

THE WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM

FEBRUARY 15, 2000

**HEED THE
WARNING!**



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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HEED THE WARNING!

BOOM! On June 3, 1991, with a reverberating rumble, Mount Fugen in Japan spewed out a torrent of volcanic gases and ash. The superheated mixture poured down the slope. The eruption killed 43 people. Many who barely survived were badly burned. "Water, water, please," some cried. Fire fighters and policemen frantically raced to help them.

Yomiuri/Orion
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A LAVA dome had been observed on the summit of Mount Fugen about two weeks earlier, so the authorities and inhabitants had been on the alert. For well over a week before the disaster, an advisory to evacuate the area had been given. Just a day before the eruption, the police had asked members of the press to refrain from going into the restricted area. Yet, that fatal afternoon the 43 victims were in the danger zone.

Why did so many venture into the area or remain there? Some farmers who had evacuated their homes went back to check on their belongings and fields. Three volcanologists were trying to get as near as possible to the volcano to satisfy their academic interest. A number of reporters and photographers dared to cross the off-limits line because they wanted to

get a scoop on the volcanic activity. Three cab drivers hired by the press were on the scene. Policemen and volunteer fire fighters were on duty. Each had his own reason for going into the danger zone—and the consequence was that he lost his life.

Are You in a Danger Zone?

We may not all live near an active volcano. Yet, what if we were facing a global catastrophe, putting all of us in a danger zone encompassing the entire globe? A book that has proved to be a reliable source of prophetic information warns us of a coming worldwide disaster and describes it this way: "The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. . . . All the tribes

of the earth will beat themselves in lamentation." (Matthew 24:29, 30) Here celestial phenomena of universal magnitude are described as affecting "all the tribes of the earth." In other words, this prophecy relates to a catastrophe that will affect every one of us.

This book of reliable prophecy is the Bible. Interestingly, the context of the above-mentioned scripture passage gives a detailed

description of things that will lead up to the global calamity. Just as the lava dome and other volcanic indicators gave the Shimabara city officials reasons for designating a danger zone, the Bible gives us reasons for being on the alert and for preparing ourselves for survival. We can learn a lesson from the tragedy at Mount Fugen and discern the gravity of what lies ahead.



Iwasa/Sipa Press

IT IS the task of volcanologists to make observations and to weigh the evidence and then to warn about coming volcanic eruptions. (Once Mount Fugen had erupted, the police had to keep people out of the danger zone.) Similarly, Bible students observe the sign of "the conclusion of the system of things" and alert others to the impending danger.—Matthew 24:3.

In the same chapter of the Bible that warns about an impending global catastrophe, we can read this description of preliminary developments: "Nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. . . . Many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off. . . . And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matthew 24:7-14.

We do not need to be news analysts to discern the current fulfillment of this prophecy. Especially since 1914, we have experienced it. This century has seen two world wars, a great number of civil wars, local warfares, and racial and religious conflicts. Mankind has suffered food shortages as a result of such wars, in addition to privations caused by natural disasters. Many lives have been swallowed up by earthquakes. Cults with dubious leaders and fanatic followers have sprung up. "The increasing of lawlessness" has turned people away from showing love, and neighborliness is no longer the norm.

The worldwide preaching work, another aspect of the sign, is certainly being accomplished. Just turn back to the cover of this magazine, and you will note the words "Announcing Jehovah's Kingdom" as part of the title. *The Watchtower*, published in 132 languages and with a circulation of more than 22 million, is a major tool for those who de-

clare "this good news of the kingdom" in all the inhabited earth. That good news includes the message that the Creator of the universe, Jehovah God, has established the heavenly Kingdom that will destroy the wicked system of things and bring in a paradise on earth. Indeed, the sign that God will soon take action is observable now, indicating that the lives of people in this system of things are in danger.—Compare 2 Timothy 3:1-5; 2 Peter 3:3, 4; Revelation 6:1-8.

The Fear-Inspiring Day of Jehovah

What will happen when the time is ripe for Jehovah to execute his judgment? Listen to his own graphic description of what will then take place: "I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun itself will be turned into darkness, and the moon into blood, before the coming of the great and fear-inspiring day of Jehovah."—Joel 2:30, 31.

That day, more fearsome and destructive than any local volcanic eruption or earthquake, is imminent. The prophet Zephaniah says: "The great day of Jehovah is near. It is near, and there is a hurrying of it very much. . . . By the fire of his zeal the whole earth will be devoured, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth." Although "neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury," there is a way to survive that fear-inspiring day.—Zephaniah 1:14-18.

Showing how, Zephaniah says: "Before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zephaniah 2:2, 3) We can take refuge by 'seeking Jehovah, seeking righteousness, and seeking meekness.' Who today are seeking Jehovah?

You no doubt relate the word "Jehovah" to Jehovah's Witnesses because of their preaching work. You may have received this magazine from one of them. They are known as moral citizens who lead upright lives. They are endeavoring to put on a "new personality," which includes developing meekness. (Colossians 3:8-10) This, they admit, results from being educated by Jehovah's visible organization, throughout the earth represented by local congregations of Jehovah's Witnesses. Yes, you can take refuge along with 'the entire association of brothers' among Jehovah's Witnesses the world over.—1 Peter 5:9.

Take Refuge Now

To take refuge by seeking Jehovah, we have to be his friends. What does that involve? The Bible answers: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (James 4:4) To be friends of God, we must rid ourselves of any emotional attachment to the present wicked world, characterized by a rebellious attitude toward God.

The Bible admonishes us: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17) Most people today are motivated by fleshly desires—uncontrolled sexual appetite, greedy pursuit of money, and abusive use of power. But to be on Jehovah's side, one must overcome such desires.—Colossians 3:5-8.

You may have read this journal from time to time, and you might agree with its application of Bible prophecies. Yet, you may hesitate

to take the further step of associating with Jehovah's Witnesses. If we are faced with a disaster, however, is it enough just to hear the warning? As we can see from the case of the Mount Fugen eruption, we need to act on the warning. Remember, at least 15 news reporters and cameramen intent on securing a scoop lost their lives. In fact, one photographer died with his finger on the shutter button of his camera. A volcanologist—who had remarked, "If one day I have to die, I want it to be at the edge of a volcano"—lost his life just as he had wished. They were all dedicated to their work and their pursuits. Yet, they paid with their lives—the price of ignoring the warning.

Many today hear the message about God's decision to destroy this wicked system of things and discern, to a certain extent, the validity of the warning. 'It may eventually come,' they may reason, 'but not today.' They conveniently put off the day of Jehovah to a later time so that they may not be diverted from what seems more important in their eyes at the moment.

Baruch had such a problem. Being the secretary to the ancient prophet Jeremiah, Baruch courageously warned the Israelites of Jerusalem's impending doom. Yet, he once became weary of his commission. At that, Jehovah corrected him: "As for you, you keep seeking great things for yourself. Do not keep on seeking." Be it wealth, prominence, or material security, Baruch was not to 'seek great things for himself.' He was to be interested in one thing, doing God's will to help people to stand on His side. As a result, he would receive 'his soul as a spoil.' (Jeremiah 45:1-5) Comparably, instead of 'seeking great things for ourselves,' we should seek Jehovah, which can lead to the saving of our own lives.

At Mount Fugen, over a dozen policemen and volunteer firemen were on duty when the superheated volcanic flow hit them. They were trying to help and protect endangered

people. They were like well-meaning men and women who are immersed in improving this world. Lofty though their motives may be, "that which is made crooked cannot be made straight." (Ecclesiastes 1:15) The crooked system of things cannot be straightened out. Is it reasonable to make oneself "a friend of the world" by trying to save a worldwide system that God is determined to eliminate?

Once You Have Fled, Stay Away

It is one thing to flee from the endangered system, but it is quite another to remain in the protective care of "the whole association of brothers." (1 Peter 2:17) Let us not forget the farmers who, after being evacuated, went back to check their fields near Mount Fugen. Probably, they were anxious to return to the "normal" life they used to have. But you realize that their decision to go back was unwise. Perhaps that was not their first attempt to cross the line. They might have stepped into the perilous area just for a little while and nothing happened. The next time, they might have stayed a little longer, and still nothing happened. Likely, they soon became accustomed to crossing the protective line and were emboldened to linger in the endangered area.

Jesus Christ referred to a similar situation that would occur during "the conclusion of the system of things." He said: "As they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." —Matthew 24:3, 38, 39.

Notice that Jesus mentioned eating, drinking, and getting married. None of those things are in themselves wrong in Jehovah's eyes. What was wrong then? The people of Noah's day "took no note," leading a life centered around their regular routine. In a time of emergency, one cannot live a "normal" life.



**Take refuge along
with Jehovah's
people and stay
with them**



Once you have fled from, or have separated yourself from, the present doomed world, you must fight any urge to go back to take advantage of whatever can be gleaned from it. (1 Corinthians 7:31) You may be able to wander out of the spiritually safe zone and come back unscathed with no one even noticing it. However, that likely will embolden you and lead to your returning to the world again, lingering in it a bit longer. Soon the attitude could develop: "The end won't come today."

Also, think of the three cab drivers who lost their lives waiting for the news reporters and cameramen when the volcanic flow swirled down the slope. Some today may tag along with others who have dared to go back into the world. Whatever the reason, it is clear that being coaxed into returning to the perilous zone is not worth the risk.

All the victims of the eruption of Mount Fugen crossed the safety line and went into the danger zone. Though they expected that the mountain would erupt someday, no one thought that it would be on that day. By

observing the sign of the conclusion of the system of things, many expect the day of Jehovah to come sometime but likely not soon. Some even feel that the day could never be "today." Such an attitude is indeed risky.

"Jehovah's day will come as a thief," the apostle Peter warned. We need to be alert, "awaiting and keeping close in mind the presence of the day of Jehovah," doing our "utmost to be found finally by him spotless and unblemished and in peace." (2 Peter 3:10-14) After the destruction of the present wicked system of things, a paradise earth under the Kingdom of God awaits. May we never be tempted to venture into the danger zone for whatever reason our mind might come up with, since the day we cross the line back into the world could be the day of Jehovah.

Take refuge along with Jehovah's people and stay with them.

Small Bodies, Big Hearts

WHAT would it be like to talk to strangers about God's Kingdom if you were only 30 inches tall? Laura can tell you. At 33 years of age, that is her height, just 30 inches. She and her sister, María, who is 24 years old and 34 inches tall, live in Quito, Ecuador. Let them explain the obstacles they face in their Christian ministry.

"To get to our preaching territory and to Christian meetings, we walk about a third of a mile to catch a bus. From where it drops us off, we walk another third

fort with our short legs. Because of our small stature, a heavy bookbag presents an additional challenge. To make the bag lighter, we use a pocket-size Bible and also limit the amount of literature that we carry.

"Since childhood, we have both been very introverted. Our neighbors know that talking to strangers has always been an intimidating experience for us. Therefore they are surprised and impressed to see us knocking on their doors, and they usually give us a hearing ear. But where we are not so well-

María



Laura

of a mile to get a second bus. Unfortunately, along this path live five hostile dogs. Dogs are very frightening to us because they can seem as big as horses. To ward them off if necessary, we take along a stick, which we hide somewhere before catching the bus so that it will be available for our walk home.

"Getting on the bus is literally a big step for us. We stand atop a mound of dirt at the bus stop in order to board more easily. Some drivers pull over to the mound, but others do not. In that case, the taller one of us helps the shorter to get on. Catching the second bus requires that we cross a busy highway—a real ef-

known, people often see only that we are midgets; thus, they do not always give us the serious attention that our message deserves. Nonetheless, sensing Jehovah's love gives us the heart to continue in the evangelizing work. Meditating on Proverbs 3:5, 6 also gives us courage."

As Laura and María demonstrate, persevering despite physical hindrances can glorify God. The apostle Paul prayed that his "thorn in the flesh," possibly a physical affliction, be taken away from him. But God told him: "My undeserved kindness is sufficient for you; for my power is being made perfect in weak-

"Dogs are very frightening to us because they can seem as big as horses"

Below: Laura and María and those who studied the Bible with them

ness." Yes, a physical handicap need not be removed for us to be able to serve God. Complete reliance on God can help us to make the best of our circumstances. Because Paul regarded his "thorn in the flesh" this way, he could say: "When I am weak, then I am powerful." (2 Corinthians 12:7, 9, 10) Some years later Paul wrote: "For all things I have the strength by virtue of him who imparts power to me."—Philippians 4:13.

In modern times, God is accomplishing a mighty work through men, women, and children who are fully devoted to him. A number of them are impaired in some way. Though all of them hope for divine healing under God's Kingdom, they are not waiting until God relieves them of their problems before trying to do something in his service.

Do you suffer from some physical weakness? Take courage! Through your faith you can be among those like Paul, Laura, and María. Of them it can be said, as was the case with men and women of faith in ancient times: "From a weak state [they] were made powerful."—Hebrews 11:34.

María helps Laura to get on the bus



GETTING TO KNOW “THE MIND OF CHRIST”

*“Who has come to know the mind of Jehovah, that he may instruct him?”
But we do have the mind of Christ.”—1 CORINTHIANS 2:16.*

WHAT did Jesus look like? What color was his hair? his skin? his eyes? How tall was he? How much did he weigh? Over the centuries, artistic representations of Jesus have varied from the reasonable to the far-fetched. Some have depicted him as manly and vibrant, while others have portrayed him as frail and pallid.

² The Bible, however, does not focus attention on Jesus' appearance. Rather, Jehovah

1, 2. In his Word, Jehovah saw fit to reveal what about Jesus?

saw fit to reveal something far more significant: the kind of person Jesus was. The Gospel accounts not only report what Jesus said and did but also reveal the depth of feeling and the pattern of thinking behind his words and actions. These four inspired accounts enable us to peer into what the apostle Paul referred to as “the mind of Christ.” (1 Corinthians 2:16) It is important that we become acquainted with the thoughts, feelings, and personality of Jesus. Why? For at least two reasons.

Jesus grew up in a large family, likely in modest circumstances



³ First, the mind of Christ gives us a glimpse into the mind of Jehovah God. Jesus was so intimately acquainted with his Father that he could say: "Who the Son is no one knows but the Father; and who the Father is, no one knows but the Son, and he to whom the Son is willing to reveal him." (Luke 10:22) It is as if Jesus were saying, 'If you want to know what Jehovah is like, look to me.' (John 14:9) Thus, when we study what the Gospels reveal about the way Jesus thought and felt, we are, in effect, learning how Jehovah thinks and feels. Such knowledge enables us to draw closer to our God.—James 4:8.

⁴ Second, our knowing the mind of Christ helps us to "follow his steps closely." (1 Peter 2:21) Following Jesus is not simply a matter of repeating his words and copying his deeds. Since speech and actions are influenced by thoughts and feelings, following Christ requires that we cultivate the same "mental attitude" that he had. (Philippians 2:5) In other words, if we are truly to act like Christ, we must first learn to think and feel like him, that is, to the best of our ability as imperfect humans. Let us, then, with the help of the Gospel writers, peer into the mind of Christ. We will first discuss factors that influenced the way Jesus thought and felt.

His Prehuman Existence

⁵ Our close associates can have an effect on us, influencing our thoughts, feelings, and actions for good or for bad.* (Proverbs 13:20) Consider the association that Jesus had in the

* That spirit creatures can be influenced by their association is indicated at Revelation 12:3, 4. Satan is there depicted as a "dragon" who was able to use his influence to get other "stars," or spirit sons, to join him in a rebellious course.—Compare Job 38:7.

3. Our becoming acquainted with the mind of Christ can give us what insight?

4. If we are truly to act like Christ, what must we first learn, and why?

5, 6. (a) Our associates can have what effect on us? (b) What association did God's firstborn Son have in the heavens before coming to earth, and what effect did this have on him?

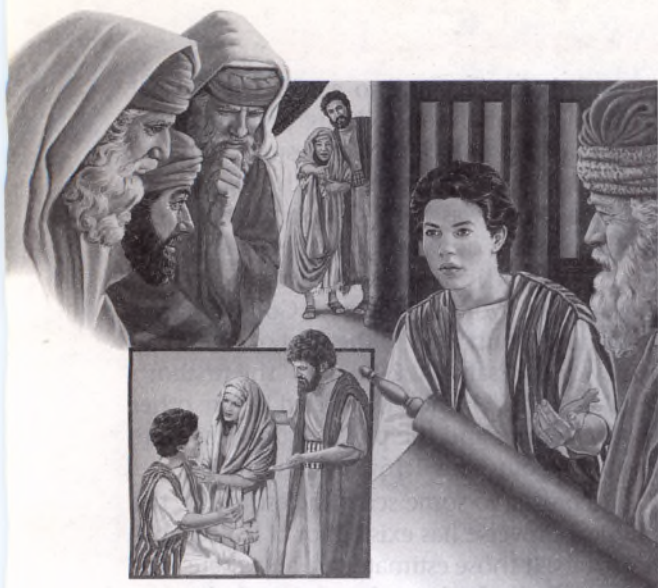
heavens before coming to earth. The Gospel of John calls attention to Jesus' prehuman existence as "the Word," or Spokesman, of God. Says John: "In the beginning the Word was, and the Word was with God, and the Word was a god. This one was in the beginning with God." (John 1:1, 2) Since Jehovah had no beginning, the Word's being with God from "the beginning" must refer to the start of God's creative works. (Psalm 90:2) Jesus is "the firstborn of all creation." Hence, he existed before other spirit creatures and the physical universe were created.—Colossians 1:15; Revelation 3:14.

⁶ According to some scientific estimates, the physical universe has existed for at least 12 billion years. If those estimates are anywhere near correct, God's firstborn Son enjoyed close association with his Father for aeons before the creation of Adam. (Compare Micah 5:2.) A tender and deep bond thus developed between the two of them. As wisdom personified, this firstborn Son in his prehuman existence is represented as saying: "I came to be the one [Jehovah] was specially fond of day by day, I being glad before him all the time." (Proverbs 8:30) Surely spending countless ages in intimate association with the Source of love had a profound effect on God's Son! (1 John 4:8) This Son came to know and reflect his Father's thoughts, feelings, and ways as no one else could.—Matthew 11:27.

Earthly Life and Influences

⁷ God's Son had more to learn, for Jehovah's purpose was to equip his Son to be a compassionate High Priest, able to "sympathize with our weaknesses." (Hebrews 4:15) To meet the requirements for this role was one of the reasons the Son came to earth as a human. Here, as a man of flesh and blood, Jesus was exposed to circumstances and influences that he previously had only observed from heaven. Now he was able to experience human feelings

7. What is one of the reasons why it was necessary for God's firstborn Son to come to earth?



The teachers were amazed at the understanding and answers of 12-year-old Jesus

ter his birth. Instead of bringing a young ram as a burnt offering and a young pigeon or a turtledove as a sin offering, they brought either "a pair of turtledoves or two young pigeons." (Luke 2:24) According to the Mosaic Law, this offering was a provision for the poor. (Leviticus 12:6-8) In time, this humble family grew. Joseph and Mary had at least six other children by natural means after the miraculous birth of Jesus. (Matthew 13:55, 56) So Jesus grew up in a large family, likely in modest circumstances.

¹⁰ Jesus was raised by God-fearing parents who cared for him. His mother, Mary, was an outstanding woman. Recall that when greeting her, the angel Gabriel said: "Good day, highly favored one, Jehovah is with you." (Luke 1:28) Joseph too was a devout man. Each year he faithfully made the 90-mile journey to Jerusalem for the Passover. Mary also attended, even though only males were required to do so. (Exodus 23:17; Luke 2:41) On one such occasion, Joseph and Mary, after a diligent search, found 12-year-old Jesus in the temple in the midst of the teachers. To his worried parents, Jesus said: "Did you not know that I must be in the house of my Father?" (Luke 2:49) "Father"—that word must have had a warm and positive connotation to young Jesus. For one thing, he evidently had been told that Jehovah was his real Father. In addition, Joseph must have been a good adoptive father to Jesus. Surely Jehovah would not have selected a harsh or cruel man to raise His dear Son!

¹¹ During his years in Nazareth, Jesus learned the carpentry trade, likely from his adoptive father, Joseph. Jesus so mastered the craft that he himself was called "the carpenter." (Mark 6:3) In Bible times, carpenters were employed in

and emotions firsthand. At times he felt tired, thirsty, and hungry. (Matthew 4:2; John 4:6, 7) Even more, he endured all manner of hardships and suffering. He thus "learned obedience" and became completely qualified for his role as High Priest.—Hebrews 5:8-10.

⁸ What about Jesus' experiences during his early life on earth? The record of his childhood is very brief. In fact, only Matthew and Luke related the events surrounding his birth. The Gospel writers knew that Jesus had lived in heaven before coming to earth. That pre-human existence, more than anything else, explained what kind of man he became. Nevertheless, Jesus was fully human. Though perfect, he still had to grow from babyhood through childhood and adolescence to adulthood, all the while learning. (Luke 2:51, 52) The Bible reveals certain things about Jesus' early life that no doubt affected him.

⁹ Evidently, Jesus was born into a poor family. This is indicated by the offering Joseph and Mary brought to the temple about 40 days af-

8. What do we know about Jesus' early life on earth?

9. (a) What indication is there that Jesus was born into a poor family? (b) In what type of circumstances did Jesus likely grow up?

10. What shows that Mary and Joseph were God-fearing individuals?

11. What craft did Jesus learn, and in Bible times, what did working at this trade involve?

building houses, constructing furniture (including tables, stools, and benches), and making farming implements. In his *Dialogue With Trypho*, Justin Martyr, of the second century C.E., wrote of Jesus: "He was in the habit of working as a carpenter when among men, making ploughs and yokes." Such work was not easy, for the ancient carpenter probably could not buy his wood. More likely, he went out and selected a tree, swung his ax, and carried the wood home. So Jesus may have known the challenges of earning a living, dealing with customers, and making ends meet.

¹² As the oldest son, Jesus probably helped to care for the family, particularly since it appears that Joseph died before Jesus.* *Zion's Watch Tower* of January 1, 1900, said: "Tradition declares that Joseph died while Jesus was yet young, and that the latter took up the carpenter's trade and became the support of the family. This finds some support in the Scriptural testimony where Jesus himself is called a carpenter, and his mother and brethren are mentioned, but Joseph is ignored. (Mark 6:3) . . . It is quite probable, then, that the long period of eighteen years of our Lord's life, from the time of the incident [recorded at Luke 2:41-49] to the time of his baptism, was spent in the performance of the ordinary duties of life." Mary and her children, including Jesus, likely knew the pain that results when a beloved husband and father dies.

¹³ Clearly, Jesus was not born into a cush-

* The last direct mention of Joseph is when 12-year-old Jesus was found in the temple. There is no reference to Joseph's being present at the wedding feast in Cana, at the start of Jesus' ministry. (John 2:1-3) In 33 C.E., the impaled Jesus entrusted Mary to the care of the beloved apostle John. That is something Jesus likely would not have done had Joseph still been alive.—John 19:26, 27.

12. What indicates that Joseph evidently died before Jesus, and what would this have meant for Jesus?

13. When Jesus embarked on his ministry, why was it with knowledge, insight, and depth of feeling that no other man could have had?

ioned life. Rather, he experienced firsthand the life of ordinary people. Then, in 29 C.E., the time came for Jesus to carry out the divine assignment awaiting him. In the fall of that year, he was baptized in water and was begotten as a spiritual Son of God. 'The heavens were opened up to him,' evidently indicating that he could now recall his prehuman life in heaven, including the thoughts and feelings that went with it. (Luke 3:21, 22) So when Jesus embarked on his ministry, it was with knowledge, insight, and depth of feeling that no other man could have had. With good reason, the Gospel writers devoted most of their writings to the events of Jesus' ministry. Even so, they could not record everything he said and did. (John 21:25) But what they were inspired to record enables us to peer into the mind of the greatest man who ever lived.

What Jesus Was Like as a Person

¹⁴ The personality of Jesus that emerges from the Gospels is that of a man of tender warmth and deep feelings. He displayed a broad range of emotional responses: pity for a leper (Mark 1:40, 41); grief over an unresponsive people (Luke 19:41, 42); righteous indignation at greedy money changers (John 2:13-17). A man of empathy, Jesus could be moved to tears, and

14. How do the Gospels portray Jesus as a man of tender warmth and deep feelings?

IN OUR NEXT ISSUE

God Does Answer Prayers

"Search for Jehovah and His Strength"

Searching for Jehovah With a Prepared Heart

he did not hide his emotions. When his dear friend Lazarus had died, the sight of Mary, Lazarus' sister, weeping touched Jesus so deeply that he gave way to tears himself, crying in full view of others.—John 11:32-36.

¹⁵ Jesus' tender feelings were especially evident in the way he viewed and treated others. He reached out to the poor and oppressed, helping them to 'find refreshment for their souls.' (Matthew 11:4, 5, 28-30) He was not too busy to respond to the needs of the afflicted, whether a hemorrhaging woman who quietly touched his garment or a blind beggar who would not be silenced. (Matthew 9:20-22; Mark 10:46-52) Jesus looked for the good in others and commended them; yet, he was also willing to offer reproof when needed. (Matthew 16:23; John 1:47; 8:44) At a time when women enjoyed few rights, Jesus treated them with a balanced measure of dignity and respect. (John 4:9, 27) Understandably, a group of women willingly ministered to him from their own belongings.—Luke 8:3.

¹⁶ Jesus had a balanced view of life. Material things were not of primary importance to him.

15. How were Jesus' tender feelings evident in the way he viewed and treated others?

16. What demonstrates that Jesus had a balanced view of life and material things?

Do You Recall?

- Why is it important that we become acquainted with "the mind of Christ"?
- What association did Jesus have in his prehuman existence?
- During his earthly life, what circumstances and influences did Jesus experience firsthand?
- What do the Gospels reveal about the personality of Jesus?

Materially, it seems, he had very little. He said that he had "nowhere to lay down his head." (Matthew 8:20) At the same time, Jesus added to the joy of others. When he attended a wedding feast—typically an event marked by music, singing, and rejoicing—it is clear that he was not there to cast a pall over the occasion. Indeed, Jesus performed his first miracle there. When the wine ran out, he turned water into fine wine, a beverage that "makes the heart of mortal man rejoice." (Psalm 104:15; John 2:1-11) The festivities could thus continue, and the bride and groom were no doubt spared embarrassment. His balance is further reflected in that there are far more occasions mentioned when Jesus worked long and hard in his ministry.—John 4:34.

¹⁷ Jesus was a Master Teacher. Much of his teaching reflected the realities of everyday life, with which he was well acquainted. (Matthew 13:33; Luke 15:8) His manner of teaching was matchless—ever clear, simple, and practical. Even more significant is what he taught. His teachings reflected his heartfelt desire to acquaint his listeners with the thoughts, feelings, and ways of Jehovah.—John 17:6-8.

¹⁸ Often using illustrations, Jesus revealed his Father with vivid word pictures that could not be easily forgotten. It is one thing to talk in general terms about the mercy of God. It is quite another to liken Jehovah to a forgiving father who is so deeply moved at the sight of his returning son that he 'runs and falls upon his son's neck and tenderly kisses him.' (Luke 15:11-24) Rejecting a rigid culture in which religious leaders looked down on common people, Jesus explained that his Father was an approachable God who preferred the pleas of a humble tax collector to the showy prayer of a

17. Why is it not surprising that Jesus was a Master Teacher, and what did his teachings reflect?

18, 19. (a) With what vivid word pictures did Jesus describe his Father? (b) What will be discussed in the next article?

boastful Pharisee. (Luke 18:9-14) Jesus portrayed Jehovah as a caring God who knows when a tiny sparrow falls to the ground. "Have no fear," Jesus reassured his disciples, "you are worth more than many sparrows." (Matthew 10:29, 31) Understandably, people were astounded at Jesus' "way of teaching" and were drawn to him. (Matthew 7:28, 29) Why, on

one occasion "a big crowd" remained near him for three days, even going without food! —Mark 8:1, 2.

¹⁹ We can be thankful that Jehovah has revealed in his Word the mind of Christ! How, though, can we cultivate and demonstrate the mind of Christ in our dealings with others? This will be discussed in the next article.

DO YOU HAVE "THE MIND OF CHRIST"?

"May the God who supplies endurance and comfort grant you to have . . . the same mental attitude that Christ Jesus had."—ROMANS 15:5.

"HE HAS never once been seen to laugh." That is how Jesus is described in a document falsely claiming to be written by an ancient Roman official. This document, which has been known in its present form since about the 11th century, is said to have influenced many artists.* In a number of paintings, Jesus appears as a solemn-looking person who rarely, if ever, smiled. But that is hardly a fair depiction of Jesus, whom the Gospels portray as a warm, kindhearted man of deep feelings.

² Clearly, to know the real Jesus, we must fill our minds and hearts with an accurate under-

standing of the kind of person Jesus truly was while here on earth. Let us therefore examine some Gospel accounts that give us insight into "the mind of Christ"—that is, his feelings, his perceptions, his thoughts, and his reasonings. (1 Corinthians 2:16) As we do, let us consider how we might cultivate "the same mental attitude that Christ Jesus had." (Romans 15:5) Thus, we may be better equipped in our lives and in our dealings with others to follow the pattern he set for us.—John 13:15.

Easy to Approach

³ People felt drawn to Jesus. On various occasions, individuals of differing ages and backgrounds freely approached him. Consider the incident recorded at Mark 10:13-16. It took place near the end of his ministry as he was heading toward Jerusalem for the last time, to face an agonizing death.—Mark 10:32-34.

* In the document, the forger describes the supposed physical appearance of Jesus, including the color of his hair, beard, and eyes. Bible translator Edgar J. Goodspeed explains that this forgery was "designed to give currency to the description contained in the painters' manuals about the personal appearance of Jesus."

1. In what way is Jesus depicted in many of Christendom's paintings, and why is this not a fair portrayal of Jesus?

2. How may we cultivate "the same mental attitude that Christ Jesus had," and what will this equip us to do?

3, 4. (a) What was the setting of the account recorded at Mark 10:13-16? (b) How did Jesus react when his disciples tried to stop the young children from coming to him?

⁴ Picture the scene. People begin bringing children, including infants, for Jesus to bless these.* The disciples, however, try to stop the children from coming to Jesus. Perhaps the disciples feel that Jesus surely does not want to be bothered with children during these crucial weeks. But they are wrong. When Jesus realizes what the disciples are doing, he is not pleased. Jesus calls the children to him, saying: "Let the young children come to me; do not try to stop them." (Mark 10: 14) Then he does something that reveals a truly tender and loving manner. The account says: "He took the children into his arms and began blessing them." (Mark 10:16) The children obviously are at ease as Jesus takes them into his caring arms.

⁵ That brief account tells us much about the kind of person Jesus was. Notice that he was approachable. Although he had occupied a lofty position in the heavens, he was neither intimidating nor demeaning to imperfect humans. (John 17:5) Is it not significant, too, that even children felt at ease with him? Surely they would not have felt drawn to a cold, joyless person who never smiled or laughed! People of all ages approached Jesus because they sensed that he was a warm, caring person, and they were confident that he would not turn them away.

⁶ Reflecting on this account, we can ask ourselves, 'Do I have the mind of Christ? Am I approachable?' In these critical times, God's

* Apparently, the children were of varying ages. The word here rendered "young children" is also used of Jairus' 12-year-old daughter. (Mark 5:39, 42; 10:13) However, in the parallel account, Luke uses a word that is also used of infants.—Luke 1:41; 2:12; 18:15.

5. What does the account at Mark 10:13-16 tell us about the kind of person Jesus was?

6. How can elders make themselves more approachable?



Children felt at ease with Jesus

sheep need approachable shepherds, men who are like "a hiding place from the wind." (Isaiah 32:1, 2; 2 Timothy 3:1) Elders, if you cultivate a sincere, heartfelt interest in your brothers and are willing to give of yourself in their behalf, they will sense your concern. They will see it in your facial expression, hear it in your tone of voice, and observe it in your kind manner. Such genuine warmth and concern can create a trusting atmosphere in which it is easier for others, including children, to approach you. One Christian woman explains why she was able to open up to a certain elder: "He spoke with me in a tender and compassionate manner. Otherwise, I would probably not have said a word. He made me feel safe."

Considerate of Others

⁷ Jesus was considerate. He was sensitive to the feelings of others. The mere sight of the afflicted touched him so deeply that he was moved to relieve their suffering. (Matthew 14:14) He was also considerate of the limitations and needs of others. (John 16:12) Once, people brought him a blind man and begged Jesus to heal him. Jesus restored the man's sight, but he did so gradually. At first, the man saw individuals only indistinctly—"what seem to be trees, but they are walking about." Then, Jesus restored his vision completely. Why did he heal the man gradually? This may well have been in order to enable one so used to being

7. (a) How did Jesus demonstrate that he was considerate of others? (b) Why may Jesus have restored the sight of a certain blind man gradually?



Jesus treated others compassionately

in darkness to adjust to the shock of suddenly seeing a sunlit and complex world.—Mark 8:22-26.

⁸ Consider also an incident that took place after the Passover of 32 C.E. Jesus and his disciples had entered the region of the Decapolis, east of the Sea of Galilee. There, great crowds soon found them and brought to Jesus many who were sick and disabled, and he cured them all. (Matthew 15:29, 30) Interestingly, Jesus singled out one man for special consideration. The Gospel writer Mark, the only one to record this incident, reports what happened.—Mark 7:31-35.

⁹ The man was deaf and hardly able to talk. Jesus may have sensed this man's particular nervousness or embarrassment. Jesus then did something a bit unusual. He took the man aside, away from the crowd, to a private place. Then Jesus used some signs to convey to the man what he was about to do. He "put his fingers into the man's ears and, after spitting, he touched his tongue." (Mark 7:33) Next, Jesus looked up to heaven and uttered a prayerful sigh. These demonstrative actions would say to the man, 'What I am about to do for you is due to power from God.' Finally, Jesus said: "Be opened." (Mark 7:34) At that, the man's hearing was restored, and he was able to speak normally.

¹⁰ What consideration Jesus showed for others! He was sensitive to their feelings, and this sympathetic regard, in turn, moved him to act in ways that spared their feelings. As Christians, we do well to cultivate and demonstrate the mind of Christ in this regard. The Bible admonishes us: "All of you be like-minded, showing fellow feeling, having brotherly affection, tenderly compassionate, humble in

8, 9. (a) What happened soon after Jesus and his disciples entered the region of the Decapolis? (b) Describe Jesus' healing of the deaf man.

10, 11. How may we show consideration for the feelings of others in the congregation? in the family?

mind." (1 Peter 3:8) This certainly calls for us to speak and act in ways that take the feelings of others into consideration.

¹¹ In the congregation, we can show consideration for the feelings of others by according them dignity, treating them as we would like to be treated. (Matthew 7:12) That would include being careful about what we say as well as how we say it. (Colossians 4:6) Remember that 'thoughtless words can stab like a sword.' (Proverbs 12:18) What about in the family? A husband and wife who truly love each other are sensitive to each other's feelings. (Ephesians 5:33) They avoid harsh words, unrelenting criticism, and biting sarcasm—all of which can cause hurt feelings that are not easily healed. Children too have feelings, and loving parents take these into consideration. When correction is needed, such parents give it in ways that respect the dignity of their children and spare them needless embarrassment.* (Colossians 3:21) When we thus demonstrate consideration for others, we show that we have the mind of Christ.

Willing to Trust Others

¹² Jesus had a balanced, realistic view of his disciples. He well knew that they were not perfect. After all, he could read human hearts. (John 2:24, 25) Even so, he saw them not simply in terms of their imperfections but in terms of their good qualities. He also saw the potential in these men whom Jehovah had drawn. (John 6:44) Jesus' positive view of his disciples was evident in the way he dealt with and treated them. For one thing, he showed a willingness to trust them.

* See the article "Do You Respect Their Dignity?" in the April 1, 1998, issue of *The Watchtower*.

12. Jesus had what balanced, realistic view of his disciples?



Approachable elders are a blessing

¹³ How did Jesus demonstrate that trust? When he left the earth, he delegated a heavy responsibility to his anointed disciples. He placed in their hands the responsibility of caring for the worldwide interests of his Kingdom. (Matthew 25: 14, 15; Luke 12:42-44) During his ministry, he showed

even in small, indirect ways that he trusted them. When he miraculously multiplied food to feed the crowds, he delegated to his disciples the responsibility of distributing the food. —Matthew 14:15-21; 15:32-37.

¹⁴ Consider, too, the account recorded at Mark 4:35-41. On this occasion Jesus and his disciples boarded a boat and sailed east across the Sea of Galilee. Shortly after they shoved off, Jesus lay down in the back of the boat and fell fast asleep. Soon, however, "a great violent windstorm broke out." Such storms were not uncommon on the Sea of Galilee. Because of its low elevation (some 700 feet below sea level), the air is much warmer there than in the surrounding area, and this creates atmospheric disturbances. Added to this, strong winds rush down the Jordan Valley from Mount Hermon, situated to the north. The calm of one moment may well yield to the raging storm of the next. Think about this: Jesus undoubtedly knew of the common storms, for he was raised in Galilee. Yet, he slept in peace, trusting in the skills of his disciples, some of whom were fishermen.—Matthew 4:18, 19.

¹⁵ Can we imitate Jesus' willingness to trust his disciples? Some find it difficult to delegate responsibilities to others. They must always

13. How did Jesus demonstrate that he trusted his disciples?

14. How would you summarize the account recorded at Mark 4:35-41?

15. How may we imitate Jesus' willingness to trust his disciples?

be at the helm, so to speak. They may think, 'If I want something done right, I must do it myself!' But if we have to do everything ourselves, we are in danger of wearing ourselves out and perhaps taking unnecessary time away from our family. Besides, if we do not delegate appropriate tasks and responsibilities to others, we may be depriving them of needed experience and training. It would be wise to learn to trust others, delegating matters to them. We do well to ask ourselves honestly, 'Do I have the mind of Christ on this matter? Do I willingly delegate certain tasks to others, trusting them to do their best?'

He Expressed Belief in His Disciples

¹⁶ Jesus demonstrated a positive view of his disciples in another important way. He let them know that he had confidence in them. This was clearly evident in the reassuring words he spoke to his apostles on the final night of his earthly life. Notice what happened.

¹⁷ It was a full evening for Jesus. He gave his apostles an object lesson in humility by washing their feet. Afterward, he instituted the evening meal that would be a memorial of his death. Then, the apostles became embroiled once again in a heated argument over which one of them seemed to be the greatest. Ever patient, Jesus did not berate them but reasoned with them. He told them what lay ahead: "All of you will be stumbled in connection with me on this night, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered about.'" (Matthew 26:31; Zechariah 13:7) He knew that his closest companions would abandon him in his moment of need. Still, he did not condemn them. Quite the contrary, he told them: "But after I have been raised up, I will go ahead of you into Galilee." (Matthew 26:32) Yes, he assured

16, 17. On the final night of his earthly life, what reassurance did Jesus give his apostles, even though he knew they were going to abandon him?

them that although they would abandon him, he would not abandon them. When this terrible ordeal had passed, he would meet them again.

¹⁸ Jesus kept his word. Later, in Galilee, the resurrected Jesus appeared to the 11 faithful apostles, who evidently had gathered with many others. (Matthew 28:16, 17; 1 Corinthians 15:6) There, Jesus gave them a weighty commission: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matthew 28:19, 20) The book of Acts gives us clear evidence that the apostles followed through on that commission. They faithfully spearheaded the work of preaching the good news in the first century.—Acts 2:41, 42; 4:33; 5:27-32.

¹⁹ What does this revealing account teach us about the mind of Christ? Jesus had seen his apostles at their worst, yet he "loved them to the end." (John 13:1) Despite their shortcomings, he let them know that he believed in

18. In Galilee, Jesus entrusted his disciples with what weighty commission, and how did the apostles follow through on it?

19. What do Jesus' actions after his resurrection teach us about the mind of Christ?

Can You Explain?

- How did Jesus react when his disciples tried to prevent children from coming to him?
- In what ways did Jesus show consideration for others?
- How may we imitate Jesus' willingness to trust his disciples?
- How may we imitate the confidence that Jesus expressed in his apostles?

them. Notice that Jesus' confidence was not misplaced. The confidence and faith that he had expressed in them no doubt strengthened them to be resolved in their hearts to carry out the work he commanded them to do.

²⁰ How can we demonstrate the mind of Christ in this regard? Do not be pessimistic about fellow believers. If you think the worst, your words and actions will likely reveal it. (Luke 6:45) However, the Bible tells us that love "believes all things." (1 Corinthians 13:7) Love is positive, not negative. It builds up rather than tears down. People respond more readi-

20, 21. How may we demonstrate a positive view of our fellow believers?

ly to love and encouragement than to intimidation. We can build up and encourage others by expressing confidence in them. (1 Thessalonians 5:11) If, like Christ, we have a positive view of our brothers, we will treat them in ways that build them up and draw out the best in them.

²¹ Cultivating and demonstrating the mind of Christ goes deeper than just imitating certain things Jesus did. As mentioned in the preceding article, if we are truly to act like Jesus, we must first learn to view things as he did. The Gospels enable us to see another aspect of his personality, his thoughts and feelings about his assigned work, as the next article will discuss.

ARE YOU MOVED TO ACT AS JESUS WAS?

"He saw a great crowd, but he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them."—MARK 6:34.

DOWN through history many individuals have manifested admirable qualities. You can understand why. Jehovah God possesses and displays love, kindness, generosity, and other qualities that we esteem. Humans were created in God's image. So we can appreciate why many would show a degree of love, kindness, compassion, and other divine qualities, even as most reflect a conscience. (Genesis 1:26; Romans 2:14, 15) You may realize, though, that some display these qualities more readily than others.

1. Why is it understandable that individuals display admirable qualities?



² Probably you are acquainted with men and women who often visit or aid the sick, show compassion to the handicapped, or give generously to the poor. Think, too, of individuals whose compassion moves them to expend their lives working in leper colonies or orphanages, those who do volunteer work in hospitals or hospices, or people who strive to assist the homeless or those who are refugees. Likely, some of them feel that they are imitating Jesus, who set the pattern for Christians. We read in the Gospels that Christ healed the sick and fed the

2. What are some good works that people may perform, perhaps feeling that they are imitating Christ?

hungry. (Mark 1:34; 8:1-9; Luke 4:40) Jesus' displays of love, tenderness, and compassion are reflections of "the mind of Christ," who in turn was imitating his heavenly Father.—1 Corinthians 2:16.

³ Have you observed, though, that today many of those touched by Jesus' love and compassion overlook a key feature of the mind of Christ? We can gain insight into this by a careful consideration of Mark chapter 6. We read there that people brought the sick to Jesus to be healed. In the context, we also learn that upon seeing that the thousands who had come to him had grown hungry, Jesus fed them miraculously. (Mark 6:35-44, 54-56) Healing the sick and feeding the hungry were outstanding displays of loving compassion, but were they the primary ways in which Jesus helped others? And how can we best imitate his perfect example of love, kindness, and compassion, even as he imitated Jehovah?

Moved to Respond to Spiritual Needs

⁴ Jesus felt pity for those around him primarily because of their spiritual needs. Those needs were of chief importance, more so than physical needs. Consider the account at Mark 6:30-34. The incident recorded there took place on the shores of the Sea of Galilee, close to the time of the Passover in 32 C.E. The apostles were excited, and for good reason. Having just completed an extensive tour, they came to Jesus, no doubt eager to tell him their experiences. However, a crowd gathered. It was so large that Jesus and his apostles could neither eat nor rest. Jesus told the apostles: "Come, you yourselves, privately into a lonely place and rest up a bit." (Mark 6:31) Boarding a boat, probably near Capernaum, they sailed across the Sea of Galilee to a quiet place.

3. To have a balanced view of Jesus' good works, what do we need to consider?

4. What was the setting for the account at Mark 6:30-34?

But the crowd ran along the shore and arrived ahead of the boat. How would Jesus respond? Was he upset that his privacy was disturbed? Not at all!

⁵ Jesus' heart was touched by the sight of this crowd of thousands, including sick ones, who eagerly awaited him. (Matthew 14:14; Mark 6:44) Focusing on what aroused Jesus' compassion and how He responded, Mark wrote: "He saw a great crowd, but he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things." (Mark 6:34) Jesus saw more than a mass of people. He saw individuals having spiritual needs. They were like sheep straying helplessly, having no shepherd to guide them to green pastures or to protect them. Jesus knew that the coldhearted religious leaders, who were supposed to be caring shepherds, actually despised the common people and neglected their spiritual needs. (Ezekiel 34:2-4; John 7:47-49) Jesus would treat them differently, doing the greatest possible good for them. He began teaching them about God's Kingdom.

⁶ Notice the sequence and the suggestion of priority evident in a parallel account. This was written by Luke, who was a physician and keenly interested in the physical well-being of others. "The crowds . . . followed [Jesus]. And he received them kindly and *began to speak to them about the kingdom of God, and he healed those needing a cure.*" (Luke 9:11; Colossians 4:14) Though it is not so with every account of a miracle, in this case, what did Luke's inspired account note first? It was the fact that Jesus taught the people.

⁷ This actually agrees with the emphasis that we find at Mark 6:34. That verse clearly shows

5. How did Jesus feel toward the crowds that came to him, and what did he do in response?

6, 7. (a) The Gospels reveal what priority in Jesus' response to the people's needs? (b) With what motivation did Jesus preach and teach?

how Jesus was principally moved to express his pity. He taught the people, responding to their spiritual needs. Earlier in his ministry, Jesus had said: "To other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43) Still, we would be mistaken if we thought that Jesus proclaimed the Kingdom message out of mere duty, as if he perfunctorily went through the motions of the preaching work that he had to do. No, his loving compassion for the people was a key motivation for his sharing the good news with them. The ultimate good that Jesus could do—even for the sick, the demon afflicted, the poor, or the hungry—was to help them to know, accept, and love the truth about God's Kingdom. That truth was of central importance because of the role of the Kingdom in vindicating Jehovah's sovereignty and providing permanent blessings for humans.

⁸ Jesus' active preaching about the Kingdom was at the core of the reason why he came to earth. Near the end of his earthly ministry, Jesus told Pilate: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." (John 18:37) We have noted in the two preceding articles that Jesus was a person of tender feelings—caring, approachable, considerate, trusting, and above all, loving. We need to appreciate those aspects of his personality if we truly want to understand the mind of Christ. It is equally important to realize that the mind of Christ includes the priority he placed on his preaching and teaching work.

He Urged Others to Witness

⁹ Priority put on preaching and teaching—as an expression of love and compassion—was not for Jesus alone. He urged his followers

8. How did Jesus feel about his preaching and teaching?

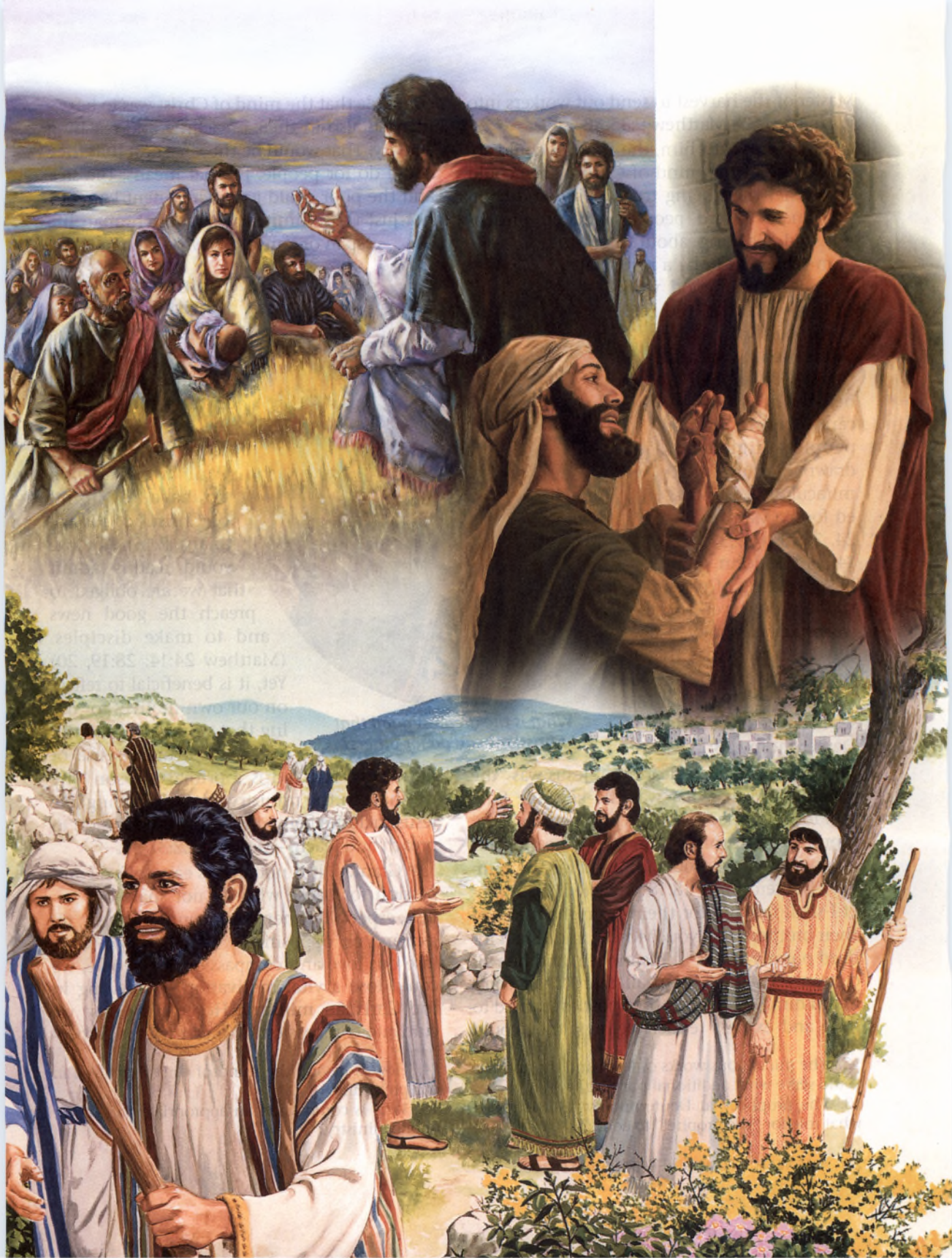
9. For whom was preaching and teaching to have priority?

to imitate his motives, priorities, and actions. For instance, after Jesus selected his 12 apostles, what were they to do? Mark 3:14, 15 tells us: "He formed a group of twelve, whom he also named 'apostles,' that they might continue with him and that he might *send them out to preach* and to have authority to *expel the demons*." Do you see any priority for the apostles?

¹⁰ In time, Jesus did enable the 12 to heal others and to expel demons. (Matthew 10:1; Luke 9:1) He then sent them on a tour to "the lost sheep of the house of Israel." To do what? Jesus directed them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons." (Matthew 10:5-8; Luke 9:2) What, in fact, did they do? "So they set out and [1] preached in order that people might repent; and [2] they would expel many demons and grease many sickly people with oil and cure them."—Mark 6:12, 13.

¹¹ Since teaching is not in every instance mentioned first, is noting the above sequence reading too much into the matter of priorities or the motives involved? (Luke 10:1-9) Well, we should not discount the frequency with which teaching is mentioned before healing. Consider the context in this case. Just before sending out the 12 apostles, Jesus had been touched by the condition of the crowds. We read: "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity. On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the

10, 11. (a) When sending out the apostles, what did Jesus tell them to do? (b) In the setting of sending out the apostles, what was the focus?



Master of the harvest to send out workers into his harvest.'"—Matthew 9:35-38.

¹² By being with him, the apostles could absorb some of the mind of Christ. They could sense that their being truly loving and compassionate toward people included preaching and teaching about the Kingdom—that was to be a principal aspect of their good works.

In line with that, the fine deeds of a physical nature, such as healing the sick, did more than help the needy. As you can imagine, some people might be drawn by cures and miraculously provided food. (Matthew 4: 24, 25; 8:16; 9:32, 33; 14:35, 36; John 6:26) Beyond being of physical help, however, those works actually moved observers to recognize that Jesus was the Son of God and "the prophet" that Moses had foretold.—John 6:14; Deuteronomy 18:15.

¹³ Why was it significant that Jesus was "the prophet"? Well, what was the key role foretold for that one? Was "the prophet" to be famous for performing miraculous healings or compassionately producing food for the hungry? Deuteronomy 18:18 predicted: "A prophet I shall raise up for them from the midst of their brothers, like you [Moses]; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him." So even as the apostles learned to have and express tender feelings, they could

12. The miraculous works of Jesus and the apostles could serve what additional purpose?

13. The prophecy at Deuteronomy 18:18 stressed what role for "the prophet" to come?

conclude that the mind of Christ was to be evidenced also in their preaching and teaching activity. That would be the very best that they could do for people. By that means, the sick and the poor could gain permanent benefits, not just those limited to a short human life span or a meal or two.—John 6:26-30.



What is the greatest good that Christians can do for others?

Develop the Mind of Christ Today

¹⁴ None of us would view the mind of Christ as unique to the first century—to Jesus and the early disciples of whom the apostle Paul wrote: "We do have the mind of Christ." (1 Corinthians 2:16) And we would readily admit that we are obliged to preach the good news and to make disciples. (Matthew 24:14; 28:19, 20) Yet, it is beneficial to reflect on our own motives for doing that work. It should not be out of a mere sense of

duty. Love for God is a primary reason why we share in the ministry, and truly being like Jesus includes being moved by compassion to preach and teach.—Matthew 22:37-39.

¹⁵ Granted, it is not always easy to feel compassion for those who do not share our beliefs, especially when we encounter apathy, rejection, or opposition. Yet, if we were to lose our love and compassion for people, we could lose a vital motivation for sharing in the Christian ministry. How, then, may we cultivate compassion? We can try to see people

14. How is having the mind of Christ involved in our preaching?

15. Why is compassion an appropriate part of our public ministry?

ple as Jesus saw them, as “skinned and thrown about like sheep without a shepherd.” (Matthew 9:36) Does that not describe many today? They have been neglected and blinded spiritually by false religious shepherds. As a result, they do not know of the sound guidance found in the Bible nor of the Paradise conditions that God’s Kingdom will soon bring to our earth. They face the problems of daily life—including poverty, family discord, sickness, and death—without having the Kingdom hope. We have what they need: the life-saving good news of God’s Kingdom now established in heaven!

¹⁶ When you thus ponder the spiritual needs of those around you, does not your heart move you to want to do all you can to tell them about God’s loving purpose? Yes, ours is a work of compassion. When we feel for people as Jesus did, it will be evident in our tone of voice, our facial expression, our manner of teaching. All of that will make our message more appealing to those who are “rightly disposed for everlasting life.”—Acts 13:48.

¹⁷ Our love and compassion should, of course, be manifest in our whole life course. This includes our being kind to the disadvantaged, sick, and poor—doing what we reasonably can to relieve their suffering. It encompasses our efforts in word and deed to dispel the grief of those who have lost loved ones in death. (Luke 7:11-15; John 11:33-35) Yet, such manifestations of love, kindness, and compassion must not become the main focus of our good works, as they are with some humanitarians. Of much more lasting significance are efforts motivated by similar divine qualities but manifested in sharing in the work of Christian preaching and teaching. Recall what Jesus

16. Why should we want to share the good news with others?

17. (a) What are some ways in which we can display our love and compassion for others? (b) Why is it not a matter of either doing good works or sharing in the public ministry?

said about the Jewish religious leaders: “You give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things.” (Matthew 23:23) With Jesus it was not one or the other—either helping people with their physical needs or teaching them life-giving spiritual matters. Jesus did both. Still, it is clear that his teaching work was foremost because the good he thus accomplished could be of everlasting help.—John 20:16.

¹⁸ How grateful we can be that Jehovah has revealed the mind of Christ to us! By means of the Gospels, we can come to know better the thoughts, feelings, qualities, activities, and priorities of the greatest man who ever lived. It is up to us to read, meditate upon, and put into practice what the Bible reveals about Jesus. Remember, if we are truly to act like Jesus, we must first learn to think, feel, and evaluate matters as he did, to the best of our ability as imperfect humans. Let us, then, be determined to cultivate and demonstrate the mind of Christ. There is no better way to live, no better way to treat people, and no better way for us and others to draw close to the one whom he perfectly reflected, our tender God, Jehovah.—2 Corinthians 1:3; Hebrews 1:3.

18. To what should our considering the mind of Christ move us?

How Would You Respond?

- What insight does the Bible offer into how Jesus often responded to people in need?
- What did Jesus stress in directing his followers?
- How can we manifest “the mind of Christ” in our activities?

Cyril Lucaris

A Man Who Valued the Bible



Bib. Publ. Univ. de Genève

It was a summer day in 1638. Fishermen in the Sea of Marmara near Constantinople (modern-day Istanbul), the capital of the Ottoman Empire, were startled to see a corpse floating in the water. Upon closer inspection, they realized with horror that the strangled body was that of the ecumenical patriarch of Constantinople, the head of the Orthodox Church.

This was the tragic end of Cyril Lucaris, a prominent religious figure of the 17th century.

LUCARIS did not live long enough to see his dream—the release of a translation of the Christian Greek Scriptures in colloquial Greek—become a reality. Another dream of Lucaris was never realized either—that of seeing the Orthodox Church return to “evangelical simplicity.” Who was this man? What obstacles did he face in those efforts?

Appalled by a Lack of Education

Cyril Lucaris was born in 1572, in Venice-occupied Candia (now Iráklion), Crete. Possessing fine talents, he studied at Venice and Padua in Italy and then traveled widely in that country and others. Embittered by the factional struggles within the church and attracted by reformation movements in Europe, he may have visited Geneva, then under the sway of Calvinism.

While visiting Poland, Lucaris saw that the Orthodox there, priests and laity alike, were in a deplorable spiritual condition as a result of their lack of education. Back in Alexandria and Constantinople, he was alarmed to find that even the pulpits—where the reading of

the Scriptures was done—had been removed from some churches!

In 1602, Lucaris went to Alexandria, where he succeeded his relative, Patriarch Meletios, in that see. He then started corresponding with various reform-minded theologians in Europe. In one of those letters, he noted that the Orthodox Church maintained many erroneous practices. In other letters, he stressed the need for the church to replace superstition with “evangelical simplicity” and to depend on the authority of the Scriptures alone.

Lucaris was also alarmed that the spiritual authority of

the Church Fathers was held in equal esteem with the words of Jesus and the apostles. "I can no longer endure to hear men say that the comments of human tradition are of equal weight with the Scriptures," he wrote. (Matthew 15:6) He added that, in his opinion, image worship was disastrous. The invocation of "saints" was, he observed, an insult to the Mediator, Jesus.—1 Timothy 2:5.

The Patriarchal Throne on the Market

Those ideas, along with his aversion to the Roman Catholic Church, brought upon Lucaris the hatred and persecution of the Jesuits and those in the Orthodox Church who favored a union with the Catholics. In spite of that opposition, in 1620, Lucaris was elected patriarch of Constantinople. The patriarchate of the Orthodox Church was at that time under the domination of the Ottoman Empire. The Ottoman government would readily depose a patriarch and admit a new one for payment of money.

Lucaris' foes, mainly the Jesuits and the all-powerful and fearsome papal *Congregatio de Propaganda Fide* (Congregation for the Propagation of the Faith), kept slandering and plotting against him. "In the pursuit of this aim the Jesuits employed every means—guile, calumny, flattery and, above all, bribery, which was by far the most effective weapon for winning the favour of the [Ottoman] grandees," notes the work *Kyrrillos Loukaris*. As a result, in 1622, Lucaris was banished to the island of Rhodes, and Gregory of Amasya purchased the office for 20,000 silver coins. However, Gregory was unable to produce the promised sum, so Anthimus of Adrianople purchased the office, only to resign later. Amazingly, Lucaris was restored to the patriarchal throne.

Lucaris was determined to use this new opportunity to educate the Orthodox clergy and laity by publishing a translation of the Bible and theological tracts. To accomplish this, he arranged for a printing press to be brought to Constantinople under the protection of the English ambassador. However, when the press ar-

rived in June 1627, Lucaris' enemies charged him with employing it for political purposes, and they eventually had it destroyed. Lucaris now had to use printing presses in Geneva.

A Translation of the Christian Scriptures

Lucaris' tremendous respect for the Bible and its power to educate fueled his desire to make its words more accessible to the common man. He recognized that the language used in the original, inspired Greek Bible manuscripts was no longer comprehensible to the average person. So the first book that Lucaris commissioned was a translation of the Christian Greek Scriptures into the Greek of his day. Maximus Callipolites, a learned monk, started work on it in March 1629. Many of the Orthodox considered translating the Scriptures outrageous, no matter how obscure the text otherwise might be to readers. To appease them, Lucaris had the original text and the modern rendering printed in parallel columns, adding only a few notes. Since Callipolites died soon after delivering the manuscript, Lucaris himself read the proofs. That translation was printed shortly after Lucaris' death in 1638.

In spite of Lucaris' precautions, that translation roused a storm of disapproval from many bishops. Lucaris' love of God's Word was more than evident in the preface of that Bible translation. He wrote that the Scriptures, presented in the language that the people speak, are "a sweet message, given to us from heaven." He admonished people "to know and be acquainted with all [the Bible's] contents" and said that there is no other way of learning about "the things that concern faith correctly . . . save through the divine and sacred Gospel."—Philippians 1:9, 10.

Lucaris sternly denounced those who forbade the study of the Bible, as well as those who rejected the translation of the original text: "If we speak or read without understanding, it is like throwing our words to the wind." (Compare 1 Corinthians 14:7-9.) In concluding the preface, he wrote: "While you are all

reading this divine and holy Gospel in your own tongue, appropriate the profit derived from its reading, . . . and may God ever lighten your way to that which is good."—Proverbs 4:18.

A Confession of Faith

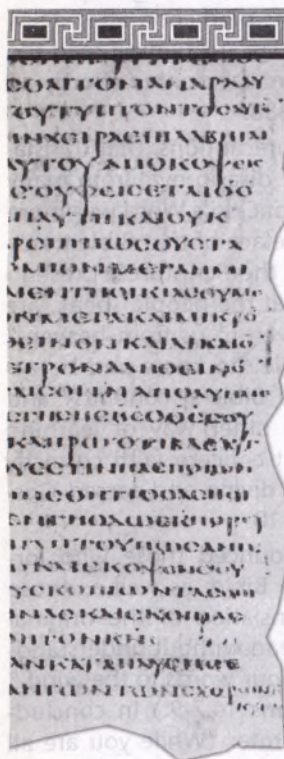
After he had initiated that Bible translation, Lucaris took another bold step. In 1629 he published at Geneva a *Confession of Faith*. It was a personal statement of beliefs that he hoped would be adopted by the Orthodox Church. According to the book *The Orthodox Church*, that *Confession* "empties the Orthodox doctrine of the priesthood and holy orders of all meaning, and deplores the veneration of icons and the invocation of saints as forms of idolatry."

The *Confession* consists of 18 articles. Its second article declares that the Scriptures are inspired by God and that their authority exceeds

that of the church. It says: "We believe the Holy Scripture to be given by God . . . We believe the authority of the Holy Scripture to be above the authority of the Church. To be taught by the Holy Ghost is a far different thing from being taught by a man."—2 Timothy 3:16.

The eighth and tenth articles maintain that Jesus Christ is the sole Mediator, High Priest, and Head of the congregation. Lucaris wrote: "We believe that our Lord Jesus Christ sitteth on the right hand of His Father and there He maketh intercession for us, executing alone the office of a true and lawful high priest and mediator."—Matthew 23:10.

The 12th article declares that the church can stray, mistaking the false for true, but the light of the holy spirit may rescue it through the labors of faithful ministers. In article 18, Lucaris maintains that purgatory is a mere figment: "It is evident that the fiction of Purgatory is not to be admitted."



Lucaris and the Codex Alexandrinus

One of the jewels of the British Library is the Codex Alexandrinus, a fifth-century C.E. Bible manuscript. Of its possibly 820 original leaves, 773 have been preserved.

While Lucaris was patriarch of Alexandria, Egypt, he possessed a great collection of books. When he became patriarch in Constantinople, he took the Codex Alexandrinus with him. In 1624 he offered it to the British ambassador in Turkey as a gift for the English King, James I. It was handed over to his successor, Charles I, three years later.

In 1757 the King's Royal Library was given to the British nation, and this fine codex is now on display in the John Ritblat Gallery in the new British Library.

From The Codex Alexandrinus in Reduced Photographic Facsimile, 1909

The appendix of the *Confession* contains a number of questions and responses. There Lucaris stresses first that the Scriptures should be read by every one of the faithful and that it is harmful for a Christian to fail to read God's Word. He then adds that the Apocryphal books should be shunned.—Revelation 22:18, 19.

The fourth question asks: "How ought we to think of Icons?" Lucaris answers: "We are taught by the Divine and Sacred Scriptures, which say plainly, 'Thou shalt not make to thyself an idol, or a likeness of anything that is in the heaven above, or that is on the earth beneath; thou shalt not adore them, nor shalt thou worship them; [Exodus 20:4, 5]' since we ought to worship, not the creature, but only the Creator and Maker of the heaven and of the earth, and Him only to adore. . . . The worship and service of [the icons], as being forbidden . . . in Sacred Scripture, we reject, lest we should forget, and instead of the Creator and Maker, adore colours, and art, and creatures."—Acts 17:29.

Although Lucaris was not able to discern fully all matters of error in the era of spiritual darkness in which he lived,* he made commendable efforts to have the Bible be the authority on church doctrine and to educate people about its teachings.

Immediately after the release of this *Confession*, a renewed wave of opposition to Lucaris arose. In 1633, Cyril Contari, the metropolitan of Beroea (now Aleppo), a personal enemy of Lucaris and supported by the Jesuits, tried to bargain with the Ottomans for the patriarchal chair. However, the scheme failed when Contari was unable to pay the money. Lucaris retained the office. The following year Athanasius of Thessalonica paid 60,000 silver coins for the office. Lucaris was again deposed. But

* In his *Confession*, he supports the Trinity and the doctrines of predestination and the immortal soul—all non-Biblical teachings.

Lucaris made commendable efforts to have the Bible be the authority on church doctrine and to educate people about its teachings

within a month he was recalled and reinstated. By then Cyril Contari had raised his 50,000 silver coins. This time Lucaris was banished to Rhodes. After six months, his friends were able to secure his restoration.

In 1638, however, Jesuits and their Orthodox collaborators accused Lucaris of high treason against the Ottoman Empire. This time the sultan ordered his death. Lucaris was arrested, and on July 27, 1638, he was taken on board a small boat as if for banishment. As soon as the boat was at sea, he was strangled. His body was buried near the shore, then exhumed and thrown into the sea. It was found by fishermen and later buried by his friends.

Lessons for Us

"It should not be overlooked that one of [Lucaris'] primary aims was to enlighten and uplift the educational level of his clergy and flock, which in the sixteenth and early seventeenth century had sunk to an extremely low point," states one scholar. Numerous obstacles prevented Lucaris from reaching his goal. He was removed from the patriarchal throne five times. Thirty-four years after his death, a synod in Jerusalem anathematized his beliefs as heresies. They declared that the Scriptures "should be read, not by just anyone, but only by the ones peering into the deep things of the spirit after having done appropriate research"—that is, only the supposedly educated clergymen.

Once again, the ruling ecclesiastical class suppressed efforts to make God's Word available to their flock. They violently silenced a voice that pointed to some of the errors of their non-Biblical beliefs. They proved to be among the worst enemies of religious freedom and truth. Sadly, this is a stance that in various ways survives even to our day. It is a sobering reminder of what happens when clergy-instigated intrigues stand in the way of freedom of thought and expression.

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"DOERS OF GOD'S WORD"

DISTRICT CONVENTION LOCATIONS

MAY 19-21

LONG BEACH, CA, Long Beach Convention Center
Arena, 300 E. Ocean Blvd.

MAY 26-28

DENVER, CO, Mile High Stadium, 2755 W. 17th Ave.
LONG BEACH, CA, Long Beach Convention Center
Arena, 300 E. Ocean Blvd.
PHILADELPHIA, PA, Veterans Stadium, S. Broad & Pat-
tison Ave.

JUNE 2-4

CHICAGO, IL, Comiskey Park, 333 W. 35th St.
FORT WORTH, TX, Fort Worth Convention Center,
1111 Houston St.
LONG BEACH, CA, Long Beach Convention Center
Arena, 300 E. Ocean Blvd.
PORTLAND, ME, Cumberland County Civic Center,
One Civic Center Sq.
SAN DIEGO, CA, Qualcomm Stadium, 9449 Friars Rd.
WEST PALM BEACH, FL, Christian Convention Center
of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
WINSTON-SALEM, NC, Lawrence Joel Veterans Memorial
Coliseum, 2825 University Pkwy.

JUNE 9-11

AMARILLO, TX, Civic Center Coliseum, 3rd & Buchan-
an Sts.
BAKERSFIELD, CA, Centennial Garden Arena,
1001 Truxtun Ave.
JACKSON, MS, Mississippi Coliseum, 1207 Mississip-
pi St.
KANSAS CITY, MO, Kemper Arena, 1800 Genessee St.
LONG BEACH, CA (Spanish only), Long Beach Con-
vention Center Arena, 300 E. Ocean Blvd.
MADISON, WI, Dane County Memorial Coliseum,
1881 Expo Mall E.
MEMPHIS, TN, Mid-South Coliseum, Mid-South Fair-
grounds, 996 Early Maxwell Blvd.
NEW HAVEN, CT, Veterans Memorial Coliseum,
275 S. Orange St.
PHILADELPHIA, PA, Veterans Stadium, S. Broad & Pat-
tison Ave.
SAN FRANCISCO, CA, Cow Palace, 2600 Geneva Ave.
SPRINGFIELD, IL, Prairie Capital Convention Center,
One Convention Center Plaza.
WEST PALM BEACH, FL, Christian Convention Center
of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
WINSTON-SALEM, NC, Lawrence Joel Veterans Memorial
Coliseum, 2825 University Pkwy.

JUNE 16-18

ALBANY, GA, Civic Center, 100 W. Oglethorpe Ave.
AMARILLO, TX, Civic Center Coliseum, 3rd & Buchan-
an Sts.
BAKERSFIELD, CA (Spanish only), Centennial Garden
Arena, 1001 Truxtun Ave.
BILLINGS, MT, MetraPark Arena, 308 6th Ave. N.
FLORENCE, SC, Florence Civic Center, 3300 W. Ra-
dio Dr.
FORT WORTH, TX (Spanish only), Fort Worth Con-
vention Center, 1111 Houston St.
JACKSON, MS, Mississippi Coliseum, 1207 Mississip-
pi St.
MACON, GA, Coliseum, 200 Coliseum Dr.
NEW HAVEN, CT, Veterans Memorial Coliseum,
275 S. Orange St.
PONTIAC, MI, Silverdome, 1200 Featherstone Rd.
RENO, NV, Lawlor Events Center, 15th & Virginia Sts.
WEST PALM BEACH, FL, Christian Convention Center
of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.

JUNE 23-25

ALBANY, GA, Civic Center, 100 W. Oglethorpe Ave.
AMARILLO, TX (Spanish only), Civic Center Coliseum,
3rd & Buchanan Sts.
AMHERST, MA, The Mullins Center, University of Mas-
sachusetts, Commonwealth Ave.

COLUMBIA, SC (Spanish only), Carolina Coliseum,
Assembly & Blossom Sts.
DAYTON, OH, Ervin J. Nutter Center, Wright State
University, 3640 Colonel Glen Hwy.
FLORENCE, SC, Florence Civic Center, 3300 W. Ra-
dio Dr.
FORT WORTH, TX (Spanish only), Fort Worth Con-
vention Center, 1111 Houston St.
MACON, GA, Coliseum, 200 Coliseum Dr.
MEMPHIS, TN, Mid-South Coliseum, Mid-South Fair-
grounds, 996 Early Maxwell Blvd.
NEW HAVEN, CT (Spanish only), Veterans Memorial
Coliseum, 275 S. Orange St.
PORTLAND, ME, Cumberland County Civic Center,
One Civic Center Sq.
RICHMOND, VA, Coliseum, 601 E. Leigh St.
ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.
SAN DIEGO, CA (Spanish only), Qualcomm Stadium,
9449 Friars Rd.
SAN FRANCISCO, CA (Spanish only), Cow Palace,
2600 Geneva Ave.
WEST PALM BEACH, FL (Spanish only), Christian Con-
vention Center of Jehovah's Witnesses, 1610 Palm
Beach Lakes Blvd.

JUNE 30-JULY 2

AMARILLO, TX (Spanish only), Civic Center Coliseum,
3rd & Buchanan Sts.
AMHERST, MA, The Mullins Center, University of Mas-
sachusetts, Commonwealth Ave.
DAYTON, OH, Ervin J. Nutter Center, Wright State
University, 3640 Colonel Glen Hwy.
FLORENCE, SC, Florence Civic Center, 3300 W. Ra-
dio Dr.
FORT WORTH, TX, Fort Worth Convention Center,
1111 Houston St.
HOUSTON, TX (Spanish only), Astrodome, Loop 610
at Kirby Dr.
KENNEWICK, WA, Tri-Cities Coliseum, 7100 W. Qui-
nault.
LONG BEACH, CA (Spanish only), Long Beach Con-
vention Center Arena, 300 E. Ocean Blvd.
MACON, GA, Coliseum, 200 Coliseum Dr.
MADISON, WI, Dane County Memorial Coliseum,
1881 Expo Mall E.
ODGEN, UT, Dee Events Center, 4450 S. Harrison
Blvd.
RICHMOND, VA, Coliseum, 601 E. Leigh St.
ROCHESTER, MN, Mayo Civic Center Arena,
30 2nd Ave. SE.
ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.
SAN FRANCISCO, CA (Spanish only), Cow Palace,
2600 Geneva Ave.
SPRINGFIELD, IL, Prairie Capital Convention Center,
One Convention Center Plaza.
TACOMA, WA, Tacoma Dome, 2727 E. "D" St.
TUCSON, AZ (Spanish only), Convention Center,
260 S. Church St.
UNIONDALE, NY, Nassau Veterans Memorial Colise-
um, 1255 Hempstead Tpk.
WEST PALM BEACH, FL (Spanish only), Christian Con-
vention Center of Jehovah's Witnesses, 1610 Palm
Beach Lakes Blvd.

JULY 7-9

AMHERST, MA, The Mullins Center, University of Mas-
sachusetts, Commonwealth Ave.
BIRMINGHAM, AL, Civic Center Coliseum, One Civic
Center Plaza.
BISMARCK, ND, Civic Center Arena, 601 E. Sweet Ave.
CHICAGO, IL (Spanish only), Comiskey Park,
333 W. 35th St.
CLEVELAND, OH, Cleveland State University Convo-
cation Centre, Prospect & E. 21st Sts.
COLUMBUS, GA, South Commons Civic Center,
400 4th St.
HOUSTON, TX, Astrodome, Loop 610 at Kirby Dr.
HUNTINGTON, WV, Civic Arena, 3rd Ave. & 8th St.

JACKSONVILLE, FL, Memorial Coliseum, Gator Bowl
Sports Complex, 1145 E. Adams St.
JERSEY CITY, NJ (American Sign Language only), As-
sembly Hall of Jehovah's Witnesses, 2932 Kennedy
Blvd.
KENNEWICK, WA, Tri-Cities Coliseum, 7100 W. Qui-
nault.
LINCOLN, NE, Devaney Sports Center, 16th St. & Mil-
itary Rd.
LONG BEACH, CA (Spanish only), Long Beach Con-
vention Center Arena, 300 E. Ocean Blvd.
LOUISVILLE, KY, Freedom Hall Coliseum, Kentucky
Fair & Expo Center, 937 Phillips Ln.
MACON, GA, Coliseum, 200 Coliseum Dr.
MADISON, WI, Dane County Memorial Coliseum,
1881 Expo Mall E.
NATICK, MA (Portuguese only), Assembly Hall of Je-
hovah's Witnesses, 85 Bacon St.
OKLAHOMA CITY, OK, Myriad, One Myriad Gardens.
RENO, NV, Lawlor Events Center, 15th & Virginia Sts.
ROCHESTER, MN, Mayo Civic Center Arena,
30 2nd Ave. SE.
ROCHESTER, NY, Blue Cross Arena, 100 Exchange
Blvd.
ST. PETERSBURG, FL (Spanish only), Bayfront Center,
400 1st St. S.
SALISBURY, NC (Greek only), Assembly Hall of Je-
hovah's Witnesses, 3401 Old Concord Rd.
SAN FRANCISCO, CA (Spanish only), Cow Palace,
2600 Geneva Ave.
SPRINGFIELD, IL, Prairie Capital Convention Center,
One Convention Center Plaza.
TACOMA, WA, Tacoma Dome, 2727 E. "D" St.
TUCSON, AZ, Convention Center, 260 S. Church St.
UNIONDALE, NY (Spanish only), Nassau Veterans
Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL (Spanish only), Christian Con-
vention Center of Jehovah's Witnesses, 1610 Palm
Beach Lakes Blvd.

JULY 16-18

AMHERST, MA, The Mullins Center, University of Mas-
sachusetts, Commonwealth Ave.
BELTON, TX (Spanish only), Bell County Expo Center
Arena, 301 W. Loop 121.
CLEVELAND, OH, Cleveland State University Convo-
cation Centre, Prospect & E. 21st Sts.
HAMPTON, VA, Coliseum, 1000 Coliseum Dr.
JACKSONVILLE, FL, Memorial Coliseum, Gator Bowl
Sports Complex, 1145 E. Adams St.
JERSEY CITY, NJ (French only), Assembly Hall of Je-
hovah's Witnesses, 2932 Kennedy Blvd.
JOHNSON CITY, TN, Freedom Hall Civic Center Arena,
Liberty Bell Blvd.
KENNEWICK, WA, Tri-Cities Coliseum, 7100 W. Qui-
nault.
LONG BEACH, CA (Spanish only), Long Beach Con-
vention Center Arena, 300 E. Ocean Blvd.
OKLAHOMA CITY, OK, Myriad, One Myriad Gardens.
RICHMOND, CA (Tagalog only), Richmond Memorial
Convention Center Arena, 2544 Barrett Ave.
RICHMOND, VA, Coliseum, 601 E. Leigh St.
ST. PETERSBURG, FL (Spanish only), Bayfront Center,
400 1st St. S.
SAN FRANCISCO, CA, Cow Palace, 2600 Geneva Ave.
TACOMA, WA, Tacoma Dome, 2727 E. "D" St.
TUCSON, AZ, Convention Center, 260 S. Church St.
UNIONDALE, NY (Spanish only), Nassau Veterans
Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL, Christian Convention Center
of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
WOODLAND HILLS, CA (Armenian only), Assembly
Hall of Jehovah's Witnesses, 20600 Ventura Blvd.

JULY 21-23

AMHERST, MA, The Mullins Center, University of Mas-
sachusetts, Commonwealth Ave.
BELTON, TX (Spanish only), Bell County Expo Center
Arena, 301 W. Loop 121.

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.
CLEVELAND, OH, Cleveland State University Convocation Centre, Prospect & E. 21st Sts.
ESCONDIDO, CA (American Sign Language only), Assembly Hall of Jehovah's Witnesses, 1873 Iris Ln.
FORT WORTH, TX, Fort Worth Convention Center, 1111 Houston St.
HAMPTON, VA, Coliseum, 1000 Coliseum Dr.
HUNTSVILLE, AL, Von Braun Civic Center Arena, 700 Monroe St.
JERSEY CITY, NJ (French only), Assembly Hall of Jehovah's Witnesses, 2932 Kennedy Blvd.
JOHNSON CITY, TN, Freedom Hall Civic Center Arena, Liberty Bell Blvd.
LONG ISLAND CITY, NY (Japanese only), Assembly Hall of Jehovah's Witnesses, 44-17 Greenpoint Ave.
RICHMOND, VA, Coliseum, 601 E. Leigh St.
ROCHESTER, NY, Blue Cross Arena, 100 Exchange Blvd.
ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.
SAN FRANCISCO, CA (Portuguese sessions also), Cow Palace, 2600 Geneva Ave.
TACOMA, WA, Tacoma Dome, 2727 E. "D" St.
TUCSON, AZ (Spanish only), Convention Center, 260 S. Church St.
UNIONDALE, NY, Nassau Veterans Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL, Christian Convention Center of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
WOODLAND HILLS, CA (Japanese only), Assembly Hall of Jehovah's Witnesses, 20600 Ventura Blvd.

JULY 28-30

BAKERSFIELD, CA, Centennial Garden Arena, 1001 Truxtun Ave.
CHICAGO, IL, Comiskey Park, 333 W. 35th St.
CLEVELAND, OH, Cleveland State University Convocation Centre, Prospect & E. 21st Sts.
HUNTSVILLE, AL, Von Braun Civic Center Arena, 700 Monroe St.
JERSEY CITY, NJ (Korean only), Assembly Hall of Jehovah's Witnesses, 2932 Kennedy Blvd.
LONG BEACH, CA, Long Beach Convention Center Arena, 300 E. Ocean Blvd.
LONG ISLAND CITY, NY (Italian only), Assembly Hall of Jehovah's Witnesses, 44-17 Greenpoint Ave.
NORCO, CA (Korean only), Assembly Hall of Jehovah's Witnesses, 1001 Parkridge Ave.
ROANOKE, VA, Civic Center, 710 Williamson Rd. NE.
ROCHESTER, MN, Mayo Civic Center Arena, 30 2nd Ave. SE.
ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.
SAN FRANCISCO, CA, Cow Palace, 2600 Geneva Ave.
TUCSON, AZ, Convention Center, 260 S. Church St.
UNIONDALE, NY, Nassau Veterans Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL (Spanish only), Christian Convention Center of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
WICHITA, KS (Spanish only), Century II Convention Hall, 225 W. Douglas.

AUGUST 4-6

BAKERSFIELD, CA (Spanish only), Centennial Garden Arena, 1001 Truxtun Ave.
BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.
DAYTON, OH, Ervin J. Nutter Center, Wright State University, 3640 Colonel Glen Hwy.
LONG BEACH, CA, Long Beach Convention Center Arena, 300 E. Ocean Blvd.
LONG ISLAND CITY, NY (Russian only), Assembly Hall of Jehovah's Witnesses, 44-17 Greenpoint Ave.
ROCHESTER, MN, Mayo Civic Center Arena, 30 2nd Ave. SE.
ROCHESTER, NY, Blue Cross Arena, 100 Exchange Blvd.
SAN FRANCISCO, CA, Cow Palace, 2600 Geneva Ave.
UNIONDALE, NY (Spanish only), Nassau Veterans Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL (Spanish only), Christian Convention Center of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.

AUGUST 11-13

BELTON, TX, Bell County Expo Center Arena, 301 W. Loop 121.
DAYTON, OH, Ervin J. Nutter Center, Wright State University, 3640 Colonel Glen Hwy.

LONG BEACH, CA, Long Beach Convention Center Arena, 300 E. Ocean Blvd.
UNIONDALE, NY (Polish sessions also), Nassau Veterans Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL (Spanish only), Christian Convention Center of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
AUGUST 18-20
BELTON, TX, Bell County Expo Center Arena, 301 W. Loop 121.
BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.
FREMONT, CA (Chinese only), Assembly Hall of Jehovah's Witnesses, 43400 Osgood Rd.
UNIONDALE, NY, Nassau Veterans Memorial Coliseum, 1255 Hempstead Tpk.
WEST PALM BEACH, FL (French only), Christian Convention Center of Jehovah's Witnesses, 1610 Palm Beach Lakes Blvd.
YAKIMA, WA (Spanish only), SunDome, 1301 S. Tenth St.
AUGUST 25-27
FREMONT, CA (Vietnamese only), Assembly Hall of Jehovah's Witnesses, 43400 Osgood Rd.
YAKIMA, WA (Spanish only), SunDome, 1301 S. Tenth St.
SEPTEMBER 1-3
LONG BEACH, CA (Spanish only), Long Beach Convention Center Arena, 300 E. Ocean Blvd.
SEPTEMBER 8-10
LONG BEACH, CA (Spanish only), Long Beach Convention Center Arena, 300 E. Ocean Blvd.

Britain

JUNE 9-11
GUERNSEY, C.I., Beau Sejour Centre, St. Peter Port.
JUNE 16-18
NEWCASTLE-UPON-TYNE, Newcastle Arena, Arena Way.
SOUTHAMPTON, Southampton Football Club, The Dell, Milton Rd.
JUNE 23-25
COVENTRY, Highfield Road Stadium, King Richard St.
PLYMOUTH, Plymouth Argyle Football Club, Home Park.
JUNE 30-JULY 2
BRIGHTON, The Brighton Centre, Kings Rd.
CARDIFF, Cardiff City Association Football Club, Ninian Park, Sloper Rd.
LEEDS, Leeds United Football Club, Elland Rd.
LONDON (Italian only), Edgware Kingdom Hall Complex, Avon Crescent, NW9.
JULY 7-9
MANCHESTER, Manchester Arena, Hunts Bank.
PERTH, St. Johnstone Football Club, McDiarmid Park, Crieff Rd.
WOLVERHAMPTON, Wolverhampton Wanderers Football Club, Molineux Stadium, Waterloo Rd.
JULY 14-16
LONDON (Greek only), Edgware Kingdom Hall Complex, Avon Crescent, NW9.
NORWICH, Norwich City Football Club, Carrow Rd.
NOTTINGHAM, Nottingham Forest Football Club, City Ground.
JULY 21-23
DUDLEY (Punjabi only), Assembly Hall, 22 Castle Hill.
LONDON (CRYSTAL PALACE), National Sports Centre, Norwood.
JULY 28-30
LONDON (TWICKENHAM) (French and Spanish sessions also), Rugby Football Union, Rugby Road, Twickenham, Middx.

Malta

SEPTEMBER 8-10
ST. PAUL'S BAY, New Dolmen Hotel Conference Centre, Qawra.

Ireland

JULY 14-16
SWORDS, National Show Centre, Cloghran, Swords, County Dublin.

JULY 21-23

SWORDS, National Show Centre, Cloghran, Swords, County Dublin.

Canada

JUNE 9-11

CORNWALL, ONT., Ed Lumley Arena, Cornwall Civic Complex, 100 Water St. E.
HAMILTON, ONT. (Polish sessions also), Copps Coliseum, 101 York Blvd.
SELKIRK, MAN., Selkirk Recreation Complex, 180 Easton Dr.

JUNE 16-18

CORNWALL, ONT., Ed Lumley Arena, Cornwall Civic Complex, 100 Water St. E.
DARTMOUTH, N.S., Dartmouth Sportsplex, 110 Wyse Rd.
HAMILTON, ONT. (sign language also; Greek sessions also), Copps Coliseum, 101 York Blvd.
SELKIRK, MAN., Selkirk Recreation Complex, 180 Easton Dr.
VICTORIA, B.C., Esquimalt's Archie Browning Sports Centre (Arena), 1151 Esquimalt Rd.
WINDSOR, ONT., St. Denis Athletic & Community Centre, University of Windsor, 2555 College Ave.

JUNE 23-25

CORNWALL, ONT. (French only), Ed Lumley Arena, Cornwall Civic Complex, 100 Water St. E.
GRANDE PRAIRIE, ALTA., Canada Games Arena, 10017 99th Ave.
KITCHENER, ONT., Kitchener Memorial Auditorium Complex, 400 East Ave.
MONCTON, N.B., Coliseum Agrena, Killam Dr.
NORTH BAY, ONT., Memorial Gardens Sports Arena, 100 Chippewa St. E.
VANCOUVER, B.C. (sign language also), Pacific Coliseum, 100 Renfrew St.

JUNE 30-JULY 2

CALGARY, ALTA., Canadian Airlines Saddledome, 555 Saddledome Rise SE.
QUEBEC CITY, QUE. (French only), Colisée de Québec, 250, boul. Wilfrid-Hamel.
SASKATOON, SASK. (sign language also), 3515 Thatcher Ave.

JULY 7-9

BRAMPTON, ONT. (Chinese only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd.
EDMONTON, ALTA., Skyreach Centre, Northlands Park, 7424 118th Ave.
KAMLOOPS, B.C., Riverside Coliseum, 300 Lorne St.
MONTREAL, QUE. (Arabic only), Assembly Hall of Jehovah's Witnesses, 12700, boul. Métropolitain Est, Pointe-aux-Trembles.
MOUNT PEARL, Nfld., Mount Pearl Glacier, Olympic Dr.
NANAIMO, B.C., Frank Crane Arena, Beban Park Recreation Centre, 2300 Bowen Rd.
SHERBROOKE, QUE. (French only), Palais des sports, 360, rue Parc.

JULY 14-16

BRAMPTON, ONT. (Italian only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd.
KAMLOOPS, B.C., Riverside Coliseum, 300 Lorne St.
MONTREAL, QUE. (Spanish only), Assembly Hall of Jehovah's Witnesses, 12700, boul. Métropolitain Est, Pointe-aux-Trembles.
PRINCE GEORGE, B.C., Prince George Multi-plex Arena, 2188 Ospika Blvd.
SHERBROOKE, QUE. (French only), Palais des sports, 360, rue Parc.

JULY 21-23

BRAMPTON, ONT. (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd.
SHERBROOKE, QUE. (French; sign language also), Palais des sports, 360, rue Parc.
SURREY, B.C. (Spanish only), Assembly Hall of Jehovah's Witnesses, 15577 82nd Ave.

JULY 28-30

BRAMPTON, ONT. (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd.



Humans JUST HIGHER ANIMALS?

"Does it make any difference what we believe about the origin of life?"

A 16-year-old girl in Brazil posed this question in the introduction to her talk on the subject "Humans—Just Higher Animals?" She was invited by her teacher to address the class on that question, after the teacher had received a copy of the June 22, 1998, issue of *Awake!* on that subject.

The young Witness highlighted just how disastrous has been the teaching of evolution based on natural selection. For example, many people feel that the evolution theory

led some to view war as just a natural part of the eternal struggle for survival, helping to pave the way for the development of Fascism and Nazism.

The student showed that there is a huge gulf between humans and animals. She stated: "Only humans can develop spirituality. Only humans try to discover the meaning and purpose of life. Only humans are troubled by death, are concerned about their origin, and have a desire to live forever. How important it is that we spend time finding out a little more about our origin!"

The teacher praised the fine presentation. She attributed its success to the fact that this young teenage Witness likes to read. The girl is known at school as an avid reader of such Bible-based publications as *Awake!* and *The Watchtower*.

Jehovah's Witnesses are sincerely concerned about the effect that the theory of evolution is having on the hearts and minds of young people. For this reason, the congregation where this girl associates encouraged young Witnesses to give a copy of the June 22, 1998, *Awake!* magazine to their teachers and schoolmates. Some 230 magazines were distributed in various schools in the city. The head of the Science Department at one school subscribed to the *Awake!* magazine.

Yes, it does make a difference what we believe about the origin of life! This young person and her friends have shown that belief in the Creator has made a real difference in their lives.

