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THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

**WILL
STEALING
EVER END?**



THE WATCHTOWER[®]

ANNOUNCING JEHOVAH'S KINGDOM

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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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Why Is Stealing on the Increase?

RIO DE JANEIRO
—Sunday, October 18, 1992. The

famous Copacabana and Ipanema beaches are crowded. Suddenly, gangs of youths invade the beaches, fighting among themselves and stealing anything of value from people on the beach. The outnumbered police stand by—helpless. For the Cariocas and the tourists, it is a nightmare in the daytime.

Really, crime involving property has become common. In large cities, thieves have been known to rob youths—and at times even kill them—to get their sneakers. Thieves walk in whether people are at home or not. Dishonest housemaids, after learning their way around a home, steal jewelry and money, then disappear. Crowds loot stores. Well-organized groups even steal people, as seen in the increased number of kidnappings in Brazil. And you could likely give other examples from your own experience or from what has occurred in your community. But why so much stealing?

Why Do People Steal?

Although increasing poverty and the use of drugs are two major reasons, the answer is not quite so obvious. *The New Encyclopædia Britannica* observes: "The search for a single cause of crime has been largely

abandoned as fruitless." However, the same work suggests that such problems as stealing "are directly attributable to youths'

feelings of worthlessness and resentment at being excluded from the material achievements and rewards of ordinary life." Yes, because of the tremendous pressure of consumerism, many

see no way to obtain the things they desire other

than by stealing.

Interestingly, though, *The World Book Encyclopedia* points out: "The crime rate stays relatively stable in traditional societies where people believe their way of life will continue. Crime rates tend to rise in societies where rapid changes take place in where people live and what they do for a living—and in their hopes for their future well-being." The encyclopedia adds: "Young people have fewer job opportunities. The unskilled jobs available seem dull when compared to the quick and exciting returns from theft. Young people are also more willing to risk arrest because they have less stake in things as they are."

Yet, many who are unemployed or who have low-paying jobs do not steal, while vast numbers of white-collar and blue-collar workers pilfer at work as if it were



part of their salary. In fact, for some fraudulent practices, a certain social status is required. Have you not heard of scandals involving huge amounts of money in which those implicated were politicians, public servants, and businessmen? No question about it, stealing is not restricted to the poor.

Recall, too, that movies and TV programs often make a joke of stealing (the hero may even be a thief), which tends to make theft more acceptable. Granted, watching such may be termed entertainment, but at the same time, the audience is shown how to steal. Is not the idea subtly conveyed that crime perhaps pays? Undoubtedly, greed, laziness, and the thought that everyone else does it with impunity all contribute to the increase in stealing. Undeniably, we live in the foretold "critical times" when self-interest and love of money prevail.—2 Timothy 3:1-5.

You Must Not Steal

Despite the world's twisted values, it is vital to obey the commandment: "Let the stealer steal no more." (Ephesians 4:28) A person who overvalues possessions or pleasures may deceive himself into believing that theft is worth the risk. But stealing is serious in God's eyes and reveals a lack of love for one's fellowman. Besides, even petty theft may lead to the hardening of one's heart. And what about being viewed as dishonest? Who will trust a thief? Wisely, God's Word says: "Let none of you suffer as a murderer or a thief or an evildoer." —1 Peter 4:15.

You certainly deplore the increase in stealing, but how do people in crime-ridden areas cope? How have some former thieves changed their life-style? Will stealing ever end worldwide? We invite you to read the following article, "A World Without Thieves."

A World Without Thieves

IT HAPPENED so fast. A well-dressed man placed a gun to Antônio's* head in front of his home in São Paulo, Brazil, demanded the keys and the documents to his car, and quickly drove away.

In Rio de Janeiro, before the eyes of his ten-year-old daughter, four well-armed men subdued a man named Paulo. Then, after driving to his home, the robbers entered and stole what they wanted, filling Paulo's two cars. Threatening Paulo's wife with death, they took her and an employee along as hostages to Paulo's downtown jewelry store,

which they stripped of everything of value. Unexpectedly, though, the thieves later phoned, telling where they had left the cars.

How dismaying to be robbed of hard-earned money and goods! Although neither Antônio nor Paulo did so, others take the law into their own hands. They may make the thief pay dearly, or they may lose their own lives. For example, when a youngster snatched her watch, an indignant Brazilian woman pulled a gun out of her bag and shot the thief, killing him. The result? *O Estado de S. Paulo* reports: "People witnessing the episode spoke highly of the unknown wom-

* Some of the names have been changed.

an's attitude, and no one wanted to help the police identify her." Although they long for a world without thieves, Christians do not retaliate as that woman did. Since vengeance belongs to God, they heed the words at Proverbs 24:19, 20: "Do not show yourself heated up at evildoers. Do not become envious of wicked people. For there will prove to be no future for anyone bad."

But if attacked, what can you do? An incident in Rio de Janeiro shows how important it is to remain calm. A Christian, Heloisa, was on her way by bus to conduct a Bible study. Two men began to rob the passengers. Reaching the bus stop where she had to get off, Heloisa told them that she was one of Jehovah's Witnesses and that she was going to conduct a Bible study. She showed her Bible and study aid. Without robbing her, the thieves gave her permission to get off. Another passenger, though, was not allowed to leave. The driver later said that he had never seen anything like it.

Regina also remained calm when she was ordered by two armed men to get into her car. Showing her personal copy of the

Awake! magazine, Regina gave a witness. Since the robbers were nervous, she asked them to open the glove compartment where she kept some candy. But seeing *Kingdom Melodies* cassette tapes, they began listening to that music. The atmosphere being more friendly, the robbers decided to leave Regina unscathed on the highway, assuring her that she would find a kind person to help her. After walking for ten minutes, she found a house, but the householder could not believe her story, saying: "You do not appear to have been attacked; you are so calm."

Although a victim may be unharmed physically, such a nerve-racking experience can cause serious aftereffects. "The victim may become insecure, hateful toward family members or those who try to help him, unable to trust others, obsessed with organizing details, feel that the world is unjust," reports *O Estado de S. Paulo*. In contrast, a victim who trusts in Jehovah God is more likely to come through the experience unharmed physically and emotionally. Nevertheless, would you not agree that it would

Coping With the Reality of Theft

AT HOME—Since thieves may invade whether you are at home or not, keep doors closed and locked. Experts recommend having alarms or a watchdog. Inform a reliable neighbor when you will be away on vacation. Remain calm—robbers act fast, unexpectedly, and can change plans immediately if they get nervous. If you are one of Jehovah's Witnesses, identify yourself and try to give a witness. You may be able to elicit friendliness or sympathy. Do not resist unless attacked physically.

IN PUBLIC—Be alert to notice if somebody is following you. Walk in the middle of the sidewalk. Avoid dark and deserted streets. Keep your purse or valuables secure. Walk briskly as

if you are going somewhere. Avoid wearing expensive clothes or flashy jewelry. Shop with a companion when conditions warrant it. Carry only the money you need, distributed in various pockets or locations.

IN THE CAR—If "carjacking" has become common in your area, do not remain in your parked car. Alter your route to and from work. Take a more secure way, even if it is somewhat longer. Before parking, look around to see if anything seems suspicious. Avoid opening the baggage compartment in a deserted area. Do not leave valuable items visible in the car. A visible locked chain or other antitheft device may discourage casual thieves.

be a blessing if there were no more crime nor anything causing fear?

"Let the Stealer Steal No More"

Although many prefer their greedy life-style, God's Word has helped thieves to change their desires and their personalities. (Ephesians 4:23) Having a real, Bible-based purpose in life, they take to heart the words: "Better is a little with righteousness than an abundance of products without justice." (Proverbs 16:8) Cláudio relates: "Nearly all in my family were Witnesses, but I never

during a robbery, José, a drug addict and a drug trafficker, benefited from a study of the Bible with his brother-in-law. He gave up drugs and is now a zealous Witness.

Nevertheless, a new personality does not come about instantly or miraculously. Oscar, who had been deeply involved with drugs and stealing, relates: "I prayed so fervently to Jehovah that the floor often seemed to become a small lake with my many tears." Yes, besides diligent study of God's Word, persistent, heartfelt prayer is required. Note the wisdom in this prayerful

"Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal."—Matthew 6:19, 20

view: "Give me neither poverty nor riches. Let me devour the food prescribed for me, that I may not become satisfied and I actually deny you and say: 'Who is Jehovah?' and that I may not come to poverty and I actually steal and assail the name of my God."—Proverbs 30:8, 9.

listened to what they had to say about Jehovah and his purposes. Returning from a trip of nearly 1,200 miles in a stolen pickup, I had to pass many police barriers. In the process I realized that I had to change my life. I had tried to do that before but without success. This time I began to think about my relatives who are Jehovah's Witnesses and how different they are, having joy, happiness, and peace." As a result, Cláudio began to study God's Word, abandoned drugs and his former friends, and became a Christian minister.

Others also now heed the words: "Do not put your trust in defrauding, nor become vain in sheer robbery." (Psalm 62:10) After a prison sentence for attempted homicide

Self-interest has to be replaced with genuine love: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." (Ephesians 4:28) As in the case of some first-century Christians who had formerly been 'thieves or greedy persons,' Jehovah, through the ransom of Jesus Christ, mercifully forgives those who repent. (1 Corinthians 6:9-11) How comforting that whatever our past, we can change our life-style and obtain God's favor!—John 3:16.

Security in God's New World

Imagine an earth without thieves. You would not need a costly law-enforcement



system of judges, lawyers, police, and prisons! It would be a prosperous world in which each one would respect others and their property! Does that seem unbelievable? Will God really intervene in human affairs and end lawlessness? We invite you to examine the evidence that the Bible is the Word of God and that its prophecies are reliable. You will find a solid foundation for confidence that a change is ahead. No one can hinder God from bringing the relief promised to all who love righteousness: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away." (Psalm 37:1, 2) Those words written long ago will soon be fulfilled completely.

God's Kingdom will end misery and unrighteousness, which cause so much hopelessness and uncertainty. No one will be needy, feeling under pressure to steal. We are assured in prophecy: "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow.

His fruit will be as in [ancient] Lebanon, and those who are from the city will blossom like the vegetation of the earth." (Psalm 72:16) Really, in the restored Paradise, nothing will disturb the peace of humans who know and worship the true God.—Isaiah 32:18.

What a reward that will be for having resisted the ways of this greedy world! Proverbs 11:19 says: "The one firmly standing for righteousness is in line for life, but the one chasing after what is bad is in line for his own death." Yes, after the wicked ones are cut off, no one will have reason to fear for his life or his property. Psalm 37:11 gives us this promise: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."

The Problem of Learning to Wait

LEARNING to wait for the things we want is probably one of the hardest lessons we humans are ever called upon to accept. Small children are by nature impatient. Whatever catches their eye, they want, and they want it now! But as you may know from experience, it is a fact of life that not everything is available on demand. Even in the case of legitimate desires, we must learn to wait for a proper time to satisfy them. Many learn this lesson; others never do.

People wanting to gain divine approval have particular reasons for learning to wait. Jeremiah, a pre-Christian servant of Jehovah, stressed this: "Good it is that one should wait, even silently, for the salvation of Jehovah." Later, the Christian disciple James said: "Exercise patience, therefore, brothers, until the presence of the Lord." —Lamentations 3:26; James 5:7.

Jehovah has his own timetable for the outworking of divine purposes. If we are unable to wait until *his* due time for doing certain things, we will become dissatisfied and discontented, which will stifle joy. Without joy a servant of God will become spiritually weak, as Nehemiah told his countrymen: "Joy in the LORD is your strength." —Nehemiah 8:10, *The New English Bible*.

The Wisdom of Learning to Wait

It is a natural desire for single persons to want to get married or for childless couples



to want to raise a family. Moreover, there is nothing wrong in having our eye set on the satisfying of proper material needs or desires. Nevertheless, because of believing that the days of this system of things are numbered and that in the coming new system God will 'open his hand and satisfy the desire of every living thing,' many Christians have decided to wait to fulfill some of these desires at a more appropriate time. —Psalm 145:16.

People without this well-grounded Christian hope, however, will see little reason for postponement. Lacking faith in Jehovah, from whom "every good gift and every perfect present" comes, they question the wisdom of pushing things off into a future that they doubt will ever come. They live by the credo: "Let us eat and drink, for tomorrow we are to die." —James 1:17; 1 Corinthians 15:32; Isaiah 22:13.

In developed nations the world of advertising takes advantage of the unmistakable trend toward instant gratification. People

are encouraged to pamper themselves. Commerce would have us believe that modern conveniences and comforts are absolute necessities. Why do without, it is argued, especially when credit cards, installment plans, and "buy now—pay later" schemes make it possible to have it all and to have it now? Besides, 'You deserve the best; be kind to yourself! Remember, either enjoy it now or possibly never!' So popular slogans claim.

Meanwhile, tens of millions of people in developing lands scrape along on bare necessities—or even less. Could anything more graphically point up the imperfection and injustice of human political and economic systems?

The wisdom of learning to wait is seen in that millions of people unwilling to do so—or at least seeing no reason to do so—have gone heavily into debt to satisfy immediate desires. Unforeseen circumstances, such as sickness or unemployment, may mean disaster. The German newspaper *Frankfurter Allgemeine Zeitung* explained why a reported one million persons in Germany are homeless: "Typically, homelessness is often preceded by unemployment or excessive debts."

Unable to pay their bills, many such unfortunate individuals suffer the tragic loss of both home and possessions. All too often, increased stress brings family tension. Shaky marriages begin to break up. Bouts of depression and other health problems become commonplace. In the case of Christians, spirituality may suffer, leading, in turn, to wrong thinking and improper conduct. People who started out by unwisely wanting everything end up having almost nothing.

For Many, a New Challenge

Jesus made it plain that we should beware lest "the anxieties of this system of things

and the deceptive power of riches and the desires for the rest of the things make inroads and choke the word." (Mark 4:19) We should keep in mind that no political system has successfully eliminated the anxieties, including economic ones, of which Jesus spoke.

The Communism that Eastern European countries have now rejected tried to equalize things by means of a State-controlled economy. In contrast with the free enterprise system, the former system provided individuals in those lands a certain economic security that capitalism often fails to give. Still, the anxieties about which Jesus spoke existed in the form of shortages of consumer goods and curtailment of personal freedom.

At present, many of those countries are introducing market economies, thus presenting their citizens with a new challenge. A recent report says: "Naivety is combined with the desire to reach quickly the western standard of consumption." To achieve this "a growing number of people in the new *Länder* in eastern Germany are drifting into the whirlpool of indebtedness." The report adds: "After the initial euphoria over the new economic freedom fear and despair are now spreading." Anxieties remain, but now they are clothed in capitalistic dress.

Greater political and economic freedoms have opened up new possibilities for economic betterment. Hence, many individuals may be tempted to give serious consideration to the idea of starting their own business or of moving to another country with better employment opportunities.

Decisions like these are personal matters. It is not wrong for a Christian to want to improve his economic circumstances. He may be motivated by a desire to care for his

Learning to wait can save your life

family, being aware that “if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.” —1 Timothy 5:8.

It is, therefore, inappropriate to criticize the decision that others make. At the same time, Christians should remember that it is unwise to seek economic relief by incurring excessive debt that could ensnare them. It would likewise be wrong to seek economic relief in a way that involved neglecting spiritual obligations and interests.

Learning From Others

In the years following World War II, thousands of Germans emigrated from war-torn Europe to other countries, particularly Australia and Canada. Many were thereby able to improve their economic situation, but none of them were able to escape totally the economic anxieties about which Jesus spoke. Solving economic problems sometimes created new problems—homesickness, a strange language, getting used to new foods, different customs, fitting in with new friends, or coping with different attitudes.

Some of these emigrants were Jehovah's Witnesses. Commendably, most of them re-



fused to allow the problems peculiar to emigration to choke their spirituality. But there were exceptions. Some fell victim to the deceptive power of riches. Their theocratic progress failed to keep pace with their economic well-being.

Certainly this illustrates the wisdom of carefully analyzing our situation before making possibly unwise decisions. Materialistic tendencies will slow us down in the never-to-be-repeated work of disciplining that Christians are assigned to do. This is true regardless of where we live, since there is no country whose citizens are free of economic anxieties.

Fighting the Fine Fight

Paul admonished Timothy: “Pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Fight the fine

fight of the faith, get a firm hold on the everlasting life for which you were called." To Corinthian Christians he said: "Become steadfast, unmovable, always having plenty to do in the work of the Lord."—1 Timothy 6:11, 12; 1 Corinthians 15:58.

Following this fine counsel is the best way to combat materialism successfully, and there is certainly plenty for a Christian to do! In some countries where the number of Kingdom preachers is not large, multitudes of people have had only limited access to the truth. Jesus accurately foretold: "The harvest is great, but the workers are few."—Matthew 9:37.

Rather than allow economic anxieties in these countries to sidetrack them from the spiritual work at hand, Jehovah's Witnesses take advantage of the situation by using to the full current opportunities. When temporarily unemployed, many of them expand their preaching activity. Their service, besides swelling the shout of praise to Jehovah, gives them the joy needed to cope with their own economic problems.

These Witnesses give priority to the preaching work and relegate economic hardships to second place, which demonstrates to the worldwide brotherhood that they implicitly trust in Jehovah to care for them. His promise is: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matthew 6:33.

Since the restoration of true worship in 1919, Jehovah has not allowed his people to falter. He has protected them through severe persecution and in some places through decades of underground activity. Jehovah's Witnesses are determined that what the Devil failed to achieve by persecution, he will not accomplish by the more subtle snare of materialism!

Learning to Wait in Every Respect

Spacious Kingdom Halls, expensive sound equipment, Assembly Halls, and attractive Bethel homes bring glory to God and offer a silent witness that he is blessing his people. Jehovah's Witnesses in countries where the work was long banned may feel that in this regard they have a great deal of catching up to do. But what is of foremost importance is that they keep in stride *spiritually*. The outward indications of God's blessing in a material way will follow in due time.

Dedicated servants of Jehovah need to be watchful lest, in the pursuit of personal interests, they begin to feel that they have done without certain material things long enough. Yearning for relief from economic and social inequalities is understandable, but Jehovah's people do not overlook that *all* of God's servants are yearning for relief. The blind yearn to see again, the chronically ill yearn for restored health, the depressed yearn for a bright outlook, and the bereaved yearn to see their dead loved ones again.

Because of circumstances, every Christian is in some respect forced to wait for Jehovah's new world to solve his problems. This should make us ask ourselves, 'If I have sustenance and covering, should I not be content with these things and be willing to wait for relief from economic problems?'—1 Timothy 6:8.

Christians who fully trust in Jehovah can be assured that if they are just willing to wait, all of their proper desires and needs will soon be satisfied. No one will have waited in vain. We repeat Paul's words: "Become steadfast, unmovable, always having plenty to do in the work of the Lord, *knowing that your labor is not in vain in connection with the Lord.*"—1 Corinthians 15:58.

So should learning to wait really be such a big problem?

FINDING THE KEY TO BROTHERLY AFFECTION

"Supply to your . . . godly devotion brotherly affection."—2 PETER 1:5-7.

ONCE a physician who was not one of Jehovah's Witnesses attended his daughter's graduation from the Watch Tower Bible School of Gilead, where she had received missionary training. He was so impressed with the happy throng that he opined that there must be very little sickness among these people. What made that throng so happy? For that matter, what makes all gatherings of Jehovah's people, in congregations, at circuit assemblies, and at district conventions, happy occasions? Is it not the brotherly affection they display toward one another? Without a doubt, brotherly affection is one reason why it has been said that no other religious group gets as much enjoyment, happiness, and satisfaction out of religion as do Jehovah's Witnesses.

² We should expect to see such brotherly affection in view of the apostle Peter's words at 1 Peter 1:22: "Now that you have purified your souls by your obedience to the truth with unhypocritical brotherly affection as the result, love one another intensely from the heart." One of the basic elements of the Greek word here rendered "brotherly affection" is *phi-li'a* (affection). Its meaning is closely related to the meaning of *a-ga'pe*, the

word usually translated "love." (1 John 4:8) While brotherly affection and love are often used interchangeably, they have specific characteristics. We should not confuse them with each other, as so many translators of the Bible do. (In this article and in the one that follows, we will treat each of these words.)

³ Regarding the difference between these two Greek words, one scholar noted that *phi-li'a* is "definitely a word of warmth and closeness and affection." On the other hand, *a-ga'pe* has more to do with the mind. Thus while we are told to love (*a-ga'pe*) our enemies, we do not have affection for them. Why not? Because "bad associations spoil useful habits." (1 Corinthians 15:33) Further indicating that there is a difference are the words of the apostle Peter: "Supply to your . . . brotherly affection love."—2 Peter 1:5-7; compare John 21:15-17.*

Examples of Very Special Brotherly Affection

⁴ God's Word gives us a number of fine examples of very special brotherly affection. This special affection is not the result of some whim but is based on appreciation of outstanding qualities. Doubtless the best-known example is that of the affection Jesus Christ had for the apostle John. Without

1. What is one of the main reasons why gatherings of Jehovah's people are such happy occasions?

2, 3. What two Greek words deal with how we should feel about one another, and what are their distinctive characteristics?

* See the succeeding article: "Love (*Agape*)—What It Is Not and What It Is."

4. Why did Jesus and John have special affection for each other?

question, Jesus had brotherly affection for all his faithful apostles, and that for good reason. (Luke 22:28) One way he showed this was by washing their feet, thereby giving them a lesson in humility. (John 13:3-16) But Jesus had a special affection for John, which John repeatedly mentions. (John 13:23; 19:26; 20:2) Even as Jesus had reason to display affection for his disciples and his apostles, John most likely gave Jesus reason to have special affection for him because of his deeper appreciation for Jesus. We can see this from John's writings, both his Gospel and his inspired letters. How often he mentions love in those writings! John's greater appreciation for Jesus' spiritual qualities is seen in what he wrote in John chapters 1 and 13 to 17, as well as by the repeated references he makes to Jesus' pre-human existence.—John 1:1-3; 3:13; 6:38, 42, 58; 17:5; 18:37.

⁵ Similarly, we would not want to overlook the very special brotherly affection that the apostle Paul and his Christian companion Timothy had for each other, which was, certainly, based on appreciating each other's qualities. Paul's writings contain fine comments about Timothy, such as: "I have no one else of a disposition like his who will genuinely care for the things pertaining to you. . . . You know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news." (Philippians 2:20-22) Many are the personal references in his letters to Timothy that reveal Paul's warm affection for Timothy. For example, note 1 Timothy 6:20: "O Timothy, guard what is laid up in trust with you." (See also 1 Timothy 4:12-16; 5:23; 2 Timothy 1:5; 3:14, 15.) In particular does a comparison of Paul's letters to Timothy

5. What can be said about the special affection Paul and Timothy had for each other?

with his letter to Titus underscore Paul's special affection for this young man. Timothy must have felt the same way about their friendship, as can be noted from Paul's words at 2 Timothy 1:3, 4: "I never leave off remembering you in my supplications, . . . longing to see you, as I remember your tears, that I may get filled with joy."

⁶ The Hebrew Scriptures also provide fine examples, such as that of David and Jonathan. We read that after David killed Goliath, "Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul." (1 Samuel 18:1) Appreciation for David's example of zeal for Jehovah's name and his fearlessness in going forth to meet the giant Goliath no doubt caused Jonathan to have special affection for David.

⁷ Jonathan had such affection for David that he risked his own life in defending David from King Saul. At no time did Jonathan resent David's being chosen by Jehovah to be the next king of Israel. (1 Samuel 23:17) David had equally deep affection for Jonathan, which is evident from what he said when mourning Jonathan's death: "I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women." Truly, keen appreciation marked their relationship.—2 Samuel 1:26.

⁸ We also have a fine example in the Hebrew Scriptures of special affection on the part of two women, Naomi and her widowed daughter-in-law Ruth. Recall Ruth's words to Naomi: "Do not plead with me to abandon you, to turn back from accompanying you; for where you go I shall go, and where you spend the night I shall spend the night. Your

6, 7. What feeling did David and Jonathan have for each other, and why?

8. What two women manifested special affection for each other, and why?

people will be my people, and your God my God.” (Ruth 1:16) Must we not conclude that Naomi, by her conduct and her speaking of Jehovah, helped to evoke this appreciative response on the part of Ruth?—Compare Luke 6:40.

The Apostle Paul’s Example

⁹ As we have seen, the apostle Paul had very special brotherly affection for Timothy. But he also set a marvelous example of expressing warm brotherly affection for his brothers in general. He told the elders from Ephesus that “for three years, night and day, [he] did not quit admonishing each one with tears.” Warm brotherly affection? No question about it! And they felt the same way about Paul. Upon hearing that they would see him no more, “quite a bit of weeping broke out among them all, and they fell upon Paul’s neck and tenderly kissed him.” (Acts 20:31, 37) Brotherly affection based on appreciation? Yes! His brotherly affection is also seen from his words at 2 Corinthians 6:11-13: “Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us, but you are cramped for room in your own tender affections. So, as a recompense in return—I speak as to children—you, too, widen out.”

¹⁰ Clearly, many of the Corinthians were lacking in appreciative brotherly affection for the apostle Paul. Thus, some of them complained: “His letters are weighty and forceful, but his presence in person is weak and his speech contemptible.” (2 Corinthians 10:10) That is why Paul referred to their “superfine apostles” and was driven to tell of the trials he had endured, as recorded at 2 Corinthians 11:5, 22-33.

9. What shows that Paul was exemplary as to brotherly affection?

10. What lack of brotherly affection led to Paul’s relating his trials in 2 Corinthians chapter 11?

¹¹ Paul’s warm affection for those he ministered to is especially evident from his words at 1 Thessalonians 2:8: “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.” In fact, he had such affection for these new brothers that when he could stand it no longer—so eager was he to know how they were enduring persecution—he sent Timothy, who gave a good report that greatly refreshed Paul. (1 Thessalonians 3:1, 2, 6, 7) Well does *Insight on the Scriptures* observe: “A close bond of brotherly affection existed between Paul and those to whom he ministered.”

Appreciation—The Key to Brotherly Affection

¹² Indubitably, the key to brotherly affection is appreciation. Do not all dedicated servants of Jehovah have qualities that we appreciate, that elicit our affection, making us fond of them? All of us are seeking first the Kingdom of God and his righteousness. All of us are putting up a valiant fight against our three common foes: Satan and his demons, the wicked world under Satan’s control, and the inherited selfish tendencies of the fallen flesh. Should we not always take the position that our brothers are doing their best in view of the circumstances? Everybody in the world is either on Jehovah’s side or on Satan’s side. Our dedicated brothers and sisters are on Jehovah’s side, yes, our side, and therefore merit our brotherly affection.

¹³ What about appreciating our elders? Should we not have a warm spot in our

11. What testimony is there regarding Paul’s affection for the Christians in Thessalonica?

12. What reasons are there for our showing warm affection for our brothers?

13. Why should we have warm affection for the elders?

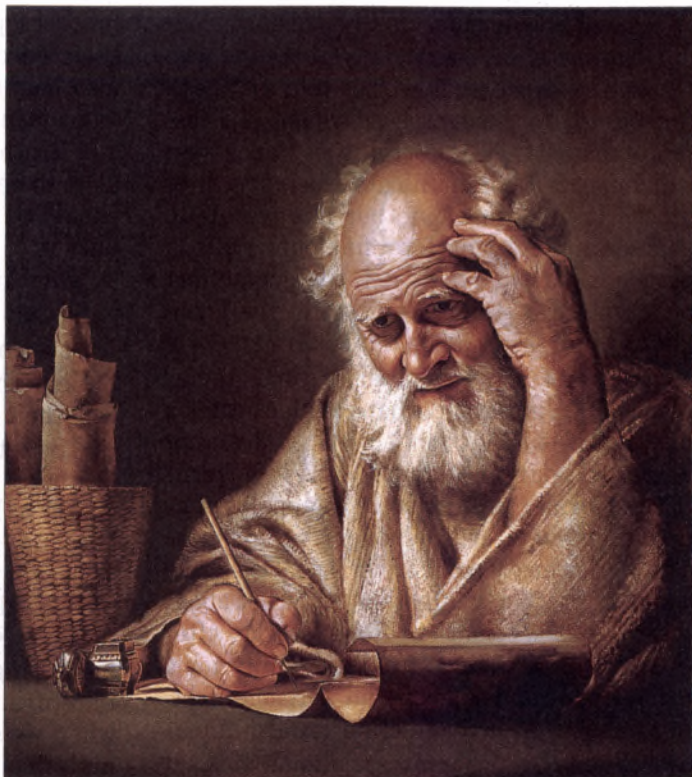
The apostle Peter urged his brothers to supply brotherly affection to their faith and other Christian qualities

hearts for them in view of the way they labor hard in the interests of the congregation? Like all of us, they have to provide for themselves and their families. They also have the same obligations as the rest of us to do personal study, attend congregation meetings, and share in the field ministry. In addition, they have the obligation to prepare program parts for the meetings, give public talks, and care for problems that come up in the congregation, which at times involve hours of judicial hearings. Truly, we want to “keep holding men of that sort dear.” —Philippians 2:29.

Giving Expression to Brotherly Affection

¹⁴ To please Jehovah, we must express the warm feeling of brotherly affection for our fellow believers, even as Jesus Christ and Paul did. We read: “In [brotherly affection] have tender affection for one another.” (Romans 12:10, *Kingdom Interlinear*) “With reference to [brotherly affection], you do not need us to be writing you, for you yourselves are taught by God to love one another.” (1 Thessalonians 4:9, *Int*) “Let your [brotherly affection] continue.” (Hebrews 13:1, *Int*) Surely our heavenly Father is pleased when we show brotherly affection for his earthly children!

14. What scriptures enjoin us to show brotherly affection?



¹⁵ In apostolic times Christians were wont to greet one another with “a holy kiss” or “a kiss of love.” (Romans 16:16; 1 Peter 5:14) Truly an expression of brotherly affection! Today, in most parts of the earth, a more appropriate expression would be a sincerely friendly smile and a firm handshake. In Latin lands, such as Mexico, there is the greeting in the form of a hug, truly an expression of affection. This warm affection on the part of these brothers might help to account for the great increases taking place in their lands.

¹⁶ When we enter the Kingdom Hall, do we go out of our way to express brotherly

15. What are some ways to express brotherly affection?

16. What opportunities do we have to show brotherly affection at our Kingdom Halls?

affection? It will cause us to have encouraging words to say, especially to those who seem to be depressed. We are told to "speak consolingly to the depressed souls." (1 Thessalonians 5:14) That certainly is one way in which we can communicate the warmth of brotherly affection. Another fine way is to express appreciation for a fine public talk, a program part handled well, the good effort put forth by a student speaker in the Theocratic Ministry School, and so forth.

¹⁷ How about inviting various ones to our homes for a meal or perhaps a snack after a meeting if it is not too late? Should we not let Jesus' counsel at Luke 14:12-14 govern? Once a former missionary was appointed as presiding overseer in a congregation where all others were of a different race. He sensed a lack of brotherly affection, so he set about to remedy the situation. How? Sunday after Sunday, he invited a different family for a meal. By the end of a year, all were manifesting warm brotherly affection toward him.

¹⁸ When a brother or a sister is sick, at home or in a hospital, brotherly affection will cause us to let that one know we care. Or how about those living in nursing homes? Why not make a personal visit, make a phone call, or send a card expressing warm sentiments?

¹⁹ When giving such expressions of brotherly affection, we can ask ourselves, 'Is my brotherly affection partial? Do such factors as color of skin, education, or material possessions influence my manifestations of brotherly affection? Do I need to widen out in my brotherly affection, as the apostle Paul urged the Christians in Corinth to do?' Brotherly affection will cause us to view our

17. How did one elder gain the affection of the congregation?

18. How can we show brotherly affection for our sick brothers and sisters?

19, 20. How can we show that our brotherly affection has widened out?

brothers positively, appreciating them for their good points. Brotherly affection will also help us to rejoice at our brother's advancement instead of envying it.

²⁰ Brotherly affection should also make us alert to help our brothers in the ministry. It should be as one of our songs (Number 92) puts it:

"Give kind assistance to all the weak,
So that with boldness they too can speak.
Never neglect those of tender years,
Help them grow strong and get rid of their fears."

²¹ So let us not forget that in expressing brotherly affection, the principle that Jesus stated in his Sermon on the Mount applies: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return." (Luke 6:38) We benefit ourselves when we show brotherly affection, expressing esteem to those who are servants of Jehovah as we ourselves are. Truly happy are those who take delight in manifesting brotherly affection!

21. What response can we expect when we show brotherly affection?

How Would You Answer?

- ☐ What Greek words deal with our emotions, and how are they distinctive?
- ☐ What is the key to brotherly affection?
- ☐ What Scriptural examples do we have of special brotherly affection?
- ☐ Why should we have warm affection for our brothers and for the elders?



LOVE (*AGAPE*)—WHAT IT IS NOT AND WHAT IT IS

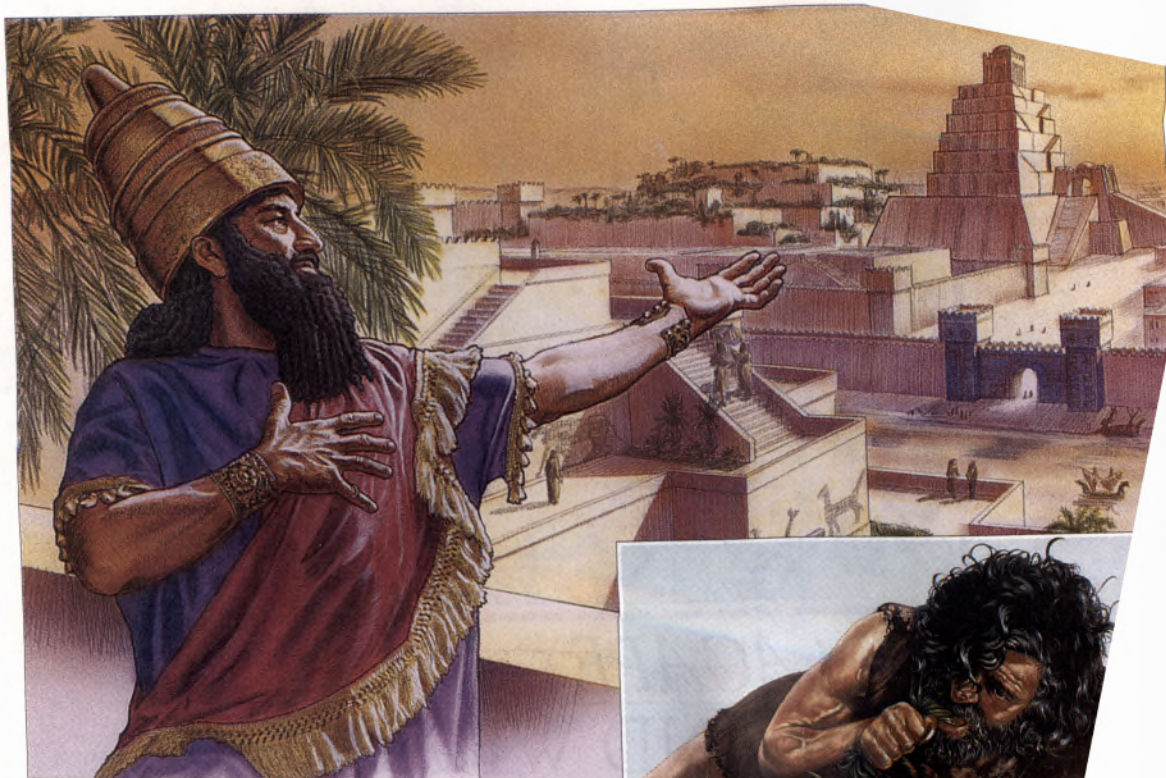
"Supply to your . . . brotherly affection love."—2 PETER 1:5, 7.

HERE is one quality or virtue that Word, the Bible, gives preeminence to, it is love. In Greek, the original of the Christian Scriptures, there are words often translated "love." The word concerned with now is not that word not found in the Christian Scriptures), which is based on sexual desire, nor is it that of *storge*, a feeling of good relationship; nor is it *philia*, friendship love based on mutual esteem. With in the preceding article, we saw that *agape*—the love based on that quality does the Bible give? (b) What four Greek words are translated "love," and which is the one at 1 John 4:8?

principle, which might be said to be synonymous with unselfishness, the love the apostle John referred to when he said: "God is love."—1 John 4:8.

² Concerning this love (*agape*), Professor William Barclay in his *New Testament Words* says: "*Agape* has to do with the mind: it is not simply an emotion which rises unbidden in our hearts [as may be the case with *philia*]; it is a principle by which we deliberately live. *Agape* has supremely to do with the will. It is a conquest, a victory, and achievement. No one ever naturally loved his enemies. To love one's enemies is a conquest of all our natural inclinations and emotions. This *agape* . . . is in fact the

What has well been said about love (*agape*)?



**Jehovah humbled Nebuchadnezzar
for bragging**

power to love the unlovable, to love people whom we do not like.”

³ Yes, among the things that differentiate the pure worship of Jehovah God from all other forms of worship is its emphasis on this kind of love. Rightly did Jesus Christ state the two greatest commandments: “The first is, . . . ‘You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.’ The second is this, ‘You must love your neighbor as yourself.’ There is no other commandment greater than these.” (Mark 12:29-31) The apostle Paul put the same emphasis on love

3. What emphasis did Jesus Christ and Paul place on love?

in chapter 13 of 1 Corinthians. After stating that love was the premier indisputable quality, he concluded by saying: “I know, and I ever, there remain faith, hope, and love; but the greatest of these is love.” (1 Corinthians 13:13) Jesus said that love would be the identifying characteristic of his followers. —John 13:35.

Things That Love Is Not

⁴ The point has been made that we should tell what love is not rather than to tell what love is. There is some truth in that, for Paul in his chapter on love, 1 Corinthians 13, in verses 4 to 8, mentions

⁴ How many negative and how many acts of love does Paul mention at 1 Corinthians 13:4-8?

things that love is not and seven things that it is.

⁵ The first thing Paul says that love is not is that it *"is not jealous."* That requires a little explaining because there are positive and negative aspects of jealousy. A dictionary defines "jealous" as "intolerant of rivalry" and as "exact[ing] exclusive devotion." Thus, Moses stated at Exodus 34:14: "You must not prostrate yourself to another god, because Jehovah, whose name is Jealous, he is a jealous God." At Exodus 20:5, Jehovah says: "I Jehovah your God am a God exact[ing] exclusive devotion." In a similar vein, the apostle Paul wrote: "I am jealous over you with a godly jealousy."—2 Corinthians 11:2.

⁶ However, by and large, "jealousy" has a bad connotation, for which reason it is listed with the works of the flesh at Galatians 5:20. Yes, such jealousy is selfish and spawns hate, and hate is the opposite of love. Jealousy caused Cain to hate Abel to the point of murdering him, and it caused Joseph's ten half brothers to hate him to the point of wanting to do away with him. Love does not jealously begrudge others their possessions or advantages, as King Ahab jealously begrudged Naboth his vineyard.—1 Kings 21:1-19.

⁷ Paul next tells us that love *"does not brag."* Bragging betrays a lack of love, for it causes one to place oneself in a position above that of others. Jehovah is displeased with braggarts, as can be seen from the way he humbled King Nebuchadnezzar when he bragged. (Daniel 4:30-35) Bragging is often done thoughtlessly because of being overly

pleased with one's own attainments or possessions. Some may be prone to boast about their success in the Christian ministry. Others are like the elder who just had to phone his friends to tell them of his having bought a new automobile worth almost \$50,000. All such is unloving because it presents the braggart as superior to his listeners.

⁸ Then we are told that love *"does not get puffed up."* One who is puffed up, or haughty, unlovingly exalts himself above others. Such a mental attitude is most unwise because "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (James 4:6) Love acts in just the opposite way; it considers others to be superior. Paul wrote at Philippians 2:2, 3: "Make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you." Such a mental attitude makes others feel comfortable, while the haughty person because of contentiousness makes others feel uncomfortable.

⁹ Paul further says that love *"does not behave indecently."* The dictionary defines "indecent" as "grossly unseemly or offensive to manners or morals." One who behaves indecently (unlovingly) disregards others' feelings. Many Bible versions translate the Greek as "rude." Such a one flouts what is considered proper and in good taste. Certainly, loving consideration for others would mean avoiding all things that are rude or indecent, things that offend and may even shock.

5. How is "jealousy" defined, and how is it used in a positive sense in the Scriptures?

6. What Scriptural examples show why love is not jealous?

7. (a) What incident shows that Jehovah is displeased with bragging? (b) Why does love not brag even thoughtlessly?

8. (a) What is Jehovah's attitude toward those who are puffed up? (b) Why does love not behave that way?

9. Why does love not act indecently?

Other Things Love Is Not

¹⁰ Next we are told that love “*does not look for its own interests*,” that is, when there is a question of our personal interests and those of others. The apostle states elsewhere: “No man ever hated his own flesh; but he feeds and cherishes it.” (Ephesians 5:29) When, though, our interests compete with another’s interests and no other Bible principles are involved, we should do as Abraham did with Lot, lovingly let the other person have the preference.—Genesis 13:8-11.

¹¹ Love also does not quickly take offense. So Paul tells us that love “*does not become provoked*.” It is not thin-skinned. It exercises self-control. Especially should married folk take to heart this admonition by guarding against raising their voices impatiently or shouting at each other. There are circumstances when it is easy to get provoked, for which reason Paul felt the need to counsel Timothy: “A slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil”—yes, does not get provoked—“instructing with mildness those not favorably disposed.”—2 Timothy 2:24, 25.

¹² Continuing with things that love is not, Paul counsels: “*Love . . . does not keep account of the injury*.” That does not mean that love takes no note of an injury. Jesus showed how we are to handle matters when we have been seriously injured. (Matthew 18:15-17) But love does not allow us to continue to be resentful, to harbor grudges. Not

10. In what way does love not look for its own interests?

11. That love does not get provoked means what?

12. (a) In what way does love not keep account of the injury? (b) Why is it unwise to keep account of an injury?

to keep account of an injury means to be forgiving and to forget about it once the matter has been handled in a Scriptural way. Yes, do not torment yourself or make yourself miserable by going over and over a wrong, keeping account of an injury!

¹³ Moreover, we are told that love “*does not rejoice over unrighteousness*.” The world rejoices over unrighteousness, as can be seen by the popularity of violent and pornographic literature, films, and TV programs. All such rejoicing is selfish, having no regard for God’s righteous principles or the welfare of others. All such selfish rejoicing is sowing to the flesh and in due time will reap corruption from the flesh.—Galatians 6:8.

¹⁴ Now the final thing that love does not do: “*Love never fails*.” For one thing, love never fails or ends because God is love, and he is “the King of eternity.” (1 Timothy 1:17) At Romans 8:38, 39, we are assured that Jehovah’s love for us will never fail: “I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will

13. What does it mean not to rejoice over unrighteousness, and why does love not do that?

14. Why can it be said confidently that love never fails?

In Our Next Issue

Unraveling the Mystery
of the Greatest Name

Daniel’s Prophetic Days
and Our Faith

Serving With a Sense of Urgency

be able to separate us from God's love that is in Christ Jesus our Lord." Also, love never fails in that it is never found wanting. Love is equal to any occasion, to any challenge.

Things That Love Is

¹⁵ Coming now to the positive side, the things that love is, Paul begins: "*Love is long-suffering.*" It has been said that there can be no such thing as Christian fellowship without long-suffering, that is, without patiently putting up with one another. That is so because all of us are imperfect, and our imperfections and shortcomings try others. No wonder the apostle Paul lists this aspect first as to what love is!

¹⁶ Paul states that love is also "*kind.*" That is, love is helpful, thoughtful, considerate of others. Kindness manifests itself in things big and little. The neighborly Samaritan was certainly showing kindness to the man waylaid by robbers. (Luke 10:30-37) Love delights in saying "please." To say, "Pass the bread" is a command. To preface that with "please" makes it a request. Husbands are kind to their wives when they heed the counsel at 1 Peter 3:7: "You husbands, continue dwelling in like manner with them according to knowledge, assign-

15. Why does Paul list long-suffering first among the positive aspects of love?

16. In what ways can members of a family show kindness to one another?

LOVE (AGAPE)

What It Is Not

1. Jealous
2. Does not brag
3. Does not get puffed up
4. Behave indecently
5. Look for its own interests
6. Become provoked
7. Keep account of the injury
8. Rejoice over unrighteousness
9. Never fails

What It Is

1. Long-suffering
2. Kind
3. Rejoices with the truth
4. Bears all things
5. Believes all things
6. Hopes all things
7. Endures all things

ing them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." Wives are kind to their husbands when they show them "deep respect." (Ephesians 5:33) Fathers are kind to their children when they follow the counsel at Ephesians 6:4: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah."

¹⁷ Love does not rejoice over unrighteousness but "*rejoices with the truth.*" Love and truth go hand in hand—God is love, and at the same time, he is "the God of truth." (Psalm 31:5) Love rejoices at seeing truth triumph over and expose falsehood; this

17. What are two ways in which love rejoices with the truth?

accounts in part for the great increase taking place in the number of Jehovah's worshipers today. However, since truth is contrasted with unrighteousness, the thought may also be that love rejoices with righteousness. Love rejoices at the triumph of righteousness, as Jehovah's worshipers are commanded to do at the fall of Babylon the Great.—Revelation 18:20.

¹⁸ Paul also tells us that love "*bears all things*." As the *Kingdom Interlinear* shows, the thought is that love covers over all things. It does not "give away a fault" of a brother, as the wicked are prone to do. (Psalm 50:20; Proverbs 10:12; 17:9) Yes, the thought here is the same as at 1 Peter 4:8: "Love covers a multitude of sins." Of course, loyalty would keep one from covering over gross sins against Jehovah and against the Christian congregation.

¹⁹ Love "*believes all things*." Love is positive, not negative. This does not mean that love is gullible. It is not quick to believe sensational statements. But for one to come to have faith in God, one must have the will to believe. So love is not skeptical, unduly critical. It does not resist believing as does the atheist, who dogmatically states that there is no God, nor is it like the agnostic, who dogmatically asserts that it is simply impossible to know where we came from, why we are here, and what the future will be like. God's Word gives us assurance in regard to all these things. Love is also ready to believe because it is trusting, not being unduly suspicious.

²⁰ The apostle Paul assures us further that love "*hopes all things*." Since love is positive, not negative, it has strong hope in all that is promised in God's Word. We are

18. In what sense does love bear all things?
19. In what way does love believe all things?
20. How is love connected with hope?

told: "The man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker." (1 Corinthians 9:10) Even as love is trustful, it is also hopeful, always hoping for the best.

²¹ Finally, we are assured that love "*endures all things*." It is able to do so because of what the apostle Paul tells us at 1 Corinthians 10:13: "No temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." Love will cause us to look to the many examples in the Scriptures of God's servants who have endured, chief of whom is Jesus Christ, as we are reminded at Hebrews 12:2, 3.

²² Truly, love (*agape*) is the preeminent quality that we as Christians, Jehovah's Witnesses, need to cultivate, both as to what it is not and as to what it is. As children of God, may we always be concerned with manifesting this fruit of God's spirit. To do so is to be godlike, for, remember, "God is love."

21. What Scriptural assurance is there that love endures?

22. As children of God, what preeminent quality must we always be concerned with manifesting?

Do You Remember?

- ☐ How do Jesus Christ and Paul show the preeminence of love?
- ☐ Love is not jealous in what sense?
- ☐ How does love 'bear all things'?
- ☐ Why can it be said that love never fails?
- ☐ In what two ways does love rejoice with the truth?

Preaching in a Land of Contrasts



KANGAROOS, koalas, wombats, and platypuses, Ayers Rock and the Great Barrier Reef—these are names that come to mind when people think of Australia.

But surprising as it may be, the majority of Australians have probably never visited Ayers Rock or the Great Barrier Reef or seen a koala, wombat, or platypus outside a zoological park. The reason is that 85 percent of the country's population of 17.3 million are urban dwellers, living in five major cities along the coastline.

Leaving the coastal fringe and traveling inland 125 miles or so, one comes to the start of the continent's famed outback. The terrain changes from lush rain forest and rich farmland to hot, dry, open country, where only shrubs and coarse grass survive. There is life in the outback, however. Large sheep and cattle ranches, or stations as they are called, cover hundreds of square miles. Farther inland are scorching deserts, where



human lives are sometimes lost when proper precautions are not taken.

The Good News Flourishes

It is in such a setting that the good news of God's Kingdom is being preached in this land down under. Thousands each year are responding to Jehovah's promise of a righteous new world. Last service year, the number of Kingdom publishers reached a peak of over 57,000, almost doubling that of ten years ago. While most of the publishers, like the major part of the population, are concentrated in the coastal cities, the good news also flourishes in the interior.

To get a glimpse of what it is like preaching in this vast land of contrasts, let us join one of our five district overseers and his

wife as they visit some of the congregations in the remote outback areas. Their travels cover the state of Western Australia, half the state of Queensland, and the Northern Territory, an area of over 1.8 million square miles. That is almost the size of Europe, excluding what was formerly the Soviet Union.

Our trip starts in Perth, the capital city of Western Australia. In this thoroughly modern city of 1.2 million people, there are now 49 congregations of Jehovah's Witnesses. In addition to the English, there are Greek, Italian, Portuguese, and Spanish congregations, as well as smaller groups in other languages. There is also a congregation made up exclusively of Aboriginal brothers and sisters, who concentrate their preaching efforts among these indigenous people of the continent. Many of these humble people are now responding to the Kingdom message. But what are things like away from the big cities?

From Perth we head 1,100 miles north to Port Hedland, where a circuit assembly is to be held. Most of the 289 in attendance have traveled between 100 and 400 miles to be here. They come from isolated areas where the nearest congregation may be 150 miles away over unpaved roads covered with sharp stones that often pierce car tires. Three congregations in this area have recently built Kingdom Halls, using the quickly built method.

Quickly Built Halls in Isolated Areas

What a contrast between building a Kingdom Hall in these areas and building

one in cities and larger towns! Most of the building materials must be trucked in from Perth, a thousand miles to the south. Hundreds of brothers and sisters travel this distance and more on the specified weekend to come and build the Kingdom Hall in 105 to 115 degree Fahrenheit heat. Such an influx into small isolated communities is an outstanding witness in itself. When a Kingdom Hall was built in Tom Price, a small iron-ore mining town, the front page of the local newspaper proclaimed: "A warm welcome to volunteer tradesmen and assistants

involved in the three day 'quick build' of the Jehovah's Witnesses Kingdom Hall in Tom Price."

It seemed that nearly everyone in town was anxious to cooperate. Instead of the normal \$11,000 cost to bring in

50 tons of materials, a generous truck owner asked only that the brothers contribute for the fuel. Local painting contractors donated 26 gallons of paint. Earth-moving contractors made machinery available, and the mining company made a crane available free of charge. Finding accommodations for 300 visitors posed a problem, but cooperation from townspeople was outstanding. Some phoned and offered beds. One man called to say that he would be away for the weekend but would leave the back door open. He said: "The house is yours for the duration of the project."

A humorous incident occurred when some brothers were given an address where they were to pick up a trailer belonging to the local circuit. They were puzzled to see a sign on the gate that said, "No Religious Callers." But there stood the trailer. So they



Perth, capital of Western Australia

informed the lady of the house that they were taking the trailer, which was full of rubbish. While they were cleaning it out, they suddenly realized that it was not the circuit trailer! When the owner of the trailer came home, his wife told him that Jehovah's Witnesses had taken his trailer. The brothers soon returned with the now empty trailer, explaining the mistake. A fine conversation followed, and these former opposers had many questions to ask about us and our work. They were now anxious to come and see the new Kingdom Hall.

To preach the good news in this area calls for endurance. First, there are the great distances involved. One pioneer sister and her husband regularly drive a round-trip of over 220 miles on unpaved, dusty roads, from Port Hedland to Marble Bar, to make return visits and conduct Bible studies. Marble Bar is among the hottest places in Australia, temperatures often reaching over 120 degrees Fahrenheit from October through March.

On to the "Top End"

Darwin, 1,550 miles farther north, is the next town for a circuit assembly. The district overseer and his wife make use of the long hours of driving to keep up with personal study. First they read and consider the daily text. Then they listen to the Bible reading on tape. As they take turns driving, they also take turns reading articles from *The Watchtower* and *Awake!*

A road sign cautions them to be alert to "roadtrains." Those are long prime movers that tow three or four trailers and measure up to 180 feet in overall length. So plenty of

room is needed when passing. They are used to haul cattle and other goods to isolated towns.

The weather is always hot and the countryside constantly dry. The arid landscape could perhaps be mistaken for a vast cemetery because the ground is covered with evenly spaced anthills. These anthills vary

in color, depending on the earth that the ants used, and they can be anywhere from three to eight feet high. Then, as our travelers cross the Victoria River, many homemade signs catch their attention. "Danger: No Swimming Allowed. Man-Eating Crocodiles in These Rivers!" says one. Wisely, they decide to find other ways to bathe and keep cool!

Finally, they reach the northern tip of Australia, commonly known as the "Top End." Darwin, the capital city of the



Street witnessing produces good results

Northern Territory, is home to two large congregations of Jehovah's Witnesses. The multicultural nature of Darwin can easily be seen when attending the circuit assembly. Meet 30-year-old Charles, who originally came from war-torn East Timor in Indonesia. His Chinese parents brought him up to practice ancestor worship. He had also become heavily involved in martial arts. Quitting was not easy because of the strong tie with spiritism. However, keeping in mind Jesus' promise that "the truth will set you free," he broke free from this way of life. (John 8:32) "Today," he says, "I have a clean conscience before Jehovah, and I am currently serving as a ministerial servant. My goal is to attend the Ministerial Training School."

Next, meet Beverly from Papua New Guinea. "At first I had little confidence witnessing to white people," confesses Beverly, "because English was my second language and certain expressions, along with the Australian accent, made it difficult for me to understand. But remembering that the Bible tells us to trust in Jehovah and to taste and see that he is good, I started in the full-time pioneer ministry in January 1991. My first Bible student is now a pioneer. Two of her daughters have also accepted the truth, and one of them is pioneering, along with her husband."

Before leaving Darwin, let's take a quick trip 155 miles to the east to Kakadu National Park, well-known for its prolific bird life. Here we meet Debbie, the one isolated preacher of the good news in the entire area. We ask her how she manages to keep spiritually strong in such isolation. She replies: "First, by prayer. . . . And I draw comfort from such scriptures as Isaiah 41: 10, which says: 'Do not be afraid, for I am with you. Do not gaze about, for I am your God. I will fortify you. I will really help you. I will really keep fast hold of you with my right hand of righteousness.'"

At Jilkmingan, 280 miles south of Darwin, we meet a small group of Aborigines. For many years this Aboriginal community was regarded as a community of Jehovah's Witnesses because so many regularly attended conventions and assemblies, even though none of them had been baptized. The community was noted for its cleanliness. Happily, some have now taken a firm stand for the truth and are baptized. They are among the first nonurban-dwelling Aborigines to do so. It takes real courage and reliance on Jehovah's holy spirit for these humble folk to break free from the centuries-old traditions and spiritistic practices of their tribespeople.

To Alice Springs and Out From the Outback

Now it is time to leave "The Top" and head 1,000 miles south to Alice Springs, in the continent's "Red Center," near famous Ayers Rock. Here in the air-conditioned Kingdom Hall, comfortable seating is provided for an assembly, with 130 or more attending from the two congregations in this area. Again, we see the happy sight of Polynesians, Europeans, and Aborigines mixing together in Christian association.

Finally we leave Alice Springs and begin the last leg of the journey with our itinerant district overseer and his wife. This trip takes us some 1,250 miles across the continent, heading north and east. As we do so, we say farewell to the outback, for eventually we reach the lush tropical rain forest of Queensland. Here, on the coast of north Queensland—the land of the Great Barrier Reef—there are many congregations with a high ratio of Witnesses to population.

We are not done with traveling, however, before we attend one more circuit assembly. Boarding a plane at Cairns—the Queensland tropical town of Barrier Reef fame—we leave the Australian mainland for a brief hop over the northern tip of the Cape York Peninsula, across Torres Strait, to Thursday Island. There is a small congregation of just 23 publishers here. What a joy to see 63 in attendance at our last assembly on this trip!

We hope you have enjoyed this glimpse of the Kingdom preaching work being done in this land of contrasts. Perhaps some day you may be able to visit us in this intriguing land down under and meet firsthand the brothers and sisters who faithfully carry out their ministry in their unique assignment.

THE TRINITY

Is It Taught in the Bible?

"The Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. . . . So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God."

IN THESE words the Athanasian Creed describes the central doctrine of Christendom—the Trinity.* If you are a church member, Catholic or Protestant, you might be told that this is the most important teaching that you are to believe in. But can you explain the doctrine? Some of the best minds in Christendom have confessed their inability to understand the Trinity.

Why, then, do they believe it? Is it because the Bible teaches the doctrine? The late Anglican bishop John Robinson gave a thought-provoking answer to this question in his best-selling book *Honest to God*. He wrote:

"In practice popular preaching and teaching presents a supernaturalistic view of Christ which cannot be substantiated from the New Testament. It says simply that Jesus *was* God, in such a way that the terms 'Christ' and 'God' are interchangeable. But nowhere in Biblical usage is this so. The New Testament says that Jesus was the Word of God, it says that God was in Christ, it says that Jesus is the Son of God; but it does not say that Jesus was God, simply like that."

John Robinson was a controversial figure in the Anglican Church. Nevertheless, was he correct in saying that the "New Testament" nowhere says that "Jesus was God, simply like that"?

* According to *The Catholic Encyclopedia*, 1907 edition, volume 2, page 33.

What the Bible Does Say

Some may answer that question by quoting the verse that commences John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1, *King James Version*) Does that not contradict what the Anglican bishop said? Not really. As John Robinson doubtless

*The plain sense of
Scripture clearly shows
that Jesus and his
Father are not
one God*

knew, some modern translators disagree with the *King James Version's* rendering of that text. Why? Because in the expression "the Word was God" in the original Greek, the word for "God" does not have the definite article "the." In the earlier expression "the Word was with God," the word for "God" is definite, that is, it does have the definite article. This makes it unlikely that the two words have the same significance.

Hence, some translations bring out the qualitative aspect in their translations. For example, some render the expression "the Word was divine." (*An American Translation*, *Schonfield*) Moffatt renders it "the Logos was divine." However, indicating that "divine" would not be the most appropriate rendering here, John Robinson and the British textual critic Sir Frederick Kenyon both pointed out that if that was what John wanted to emphasize, he could have used the Greek word for "divine," *thei'os*. The *New World Translation*, correctly viewing the

word "God" as indefinite, as well as bringing out the qualitative aspect indicated by the Greek structure, uses the indefinite article in English: "The Word was a god."

Professor C. H. Dodd, director of the *New English Bible* project, comments on this approach: "A possible translation . . . would be, 'The Word was a god'. As a word-for-word translation it cannot be faulted." However, *The New English Bible* does not render the verse that way. Rather, John 1:1 in that version reads: "When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was." Why did the translation committee not choose the simpler rendering? Professor Dodd answers: "The reason why it is unacceptable is that it runs counter to the current of Johannine thought, and indeed of Christian thought as a whole."—*Technical Papers for the Bible Translator*, Volume 28, January 1977.

The Plain Sense of Scripture

Would we say that the idea that Jesus was a god and not the same as God the Creator is contrary to Johannine (that is, the apostle John's) thought, as well as Christian thought as a whole? Let us examine some Bible texts that refer to Jesus and to God, and we will see what some commentators who lived before the Athanasian Creed was formulated thought about those texts.

"I and the Father are one."—JOHN 10:30.

Novatian (c. 200-258 C.E.) commented: "Since He said '*one*' thing, [*] let the heretics understand that He did not say '*one*' person. For *one* placed in the neuter, intimates the social concord, not the personal unity. . . .

* Novatian is referring to the fact that the word for "one" in this verse is in the neuter gender. Hence, its natural meaning is "one thing." Compare John 17:21, where the Greek word for "one" is used in an exactly parallel way. Interestingly, the *New Catholic Encyclopedia* (1967 edition) generally approves of Novatian's *De Trinitate*, although it notes that in it "the Holy Spirit is not considered a divine Person."

Moreover, that He says *one*, has reference to the agreement, and to the identity of judgment, and to the loving association itself, as reasonably the Father and Son are one in agreement, in love, and in affection.”—*Treatise Concerning the Trinity*, chapter 27.

“The Father is greater than I am.”

—JOHN 14:28.

Irenaeus (c. 130-200 C.E.): “We may learn through Him [Christ] that the Father is above all things. For ‘the Father,’ says He, ‘is greater than I.’ The Father, therefore, has been declared by our Lord to excel with respect to knowledge.”—*Against Heresies*, Book II, chapter 28.8.

“This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.”—JOHN 17:3.

Clement of Alexandria (c. 150-215 C.E.): “To know the eternal God, the giver of what is eternal, and by knowledge and comprehension to possess God, who is first, and highest, and one, and good. . . . He then who would live the true life is enjoined first to know Him ‘whom no one knows, except the Son reveal (Him).’ (Matt. 11:27) Next is to be learned the greatness of the Saviour after Him.”—*Who Is the Rich Man That Shall Be Saved?* VII, VIII.

“One God and Father of all persons, who is over all and through all and in all.”

—EPHESIANS 4:6.

Irenaeus: “And thus one God the Father is declared, who is above all, and through all, and in all. The Father is indeed above all, and He is the Head of Christ.”—*Against Heresies*, Book V, chapter 18.2.

These early writers clearly understood these verses to describe the Father as supreme, over everything and everyone including Jesus Christ. Their comments give no hint that they believed in a Trinity.

The Holy Spirit Reveals All Truth

Jesus promised his disciples that after his death and resurrection, the holy spirit would be given to them as a helper. He promised: “When that one arrives, the spirit of the truth, he will guide you into all the truth, . . . and he will declare to you the things coming.”—John 14:16, 17; 15:26; 16:13.

After Jesus’ death, that promise was fulfilled. The Bible records how new doctrines were revealed or clarified to the Christian congregation through the help of the holy spirit. These new teachings were written down in the books that later became the second part of the Bible, the Christian Greek Scriptures, or “New Testament.” In this flood of new light, is there ever any revelation of the existence of a Trinity? No. The holy spirit reveals something very different about God and Jesus.

For example, at Pentecost 33 C.E., after holy spirit came upon the disciples gathered

*Why did not holy
spirit reveal that Jesus
was God after
Pentecost 33 C.E.?*

in Jerusalem, the apostle Peter witnessed to the crowd outside about Jesus. Did he speak about a Trinity? Consider some of his statements, and judge for yourself: “Jesus . . . , a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst.” “This Jesus God resurrected, of which fact we are all witnesses.” “God made him both Lord and Christ, this Jesus whom you impaled.” (Acts 2:22, 32, 36) Far from teaching a Trinity,

these expressions by the spirit-filled Peter highlight Jesus' subordination to his Father, that he is an instrument for the fulfillment of God's will.

Soon after, another faithful Christian spoke about Jesus. Stephen was brought before the Sanhedrin to answer accusations. Instead, Stephen turned the situation around, charging that his accusers were like their rebellious ancestors. Finally, the record says: "He, being full of holy spirit, gazed into heaven and caught sight of God's glory and of Jesus standing at God's right hand, and he said: 'Look! I behold the heavens opened up and the Son of man standing at God's right hand.'" (Acts 7:55, 56) Why did the holy spirit reveal Jesus to be simply the "Son of man" standing at God's right hand and not part of a godhead equal with his Father? Clearly, Stephen had no concept of a Trinity.

When Peter carried the good news about Jesus to Cornelius, there was a further opportunity to reveal the Trinity doctrine. What happened? Peter explained that Jesus is "Lord of all." But he went on to explain that this lordship came from a higher source. Jesus was "the One decreed by God to be judge of the living and the dead." After Jesus' resurrection, his Father "granted him [gave him permission] to become manifest" to his followers. And the holy spirit? It does appear in this conversation but not as the third person of a Trinity. Rather, "God anointed [Jesus] with holy spirit and power." Thus, the holy spirit, far from being a person, is shown to be something impersonal, like the "power" also mentioned in that verse. (Acts 10:36, 38, 40, 42) Check the Bible carefully, and you will find further evidence that the holy spirit is not a personality but an active force that can fill people, impel them, cause them to be aglow, and be poured out upon them.

Finally, the apostle Paul had a fine opportunity to explain the Trinity—if it had been true doctrine—when he was preaching to the Athenians. In his talk, he referred to their altar "To an Unknown God" and said: "What you are unknowingly giving godly devotion to, this I am publishing to you." Did he publish a Trinity? No. He described the "God that made the world and all the things in it, being, as this One is, Lord of heaven and earth." But what of Jesus? "[God] has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed." (Acts 17: 23, 24, 31) No hint of a Trinity there!

In fact, Paul explained something about God's purposes that makes it impossible that Jesus and his Father are equal parts of a Trinity. He wrote: "God 'subjected all things under his [Jesus'] feet.' But when he says that 'all things have been subjected,' it is evident that it is with the exception of the one who subjected all things to him. But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone." (1 Corinthians 15:27, 28) Thus, God will still be over all, including Jesus.

Is the Trinity taught in the Bible, then? No. John Robinson was right. It is not in the Bible, nor is it a part of "Christian thought." Do you view this as important to your worship? You should. Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) If we take our worship of God seriously, it is vital that we know him as he really is, as he has revealed himself to us. Only then can we truly say that we are among the "true worshipers" who "worship the Father with spirit and truth."—John 4:23.

QUESTIONS FROM READERS

Does the expression "gifted with the spirit," found at 1 Corinthians 14:37, mean that a person has received holy spirit in the sense of being anointed, or does it mean that he has a miraculous gift from the spirit?

In the *New World Translation of the Holy Scriptures*, this verse reads: "If anyone thinks he is a prophet or gifted with the spirit, let him acknowledge the things I am writing to you, because they are the Lord's commandment."—1 Corinthians 14:37.

A reader could take the phrase "gifted with the spirit" as a reference to the fact that first-century Christians were begotten by the spirit and became spiritual sons of God. Or the phrase could be understood to apply to one who had received a special gift of the holy spirit. This latter meaning is the likely one, as the background helps to show.

The apostle Paul here used the Greek *pneu-ma-ti-kos*, which has the basic sense of "pertaining to the spirit, spiritual." Forms of it are used in the descriptions "spiritual body," "spiritual blessing," "spiritual comprehension," and "spiritual house."—1 Corinthians 15:44; Ephesians 1:3; Colossians 1:9; 1 Peter 2:5.

In those cases, the Bible stipulates the subject (body, blessing, comprehension, house) that "spiritual" describes. But in other cases, the sense and appropriate rendering of "spiritual" must be determined from the context. For instance, 1 Corinthians 2:14, 15 contrasts the attitude of a physical man with that of *ho pneu-ma-ti-kos*, which logically means "the spiritual man."

First Corinthians chapters 12 through 14 focus on the miraculous gifts of the holy spirit. God gave these to some early Christians to demonstrate that he was no longer using natural Israel but was now blessing the Christian "Israel of God." (Galatians 6:16) About these gifts, Paul wrote: "Now there are varieties of gifts, but there is the same spirit." (1 Corinthians 12:4) Special wisdom, knowledge, and faith were among the gifts of the spirit, as were prophesying, speaking in tongues, and the interpretation of tongues.—1 Corinthians 12:8-11.

The Christians in Corinth to whom Paul wrote were anointed with God's holy spirit. Paul said: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Corinthians 6:11; 12:13) Yes, all had received "the token of what is to come, that is, the spirit." (2 Corinthians 5:5) However, not all of them received a special gift through holy spirit. And it seems that many were fascinated with speaking in tongues, attaching undue importance to this gift. Paul wrote to correct their thinking and pointed out that tongues would not benefit as many people as would the gift of prophesying. At the end of chapter 12, Paul advised the Corinthians: "Keep zealously seeking the greater gifts."—1 Corinthians 12:28-31.

Then, at the start of chapter 14, he urged: "Pursue love, yet keep zealously seeking [*ta pneu-ma-ti-ka*'], but preferably that you may prophesy." Seeking what? Those Christians did not have to seek a spirit anointing, for they already had such. Logically Paul meant "gifts" of the spirit, which he, at the end of chapter 12, urged them to seek. Hence, the *New World Translation of the Holy Scriptures* renders 1 Corinthians 14:1: "Keep zealously seeking the spiritual gifts." Other Bible versions here render *ta pneu-ma-ti-ka* "the spiritual gifts" or "the gifts of the Spirit."

With that background, we note that near the close of chapter 14, Paul links prophesying and *pneu-ma-ti-kos*. As in verse 1, the context suggests that he meant being gifted with the spirit. *The New Testament in Modern Speech*, by R. F. Weymouth, adopts the rendering: "If any one reckons himself a prophet or a man with spiritual gifts, let him recognize as the Lord's command what I am now writing."

Yes, all Christians, whether they had the gift of prophesying or any other gift of the spirit, needed to accept and follow the counsel that Paul wrote concerning how things should take place in the congregation.

Blood Transfusions Overrated?

Blood transfusions are common in modern medicine, but do they measure up to their reputation? What do you think?

In *The American Journal of Medicine* (February 1993), Dr. Craig S. Kitchens asked: "Are Transfusions Overrated?" He noted that physicians often weigh whether the benefit of a therapy is more than the risk it might bring. What about transfusions?

Kitchens reviewed recent evidence of many risks linked with transfusions, such as hepatitis, compromised immunity, organ system failure, and graft-versus-host reactions. One study summarizing "a myriad of complications" from blood transfusions "concluded that each transfusion event has an aggregate 20% chance for some adverse reaction, some of which are minor but others deleterious," even fatal.

However, do the supposed benefits justify facing such risks?

Dr. Kitchens reviewed 16 reported studies involving 1,404 operations on Jehovah's Witnesses, who refuse transfusions in obedience to the Bible command to 'abstain from blood.'—Acts 15:28, 29.

The result? "The Jehovah's Witness patients' decision to forego transfusions for major surgical procedures appears to add 0.5% to 1.5% mortality to the overall operative risk. Less clear is

how much morbidity and mortality are avoided by this practice, but *they probably exceed the risk of not being transfused.*" (Italics ours.) His point? Any medical risk of refusing blood is probably less than the risks involved in accepting blood transfusions.



Hence, Kitchens' reasonable question: "If not transfusing Jehovah's Witnesses actually results in little acute extra morbidity and mortality and avoids a significant amount of costs and chronic complications, should patients receive fewer transfusions?"

Those who refuse transfusions on the basis of such evidence will also be acting in harmony with directions from our Creator.