

FEBRUARY 1, 1993

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

**Will Good Ever
Conquer Evil?**



THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

February 1, 1993

Average Printing Each Issue: 16,400,000

Vol. 114, No. 3

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.

IN THIS ISSUE

- 3 Good Versus Evil
—An Agelong Battle
- 5 Will Good Ever Conquer Evil?
- 7 Kingdom Proclaimers Report
- 9 Godly Subjection
—Why and by Whom?
- 14 What Godly Subjection
Requires of Us
- 20 Relief Provisions Reflect
Christian Love
- 25 I Found Satisfaction in Serving God

- 29 "Good Morning! Do You
Know What God's Name Is?"
- 30 Tobacco and the Clergy
- 31 Questions From Readers
- 32 "The Lilies of the Field"

Cover: U.S. Army photo

WATCHTOWER STUDIES FOR WEEKS OF

MARCH 15: Godly Subjection—Why and by Whom? Page 9. Songs to be used: 125, 64.

MARCH 22: What Godly Subjection Requires of Us. Page 14. Songs to be used: 89, 106.

Now published in 112 languages.

SEMI-MONTHLY LANGUAGES AVAILABLE BY MAIL:

Afrikaans, Arabic, Bicol, Bislama, Cebuano, Chicheŵa, Chinese, Cibemba, Croatian, Czech, Danish,*† Dutch,* Efik, English*† (also Braille), Estonian, Ewe, Finnish,*† French,*† Ga, German,*† Greek,* Hiligaynon, Hiri Motu, Hungarian, Igbo, Iloko, Indonesian, Italian,* Japanese,* Kannada, Korean,* Macedonian, Malagasy, Malayalam, Maltese, Myanmar, New Guinea Pidgin, Norwegian, Pango-sinan, Papiamentu, Polish, Portuguese,* Rarotongan, Romanian, Russian, Samar-Leyte, Samoan, Sepedi, Serbian, Sesotho, Shona, Slovak, Slovenian, Spanish,* Swahili, Swedish,* Tagalog, Tahitian, Tamil, Telugu, Thai, Tsonga, Tswana, Twi, Ukrainian, Vietnamese, Wallisian, Xhosa, Yoruba, Zulu

MONTHLY LANGUAGES AVAILABLE BY MAIL:

Albanian, Armenian, Bengali, Bulgarian, Fijian, Greenlandic, Gujarati, Gun, Hausa, Hebrew, Hindi, Icelandic, Kinyarwanda, Kwanjama/Ndonga, Lithuanian, Luganda, Marathi, Moore, Nepali, Niuean, Sango, Silozi, Sinhalese, Solomon Islands Pidgin, Sranantongo, Tongan, Turkish, Tuvaluan, Urdu, Venda

* Study articles also available in large-print edition.

† Audiocassettes also available.

© 1993 Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved. Frederick W. Franz, President

Subscription requests should be sent to Watch Tower at the appropriate address below.

America, United States of: Wallkill, N.Y. 12589. **Australia:** Box 280, Ingleburn, N.S.W. 2565. **Bahamas:** Box N-1247, Nassau, N.P. **Barbados:** Fontabelle Rd., Bridgetown. **Canada L7G 4Y4:** Box 4100, Halton Hills (Georgetown), Ontario. **England NW7 1RN:** The Ridgeway, London. **Germany:** Postfach 20, W-6251 Selters/Taunus 1. **Ghana:** Box 760, Accra. **Guyana:** 50 Brickdam, Georgetown 16. **Hawaii 96819:** 2055 Kam IV Rd., Honolulu. **Hong Kong:** 4 Kent Road, Kowloon Tong. **India:** Post Bag 10, Lonavla, Pune Dis., Mah. 410 401. **Ireland:** 29A James-town Road, Finglas, Dublin 11. **Jamaica:** Box 180, Kingston 10. **Japan:** 1271 Nakashinden, Ebina City, Kanagawa Pref., 243-04. **Kenya:** Box 47788, Nairobi. **Liberia:** P.O. Box 10-0380, 1000 Monrovia 10. **New Zealand:** P.O. Box 142, Manurewa. **Nigeria:** P.M.B. 1090, Benin City, Edo State. **Philippines, Republic of:** P.O. Box 2044, 1099 Manila. **South Africa:** Private Bag 2067, Krugersdorp, 1740. **Trinidad and Tobago, Republic of:** Lower Rapsey Street & Loxmi Lane, Curepe. **Zambia, Republic of:** Box 21598, Kitwe. **Zimbabwe:** 35 Fife Avenue, Harare.

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

Would you welcome more information or a free home Bible study? Please write Watch Tower, using the appropriate address above.

This is part of a worldwide Bible educational work that is supported by voluntary donations.

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

The Watchtower (ISSN 0043-1087) is published semi-monthly by Watchtower Bible and Tract Society of New York, Inc., 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices. Postmaster: Send address changes to Watchtower, Wallkill, N.Y. 12589. Printed in U.S.A.

Good Versus Evil

An Agelong Battle

IN THE films of yesteryear, the “good guy” always defeated the forces of evil. But reality has never been that simple. All too often in the real world, evil seems to have the upper hand.

The specter of evil haunts the nightly newscast. In the north of the United States, a Milwaukee man murders 11 people and hoards the remains of their mutilated bodies in his freezer. Away down south, a stranger crashes into a Texas cafeteria and opens fire indiscriminately for ten minutes, leaving 23 people dead, including himself. A disgruntled opposer in Korea sets fire to a Kingdom Hall of Jehovah’s Witnesses, killing 14 worshipers.

Not only are there these sporadic outbursts of evil but there is another horrific evil that affects the world—genocide. It is calculated that one million Armenians, six million Jews, and over one million Cambodians have been exterminated in racial and political purges in this century alone. So-called ethnic cleansing has stricken many in the former Yugoslavia. Nobody knows how many millions of innocent people have been brutally tortured around the globe.

Tragedies such as these force us to confront the disturbing question, Why do people act in such a way? We cannot dismiss these atrocities as the product of a few deranged minds. The sheer scope of the evil

U.S. Army photo



done in our century belies such an explanation.

An evil deed is defined as one that is morally wrong. It is an act perpetrated by someone who can choose between doing good and doing evil. Somehow his moral judgment becomes warped and evil wins out. But why and how does this happen?

Religious explanations for evil are often unsatisfying. Catholic philosopher Thomas Aquinas claimed that "many good things would be taken away if God permitted no evil to exist." Many Protestant philosophers hold similar views. For example, as stated in *The Encyclopædia Britannica*, Gottfried Leibniz considered evil to be "a mere set-off to the good in the world, which it increases by contrast." In other words, he believed we need the evil so that we can appreciate the good. Such reasoning is like telling a cancer patient that his sickness is just what is needed in order to make someone else feel truly alive and well.

Evil intentions must come from somewhere. Is God indirectly to blame? The Bible answers: "When under trial, let no one say: 'I am being tried by God.' For with evil things God cannot be tried nor does he himself try anyone." If God is not responsible, who is? The following verses give the answer: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin." (James 1:13-15) Thus an evil deed is born when an evil desire is nurtured rather than rejected. However, that is not the whole picture.

The Scriptures explain that evil desires arise because humanity has a fundamental flaw—inherent imperfection. The apostle Paul wrote: "Just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Romans 5:12) Because of inherited sin, selfishness may well over-

rule kindness in our thinking, and cruelty may override compassion.

Of course, most people know instinctively that certain behavior is wrong. Their conscience—or 'law written in their hearts' as Paul calls it—dissuades them from committing an evil deed. (Romans 2:15) Still, a cruel environment can suppress such feelings, and a conscience can become deadened if it is repeatedly ignored.*—Compare 1 Timothy 4:2.

Can human imperfection alone explain the orchestrated evil of our time? Historian Jeffrey Burton Russell observed: "It is true that there is evil in each of us, but adding together even large numbers of individual evils does not explain an Auschwitz . . . Evil on this scale seems to be qualitatively as well as quantitatively different." It was none other than Jesus Christ who pinpointed this qualitatively different source of evil.

Not long before his death, Jesus explained that the men who were planning to kill him were not acting entirely of their own volition. An unseen force guided them. Jesus told them: "You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth." (John 8:44) The Devil, whom Jesus called "the ruler of this world," clearly has a prominent role in fomenting evil.—John 16:11; 1 John 5:19.

Both human imperfection and satanic influence have exacted their toll for thousands of years. And there is no sign that their grip on mankind is slackening. Is evil here to stay? Or will the forces of good eventually eradicate evil?

* Researchers have recently seen a relationship between explicit violence on television and juvenile crime. High-crime areas and broken homes are also factors in antisocial behavior. In Nazi Germany incensed racist propaganda led some people to justify—and even glorify—atrocities against Jews and Slavs.

Will Good Ever Conquer Evil?

NEARLY two thousand years ago, Jesus Christ, an innocent man, was on trial for his life. Evil men were plotting to destroy him because he spoke the truth. He was falsely accused of sedition, and the crowd clamored for his execution. A Roman governor, who valued his own political prestige more highly than the life of a humble carpenter, condemned Jesus to a cruel death. To all outward appearances, it seemed that evil had triumphed.

However, the night before his execution, Jesus told his disciples: "I have conquered the world." (John 16:33) What did he mean? In part, that the evil in the world had neither embittered him nor made him retaliate in like manner. The world had not squeezed him into an evil mold. (Compare Romans 12:2, *Phillips*.) Even when dying, he prayed in behalf of his executioners: "Father, forgive them, for they do not know what they are doing."—Luke 23:34.

Jesus demonstrated—until his dying breath—that evil can be conquered. He urged his followers to fight their own battle against evil. How can they do that? By heeding the Scriptural advice to "return evil for evil to no one" and to "keep conquering the evil with the good," as Jesus had done. (Romans 12:17, 21) But does such a course really work?

Fighting Evil in Dachau

Else was a German woman imprisoned in Dachau who gave a precious gift to a 14-year-old Russian girl, the gift of faith and hope.

Dachau was a notorious concentration camp where thousands died and hundreds,

including this young Russian girl, were subjected to macabre medical experiments. Dachau seemed the epitome of evil. Nevertheless, even in such seemingly sterile soil, good sprouted and even multiplied.

Else felt desperately sorry for this young teenage girl who had also been forced to watch the SS guards' savagely rape her mother. Else, at the risk of her own life, looked for opportunities to talk to the girl about good and evil and about the Scriptural hope of a resurrection. She taught her young friend to love rather than hate. And the Russian girl survived the horrors of Dachau, thanks to Else.

Else did what she did because she wanted to follow the selfless example of Christ. As one of Jehovah's Witnesses, she had learned not to return evil for evil, and her faith moved her to help others to do likewise. Although she suffered in Dachau, she won a moral victory over an evil regime. And she was not the only one.

Paul Johnson, in his book *A History of Christianity*, noted that "[Jehovah's Witnesses] refused any cooperation with the Nazi state which they denounced as totally evil. . . . Ninety-seven percent suffered persecution in one form or another." Was it a hopeless struggle? In the book *Values and Violence in Auschwitz*, Polish sociologist Anna Pawelczynska said about the Witnesses: "This little group of prisoners was a solid ideological force and they won their battle against Nazism."

For most of us, though, the principal battle is fought against the evil within rather than the evil without. It is a struggle within ourselves.

Conquering the Evil Within Us

The apostle Paul described this fight in the following way: "It is not the good that I want to do that I actually do; it is the evil that I do not want to do that I keep on doing." (Romans 7:19, *The New Testament*, by William Barclay) As Paul well knew, doing good does not always come naturally.

Eugenio* was a young Spanish man who, for two long years, fought a battle against his evil inclinations. "I had to be hard on myself," he explains. "From an early age, I had a tendency to be immoral. As a teenager, I willingly participated in homosexual orgies, and to be frank, I enjoyed that sort of life-style." What eventually made him want to change?

"I wanted to please God, and I learned from the Bible that he did not approve of the way I was living," Eugenio said. "So I decided to be a different sort of person, to abide by God's guidelines. Every day, I had to fight against negative, dirty thoughts that still came flooding into my mind. I was determined to win this battle, and I prayed incessantly for God's help. After two years the worst was over, although I am still strict with myself. But the struggle was worthwhile. I now have self-respect, a good marriage, and, above all, a good relationship with God. I know from personal experience that evil thoughts can be banished before they bear fruit—if you really make the effort."

Good conquers evil every time an evil thought is rejected, every time we refuse to return evil for evil. Yet, such victories, important as they are, do not eliminate the two main sources of evil. However hard we try, we cannot entirely overcome our inherited weaknesses, and Satan still exercises an evil influence over mankind. So will this situation ever change?

* Not his real name.

Bringing the Devil to Nothing

Jesus' faithfulness to death was a major defeat for Satan. The Devil failed in his attempt to break Jesus' integrity, and that failure marked the beginning of the end for Satan. As the Bible explains, Jesus tasted death that "through his death he might bring to nothing . . . the Devil." (Hebrews 2:14) After his resurrection Jesus told his disciples: "All authority has been given me in heaven and on the earth." (Matthew 28:18) And this authority would be used to nullify the works of Satan.

The book of Revelation describes the day when Jesus would oust Satan from the heavens. This Archvildoer, along with his demons, was to be confined to the vicinity of the earth. As a result, the Bible warns, evil would abound: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Revelation 12:7-9, 12.

Bible prophecy indicates that this historic event has already taken place—around the time of the First World War.* That explains the marked increase in evil that we have witnessed in our time. But soon Satan will be restrained totally so that he can no longer influence anyone.—See Revelation 20:1-3.

What will all of this mean for mankind?

"They Shall Not Do Evil"

As King of God's Kingdom, Jesus will soon use his 'authority on the earth' to organize a program of spiritual reeducation. "Righteousness is what the inhabitants of the productive land will certainly learn." (Isaiah 26:9) The benefits will be obvious to

* For more details, see pages 20-2 of the book *You Can Live Forever in Paradise on Earth*, published by the Watchtower Bible and Tract Society of New York, Inc.

everyone. The Bible assures us: "They will not do any harm ["they shall not do evil," Green's *Interlinear Hebrew/Greek English Bible*] or cause any ruin . . . because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." —Isaiah 11:9.

Even now, many of our evil inclinations can be overcome. When demonic influence is no more, it will surely be much, much easier to "turn away from what is bad and do what is good."—1 Peter 3:11.

We have every reason to be confident that good will conquer evil because God is good,



and with his help those who wish to do good can overcome evil, as Jesus proved by his own example. (Psalm 119:68) Those now willing to fight evil can look forward to living in a cleansed earth ruled by God's Kingdom, a government committed to eradicating evil for all time. The psalmist describes the result: "As for loving-kindness and trueness, they have met each other; righteousness and peace—they have kissed each other. Trueness itself will sprout out of the very earth, and righteousness

itself will look down from the very heavens." —Psalm 85:10, 11.

KINGDOM PROCLAIMERS REPORT

They Changed Their Way of Life

NO DOUBT you have seen them talking to others on the streets, making calls from house to house, or attending Christian meetings in their Kingdom Halls. We are speaking about the well-groomed youths of Jehovah's Witnesses. You may have concluded that they are Witnesses because their parents taught them to be such, and that is the case with many of them. On the other hand, there are some of these young people who have a very different background and whose former way of life was completely unlike the life that they are now leading. In fact, those shown on the following page used to associate with groups in which crime and drug abuse were everyday occurrences. What made them change their lives so completely? Let

us visit a town in Norway and meet some of the young people who have made such changes.

The Foundation for the Change

When two Witnesses met Annette in the house-to-house work, she was 19. "I had often been told never to talk to Jehovah's Witnesses, but I was curious and invited them in," she recalls. She had been a drug user since she was 11 and had been involved in several burglaries and car thefts.

The good news of the Kingdom appealed to her. She was especially encouraged by the resurrection hope, having lost her mother at the age of five. So she accepted a free Bible study and started coming to the meetings at the Kingdom Hall. She



Norwegian youths respond to the truth

told her boyfriend and others what she was learning. The reaction? They wanted nothing to do with it and accused Annette of being brainwashed. Nevertheless, some of those who were most opposed later started to study the Bible.

As an example, take Espen, a young man of 20. He heard about the Kingdom good news from Annette's boyfriend and at once wanted a Bible study. However, he was waiting to serve a prison sentence of four months, as he had been involved in smuggling drugs and, like Annette, in several burglaries. He was also a user of tobacco, marijuana, and other drugs. Now, what could make a person who had been involved in such things want to start studying the Bible? Espen began to realize the emptiness and lack of purpose in his way of life. He relates: "I was attracted by the Bible's promises of a future that gave me a purpose in life. So I started to study in order to find out if I had been told the truth."

Others Want to Study the Bible

About this time, a young man from the same circle of young people got to hear the good news, and he also started studying and attending meetings. Next, a study was started with another of these youths, and he began attending meetings. Shortly after, yet another young man joined his friends in studying the Bible and in making spiri-

tual progress. Then still another youth in the same group was impressed by the positive changes his friends were making, and within a short time, he wanted to study the Bible.

Gilbert, a young musician from the same group, now started to study the Bible. His parents had both died of cancer, so he was comforted by the Bible's hope of a resurrection. (John 5:28, 29) He too was using marijuana and leading a debauched life, and he had ambitions to be a rock star. However, as time passed, he made fine spiritual progress and soon decided to become a Witness for Jehovah. Finally, Espen's younger brother started investigating the Bible and associating with the Witnesses.

Bible Truth Changes Lives

A great change took place in these young people who used to be sloppily dressed, have unkempt hair, and be involved in drugs, thefts, and other crimes. Annette is a fine publisher of the Kingdom and served as a pioneer for about a year. Espen and Gilbert have served as auxiliary pioneers, and they are also ministerial servants. Both of them have married within the Christian congregation. Four more of the former group are also zealous Kingdom proclaimers!

What about the four-month sentence that Espen was to serve? Because of the changes he made in his life, his sentence was changed to 80 hours of community work. With the agreement of the police and of others, he spent these hours working at the local Kingdom Hall of Jehovah's Witnesses. The police were very pleased with this arrangement.

Yes, many other young people all over the world have a criminal background. But the truth of God's Word has given them answers to vital questions and a sure hope for the future. Hence, they are no longer criminals or drug users, and they do not go about sloppily dressed. Having changed their way of life, they are exactly like the people mentioned above—young, well-groomed, and active Witnesses of Jehovah. They want to make known to others the Bible's lasting solutions to the problems so many young people have today. —See 1 Corinthians 6:9-11.

GODLY SUBJECTION —WHY AND BY WHOM?

"I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step."—JEREMIAH 10:23.

AMONG the most noted of human documents is the Declaration of Independence, by which 13 British colonies in North America in the 18th century declared their independence from their mother country, Britain. They wanted freedom, and independence from foreign control and freedom went hand in hand. Political and economic independence can be a great advantage. In recent times some Eastern European lands have moved toward political independence. However, it must be admitted that in those lands such independence has brought with it many serious problems.

² As desirable as various forms of independence may be, there is one form of independence that is not desirable. What is that? Independence from man's Maker, Jehovah God. That is not a blessing but a curse. Why? Because man was never meant to act independently of his Maker, as the prophet Jeremiah's words quoted above so aptly show. In other words, man was meant to be in subjection to his Maker. To be in subjection to our Creator means to be obedient to him.

³ That fact was driven home to the first

1. What forms of independence have been widely valued?

2, 3. (a) What form of independence is not desirable? (b) How was this fact originally driven home?

human pair by Jehovah's command to them as recorded at Genesis 2:16, 17: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." Refusing to be in subjection to his Maker brought to Adam and all his offspring sin, suffering, and death.—Genesis 3:19; Romans 5:12.

⁴ Humans' refusing to be in subjection to God is unwise as well as morally wrong. In the world it has resulted in widespread lawlessness, crime, violence, and sexual immorality with its fruits of sexually transmitted diseases. Besides, is not today's plague of juvenile crime largely caused by the refusal of youths to be in subjection to Jehovah, as well as to their parents and to the laws of the land? This spirit of independence is seen in the outlandish and slovenly way many people dress and in the profane language that they use.

⁵ But there is just no escaping the Creator's inexorable moral law: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh."—Galatians 6:7, 8.

4, 5. (a) What has resulted from humans' refusing to be in subjection to God? (b) What moral law is inescapable?

**Nimrod, the first postflood ruler
to rebel at godly subjection**

⁶ What is the root cause of all this refusing to be in subjection? Simply put, it is selfishness and pride. That is why Eve, the first woman, let herself be deceived by the serpent and partook of the forbidden fruit. Had she been modest and humble, the temptation to be like God—deciding for herself what is good and bad—would not have appealed to her. And had she been unselfish, she would not have wanted something that had been expressly forbidden by her Maker, Jehovah God.—Genesis 2:16, 17.

⁷ Not long after Adam and Eve's fall, pride and selfishness caused Cain to murder his brother Abel. Also, selfishness caused certain angels to act independently, leaving their original position and materializing so as to enjoy sensual pleasures. Pride and selfishness motivated Nimrod and have characterized most worldly rulers since his time.—Genesis 3:6, 7; 4:6-8; 1 John 3:12; Jude 6.

**Why We Owe
Jehovah God Subjection**

⁸ Why do we owe our Maker, Jehovah God, subjection? First of all because he is the Universal Sovereign. All authority rightfully resides in him. He is our Judge, Lawgiver, and King. (Isaiah 33:22) Well has it been written of him: "All things are naked and openly exposed to the eyes of him with whom we have an accounting."—Hebrews 4:13.

6, 7. What is the root cause of refusing to be in subjection, as seen by what examples? 8-11. What are four powerful reasons for our exercising godly subjection?



⁹ Moreover, since our Maker is almighty, no one can successfully oppose him; no one can ignore his obligation to be in subjection to Him. Sooner or later, those who refuse will come to grief as did Pharaoh of old and as will Satan the Devil in God's due time.

—Psalm 136:1, 11-15; Revelation 11:17; 20:10, 14.

¹⁰ Subjection is the obligation of all intelligent creatures because they exist for the purpose of serving their Maker. Revelation 4:11 declares: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." He is the Great Potter, and he makes human vessels to serve his purpose.—Isaiah 29:16; 64:8.

¹¹ We should not overlook the fact that our Maker is all-wise, so he knows what is best for us. (Romans 11:33) His laws are 'for our good.' (Deuteronomy 10:12, 13) Above all, "God is love," so he wants only what is best for us. How many compelling reasons we have for being in subjection to our Maker, Jehovah God!—1 John 4:8.

Jesus Christ, the Perfect Example of Godly Subjection

¹² Without the shadow of a doubt, Jehovah's only-begotten Son, Jesus Christ, gives us the perfect example of godly subjection. The apostle Paul points this out at Philipians 2:6-8: "[Jesus], although he was existing in God's form, 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 likeness of men. More than that, when he found himself in fashion as a man, he [further] humbled himself and became obedient as far as death, yes, death on a torture stake." When on earth, Jesus repeatedly stated that he did nothing out of his own initiative; he did not act independently, but always kept in subjection to his heavenly Father.

12, 13. (a) How did Jesus Christ manifest godly subjection? (b) What words of Jesus show his submissive attitude?

¹³ We read at John 5:19, 30: "Jesus went on to say to them: 'Most truly I say to you, 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; just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me.'" Likewise, he repeatedly prayed on the night of his betrayal: "Not as I will, but as you will."—Matthew 26:39, 42, 44; see also John 7:28; 8:28, 42.

Ancient Examples of Godly Subjection

¹⁴ Among the early human examples of godly subjection was Noah. He demonstrated his subjection in three ways. First, by being a righteous man, faultless among his contemporaries, walking with the true God. (Genesis 6:9) Second, by constructing the ark. He "proceeded to do according to all that God had commanded him. He did just so." (Genesis 6:22) Third, by sounding the warning of the coming Deluge as "a preacher of righteousness."—2 Peter 2:5.

¹⁵ Abraham was another outstanding example of godly subjection. He manifested subjection by obeying God's command: "Go your way out of your country." (Genesis 12:1) That meant leaving his comfortable surroundings in Ur (no insignificant city, as indicated by archaeological discoveries) to wander as a nomad in a foreign land for a hundred years. In particular did Abraham show godly subjection by meeting the great test of being willing to offer up his son Isaac.—Genesis 22:1-12.

14. In what ways did Noah show godly subjection?

15, 16. (a) What fine example did Abraham set in godly subjection? (b) How did Sarah show subjection?

¹⁶ Abraham's wife Sarah furnishes us with another fine example of godly subjection. Wandering about in a strange land no doubt brought with it many inconveniences, but nowhere do we read of her complaining. She set a fine example of godly subjection in the two instances when Abraham presented her as his sister before pagan rulers. Both times she cooperated, even though she almost became a member of their harems as a result. Testifying to her godly subjection is her way of referring within herself to her husband, Abraham, as "my lord," showing that that was her genuine heart attitude.—Genesis 12:11-20; 18:12; 20:2-18; 1 Peter 3:6.

¹⁷ Let us not overlook the example of godly subjection furnished by Abraham's son Isaac. Jewish tradition indicates that Isaac was about 25 years old when Jehovah commanded his father, Abraham, to offer him up as a sacrifice. Had Isaac wanted to, he could easily have resisted his father, who was a hundred years older than he was. But no. Although Isaac wondered about the lack of an animal for the sacrifice, he meekly submitted to his father's placing him on the altar and then tying him hand and foot in order to prevent or control any involuntary reactions that might have occurred if the slaughtering knife had been used.—Genesis 22:7-9.

¹⁸ Years later, Moses set a good example for us in godly subjection. That certainly is indicated by his being described as "by far the meekest of all the men who were upon the surface of the ground." (Numbers 12:3) His obediently carrying out Jehovah's commands for 40 years in the wilderness, even

17. Why can it be said that Isaac showed godly subjection?

18. How did Moses show exemplary godly subjection?

though he had the oversight of a rebellious people numbering two or three million, testifies further to his godly subjection. Thus the record says that "Moses proceeded to do according to all that Jehovah had commanded him. He did just so."—Exodus 40:16.

¹⁹ Job is another outstanding character who set us an excellent example in godly subjection. After Jehovah had permitted Satan to wipe out all of Job's possessions, to kill his children, and then to strike him with "a malignant boil from the sole of his foot to the crown of his head," Job's wife said to him: "Are you yet holding fast your integrity? Curse God and die!" Nevertheless, Job showed his godly subjection by saying to her: "As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the true God and not accept also what is bad?" (Job 2:7-10) Showing the same mental attitude are his words recorded at Job 13:15: "Even if he would slay me, would I not wait?" Although Job was, in fact, greatly concerned about his own justification, we should not overlook that in the end Jehovah said to one of his supposed comforters: "My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has my servant Job." Undoubtedly, Job furnishes us a fine example of godly submission.—Job 42:7.

²⁰ To mention just one more example from the Hebrew Scriptures, there is David. When King Saul hunted David as if he were an animal, David had two opportunities to end his troubles by slaying Saul. Yet, David's godly subjection kept him from doing so. His words are recorded at 1 Samuel 24:6: "It is

19. By what expressions did Job show his subjection to Jehovah?

20. In what ways did David demonstrate godly subjection?



Noah, faultless example of godly subjection.—Genesis 6:14, 22

tion by accepting reproof when he made mistakes or sinned.—2 Samuel 12:13; 24:17; 1 Chronicles 15:13.

Paul's Example of Subjection

²¹ In the Christian Greek Scriptures, we have an outstanding example of godly subjection in the apostle Paul. He imitated his Master, Jesus Christ, in this as he did in all other aspects of his apostolic ministry. (1 Corinthians 11:1) Although Jehovah God used him more mightily than any of the other apostles, Paul never acted independently. Luke tells us that when the question came up as to whether the Gentile converts needed to be circumcised, "they [the brothers at Antioch] arranged for Paul and Barnabas and some others of them to go up to the apostles and older men in Jerusalem regarding this dispute." —Acts 15:2.

²² As to Paul's missionary activity, we are told at Galatians 2:9: "When they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised." Rather than act independently, Paul sought direction.

²³ Similarly, the last time Paul was in Jerusalem, he accepted the counsel given by the elders there in connection with going to the temple and following the procedure of

21-23. In what various instances did the apostle Paul show godly subjection?

unthinkable, on my part, from Jehovah's standpoint, that I should do this thing to my lord, the anointed of Jehovah, by thrusting out my hand against him, for he is the anointed of Jehovah." (See also 1 Samuel 26:9-11.) He likewise showed his godly subjec-

the Law so that all could see that he was not an apostate as far as the Law of Moses was concerned. Since his doing so seemed to end disastrously with a mob being stirred up against him, was his being in subjection to those elders a mistake? By no means, as is evident from what we read at Acts 23:11: "The following night the Lord stood by him and said: 'Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome.'"

²⁴ Truly, the Scriptures give us powerful reasons for our being in subjection and striking examples of those who manifested

24. What further aspects of subjection will be discussed in the next article?

such subjection. In the following article, we will consider the various areas in which we can be in subjection to Jehovah God, the aids to our being so, and the rewards that result.

How Would You Answer?

- ☐ What form of independence is not desirable?
- ☐ What is the root cause for refusing to be in subjection?
- ☐ For what reasons do we owe Jehovah subjection?
- ☐ What fine examples do the Scriptures give of godly subjection?

WHAT GODLY SUBJECTION REQUIRES OF US

"Subject yourselves, therefore, to God."—JAMES 4:7.

WHAT a marvelous God Jehovah is! Matchless, peerless, incomparable, unique in so many ways! He is the Most High, the Universal Sovereign in whom all true authority resides. He is from everlasting to everlasting and so glorious that no man can see him and yet live. (Exodus 33:20; Romans 16:26) He is infinite in power and wisdom, absolutely perfect in justice, and the very personification of love.

1. What can be said of the kind of God we worship?

He is our Creator, our Judge, our Lawgiver, and our King. Every good gift and every perfect present comes from him.—Psalm 100:3; Isaiah 33:22; James 1:17.

² In view of all these facts, there can be no question about our obligation to be in subjection to him. But what does this involve for us? A number of things. Since we cannot personally see Jehovah God, subjection to him involves heeding the voice of an educated conscience, cooperating with

2. Godly subjection involves what things?

God's earthly organization, recognizing secular authorities, and respecting the headship principle within the family circle.

Holding a Good Conscience

³ To keep a good conscience, we must be obedient to the unenforceable—that is, to laws or principles that humans cannot enforce. For example, the tenth commandment of the Decalogue, directed against coveting, was unenforceable by human authorities. Incidentally, this testifies to the divine origin of the Decalogue, for no human law-making body would have made a law that could not be enforced by means of sanctions if violated. By this law, Jehovah God gave each Israelite the responsibility to be his own policeman—if he would have a good conscience. (Exodus 20:17) Similarly, among the works of the flesh that would bar one from inheriting God's Kingdom are "jealousy" and "envies"—reactions against which sanctions are not enforceable by human judges. (Galatians 5:19-21) But to hold a good conscience, we must avoid these.

⁴ Yes, we must live by Bible principles. Such principles can be summed up in the two commandments that Jesus Christ enunciated in answer to the question as to which was the greatest commandment of the Mosaic code. "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind. . . . You must love your neighbor as yourself." (Matthew 22:36-40) Illustrating what is involved in the second of these commandments are Jesus' words recorded at Matthew 7:12: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."

3. To keep a good conscience, we must be obedient to what kind of prohibitions?

4. To keep a good conscience, by what Bible principles must we live?

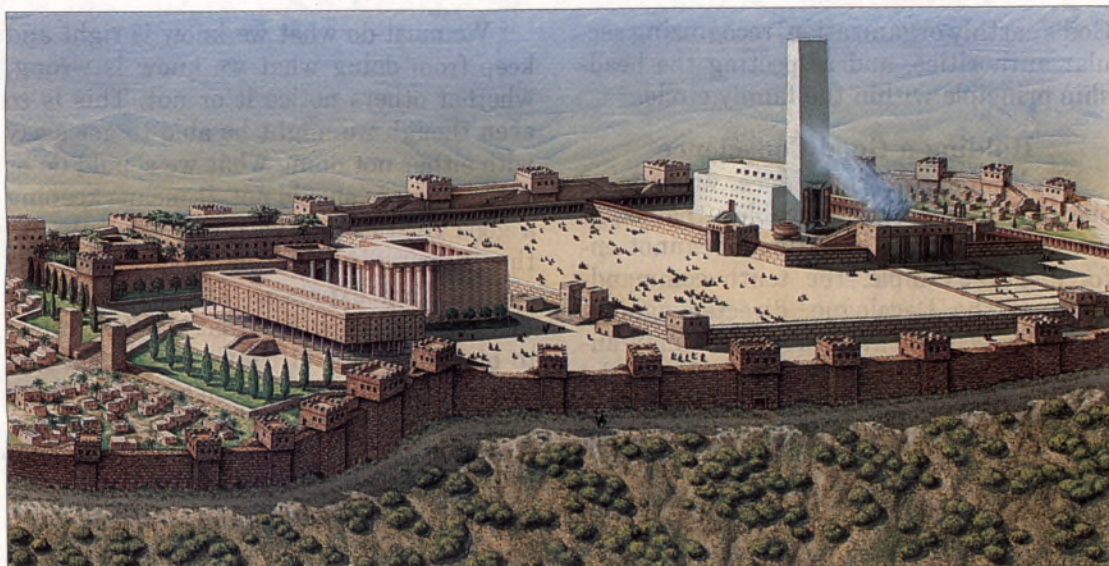
⁵ We must do what we know is right and keep from doing what we know is wrong, whether others notice it or not. This is so even though we might be able to get away with either not doing what we should do or doing what we should not. It means keeping a good relationship with our heavenly Father, bearing in mind the warning that the apostle Paul expresses at Hebrews 4:13: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Persisting in doing right will help us to contend with the crafty devices of the Devil, to resist the pressures of the world, and to battle the inherited tendency toward selfishness.—Compare Ephesians 6:11.

Subjection to God's Organization

⁶ Jehovah God has not left it entirely up to us to decide individually how we are to apply Bible principles to our lives. From the beginning of mankind's history, God has used humans as channels of communication. Thus, Adam was God's spokesman to Eve. The command about the forbidden fruit was given to Adam before Eve was created, so Adam must have informed Eve as to God's will for her. (Genesis 2:16-23) Noah was God's prophet to his family and to the antediluvian world. (Genesis 6:13; 2 Peter 2:5) Abraham was God's spokesman to his family. (Genesis 18:19) God's prophet and channel of communication to the nation of Israel was Moses. (Exodus 3:15, 16; 19:3, 7) After him, down to John the Baptizer, many prophets, priests, and kings were used by God to communicate his will to his people.

5. How can we keep a good relationship with Jehovah God?

6. What channels of communication did Jehovah use in pre-Christian times?



⁷ With the coming of the Messiah, Jesus Christ, God used him and his immediate apostles and disciples to serve as His spokesmen. Later, the anointed faithful followers of Jesus Christ were to serve as a “faithful and discreet slave” in communicating to Jehovah’s people how to apply Bible principles in their lives. Godly subjection meant recognizing the instrument Jehovah God was using.—Matthew 24:45-47; Ephesians 4:11-14.

⁸ The facts show that today “the faithful and discreet slave” is associated with Jehovah’s Witnesses and represented by the Governing Body of these Witnesses. That body, in turn, appoints overseers in various capacities—such as elders and traveling representatives—to direct the work on a local level. Godly subjection requires each dedicated Witness to be in subjection to these overseers in keeping with Hebrews

7, 8. (a) With the coming of the Messiah, who have been used as God’s spokesmen? (b) What does godly subjection require of Jehovah’s Witnesses today?

God used Jerusalem’s temple organization to communicate his will to his people

13:17: “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; that they may do this with joy and not with sighing, for this would be damaging to you.”

Accepting Discipline

⁹ Godly subjection is often a matter of accepting discipline from those serving as overseers. If we do not always give ourselves the necessary discipline, we may need to be counseled and disciplined by those having the experience and authority to do so, such as our congregation elders. To accept such discipline is the course of wisdom.—Proverbs 12:15; 19:20.

¹⁰ Obviously, elders administering discipline must themselves be examples of godly

9. Godly subjection is often a matter of what?
10. What obligation do those who administer discipline have?

subjection. How? According to Galatians 6:1, not only should they have a fine manner of counseling but they should be exemplary: "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." In other words, the elder's counsel must be in line with his example. Such is in harmony with the admonition given at 2 Timothy 2:24, 25 and at Titus 1:9. Yes, those administering reproof or correction must be very careful *never to be harsh*. They should always be mild, kind, and yet firm in upholding the principles in God's Word. They should be impartial listeners, refreshing to those who are toiling and loaded down.—Compare Matthew 11:28-30.

Subjection to the Superior Authorities

¹¹ Godly subjection also requires us to obey the secular authorities. We are counseled at Romans 13:1: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God." These words require us, among other things, to obey traffic laws and to be conscientious as to the paying of taxes and tributes, as the apostle Paul notes at Romans 13:7.

¹² Clearly, though, all such subjection to Caesar must be relative. We must always bear in mind the principle that Jesus Christ stated, as recorded at Matthew 22:21: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." A footnote to Romans 13:1 in the *Oxford NIV [New International Version] Scofield Study Bible* ob-

serves: "This does not mean that he is to obey regulations that are immoral or anti-Christian. In such cases it is his duty to obey God rather than men (Acts 5:29; cp. Dan. 3:16-18; 6:10ff)."

Godly Subjection Within the Family Circle

¹³ Within the family circle, the husband and father serves as head. This requires that wives heed the counsel given at Ephesians 5:22, 23: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation."* As for the children, they do not make their own rules but owe godly subjection to both father and mother, as Paul explains at Ephesians 6:1-3: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.'"

¹⁴ Of course, it makes it easier for wives and children to render such godly subjection when husbands and fathers themselves display godly subjection. They do this by exercising their headship in keeping with Bible principles, such as those found at Ephesians 5:28, 29 and 6:4: "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the

* A pioneer minister praised the respect and loving support of his wife to a single pioneer. The single pioneer thought his friend should also have said something about the other qualities of his wife. But years later, when the single pioneer himself got married, he realized how vital loving support on the part of the wife is to marital bliss.

11. What is required of Christians in their relations with secular authorities?

12. In what sense is our subjection to Caesar relative?

13. Godly subjection within the family circle requires what of its members?

14. Godly subjection requires what of family heads?



Areas where we can manifest godly subjection

Christ also does the congregation.” “Fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah.”

Aids in Manifesting Godly Subjection

¹⁵ What will help us to manifest godly subjection in these various areas? First, there is unselfish love—love for Jehovah God and for those he has placed over us. We are told at 1 John 5:3: “This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome.” Jesus made the same point at John 14:15: “If you love me, you will observe my commandments.” Truly, love—the foremost fruit of the spirit—will help us to appreciate all that Jehovah has done for us and will thus help us to exercise godly subjection.—Galatians 5:22

15. What fruit of the spirit will help us to manifest godly subjection?

¹⁶ Second, there is godly fear. Fearing to displease Jehovah God will help us because it “means the hating of bad.” (Proverbs 8:13) Unquestionably, the fear of displeasing Jehovah will keep us from compromising because of the fear of man. It will also help us to obey God’s instructions no matter what difficulties have to be overcome. Further, it will keep us from yielding to temptations or inclinations toward wrongdoing. The Scriptures show that it was the fear of Jehovah that enabled Abraham to attempt to offer up his beloved son Isaac as a sacrifice, and it was the fear of displeasing Jehovah that enabled Joseph successfully to resist the immoral advances of Potiphar’s wife.—Genesis 22:12; 39:9.

¹⁷ A third aid is faith in Jehovah God. Faith will enable us to heed the counsel given at Proverbs 3:5, 6: “Trust in Jehovah with all your heart and do not lean upon

16. Of what help is godly fear in showing godly subjection?

17. What role does faith play in our exercising godly subjection?

your own understanding. In all your ways take notice of him, and he himself will make your paths straight.” Especially will faith help us when we seem to be suffering unjustly or feel we are discriminated against because of our race or nationality or because of some personality conflict. Some may also feel that they have been wrongly passed over when not recommended to serve as an elder or a ministerial servant. If we have faith, we will wait on Jehovah to straighten matters out in his due time. In the meantime we may need to cultivate patient endurance.—Lamentations 3:26.

¹⁸ A fourth aid is humility. A humble person has no difficulty in manifesting godly subjection because ‘in lowliness of mind, he considers that others are superior to him.’ A humble person is willing to conduct himself as “a lesser one.” (Philippians 2:2-4; Luke 9:48) But the proud person resents being in subjection and chafes at it. It has been said that such a person would rather be ruined by praise than saved by criticism.

¹⁹ A fine example of humility and godly subjection was once furnished by Joseph

18. What is a fourth aid in our displaying godly subjection?

19. What fine example of humility did a former president of the Watch Tower Society provide?

Review Questions

- ☐ What men has God used as channels of communication, and what did his servants owe them?
- ☐ In what various relationships does godly subjection apply?
- ☐ What qualities will help us to show godly subjection?
- ☐ Godly subjection results in what blessings?

Rutherford, the second president of the Watch Tower Bible and Tract Society. When Hitler banned the work of Jehovah’s Witnesses in Germany, the brothers there wrote to him asking what they should do in view of the ban on their meetings and their preaching activity. He mentioned this to the Bethel family and frankly admitted that he did not know what to tell the German brothers, particularly in view of the severe sanctions involved. He said that if anyone knew what to tell them, he would be glad to hear it. What a humble spirit!*

Benefits From Manifesting Godly Subjection

²⁰ It might well be asked, What are the benefits of manifesting godly subjection? Many, indeed. We escape the anxieties and frustrations that are the lot of those who act independently. We enjoy a good relationship with Jehovah God. We have the best of association with our Christian brothers. Furthermore, by our comporting ourselves lawfully, we avoid having unnecessary trouble with the secular authorities. We also enjoy a happy family life as husbands and wives, as parents and children. Moreover, by maintaining godly subjection, we act in harmony with the counsel given at Proverbs 27:11: “Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me.”

* After much prayer and study of God’s Word, Joseph Rutherford saw clearly the reply he should give to the brothers in Germany. It was not for him to tell them what they should or should not do. They had God’s Word that clearly told them what they should do as to meeting together and witnessing. So the German brothers went underground but kept obeying Jehovah’s commands to meet together and to witness about his name and Kingdom.

20. What blessings result from manifesting godly subjection?

Relief Provisions Reflect Christian Love

HAVE love for the whole association of brothers,” the apostle Peter urged his fellow Christians. (1 Peter 2:17) Such love was to reach across racial, social, and national boundaries, drawing people together in genuine brotherhood. When material need arose among the early Christians, love motivated many to give contributions to the apostles for distribution to those in need. The record says that “they had all things in common.”—Acts 2:41-45; 4:32.

Such love was manifest when the Governing Body of Jehovah’s Witnesses, at the end of 1991, invited several branches of the Watch Tower Society in Western Europe to provide food and clothing for their needy brothers in Eastern Europe, including parts of the former Soviet Union. We here present a series of reports from some of the branches involved.

Sweden

On December 5, 1991, a letter explaining the need was mailed to all 348 congregations in Sweden. The response was immediate. Within a few days, the first semitrailer was on its way to St. Petersburg, Russia, loaded with 15 tons of flour, cooking fat, tinned beef, dried milk, and the like. Local Jehovah’s Witnesses unloaded the truck and quickly distributed the 750 packages to those in need. Later, two more semitrailers carried food to Russia. In all, more than 51.5 tons were shipped from Sweden.

The willingness to donate clothes and shoes surpassed all expectations. Stacks of packages of clothing accumulated rapidly in

the Kingdom Halls. Many Christians donated clothes from their closets. Others bought new items. One brother bought five suits. When the surprised storekeeper learned of the purpose, he donated five more suits. Another brother bought a box of socks, gloves, and scarves. When he explained the purpose, the owner offered him 30 new suits for the price of two. A sports shopkeeper donated 100 pairs of new shoes and boots.

All this material was then brought to the branch for sorting, repacking, and loading. Clothing—equivalent to what 40 semitrailers would hold—filled large areas at the branch! Brothers and sisters worked for weeks sorting it into stacks for men, women, and children and packing it in cartons. Fifteen different semitrailers were used to carry the clothing safely to Russia, Ukraine, and Estonia.

A brother who drove one of the Society’s trucks eight times to the former Soviet Union said: “The reception our brothers gave us at the destinations was a great reward. They hugged and kissed us, and despite their scanty means, they gave us a fine lesson in Christian generosity.”

Finland

Despite Finland’s severe recession, widespread unemployment, and economic problems, the willingness among the approximately 18,000 Finnish brothers to help their brothers in the former Soviet Union has been great. They sent over 58 tons of food in 4,850 cartons to St. Petersburg, Estonia, Latvia, Lithuania, and Kaliningrad.

They also filled up empty space in trucks with 420 cubic feet of clothing. Some 25 used cars and vans were also donated for use in the Kingdom work.

Some of the food boxes reached a congregation of 14 publishers in Slanti in the St. Petersburg area. They expressed great appreciation in a letter. "We have ten older sisters in our congregation. Many of us are seriously ill and cannot stand in lines for hours to get food. Our heavenly Father, however, gives us no reason to be discouraged in these difficult times but fills our hearts with joy. We conduct 43 home Bible studies." When a sister in St. Petersburg got her relief parcel, she was so moved that she cried for two hours before opening it.

Denmark

In this small country at the gateway of the Baltic Sea, some 16,000 Witnesses of Jehovah got together and sent to Ukraine 19 trucks containing 64 tons of food in 4,200 boxes; 4,600 boxes of high quality clothes; and 2,269 pairs of new shoes. A brother in Germany let the branch use five

trucks, which he then donated to the brothers in Ukraine. On returning home, one of the drivers said: "We discovered that we brought more back than we had taken. The love and the spirit of sacrifice shown by our Ukrainian brothers greatly strengthened our faith."

The drivers had to watch out for robbers along the roads in the former Soviet Union. A few days before one of the Danish trucks passed through, a robbery had taken place on that route. A convoy of five trucks with food from another relief organization had been stopped by robbers using helicopters and submachine guns. They took all five trucks, leaving the drivers at the roadside. Despite such danger, all supplies from the Danish branch reached the brothers safely. In return, they had a driver take home the following note, written with great difficulty in English: "Dear Danish

1. From Finland: St. Petersburg, Russia; Tallinn and Tartu, Estonia; Riga, Latvia; Vilnius and Kaunas, Lithuania; Kaliningrad, Russia; Petrozavodsk, Karelia

2. From the Netherlands: Lviv, Ukraine

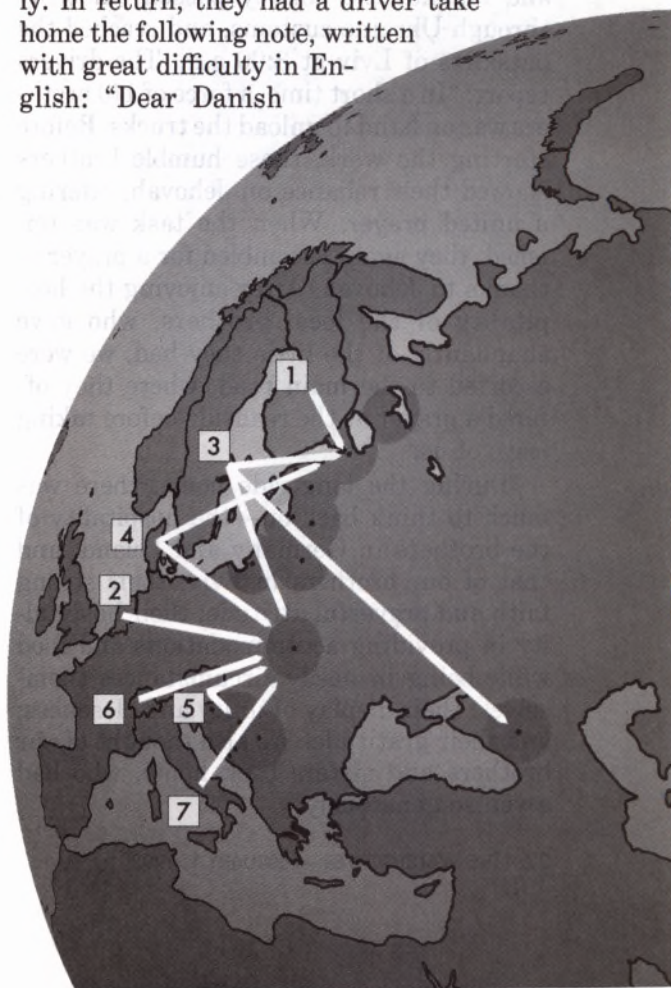
3. From Sweden: St. Petersburg, Russia; Lviv, Ukraine; Nevinnomyssk, Russia

4. From Denmark: St. Petersburg, Russia; Lviv, Ukraine

5. From Austria: Lviv, Ukraine; Belgrade, Mostar, Osijek, Sarajevo, Zagreb (in former Yugoslavia)

6. From Switzerland: Lviv, Ukraine

7. From Italy: Lviv, Ukraine



brothers and sisters: We have received your aid. Jehovah will reward you.”

The Netherlands

The Netherlands branch sent 52 tons of food in 2,600 parcels. They were delivered to Ukraine in two different convoys. Each time the six trucks were left behind, as they were donated by brothers in Germany for the Kingdom work in the East. Ukrainian brothers forwarded most of the food to Moscow, Siberia, and other places where there was great need. Moreover, 26,000 cubic feet of clothes and shoes were donated by the Dutch brothers. They were brought to Lviv in Ukraine on 11 trucks in a convoy escorted by a private car.

After a long ride through Germany and Poland, the convoy passed smoothly through Ukraine customs, and reached the outskirts of Lviv at 3:00 a.m. The drivers report: “In a short time, a force of 140 brothers was on hand to unload the trucks. Before starting the work, these humble brothers showed their reliance on Jehovah, offering a united prayer. When the task was finished, they again assembled for a prayer of thanks to Jehovah. After enjoying the hospitality of the local brothers, who gave abundantly of the little they had, we were escorted to the main road, where they offered a prayer at the roadside before taking leave of us.

“During the long ride home, there was much to think back on—the hospitality of the brothers in Germany and Poland, and that of our brothers in Lviv; their strong faith and prayerful attitude; their hospitality in providing accommodations and food while being in needy circumstances themselves; their display of unity and closeness; and their gratitude. We also thought of our brothers and sisters back home, who had given so generously.”

Switzerland

The Swiss branch opens its report by quoting from James 2:15, 16: “If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them: ‘Go in peace, keep warm and well fed,’ but you do not give them the necessities for their body, of what benefit is it?” Then the report goes on: “This Scripture came to mind when the Governing Body of Jehovah’s Witnesses invited us to provide material help to our needy brothers.

“At once everyone got busy! In just two days, 12 tons of food in 600 parcels were sent to Ukraine with three trucks from Germany, which were to be donated to the work there. The news that all had arrived safely caused great joy among our brothers here. Meanwhile, the congregations collected clothing, and soon our branch was inundated with cartons, suitcases, and bags! Those containing children’s wear included some toys from Swiss children for unknown friends in the far North. Quite a few chocolate bars found their way between layers of clothing too.”

How was all of this to be delivered? The report says: “The branch in France came to our aid by putting two semitrailers and four drivers at our disposal. In addition, one truck from our branch and four more belonging to local brothers were needed for hauling the 72 tons to Ukraine.” The convoy, 500 feet long, safely reached the depot in Lviv, where about a hundred local brothers waited to unload the trucks. The drivers reported that the language barrier was no obstacle because their faces reflected deep appreciation.

Austria

The Austrian brothers sent 48.5 tons of food, 5,114 cartons of clothes, and 6,700 pairs of shoes to Lviv and Uzhgorod in



◀ **Cartons of clothes
in Sweden branch**

**Loading relief
provisions ▶**



Food items in one parcel ▶

◀ **Bacon and ham from Denmark**



▲ **Convoy of 11 trucks and 1 car**

◀ **Parcels and suitcases
at Austria branch**

Unloading truck at Lviv, Ukraine ▶



Ukraine. They also sent 7 tons of food, 1,418 boxes of clothes, and 465 pairs of shoes to Belgrade, Mostar, Osijek, Sarajevo, and Zagreb in former Yugoslavia. The branch report says: "We had 12 loaded semitrailers, traveling 21,000 miles. Most of this transporting was done by a brother and his son who have a trucking business."

Regarding donated clothing, the report continues: "We used an Assembly Hall as the central depot. Truckload upon truckload kept pouring in, until there was no more room. As in the days of Moses, the people had to be restrained from bringing any more. (Exodus 36:6) Even some persons who are not Witnesses of Jehovah donated

money, 'because,' they said, 'this way we know that the persons in need will get it.' We also got much needed empty cartons from worldly firms without cost." The brothers and sisters who sorted and packed everything were from 9 to 80 years of age. They even tried to match the proper tie and shirt to each suit.

The report states: "The authorities in Austria and on the borders have been very helpful in making the various relief transports possible and in issuing the necessary papers so that all the deliveries could be made with less difficulty."

Italy

From Rome as much as 188 tons of food were sent in two big truck convoys across Austria, Czechoslovakia, and Poland to the former Soviet Union. Each convoy team included six drivers, a mechanic, an auto electrician, an interpreter, a forwarding agent, a cook, a doctor, a convoy leader in a jeep, and a brother with a camper.

The food was acquired from seven suppliers. The branch reports: "When our suppliers heard the reason for the initiative, some of them wished to participate. Several hundred pounds of pasta and rice, as well as the packing boxes, were donated by worldly suppliers. Still others donated snow tires for the trucks or offered to contribute money.

"The brothers in Italy appreciated this opportunity to help. Children wanted to contribute too. A five-year-old boy sent a small contribution that he hoped would buy 'a tin of tuna as high as the sky for the brothers in Russia.' For her good grades in school, a little girl received money from her grandparents to buy a present for her parents. 'But,' she wrote, 'when I realized that many of my brothers do not have all the good things to eat that I have, I thought that the best present that I could buy my

parents was to help those brothers.' She put a considerable sum of money in the contribution box. 'I hope to continue getting good grades, so that I will be able to send more money,' she said." The branch report concludes by saying that the letters of warm appreciation from the brothers in Ukraine, the many words of appreciation of the Italian brothers, and the fine experiences in preparing and delivering the supplies were moving, encouraging, and unifying.

Food for Thousands of Delegates

The first international convention of Jehovah's Witnesses in the former Soviet Union was held at the Kirov Stadium in St. Petersburg in Russia, June 26-28, 1992. This milestone convention, with the theme "Light Bearers," was attended by over 46,000 delegates from 28 countries. It offered another opportunity to display Christian love "for the whole association of brothers." —1 Peter 2:17.

Tons of food from Denmark, Finland, Sweden, and other lands in Western Europe were handed out free to thousands of convention delegates from the former U.S.S.R., to be consumed during the convention. As they left the convention after the final session, they were also given a food parcel with provisions for their journey home.

The reports mentioned here show that the giving has not been going one way —eastward—only. There has been an interchange of giving. Food and clothing eastward, yes, but westward innumerable heartwarming expressions of love and faith-inspiring experiences reflecting the perseverance and faithfulness of thousands of Jehovah's worshipers during decades of pressure and hardship. Thus, both sides have experienced the truth of Jesus' words: "There is more happiness in giving than there is in receiving." —Acts 20:35.

I FOUND SATISFACTION IN SERVING GOD

AS TOLD BY JOSHUA THONGOANA

Back in 1942, I was very confused. I was studying literature published by the Seventh-Day Adventists and literature published by the Watch Tower Society. Like the Israelites of old, I was “limping upon two different opinions.”—1 Kings 18:21.

THE Seventh-Day Adventists were sending me printed lectures called “Voice of Prophecy.” I enjoyed answering their questions, and they promised to give me a beautiful certificate if I passed all my tests. But I noticed that both the “Voice of Prophecy” and the publications of the Watch Tower Society were mailed from the South African city of Cape Town. I wondered: ‘Do these organizations know each other? Do their teachings agree? If not, who is right?’

To settle the matter, I sent similar letters to each organization. For example, I wrote to the Watch Tower Society: “Do you know the people associated with the ‘Voice of Prophecy,’ and if you do, what do you say about their teachings?” In time, I received answers from both groups. The letter from the Watch Tower Society said that they knew of the “Voice of Prophecy” but explained that its teachings, such as the Trinity and Christ’s return to earth in the flesh, are unscriptural. Their letter includ-



ed scriptures to disprove these doctrines.—John 14:19, 28.

The answer from the “Voice of Prophecy” simply said that they knew “the Watch Tower people,” but did not agree with their teachings. No reasons were given. So I decided in favor of the Watch Tower Society, which is a legal agency used by Jehovah’s Witnesses. Today, after 50 years of association with the Witnesses, how happy I am that I made that right decision!

Religious Background

I was born in 1912 in a rural area called Makanye, east of the South African town of Pietersburg. Makanye was then under the religious control of the Anglican Church, so I became a member of that church. When I was ten, our family moved to a locality dominated by the Lutheran Berlin Mission Church, and my parents joined that church. I soon qualified to attend the Communion service and to take a morsel of bread and a sip of wine, but it did not satisfy my spiritual needs.

After finishing eight years of schooling, I was sent by my father to the Kilnerton Training Institution, and in 1935, I received a Third Year Teacher's Certificate. One of the teachers I worked with was a young woman, Caroline. We got married, and later Caroline gave birth to a baby girl whom we named Damaris. A few years later, I became the head teacher at Sehlale School in the rural village of Mamatsha. Since the school was run by the Dutch Reformed Church, we joined that church, attending its services regularly. We did this because it was the fashionable thing to do, but it did not bring me satisfaction.

A Turning Point

One Sunday in 1942, we were practicing hymns at the church when a young white man appeared at the door with three books published by the Watch Tower Society—*Creation, Vindication, and Preparation*. I thought the books would look nice on my library shelf, so I accepted them for three shillings. Later I learned that the man, Tienie Bezuidenhout, was one of Jehovah's Witnesses, the only one in the area. On Tienie's next visit, he brought a phonograph and played some lectures by Judge Rutherford. I thoroughly enjoyed the one known as "Snare and Racket," but Caroline and my sister Priscilla, who was living with us, did not. On Tienie's third visit, he gave me the phonograph so that I could play the records for friends.

One day I scanned through the pages of the book *Creation* and came across the chapter "Where are the Dead?" I started reading in hopes of learning about the joys experienced by departed souls in heaven.



But contrary to my expectations, the book stated that the dead are in their graves and do not know anything. Verses from the Bible, such as Ecclesiastes 9:5, 10, were quoted in support. Another chapter was entitled "Awakening the Dead," and John 5:28, 29 was cited as proof that the dead are unconscious and are awaiting a resurrection. This made sense. It was satisfying.

It was at that time, in 1942, that I severed my relationship with the "Voice of Prophecy" and began telling others about the things I was learning from the publications of the Watch Tower Society. One of the first to respond was a friend, Judah Letsoalo, who had been one of my classmates at Kilnerton Training Institution.

Judah and I cycled 32 miles to attend an assembly of African Witnesses in Pietersburg. Afterward, friends from Pietersburg often came all the way to Mamatsha to help me present the Kingdom message to my neighbors. Eventually, at another assembly in Pietersburg, in December 1944, I was baptized in symbol of my dedication to Jehovah.

My Family and Others Respond

Caroline, Priscilla, and my daughter Damaris, continued going to the Dutch Re-

formed Church. Then calamity struck. Caroline gave birth to our second child—a seemingly healthy baby boy we named Samuel. But suddenly he became ill and died. Caroline's church friends offered no comfort, saying God wanted our son to be with him in heaven. In distress, Caroline kept asking: "Why would God take our son away?"

When word of our calamity reached the Witnesses in Pietersburg, they came over and gave us genuine comfort based on God's Word. Caroline later said: "What the Bible said about the cause of death, about the condition of the dead, and about the hope of a resurrection made sense, and I was greatly comforted. I wanted to be in the new world and receive my son back from the grave."

Caroline stopped going to church, and in 1946 she, Priscilla, and Judah were baptized. Soon after his baptism, Judah left to open up the preaching work in a rural area called Mamahlola, and he remained faithful until his death in 1991.

When Judah left, I was the only male remaining to care for our congregation, which was named Boyne. Then Gracely Mahlatji moved into our territory, and eventually he married Priscilla. Each week, Gracely and I would take turns giving public talks in Sepedi, the local African language. To make Bible literature available for the people, the Society asked me to translate literature into Sepedi. It brought me great satisfaction to see people benefit from this literature.

To boost our public meeting campaign, we bought a transcription machine with a large loudspeaker in order to play Bible lectures throughout our territory. We borrowed a cart drawn by donkeys to carry this heavy equipment from place to place. As a result, our neighbors nicknamed us "People of the Donkey Church."

Meanwhile our small congregation continued to grow. Eventually, my two older sisters and their husbands became Witnesses and all remained faithful until their death. Also, many from the Boyne congregation (now called Mphogodiba) took up the full-time evangelizing work, and a number are still in that service. Now, there are two congregations in this vast area of scattered rural villages, and a total of over 70 publishers are active in the preaching work.

A New Career

In 1949, I stopped teaching school and became a regular pioneer minister. My first assignment was to call on black farm laborers who lived on white-owned farms around Vaalwater in the Transvaal. Some farm owners advocated the recently adopted policy of apartheid and were determined that blacks should acknowledge their supposed inferiority to whites and should serve their white masters. So when I preached to black laborers, some whites mistook me for a preacher of insubordination. Some even accused me of being a Communist and threatened to shoot me.

I reported the situation to the Watch Tower Society's branch office, and I was soon transferred to another assignment in a rural area called Duiwelskloof. About this time my wife also quit her teaching job and joined me in the pioneer service. One afternoon in 1950, we returned from field service to find a large envelope from the Society. To our surprise it contained an invitation for me to receive training as a traveling overseer. For three years we visited congregations in South Africa, and then in 1953 we were assigned to Lesotho, a landlocked country in the heart of South Africa.

Ministry in Lesotho and Botswana

When we began serving in Lesotho, there were many rumors that strangers were

often the target of ritual murder. Both my wife and I were concerned, but the love of our Sotho brothers and their hospitality soon helped us forget such fears.

To serve congregations in Lesotho's Mafuti Mountains, I used to take an airplane, leaving my wife in the lowlands where she continued in the pioneer service until my return. The friends kindly escorted me from one congregation to another to help me avoid getting lost in the mountains.

Once I was told that to reach the next congregation, we would have to cross the Orange River on horseback. I was assured that my horse was gentle but was cautioned that when the water becomes too strong, horses often try to get rid of their loads. I was worried because I was neither a good rider nor a good swimmer. Soon we were in the river, and the water came as high as the saddles. I was so frightened that I let go of the reins and held on to the horse's mane. What a relief when we arrived safely on the opposite bank!

That night I could hardly sleep because my body was so sore from riding the horse. But it was worth all the discomfort because the friends showed great appreciation for the visit. When I started the circuit work in Lesotho, there was a peak of 113 publishers. Today, that figure has grown to 1,649.

In 1956 our preaching assignment was changed to the Bechuanaland Protectorate, now called Botswana. Botswana is a much larger country, and much longer distances needed to be covered to reach all the publishers. We traveled either by train or in an open truck. There were no seats, so we had to sit on the floor with our luggage. We often arrived at our destination very dusty and tired. Our Christian brothers always welcomed us, and their happy faces refreshed us.

At the time, the Society's publications were under ban in Botswana, so our house-

to-house preaching was done cautiously, without using the Society's literature. Once we were caught working near the village of Maphashalala and were arrested. In our defense we read from the Bible, referring to our commission as recorded at Matthew 28: 19, 20. Although some of the counselors were impressed, the chief ordered that the local Witnesses be flogged. Then, to our surprise, the clergyman pleaded with the chief to be lenient and pardon us. The chief complied, and we were released.

In spite of the persecution and the ban on our literature, the Kingdom work continued to progress. When I arrived in Botswana, there was a peak of 154 publishers. Three years later when the ban was lifted, that figure had grown to 192. Today, there are 777 Witnesses of Jehovah preaching in that land.

Teaching and Translating

In time, I was used as an instructor in the Kingdom Ministry School for Christian elders. Later I enjoyed the privilege of being an instructor in the Pioneer Service School. My wife and I also served periodically in the South Africa branch. On such occasions I helped with translating, and Caroline worked in the kitchen.

One day in 1969, the branch overseer, Frans Muller, approached me and said: "Brother Thongoana, I would like to see you and your wife in my office." There he explained that we had been among those selected as delegates to the 1969 "Peace on Earth" Convention in London. We enjoyed the loving hospitality of our brothers in England and Scotland, and it greatly increased our appreciation for the worldwide brotherhood.

For the past four decades, Caroline has been a loyal companion in our career as full-time evangelizers. We have shared many joys and some sorrows together.

Though we lost two of our children in death, our daughter, Damaris, grew up to be a fine Witness and also shared in translation work at the South Africa branch.

Our health no longer allows us to share in the traveling work, so for the past few years, we have been special pioneers in a

congregation in Seshego, an African township near Pietersburg. I serve as presiding overseer. The Bible states that “rejoicing to satisfaction is with [Jehovah’s] face,” and I have indeed found joy and satisfaction serving God in southern Africa.—Psalm 16:11.

“Good Morning! Do You Know What God’s Name Is?”

AT THE branch office of Jehovah’s Witnesses in Brazil, the following letter was received from 12-year-old twin sisters in the city of Fortaleza:

“Back in 1990 when we were in fifth grade, our school organized a science, art, and cultural fair. We explained to the teacher that we wanted our presentation to be different from what the other students were planning to prepare. Since she had heard us talk about Jehovah and the Bible before, she suggested: ‘Then you can write about your God!’

“We saw this as an opportunity to give a witness and decided to put together an exhibit with Bible literature that focused on Jehovah’s name. We prepared an enlarged reproduction of the words of Psalm 83:18 and glued it to a picture of an open Bible. Also, we placed on a table different Bible translations containing the name Jehovah. On the same table, we displayed an assortment of Bible literature. At the end of the table, we set up a VCR and TV set to show visitors one example where the name Jehovah was used in a very popular movie.

“During the fair, when a person came to our table, we would say: ‘Good morning! Do you know what God’s name is?’ After giving the visitor an opportunity to respond, we continued: ‘Look here! Several Bible translations show that his name is Jehovah,’ pointing out the name in different Bibles, such as that of João Ferreira de Almeida, *The Jerusalem Bible*, and the *New World Translation*. Then we played the scene where the movie’s main character highlights Jehovah as the name of God. When people showed interest, we gave them a magazine or a tract with more information.

“One of the youths who came to our table asked for the book *Questions Young People Ask—Answers That Work*. Our teacher examined the book *Making Your Family Life Happy* and exclaimed: ‘My! What an interesting book!’ By the end of the fair, we had placed 7 books, 18 tracts, and 67 magazines. We were awarded third place at the fair. But above all, we were very happy for the privilege of making known the divine name, Jehovah.”

Tobacco and the Clergy

OVER 115 years ago, medical doctor John Cowan wrote a book entitled *The Use of Tobacco vs. Purity, Chastity and Sound Health*. In view of what has been learned about the harmful effects of tobacco in recent years, his observations on its use by clergymen were farsighted and are relevant for anyone seeking to serve God today. In chapter 4, dealing with the moral effect of tobacco use, Dr. Cowan remarked:

“If the use of tobacco is physically wrong—as has been clearly shown—it must of a necessity be morally wrong; for it is a physiological law that ‘whatever depraves or irritates the body, thereby depraves the nervous system, and through it the brain, and thereby the mind.’ A man’s mind—his thoughts, his expressions, his deeds, are influenced by the way he uses or abuses his physical nature. Tobacco is, in its very name and associations, filthy, and—taking no heed of the harm it does—how can clean, pure, just, moral feelings and actions originate or be developed in the mind. As well suppose—if such a thing could be supposed—that Christ, while living His exemplary life on earth—teaching and preaching purity, chastity, love and charity—smoked, snuffed and chewed. Does not the very thought sound sacrilegious? And yet ministers—followers, preachers, and expounders of His laws and doctrines—foul *their* bodies and taint *their* souls with the filthy, poisonous weed. Can such men, or their followers, lead Christ-like lives—high, moral lives? I think not.

“Try, if you can, to entertain the idea of a gluttonous eater, a winebibber, or a tobacco-user, in connection with holiness of heart? There is something unnatural, revolting, repulsive in the association. Just as the bodily

appetites and the outward senses are depraved, does the inner man, the moral nature, become gross. The pure spirit will not, cannot, dwell in a filthy tenement. There is a natural correspondence between material and spiritual things, so that the qualities of one denote the character of the other. A professor of religion and slave of tobacco . . . He may acknowledge, in all candor and sincerity, that tobacco-using is a pernicious custom, morally wrong; yet he may find an impulse within, a law of his members, artificially produced, prompting him with insatiate cravings to continue the practice, and this artificial law may be stronger than his natural reason and conscience combined. Is not tobacco-using a palpable violation of one of God’s laws implanted in our organization? Is not an infraction of any one of God’s laws a transgression and a sin? And if a man habitually lives in the violation of one of God’s laws, will not the transition be easy and natural to a violation of other laws? And lastly, how can any man stand up as a moral teacher, who, in his own conduct, commends to his fellow-creatures a life of continual transgression against the laws of his being?”

In Our Next Issue

Rejoice in the Clean Earth Ahead!

What Is Wrong With the
Love of Money?

Caring for the Aged
—Challenges and Rewards

QUESTIONS FROM READERS

If a Christian is sick or is traveling and thus not able to be at the Memorial celebration, should he celebrate it a month later?

In ancient Israel the Passover was held annually on the 14th day of the first month, named Nisan (or, Abib). But we find a special provision at Numbers 9:10, 11: "Speak to the sons of Israel, saying, 'Although any man of you or of your generations should happen to be unclean by a soul or off on a distant journey, he too must prepare the passover sacrifice to Jehovah. In the second month [named Iyyar, or Ziv], on the fourteenth day between the two evenings, they should prepare it. Together with unfermented cakes and bitter greens they should eat it.' "

Notice that this did not establish two alternative dates for the Passover (Nisan 14 or Ziv 14), with any Israelite or household free to choose, depending on convenience. The provision of a Passover meal in the second month was limited. It was an exception for an Israelite who was ceremonially unclean on Nisan 14 or was at a great distance from where the regular celebration was held.

The only recorded instance of this being widely used was at the time when faithful King Hezekiah revived the observance of the Festival of Unfermented Cakes. There was no time to get ready for the first month (the priests not being ready nor the people gathered), so it was held on the 14th day of the second month.—2 Chronicles 29:17; 30:1-5.

Other than such exceptional circumstances, the Jews kept the Passover on the date that God designated. (Exodus 12:17-20, 41, 42; Leviticus 23:5) Jesus and his disciples celebrated as the Law required, not treating this date casually. Luke reports: "The day of the unfermented cakes now arrived, on which the passover victim must be sacrificed; and [Jesus] dispatched Peter and John, saying: 'Go and get the passover ready for us to eat.' "—Luke 22:7, 8.

On that occasion Jesus instituted the annual celebration that Christians know as the Lord's Evening Meal. The value of Christians' attending cannot be overemphasized. This is *the* most important event in

the year for Jehovah's Witnesses. Jesus' words show why; he said: "Keep doing this in remembrance of me." (Luke 22:19) Thus, each of Jehovah's Witnesses should plan months ahead to keep the date of the celebration free of any other appointments. The Lord's Evening Meal will be celebrated on Tuesday, April 6, 1993, after sundown locally.

In rare cases some unforeseen circumstance, such as illness or travel complications, might prevent a Christian from attending as he or she had planned. What should be done in such a situation?

During the celebration unleavened bread and red wine are passed, and those who have been anointed with God's holy spirit and chosen for life in heaven partake. (Matthew 26:26-29; Luke 22:28-30) If one who has each year been partaking is this year confined to a sickbed at home or in a hospital, elders of the local congregation will arrange for one of them to take some of the bread and wine to the sick one, discuss appropriate Bible texts on the subject, and serve the emblems. If an anointed Christian is away from his home congregation, he should arrange to go to a congregation in the area where he will be on that date.

In view of this, it would only be under very exceptional circumstances that an anointed Christian would have to celebrate the Lord's Evening Meal 30 days later (one lunar month), in line with the command at Numbers 9:10, 11 and the example at 2 Chronicles 30:1-3, 15.

Those who are of Jesus' "other sheep" class, with the hope of everlasting life on a paradise earth, are not under command to partake of the bread and the wine. (John 10:16) It is important to attend the annual celebration, but they do not partake of the emblems. So if one of them is sick or is traveling and thus not with any congregation that evening, he or she could privately read over appropriate scriptures (including the account of Jesus' instituting the celebration) and pray for Jehovah's blessing on the event worldwide. But in this case there is no need for any additional arrangement for a meeting or a special Biblical discussion a month later.



“The Lilies of the Field”

UNEMPLOYMENT. Rising prices. Poverty. Economic depression. These words appear with increasing frequency in the news bulletins. And they reflect the difficulties that millions face as they try to feed and clothe their families and keep a roof over their heads.

Believers and unbelievers alike are affected. But believers are not left to themselves in facing those problems. Jesus, speaking to humble people of the first century, said: “Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are?”—Matthew 6:26.

Jesus also said: “Take a lesson from the lilies of the field, how they are growing; they do not toil, nor do they spin; but I say to you that not even Solomon in all his

glory was arrayed as one of these. If, now, God thus clothes the vegetation of the field, . . . will he not much rather clothe you?”—Matthew 6:28-30.

Does this mean that a Christian does not need to work for a living? By no means! A Christian works as hard as necessary to pay his bills. The apostle Paul said: “If anyone does not want to work, neither let him eat.” (2 Thessalonians 3:10) Nevertheless, the Christian is conscious of God’s loving care and has faith that his heavenly Father watches over him. Thus, he is not thrown off balance by the anxieties of life. Even in difficult times, he puts first things—spiritual things—first. He believes Jesus’ words: “Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.”—Matthew 6:33.