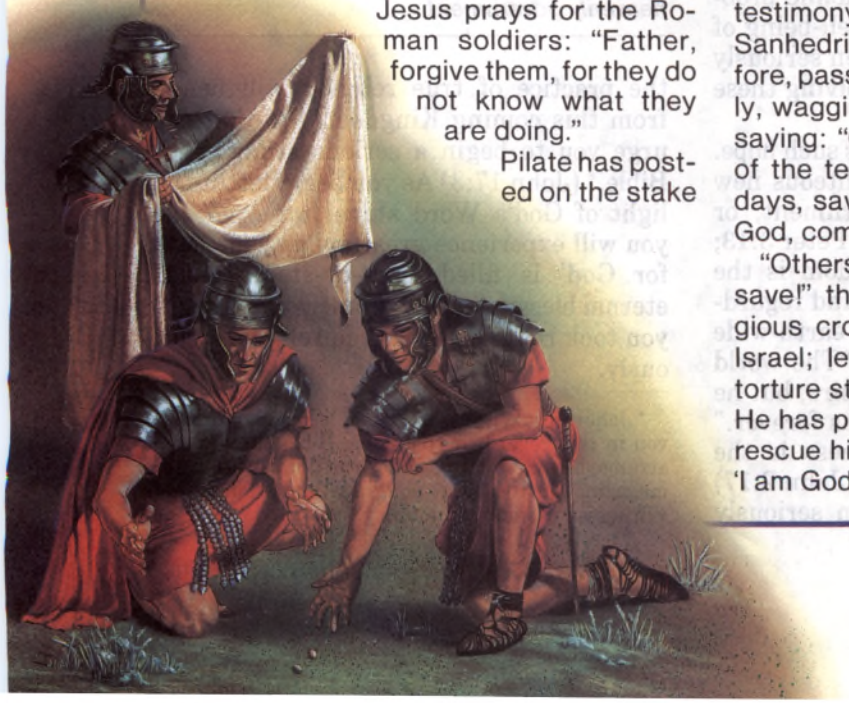
* Jehovah's Witnesses would be happy to assist you in this regard. A free home Bible study can be arranged by contacting either the publishers of this magazine or the local congregation of Jehovah's Witnesses in your community.

Agony on the Stake

ALONG with Jesus two robbers are being led out to be executed. Not far from the city, the procession comes to a halt at the place called Golgotha, or Skull Place.

The prisoners are stripped of their garments. Then wine drugged with myrrh is provided. Apparently it is prepared by the women of Jerusalem, and the Romans do not deny this pain-dulling potion to those being impaled. However, when Jesus tastes it, he refuses to drink. Why? Evidently he wants to have full possession of all his faculties during this supreme test of his faith.

Jesus is now stretched out on the stake with his hands placed above his head. The soldiers then pound large nails into his hands and into his feet. He wrenches with pain as the nails pierce flesh and ligaments. When the stake is swung upright, the pain is excruciating, for the weight of the body tears at the nail wounds. Yet, rather than threaten, Jesus prays for the Roman soldiers: "Father, forgive them, for they do not know what they are doing."

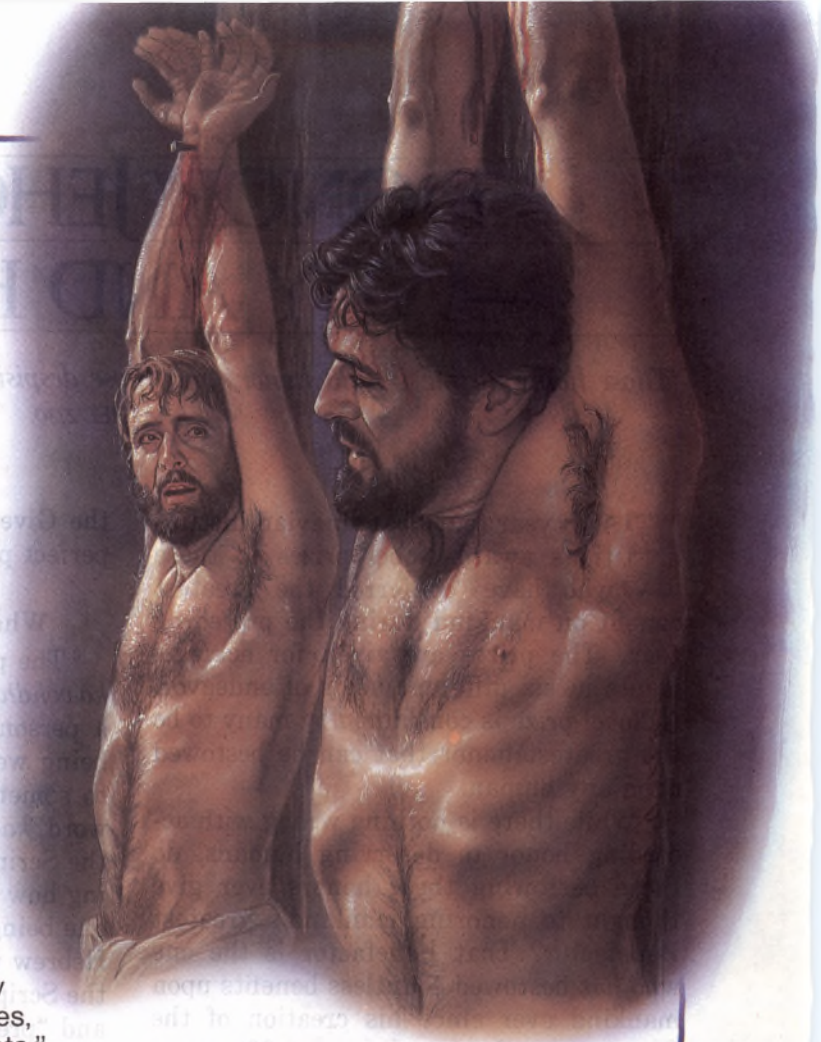


Pilate has posted on the stake a sign that reads: "Jesus the Nazarene the King of the Jews." Apparently, he writes this not only because he respects Jesus but because he loathes the Jewish priests for their having wrung Jesus' death sentence from him. So that all may read the sign, Pilate has it written in three languages—in Hebrew, in the official Latin, and in the common Greek.

The chief priests, including Caiaphas and Annas, are dismayed. This positive proclamation spoils their hour of triumph. Therefore they protest: "Do not write 'The King of the Jews,' but that he said, 'I am King of the Jews.'" Chafing from having served as the pawn of the priests, Pilate answers with resolute contempt: "What I have written I have written."

The priests, along with a large crowd, now gather at the site of the execution, and the priests try to refute the testimony of the sign. They repeat the false testimony that was given earlier at the Sanhedrin trials. Not surprisingly, therefore, passersby begin speaking abusively, wagging their heads in mockery and saying: "O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake!"

"Others he saved; himself he cannot save!" the chief priests and their religious cronies chime in. "He is King of Israel; let him now come down off the torture stake and we will believe on him. He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'"



Caught up in the spirit, the soldiers too make fun of Jesus. They mockingly offer him sour wine, apparently holding it just beyond his parched lips. "If you are the king of the Jews," they taunt, "save yourself." Even the robbers—one impaled to Jesus' right, and the other to his left—ridicule him. Think of it! The greatest man who ever lived, yes, the one who shared with Jehovah God in creating all things, resolutely suffers all this abuse!

The soldiers take Jesus' outer garments and divide them into four parts. They cast lots to see whose these will become. The inner garment, however, is without a seam, being of superior quality. So the soldiers say to one another: "Let us not tear it, but let us determine by lots over it whose it will be." Thus, unwittingly, they fulfill the scripture that says: "They apportioned my outer garments among themselves, and upon my apparel they cast lots."

In time, one of the robbers comes to appreciate that Jesus truly must be a king. Therefore, rebuking his companion, he says: "Do you not fear God at all, now that you are in the same judgment? And we, indeed, justly so, for we are receiving in full what we deserve for things we did; but this man did nothing out of the way." Then he addresses Jesus, petitioning: "Remember me when you get into your kingdom."

"Truly I tell you today," Jesus replies, "You will be with me in Paradise." This promise will be fulfilled when Jesus rules as King in heaven and resurrects this repentant evildoer to life on earth in the Paradise that Armageddon survivors and their companions will have the privilege of cultivating. **Matthew 27:33-44; Mark 15:22-32; Luke 23:27, 32-43; John 19:17-24.**

- Why does Jesus refuse to drink the wine drugged with myrrh?
- Why, apparently, is the sign posted on Jesus' stake, and what further exchange does it initiate between Pilate and the chief priests?
- What further abuse does Jesus receive on the stake, and what evidently prompts it?
- How is prophecy fulfilled in what is done with Jesus' garments?
- What change does one of the robbers make, and how will Jesus fulfill his request?

HONOR JEHOVAH —WHY AND HOW?

"Those honoring me I shall honor, and those despising me will be of little account."
—1 SAMUEL 2:30.

EACH year four Scandinavian institutions award Nobel prizes to those who have 'conferred the greatest benefit on mankind during the preceding year.' The prizes are given for achievements in six different fields of endeavor. A Nobel prize is considered by many to be the greatest honor that can be bestowed upon any human.

[2] While there is nothing wrong with according honor to deserving humans, do those bestowing these honors ever give thought to honoring mankind's greatest Benefactor? That Benefactor is the one who has bestowed countless benefits upon mankind ever since his creation of the first man and woman some 6,000 years ago. The frequent failure to honor him may remind us of the words of Elihu, the friend of ancient Job, who observed: "Yet *no one* has said, 'Where is God my Grand Maker, the One giving melodies in the night?'" (Job 35:10) Our great Benefactor continues to do 'good, giving rains from heaven and fruitful seasons, filling hearts to the full with food and good cheer.' (Acts 14:16, 17; Matthew 5:45) Jehovah is truly the Giver of "every good gift and every perfect present."—James 1:17.

1. Who are awarded the world-famous Nobel prizes, and how do many view these awards?
2. Whom do the bestowers of Nobel prizes overlook, and why is He especially deserving of honor?

What It Means to Give Honor

[3] The principal Hebrew word for honor, *ka·vohdh',* literally means "heaviness." So a person who is honored is regarded as being weighty, impressive, or amounting to something. Significantly, this Hebrew word, *ka·vohdh',* is also often translated in the Scriptures as "glory," further indicating how impressive or how important the one being honored is considered. Another Hebrew word, *yeqar',* rendered "honor" in the Scriptures, is also rendered "precious" and "precious things." So in the Hebrew Scriptures, the word honor is related to glory and preciousness. The Greek word translated "honor" in the Bible is *ti·me',* and it too conveys the sense of esteem, value, preciousness.

[4] Thus one honors another by showing that person deep respect and esteem. As an illustration, consider the situation related in the Bible concerning the faithful

3. What are the principal Hebrew and Greek words that are rendered "honor," and what are their meanings?
4, 5. (a) What does it mean to bestow honor upon an individual? (b) What situation related in Esther 6:1-9 illustrates what is involved in bestowing honor?

Jew Mordecai. On one occasion Mordecai had exposed a plot against the life of King Ahasuerus of ancient Persia. Later, during a night when the king could not sleep, Mordecai's action was called to the king's attention. So he asked his attendants: "What honor and great thing has been done to Mordecai for this?" They answered: "Nothing has been done with him." How sobering! Mordecai had saved the king's life, and yet the king had failed to show appreciation.—Esther 6:1-3.

5 Therefore, at an opportune time, Ahasuerus asked his prime minister, Haman, how best to honor the one in whom the king had found delight. Immediately Haman reasoned in his heart: "To whom would the king take delight in rendering an honor more than me?" So Haman said that the person should be clothed in "royal apparel" and ride "a horse upon which the king does ride." He concluded: "They must make him ride on the horse in the public square of the city, and they must call out before him, 'This is how it is done to the man in whose honor the king himself has taken a delight.'" (Esther 6:4-9) One so honored would be highly esteemed by all the people.

Why Jehovah Deserves Honor

6 Throughout history humans have been accorded honor, often undeservedly so. (Acts 12:21-23) Yet who above all others is deserving of honor? Why, Jehovah God, of course! He is deserving of our honor because he positively is grand. Often the term "grand" is applied to him. He is the Grand One, the Grand Maker, the Grand Creator, the Grand King, the Grand Instructor, the Grand Master. (Psalm 48:2; Ecclesiastes 12:1; Isaiah 30:20; 42:5; 54:5; Hosea 12:14) He who is grand is majestic, dignified, elevated, noble, illustrious, and awe inspiring. Jehovah is beyond comparison, he has no equal, he is transcendent. He himself testifies to that fact, saying: "To whom will you people liken me or make me equal or compare me that we may resemble each other?"—Isaiah 46:5.

7 Jehovah God is incomparable in at least seven distinct ways, which furnish specific reasons to honor him. First of all, Jehovah God deserves the greatest honor because he is matchless in *authority*. The Lord Jehovah is the Universal Sovereign —he is supreme. He is our Judge, Lawgiver, and King. All persons in heaven and on earth are accountable to Him; yet he is accountable to no one. Well is he described as "great, mighty and fear-inspiring." —Deuteronomy 10:17; Isaiah 33:22; Daniel 4:35.

8 Second, Jehovah God is deserving of the greatest honor because he is matchless as to his *position*. He is "the High and Lofty One," the Most High. He towers inconceivably far above all his earthly creatures! (Isaiah 40:15; 57:15; Psalm 83: 18) Third, Jehovah God is to be honored above all others because he is peerless as to his *eternal existence*. He alone never had a beginning, being from everlasting to everlasting.—Psalm 90:2; 1 Timothy 1:17.

9 Fourth, Jehovah God is deserving of the greatest honor because of the grandeur of his personal *glory*. He is "the Father of the celestial lights." His person has such brilliance that no man can see him

6. (a) Who above all others is deserving of our honor? (b) Why does the word "grand" fittingly describe Jehovah?

7. In at least how many different ways can it be said that Jehovah God is unique, and why can it be said that he is incomparable as to authority?
8. Why can it be said that Jehovah is matchless (a) as to his position? (b) as to his eternal existence?
9. In what way is Jehovah incomparable (a) as to his glory? (b) as to his basic attributes?

and yet live. He truly is awe inspiring. (James 1:17; Exodus 33:22; Psalm 24:10) Fifth, we owe Jehovah God the greatest honor because of his marvelous *attributes.* He is omnipotent, infinite in power; he is omniscient, infinite in wisdom; he is absolutely perfect in justice; and he is the very embodiment of love.—Job 37:23; Proverbs 3:19; Daniel 4:37; 1 John 4:8.

[10] Sixth, Jehovah God is deserving of the greatest possible honor for his great *works of creation.* As the Creator of all things in the heavens and on the earth, he is at the same time the Great Owner of all things. We read at Psalm 89:11: "Heaven is yours, the earth also is yours." Seventh, Jehovah our God is deserving of honor above all others because he is matchless, peerless as to his *name* and *fame.* He alone bears the name Jehovah, meaning "He Causes to Become."—See Genesis 2:4, footnote.

How to Honor Jehovah

[11] In view of all of Jehovah's qualities, how can we honor him? As we shall see, we can honor him by showing him fear and reverence, by obeying him, by acknowledging him in all our ways, by making gifts, by imitating him, and by making petitions to him. We can also honor him by putting faith in him, by trusting him no matter what happens. "Trust in Jehovah with all your heart," we are urged. So we honor Jehovah God by taking him at his word. For example, he says: "Do not be afraid, for I am with you. Do not gaze about [in fear], for I am your God. I will fortify you. I will really help you." (Proverbs 3:5; Isaiah 41:10) Failure to trust him completely would be to dishonor him.

[12] A closely related way that we honor Jehovah God is by obeying him. And vital to obedience is godly fear, yes, fear of displeasing God. Showing the relationship between fearing and obeying are Jehovah's words to Abraham after Abraham obediently attempted to sacrifice Isaac, his son. "Now I do know that you are *God-fearing,*" Jehovah said. (Genesis 22:12) When discussing what children owe their parents, the apostle Paul also showed that obedience and honor go hand in hand. (Ephesians 6:1-3) So by obeying God's commandments, which are not burdensome, we honor Jehovah. Unquestionably, to disobey Jehovah God would be to dishonor him.—1 John 5:3.

[13] Further, we can bring due honor to Jehovah God by heeding the counsel at Proverbs 3:6: "In all your ways take notice of him [yes, acknowledge him], and he himself will make your paths straight." The disciple James gives us good advice along this line. Instead of proceeding self-confidently from day to day, trusting in our own abilities, we ought to say: "If Jehovah wills, we shall live and also do this or that." (James 4:15) Years ago it was the custom of the International Bible Students to add to any statement relating to the future the abbreviation D.V., which stands for *Deo volente,* meaning "God willing."

[14] We also honor Jehovah God by manifesting a humble attitude, crediting God

10. In what way is Jehovah peerless (a) as to works of creation and possessions? (b) as to his name and fame?
11. (a) What are some ways that we can honor Jehovah? (b) How can we show we really are honoring Jehovah by trusting in him?
12. What part do obedience and fear play in honoring Jehovah?
13. Honoring God will cause us to have what mental attitude regarding our activities and plans?
14. (a) What attitude relative to our efforts must we take if we would honor God? (b) What attitude is manifested in connection with the publishing of Watch Tower Society literature?

with any successes that we may enjoy. The apostle Paul properly observed regarding his ministry: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Corinthians 3:6, 7) Truly, Paul was concerned with bringing due honor to God, not to himself or to any other human. Thus, today, the publications of the Watch Tower Society do not identify those who write them, and writers avoid letting others know what they have contributed. In this way, attention is focused on the information, which is designed to honor Jehovah, and not on any human.

[15] This policy of focusing attention on Jehovah, thus honoring him, is surprising to some. A few years ago, when setting up a sound system for a public talk in New York City's Central Park, the Witnesses were playing one of the *Kingdom Melodies* tapes as a test for the system. A well-dressed couple asked one of the Witnesses what the music was. Thinking that the couple were Witnesses, he answered: "That's *Kingdom Melodies* No. 4." "Yes, but who composed that music?" they asked. The Witness replied: "Oh, the composer is anonymous." The couple responded: "People who compose that kind of music do not do it anonymously." The Witness replied: "But Jehovah's Witnesses do." Yes, they do this so that all honor goes to Jehovah God!

[16] Another way to honor Jehovah is by using our lips to witness about him. If we are truly concerned with bringing honor to him, then we will be conscientious in spreading the good news of the Kingdom. We can do this by going from house to house and by whatever other methods are available to us, not overlooking opportunities to witness informally. (John 4:6-26; Acts 5:42; 20:20) In addition, we have opportunities to honor our God with our voices at our congregation meetings, both by making comments and by joining in heartfelt singing of our Kingdom songs. (Hebrews 2:12; 10:24, 25) In our daily conversation, we can also honor Jehovah God with our lips. With a little effort, we can maneuver the conversation into upbuilding spiritual channels, and this will result in bringing honor to Jehovah God. —Psalm 145:2.

[17] As fine as it is to honor Jehovah God with our lips, it is also necessary to honor him by our conduct. Jesus condemned those who, while honoring God with their lips, had hearts that were far removed from Him. (Mark 7:6) Wrong conduct is bound to bring dishonor to Jehovah God. For example, at Romans 2:23, 24, we read: "You, who take pride in law, do you by your transgressing of the Law dishonor God? For 'the name of God is being blasphemed on account of you people among the nations.'" In recent years many thousands have been disfellowshipped from the congregations of Jehovah's people. Likely, even greater numbers who engaged in dishonorable conduct were not disfellowshipped because they manifested a truly repentant attitude. All these people had been honoring Jehovah with their lips, but they failed to do so by their conduct.

[18] Those busy in different avenues of full-time service—be it at Bethel, in

15. What experience illustrates the difficulty some people have in understanding the modesty of Jehovah's Witnesses?
16. In what various ways can we use our voices to bring honor to Jehovah God?
17. (a) What bearing does right conduct have on our honoring Jehovah? (b) What effect does wrong conduct have?
18. (a) What concern must certain greatly favored ones have if they are to show due honor to Jehovah? (b) How does the situation with some priests in Malachi's day illustrate the need for concern?

traveling or missionary work, or as pioneers—are greatly favored as to their opportunities to contribute to Jehovah's honor. Theirs is the obligation to do their very best in whatever work they are assigned, being 'faithful in that which is least as well as in much.' (Luke 16:10) In some ways their honorable position was illustrated, though not typified, by the priests and Levites in ancient Israel. However, because of the negligence of some priests in Malachi's day, Jehovah said to them: "If I am a father, where is the honor to me? And if I am a grand master, where is the fear of me?" (Malachi 1:6) Those priests were despising God's name by offering blind, lame, and sick animals as sacrifices. Unless those with special privileges of service today strive to do their very best, they especially can be deserving the censure that Jehovah God gave those priests. They would be coming short as to honoring God.

[19] Another way we can honor Jehovah God is by making monetary contributions to the worldwide preaching work that he has authorized. "Honor Jehovah with your valuable things and with the firstfruits of all your produce," we are urged. (Proverbs 3:9) The privilege of making such contributions is an opportunity to honor Jehovah God that no one should overlook. We can also honor Jehovah God in our prayers, praising and thanking him. (1 Chronicles 29:10-13) In fact, because we come to him in humility and with deep respect, our very coming to God in prayer is according him honor.

[20] Today many people, youths in particular, honor those they admire by imitating them—by talking like them and by acting like them. Often the persons they imitate are sports heroes or stars in the world of entertainment. In contrast, as Christians, we should honor Jehovah God by endeavoring to imitate him. The apostle Paul urged that we do so, writing: "Become imitators of God, as beloved children, and go on walking in love." (Ephesians 5:1, 2) Yes, by striving to imitate Jehovah, we honor him.

[21] Truly, there are many ways in which we can and should give God glory and honor. Let us never forget that by regularly feeding on his Word and becoming ever better acquainted with him, we will be more able to honor him. What are the rewards for doing so? "Those honoring me," Jehovah says, "I shall honor." (1 Samuel 2:30) Jehovah will eventually honor his worshipers by giving them everlasting life in happiness, either in heaven as corulers with his Son, Jesus Christ, or on the Paradise earth.

19. (a) As noted at Proverbs 3:9, what is an additional way of honoring Jehovah? (b) What is another vital way to honor Jehovah?

20. (a) Who commonly are honored by people of the world, and how? (b) By heeding what command can we further honor Jehovah?

21. (a) What will equip us to give Jehovah glory and honor? (b) What are the rewards Jehovah gives to those who honor him?

Do You Remember?

- Whom do humans generally honor, and whom do they commonly neglect to honor?
- What does it mean to honor someone, and what are ways that it can be done?
- What are some of the basic reasons why Jehovah God is deserving of honor?
- What are some of the ways that we can honor Jehovah?
- In what ways does Jehovah reward those who honor him?

HONOR THE SON, JEHOVAH'S CHIEF AGENT

"He that does not honor the Son does not honor the Father who sent him."
—JOHN 5:23

TODAY many in Christendom claim to honor Jesus Christ, yet they do just the opposite. How? Well, many claim that Jesus is Almighty God, and that God, the Creator of all things, came to earth and lived and died as a man. This claim is embodied in the Trinity doctrine, which is the fundamental teaching of Christendom. But if the Trinity is false, if Jesus is, in fact, lesser than and subordinate to God, would not this misrepresentation of his relationship with God make Jesus unhappy? Indeed, he would consider such a misrepresentation a dishonor to himself and everything he taught.

[2] The truth is, Jesus never claimed to be God, but he repeatedly spoke of himself as "God's Son." Even his enemies acknowledged this. (John 10:36; 19:7) Jesus was ever conscious of exalting the Father and subordinating himself to Him, as he confessed: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner. I cannot do a single thing of my own initiative . . . because I seek, not my own will, but the will of him that sent me." Again, he said: "I am a representative from him, and that One sent me forth." He also said: "From God I came forth and am here." (John 5: 19, 30; 7:28, 29; 8:42) Jesus never even suggested that he was God or was equal to him. So to teach such a thing dishonors Jesus.

1. How is Christendom's belief in the Trinity a dishonor to Jesus?
2. How do the Scriptures clearly show that Jesus is a lesser one than God and subordinate to him?

Other Ways Some Dishonor Jesus

[3] There are also, strangely enough, some in Christendom today who dishonor Jesus by denying that he had a prehuman existence. However, only if we appreciate that Jesus literally came down from heaven to earth can we properly begin to honor him. Jesus himself repeatedly said that he had a prehuman existence. "No man has ascended into heaven," he said, "but he that descended from heaven, the Son of man." Later he stated: "I am the living bread that came down from heaven . . . What, therefore, if you should behold the Son of man ascending to where he was before?" And again: "You are from the realms below; I am from the realms above. . . . Most truly I say to you, Before Abraham came into existence, I have been." (John 3:13; 6:51, 62; 8:23, 58) Jesus also

3. (a) By denying what regarding Jesus do some in Christendom dishonor him? (b) What testimony did Jesus give as to his prehuman existence?

referred to his prehuman existence in his prayer to his heavenly Father on the night of his betrayal.—John 17:5.

[4] Some in Christendom even go to the extreme of denying that Jesus was a historical person, that he ever lived as a human. If he did not actually exist, there would be no point in discussing why and how we should honor him. Yet the abundant eyewitness testimony preserved in the Scriptures should be evidence enough to establish beyond a doubt that Jesus really lived on earth. (John 21:25) Especially is this true since early Christians often taught about Jesus at the risk of their very lives and freedom. (Acts 12:1-4; Revelation 1:9) However, apart from what his followers wrote about him, can the existence of Jesus be demonstrated?

[5] *The New Encyclopædia Britannica* (1987) states: "Independent accounts prove that in ancient times even the opponents of Christianity never doubted the historicity of Jesus." What are some of these independent accounts? According to the Jewish scholar Joseph Klausner, there is the testimony of the early Talmudic writings. (*Jesus of Nazareth,* page 20) There is also the testimony of the first-century Jewish historian Josephus. For example, he describes the stoning of James, identifying him as "the brother of Jesus who was called the Christ."—*Jewish Antiquities,* XX, [ix, 1].

[6] In addition, there is the testimony of early Roman historians, especially that of the highly regarded Tacitus. He wrote early in the second century about "a class hated for their abominations, called Christians by the populace. Christus [Christ], from whom the name [Christian] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators." (*The Annals,* XV, XLIV) Viewing the evidence that Jesus was a historical person as overwhelming, the French philosophical moralist of the 18th century, Jean-Jacques Rousseau, testified: "The history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ."

4. (a) In what additional way do many dishonor Jesus? (b) What evidence should be sufficient to establish that Jesus really lived, and why?
5, 6. What does historical evidence, apart from the Scriptures, show as to the actual existence of Jesus Christ?

Reasons for Honoring the Son

[7] Now we come to the matter of honoring Jesus Christ. That his followers are obligated to honor him can be seen from his words at John 5:22, 23: "For the Father judges no one at all, but he has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him." Since Christ's resurrection, Jehovah has honored his Son to an even greater degree, 'crowning him with glory and honor for having suffered death.' (Hebrews 2:9; 1 Peter 3:22) Basically, we have reasons to honor Jesus both because of who he is and because of what he has done.

[8] Jesus Christ deserves honor because he, as the Logos, or Word, is Jehovah's communicator par excellence. From the Scriptures it is apparent that the designation "the Word" applies to Jesus before he came to earth as well as after he ascended to heaven. (John 1:1; Revelation

7. (a) What Scriptural testimony obligates us to honor Jesus Christ? (b) How has Jehovah further honored his Son?
8. Because of what unique facts regarding Jesus Christ is he deserving of honor?

19:13) At Revelation 3:14 he speaks of himself as "the beginning of the creation by God." Not only is he "the firstborn of all creation" but as the *"only begotten* Son" he is the only one who was directly created by Jehovah God. (Colossians 1:15; John 3:16) In addition, "all things came into existence through him, and apart from him not even one thing came into existence." (John 1:3) Therefore, when we read at Genesis 1:26 that God said, "Let us make man in our image, according to our likeness," that "us" includes the Logos, or Word. Surely, the fact that Jesus in his prehuman existence had the marvelous privilege of sharing with Jehovah God in creation makes him worthy of great honor.

[9] Jesus Christ further deserves honor because he is Jehovah's chief angel, or archangel. On what basis do we reach that conclusion? Well, the prefix "arch," meaning "chief" or "principal," implies that there is only one archangel. God's Word speaks of him in reference to the resurrected Lord Jesus Christ. We read: "The Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first." (1 Thessalonians 4:16) This archangel has a name, as we read at Jude 9: "When Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: 'May Jehovah rebuke you.'" In not running ahead of Jehovah by daring to bring judgment against the Devil, Jesus thus honored his heavenly Father.

9. Why do we conclude that Jesus is the archangel Michael, and how did Michael honor Jehovah in connection with Moses' body?

[10] The archangel Michael fights in behalf of God's Kingdom, taking the lead in cleansing the heavens of Satan and his demonic hordes. (Revelation 12:7-10) And the prophet Daniel says that 'he stands in behalf of God's people.' (Daniel 12:1) It appears, therefore, that Michael is "the angel of the true God who was going ahead of the camp of Israel" and that he is the one God used to bring his people into the Promised Land. "Watch yourself because of him and obey his voice," God commanded. "Do not behave rebelliously against him, . . . because my name is within him." (Exodus 14:19; 23:20, 21) Without a doubt Jehovah's archangel must have taken a great interest in God's typical name people. Most fittingly he came to the aid of another angel that was sent to comfort the prophet Daniel, and who had been waylaid by a powerful demon. (Daniel 10:13) It may therefore be reasonable to conclude that the angel that destroyed Sennacherib's 185,000 warriors was none other than Michael the archangel.—Isaiah 37:36.

[11] Not only does Jesus Christ deserve to be honored because of who he is but he also deserves our honor because of what he has done. For example, he is the only human to have lived a perfect life. Adam and Eve were created perfect, but their perfection was short-lived. However, Jesus Christ remained 'loyal, guileless, separated from sinners' in spite of all that the Devil could bring upon him in the way of temptations or persecution. Through it all "he committed no sin, nor was deception found in his mouth." He could rightly

10. (a) How does Michael take the lead in fighting in behalf of God's Kingdom? (b) What role did Michael play in connection with the nation of Israel?
11. For having pursued what course of life on earth is Jesus deserving of our honor?

challenge his religious opposers: "Who of you convicts me of sin?" Not one of them could! (Hebrews 7:26; 1 Peter 2:22; John 8:46) And because of his keeping sinless integrity, Jesus vindicated his heavenly Father as the rightful universal Sovereign and proved the Devil to be a base and gross liar.—Proverbs 27:11.

[12] Jesus Christ deserves our honor, not only because he lived a perfect, sinless life but also because he was a good man, an unselfish, self-sacrificing man. (Compare Romans 5:7.) He tirelessly ministered to the spiritual and physical needs of the people. What zeal he manifested for his Father's house, and what patience he manifested in dealing with his disciples! What suffering he was willing to undergo in doing his Father's will! Of his ordeal in the garden of Gethsemane, the Bible says: "Getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground." Yes, he "offered up supplications and also petitions . . . with strong outcries and tears." (Luke 22:44; Hebrews 5:7) How accurately the prophet Isaiah foretold his ordeal at Isaiah 53:3-7!

[13] Jesus also deserves our honor because of the fine example he set for us in honoring his heavenly Father. He could well say: "I honor my Father." (John 8:49) At all times he brought honor to Jehovah God by his words and deeds. Thus, when he healed a man, the Bible account says, not that the people glorified Jesus, but that "they glorified God." (Mark 2:12) Therefore, at the end of his earthly ministry, Jesus could rightly say in prayer to his heavenly Father: "I have glorified you on the earth, having finished the work you have given me to do."—John 17:4.

12. (a) What kind of man was Jesus, and what did he do and suffer in behalf of others? (b) Why would you say Jesus deserves our honor because of what he did and because of what he suffered?
13. What fine example did Jesus set for us in honoring his heavenly Father?

What He Has Done for Us

[14] And how greatly Jesus Christ is deserving of our honor because of all he has accomplished for us! He died for our sins so that we can be reconciled to Jehovah God. Jesus said about himself: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matthew 20:28) Thus his death made possible all that the Kingdom will accomplish for us humans: immortal life in the heavens for the 144,000 who constitute his bride and everlasting life in a paradise earth for millions of others who prove their faith and obedience under test.—Psalm 37:29; Revelation 14:1-3; 21:3, 4.

[15] Jesus Christ is also deserving of honor because, as the Great Teacher, he has perfectly revealed his Father's will and personality to us. For example, in his Sermon on the Mount, he pointed to his Father's bigheartedness in sending sunshine and rain on good and bad alike and then noted: "You must accordingly be perfect, as your heavenly Father is perfect."—Matthew 5:44-48.

[16] The apostle Paul well summarized Jesus' honor-deserving course when he wrote: "Although he was existing in God's form, [he] gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the

14. What did Jesus' death accomplish for us that makes him deserving of honor?
15. What is one example of Jesus' revealing his Father's personality to us?
16. How did the apostle Paul summarize Jesus' honor-deserving course?

likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."—Philippians 2:5-8.

How We Can Honor the Son

[17] Since Jesus Christ is without a doubt deserving of our honor, we come to the question: How can we honor the Son? We do so by exercising faith in his ransom sacrifice, and we prove that faith by taking the necessary steps of repentance, conversion, dedication, and baptism. By coming to Jehovah in prayer in Jesus' name, we honor Jesus. We further honor him when we heed his words: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me." (Matthew 16:24) We honor Jesus Christ when we heed his instructions to keep seeking first God's Kingdom and his righteousness, and we honor him when we heed his command to share in the disciple-making work. Again, we honor Jesus when we manifest the brotherly love that he said would identify all his true followers.—Matthew 6:33; 28: 19, 20; John 13:34, 35.

17, 18. In what various ways can we bring honor to Jesus Christ?

How Would You Answer?

- ☐ How do many in Christendom dishonor the Son?
- ☐ What testimony did Jesus give as to his prehuman existence?
- ☐ What are some reasons we have for honoring Jesus?
- ☐ What are some ways that we can honor Jesus?
- ☐ Honoring Jesus Christ results in what benefits?

[18] Further, we bring honor to the Son by taking upon ourselves his name, calling ourselves Christians, and then by living up to that name by our fine conduct. (Acts 11:26; 1 Peter 2:11, 12) The apostle Peter said that we should follow Jesus' steps closely. (1 Peter 2:21) By thus imitating him in all our conduct, we also honor him. And certainly, when we annually celebrate the Memorial of Christ's death, we accord him special honor.—1 Corinthians 11:23-26.

[19] What rewards does Jesus hold out to his disciples for following a course that honors him? He said: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields *for my sake* and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life."—Mark 10:29, 30.

[20] It follows that if we make sacrifices for Jesus' sake, he will see to it that we are rewarded. Jesus assures us: "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens." (Matthew 10:32) So just as the heavenly Father honors those who honor him, we can be confident that Jehovah's only-begotten Son will imitate his Father in this respect, even as the Son does in other matters.

19, 20. (a) What rewards does Jesus hold out to his followers for honoring him, now and in the future? (b) What confidence can we have in connection with the Son?

HONOR MEN OF ALL SORTS

"Honor men of all sorts, . . . be in fear of God, have honor for the king."
—1 PETER 2:17.

WE HAVE seen that we are obligated to render honor to Jehovah God and to Jesus Christ. Such is the right, wise, and loving thing to do. Yet God's Word also shows that we are to honor fellow humans. "Honor men of all sorts," we are told. (1 Peter 2:17) Since this verse concludes with the command, "have honor for the king," the implication is that honor should be given to those who are entitled to receive it because of their station. Whom, then, should we properly honor? The number deserving of honor may include many more than some may think. We might say that there are four areas wherein we are to show honor to other persons.

Honor Political Rulers

[2] The first of these areas is related to secular governments. We need to honor political rulers. When Peter counseled: "Have honor for the king," why do we say Peter had in mind political rulers? Because he is speaking about the situation outside the Christian congregation. He had just finished saying: "Subject yourselves to every human creation: whether to a king as being superior or to governors as being sent by him." Note, too, that Peter sets God in contrast with "the king," saying: "Be in fear of God, have honor for the king." (1 Peter 2:13, 14) So "the king" for whom Peter urges us to have honor has reference to human kings and political rulers.

[3] The apostle Paul similarly commands: "Be in subjection to the superior authorities." These "superior authorities" are not Jehovah God or Jesus Christ, but they are political rulers, government officials. With these in mind, Paul goes on to say: "Render to all their dues, . . . to him who calls for honor, such honor." Yes, such ones who have been permitted by God to exercise political rule are entitled to honor. —Romans 13:1, 7.

[4] How do we show honor to political rulers? One way is by treating them with deep respect. (Compare 1 Peter 3:15.) And because of their position, such respect is due them even though they may be wicked men. Roman historian Tacitus described Governor Felix as a man who "thought that he could do any evil act with impu-

1. (a) Who besides God and Christ are properly honored? (b) In what areas are humans to be shown honor according to 1 Peter 2:17?
2. How do we know that "the king" mentioned at 1 Peter 2:17 refers to any human king or political ruler?
3. Who are "the superior authorities," and what is due them?
4. (a) How may honor be shown to political rulers? (b) What example did the apostle Paul set in showing honor to rulers?

nity." Yet Paul opened his defense before Felix in a respectful way. Similarly, Paul respectfully told King Herod Agrippa II, "I count myself happy that it is before you I am to make my defense," even though Paul knew that Agrippa was living in incest. Likewise, Paul showed honor to Governor Festus, addressing him as "Your Excellency," even though Festus was a worshiper of idols.—Acts 24:10; 26:2, 3, 24, 25.

[5] Another way we show government officials honor is indicated by the apostle Paul when he wrote about rendering to governmental authorities their dues. He said to render "to him who calls for the tax, the tax; to him who calls for the tribute, the tribute." (Romans 13:7) Jehovah's Witnesses render such dues regardless of the country in the world in which they live. In Italy the newspaper *La Stampa* observed: "They are the most loyal citizens anyone could wish for: they do not dodge taxes or seek to evade inconvenient laws for their own profit." And *The Post* of Palm Beach, Florida, U.S.A., noted regarding Jehovah's Witnesses: "They pay their taxes. They are some of the most honest citizens in the Republic."

Show Honor to Employers

[6] A second area where honor is due is at our places of employment. Both the apostles Paul and Peter stress the importance of Christians' honoring those placed over them in a work relationship. Paul wrote: "Let as many as are slaves under a yoke keep on considering their owners worthy of *full honor,* that the name of God and the teaching may never be spoken of injuriously. Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves." And Peter said: "Let house servants be in subjection to their owners with all due fear, not only to the good and reasonable, but also to those hard to please."—1 Timothy 6:1, 2; 1 Peter 2:18; Ephesians 6:5; Colossians 3:22, 23.

[7] Of course, slavery is not widespread today. But the principles that governed Christians in a slave-owner relationship are applicable to an employee-employer relationship. Thus, Christian employees have the responsibility to show honor even to employers who are hard to please. And what if the employer happens also to be a fellow believer? Instead of expecting special consideration or preference because of that relationship, the employee should serve his Christian employer even more readily, never taking advantage of him in any way.

Honor in the Family Circle

[8] A third area where honor is due is within the family circle. Children, for example, are under obligation to honor their parents. This was not only a requirement of the Law given to Moses but also an obligation for Christians. The apostle Paul wrote: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother.'"—Ephesians 6:1, 2; Exodus 20:12.

[9] Why should children honor their parents? They should honor them because of

5. What further way is honor shown to governmental authorities, and how do Jehovah's Witnesses set a good example in doing this?
6. To whom else do the apostles Paul and Peter say honor should be given?

7. (a) How is the Bible counsel for "slaves" to show honor to "owners" properly applied today? (b) What should Christian employees who have Christian employers be careful to observe?
8, 9. (a) Whom are children required to honor? (b) Why should children show this honor, and how can they show it?

their parents' God-given authority and also because of what their parents have done, causing their birth and nurturing and rearing them from childhood onward. How should children honor their parents? They should do this especially by being obedient and submissive to them. (Proverbs 23:22, 25, 26; Colossians 3:20) According such honor might require that grown children give added support, material as well as spiritual, to their aged parents or grandparents. This needs to be balanced wisely with other responsibilities, such as care of one's own children and sharing fully in Christian association and field ministry.—Ephesians 5:15-17; 1 Timothy 5:8; 1 John 3:17.

[10] Yet children are not the only ones within the family who are obligated to accord others honor. Wives are to give honor to their husbands. The apostle Paul also said that "the wife should have deep respect for her husband." (Ephesians 5:33; 1 Peter 3:1, 2) Showing husbands "deep respect" certainly involves giving them honor. Sarah honored her husband, Abraham, when she referred to him as "lord." (1 Peter 3:6) So wives, imitate Sarah. Accord your husbands honor by accepting their decisions and working to make them a success. By doing all you can to help your husbands bear their burdens, rather than adding to these, you show them honor.

[11] What about husbands? They are instructed in God's Word: "You husbands, continue dwelling in like manner with [your wives] according to knowledge, assigning them *honor* as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." (1 Peter 3:7) That certainly should make every husband think. It is as if a wife bore the label "Precious. Delicate. Handle with care! Bestow honor!" So let husbands remember that unless they accord their wives honor by showing them due consideration, they will impair their relationship with Jehovah God, for their prayers will be hindered. Truly, it is mutually beneficial for members of a family to accord honor to one another.

10. To whom do wives have the obligation to show honor, and in what ways can they do this?
11. As regards showing honor, what obligation do husbands have, and why?

In the Congregation

[12] There is also the responsibility everyone has to show honor within the Christian congregation. We are counseled: "In showing honor to one another take the lead." (Romans 12:10) Jesus indicated in one of his illustrations that it is proper to accept honor. He said that when we are invited to a feast, we should take the lowest place, for then our host will ask us to take a higher seat, and we will have honor in front of all our fellow guests. (Luke 14:10) Now, since all of us appreciate being accorded honor, should we not have empathy and accord honor to one another? How can we do this?

[13] Expressions of appreciation for a task well done are tantamount to bestowing honor. So we can honor one another by giving commendation, perhaps for a talk or comment someone presents in the congregation. In addition, we can honor one another by girding ourselves with lowliness of mind toward our Christian brothers and sisters, by treating them with deep respect. (1 Peter 5:5) We thus demonstrate that we value them as honorable fellow servants of Jehovah God.

12. (a) Who have the responsibility to show honor in the congregation? (b) How did Jesus show that it is proper to receive honor?
13. What are some ways we can show honor to others in the congregation?

[14] The apostle Paul counseled young Timothy to treat older Christian sisters as mothers and the younger ones as fleshly sisters, "with all chasteness." Yes, when brothers are careful not to take liberties with their Christian sisters, such as by showing undue familiarity, they are according them honor. Paul went on to write: "Honor widows that are actually widows." One way that a needy widow is to be honored is by material support. But to qualify for this, she must have "witness borne to her for fine works." (1 Timothy 5:2-10) In connection with material gifts, Luke wrote regarding the people on the island of Malta: "They also honored us with many gifts and, when we were setting sail, they loaded us with things for our needs." (Acts 28:10) Thus honor can be shown another by providing material gifts.

[15] Continuing his letter to Timothy, Paul writes: "Let the [elders] who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching." (1 Timothy 5:17) In what ways can we honor elders, or overseers? Paul said: "Become imitators of me, even as I am of Christ." (1 Corinthians 11:1) When we heed Paul's words to become imitators of him, we are according him honor. This would apply to those who are taking the lead among us today. To the extent that we imitate them by following their example, we will be according them honor.

[16] Another way we show overseers honor is by heeding the exhortation: "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account." (Hebrews 13:17) In the same way that children honor their parents by being obedient to them, so we honor those taking the lead among us by being obedient and submissive to them. And, as Paul and his companions were honored with material gifts by those kind inhabitants of Malta, many traveling representatives of the Society have similarly been honored time and again. But, of course, never should they solicit such gifts or hint that they would be appreciated or that they are needed.

[17] On the other hand, all those who are in positions of oversight in the theocratic organization—whether in the local congregation, in a circuit or a district as a traveling overseer, in one of the branches of the Watch Tower Society, or within the family circle—have the obligation to accord honor to those in their charge. This requires that they have empathy as well as fellow feeling. They need to be approachable at all times, being mild-tempered and lowly in heart and mind, as Jesus Christ said that he was.—Matthew 11:29, 30.

Work at Honoring One Another

[18] We all need to work hard at honoring one another, for there is a powerful hindrance to our doing so. That hindrance, or obstacle, is our imperfect heart. "The inclination of the heart of man is bad from his youth up," the Bible says. (Genesis 8:21) One of the human tendencies that might interfere with our showing due

14. (a) How can the brothers in the congregation accord sisters due honor? (b) What shows that making gifts is one way of bestowing honor?
15. (a) Toward whom do we have a special obligation to show honor? (b) What is one way we can show honor toward those taking the lead?
16. What are additional ways that honor can be shown to those taking the lead?

17. What obligation do those with privileges of oversight have as to showing honor?
18. (a) What can hinder us from showing honor to those who are deserving? (b) Why is there no justification for a negative and critical frame of mind?

honor to others is having a negative, critical frame of mind. All of us are frail, imperfect humans, having need of Jehovah's mercy and undeserved kindness. (Romans 3:23, 24) In appreciation of this, let us be careful not to dwell on our brothers' weaknesses or attribute questionable motives to our brothers.

[19] The antidote for any such negative tendency is love and self-control. We need to have a sympathetic, loyal, positive attitude as regards our brothers, noting their fine qualities. If there is something we do not understand, let us always be willing to give our brothers the benefit of the doubt and heed Peter's counsel: "Above all things, have intense love for one another, because love covers a multitude of sins." (1 Peter 4:8) We must have that kind of love if we are to accord our brothers the honor that is due them.

[20] Another trait that is likely to interfere with our showing due honor to others is the tendency to be touchy, or unduly sensitive. Sensitivity has its place. Artists have to be sensitive to sounds or colors as part of their profession. But being unduly sensitive, or touchy, in our relations with others is a form of selfishness that can rob us of our peace and prevent us from showing honor to others.

[21] Giving us good advice in this connection are the words found at Ecclesiastes 7:9: "Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." So it betrays a lack of wisdom and good sense, as well as a lack of love, to be unduly sensitive or to be quickly offended. We must be on guard lest our fallen inclinations, such as being negative, too critical, or unduly sensitive, hinder us in showing honor to all to whom it is due.

[22] Truly, we have many reasons for showing honor to others. And, as we have seen, there are many, many ways that we can show such honor. At all times we must be on guard lest any selfish or negative attitude interfere with our showing honor. In particular, we need to be careful to show honor to those in our family circle, husbands and wives to each other and children to their parents. And in the congregation, we have the obligation to show honor to fellow worshipers and, in particular, to those who are working hard among us in positions of oversight. In all these areas, it is to our benefit to accord proper honor to those mentioned above, since, as Jesus said: "There is more happiness in giving than there is in receiving."—Acts 20:35.

19. What will help us to counteract any negative attitude?

20, 21. (a) What is another tendency that is likely to interfere with our showing honor to one another? (b) What will help us to counteract this tendency?

22. How may our obligation to show honor be summarized?

How Would You Answer?

- ☐ Why and how are we to honor governmental authorities?
- ☐ What Bible counsel may be applied to the employee-employer relationship?
- ☐ How should honor be shown within the family circle?
- ☐ What special honor may be shown in the congregation, and why?
- ☐ How may human weaknesses in failing to honor others be overcome?

AS A WIDOW, I FOUND TRUE COMFORT

As told by Lily Arthur

A young minister of Jehovah's Witnesses was calling from house to house in a section of Ootacamund, India. By custom the women did not open the door to such a stranger. After a few hours, tired and somewhat discouraged, he turned to go home. But he stopped, feeling somehow impelled to call at the next door. Consider what occurred, as described by the woman who opened the door to him.

WITH my two-month-old baby girl in my arms and my 22-month-old son at my side, I promptly opened the door and saw a stranger standing there. Just the night before I had been extremely distressed. Seeking comfort, I had prayed: "Heavenly Father, please comfort me through your Word." Now, to my amazement, the stranger explained: "I am bringing you a message of comfort and hope from God's Word." I felt that he must be a prophet sent by God. But what situation had prompted my prayer for help?

Learning Bible Truths

I was born in 1922 in the village of Gudalur in the beautiful Nilgiri Hills of south India. My mother died when I was three years old. Later, Father, who was a Protestant clergyman, remarried. As soon as we could speak, Father taught my brothers and sisters and me to pray. At age four, while Father daily sat at his desk reading the Bible, I would be on the floor reading my own Bible.

Upon growing up, I became a teacher. Then, when I reached age 21, my father

Lily Arthur with members of her family

arranged my marriage. My husband and I were blessed with a son, Sunder, and later a daughter, Rathna. About the time Rathna was born, however, my husband became very sick, and soon afterward he died. At age 24, I was suddenly a widow with the responsibility of two young children.

After that I implored God to comfort me from his Word, and it was the next day that the minister of Jehovah's Witnesses called. I invited him in and accepted the book *"Let God Be True."* That night while reading it, I kept seeing the name Jehovah, which to me was something very strange. Later the minister returned and showed me in the Bible that this is God's name.

Soon I also learned that such teachings as the Trinity and hellfire are not Bible based. Comfort and hope came to me when I learned that under God's Kingdom the earth will become a paradise and dead loved ones will return in the resurrection. Most important, I began to know and love the true God, Jehovah, who heard my prayer and came to my aid.

Sharing Newfound Knowledge

I began to wonder how I had missed reading those Bible verses with God's name. And why had I not seen in my own Bible-reading the clear hope of everlasting life on a paradise earth? I was teaching in a school run by Protestant missionaries, so I showed the Bible verses to the school's manager. (Exodus 6:3; Psalm 37:29; 83:18; Isaiah 11:6-9; Revelation 21:3, 4) I mentioned that somehow we had overlooked them. But to my surprise she did not seem pleased.

Then I wrote to the principal who was in another town, quoting these Bible verses. I requested an opportunity to talk with her. She replied that her father, a well-known clergyman from England, would discuss the matter with me. The principal's brother was a prominent bishop.

I prepared all the points and scriptures and took my *"Let God Be True"* book and my children to the next town. Enthusiastically I explained who Jehovah is, that there is no Trinity, and other things I had learned. They listened for a while but did not say a word. Then the clergyman from England said: "I'll pray for you." Then he prayed over me and sent me away.

Street Witnessing

One day the minister of Jehovah's Witnesses invited me to do street witnessing with the *Watchtower* and *Awake!* magazines. I told him that was something I could never do. You see, in India people would think the worst of a woman who would stand on the street or go from house to house. It would bring reproach on the woman's reputation and even upon that of her family. Since I deeply loved and respected my father, I did not want to bring reproach on him.

But the minister showed me a Bible verse that says: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Proverbs 27:11, *King James Version*) He said: "You

make Jehovah's heart glad by publicly showing that you are for him and his Kingdom." Desiring more than anything else to make Jehovah's heart glad, I took the magazine bag and went with him into the street-witnessing work. Even now I cannot imagine how I did it. That was in 1946, about four months after I was contacted.

Encouraged to Overcome Fears

In 1947, I accepted a teaching job in the outskirts of Madras, on the East coast of India, and I moved there with the children. A small group of about eight of Jehovah's Witnesses met regularly in town. To attend those meetings, we had to travel 16 miles. In India back then, women usually didn't travel alone. They depended on men to take them. I didn't know how to get on a bus, how to ask for a ticket, how to get off a bus, and so on. I felt that I ought to be serving Jehovah, but how? So I prayed: "Jehovah God, I cannot live without serving you. But it is utterly impossible for me as an Indian woman to go from house to house."

I hoped Jehovah would let me die to relieve me of this conflict. However, I decided to read something from the Bible. I happened to open it at the book of Jeremiah, where it states: "Do not say, 'I am but a boy.' But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak. Do not be afraid because of their faces, for 'I am with you to deliver you.'" —Jeremiah 1:7, 8.

I felt that Jehovah was indeed speaking to me. So I took courage and at once went to my sewing machine and stitched a bag to use for carrying magazines. After earnest prayer, I went alone from house to house, placed all my literature, and even started a Bible study that day. I became determined to give Jehovah the first place in my life, and I put my complete trust and confidence in him. The public preaching work became a regular part of my life in spite of verbal reproach. Despite the opposition, my activity made a strong impression on some.

This was illustrated when my daughter and I went from house to house in Madras many years later. A Hindu gentleman, a judge of the High Court, mistaking my age, said: "I have known these magazines since even before you were born! Thirty years ago a lady used to stand regularly at Mount Road and offer them." He wanted a subscription.

At another house a Hindu Brahman, a retired official, invited us inside and said: "Many, many years ago a lady used to offer *The Watchtower* on Mount Road. I'll take what you're offering me out of regard for her." I had to smile because I knew that I was the lady both of them referred to.

Strengthened and Blessed

It was in October 1947 that I symbolized my dedication to Jehovah by water baptism. At the time I was the only Tamil-speaking female Witness in the whole state, but now hundreds of Tamil women are faithful, active Witnesses of Jehovah.

After I was baptized, opposition came from all sides. My brother wrote: "You have stepped beyond all propriety and decency." I also received opposition in the school where I worked and from the community. But I clung even closer to Jehovah by continuous, earnest prayer. If I woke up in the middle of the night, I would at once light the kerosene lantern and study.

As I was strengthened, I was in a better position to comfort and help others. One elderly Hindu lady with whom I studied took a firm stand for Jehovah's worship. When she died, another woman in the household said: "What made us very

happy was her loyalty to the God whom she chose to worship right to the end."

Another lady I studied with never smiled. Her face always reflected anxiety and sadness. But after teaching her about Jehovah, I encouraged her to pray to him, since he knows our troubles and cares for us. The next week her face was radiant. It was the first time I had ever seen her smile. "I have been praying to Jehovah," she explained, "and I have peace of mind and heart." She dedicated her life to Jehovah and remains faithful despite many difficulties.

Balancing Responsibilities

With two small children to care for, I felt that the realization of my desire to serve Jehovah full-time as a pioneer was unlikely. But then a new avenue of service opened up when someone was needed to translate Bible literature into the Tamil language. With Jehovah's help I was able to care for that assignment and, at the same time, work secularly as a teacher, care for the children, do my housework, attend all the meetings, and engage in field service. Finally, when the children grew older, I became a special pioneer, a privilege I have enjoyed for the past 33 years.

Even when Sunder and Rathna were of tender age, I tried to instill in them love for Jehovah and the desire always to put his interests first in every aspect of their lives. They knew that the first person they should talk to when awakening was Jehovah and that he was the last one they should speak to before going to sleep. And they knew that preparation for Christian meetings and field service should not be overlooked because of school homework. While I encouraged them to do their best in their schoolwork, I never insisted that they get a high grade, fearing they would make that the most important thing in their lives.

After they were baptized, they used school vacations to pioneer. I encouraged Rathna to be courageous, not timid and shy as I had been. After finishing her high school and commercial training, she began pioneering, and later she became a special pioneer. In time, she married a traveling overseer, Richard Gabriel, who now serves as the Branch Committee coordinator for the Watch Tower Society in India. They and their daughter, Abigail, work full-time at the India branch, and their little son, Andrew, is a publisher of the good news.

At 18 years of age, Sunder, however, broke my heart when he stopped associating with Jehovah's Witnesses. The following years were ones of agony for me. I continually pleaded with Jehovah to forgive whatever shortcomings I may have had in rearing him and to bring Sunder to his senses so he might return. But, in time, I lost all hope. Then one day 13 years later he came and told me: "Mummy, don't worry, I'll be all right."

Soon after that, Sunder made special efforts to become spiritually mature. He progressed to the point of being entrusted with the oversight of a congregation of Jehovah's Witnesses. Later he gave up his well-paying job to become a pioneer. Now he and his wife, Esther, serve together in this work in Bangalore in the southern part of India.

Lifelong Comfort

Often I thank Jehovah for having allowed me to undergo suffering and difficulties over the years. Without such experiences I would not have had the precious privilege of tasting to such an extent Jehovah's goodness, his mercy, and his expressions of tender care and affection. (James 5:11) It is heartwarming to read in the Bible about Jehovah's care and con-

cern "for the fatherless boy and for the widow." (Deuteronomy 24:19-21) But it is nothing compared to the comfort and delight of actually experiencing his care and concern.

I have learned to put implicit trust and confidence in Jehovah, not leaning upon my own understanding, but in all my ways taking notice of him. (Psalm 43:5; Proverbs 3:5, 6) As a young widow, I prayed to God for comfort from his Word. Now, at age 68, I can truly say that in understanding the Bible and applying its counsel, I have found comfort beyond measure.

Questions From Readers

■ **Why is the rendering of 2 Peter 1:19 in the *New World Translation of the Holy Scriptures* different from that in other Bibles?**

Stressing the value of God's inspired word, the apostle Peter wrote: "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts." —2 Peter 1:19.

Notice that the phrase "until day dawns and a daystar rises" is set off by commas. Most Bible translations do not do this.

For example, Dr. James Moffatt renders the latter part of the verse: ". . . it shines like a lamp within a darksome spot; till the Day dawns and the daystar rises within your hearts." Renderings like this one lead to the view that the rising of the daystar occurs within the hearts of believers, such as when they experience some sort of spiritual illumination.

However, even back in Moses' day, there was indication that 'a star out of Jacob' would arise. (Numbers 24:17; compare Psalm 89:34-37.) Jesus clearly identified himself as that "offspring of David, and the bright morning star." —Revelation 22:16.

This identification of the "daystar," or "morning star," fits the context of what the apostle Peter was discussing. He had just referred to the transfiguration vision that he had seen some 30 years earlier. (Matthew 16:28–17:9) That brilliant vision pointed to the time when Jesus would 'come in his kingdom,' or be glorified in Kingdom power. What Peter had seen emphasized the value of God's word; similarly, Christians today need to pay attention to that prophetic word.

While the hearts of mankind in general were—and still are—in darkness, that need not be so with true Christians. It is as if they have a lamp shining in what otherwise would be dark, their hearts. Peter knew that by paying attention to the illuminating prophetic word of God, Christians would keep alert and enlightened to the dawn of a new day. That would be the time when the "daystar," or "bright morning star," would actually reign in Kingdom power.

It is interesting that E. W. Bullinger wrote on 2 Peter 1:19: "Here, it is clear that there must be a *parenthesis,* for it is prophecy that is the light that shines, and Christ and His appearing are the Daystar and the Day-dawn. Surely, the meaning cannot be that we are exhorted to take heed to the prophetic word until Christ is revealed in our hearts! No; but we are to take heed in our hearts to this prophetic word, until the fulfillment comes in the appearing of Christ —the rising of Him who is called 'the Morning Star.'"—*Figures of Speech Used in the Bible,* 1898.

Accordingly, a number of Bible translations employ parentheses at 2 Peter 1:19.* The *New World Translation of the Holy Scriptures* maintains the basic order of presentation found in the original Greek. But it uses commas to set off the phrase "until day dawns and a daystar rises" from the admonition to pay attention to the word 'as to a lamp shining in a dark place, in your hearts.'

* See for example *The Twentieth Century New Testament* (1904 edition), *The Emphatic Diaglott* (1942 edition), *Concordant Literal New Testament* (1976).

In Our Next Issue

- **The Ransom —Christendom's Lost Doctrine**
- **"You Were Bought With a Price"**
- **Bringing the Light to Remote Places in Bolivia**

Kingdom Proclaimers Report

A Nun for 25 Years Finally Learns the Truth

THE Bible foretold that "a great crowd" out of all nations would come and worship at Jehovah's spiritual temple. (Revelation 7:9) This is happening today, and we rejoice to see that many, with the help of God's truth, are thus breaking the shackles of false religion. The following experiences illustrate this.

□ A woman in Rome, Italy, relates: "From the time I was small my greatest aspiration was to become a nun, since I desired with all my heart to serve God. I was able to fulfill my ambition at the age of 32, on December 8, 1960, when I took my first vows of obedience, poverty, and chastity. My assignment was to care day and night for about 30 poor and abandoned children who were orphans or children of prison inmates. I found satisfaction in my assignment.

"My faith was shaken after ten years of service when contention arose within the institution. I wondered why, if God was directing us, he would allow such contentions and disorders in his own house."

The nun had a sister who lived in France and was one of Jehovah's Witnesses. She witnessed to the nun by letter and sent her the *New World Translation of the Holy Scriptures*. The nun relates: "After 23 years, that was my first contact with God's Word." It was then that she accepted a Bible study with Jehovah's Witnesses. She says: "As I progressed in the study, I got to know Jehovah God and his requirements as well as his wonderful qualities. I felt very bad when I learned that he disapproves of the use of images, since the institution was full of images of every size and kind. I understood that if I wanted to please Jehovah, I could not stay in that place. After 25 years of devoted service as a nun, I had finally found the truth. So on October 1, 1985, I gave my notice to leave, much to the dismay of my superiors.

"My loving brothers and sisters helped me both spiritually and materially. Grateful to Jehovah and his organization, I got baptized on August 30, 1986, and started on the road to everlasting life."

Jehovah Blesses a Teenager's Desire to Serve God

□ A schoolteacher in Brazil who was one of Jehovah's Witnesses noticed while correcting school papers that one 14-year-old student wrote of her desire to learn more about God. She started a Bible study with the student, but as the girl progressed, her Catholic family prohibited the study and destroyed her literature. The young student began to study the Bible during school recess, but was discovered. So the study was carried on by correspondence. Soon, though, the family found her letters and burned them. The father began to force her to go to Mass. She went along but took a copy of *The Watchtower* to read during the service, hiding it between the pages of the church booklet. This went on for six months, until one day she sneaked out of her home to go to the Kingdom Hall. During the meeting her father appeared at the door and told the brothers to tell his daughter that he would beat her when she got home. Efforts of the brothers to reason with him were in vain.

The next day, happy and all smiles, she went to see the brothers. She showed them the many bruises on her body where her father had just beaten her. Why, then, was she happy? After leaving the Kingdom Hall, the father had asked several people in town, *including* the mayor, about the advantages and disadvantages of his daughter's being one of Jehovah's Witnesses. The mayor said that the Witnesses were good people, worthy of confidence. He added that they had excellent morals and that it would be very good to have a child with these standards, which were so much higher than those of youth in general.

Despite this, the girl got her beating. But the father told her that he was beating her because she had left the house without permission. And he said he would beat her again if she ever stopped studying the Bible or attending the meetings of Jehovah's Witnesses! The daughter is now a zealous publisher, and some of her family are showing an interest in the truth.

Truly, Jehovah blesses young ones who have a sincere desire to serve him, as this experience shows.—Psalm 148:12, 13.

"THE DIADEM AND THE TESTIMONY"

"THEN [Jehoiada the priest] brought the son of the king out and put upon him the diadem and the Testimony; and so they made him king and anointed him." (2 Kings 11:12) This is how the book of Kings describes the coronation of King Jehoash. Did you notice that besides "the diadem," or royal headgear, Jehoiada also put "the Testimony" upon the young king. What was the Testimony? And why was it part of this coronation ceremony?

The Hebrew word here translated "Testimony" usually refers to the Ten Commandments or to God's Law in general. (Exodus 31:18; Psalm 78:5, *Revised Standard Version*) In harmony with this, the parallel account at 2 Chronicles 23:11 reads in *The Jerusalem Bible* (1966): "Then Jehoiada brought out the king's son, crowned him, and imposed the Law on him." However, at 2 Kings 11:12, this translation substitutes the word "armlets" for "the Testimony," although the same Hebrew word appears in both verses. Why?

A noted German Bible commentary, *Herders Bibelkommentar,* explains that some translators cannot imagine that the king would wear the Law on his head or on his arm. Since, when discussing King Saul, 2 Samuel 1:10 mentions an armlet (or, bracelet) along with the diadem that he wore, they believe that the text at 2 Kings 11:12 originally must have read "the diadem and the armlets." But this is mere speculation. Replacing "the Testimony" with "armlets" represents a radical textual change.

The New Jerusalem Bible (1985) therefore restores the thought of the Law, or the law covenant, rendering the phrase "and gave him a copy of the covenant." But did Jehoiada *give* Jehoash "the Testimony"? True, the Hebrew word translated "put" can also be rendered "gave." But in both Kings and Chronicles, it only appears once, referring both to the diadem and to the Testimony. Moreover, it is followed immediately by the Hebrew word "upon." Hence, "put upon" must be the correct translation. Both the diadem and the Testimony were "put upon" young King Jehoash, as the *New World Translation* shows.

So why—and how—did the high priest "put" the Testimony upon the young king? Consider the observation of German scholar Otto Thenius: "*The Law,* a book in which Mosaic decrees were recorded. This was *symbolically* held on the king's head, after he had been adorned with the diadem." (*Die Bücher der Könige*) Similarly, Professor Ernst Bertheau remarks: "The laying of the Law [upon the king] indeed carried a symbolic sense, that the king was obliged to rule in accordance with it."—*Die Bücher der Chronik.*

God commanded that when the king took his seat upon the throne, he should write for himself a copy of the Law, studying and applying it all his life. (Deuteronomy 17:18-20) Putting "the Testimony" upon the new king may have been a brief symbolic gesture illustrating that even though he was now king, he was not above Jehovah's Law. Unhappily, after the death of high priest Jehoiada, Jehoash forgot this vital lesson and gradually left Jehovah's worship, eventually dying at the hands of assassins.—2 Chronicles 24:17-25.

"I was burning with anger"

A 15-year-old girl from Knoxville, Tennessee, wrote: "I wanted to express my thanks to you for your new book *Questions Young People Ask—Answers That Work.* I have enjoyed reading this very much."

Then she explains what prompted her letter: "I was burning with anger at my brother because he had told on me for not doing something around the house I was supposed to do. Now that we have had it out, I feel guilty and have come up to my room to write to you and to read 'Why Are My Brother and Sister So Hard to Get Along With?' (Chapter 6) I know it will be helpful in coping with problems in the future."

Youths face many questions that require sound judgment: Am I ready to date? How can I get over a crush? What about sex before marriage? How do I know if it's real love? What career should I choose? How can I cope with peer pressure? For such questions and others, youths need answers that work.

Chapter 6

Why Are My Brother and Sister So Hard to Get Along With?

SIBLING rivalry—it's as old as Cain and Abel. Not that you hate your sibling (brother or sister). One youth admitted: "Deep down in my heart, where I cannot feel it now, I guess I love my brother. Sort of, I do."

Why does animosity so often lurk beneath the surface of sibling relationships? Writer Harriet Webster quotes family therapist Claudia Schweitzer as ... "Each family has a certain amount ... emotional and som... sibs fi...

YOUNG PEOPLE ASK . . .

Sometimes sibling discord is simply the result of personality clashes. Seventeen-year-old Diane says of her siblings: "If you see one another every single day, day in and day out . . . And if you watch the same person every day do the same thing that annoys you—that can get to you." Young Andre adds: "When you're at home . . . , you act ...nately, 'acting the way ...ensing with politeness,

...kes you best!') are an- ...on between siblings. ...ee Salk: "There's no ...ren exactly the same ...eings and inevitably ...parents]." This was ...acob (Israel) "loved ...s." (Genesis 37:3) ...jealous of him.

...oes out." So says ...ires is often pre- ...s of land where ...down. If a fire does start, it ...ces only to that point and then dies out. ...milarly, there are ways to prevent—or at least limit—disagreements. One way is to communicate and work out a compromise before an argument flares up.

BROTHER AND SISTER HARD TO GET ALONG ...