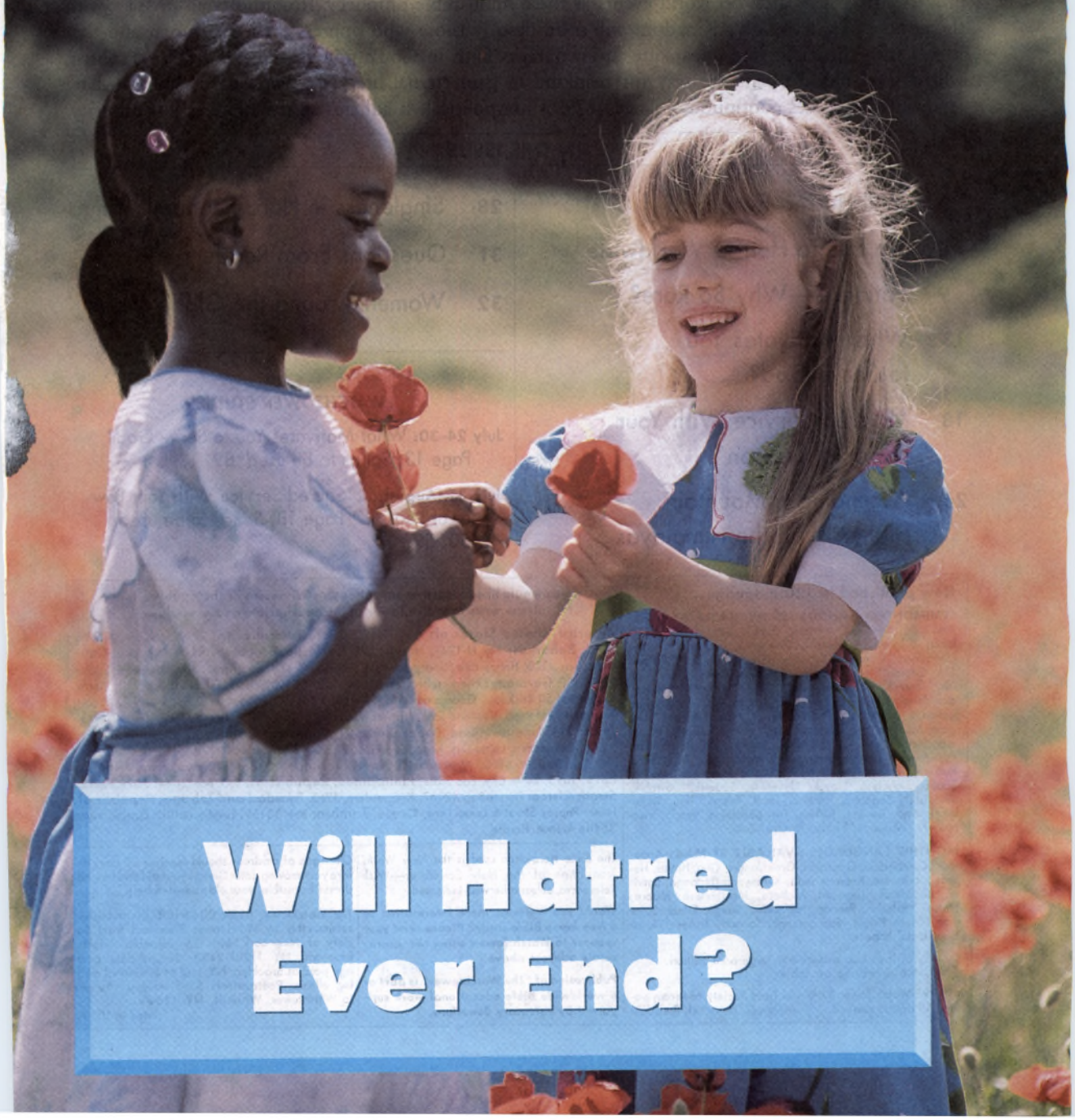
JUNE 15, 1995

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



Will Hatred 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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Will Hatred Ever End?

IF YOU have watched even a few television newscasts, you are no stranger to hatred. Hatred is the common denominator that underlies the massacres that almost daily seem to leave their bloody trail in this world. From Belfast to Bosnia, from Jerusalem to Johannesburg, hapless bystanders are slaughtered.

The victims are usually unknown to their assailants. Their only "crime" is that they perhaps belong to the "other side." In a macabre trade-off, such deaths may be a reprisal for some previous atrocity or a form of "ethnic cleansing." Each round of violence serves to fan the flames of hatred between the hostile groups.

These appalling cycles of hatred seem to be increasing. Blood feuds are erupting between tribes, races, and ethnic or religious groups. Can hatred ever be stamped out? To answer that, we need to understand the causes of hatred, since we were not born to hate.

Planting the Seeds of Hatred

Zlata Filipovic, a young Bosnian girl from Sarajevo, has not yet learned to hate. In her diary she writes eloquently about ethnic violence: "I keep asking Why? What for? Who's to blame? I ask but there's no answer. . . . Among my girlfriends, among our friends, in our family, there are Serbs and Croats and Muslims. . . . We mix with the good, not with the bad. And among the good there are Serbs and Croats and Muslims, just as there are among the bad."

Many grown-ups, on the other hand, think otherwise. They believe they have ample reason to hate. Why?

Injustice. Probably the principal fuel for hatred is injustice and oppression. As the Bible says, "mere oppression may make a wise one act crazy." (Ecclesiastes 7:7) When people are victimized or brutalized, it is easy for them to nurse hatred toward the oppressors. And even though it may be unreasonable, or "crazy," the hatred is often directed against a whole group.

While injustice, real or imagined, may be the principal cause of hatred, it is not the only one. Another is prejudice.

Prejudice. Prejudice often stems from ignorance concerning a certain ethnic or national group. Because of hearsay, traditional animosity, or a bad experience with one or two individuals, some may attribute negative qualities to an entire race or nationality. Once prejudice has taken root, it can blind people to the truth. "We hate some persons because we do not know them; and we will not know them because we hate them," observed the English writer Charles Caleb Colton.

Politicians and historians, on the other hand, may deliberately promote prejudice for political or nationalistic ends. Hitler was a prime example. Georg, a former member of the Hitler Youth movement, says: "Nazi propaganda first taught us to hate the Jews, then the Russians, then all the 'enemies of the Reich.' As a teenager, I believed what I was told. Later on, I learned that I had been deceived." As in Nazi Germany and elsewhere, racial or ethnic prejudice has been justified by appeals to nationalism, another source of hatred.

Nationalism, tribalism, and racism. In his book *The Cultivation of Hatred,* historian Peter Gay describes what happened at the outbreak of the first world war: "In the battle of loyalties nationalism blotted out all the others. Love of one's country and hatred for its enemies proved the most potent rationalization for aggression the long nineteenth century produced." German nationalistic sentiment popularized a martial song known as the "Hymn of Hate." Hatemongers in Britain and France, Gay explains, concocted stories about German soldiers raping women and murdering babies. Siegfried Sassoon, an English soldier, describes the gist of British war propaganda: "Man, it seemed, had been created to jab the life out of Germans."

Like nationalism, an excessive exaltation of ethnic group or race can serve to foment hatred of other ethnic groups or races. Tribalism continues to ignite violence in many African countries while racism still plagues Western Europe and North America. A further divisive element that may blend with nationalism is religion.

Religion. Many of the most intractable conflicts of the world have a strong religious element. In Northern Ireland, the Middle East, and elsewhere, people are hated because of the religion they profess. Over two centuries ago, English author Jonathan Swift observed: "We have just enough religion to make us hate, but not enough to make us love one another."

In 1933, Hitler informed the bishop of Osnabrück: 'As for the Jews, I am just carrying on with the same policy that the Catholic Church has adopted for 1,500 years.' His hateful pogroms were never condemned by most German church leaders. Paul Johnson, in his book *A History of Christianity,* notes that "the Church excommunicated Catholics who laid down in their wills that they wished to be cremated, . . . but it did not forbid them to work in concentration or death camps."

Some religious leaders have gone beyond condoning hatred—they have consecrated it. In 1936, at the outbreak of the Spanish Civil War, Pope Pius XI condemned the Republicans' 'truly satanic hatred of God'—even though there were Catholic priests on the Republican side. Similarly, Cardinal Gomá, the primate of Spain during the civil war, claimed that 'pacification was impossible without armed struggle.'

Religious hatred shows no sign of abating. In 1992 the magazine *Human Rights Without Frontiers* denounced the way officials of the Greek Orthodox Church were stirring up hatred against Jehovah's Witnesses. It cited, among many examples, the case of a Greek Orthodox priest who pressed charges against two 14-year-old Witnesses. The charge? He accused them of 'trying to make him change his religion.'

The Consequences of Hatred

Worldwide, the seeds of hatred are being planted and watered through injustice, prejudice, nationalism, and religion. The inevitable fruitage is anger, aggression, war, and destruction. The Bible statement at 1 John 3:15 helps us see the seriousness of this: "Everyone who hates his brother is a manslayer." Certainly, where hatred thrives, peace—if it exists at all—is precarious.

Elie Wiesel, Nobel Prize winner and Holocaust survivor, writes: "The duty of the survivor is to bear testimony to what happened . . . You have to warn people that these things *can* happen, that evil can be unleashed. Race hatred, violence, idolatries—they still flourish." The history of the 20th century provides proof that hatred is not a fire that will burn itself out.

Will hatred ever be uprooted from the hearts of men? Is hatred always destructive, or is there a positive side? Let us see.

An End to Hatred Worldwide

SOME two thousand years ago, a minority group was the butt of hatred. Tertullian explains the prevailing Roman attitude toward the early Christians: "If the heavens give no rain, if there is an earthquake, if there is famine or pestilence, straightway the cry is, 'Away with the Christians to the lion!'"

Despite being objects of hatred, early Christians resisted the temptation to avenge the injustice. In his famous Sermon on the Mount, Jesus Christ said: "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you."—Matthew 5:43, 44.

It was the oral tradition of the Jews that held that 'hating an enemy' was the right thing to do. Jesus, however, said we must love our enemy, not just our friend. This is difficult but not impossible. Loving an enemy does not mean liking all his ways or his deeds. The Greek word found in Matthew's account is derived from *a·ga′pe,* which describes a love that acts in harmony with principle. The person who manifests *a·ga′pe,* principled love, does good even to an enemy who hates and mistreats him. Why? Because it is the way to imitate Christ, and it is the way to conquer hatred. One Greek scholar noted: "[*A·ga′pe*] enables us to conquer our natural tendency to anger and to bitterness." But will this work in today's hate-filled world?

Admittedly, not all who claim to be Christian are resolved to follow Christ's example. The recent atrocities in Rwanda were carried out by ethnic groups, many of whose members profess to be Christians. Pilar Díez Espelosín, a Roman Catholic nun who has worked in Rwanda for 20 years, recounted one telling incident. A man approached her church wielding a lance that he had obviously been using. The nun asked him: "What are you doing going around killing people? Don't you think about Christ?" He claimed that he did and proceeded to enter the church, kneel down, and recite the Rosary fervently. But when he finished, off he went to continue killing. "It shows that we are not teaching the gospel properly," the nun admitted. Such failures, however, do not mean that Jesus' message is deficient. Hatred can be conquered by those who practice true Christianity.

Conquering Hatred in a Concentration Camp

Max Liebster is a natural Jew who lived through the Holocaust. Although his surname means "beloved," he has seen more than his share of hatred. He describes what he learned in Nazi Germany about love and hate.

"I was brought up near Mannheim, Germany, during the 1930's. Hitler claimed that all the Jews were rich profiteers who were exploiting the German people. But the truth is that my father was just a humble shoemaker. Nevertheless, because of the influence of Nazi propaganda, neighbors began turning against us. When I was a teenager, a villager forcibly smeared pig's blood on my forehead. This gross insult was only a taste of what was to come. In 1939 the Gestapo arrested me and confiscated all my belongings.

"From January 1940 until May 1945, I struggled to survive in five different concentration camps: Sachsenhausen, Neuengamme, Auschwitz, Buna, and Buchenwald. My father, who was also sent to Sachsenhausen, died during the terrible winter of 1940. I personally carried his corpse to the crematorium, where a heap of dead bodies lay waiting to be burned. In all, eight of my family died in the camps.

"The *kapos* were hated among the prisoners even more than the SS guards. The *kapos* were prisoners who cooperated with the SS and so enjoyed certain favors. They were put in charge of food distribution, and they also administered lashings to other prisoners. Often they acted unfairly and arbitrarily. I suppose I had more than enough reason to hate both the SS and the *kapos,* but during my imprisonment, I learned that love is more powerful than hatred.

"The fortitude of prisoners who were Jehovah's Witnesses convinced me that their faith was based on the Scriptures—and I became a Witness myself. Ernst Wauer, a Witness I met in the Neuengamme concentration camp, urged me to cultivate the mental attitude of Christ. The Bible says that 'when he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously.' (1 Peter 2:23) I tried to do the same, to leave vengeance in the hands of God, who is the Judge of all.

"My years in the camps taught me that people often do evil things out of ignorance. Not even all the SS guards were bad—there was one who saved my life. I once suffered an acute attack of diarrhea and was too weak to walk from my work to the camp. I should have been sent to the gas ovens of Auschwitz the following morning, but an SS guard, who came from the same region of Germany as I did, intervened in my behalf. He got me work in the SS cafeteria, where I was able to get some rest until I recovered. One day he confessed to me: 'Max, I feel I am on a train that is traveling at high speed and out of control. If I jump off, I will be killed. If I stay on, I will crash!'

"These people needed love as much as I did. In fact, it was love and compassion, along with my faith in God, that enabled me to cope with the wretched conditions and the daily threat of execution. I can't say that I survived unscathed, but my emotional scars were minimal."

The warmth and kindness that Max still radiates 50 years later is eloquent testimony to the truth of his words. Max's case is not an isolated one. He had a solid reason to overcome hatred—he wanted to imitate Christ. Others whose lives have been guided by the Scriptures have acted in a similar way. Simone, one of Jehovah's Witnesses from France, explains how she learned what unselfish love really means.

"My mother, Emma, who became a Witness shortly before the second world war, taught me that people often do bad things because they do not know any better. She explained that if we hate them in return, we are not true Christians, since Jesus said we should love our enemies and pray for those persecuting us.—Matthew 5:44.

"I remember an extreme situation that put this conviction to the test. During the Nazi occupation of France, Mother suffered a lot at the hands of a neighbor in our building. She reported Mother to the Gestapo, and as a result, my mother spent two years in German concentration camps, where she nearly died. After the war, the French police wanted Mother to sign a paper incriminating this woman as a German collaborator. But my mother refused, saying that 'God is the Judge and the Reward-

Nazis tattooed a prison number on Max Liebster's left arm

er of good and evil.' A few years later, this same neighbor became ill with terminal cancer. Rather than gloat over her misfortune, my mother spent many hours making the last months of her life as comfortable as possible. I will never forget this triumph of love over hate."

These two examples illustrate the power of principled love in the face of injustice. However, the Bible itself says that there is "a time to love and a time to hate." (Ecclesiastes 3:1, 8) How can that be?

A Time to Hate

God does not condemn all hatred. Regarding Jesus Christ, the Bible says: "You loved righteousness, and you hated lawlessness." (Hebrews 1:9) There is a difference, however, between hating the wrong and hating the person who commits the wrong.

Jesus exemplified the proper balance between love and hate. He hated hypocrisy, but he tried to help hypocrites change their way of thinking. (Matthew 23:27, 28; Luke 7:36-50) He condemned violence, but he prayed for those who executed him. (Matthew 26:52; Luke 23:34) And although the world hated him without cause, he gave up his own life in order to give life to the world. (John 6:33, 51; 15:18, 25) He left us a perfect example of principled love and godly hate.

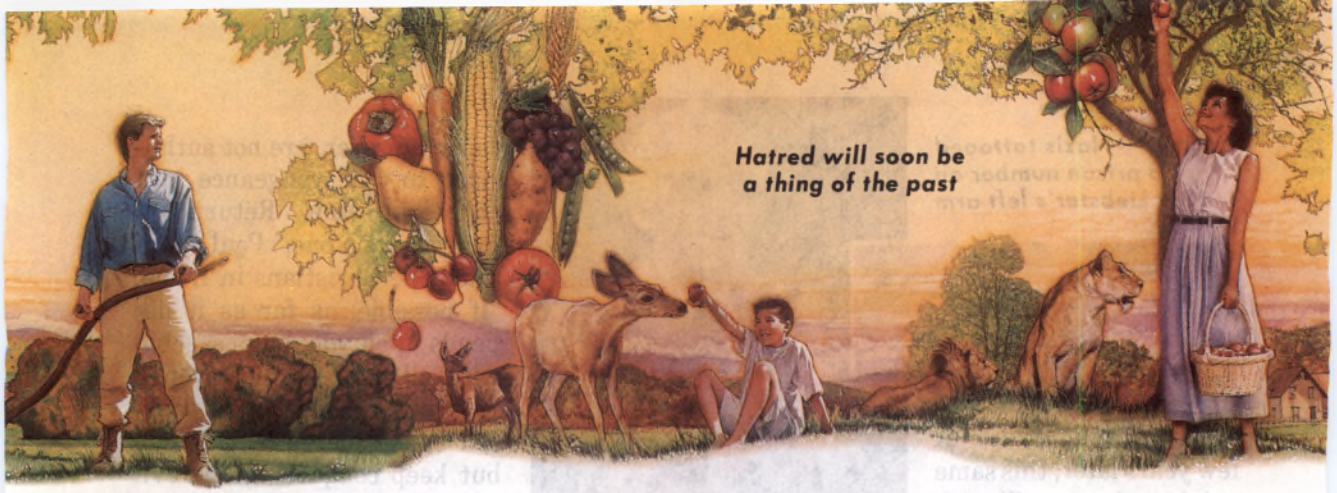
Injustice may arouse moral indignation in us, as it did in Jesus. (Luke 19:45, 46) Christians, however, are not authorized to take vengeance into their own hands. "Return evil for evil to no one," Paul counseled the Christians in Rome. "If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves . . . Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Romans 12: 17-21) When we personally refuse to harbor hatred or to avenge a wrong, love gains the victory.

A World Without Hatred

For hatred to disappear on a worldwide scale, the entrenched attitudes of millions of people must change. How can this be achieved? Professor Ervin Staub makes the following recommendation: "We devalue those we harm and value those we help. As we come to value more highly the people we help and experience the satisfactions inherent in helping, we also come to see ourselves as more caring and helpful. One of our goals must be to create societies in which there is the widest possible participation in doing for others."—*The Roots of Evil.*

In other words, the banishing of hatred requires the creation of a society in which people learn to love by helping one another, a society where people forget all the animosity caused by prejudice, nationalism, racism, and tribalism. Does such a society exist? Consider the experience of a man who faced hatred firsthand during the Cultural Revolution in China.

"When the Cultural Revolution began, we were taught that there was no room for compromise in the 'class struggle.' Hatred was the prevailing tendency. I became a Red Guard and began searching everywhere for



Hatred will soon be a thing of the past

'class enemies'—even among my own family. Although only a teenager at the time, I shared in house searches in which we looked for evidence of 'reactionary leanings.' I also led a public meeting that denounced a 'counterrevolutionary.' Of course, these charges were sometimes based more on personal animosity than on political considerations.

"I saw many people—young and old, male and female—given corporal punishment that became more and more cruel. One of my schoolteachers—a good man—was paraded around as if he were a criminal. Two months later another well-respected teacher in my school was found dead in the Suzhou River, and my English teacher was forced to hang himself. I was shocked and puzzled. These were kindhearted people. Treating them like this was wrong! So I severed all my connections with the Red Guards.

"I don't think this period of hatred that briefly engulfed China was an isolated incident. This century has seen so many outbursts of hatred. I am convinced, however, that love can conquer hatred. It is something I have seen for myself. When I began associating with Jehovah's Witnesses, I was impressed by the genuine love they showed people of different races and backgrounds. I look forward to the time when, as the Bible promises, all people will have learned to love one another."

Yes, the international society of Jehovah's Witnesses is living proof that hatred can be abolished. Whatever their background, the Witnesses are striving to replace prejudice with mutual respect and to eliminate any vestige of tribalism, racism, or nationalism. One basis for their success is their determination to imitate Jesus Christ in displaying love guided by principle. Another basis is that they look to God's Kingdom to bring an end to any injustice they may be suffering.

God's Kingdom is the definitive solution for achieving a world without hatred, a world in which there will not even be evil to hate. Described in the Bible as "new heavens," this heavenly government will guarantee a world free from injustice. It will rule over "a new earth," or new society of people who will have been educated to love one another. (2 Peter 3:13; Isaiah 54:13) This education is already under way, as the experiences of Max, Simone, and many others testify. It is a foreglimpse of a worldwide program to eliminate hatred and its causes.

Through his prophet Isaiah, Jehovah describes the result: "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isaiah 11:9) God himself will have called a halt to the hatred. It will truly be a time to love.

PATIENCE
Why So Rare?

EMILIO was in his 60's.* He had come to Oahu on a sad mission—to bury his adult son. While walking on a quiet hillside street and talking with some friends, Emilio was startled by a car speeding up a driveway in reverse. The car nearly struck him, and out of anger and impatience, Emilio yelled at the driver and slapped the car with his hand. An argument followed. It seems that the driver pushed Emilio, who fell and struck his head on the hard pavement. In a few days, Emilio was dead because of his head injury. What a sad result!

We live in a world where patience is a rare quality. More and more automobile drivers speed. Others tailgate—follow too closely—cars going the speed limit. Yet others weave from lane to lane because they cannot abide being behind another vehicle. In the home, family members may give vent to fits of rage and become violent. Even some Christians may get overly upset because of the shortcomings or mistakes of their spiritual brothers.

Why is patience so rare? Has it always been that way? Why is it so difficult to be patient in our time?

Examples of Impatience

The Bible tells of a woman who did not wait to consult her husband before making a critical decision. Her name was Eve. Running ahead of Adam, perhaps partly because of impatience, she ate the forbidden fruit. (Genesis 3:1-6) What about her husband? He too may have manifested impatience by following Eve into sin without first approaching his heavenly Father, Jehovah, for help or direction. Their greed, possibly combined with impatience that led to sin, had fatal consequences for all of us. From them we have also received as an inheritance the tendency to commit sins, including those of arrogance and impatience. —Romans 5:12.

About 2,500 years after the sin of our first parents, God's chosen people, the Israelites, displayed a deep, persistent lack of faith, as well as a lack of patience. Although Jehovah had just miraculously rescued them from slavery in Egypt, they quickly "forgot his works" and "did not wait for his counsel." (Psalm 106:7-14) Time and again they fell into serious wrongdoing because they would not be patient. They made a golden calf and worshiped it; they grumbled about Jehovah's material provision of manna for them; and many of them even rebelled against Jehovah's divinely appointed representative, Moses. Truly, their lack of patience led them to grief and disaster.

The first human king of Israel, Saul, lost the opportunity for his sons to be his royal successors. Why? Because he failed to wait for the prophet Samuel, who was supposed to make a sacrifice to Jehovah. Fear of man caused Saul to run ahead of Samuel in offering the sacrifice. Imagine how he must have felt when Samuel appeared

* The name has been changed.

How patient are you in daily life?

just after Saul had completed the ceremony! If only he had waited a few minutes more!—1 Samuel 13:6-14.

If only Eve had waited for Adam instead of rashly reaching out for the fruit! If only the Israelites had remembered to wait for Jehovah's counsel! Yes, patience might have helped to save them and us from much grief and pain.

Causes of Impatience

The Bible helps us to understand a prime cause of impatience today. Second Timothy chapter 3 describes our generation as living in "critical times hard to deal with." It says that people "will be lovers of themselves, lovers of money, self-assuming, haughty . . . without self-control, fierce, without love of goodness." (Verses 2, 3) Such a greedy and self-centered attitude infects the hearts and minds of many people, making it difficult for all, even true Christians, to exercise patience. When we witness worldly people driving too fast or cutting into lines or hurling insults at us, our patience can be sorely tried. We may be tempted to imitate them or to retaliate against them, thereby stooping to their level of selfish pride.

Sometimes it is our own mistaken conclusions that cause us to lose patience. Notice how wise King Solomon portrayed the

connection between hasty, faulty reasoning and impatient, angry behavior: "Better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." (Ecclesiastes 7:8, 9) If we take the time to gain a full, accurate picture of a situation before reacting to it, we will likely be more understanding, more sympathetic, more patient toward others. On the other hand, a haughty, self-centered spirit might cause us to be narrow-minded, impatient, and bitter, like the murmuring, stiff-necked Israelites who tormented Moses.—Numbers 20:2-5, 10.

Another cause of this world's increasing lack of patience is its hopeless condition, resulting from alienation from Jehovah. David expressed man's need for hoping in Jehovah: "Indeed toward God wait silently, O my soul, because from him is my hope." (Psalm 62:5) Many people who do not know Jehovah have a limited, bleak outlook, so they try to grab every bit of pleasure and profit that they can before their time is up. Like their spiritual father, Satan the Devil, they often do not care about how their actions may hurt others.—John 8:44; 1 John 5:19.

It is no wonder that patience is so rare today. This wicked, selfish system of things, its god Satan, and the sinful tendencies of our fallen flesh make it difficult for everyone, even sincere ones, to be patient. Yet, the Bible exhorts us to "exercise patience," particularly regarding the outworking of God's purposes. (James 5:8) Why is patience so valuable? What rewards can it bring us?

Patience—Why So Valuable

"They also serve who only stand and wait." Those words were uttered by the English poet John Milton over three hundred years ago in his sonnet "On His Blindness." Earlier in the poem, he expressed his frustration and anxiety over his feeling unable to serve God fully because he had become blind in his 40's. But as reflected by the poem's final line quoted above, he came to realize that one can worship God by patiently enduring tribulation and calmly seeking available opportunities of service. Milton saw the value of patient reliance on God.

Most of us may have good eyesight, but all of us have limitations that can cause us to become angry or anxious. How can we acquire and exercise patience?

Encouraging Examples

The Bible provides us with several fine examples of patience. Jehovah's patience makes possible everlasting life for millions upon millions of humans. (2 Peter 3:9, 15) In his kind invitation that we take up his yoke and "find refreshment for [our] souls," Jesus perfectly reflects the wonderful patience of his Father. (Matthew 11:28-30) Meditating on the examples of Jehovah and Jesus can help us to be more patient.

One who seemed to have ample reason to be angry, bitter, or vindictive was Jacob's son Joseph. His brothers had treated him most unjustly, plotting his death and finally selling him into slavery. In Egypt, despite his conscientious, loyal service to Potiphar, Joseph was unfairly accused and jailed. He patiently endured all his tribulations, probably understanding that such tests could serve Jehovah's purposes. (Genesis 45:5) Because he cultivated faith and hope in Jehovah along with humility and understanding, Joseph could exercise patience even under very trying circumstances.

Another important aid is Jehovah's holy spirit. If, for example, we have a quick

temper and a biting tongue, we can pray for the help of holy spirit so that we can cultivate its fruitage. Meditating upon each of these fruits, such as long-suffering and self-control, will help us to see how they are deeply related to patience.—Galatians 5:22, 23.

The Rewards of Patience

Being patient can bring us many benefits. It strengthens our character and protects us from committing rash, foolish acts. Who of us has not made hurtful mistakes because of our being too quick to react to difficult or stressful conditions? We may have said an unkind word or behaved in a rude manner. We may have allowed a trivial incident to escalate into an all-out battle of wills with a dear loved one. After much anger, frustration, and pain, we may ruefully have thought, 'If only I had waited just a little bit.' Exercising patience can protect us from all kinds of grief. That fact alone gives our lives so much more peace, stability, and contentment.—Philippians 4:5-7.

Being patient can also help us to have a calm, trusting heart. This can lead to our enjoying better physical, emotional, and spiritual health. (Proverbs 14:30) Unchecked, raging anger can cause severe emotional and physical illness and death. On the other hand, by being patient we can gain a more positive attitude toward others, especially our spiritual brothers and family members. We will then be more prone to be considerate and helpful rather than irritable and critical. In turn, others will find it easier and more pleasant to be around us.

Elders in the Christian congregation especially need to exercise patience. At times, fellow Christians approach them with serious problems. These sincere ones may be confused, upset, or depressed, while the elders themselves may be tired or distracted by their own personal or family problems. Yet, how vital that the elders exercise patience in such trying circumstances! In this way they can instruct "with mildness" and "treat the flock with tenderness." (2 Timothy 2:24, 25; Acts 20:28, 29) Precious lives are at stake. What a blessing to the congregation are kind, loving, and patient elders!

Family heads should treat their households with patience, understanding, and kindness. They should also expect and encourage all family members to exercise these same qualities. (Matthew 7:12) This will greatly contribute to love and peace in the home.

Exercising patience while engaging in the field ministry will help Christian ministers to enjoy this service more fully. They will be better able to endure any indifference and opposition encountered. Instead of arguing with angry householders, patient ministers will be able to give a mild answer or quietly leave, thus retaining peace and joy. (Matthew 10:12, 13) Furthermore, when Christians treat everyone with patience and kindness, sheeplike ones will be drawn to the Kingdom message. Jehovah has blessed patient efforts on a worldwide scale, as hundreds of thousands of meek truth-seekers flock to Jehovah's loving congregation each year.

Truly, exercising patience will bring us fine rewards. We will avoid many accidents and problems caused by rushing about or by being too quick with our tongue. We will be happier, calmer, and likely healthier. We will experience greater joy and peace in our ministry, in the congregation, and at home. But most of all, we will enjoy a closer relationship with God. So wait on Jehovah. Exercise patience!

WHAT MOTIVATES YOU TO SERVE GOD?

"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."—MARK 12:30.

THE true value of an automobile is not determined solely by its appearance. A coat of paint may enhance its exterior, and a sleek design may attract a potential buyer; but of far greater importance are the things that are not readily seen—the engine that propels the vehicle, along with all the other devices that control it.

[2] It is similar with a Christian's service to God. Jehovah's Witnesses abound in godly works. Each year, more than a billion hours are spent preaching the good news of God's Kingdom. Furthermore, millions of Bible studies are conducted, and those being baptized number into the hundreds of thousands. If you are a proclaimer of the good news, you have had a share—even if seemingly small—in these thrilling statistics. And you can be assured that "God is not unrighteous so as to forget your work and the love you showed for his name."—Hebrews 6:10.

[3] However, the true value of our service —collectively or individually—is not measured solely in numbers. As Samuel was told, "mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." (1 Samuel 16:7) Yes, it is what we are on the inside that counts with God. Granted, works are essential. Deeds of godly devotion adorn the teaching of Jehovah and attract potential disciples. (Matthew 5: 14-16; Titus 2:10; 2 Peter 3:11) Yet, our works do not tell the whole story. The resurrected Jesus had cause for concern regarding the congregation at Ephesus—despite their record of good works. "I know your deeds," he told them. "Nevertheless, I hold this against you, that you have left the love you had at first."—Revelation 2:1-4.

[4] A danger exists. Over a period of time, our service to God could become like a dutiful ritual. One Christian woman described it this way: "I would go out in service, go to meetings, study, pray—but I did it all on automatic control, never feeling anything." Of course, God's servants are to be commended when they exert themselves despite feeling "thrown down" or "laid low." (2 Corinthians 4:9; 7:6) Nevertheless, when our Christian routine falls into a rut, we need to peer inside at the engine, as it were. Even the best of automobiles need periodic maintenance; similarly, all Christians need to make regular self-examination. (2 Corinthians 13:5) Others can see our works, but they cannot discern what drives our actions. Each of us, therefore, should be concerned with the question: 'What motivates me to serve God?'

1, 2. What thrilling things are being accomplished in connection with the preaching work?
3. What besides works should be of vital concern to Christians, and why?

4. (a) In what way could our service to God become like a dutiful ritual? (b) Why is there a need for self-examination?

Obstacles to Proper Motivation

5 When asked which of the laws given to Israel was first of all, Jesus quoted a command that focused, not on outer appearance, but on inner motive: "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." (Mark 12: 28-30) Jesus thus identified what should be the driving force behind our service to God —love.

6 Satan wants to impede our ability to cultivate the vital quality of love. To accomplish this, one method he has employed is to attack the family circle. Why? Because this is where our first and most enduring impressions about love are formed. Satan well knows the Biblical principle that what is learned in childhood can be of value in adulthood. (Proverbs 22:6) He insidiously attempts to distort our concept of love at an early age. As "god of this system of things," Satan sees his purposes well served when many grow up in homes that are not havens of love but battlegrounds of bitterness, wrath, and abusive speech.—2 Corinthians 4:4; Ephesians 4:31, 32; 6:4, footnote; Colossians 3:21.

7 The book *Making Your Family Life Happy* observed that the way a father handles his parental role "can have a marked effect on his children's later attitude toward authority, both human and divine."* One Christian man who was raised under the heavy hand of a harsh father admits: "For me, obeying Jehovah is easy; loving him is much more difficult." Of course, obedience is vital, for in God's eyes "to obey is better than a sacrifice." (1 Samuel 15:22) But what can help us to move beyond mere obedience and cultivate love for Jehovah as the motivating force behind our worship?

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5. What command did Jesus say was first of all?
6, 7. (a) In what way has Satan insidiously attacked the family circle, and why? (2 Corinthians 2:11) (b) How can upbringing affect one's attitude toward divine authority?

"The Love the Christ Has Compels Us"

8 The greatest stimulus to cultivating wholehearted love for Jehovah is an appreciation for Jesus Christ's ransom sacrifice. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him." (1 John 4:9) Once we understand and appreciate it, this act of love elicits a reaction of love. "We love, because [Jehovah] first loved us."—1 John 4:19.

9 Jesus willingly accepted his assignment to serve as man's Savior. "By this we have come to know love, because that one surrendered his soul for us." (1 John 3:16; John 15: 13) Jesus' self-sacrificing love should evoke an appreciative response in us. To illustrate: Suppose you had been rescued from drowning. Could you just go home, dry off, and forget about it? Of course not! You would feel indebted to the person who rescued you. After all, you owe that person your life. Do we owe Jehovah God and Jesus Christ any less? Without the ransom, each of us would drown, as it were, in sin and death. Instead, because of this great act of love, we have the prospect of living forever on a paradise earth.—Romans 5:12, 18; 1 Peter 2:24.

10 Meditate on the ransom. Take it personally, as did Paul: "Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me." (Galatians 2:20) Such reflection will kindle heartfelt motivation, for Paul wrote to the Corinthians: "The love

8, 9. How should Jesus' ransom sacrifice stir our love for Jehovah?
10. (a) How can we make the ransom something personal? (b) How does the love Christ has compel us?

the Christ has compels us, because . . . he died for all that those who live might live no longer for themselves, but for him who died for them and was raised up." (2 Corinthians 5:14, 15) *The Jerusalem Bible* says that Christ's love "overwhelms us." When we contemplate Christ's love, we are compelled, deeply moved, even overwhelmed. It touches our hearts and moves us to action. As J. B. Phillips' translation paraphrases it, "the very spring of our actions is the love of Christ." Any other type of motivation will not produce lasting fruitage in us, as shown by the example of the Pharisees.

"Watch Out for the Leaven of the Pharisees"

[11] The Pharisees took all the life out of worship of God. Instead of stressing love for God, they emphasized works as the measuring stick for spirituality. Their preoccupation with detailed rules made them appear righteous on the outside, but inside they were "full of dead men's bones and of every sort of uncleanness."—Matthew 23:27.

11. Describe the Pharisees' attitude toward religious works.

[12] On one occasion Jesus compassionately cured a man whose hand was dried up. How happy this man must have been to experience the instantaneous healing of an ailment that undoubtedly caused much physical and emotional discomfort! Yet, the Pharisees did not rejoice with him. Instead, they nitpicked over a

12. After Jesus cured a man, how did the Pharisees show themselves to be insensible at heart?

technicality—that Jesus had rendered aid on the Sabbath. Preoccupied with their technical interpretation of the Law, the Pharisees completely missed the spirit of the Law. No wonder Jesus was "thoroughly grieved at the insensibility of their hearts"! (Mark 3:1-5) Furthermore, he warned his disciples: "Watch out for the leaven of the Pharisees and Sadducees." (Matthew 16:6) Their actions and attitudes are exposed in the Bible for our benefit.

13 The example of the Pharisees teaches us that we need to have a reasonable view of works. Indeed, works are vital, for "faith without works is dead." (James 2:26) However, imperfect humans have a tendency to judge others by what they do rather than by what they are. At times, we may even judge ourselves this way. We may become obsessed with performance, as if this were the sole criterion of our spirituality. We could forget the importance of examining our motives. (Compare 2 Corinthians 5:12.) We might become rigid legalists who "strain out the gnat but gulp down the camel," obeying the letter of the law while violating its intent.—Matthew 23:24.

14 What the Pharisees did not comprehend is that if a person truly loves Jehovah, acts of godly devotion will follow naturally. Spirituality flows from the inside to the outside. Jesus strongly denounced the Pharisees for their erroneous thinking in this regard, saying: "Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean."—Matthew 23:25, 26.

15 The outer appearance of a cup, a dish, or even a building reveals only so much. Jesus' disciples were awestruck by the beauty of Jerusalem's temple, which Jesus called "a cave of robbers" because of what was going on inside. (Mark 11:17; 13:1) What was true of the temple is true of millions of professed Christians, as the record of Christendom shows. Jesus said that he would judge some who performed "powerful works" in his name to be "workers of lawlessness." (Matthew 7:22, 23) In stark contrast, he said of a widow who contributed an almost negligible amount of money at the temple: "This poor widow dropped in more than all those dropping money into the treasury chests . . .

13. What lesson is there for us in the example of the Pharisees?

14. How were the Pharisees like an unclean cup or dish?

15. Cite examples showing that Jesus looks beyond appearances.

The abilities, stamina, and circumstances of individuals differ

She, out of her want, dropped in all of what she had, her whole living." (Mark 12:41-44) Inconsistent judgments? Not at all. In both situations, Jesus reflected Jehovah's view. (John 8:16) He saw the motives behind the works and judged accordingly.

"Each One According to His Own Ability"

16 If our motives are proper, there is no need constantly to make comparisons. For example, little good is accomplished by competitively striving to spend the same amount of time in the ministry that another Christian does or to match that one's accomplishments in preaching. Jesus said to love Jehovah with *your* whole heart, mind, soul, and strength—not someone else's. Each person's abilities, stamina, and circumstances differ. If your situation permits, love will motivate you to spend much time in the ministry—perhaps even as a full-time pioneer minister. If you are battling an illness, however, the time you spend in the ministry may be less than you would wish. Do not be discouraged. Faithfulness to God is not measured in hours. Having pure motives, you will have reason for joy. Paul wrote: "Let each one prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person."—Galatians 6:4.

17 Consider Jesus' parable of the talents, as recorded at Matthew 25:14-30. A man who was about to travel abroad summoned his slaves and committed his belongings to them. "To one he gave five talents, to another two, to still another one, to each one according to his own ability." When the master returned to settle accounts with his slaves, what did he find? The slave who had been given five talents gained five talents more. Similarly, the slave who had been given two talents gained two talents more. The slave who had been given one talent buried it in the ground and did nothing to increase his master's wealth. What was the master's assessment of the situation?

18 First, let us consider the slaves who were given five and two talents respectively. To each of these slaves, the master said: "Well done, good and faithful slave!" Would he have said this to the slave with five talents if that one had gained only two? Unlikely! On the other hand, he did not say to the slave who gained two talents: 'Why did you not gain five? Why, look at your fellow slave and how much he gained for me!' No, the compassionate master, who pictured Jesus, did not make comparisons. He assigned the talents "to each one according to his own ability," and he expected nothing more back than what each one could give. Both slaves got equal commendation, for both worked whole-souled for their master. All of us can learn from this.

16. Why do we not need always to compare our activity with that of another Christian?
17. In your own words, briefly relate the parable of the talents.

18, 19. (a) Why did the master not compare the slave given two talents with the slave given five talents? (b) What does the parable of the talents teach us about commendation and comparisons? (c) Why was the third slave judged adversely?

In Review

- ☐ What should be the driving force behind our service to God?
- ☐ How does the love of Christ compel us to serve Jehovah?
- ☐ What preoccupation of the Pharisees must we avoid?
- ☐ Why is it unwise to keep comparing our service with that of another Christian?

[19] Of course, the third slave was not commended. In fact, he was thrown into the darkness outside. Having received but one talent, he would not have been expected to produce as much as the slave with five talents. He, though, did not even try! His adverse judgment was ultimately because of his "wicked and sluggish" heart attitude, which betrayed a lack of love for the master.

[20] Jehovah expects each of us to love him with our whole strength, yet how heartwarming it is that "he himself well knows the formation of us, remembering that we are dust"! (Psalm 103:14) Proverbs 21:2 says that "Jehovah is making an estimate of hearts"—not of statistics. He understands any limitations over which we have no control, whether they are financial, physical, emotional, or otherwise. (Isaiah 63:9) At the same time, he expects us to make the most of all the resources that we may have. Jehovah is perfect, but when dealing with his imperfect worshipers, he is not a perfectionist. He is neither unreasonable in his dealings nor unrealistic in his expectations.

20. How does Jehovah view our limitations?

[21] Loving Jehovah with our whole heart, soul, mind, and strength is "worth far more than all the whole burnt offerings and sacrifices." (Mark 12:33) If we are motivated by love, then we will do all we can in God's service. Peter wrote that if godly qualities, including love, "exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ."—2 Peter 1:8.

21. If our service to God is motivated by love, what good results will follow?

"SACRED SERVICE WITH YOUR POWER OF REASON"

"Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."—ROMANS 12:1.

HAVE you ever attempted to learn a new language? If so, you will no doubt agree that it is hard work. After all, more is involved than simply learning new words. Proficient use of a language also requires mastering its grammar. You must perceive how words relate to one another and how they combine to form complete thoughts.

1, 2. How is learning to apply Bible principles like mastering a new language?

[2] It is similar with our taking in knowledge of God's Word. More is involved than simply learning isolated Scripture texts. We must also learn the Bible's grammar, as it were. We need to grasp how scriptures relate to one another and how they serve as principles that can be applied in daily life. We can thus become "fully competent, completely equipped for every good work." —2 Timothy 3:17.

[3] Under the arrangement of the Mosaic Law code, faithfulness could be demonstrated, to a great extent, by strict adherence to well-defined rules. In 33 C.E., however, Jehovah blotted out the Law, in effect "nailing it to the torture stake" on which his Son had been put to death. (Colossians 2:13, 14) Thereafter, God's people were not given an extensive list of sacrifices to offer and rules to follow. Rather, they were told: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." (Romans 12:1) Yes, Christians were to give of themselves, with their whole heart, soul, mind, and strength in God's service. (Mark 12:30; compare Psalm 110:3.) But what does it mean to offer "sacred service with your power of reason"?

[4] The phrase "power of reason" is translated from the Greek word *lo·gi·kos',* which means "rational" or "intelligent." Servants of God are called upon to use their Bible-trained conscience. Instead of hinging their decisions on numerous preset rules, Christians are to weigh Bible principles carefully. They need to understand the "grammar" of the Bible, or how its various principles relate to one another. Thus, they can make balanced decisions with their power of reason.

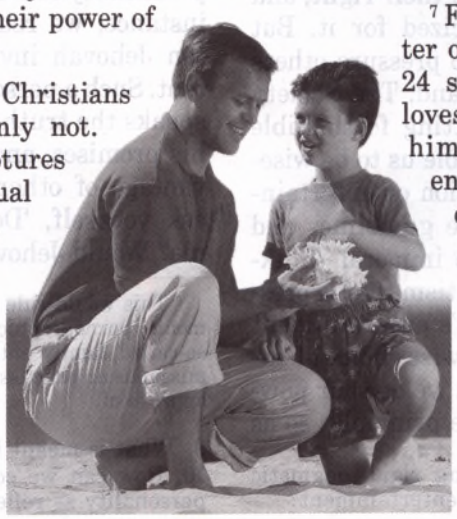
[5] Does this mean that Christians are without law? Certainly not. The Christian Greek Scriptures clearly forbid idolatry, sexual immorality, murder, lying, spiritism, the misuse of blood, and various other sins. (Acts 15:28, 29; 1 Corinthians 6:9, 10; Revelation 21:8) Yet, to a far greater degree than was required of the Israelites, we must use our power of reason to learn and apply Bible principles. Much like grasping a new language, this takes time and effort. How can our power of reason be cultivated?

3. Regarding service to God, what change took place in 33 C.E.?
4, 5. What is involved in serving Jehovah with our power of reason?

Cultivating Your Power of Reason

[6] First, we must be ardent students of the Bible. God's inspired Word is "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Timothy 3:16) We should not always expect an answer to a problem to be spelled out in a single Bible verse. Rather, we may have to reason on several scriptures that shed light on a particular situation or problem. We will need to make a diligent search for God's thinking on the matter. (Proverbs 2:3-5) We also need understanding, for "a man of understanding is the one who acquires skillful direction." (Proverbs 1:5) An understanding person can separate the individual factors of a matter and then perceive their relationship to one another. As with a puzzle, he puts the pieces together so that he can see the whole picture.

[7] For example, take the matter of parenting. Proverbs 13:24 says that the father who loves his son "does look for him with discipline." Taken by itself, this scripture could be misapplied to justify harsh, unrelenting punishment. Yet, Colossians 3:21 provides balancing admonition:



6. What does studying the Bible involve?
7. How can parents reason on Bible principles regarding discipline?

"You fathers, do not be exasperating your children so that they do not become downhearted." Parents who use their power of reason and harmonize these principles will not resort to discipline that could be termed "abusive." They will treat their children with warmth, understanding, and dignity. (Ephesians 6:4) Thus, in parenting or in any other matter involving Bible principles, we can develop our power of reason by weighing all related factors. In this way, we can perceive the "grammar" of Bible principles, what God's intent was and how to accomplish that.

[8] A second way in which we can cultivate our power of reason is to avoid adopting rigid, dogmatic viewpoints. An inflexible outlook hinders the growth of our power of reason. Consider the matter of entertainment. The Bible says: "The whole world is lying in the power of the wicked one." (1 John 5:19) Does this mean that every book, motion picture, or television program produced by the world is corrupt and satanic? Such a view would hardly be reasonable. Of course, some may choose to keep away from television, movies, or secular literature altogether. That is their right, and they should not be criticized for it. But neither should they try to pressure others to take a similar strict stand. The Society has published articles setting forth Bible principles that should enable us to be wisely selective in our relaxation or entertainment. Going beyond these guidelines and exposing ourselves to the immoral thinking, gross violence, or spiritism that is present in much of this world's entertainment is highly unwise. Really, a wise choice of entertainment demands that we use our power of reason to apply Bible principles so as to have a clear conscience before God and man.—1 Corinthians 10:31-33.

8. How can we avoid adopting rigid, dogmatic viewpoints when it comes to entertainment?

[9] Much of today's entertainment is clearly unsuitable for Christians.* Therefore, we must train our hearts to "hate what is bad" so that we do not become like some in the first century who were "past all moral sense." (Psalm 97:10; Ephesians 4:17-19) To reason on such matters, we need "accurate knowledge and full discernment." (Philippians 1:9) The Greek word translated "discernment" denotes "sensitive moral perception." The word refers to the literal human senses, such as sight. When it comes to entertainment or any other matter requiring a personal decision, our moral sense should be focused so that we can perceive not only sharply defined, black-and-white issues but also those of gray shades. At the same time, we should avoid applying Bible principles to some unreasonable extreme and insisting that all our brothers do the same.—Philippians 4:5.

[10] A third way to cultivate our power of reason is to capture a sense of Jehovah's thinking and implant it deeply in our hearts. In his Word, Jehovah reveals his personality and standards. In Psalm 15, for instance, we read about the type of person Jehovah invites to be a guest in his tent. Such a person practices righteousness, speaks the truth in his heart, is faithful to his promises, and does not take selfish advantage of others. In reading this psalm, ask yourself, 'Do these qualities describe me? Would Jehovah invite me to be a guest

* This would rule out entertainment that has demonic, pornographic, or sadistic content, as well as so-called family entertainment that promotes promiscuous or permissive ideas that Christians cannot approve of.

9. What is meant by "full discernment"?
10. How can we come to understand Jehovah's personality as reflected in Psalm 15?

in his tent?' Our perceptive powers are fortified as we become attuned to Jehovah's ways and thinking.—Proverbs 3:5, 6; Hebrews 5:14.

11 It is in this very respect that the Pharisees failed miserably. The Pharisees knew the technical framework of the Law but could not perceive its "grammar." They could recite myriad details of the Law, but they failed to grasp the Personality behind it. Jesus told them: "You give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God!" (Luke 11:42) With their rigid minds and hard hearts, the Pharisees failed to use their power of reason. Their inconsistent reasoning became manifest when they criticized Jesus' disciples for plucking grain and eating the kernels on the Sabbath; yet, later on that same day, they felt not a twinge of conscience when they plotted to murder Jesus!—Matthew 12:1, 2, 14.

12 We want to be different from the Pharisees. Our knowledge of God's Word must help us to become more attuned to Jehovah as a Person. How can we do this? After reading a portion of the Bible or of Bible-based literature, some have been helped by pondering questions like these, 'What does this information teach me about Jehovah and his qualities? How can I manifest Jehovah's qualities in my dealings with others?' Meditating on such questions develops our power of reason and enables us to become "imitators of God."—Ephesians 5:1.

Slaves of God and Christ, Not of Men

13 Elders have to allow those under their care to use their power of reason. The members of the congregation are not slaves of men. "If I were yet pleasing men," wrote Paul, "I would not be Christ's slave." (Galatians 1:10; Colossians 3:23, 24) In contrast, the Pharisees wanted people to believe that it was more important to gain the approval of men than that of God. (Matthew 23: 2-7; John 12:42, 43) The Pharisees took it upon themselves to become moral dictators who formed their own rules and then judged others by how well they measured up. Those who followed the Pharisees were weakened in the use of their Bible-trained conscience, in effect becoming slaves of men.

14 Christian elders today know that the flock is not principally accountable to them. Each Christian must carry his or her own load. (Romans 14:4; 2 Corinthians 1:24; Galatians 6:5) This is as it should be. Indeed, if members of the flock were to be slaves of men, obeying simply because of being monitored, what would they do when those men were not around? Paul had reason for joy over the Philippians: "In the way that you have always obeyed, not during my presence only, but now much more

11. How did the Pharisees "pass by the justice and the love of God"?
12. How can we become more attuned to Jehovah as a Person?
13. How did the Pharisees act like moral dictators?

14, 15. (a) How can elders show themselves to be fellow workers with the flock? (b) How should elders handle matters of conscience?

In Our Next Issue

"What Is Truth?"

Christian Witnesses With Heavenly Citizenship

"The Israel of God" and the "Great Crowd"

readily during my absence, keep working out your own salvation with fear and trembling." They were truly slaves of Christ, and not of Paul.—Philippians 2:12.

[15] In matters of conscience, therefore, elders do not make decisions for those under their care. They explain the Bible principles involved in a matter and then allow the individuals involved to use their own powers of reason to make a decision. This is a serious responsibility, yet it is one that the individual himself must bear.

[16] Consider the period when Jehovah used judges to guide Israel. The Bible tells us: "In those days there was no king in Israel. What was right in his own eyes was what each one was accustomed to do." (Judges 21:25) Yet Jehovah did supply means for his people to obtain guidance. Every city had older men who could provide mature help with questions and problems. Additionally, the Levitical priests acted as a force for good by educating people in God's laws. When especially difficult matters arose, the high priest could consult God by means of the Urim and Thummim. *Insight on the Scriptures* comments: "The individual who availed himself of these provisions, who gained knowledge of God's law and applied it, had a sound guide for his conscience. His doing 'what was right in his own eyes' *in such case* would not result in bad. Jehovah allowed the people to show a willing or unwilling attitude and course."—Volume 2, pages 162-3.*

16. What system existed in Israel for handling problems?

What Did You Learn?

- ☐ What change regarding service to God took place in 33 C.E.?
- ☐ How can we cultivate our power of reason?
- ☐ How can elders help those in the flock to be slaves of God and Christ?
- ☐ Why should we cultivate "the mind of Christ"?

[17] Like the Israelite judges and priests, congregation elders provide mature help with problems and give valuable counsel. At times, they even "reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Timothy 4:2) They do so according to God's standards, not their own. How effective this is when elders set an example and endeavor to reach hearts!

[18] The heart is the "engine" of our Christian activity. The Bible therefore says: "Out of it are the sources of life." (Proverbs 4:23) Elders who stir hearts will find that those in the congregation are thereby motivated to do all they can in God's service. They will be self-starters, not always needing to be prodded by others. Jehovah does not want forced obedience. He is looking for obedience that comes from a heart filled with love. Elders can encourage such heart-motivated service by helping those in the flock to develop their power of reason.

Cultivating "the Mind of Christ"

[19] As noted, it is not enough simply to know God's laws. "Make me understand," implored the psalmist, "that I may observe your law and that I may keep it with the

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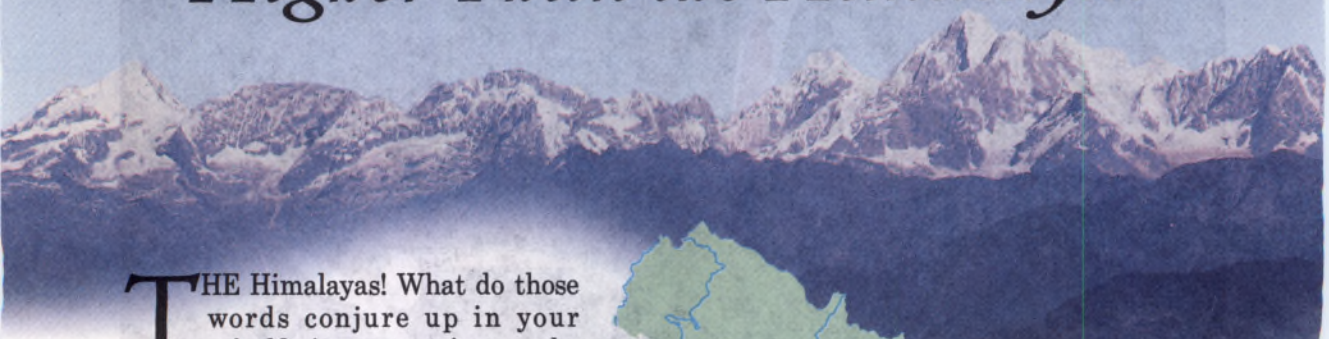
17. How can elders show that they counsel according to God's standards rather than their own?
18. Why is it especially effective for elders to appeal to hearts?
19, 20. Why is it important for us to cultivate the mind of Christ?

Elders help others to use their power of reason

whole heart." (Psalm 119:34) Jehovah has revealed in his Word "the mind of Christ." (1 Corinthians 2:16) As one who served Jehovah with his power of reason, Jesus left us a perfect model. He understood God's laws and principles, and he applied them faultlessly. By studying his example, we will "be thoroughly able to grasp mentally . . . what is the breadth and length and height and depth, and to know the love of the Christ which surpasses knowledge." (Ephesians 3:17-19) Yes, what we learn from the Bible about Jesus goes far beyond academic head knowledge; it gives us a clear picture of what Jehovah himself is like.—John 14:9, 10.

20 Thus, as we study God's Word, we can discern Jehovah's thinking on matters and reach balanced decisions. This will take effort. We must become ardent students of God's Word, making ourselves sensitive to Jehovah's personality and standards. We are learning a new grammar as it were. Yet, those who do so will be following Paul's admonition to "present [their] bodies a sacrifice living, holy, acceptable to God, a sacred service with [their] power of reason."—Romans 12:1.

Ascending a Mountain Higher Than the Himalayas



THE Himalayas! What do those words conjure up in your mind? Awesome, icy peaks with gale-force winds? The thrill of conquest, standing atop earth's highest mountain? For most of us, to scale Mount Everest, in the Himalaya Mountains in Nepal, would be impossible. Yet, today many people in Nepal are climbing a mountain that is higher than the Himalayas! Before finding out about this trek to the grand mountain, let us take a look at the tiny but beautiful Kingdom of Nepal.

Nepal—The Mountain Kingdom

The Kingdom of Nepal is unusual because it is one of the few remaining monarchies in the world and also because it is, not a secular, but a religious kingdom. Nepal is the only Hindu state in the world. The majority of its 20 million inhabitants are Hindus. There is, however, great diversity in the ethnic origins of its people. Those living in the northern mountainous region are mainly of Tibeto-Burman origin, whereas in the southern plains, the people are predominantly of Indo-Aryan background. Nepali is the official language of the country and the mother tongue of about 60 percent of the people. The remainder speak more than 18 ethnic languages.

Nepal is somewhat rectangular in shape, 550 miles from east to west and 120 miles from north to south. The awe-inspiring Himalayas, which form the northern boundary, include Mount Everest, the tallest peak in the world at 29,028 feet, and eight other peaks over 26,200 feet. In central Nepal are the lower mountains and the lakes and valleys. Farther south, bordering India, lies the fertile Tarai, the main agricultural region.

Kathmandu, the capital, located in the central region, is truly a tourist's delight. It offers airplane flights over the majestic mountains, trips to wildlife parks, and plenty of local sight-seeing. Nepal is sometimes called the valley of the gods because religion plays a large role in the life of its people. Religion is also the reason why millions around the world are trekking to the

"mountain" higher than the Himalayas.

About 2,700 years ago, the Hebrew prophet Isaiah was inspired to foretell that "in the final part of the days . . . the mountain of the house of Jehovah will become firmly established above the top of the mountains . . . Many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah . . . He will instruct us about his ways, and we will walk in his paths.'" (Isaiah 2:2, 3) Here the exalted pure worship of Jehovah, the Creator and Sovereign Ruler of the universe, is likened to a mountain, elevated high above all other mountainlike forms of worship. It is the subject of a worldwide educational work that helps truth-hungry people to learn about Jehovah's ways. How did this work get started in Nepal?

Outside the Kingdom Hall in Kathmandu

Small Beginnings

A soldier in the British Army in World War II was searching for true religion. His Nepali-Hindu parents had converted to Catholicism. As he grew up, he saw the folly of idolatry, rejected teachings like the hellfire doctrine, and began to examine the beliefs of the Protestant churches. But he was not satisfied.

Taken prisoner by the Japanese in what was then Rangoon, Burma, this soldier prayed that he might survive the rigors of the labor camp to continue his search for true worship. Later, he managed to escape from his captors and was helped by a schoolteacher in whose home he found the booklet *Where Are the Dead?*, written by J. F. Rutherford. Recognizing the ring of truth, he eagerly agreed to study when Jehovah's Witnesses called on him in Rangoon in 1947. Within a few months, he was baptized, followed shortly by his young wife. They decided to return to India, settling in their native Kalimpong, in the northeastern mountains. Here their two children were born and educated. In March 1970, they moved to Kathmandu.

The Constitution of Nepal prohibited proselytism. Anyone found propagating a so-called foreign religion was liable to seven years' imprisonment, and a person who joined such a religion could be given a three-year jail sentence along with a heavy fine. So witnessing had to be done cautiously. The house-to-house ministry meant calling at a home, then moving to another area and making a call there. Understandably, informal witnessing played a major role in spreading the good news.

Results were slow in coming. With a population of about ten million, the field seemed daunting. Seeds of truth were sown as this lone family witnessed to friends, acquaintances, employers, and fellow employees. They held regular meetings in their home and invited interested ones to join them. Finally, in March 1974, after four years of persistent planting and watering, the first fruitage from Nepal came—and that from an unlikely source!

Visiting a home, the publisher spoke to a wealthy man who was secretary to a member of the royal family. "Talk to

my son," the man said. The son agreed to a Bible study. In time he changed his employment, since he worked in a gambling casino. His father, a devout Hindu, opposed him. Still, this young man took his stand for Jehovah. The outcome? His father later stopped opposing him, and a group of close relatives accepted the Bible's truth. He now serves as an elder in the Christian congregation.

Many Nepalese are benefiting from Bible studies

To remain spiritually strong and to heed the Scriptural command not to forsake the gathering of themselves together, the small group in Kathmandu held regular meetings in a private home. But to a great extent, the brothers missed out on the larger gatherings. Those who could afford to do so traveled to India for the assemblies—a long and expensive journey over the mountain ranges.

What a joyful occasion it was when the entire district convention program was put on in the home where they held meetings! Imagine four brothers, including a member of the India branch, handling the entire program! Even the Bible drama was put on. How? Slides had been taken at a dress rehearsal in India. In Nepal, these slides were projected on a screen, accompanied by taped dialogue. The audience loved it. How large was that audience? Eighteen people!

Help in the preaching work from outside the country was limited. Missionary work was out of the question, and it was not easy for foreigners to get secular work. Two Indian Witnesses, however, did find employment in Nepal at different times, spending several years in Kathmandu and helping to build up the newly formed congregation. By 1976 there were 17 Kingdom publishers in Kathmandu. In 1985 the brothers built their own Kingdom Hall. With its completion, the annual district conventions, as well as other assemblies, began to be held there regularly. The hall truly was the center of pure worship in that remote, mountainous territory.

Expansion Despite Difficulties

In those early years, the preaching work, done with great caution, had not aroused much notice from the authorities. Toward the end of 1984, though, restrictions began to be imposed. A brother and three sisters were arrested and kept in custody for four days before being released with a warning not to continue their activities. In one village, nine persons were arrested while having Bible studies in their homes. Six were held in prison for 43 days. Several other arrests took place, but no legal action was taken.

As recently as 1989, all the brothers and sisters at one Congregation Book Study were arrested, detained three days, and released. At times, they were asked to sign a statement saying that they would not preach. They refused. Some were released only after they had signed a statement that they would be willing to face the consequences if caught preaching again.

Despite such difficulties, the brothers continued to preach the Kingdom good

news zealously. For instance, in 1985, the year after government intervention began, there was a 21-percent increase in the number preaching. The 35 publishers spent an average of 20 hours a month talking to others about pure worship.

As time passed, the winds of political change started to blow in Nepal. Government officials began realizing that Jehovah's Witnesses were no threat. In fact, their Bible educational work had a fine, upbuilding effect on the people, making them better citizens. Officials saw that honesty, hard work, and upright moral behavior were stressed as basic requirements for worshipers of Jehovah.

A fine witness was given when a formerly devout Hindu woman became a Witness and refused to take a blood transfusion. The doctors were astounded by her resolute, educated stand. This woman was helped to learn the truth with the aid of the brochure *Enjoy Life on Earth Forever!* Despite opposition and ridicule from her family, she got baptized in 1990 as she neared 70 years of age. Later she broke her leg and, suffering with other complications also, had to face major surgery. For two weeks she held out against pressure from doctors and relatives to accept blood. Finally, the surgical team operated successfully without blood. Though now limited in movement, this faithful sister sits at her gate every morning and invites passersby to sit with her and hear some delightful good news.

Nepal Today

What is it like in Nepal today? Jehovah's Witnesses enjoy a good measure of freedom to worship as their brothers do worldwide. From the time when one or two figurative trekkers began to join those climbing the mountain of true worship, an increasing number of people have said, 'Come, let us go up to the mountain of Jehovah.' By 1989 there was an average of 43 each month sharing in the preaching work, and 204 attended the Memorial of Christ's death that year.

Then, as promised, Jehovah began to speed up the ingathering of truth-seekers to his house. (Isaiah 60:22) Not long ago a second congregation was formed in Kathmandu, and there are now two isolated groups outside the capital. In April 1994, there were 153 Christians who reported preaching activity—a 350-percent increase in less than five years! They conducted 386 home Bible studies with interested people. At the Memorial in 1994, there was a thrilling attendance of 580. For a special assembly day, 635 packed into the hall, and 20 presented themselves for baptism. So the great increases enjoyed by Jehovah's Witnesses worldwide are taking place in tiny Nepal too.

In recent years the amount of literature produced in the Nepali language has greatly increased, helping humble ones to get a firm hold on the truth. Translators trained at the India branch office in translation techniques and computer use now serve full-time in Kathmandu. Geared for expansion, Nepal's theocratic mountaineers are on the move!

Climb Higher Than the Himalayas

You too can enjoy the trek up the mountain that is higher than the Himalayas. Doing so, you will be joining not only those from Nepal but millions "out of all nations and tribes and peoples and tongues." (Revelation 7:9) With them, you will enjoy being instructed by the Creator of majestic mountains like those in Nepal. You will see the Creator "set matters straight," and you will be able to look forward to living forever on a cleansed and beautified earth.—Isaiah 2:4.

Singleness in Hard Economic Times

"I WANTED to marry when I was 25 years old," said Chuks, who lives in West Africa. "I had a girl in mind, and she was interested in me. The problem was money. My father and my older brother were out of work, and my younger brothers and sisters were in school. Everyone looked to me to support the family. Then, to make matters worse, my parents became sick, and that meant finding extra money to pay for medical expenses."

Chuks, a Witness of Jehovah, did not want to enter marriage unable to support a wife. He was mindful of Paul's words found at 1 Timothy 5:8: "Certainly 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."

"I worked hard," Chuks continued, "but the money was never enough. As a result, our marriage plans had to be delayed time and time again. Finally I received a letter from the girl saying that someone else had approached her father to ask for her in marriage. The father agreed. A few days after her letter came, the family had the engagement party."

Like Chuks, many Christian men have seen their marriage plans shipwrecked or delayed because of bad economic conditions. In many lands there is hyperinflation. For example, in one central African country, prices soared 8,319 percent in one year! In some countries jobs are difficult to find. Frequently, too, the wages are so meager it is difficult for a man to support himself, much less a wife and children. One young man in Nigeria lamented that the full-time job he was offered in a factory paid only $17 a month—less than the monthly bus fare to and from the place of work!

Many single Christian women are also finding that economic difficulties are frustrating their marriage plans. Often they must work to support family members. Some single men, seeing the situation, shy away from it, realizing that the man marrying under such circumstances would need to earn enough to support not only a wife but also her family. Ayo, a university graduate, struggles to support herself, her mother, and her younger brothers and sisters. "I want to get married," she laments, "but when others come and see my long trailer [financial responsibilities], they run away."

Despite financial difficulties, many unmarried Christians find themselves pressured by relatives and others to marry and have children. Sometimes this pressure takes the form of ridicule. In parts of Africa, for example, it is customary when greeting an adult to ask about the welfare of his or her spouse and children. At times, such greetings are used to mock unmarried persons. John, who is in his late 40's, says: "When people tease me and say, 'How is your wife?,' I reply, 'She is coming.' The truth is, how can I get a wife if I cannot support her?"

For John and countless others like him, the situation is summed up by a Yoruba proverb: "Getting married quickly is not a matter to boast about; the cost of food is the difficulty."

Make the Best of Your Situation

How easy it is to become distressed when we yearn for something that does not come

about. Proverbs 13:12 says: "Expectation postponed is making the heart sick." Perhaps this is how you feel if you yearn to marry but are not financially able to do so. This may be especially true if you are among those whom the apostle Paul described as "inflamed with passion."—1 Corinthians 7:9.

Coping may not be easy, but there are things that you can do to endure and even to find joy in your situation. Jesus Christ, an unmarried man, set out a practical Bible principle that can help you to overcome the disappointment that results from expectation postponed. He said: "There is more happiness in giving than there is in receiving." —Acts 20:35.

You can apply this by doing good things for your family and for others in the congregation. Perhaps you can also increase your activity in the Christian ministry. If you occupy yourself fully in unselfish giving, you may find that you become 'settled in your heart, having authority over your own will.' —1 Corinthians 7:37.

Another unmarried man, the apostle Paul, wrote this helpful advice: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Ephesians 5:15, 16) Many unmarried Christians have found 'refreshment for their soul' by using their time to draw closer to Jehovah through prayer, study of God's Word, and participation in Christian meetings. (Matthew 11:28-30) If you do this, you will be able to cope more successfully with a difficult economic situation. It will also help you to manifest even greater spirituality, making you a better husband or wife if you do eventually marry.

Never forget that Jehovah cares for all those who serve him. He is aware of problems and difficulties you are suffering. Our loving heavenly Father also knows what is best for you in the long run, both spiritually and emotionally. If you patiently apply the principles of his Word in your daily life, you can be sure that he will bring relief in his due time and satisfy your needs and desires in a way that is for your everlasting good. The Bible assures: "Jehovah himself will not hold back anything good from those walking in faultlessness."—Psalm 84:11.

Look at the Positive Side of Things

Keep in mind, too, that there are definite advantages in being single. The apostle Paul wrote: "He . . . that gives his virginity in marriage does well, but he that does not give it in marriage will do better."—1 Corinthians 7:38.

Why is singleness "better" than marriage? Paul explained: "The unmarried man is anxious for the things of the Lord, how he may gain the Lord's approval. But the married man is anxious for the things of the world, how he may gain the approval of his wife, and he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband."—1 Corinthians 7:32-34.

In other words, married Christians are rightly concerned about the needs, likes, and dislikes of their mates. But single Christians can focus on Jehovah's service with greater concentration. Compared with those who are married, single Christians are in a better position to be in "constant attendance upon the Lord without distraction."—1 Corinthians 7:35.

Paul is not saying that the single Christian has no distractions. If you are burdened with economic problems, you may feel that there are many things that threaten to

distract you from your ministry. Nevertheless, personal freedom to serve God is usually greater for the unmarried man or woman than it is for those who are married.

While recommending singleness as the better course, the apostle Paul did not say it was wrong to marry. He wrote: "Even if you did marry, you would commit no sin." Yet, he cautioned: "Those who do [marry] will have tribulation in their flesh."—1 Corinthians 7:28.

What did he mean by that? Marriage brings certain anxieties. In hard economic times, such tribulation may include a father's concern about providing for his wife and children. Sickness too can bring added financial and emotional burdens to the family.

So while your situation may not be what you prefer, you may be in a better position than you would be if you were married and responsible to provide for children. The difficulties you face now are temporary; they will be done away with in God's new system —and some perhaps even sooner.—Compare Psalm 145:16.

Can You Enlarge Your Ministry?

While not everyone can do so, some have been able to enter full-time service despite financial problems. Chuks, mentioned earlier, bought and sold stationery to support his family. About the same time that his marriage plans failed, he received a letter inviting him to do temporary construction work at the local branch office of the Watch Tower Society. Concerned about money, his older brother discouraged him from going. Chuks, though, reasoned that Jehovah had helped him establish his stationery business, so he should put Kingdom interests first and trust in God's ability to provide. (Matthew 6:25-34) Besides, he thought, it was just for a three-month period.

Chuks accepted the invitation and turned over the business to his brother. Six years later, Chuks remains in full-time service, is an elder in the Christian congregation, and is financially ready to marry. Does he regret the way events have unfolded in his life? Chuks says: "I felt bad when I could not marry when I wanted to, but things really worked out for the best. I have experienced many joys and privileges of service that I would probably not have enjoyed if I had married then and had a family."

Security for the Future

In difficult times many seek the security of marriage as a hedge against future financial difficulties. Some countries, burdened with debt, offer little or no help to the elderly. So parents frequently rely on their families, and especially on their children, to support them in old age. Consequently, single men and women are often pressured to marry and have children, even when their financial position is precarious.

But marriage and childbearing do not guarantee security. Some worldly children are unwilling to care for elderly parents, others are not able to, while still others die before their parents do. Christians look for security primarily elsewhere, being mindful of God's promise: "I will by no means leave you nor by any means forsake you." —Hebrews 13:5.

Those who have delayed marriage to serve Jehovah full-time have not been forsaken. Christiana is single and 32 years old. She has served as a regular pioneer in Nigeria for the past nine years. She says: "I put my trust in Jehovah, who assures us that he will never abandon his servants. His promise is my confidence. Jehovah takes care of me both spiritually and materially. He has proved to be a generous Father. For in-

stance, I moved to pioneer in an area where the need for Witnesses is great. Although there are few amenities, I have learned to manage. When I was hospitalized for typhus, brothers in my former congregation rallied to my assistance.

"I am greatly satisfied with the full-time service. I view it as a grand privilege to be working with the Creator of the universe and with so many brothers and sisters around the world. I see many young people who are frustrated and hopeless as a result of the things happening around them. As for me, my life is meaningful; I look to the future with confidence. I know that being close to Jehovah is the best solution to the problems we face today."

If you yearn to marry but are unable to because of economic difficulties, take courage! You are not alone. There are many who are enduring similar trials with Jehovah's help. Make the best of your situation by applying yourself to doing good things for others and by improving your spirituality. Draw close to God; he will help you because he really does care for you.—1 Peter 5:7.

QUESTIONS FROM READERS

According to Galatians 6:8, "he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." What "spirit" is meant, and how can we thus reap life?

The Hebrew and Greek terms that are rendered "spirit" have a variety of meanings, such as: (1) God's active force, (2) the life force in humans or animals, (3) a person's impelling mental force, and (4) a spirit person, or angel. The first of these —God's active force—is the meaning we find at Galatians 6:8.

As background, note Galatians 3:2, where we find the first use of "spirit" in the book of Galatians. Paul asked Christians: "Did you receive the spirit due to works of law or due to a hearing by faith?" Then, at Galatians 3:5, he linked that "spirit" with the performing of powerful works. So the "spirit" he referred to was holy spirit, God's invisible active force.

Later, at Galatians 5:16, Paul contrasted spirit and flesh. We read: "I say, Keep walking by spirit and you will carry out no fleshly desire at all." By "fleshly desire" he meant sinful human flesh. Thus, at Galatians 5:19-23, he listed "the works of the flesh" in contrast with "the fruitage of the spirit."

Hence, at Galatians 6:8, the person "sowing with a view to his flesh" must be one who lets himself be led by sinful human desires, indulging in "the works of the flesh." He may experience the corrupting effects of such conduct, and if he does not change, he will certainly not gain life in or under God's Kingdom.—1 Corinthians 6:9, 10.

As devoted Christians we should desire to 'sow with a view to God's spirit.' That involves living in a way that allows holy spirit to operate freely in our lives, helping us to manifest its fruitage. We should bear that in mind when we are deciding what to read or what television programs to watch. We sow with a view to the spirit as we pay attention at congregation meetings and try to apply counsel of spirit-appointed elders.—Acts 20:28.

Interestingly, Galatians 6:8 ends with the assurance that as we sow in harmony with holy spirit, we will be in line to "reap everlasting life from the spirit." Yes, based on Christ's ransom, God will extend endless life through the operation of holy spirit. —Matthew 19:29; 25:46; John 3:14-16; Romans 2:6, 7; Ephesians 1:7.

WOMEN AROUND THE GLOBE

WHEN the first human pair rebelled against God, Jehovah foretold disastrous consequences that would befall both them and their offspring. Jehovah said to Eve: "Your craving will be for your husband, and he will dominate you." (Genesis 3:16) The Bible consistently encourages deep respect for women, and millions of women enjoy happier, more satisfying lives because they and their families apply Bible principles.

According to a recent report on human rights, though, many other women worldwide are humiliated, exploited, and degraded. Commenting on the report, the *International Herald Tribune* states: "In painstaking detail, the report on 193 countries . . . paints a dreary picture of day-to-day discrimination and abuse."

A few examples: In central Africa, girls must do most of the heavy farm work, and they attend school only one third as often as do boys. In one country there, adultery is illegal for women but not for men. The law of another African country excuses the husband who kills his wife if she is caught committing adultery, but the law does not excuse a wife who kills her husband in similar circumstances.

The report says that in parts of South America, police are unsympathetic to battered women. And working women usually must make do with 30 to 40 percent less pay than men.

In parts of Asia, women are the victims of forced sterilizations and abortions. In one country, there are up to 500,000 prostitutes, many of whom have been sold into this by parents seeking money to help buy new homes for themselves. Police in another country must cope with widespread "dowry deaths"—a wife is killed by her husband or his family because her dowry did not meet expectations.

Concerning Jesus Christ, the Bible assures us: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save. From oppression and from violence he will redeem their soul, and their blood will be precious in his eyes." (Psalm 72:12-14) So we have reason for optimism; women worldwide can look forward to improved conditions that will exist at that time.