

The **Watchtower**
Announcing Jehovah's Kingdom

September 1, 1991

**Peace and Security
The Bible's View**

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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.

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ARE THINGS REALLY LOOKING UP?

"The [Berlin] wall may become more porous as East-West ties multiply. But it will be years, even generations, before it comes down. The two Germanys will never again be one."

So wrote a reputable American newsmagazine in March 1989.

Less than 250 days—not years, to say nothing of generations—later, the wall began to crumble. Within weeks, thousands of its pieces, now reduced to the status of souvenirs, were decorating desk tops the world over.



A SEVERELY rusted Iron Curtain had finally parted, raising hopes that at long last worldwide peace and security was near. Even the Gulf War in the Middle East did not dim the hope that the long-standing rivalry between East and West was over, and a new world order was at hand.

Adding a New Dimension

Since the second world war, a movement toward a united Europe has been evident. In

1951, Western European nations founded the European Coal and Steel Community. This was followed in 1957 by the European Common Market. In 1987 the 12 members of this international community (now 342 million strong) set the goal of total economic unity by 1992. Even full political unity now appears a strong possibility. What a refreshing change this is from the bloodstained history of Europe of yesteryear!

In view of the recent political upheavals, however, 1992 is taking on greater significance. Speculation has increased that the former Communist countries of Eastern

Europe may also ultimately be included in a united Europe.

Divine Backing?

Some religious groups, disregarding the principle of Christian neutrality, allowed the decades-long suppression of religion in Eastern Europe to push them into active political involvement. Commenting on this, the German daily *Frankfurter Allgemeine Zeitung* notes that "the contribution of Christians in bringing about the changes in the East is uncontested," adding that "their share is surely not to be underestimated." It elaborates: "In Poland, for example, religion allied itself with the nation, and the church became a stubborn antagonist of the ruling party; in the GDR [former East Germany] the church provided free space for dissenters and allowed them the use of church buildings for organizational purposes; in Czechoslovakia, Christians and democrats met in prison, came to appreciate one another, and finally joined forces." Even in Romania, where "the churches proved to be faithful vassals of the Ceausescu regime," it was the threatened arrest of clergyman Laszlo Tokes that triggered the revolution.

The Vatican was also involved. *Time* magazine commented in December 1989: "While Gorbachev's hands-off policy was the immediate cause of the chain reaction of liberation that has swept through Eastern Europe in the past few months, John Paul deserves much of the longer-range credit. . . . Through the 1980s his speeches hammered home the concept of a Europe reunited from the Atlantic to the Urals and inspired by Christian faith." Thus, typically, while visiting Czechoslovakia in April 1990, the pope expressed the hope that his visit would open new doors between East and West. He announced a planned synod of European bishops to map strategy to meet his vision of "a Europe united on the basis of its Christian roots."

May not a united Germany within the framework of a united Europe prove to be a forerunner of a completely united Europe, and then even of a united world? Does religious involvement not indicate that this is what the Bible promises? Surely, with clergymen in both East and West now working within a political framework for peace and security, could we not expect this soon to become a reality? Let us see.



◀ The Protestant Nikolai Church in Leipzig—a symbol of the political upheaval in Germany

Member nations
of the European
Common Market ▶



THE BIBLE'S VIEW OF PEACE AND SECURITY

Many people take at face value the apparent trend toward greater world unity and the peace and security that this might bring. They hope that such a movement will lead to a better world. But the Bible indicates that more is involved than meets the eye.

THE subject of peace and security is especially of interest to Christians because of what the apostle Paul wrote under inspiration to a Christian congregation of the first century. His words are recorded in the Bible at 1 Thessalonians 5:3: "Whenever it is that they are saying: 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape." This scripture raises important questions.

Peace and Security —A Prelude to What?

If you read the context of Paul's words quoted above, you will see that the ones saying "peace and security" are not wide-awake Christians, but, rather, individuals who are asleep to what is really happening. They are in a dangerous situation but are not aware of it because they think things are looking up. Regarding Christians, though, Paul said: "As for the times and the seasons, brothers, you need nothing to be written to you." (1 Thessalonians 5:1) Yes, we should be aware of God's timetable of events. Why? Because Paul said that a time of sudden destruction, called "Jehovah's day," is coming "exactly as a thief in the night."—1 Thessalonians 5:2.

What does the foretold talk of peace and security involve? Clearly, it must be more than mere talk. Men have been talking of peace almost as long as they have been fight-

ing wars. Paul's words must point to a time when the nations appear to be achieving peace and security in an outstanding way. But this amounts only to a surface appearance. An apparent peace and security that leads to sudden destruction is obviously neither real peace nor genuine security.

Jesus too spoke about this sudden destruction. He called it a "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." Several hundred years before Jesus, the prophet Daniel also spoke of it, and he described it as "a time of distress such as has not been made to occur since there came to be a nation until that time."—Matthew 24:21; Daniel 12:1.

Call it a great tribulation, call it a time of distress—in either case, according to the prophecies, it will wipe out every trace of Satan's earthly system. Rather than signifying divine approval, the prophesied talk of peace and security leads to the very opposite! —Compare Zephaniah 3:8.

Time Elements Revealed

Are the recent apparent moves toward greater world unity and the resulting hopes for peace and security a fulfillment of Paul's prophetic warning? Well, as this magazine has frequently pointed out, since 1914 we have witnessed the fulfillment of numerous Bible prophecies related to Jesus' heavenly presence in Kingdom power. (Matthew, chapters 24, 25; 2 Timothy 3:1-5; Revelation 6:1-8) Jesus indicated that Jehovah's day, when

sudden destruction will come upon the wicked, will arrive while members of the generation of people who witnessed the beginning of this time are still alive.—Luke 21:29-33.

The apostle Paul also introduced a time element. He said: "While they are talking of peace and security, all at once calamity is upon them." This rendering of Paul's words in *The New English Bible* shows clearly that the great tribulation takes place "while they are talking." Like a thief in the night—unforeseen—destruction will strike when it is least expected, when the attention of most humans is on their hoped-for peace and security. Hence, while at the moment we cannot say with finality that the present peace and security situation fulfills Paul's words—or to what extent talk of peace and security will yet have to develop—the fact that such talk is now being heard to an unprecedented degree alerts Christians to the need for staying awake at all times.

'Pushing' Between World Powers

When he spoke of the time of distress, the prophet Daniel also introduced a time element. He showed that the time of distress would occur at the end of long-standing conflict between two power blocs, one called "the king of the north" and the other, "the king of the south." (Daniel 11:5-43) Since the end of

World War II, these power blocs have been represented by a capitalistic "king of the south" and a socialistic "king of the north."

Daniel foretold that the bitter rivalry between these two blocs, as noted during the past 45 years, would be as "a pushing," like two wrestlers striving for an advantage. Recently, the pushing appears to have diminished. Thus, in May last year, the Soviet foreign minister declared the Cold War over. In June, *Time* magazine referred to a summit conference between the United States and the Soviet Union and noted: "Some of the agreements on arms control and nuclear testing would have seemed a stunning accomplishment a few years ago. Now, even taken together, they appear anti-climactic."

Whether this seeming amity between the two superpowers is temporary or permanent, time will tell. One thing is clear, though. The time period mentioned by Jesus is well advanced. And things happening in the world indicate that we are close to the events foretold by the apostle Paul and the prophet Daniel. Even though recent political developments are to some degree due to the influence of Christendom's churches, they will not lead to lasting peace. The evidence is that they will lead to quite the opposite for the nations of this world.



**Time will tell how long
the seeming amity
between the two
superpowers will last**



USSR Mission to the UN

LOOKING BEYOND MAN-MADE “PEACE AND SECURITY”

The truth is, humans can never bring real, lasting peace. Why not? Because humans are not the real peacebreakers, although they share the guilt for their bloodstained history. The real peacebreaker is more powerful than man. It is none other than Satan the Devil, who is described in the Bible as “misleading the entire inhabited earth.”—Revelation 12:9.

THE Bible says: “The whole world is lying in the power of the wicked one [Satan].” (1 John 5:19) Hence, attaining real peace and lasting security must involve removing Satan from the scene along with the world system that he has built up and that he so obviously controls. (Compare Isaiah 48:22; Romans 16:20.) Humans cannot do this.

How, then, can peace and security be achieved? By the power of the One who is infinitely stronger than Satan. Almighty God has set a time limit to Satan’s activity among mankind. When that time limit arrives, “sudden destruction” will come upon the world lying in Satan’s power. (1 Thessalonians 5:3-7) All the evidence leads to the conclusion that this will happen soon.

Peace and Security Now!

What about now, though? A measure of true peace and security is possible even today. How? Not as many religious leaders have tried, by getting involved in the politics of this world, but, rather, by following God’s commands and counsel.

Does such a course really produce peace? Yes, it does. For example, Jehovah’s Witnesses have put it to the test and found that it really is possible to enjoy genuine peace as well as a measure of security. Following God’s

commands as revealed in the Bible has enabled them to come together as an international organization in true peace, whatever their race, nationality, or language.—Psalm 133:1.

In obedience to divine law, they have symbolically ‘beaten swords into plowshares and they learn war no more.’ (Isaiah 2:2-4) They feel secure in God’s love and have confidence that their spiritual brothers care for them. (Romans 8:28, 35-39; Philippians 4:7) If you question whether this is true, we invite you to visit them in one of their Kingdom Halls and see for yourself.

Peace and Security Worldwide

This, however, is not the final fulfillment of the Bible’s promise of true peace and security. Far from it! It is merely a foregleam of what this world would be like if everyone followed God’s laws. Soon that foregleam will turn into reality.

The apostle Paul said: “Whenever it is that they [those not serving God] are saying: ‘Peace and security!’ [thinking they have finally brought peace and security in their own way] then sudden destruction is to be instantly upon them.” (1 Thessalonians 5:3) God will determine that Satan has misled mankind long enough. It will then be time to remove him from the scene, along with the corrupt world system that is in his power.



**Jehovah's people enjoy
true peace and a good
measure of security today**



Then will be the time for the fulfillment of Daniel's prophecy: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Daniel 2:44.

Will this be an unfair act on God's part? In no way. Sudden destruction will come upon only those who deserve it according to God's judgment, God's standards. Do you trust the Creator to decide justly in this matter? Surely we can leave the matter safely in his hands! And what will be the result of his judgment work? The proverb says: "The upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in

it. As regards the wicked, they will be cut off from the very earth." (Proverbs 2:21, 22) Will anyone grieve the loss of the wicked?

With the peacebreakers out of the way, genuine peace and security will be the lot of mankind earth wide under the beneficent rule of God's Kingdom. "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isaiah 11:9) Do you believe this promise of the Bible? Are you confident that these things will happen soon? If you have any doubts, we encourage you to examine the matter further. In truth, God's way is the only way man will ever achieve the longed-for goal of real peace and genuine security.

Kingdom Proclaimers Report

They Became Convinced in Kathmandu

AN ARTIST began her search for the truth in Brittany, France, in 1980. She had discussions with the Pentecostals and studied Eastern religions—without satisfaction. Then she had some conversations with one of Jehovah's Witnesses but soon stopped. She met another artist and went to work and live with him.

Shortly after this the unmarried couple decided to visit Nepal. They were greatly impressed by the beauty and peace of that land but were disappointed by the caste system, which seemed unjust to their Western eyes.

Upon returning to France, the woman suggested to her companion that they study the Bible together, and to her surprise he agreed. They contacted the Witness with whom she had had discussions two years before. In the beginning they used only the Bible, but eventually they agreed to use the book *The Truth That Leads to Eternal Life* and later the book *You Can Live Forever in Paradise on Earth*. Within a year they gave up taking drugs.

After visiting Nepal again for two months, the couple returned to France where they continued studying. They gave up smoking and going to bars and nightclubs and started to attend meetings of Jehovah's Witnesses. However, when they finished the *Live Forever* book, they decided to stop studying.

They again went to Nepal, where they lived in a little house

at the foot of the Himalaya Mountains. One day an elderly man, wearing a suit and tie, knocked on their door. The woman was alone in the house, and she



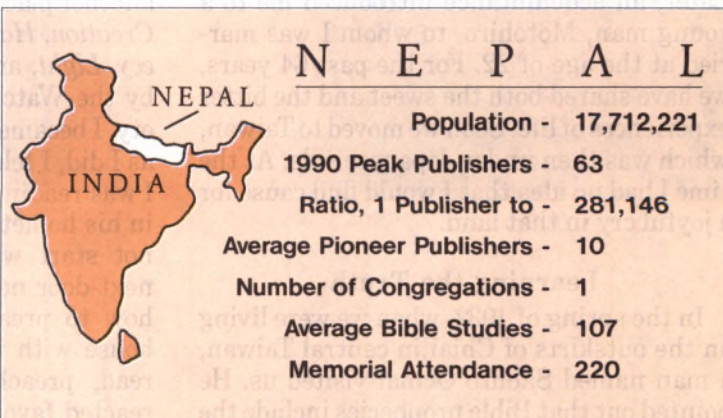
Market scene in Kathmandu, Nepal

thought he must be an art dealer calling to see their paintings. To her surprise he was a Witness calling on behalf of the person who had studied with them in France. Soon her companion re-

turned home, and a two-hour discussion ensued.

A few days later, the couple attended a meeting of Jehovah's Witnesses in Kathmandu and were very impressed by the clean appearance of those in attendance. They observed the same brotherly love and happiness they had seen at the meetings in France. They also noted the unity of the Nepalese people present, although these had come from different castes. Now they were convinced that this must be Jehovah's organization.

A month later they returned to France and immediately resumed their Bible study and attendance at meetings. They married, began sharing in the witnessing work, and finally were baptized. The husband is now a ministerial servant, and his wife regularly shares in the auxiliary pioneer service. Truly, those who have the right heart condition will be helped by Jehovah's spirit to advance and become his worshipers.—Revelation 7:15-17.



'SOWING WITH TEARS AND REAPING WITH A JOYFUL CRY'

As told by Miyo Idei

"I'm dying! I'm dying! Help me!" My father was straining to shout. His voice filled the air as I rushed from the house. It was midnight, and my father was having a heart attack. I ran to my uncle, who lived nearby, but when we returned, Father's pulse could no longer be felt.

THAT occurred on December 14, 1918. At the age of 13, I was left with no parents. My mother had died when I was seven years old. Losing both parents so early in my life, I began to wonder, 'Why do people die? What happens after death?'

After I graduated from a school for teachers, I became a teacher in Tokyo and taught at the Shinagawa Elementary School.

Later, an acquaintance introduced me to a young man, Motohiro, to whom I was married at the age of 22. For the past 64 years, we have shared both the sweet and the bitter experiences of life. Soon we moved to Taiwan, which was then under Japanese rule. At the time I had no idea that I would find cause for a joyful cry in that land.

Learning the Truth

In the spring of 1932, when we were living on the outskirts of Chiai in central Taiwan, a man named Saburo Ochiai visited us. He pointed out that Bible prophecies include the



promise of a resurrection of the dead. (John 5: 28, 29) What a wonderful prospect! I wanted so much to see my mother and father again. With its logical arguments, reasonable explanations, and solid Biblical evidence, his words had the ring of truth. The time flew by as we spent the whole day discussing the Bible. It suddenly became an attractive book to me.

Soon Mr. Ochiai left for another place, leaving with us books such as *Creation*, *Harp of God*, *Government*, *Prophecy*, *Light*, and *Reconciliation*, all published by the Watch Tower Bible and Tract Society. I became absorbed in reading them, and as I did, I felt the urge to tell others of what I was reading. If Jesus started his ministry in his hometown of Nazareth, why should I not start where I lived? I called on my next-door neighbor. No one had taught me how to preach, so I went from house to house with my Bible and the books I had read, preaching as best I could. People reacted favorably and accepted magazines.

I asked *Todaisha*, as the Watch Tower Society was called in Japan at that time, to send me 150 copies of the booklet entitled *The Kingdom, the Hope of the World*, and I distributed them.

One day a person who had accepted literature told me that the police came right after I left and confiscated the books. Soon after that, four detectives came to my house and confiscated all my books and magazines. They left only the Bible. For five years, I met none of Jehovah's people, but the fire of truth kept burning in my heart.

Then came December 1937! Two colporteurs from Japan visited us. Astonished, I asked: "How did you find out about us?" They said: "We have your name right here." Jehovah had remembered us! The two Witnesses, Yoriichi Oe and Yoshiuchi Kosaka, had pedaled some 150 miles from Taipei to Chiai on old bicycles, with their belongings piled up high on the back. As they talked with us, I felt like the Ethiopian eunuch who said: "What prevents me from getting baptized?" (Acts 8:36) The night they arrived, both my husband and I got baptized.

Caring for Imprisoned Brothers

In 1939 arrests of Jehovah's Witnesses swept throughout Japan. The wave of persecution soon reached Taiwan. In April both Brothers Oe and Kosaka were arrested. Two months later we were too. Since I was a teacher, I was released the next day, but my husband was kept in custody for four months. After my husband was released, we moved to Taipei. As we were now nearer the prison where the two brothers were kept, this worked out very well.

The Taipei Prison was a prison with strict security. Taking clothing and food, I went to see the brothers. First, Brother Kosaka appeared with a guard and a detective behind a 12-inch-square wire-mesh window. He was

pale and his lips as red as fresh strawberries. He had contracted tuberculosis.

Then Brother Oe came out with a smile on his face, happily repeating: "Great that you could come." As his face was yellow and swollen, I asked him about his health. "I am perfectly all right!" he answered. "This is a very good place. No bedbugs or lice. I can even eat buckwheat noodles. It's just like a villa," he said. The police and the guard could not hold back their laughter and said: "Oh, we can't beat this fellow Oe."

Imprisoned Again

About midnight on November 30, 1941, a few days after I returned home from visiting the brothers, there was a banging on the door. I saw mountainlike silhouettes of hats through the sliding glass door. I counted eight of them. They were policemen. They forced their way into our house and turned over every item in the house—but all in vain. After an hour of ransacking the place, they confiscated a few photo albums and told us to come with them. I recalled that Jesus was arrested in the middle of the night. (Matthew 26:31, 55-57; John 18:3-12) The thought of eight men making so much ado over the two of us amused me.

We were taken to an unfamiliar building that was huge and dark. We later discovered that it was the Taipei Hichisei Prison. We were seated in front of a large desk, and the interrogation began. Again and again they asked: "Who do you know?" and each of us replied: "I don't know anybody." How could we know the ones in mainland Japan? We only knew Brothers Oe and Kosaka, and we sealed our lips as to any other names that we may have heard indirectly.

Soon it was five o'clock in the morning, and two detectives took me to my cell. It was some time before I could get used to the new environment. For the first time in my life, I encountered bedbugs. These little insects,

intent on feasting on newcomers, relentlessly pestered me, leaving the other two women in the cell alone—despite my flattening the ones that came my way. Finally I gave up and let them dine on me.

Our food was a cup of half-cooked rice gruel, but my mouth persisted in thinking of it as raw rice. To go with the gruel was a small amount of salted daikon (Japanese radish) leaves with a trace of sand still on them. At first, because the food smelled bad and was filthy, I could not stomach it, and the other inmates came and ate it. Of course, I gradually adjusted in order to survive.

Life in the prison was tragic. On one occasion, I heard a man, suspected of being a spy, screaming day after day from being tortured. I also saw a person in the next cell die in agony. With all of this taking place before my eyes, I keenly felt that this old system must end, and my hope in God's promises became stronger than ever.

Interrogation

I was confined to prison for about a year and was subjected to interrogation five times. One day a prosecutor came for the first time, and I was led to a cramped interrogation room. The first thing he said was: "Who is greater, Amaterasu Omikami [the sun-goddess] or Jehovah? You tell me!" I thought for a while about how to answer.

"Tell me who is greater, or I am going to beat you!" He glowered at me.

I calmly answered: "At the very beginning of the Bible, it is written, 'In the beginning God created the heaven and the earth.'" I felt no need to add anything. He just stared me in the face without a word and then changed the subject.

After all, for what reason was I being kept in custody? The examination record said: "It is feared that she may mislead the public by her speech and actions." This was why I was confined without being tried.

Jehovah was always near me while I was going through all of this. By Jehovah's kindness, I was provided with a pocket-size Christian Greek Scriptures. A detective threw it into my cell one day, saying: "I'll let you have this." I read it every day to the point of memorizing what I was reading. The bold examples of the first-century Christians in the book of Acts became a great source of encouragement. The 14 letters of Paul also strengthened me. Paul experienced excessive persecution, but the holy spirit always supported him. Such records fortified me.

I became very thin and frail, but Jehovah sustained me, often in unexpected ways. One Sunday a detective I had never met came with a parcel wrapped up in a kerchief. He opened the door of the cell and took me out to the courtyard. When we came to a big camphor tree, he opened the parcel. Lo and behold! Bananas and buns were inside. He told me to eat them there. The detective remarked: "All of you are very good people. Yet we have to treat you like this. I would like to get out of this work soon." Thus guards and detectives began to treat me kindly. They trusted me and let me clean their rooms and gave me various other kinds of privileged work.

Late in 1942, I was summoned by one of the detectives who arrested us. "Although you deserve the death sentence, you will be released today," he declared. My husband had returned home about a month before my release.

Renewing Association With the Witnesses

While we were in prison, Japan entered World War II. Then, in 1945, we heard that Japan had lost the war, and we read in newspapers that political prisoners would be released. We knew that Brother Kosaka had died of sickness in the prison, but I

immediately sent letters to the prisons in Taipei, Hsinchu, and other cities and inquired as to the whereabouts of Brother Oe. However, I received no response. Later I found out that Brother Oe had been executed by a firing squad.

In 1948 we received an unexpected letter from Shanghai. It was from Brother Stanley Jones, who had been sent to China from Gilead, a newly founded missionary school of Jehovah's Witnesses. Jehovah had remembered us again! I was overjoyed to have this contact with Jehovah's organization. Seven years had passed since we had seen Brother Oe. Although completely isolated all that time, I had been telling others about the good news.

When Brother Jones visited us for the first time, it was a time of rejoicing. He was very friendly. Although we had never met him before, we felt as though we were welcoming a very close relative into our home. Shortly thereafter, Brother Jones left for T'ai-tung, across the mountains, with my husband as his interpreter. They returned after about a week, during which time they had held a one-day assembly and baptized some 300 of the east coast Amis tribe.

Brother Jones' visit was meaningful in another way for me. I had been preaching alone until then. And now a couple, the husband being our landlord, were baptized during Brother Jones' visit. Since then, I have many times experienced the joy of making disciples in addition to the joy of declaring the Kingdom. Later we moved to Hsinchu, where Brother Jones paid us three visits, each time for two weeks. I thoroughly enjoyed the beneficial association. On the last occasion, he said: "Next time, I will bring my partner, Harold King." But that "next time" never came, for soon thereafter both of them were imprisoned in China.

In 1949, Joseph McGrath and Cyril Charles, missionaries from the 11th class of Gilead,

arrived in Taiwan. They expanded the work in Taiwan, using our home as their base. Their examples really encouraged me. However, the political situation forced them to leave for Hong Kong. I could not hold back my tears as they departed with a policeman. "Don't cry, Miyo," Joe said. He added: "Thank you," and handed me his well-used ballpoint pen as a memento.

Tackling Child Training

My husband and I did not have any children, so we adopted my husband's niece when she was four months old. Her mother's life was endangered by asthma.

In 1952, Brother Lloyd Barry, who was serving as a missionary in Japan, visited Taiwan to seek legal recognition of the activities of Jehovah's Witnesses. He stayed with us and encouraged us very much. By that time our daughter was 18 months old. He picked her up and asked her: "What is God's name?" Surprised, I asked him: "You mean we should teach her when she is so young?" "Yes," he answered firmly. He then talked to me about the importance of training a child from very tender years. His words: "She is a gift from Jehovah for your consolation," stuck in my mind.

Immediately, I embarked on training my daughter, Akemi, to know and love Jehovah and to become his servant. I taught her phonetic symbols, starting with the three letters *e*, *ho*, and *ba*, which make up the word "*Ehoba*," or Jehovah, in Japanese. On reaching the age of two, she was able to understand what I was telling her. So every night before she went to bed, I told her Bible stories. She listened with interest and remembered them.

When she was three and a half years old, Brother Barry visited again and gave Akemi a Bible written in colloquial Japanese. She walked around the room with the Bible, saying: "Akemi's Bible! Akemi's Bible!"

Then a few minutes later, she blurted out: "Akemi's Bible does not have Jehovah! I don't want this!" She threw it down. Startled, I checked the content. First I opened to Isaiah chapter 42, verse 8. There the name Jehovah was replaced by the word "Lord." I looked up other scriptures, but I could not find the divine name, Jehovah. Akemi was pacified when I again showed her Jehovah's name in my old Bible, which was in archaic Japanese.

Returning to Japan

We returned to Japan in 1958 and associated with the Sannomiya Congregation in Kobe. Having so many reasons to be grateful to Jehovah, I wanted to express that gratitude by becoming a pioneer—a full-time minister of Jehovah's Witnesses. I exerted myself in the pioneer service. As a result, I was able to conduct many home Bible studies and tasted the joy of helping some 70 to 80 people into the truth. For a time I was even privileged to serve as a special pioneer, working more than 150 hours every month in the field, while I also took care of my husband and daughter.

As we had lived in Taiwan for more than 30 years, life in Japan was a culture shock, and I went through several trying experiences. At such times Akemi became my consolation and support, just as Brother Barry had told me years before. When I was depressed, she would say to me: "Mom, take courage. Jehovah will make the way out." "Yes, he will, won't he?" I would answer and tightly embrace her. What a source of encouragement! How could I help but thank Jehovah!

Offering My Daughter to Jehovah

Akemi became a publisher when she was 7 and got baptized when she was 12, in the summer of 1963. I tried to spend as much time as possible with her. (Deuteronomy 6:

6, 7) There were difficult times while she was in adolescence, but with the fine examples and encouragement from special pioneers who were sent to our congregation, Akemi eventually made it her goal to pioneer in new territories.

At the district convention in 1968, she played the role of Jephthah's daughter in the Bible drama. As I watched the drama, I decided, as Jephthah had done, to offer my only daughter, whom I had cherished until then, to Jehovah for the full-time ministry. What would life be like without my daughter close by? It was a challenge, as I was already over 60.

In 1970 the time came for our daughter to leave us. She got permission from my husband and went to Kyoto to serve as a pioneer. Understanding our feelings, her heart seemed to be bleeding as she left us. I quoted Psalm 126:5, 6 as the parting scripture for her: "Those sowing seed with tears will reap even with a joyful cry. The one that without fail goes forth, even weeping, carrying along a bagful of seed, will without fail come in with a joyful cry, carrying along his sheaves." These words proved to be heartening for me as well.

Later Akemi married and continued special pioneering with her husband. Since 1977, when her husband was appointed a circuit overseer, they have served in the traveling work. I regularly spread out a map and "travel" on the map with my daughter. It is my delight to hear their experiences and become acquainted with many sisters through my daughter.

I am already 86. The days that have passed by seem like only a watch during the night. I cannot work as much as before, but field service still brings me joy. When I meditate on the 60 years that have gone by since I learned the truth, God's reassuring promise wells up in my heart. Yes, Jehovah who will act in loyalty with loyal ones is letting us reap bountiful joy.—Psalm 18:25.



JEHOVAH AND CHRIST FOREMOST COMMUNICATORS

“The Sovereign Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets.”—AMOS 3:7.

TODAY communication is a multimillion dollar business. All the books being published, all the newspapers and magazines regularly printed, all the radio and television programs that are broadcast, as well as all motion pictures and stage plays, are efforts at communication. The same is true of all letters written and mailed as well as all phone calls. All are efforts at communication.

² The advances men have made in the **technical** aspects of communication are staggering. For example, fiber-optic cables, which are a great improvement over copper

cables, can carry many tens of thousands of telephone conversations at one time. Then there are the communication satellites, which orbit the earth in space and have equipment for relaying telephone, telegraph, radio, and television signals. One such satellite can simultaneously handle 30,000 telephone messages!

³ But in spite of all these means of communication, there is much misery in the world because of a lack of communication between individuals. Thus, we are told “there is a growing gulf—a widening ‘communications gap’—between the governors and the governed.” And what is the so-called generation gap but the failure of

3. What happens when there are communication gaps?

1. What methods of communication are employed today?
2. What are some examples of the advances men have made in the technical aspects of communication?

parents and their offspring to communicate successfully with one another? Marriage counselors report that the biggest problem in marriages is a failure of communication between husband and wife. Lack of proper communication can even cause death. Early in 1990, 73 persons lost their lives in a plane crash, a contributing factor evidently being a failure of communication between the pilot and ground control. A newspaper headline declared: "Communication Snag Led to Tragedy."

⁴ What is communication in the Christian context? According to one dictionary, "communication" means "to transmit information, thought, or feeling so that it is satisfactorily received or understood." Another dictionary defines it as "a technique for expressing ideas effectively." Notice, "expressing ideas effectively." Christian communication especially needs to be effective because it has as its goal the reaching of people's hearts with the truth from God's Word so that, hopefully, they will act on what they learn. Uniquely, it is motivated by unselfishness, by love.

Jehovah as Communicator

⁵ Jehovah God is undoubtedly the greatest Communicator. Because he created us in his image and likeness, he is able to communicate with us, and it is possible for us to communicate with others about him. Ever since the creation of man, Jehovah has communicated with his earthly creatures about himself. One way he has done this has been by means of his visible creation. Thus, the psalmist tells us: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling."

4. (a) What is meant by "communication"?
- (b) What is the goal of Christian communication?
5. What is one of the first ways Jehovah God communicated with man?

One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge." (Psalm 19: 1, 2) And Romans 1:20 informs us that God's "invisible qualities are clearly seen from the world's creation onward." "Clearly seen" indicates effective communication!

⁶ Those without faith in God and his divine revelation would have us believe that man is left to his own resources to ascertain why he exists. But God's Word makes it clear that God has communicated with man from the beginning. Thus, to the first man and woman God gave the procreation mandate: "Be fruitful and become many and fill the earth and subdue it, and have in subjection . . . every living creature." God also granted them to eat their fill of the fruits of the garden—with just one exception. Then, when Adam and Eve disobeyed, Jehovah communicated the first Messianic promise, giving mankind a ray of hope: "I shall put enmity between you [the serpent] and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Genesis 1:28; 2:16, 17; 3:15.

⁷ When Adam's son Cain was filled with murderous envy, Jehovah God communicated with him, saying in effect: "Watch out! You are heading for trouble!" But Cain refused to heed that warning and murdered his brother. (Genesis 4:6-8) Then, when the earth became filled with violence and wickedness, Jehovah communicated to the righteous man Noah His purpose to wipe the earth clean of all that was defiling it. (Genesis 6:13-7:5) After the Deluge, when Noah and his family came forth from the ark,

6. What did Jehovah communicate to his earthly creatures while they were in the garden of Eden?
7. What does the book of Genesis reveal as to Jehovah's communicating with his servants?

Jehovah communicated to them his purpose regarding the sanctity of life and blood, and by means of the rainbow he gave the assurance that he would never again destroy all living things by a flood. Some centuries later, Jehovah communicated to Abraham His purpose to have all the families of mankind bless themselves by means of Abraham's Seed. (Genesis 9:1-17; 12:1-3; 22:11, 12, 16-18) And when God decreed that he would destroy the perverts of Sodom and Gomorrah, he lovingly communicated that fact to Abraham, saying: "Am I keeping covered from Abraham what I am doing?"—Genesis 18:17.

⁸ Beginning with Moses, Jehovah used a long line of prophets to communicate with Israel. (Hebrews 1:1) Sometimes he used oral dictation, as when he told Moses: "Write down for yourself these words." (Exodus 34:27) Much more frequently Jehovah communicated with his spokesmen by means of visions, as he had already done with Abraham.* Jehovah also used dreams to communicate with men, and not just with his servants but also with those having dealings with his servants. For instance, Jehovah caused two of Joseph's fellow prisoners to have dreams, which Joseph interpreted for them. Jehovah also caused Pharaoh and Nebuchadnezzar to have dreams, which his servants Joseph and Daniel interpreted for them. (Genesis 40:8-41:32; Daniel, chapters 2 and 4) In addition, on many occasions Jehovah used angelic messengers to communicate with his servants.—Exodus 3:2; Judges 6:11; Matthew 1:20; Luke 1:26.

* See Genesis 15:1; 46:2; Numbers 8:4; 2 Samuel 7:17; 2 Chronicles 9:29; Isaiah 1:1; Ezekiel 11:24; Daniel 2:19; Obadiah 1; Nahum 1:1; Acts 16:9; Revelation 9:17.

8. In what four ways has Jehovah communicated with his servants on earth?

⁹ All such communication by Jehovah through his prophets reflected his love for his people Israel. Thus, he stated by means of his prophet Ezekiel: "I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living. Turn back, turn back from your bad ways, for why is it that you should die, O house of Israel?" (Ezekiel 33:11) Jehovah was a long-suffering and patient Communicator with his rebellious ancient people, as can be seen from 2 Chronicles 36:15, 16: "Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling. But they were . . . despising his words and mocking at his prophets . . . until there was no healing."

¹⁰ Today, we have God's inspired Word, the Holy Bible, by which Jehovah communicates to us information about himself, his purposes, and his will for us. (2 Timothy 3:16, 17) In fact, as the Preeminent Communicator, Jehovah, declares: "The Sovereign Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets." (Amos 3:7) He makes known to his servants what he purposes to do.

God's Son as Communicator

¹¹ Of all the agents used by Jehovah to communicate His will, the foremost is the Word, the Logos, who became Jesus Christ. What is the import of his being called the

9. What motivated Jehovah to communicate with his people Israel, as seen by what expressions of his?

10. How does Jehovah communicate with his people today, and to what extent is he the God of communication?

11. Who is Jehovah's foremost instrumentality in communicating with man, and why is his title "the Word" appropriate?



Like his heavenly Father, Jesus was a compassionate communicator

12:37) When certain officers were sent to arrest Jesus, they came back without him. Why? They answered the Pharisees: "Never has another man spoken like this."—John 7:46.

Christ's Disciples Commissioned to Be Communicators

¹³ Not content with being a lone communicator, Jesus first commissioned 12 apostles and then 70 evangelizers to go forth as communicators of the good news of the Kingdom. (Luke 9:1; 10:1) Then shortly before he ascended to heaven, he commissioned his disciples to perform a special task. What task? As we read at Matthew 28:19, 20, he instructed them to be communicators; and they were to teach still others also to become communicators.

¹⁴ Were the disciples effective communicators? They certainly were! As a result of their preaching on the day of Pentecost 33 C.E., 3,000 souls were added to the newly formed Christian congregation. Soon the number increased to 5,000 men. (Acts 2:41; 4:4) No wonder that their Jewish foes accused them of filling all Jerusalem with their teaching and later complained that they had overturned the inhabited earth with their preaching!—Acts 5:28; 17:6.

¹⁵ What of modern times? As foretold at Matthew 24:3, 45-47, the Master, Jesus Christ, has appointed "the faithful and discreet slave," made up of anointed Christians, to care for all his belongings on earth during this day of his presence. That faithful and discreet slave is represented today by the Governing Body of Jehovah's Wit-

Word, or Logos? That he is Jehovah's Chief Spokesman. And what is a spokesman? One who communicates what another has to tell. So the Logos became the communicator of Jehovah God's word to His intelligent earthly creation. That role is so important that he is called the Word.—John 1:1, 2, 14.

¹² Jesus himself told Pontius Pilate that his main purpose in coming to earth was to communicate the truth to mankind: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) And the record in the Gospels tells how well he carried out that assignment. His Sermon on the Mount is recognized as the greatest sermon ever preached by a man. How well he communicated through that sermon! "The effect was that the crowds [who heard the sermon] were astounded at his way of teaching." (Matthew 7:28) Concerning another occasion, we read: "The great crowd was listening to him with pleasure." (Mark

12. (a) For what purpose did Jesus come to earth? (b) What testifies to his faithfully fulfilling that purpose?

13. What shows that Christ was not content with being a lone communicator?

14. How effective were the early Christian communicators?

15. What instrumentality has Jehovah used in modern times to communicate with men?

nesses, which has as its publicity agent the Watch Tower Bible and Tract Society. Most appropriately, that faithful and discreet slave has also been called God's channel of communication. It, in turn, encourages us to be good communicators. In fact, the very first issue of *Zion's Watch Tower and Herald of Christ's Presence* counseled its readers: "If you have a neighbor or friend whom you think would be interested in or benefited by [this magazine's] instructions, you might call it to their attention; thus preaching the Word and doing good unto all men as you have opportunity."

¹⁶ However, merely having access to the Word of God and personally reading it is not enough to gain the accurate knowledge that sets one on the road to life. Remember the Ethiopian court official who was reading the prophecy of Isaiah but did not understand what he was reading. Philip the evangelizer explained the prophecy to him, after which he was ready to be baptized as a disciple of Christ. (Acts 8:27-38) That more is needed than merely reading the Bible by oneself can be seen from Ephesians 4:11-13, where Paul shows that Christ not only gave some as inspired apostles and prophets but also gave "some as evangelizers, some as shepherds and teachers, with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man."

¹⁷ How can we identify those whom Jehovah God and Jesus Christ are using to help people who would be Christians to reach the status of a full-grown man? According to

16. What shows that more is needed than just the Bible for God to communicate effectively with his earthly servants?

17. By what identifying marks can we recognize the agency Jehovah is using today to communicate his purposes to mankind?

Jesus, one of the identifying marks would be that these love one another as Jesus loved his followers. (John 13:34, 35) Another identifying mark: They would be no part of the world, even as Jesus was no part of the world. (John 15:19; 17:16) Still another mark would be that they recognize God's Word as the truth, as Jesus did, continually appealing to its authority. (Matthew 22:29; John 17:17) Putting God's name to the fore, as Jesus did, would be another mark. (Matthew 6:9; John 17:6) And one more mark would be the following of Jesus' example in preaching the Kingdom of God. (Matthew 4:17; 24:14) There is only one group that measures up to these requirements, namely the international communicators known as the Christian Witnesses of Jehovah.

¹⁸ Communication, however, implies responsibility toward others. With whom are Christians responsible to communicate? Basically, there are three areas in which Christians must be concerned with keeping open the lines of communication: the family circle, the Christian congregation, and the Christian field ministry. The succeeding articles will deal with these aspects of our subject.

18. What three areas for communication will further articles discuss?

How Would You Answer?

- ☐ What harm can result from a lack of communication?
- ☐ Who are the two foremost communicators?
- ☐ What various means has God used to communicate with man?
- ☐ How did Jesus excel as a communicator?
- ☐ How successful were the early Christians in communicating?

COMMUNICATING WITHIN THE FAMILY AND IN THE CONGREGATION

"Let your utterance be always with graciousness, seasoned with salt."

—COLOSSIANS 4:6.

"NO MAN is an island . . . Every man is a piece of the continent."

So wrote an observant man of letters several centuries ago. In saying that, he was only corroborating what the Creator said about Adam: "It is not good for the man to continue by himself." Adam had the gift of speech and language, for he had named all the animals. But Adam had no other human creature with whom he could communicate. No wonder that when God introduced lovely Eve to him as his wife, he exclaimed: "This is at last bone of my bones and flesh of my flesh"! Thus, as the first human family got its start, Adam began to communicate with a fellow human.—Genesis 2:18, 23.

² The family circle is an ideal place for communication. Indeed, the very success of family life depends on it. However, to communicate takes time and effort. Today, one of the biggest thieves of time is television. It can be an instrument for harm in at least two ways. On the one hand, it can be so enticing that family members become addicted to it, resulting in a dearth of communication. On the other hand, television

can serve as a way of escape when there are misunderstandings or hurt feelings. Instead of working out problems, some marriage partners have chosen to clam up and watch television. So the TV set can well contribute to a failure to communicate, which is said to be the primary marriage wrecker. Those having difficulty in keeping television watching in a subordinate place may well consider dispensing with it altogether.—Matthew 5:29; 18:9.

³ In fact, glowing reports have come to hand telling of the blessings resulting when use of TV was reduced or even dispensed with. One family wrote: "We talk to one another more . . . , do more Bible research . . . We play games together . . . All aspects of our field service have increased." Another family said after they got rid of their TV: "Not only are we saving money [they had subscribed to cable TV] but we have become closer as a family and have found many other worthwhile things to do with our time. We are *never* bored."

Looking, Talking, and Listening

⁴ There are different forms of communi-

1. What did Adam say when God introduced Eve to him?
2. What harm can result from uncontrolled television viewing?

3. How have some benefited by limiting TV viewing?
4. How may a married couple communicate appreciation for each other?

cation within the family. Some are non-verbal. When two people just look at each other, it is a form of communication. Being together can communicate a sense of caring. Mates should avoid being away from each other for extended periods of time unless there is an unavoidable reason. A married couple can foster happiness in each other by enjoyment of the close association they have within the marriage bond. By the affectionate and yet respectful way they behave toward each other, whether in public or in private, showing proper dignity in dress and manners, they can silently communicate deep appreciation of each other. Wise King Solomon expressed it in these words: "Let your water source prove to be blessed, and rejoice with the wife of your youth."—Proverbs 5:18.

⁵ Communication also calls for conversation, dialogue—talking with each other, not at each other. While some women are better than men at expressing their feelings, that is no excuse for husbands to be silent partners. Christian husbands should be aware that lack of communication is a major problem in many marriages, and so they should work hard at keeping open the lines of communication. Indeed, they will do this if they, together with their wives, heed the fine counsel the apostle Paul gives at Ephesians 5:25-33. For a husband to love his wife as his own body, he must be concerned with her well-being and happiness, not just his own. To that end, communication is indispensable.

⁶ A husband should not take the attitude that his wife should surmise or guess that he appreciates her. She needs to be assured of his love for her. He can show his appreciation in many ways—by expressions of

endearment and unexpected gifts, as well as by keeping her fully informed as to matters that might affect her. There is also the challenge of expressing appreciation for his wife's efforts, be it in her personal adornment, in her hard work in behalf of the family, or in her wholehearted support of spiritual activities. In addition, for a husband to heed the counsel of the apostle Peter at 1 Peter 3:7, to 'dwell with his wife according to knowledge,' he must have empathy, which is shown by communicating with her in all matters of mutual concern, bestowing honor upon her as the weaker vessel.—Proverbs 31:28, 29.

⁷ Likewise, for a wife to heed the counsel regarding subjection at Ephesians 5:22-24, she needs to be concerned with keeping open the lines of communication with her husband. She needs to accord her husband "deep respect," both by her speech and by her conduct. Never should she act independently or ignore his wishes. (Ephesians 5:33) At all times, there should be confidential talk between her and her husband.—Compare Proverbs 15:22.

⁸ Further, a wife should guard against suffering in silence as a display of self-pity. If there is a misunderstanding, let her seek the right time to bring up the matter. Yes, take a lesson from Queen Esther. She had a life-and-death matter to bring to her husband's attention. Her acting promptly with wisdom and tact meant salvation for the Jews. We owe it both to our mates and to ourselves to communicate if we have been or are being hurt. Tact and a godly sense of humor can help make communication easier.—Esther 4:15-5:8.

7. What obligation does a wife have to communicate with her husband?

8. To keep lines of communication open, what must wives be willing to do?

5, 6. Why should husbands be aware of the importance of communicating with their wives?

⁹ Implicit in using speech to keep open the lines of communication is the obligation of each to listen to what the other has to say—and to make the effort to notice what has been left unsaid. That requires paying attention to the one speaking. Not only does one need to perceive the thought content but one also needs to pay attention to the emotional content, the *way* something is said. Often a husband comes short along this line. Wives may suffer because husbands fail to listen. And wives on their part need to listen carefully so that they avoid jumping to conclusions. “A wise person will listen and take in more instruction.”—Proverbs 1:5.

Communication Between Parents and Children

¹⁰ There is also the situation where parents and their offspring have difficulty in communicating. To “train up a boy according to the way for him” requires the establishing of lines of communication. Doing so will help ensure that “even when he grows old he will not turn aside from it.” (Proverbs 22:6) That some parents lose their children to the world is sometimes related to a communication gap that developed during adolescence. The parents’ obligation to communicate continually with their children is highlighted at Deuteronomy 6:6, 7: “These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up.” Yes, parents must spend time with their children! They must be willing to make sacrifices in behalf of their children.

9. What role does listening play in communication?

10. To do justice in communicating with their children, what must parents be willing to do?

¹¹ Parents, communicate to your children that Jehovah loves them and that you too love them. (Proverbs 4:1-4) Let them see your willingness to sacrifice comforts and pleasures for the sake of their mental, emotional, physical, and spiritual growth. Important in this regard is empathy, that is, the parents’ ability to view things through the eyes of their children. By displaying unselfish love, you parents can build a strong bond of union with your children and encourage them to confide in you rather than make confidants of their peers.—Colossians 3:14.

¹² On the other hand, youths, you have the obligation to communicate with your parents. Appreciating what they have done for you will help you to take them into your confidence. You need their help and support, and it will be easier for them to give it if you freely communicate with them. Why make peers your main source of advice? These have likely done little for you in comparison with your parents. They have no more experience in life than you have, and if they are not part of the congregation, they are not really interested in your lasting welfare.

Communication Within the Congregation

¹³ Another challenge is keeping the lines of communication open with your brothers in the congregation. We are strongly admonished not to forsake ‘the gathering of ourselves together.’ For what purpose do we gather? “To incite to love and fine works.” This calls for communication. (Hebrews 10:

11. What are some things parents should communicate to their children?

12. Why should youths freely communicate with their parents?

13, 14. What Bible principles entail communication between Christians?



*Good communication
promotes family welfare
and happiness*

Counsel and Encouragement

¹⁵ The obligation to communicate is also involved in heeding Paul's counsel at Galatians 6:1: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." Modesty should cause us to welcome someone's pointing out to us where we made

24, 25) If someone offends you, that is absolutely no reason for staying away from meetings. Keep the lines of communication open by following in principle the counsel Jesus gave us as recorded at Matthew 18:15-17. Talk with the one that you feel is causing your unhappiness.

¹⁴ When having difficulties with one of your brothers, heed such Scriptural counsel as that found at Colossians 3:13: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also." That implies communication rather than a refusal to speak to someone. And should you notice that someone seems to be cool toward you, heed the counsel found at Matthew 5:23, 24. Communicate, and try to make peace with your brother. This calls for love and humility on your part, but you owe it to yourself and to your brother to heed Jesus' counsel.

a mistake in our speech or conduct. Actually, all of us should have the attitude that the psalmist David had when he wrote: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse." (Psalm 141:5) Elders should particularly be outstanding examples in humility, not insisting on a personal view but being ready to accept readjustment, having in mind that 'the wounds inflicted by a loving friend are faithful.'—Proverbs 27:6.

¹⁶ It is the course of wisdom and modesty for youths to seek counsel and direction from mature Christians, who will likely have something constructive to offer. Even elders can benefit in this way. For example, one elder said in a talk that the blessings

15. Why should Christians not fail to communicate counsel when in a position to do so?

16. What sort of communication should youthful speakers welcome?

mentioned at Revelation 7:16, 17, about not hungering and thirsting anymore, were things the other sheep could look forward to in the new world. However, it has been pointed out that this scripture applies primarily to the present time. (See *Revelation—Its Grand Climax At Hand!*, pages 126-8.) An elder in the audience felt he should mention the matter, but before he had the opportunity to do so, the speaker himself phoned and asked for any suggestion on improving his talk. Yes, let us make it easier for those who would like to help us by communicating our desire for counsel. Let us not be touchy or unduly sensitive.

¹⁷ King Solomon stated a principle that can well be applied to our discussion. He said: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it." (Proverbs 3:27) We owe our brothers love. Paul said: "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellowman has fulfilled the law." (Romans 13:8) So be generous with your words of encouragement. Is a young ministerial servant giving his first public talk? Commend him. Has a sister tried hard or done exceedingly well in her Theocratic Ministry School assignment? Tell her how you enjoyed her efforts. By and large, our brothers and sisters are striving to do their best and will be encouraged by a loving expression of appreciation.

¹⁸ In contrast, a young speaker may have a lot of ability, but because of being young, he may exude more self-confidence than is seemly. What kind of communication would be called for here? Would it not be kind if a mature elder commended him for any fine points in his presentation but, at the same

time, gently suggested ways in which he could cultivate modesty in the future? Such communication would show brotherly love and help younger ones to get rid of bad attitudes early, before they become ingrained.

¹⁹ Elders communicate with one another and with the congregation about things that are beneficial—avoiding, of course, revealing confidential matters, such as those related to judicial problems. Being overly secretive, however, results in distrust and discouragement and can harm the warm spirit in a congregation—or in a family. For example, everyone enjoys hearing a report that is upbuilding. Just as the apostle Paul longed to communicate spiritual gifts, so elders should be anxious to impart upbuilding information to others.—Proverbs 15:30; 25:25; Romans 1:11, 12.

²⁰ Yes, communication is vital both in the Christian congregation and in the Christian family. Moreover, it is indispensable in yet another area. Where? In the Christian ministry. In the next article, we will consider ways to improve our communication skills in this very important activity.

19. Why should elders and family heads be communicators?

20. With what aspect of communication will the succeeding article deal?

How Would You Answer?

- ☐ How may a frequent obstacle to family communication be overcome?
- ☐ How can husbands and wives meet the challenge of communication?
- ☐ How can parents and children avoid the generation gap?
- ☐ How may communication in congregations and in families prove to be upbuilding?



COMMUNICATION IN THE CHRISTIAN MINISTRY

“Go therefore and make disciples of people of all the nations.”—MATTHEW 28:19.

JESUS' commission, quoted above, presents us with the challenge of communicating with people in our ministry as we go from house to house, make return visits, and share in all other features of Kingdom preaching. Included in that commission is the responsibility to make known the truth about Jehovah God, Jesus Christ, and the Messianic Kingdom in which Jesus now rules.—Matthew 25:31-33.

² How can we communicate effectively? First, we must believe in the information we are communicating. In other words, we must have strong faith that Jehovah is the one true God, that the Bible is really God's

Word, and that God's Kingdom is the only hope for mankind. In that way, what we teach will come from the heart, and we will be heeding Paul's counsel to Timothy: “Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.” —2 Timothy 2:15.

Nonverbal Communication

³ Communication often involves words. But, in fact, we communicate with people even before we speak to them. How? By our bearing and by the way we dress and groom ourselves. Years ago a missionary graduate

1. What commission given by Christ implies the need to communicate?
2. To communicate effectively, what do we need?

3-5. (a) How can we communicate without even saying a word? (b) What experiences bear this out?

of the Watchtower Bible School of Gilead was traveling by ocean liner to his foreign assignment. After a few days at sea, a stranger asked him why he was so different from all the others on board. The missionary was communicating something noteworthy—that he had different standards and was approachable—just by his appearance and his demeanor. This presented a fine opportunity for the missionary to give a witness.

⁴ Then again, a sister who was standing on the street offering Bible literature to passersby gave a friendly smile to a woman who walked near her. This woman started to go down the stairs into a subway station. Then she changed her mind, walked back to the sister, and asked for a home Bible study. What had impressed her? Although she had not been offered Bible literature, she had received a friendly smile from the Witness doing street work.

⁵ A third example: A group of young Witnesses had a meal in a restaurant and were surprised when a stranger approached their table and paid for their meals. Why did he do that? He had been impressed by their demeanor. Without saying a word to the stranger, these young Christians had communicated that they were God-fearing individuals. Clearly, by our bearing, appearance,

and friendliness, we communicate even before we say a word.—Compare 1 Peter 3:1, 2.

Reasoning Vital to Communication

⁶ To communicate verbally with people about the good news, we must be prepared, not to speak dogmatically, but to reason with them. We repeatedly read that Paul reasoned with those to whom he tried to impart the good news. (Acts 17:2, 17; 18:19) How can we follow his example? Well, worsening world conditions may have led some to doubt the existence of an almighty and loving God who cares for mankind. We could reason with them, though, that God has a time for everything. (Ecclesiastes 3:1-8) Thus, Galatians 4:4 says that when God's due time came, he sent his Son to earth. This was thousands of years after he first promised to do so. Similarly, when his due time comes, he will make an end to suffering and wickedness. Moreover, God's Word shows that God has compelling reasons for allowing wickedness to continue for so long. (Compare Exodus 9:16.) Reasoning along these lines, and supporting that reasoning with illustrations and strong Scriptural proof, will help sincere ones to realize that the prevalence of wickedness cannot be used as an argument that Jehovah does not exist or does not care.—Romans 9:14-18.

⁷ Suppose that while you are going from house to house, a householder says to you: "I'm a Jew. I'm not interested." How might you proceed? One brother reports success using this approach: "I'm sure you will agree with me that Moses was one of the greatest prophets that God ever used. And did you know that he said as recorded at Deuteronomy 31:29: 'I well know that after my death you will . . . turn aside from the way about

6. Illustrate how reasoning is invaluable for communication.

7, 8. How might reasoning help us to communicate with an Orthodox Jew?

In Our Next Issue

■ Does God Answer Your Prayers?

■ Exercise Faith Based on Truth

■ Illustrations—A Key to Reaching Hearts

which I have commanded you; and calamity will be bound to befall you"? Moses was a true prophet, so his words had to come true. Could it be that they came true when God sent the Messiah to the Jews and that is why the Jews did not accept him? That could have been the case. Now if this is so and they made a mistake, is that any reason why you and I should make the same mistake?

⁸ Remember, too, the Jews have suffered much at the hands of Christendom, particularly during this century. So you may wish to tell the householder that we had no part in that. For example, you may wish to say: 'Did you know that when Hitler was in power, Jehovah's Witnesses defied his boycott of the Jews? They also refused to "Heil Hitler" and to serve in his army.'*

⁹ In endeavoring to communicate with one who believes in hellfire, you might reason that if an individual is to suffer eternally in hell, he must have an immortal soul. The believer in hellfire will readily agree. Then you can mention the account of the creation of Adam and Eve and kindly ask if he ever noticed in that account any mention of such an immortal soul. Proceeding with your reasoning, you may then draw his attention to Genesis 2:7, where the Bible tells us that Adam *became* a soul. And note what God said would be the result of Adam's sin: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." (Genesis 3:19) Hence, Adam the soul went back to the dust.

¹⁰ You could also draw attention to the fact that nowhere in the Genesis account does God mention everlasting suffering in hellfire. When God warned Adam not to eat

* For more suggestions on how to communicate with believing Jews and others, see *Reasoning From the Scriptures*, pages 21-4.

9, 10. How might reasoning be used to help one who believes in hellfire?

of the forbidden fruit, he said: "In the day you eat from it you will positively die." (Genesis 2:17) No mention of hellfire! If the real result of sin for Adam was to be, not death, 'returning to the dust,' but eternal suffering, in all justice should God not have explained this clearly? Hence, careful and kind reasoning may help a sincere individual to see the inconsistencies of his belief. May we never overlook the importance of appealing to reason as we share with others the truth of God's Word.—Compare 2 Timothy 2:24-26; 1 John 4:8, 16.

Qualities Needed for Effective Communication

¹¹ Now, what qualities must we cultivate in order to communicate Kingdom truths most effectively? Well, what does the example of Jesus tell us? At Matthew 11:28-30, we read his words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." There we see one of the keys of Jesus' success in communicating. He was mild-tempered and lowly in heart. Right-hearted people found him refreshing. The apostle Paul also set a fine example, for, as he told the elders from Ephesus, from the first day he came to them, he was slaving for the Lord "with the greatest lowliness of mind."—Acts 20:19.

¹² By our always manifesting modesty and lowliness of mind, others will find that we too are refreshing, and it will be easier for us to communicate with them. Any other attitude likely will raise a barrier between us and those with whom we are trying to communicate. Truly, "wisdom is with the modest ones."—Proverbs 11:2.

11-13. What Christian qualities can help us to communicate effectively?

¹³ In order to impart information effectively, we also need to be patient and tactful. The apostle Paul was certainly tactful when he witnessed to the philosophers assembled before him on Mars' Hill. He presented the good news in a way that they could understand. (Acts 17:18, 22-31) If we wish to communicate successfully with our listeners, we must heed the counsel the apostle Paul gave to the Colossians when he said: "Let your conversation be always gracious, and never insipid; study how best to talk with each person you meet." (Colossians 4: 6, *The New English Bible*) Our speech should always be in good taste. Such speech will tend to open the minds of our listeners, whereas injudicious remarks will cause them to close their minds.

¹⁴ We want to appear relaxed at all times. This helps put our listeners at ease. Being relaxed means not being too anxious to do all the talking. Rather, with an unhurried attitude and friendly questions, we give our listeners the opportunity to express themselves. Especially when we are witnessing informally is it wise to encourage the other person to talk. Thus, a Witness once found himself seated on a plane alongside a Roman Catholic priest. For more than an hour, the Witness kept plying the priest with tactful questions, and the priest, in answering, did most of the talking. But by the time they separated, the priest had obtained several Bible publications. Such a patient approach will help us to exercise another needed quality, namely empathy.

¹⁵ Empathy means putting ourselves in the place of others, as it were. The apostle Paul fully appreciated the need for empathy, as can be seen from what he wrote to the Corinthians: "Though I am free from all

14. How may a relaxed, conversational approach help us to communicate with others?

15, 16. How can empathy help us to communicate?

persons, I have made myself the slave to all, that I may gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." —1 Corinthians 9:19-22.

¹⁶ To imitate the apostle Paul in these respects, we need to be tactful, discerning, and observant. Empathy will help us to communicate the truth to our listeners according to their way of thinking and feeling. The publication *Reasoning From the Scriptures* gives much help along this line. Always have it with you in the ministry.

Love—An Aid in Communication

¹⁷ Modesty, lowliness of mind, patience, and empathy are essential for effective communication in imparting information. Above all, though, unselfish love will help us to be successful in reaching the hearts of others. Jesus felt pity for the people because they were "skinned and thrown about like sheep without a shepherd." It was love that prompted Jesus to say: "Come to me, all you who are toiling and loaded down, and I will refresh you." (Matthew 9:36; 11:28) It is because we love them that we too want to refresh people and help them to get on the road to life. Ours is a message of love, so let us keep telling it in a loving way. This love manifests itself by a friendly smile, by kindness and gentleness, by cheerfulness and warmth.

17. Of all Christian qualities, which one is most valuable in communicating the truth effectively, and how is it shown?

¹⁸ In this respect the apostle Paul was a fine imitator of his Master, Jesus Christ. Why was he so successful in starting one congregation after another? Because of his zeal? Yes. But also because of the love he manifested. Note his expressions of affection with regard to the new congregation at Thessalonica: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." Imitating Paul will help us in our efforts to communicate.—1 Thessalonians 2:7, 8.

¹⁹ If we have done our best to communicate and we fail to get the desired results, should we be discouraged? Not at all. The Bible Students (as Jehovah's Witnesses were formerly called) used to say that in order to accept the truth, people need to have the three *h*'s. They need to be honest, humble, and hungry. We cannot expect insincere people, those not honest, to respond favorably to the truth; nor can we expect arrogant or proud individuals to listen to the good news. Further, even if an individual has a measure of honesty and humility, it is not likely that he will take to the truth if he is not spiritually hungry.

²⁰ No doubt many that you meet in your territory will be lacking one or more of the three *h*'s. The prophet Jeremiah had the same experience. (Jeremiah 1:17-19; compare Matthew 5:3.) Still, our efforts are never in vain. Why not? Because we are advertising Jehovah's name and Kingdom. By our preaching and by our very presence,

18. How may we imitate Paul, as he imitated the Master?

19. Why should we not let unresponsive territory discourage us?

20. Why can it always be said that our efforts have not been in vain?

we are warning the wicked. (Ezekiel 33:33) And never forget that by our efforts to communicate the truth to others, we benefit ourselves. (1 Timothy 4:16) We keep our faith strong and our Kingdom hope bright. Moreover, we maintain our integrity and thus share in sanctifying Jehovah God's name, making his heart glad.—Proverbs 27:11.

²¹ To sum up: Communication is the effective imparting of information. The art of communication is vital, and much harm results when communication breaks down. We have seen that Jehovah God and Jesus Christ are the foremost communicators and that Jesus Christ commissioned a channel of communication for our day. We have also noted that by our grooming and behavior, we communicate, sending messages to others. We have learned that reasoning plays an important part in our trying to communicate with people and that to communicate effectively, we need to be modest and humble, manifest empathy, exercise patience, and, above all, be motivated by a heart full of love. If we cultivate these qualities and follow Bible examples, we will be successful Christian communicators.—Romans 12:8-11.

21. What can be said in summary?

How Would You Answer?

- ☐ In what way does communication begin before a word is spoken?
- ☐ What are some examples of communication by effective reasoning?
- ☐ What qualities enabled Jesus Christ and Paul to communicate effectively?
- ☐ Why need we not be discouraged if results are slow in coming?

A MAN'S JOB

“¡Ropa, zapato, casa, y comida!” These words are from an old Spanish song that lists the four basic things a man is expected to provide for his family: clothes, shoes, shelter, and food. And most responsible men proudly try to shoulder that burden.

However, if you are a family man, do you care for the more important spiritual needs of your family? Or do you, like many men, think that seeing to religious matters at home is not really a man's job? In some cultures it is not even expected that men would take time to teach their children about God and the Bible.

The Word of God charges particularly the man of the house with the responsibility for instilling in his family a love for God and a deep appreciation for divine standards. For example, at Ephesians 6:4, the Scriptures exhort Christian men as follows: “You, fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah.”

Some, although acquainted with these words, may not fully appreciate that the scripture is specifically directed to the father, the man of the house. For example, Spanish- and Portuguese-speaking individuals may understand the words of Ephesians 6:4 to be addressed both to the father and to the mother. In these languages the word for “fathers” and the word for “parents” is the same. However, in verse 1 of Ephesians chapter 6, the apostle Paul made reference both to the father and to the mother by using the Greek word *go-neu'sin*, from *go-neus'*, meaning “par-

ent.” But in verse 4, the Greek word used was *pa-te'res*, meaning “fathers.” Yes, at Ephesians 6:4, Paul addressed his words directly to the man in the family.

Of course, if there is no man in the family to take the lead, then the woman must assume this responsibility. With Jehovah's help many mothers have successfully reared their children in the discipline and mental-regulating of Jehovah. However, when a Christian man is present, he should take the lead. If he neglects this responsibility, it is more difficult for the rest of the family to maintain a good program of spiritual nourishment. And such a man is accountable to Jehovah for his neglect.

God's feelings on this matter are evident in the Scriptural qualifications set forth for overseers and ministerial servants in the Christian congregation. The Bible specifies that the one selected for such a position should be “a man presiding over his own household in a fine manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?).” —1 Timothy 3:4, 5, 12; Titus 1:6.

The family man must be willing to sacrifice pleasures and personal convenience for the sake of his children's spiritual well-being. At times he may have to reduce the time devoted to other activities so as to have a reasonable amount of time to spend with his children on a regular basis. (Deuteronomy 6:6, 7) Nevertheless, he will not relinquish to others this God-given assignment. His love for and interest in his chil-

dren will go far beyond providing clothes, shoes, shelter, and food.

It is quite a challenge to bring up children "in the discipline and mental-regulating of Jehovah." That is why the primary responsibility is the man's. When the Christian father does his job well, then

he can view his God-fearing children as a blessing from Jehovah. He can say with the psalmist: "Like arrows in the hand of a mighty man, so are the sons of youth. Happy is the able-bodied man that has filled his quiver with them."—Psalm 127: 4, 5.

Questions From Readers

■ What was "the good" that the apostle Paul could not do, as he mentioned at Romans 7:19?

Basically, Paul was referring to his inability to perform all the good things outlined in the Mosaic Law. That was impossible for Paul and all others, including us, because of imperfection and sinfulness. But there is no need to despair. Christ's sacrifice opened the way for forgiveness by God and a good standing with Him.

Romans 7:19 reads: "For the good that I wish I do not do, but the bad that I do not wish is what I practice." The context shows that Paul was primarily speaking about "good" in the sense of what was stipulated in the Law. In verse 7 he had said: "Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: 'You must not covet.'" Yes, the Law made it plain that since they could not keep it completely, all humans were sinful.

Paul went on to mention that he was "once alive apart from law." When was that so? Well, when he was in Abraham's loins before Jehovah provided the Law. (Romans 7:9; compare Hebrews 7:9, 10.) Though Abraham was imperfect, the Law had not yet been given, so he was not reminded of his sinful-

ness by failure to keep its numerous commands. Does that mean that once the Law was given and showed up human imperfection, it produced bad results? No. Paul continued: "Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good."—Romans 7:12.

Note that Paul described the Law as "holy" and "good." In the following verses, he explained that "what is good"—the Law—made plain that he was a sinner, and this sin made him worthy of death. Paul wrote: "The *good* that I wish I do not do, but the bad that I do not wish is what I practice. If, now, what I do not wish is what I do, the one working it out is no longer I, but the sin dwelling in me."—Romans 7:13-20.

In this context, then, Paul was not speaking of goodness in general, or simply kind deeds. (Compare Acts 9:36; Romans 13:3.) He was referring particularly to doing (or not doing) things that were consistent with God's good Law. Previously he had zealously practiced the Jewish religion and—compared to others—been "blameless." Nevertheless, even though in his mind he had been a conscientious slave to that good Law, he still did not live up to it fully. (Phi-

lipians 3:4-6) The Law reflected God's perfect standards, showing the apostle that in his flesh he was still a slave to sin's law and thus condemned to death. However, Paul could be thankful that by Christ's sacrifice he was declared righteous—rescued from sin's law and its fitting consequence, a sentence of death.—Romans 7:25.

Christians today are not under the Mosaic Law, for it was nailed to the torture stake. (Romans 7:4-6; Colossians 2:14) Yet we do well to recognize that it was not a burdensome code that we may just as well forget. No, fundamentally the Law was good. We thus have reason to read the Bible books containing the Law and to learn what it required of Israel. Jehovah's Witnesses around the earth will soon be doing that, keeping to their weekly Bible reading.

As we read the Law, we ought to reflect on the principles underlying its various statutes and on the benefits God's people gained as they tried to follow those good commands. We should appreciate, too, that we are imperfect and thus not able to follow completely the good that we learn from God's Word. But while battling against sin's law, we can rejoice over the prospect of being rescued through the application of Christ's sacrifice toward us.

THEIR FAITH IN EVOLUTION WAS SHAKEN

A man from Milwaukee, Wisconsin, U.S.A., wrote last year to express appreciation "for the wonderful tool that was provided in the book *Life—How Did It Get Here? By Evolution or by Creation?*" He explained:

"About two years ago, I met a young couple from Beijing, China, who were attending a medical college here in Milwaukee. They are biochemists, and they made no secret about their sincere belief in evolution.

"I was surely at a disadvantage in trying to speak with them on a scientific level, so I decided to let the book do the teaching. As we went along in our study, I could see their confidence in evolution begin to waver."

A study of the entire book was completed, and the man from Milwaukee concludes: "The Bible has become to them the true source of information. Thanks again for that marvelous tool."



◀ A designer was needed for this arrowhead

Was no designer needed for the DNA molecule? ▶

