

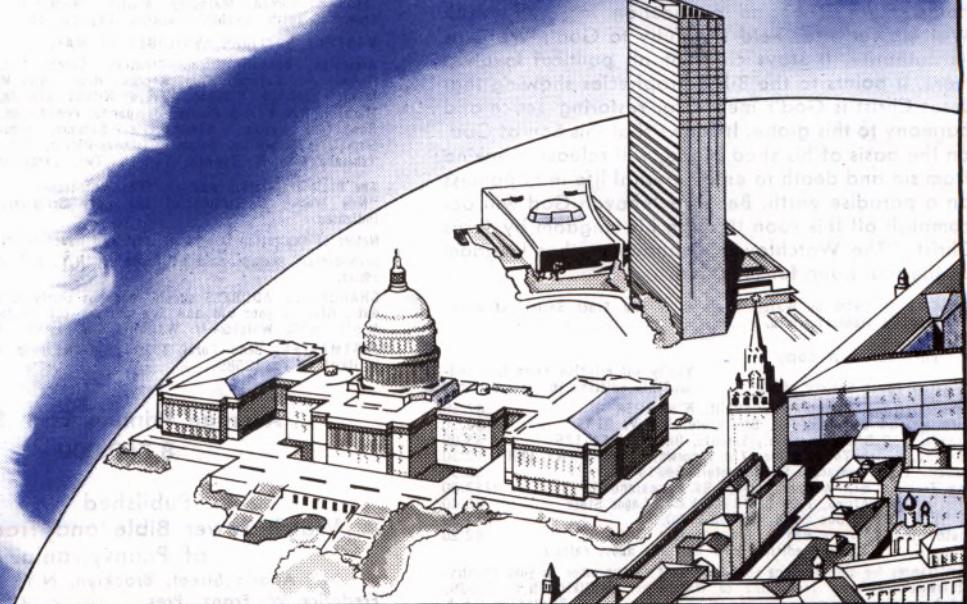
JANUARY 15, 1980



THE WATCHTOWER

Announcing Jehovah's Kingdom

GOOD GOVERNMENT —THE CHALLENGE



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A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind from sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

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THE CHALLENGE TO GOVERNMENT

OVER 200 years ago a people felt oppressed by the government to which they were subject. In declaring independence from that government of Great Britain, the American statesman Thomas Jefferson wrote about "certain unalienable Rights," including "Life, Liberty and the pursuit of Happiness."

The challenge to government now, as it was then, is to provide these "rights" for people. Few persons today really enjoy a full, satisfying life, with liberty and happiness. To attain such a life, what changes, do you think, are necessary?

Many have given this matter much thought. In their book *A Sane and Happy Life: A Family Guide*, Doctors Abraham and Rose Franzblau wrote: "If we were to take a poll of the world population and consult humanity on the kind of world we would all like to live in, it is very likely that we could all agree on certain minimum requirements." What are these "minimum requirements," or needs?

NEEDS WE WANT SATISFIED

First, the doctors listed "*world without war*." Surely, we can all agree with the need to end war. How tragic it is, sapping the economy of nations and crippling and killing our loved ones! But can any government meet the challenge to eliminate war?

"Second," wrote the doctors, "*it would*

be a world without hunger, from which famine and want would be banished forever." Oh, how we can agree with the need to provide adequate food for all! How grand it would be never again to experience gnawing hunger or malnutrition, and to know that every human on earth had enough to eat! Is it too much to hope for government to solve the problem of food shortages?

"Third," continued the doctors, "*it would be a world without disease, a world in which all would have the chance to grow up in health and live out their days free of preventable and curable illnesses.*" All of us, without question, recognize the need to have good health in order to enjoy life to the full. What a welcome relief it would be to live in a world where no one ever again got sick, where no one would have a cold or any other affliction! Is it too great a challenge for government to satisfy this need?

Yet for people truly to enjoy 'life, liberty and happiness,' government must be able to satisfy still other basic needs. In a world in which we all would like to live, the doctors noted, there would be '*work for persons so they could provide for themselves and their families.*' Yes, no unemployment; but satisfying, productive activity for all. Can government meet this need?

Going on, the doctors added: “*It would be a world in which every man would enjoy freedom under law, with justice for all.*” Also, “*every human being would have opportunity to develop his capacities and talents to the full, and be rewarded for his endeavors, without prejudice.*” Surely we can all agree with the need to eliminate today’s terrible injustices, inequalities and prejudices. But can any government really do this?

Most of us will agree that there are still other needs that must be met if we are to have the kind of world in which it would be desirable to live. As the doctors said: ‘*Such a world would be one in which all men would have ample leisure to enjoy the good things in life.*’ And they concluded: ‘*The highest premium would be placed upon such qualities as integrity, love, unselfishness and concern for fellow humans.*’

Although these needs are not generally being fulfilled today, is it really too much to expect them to be? In what way can the real needs of mankind be satisfied?

THE ROLE OF GOVERNMENT

Thomas Jefferson, in composing the American Declaration of Independence, noted: “To secure these rights [life, liberty and the pursuit of happiness], Governments are instituted among Men.” Yes, good government is essential to satisfy mankind’s needs. As the early American political leader John C. Calhoun wrote: “Man is so constituted that government is necessary to the existence of society, and society to his existence.”

But just what is government? It has been defined as “authoritative direction or control.” Governments make and enforce laws to regulate human behavior. And we can be thankful for this, especially in our complex society. Think, for example, what would happen at a busy street corner if there were no direction to control the flow of traffic. It could be disastrous.

Yet controlling the flow of traffic is comparatively easy. It is much more difficult to enforce laws to preserve peace between peoples, to direct the production and distribution of food so that all have plenty to eat, to provide services to keep everyone in good health, to furnish meaningful employment for all, and so forth. To fill these needs, and the many others that must be satisfied in order for people truly to enjoy life, a masterful government is essential.

WHO CAN MEET THE CHALLENGE?

The Creator of mankind recognizes the human need for government, for “authoritative direction or control.” So it is not by chance that the Bible tells of a government under God’s direction. In fact, this promise of rule by God is the Bible’s dominant theme. Perhaps it surprises you to learn this.

You may ask: “Where does the Bible speak of God’s government?” Please locate a copy of the Bible, and turn in it to Isaiah chapter nine, verses six and seven. If yours is the commonly used *King James Version* (or, *Authorized Version*), it says:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.”

God’s prophet Isaiah was here telling about the then future birth of a child, a prince. Eventually this ‘son of a king’ would become a great ruler, “The Prince of Peace.” He would have charge of a truly masterful government, one that would bring peace without end. Perhaps you recognize the identity of this child. The angel Gabriel, announcing his birth, said that he should be called *Jesus*, and added: “*He will rule as king . . . , and there will be no end of his kingdom.*”—Luke 1:31, 33.

The primary activity of Jesus Christ and his earthly disciples was to preach and teach about this kingdom of God. Over 140 references are made by them in the Bible to that government. Recall that Jesus even taught his followers to pray to God: "Thy kingdom come. Thy will be done in

earth, as it is in heaven."—Matt. 6:10, AV.

But just how will the rule of this Kingdom government be established, and how will it function? Will humans bring it about and operate it? Can men provide a government that will create the kind of world in which we would all like to live?



* The Dictionary of the Apostolic Church, as edited by James Hastings, Vol. 1, p. 678, 1916.

the latter part of the Middle Ages the popes rivaled kings in political authority. They commanded powerful armies. In his *History of the Christian Church*, John F. Hurst explains: "The popes emulated the role of kings, and strained every nerve to become arbiters in matters secular."

The leaders of the Church claimed that they ruled by authority received from God. Later, the kings of various nations also claimed *divine right* to rule. The *New Catholic Encyclopedia* notes: "The idea of divine right put the kings of national states in a position to justify their authority as being equally divine with that of the pope."

But did popes and other rulers who claimed to rule by divine right meet the challenge of providing good government? Did their subjects enjoy life, liberty and happiness?

No, they did not! Rather, these rulerships were marked by terrible injustices and oppression. The people were mobilized to fight senseless wars and to engage in blood-spilling crusades that ruined the life and happiness of millions. Also, fiendish inquisitions were carried on, with thousands of victims being tortured to death in the most hideous ways. Indeed, what a dishonor to God to identify his kingdom with the rule of the church, or with the reign of kings who claimed *divine right*!

HUMAN EFFORTS CONTINUE

In more recent times, religious views were adjusted. "The idea of some modern theological writers," explains *The Dictionary of the Apostolic Church* published in 1916, is "that this world as we know it will develop under Christian influence until it becomes the Kingdom." But has it?

During the lifetime of millions still living, so-called Christian nations have been responsible for the greatest bloodbaths in human history. Church historian Roland H. Bainton observed: "The churches in

the United States particularly took a crusading attitude toward the First World War."

According to American churchmen, Bainton explained, "this was a holy war. . . . The Germans were Huns. To kill them was to purge the earth of monsters." Similarly, the bishop of London, A. F. Winnington-Ingram, urged the English people: "Kill Germans—do kill them . . . As I have said a thousand times, I look upon it as a war for purity."

Yet the Germans were professed Christians too! Thus, at the same time, the Catholic archbishop of Cologne, Germany, was telling German soldiers: "God is with us in this fight for righteousness where we have been drawn in against our wish. We command you in the name of God, to fight to the last drop of your blood for the honor and glory of the country."

A little more than 20 years later, in 1939, the nations became engulfed in a second world war. Again most of the nations that were involved professed Christianity. Clearly, the world as we know it did not develop under Christian influence toward becoming God's kingdom.

Yet, what about the 35 years since the end of World War II in 1945? Does it appear that at last human governments are fulfilling mankind's needs?

ARE PRESENT EFFORTS SUCCEEDING?

Rather than realizing their hopes for relief, people today see a continued prevalence of worldwide problems. In fact, human failures have taken on a new proportion of seriousness, actually threatening civilization itself. Consider man's efforts to eliminate war. Have these succeeded?

Far from it! Since 1945 more than 25 million persons have been killed in some 150 wars fought around the globe. On any given day, there have been, on the average, 12 wars going on somewhere in the world. Human governments spend well over

\$1,000,000,000 (U.S.) *a day* on military preparedness, using funds that could otherwise be put to beneficial uses for construction, land beautification, education, research, and so forth. What a failure to meet the needs of people!

Reason would dictate that governments get together and agree to disarm. But do they? They are unable to come to agreement. So they continue their arms race to maintain 'a balance of terror.' Last summer the United States secretary of state, Cyrus Vance, gave some idea of the destructive power that his country has available, saying:

"Some of today's missiles carry—in a single weapon—five times as much explosive force as was dropped from all of our bombers, in all theaters, in all of the Second World War. Most of our weapons are smaller than that, of course. But altogether we have over 9,000 nuclear warheads and bombs distributed among our missiles and long-range bombers. The Soviet Union has about 5,000 aimed at us—and the capacity to increase that number dramatically. Just one or two of those weapons could obliterate a city the size of Milwaukee."

What potential for totally ruining the earth and every living thing upon it! Does such capacity for nuclear devastation make you feel safe and secure? Does it contribute to 'life, liberty and happiness' for you and your loved ones? Probably not.

But you may be more concerned about the inability of human governments to control crime. As Nobel laureate Albert Szent-Gyorgyi, M.D., of the United States observed: "We cannot go out after dark in our home town for fear of being robbed or killed and feel unsafe even at home." Sadly, crime has made millions of persons prisoners in their own homes! And governments have proved helpless to correct the situation.

Moreover, millions of people are starving throughout the world. Yet granaries in

some places are bulging with food. But even in lands with food surpluses, prices are skyrocketing so fast that many are unable to buy enough food to keep healthy. The failure of human governments to solve this problem is indeed heartsickening.

Then there is the energy problem. A tremendous supply of renewable, nonpolluting energy is available from the sun, wind, rivers, lakes and oceans. But what have human governments done? With lamentable lack of foresight, they have exploited earth's nonrenewable oil and gas reserves, and in so doing they have also, to some extent, poisoned the air we breathe.

An examination of human efforts at governing earth's affairs leads to what conclusion?

WHAT HUMANS CANNOT DO

It is this: Humans have been unable to set up a successful government that satisfies the needs of the people. "Every civilization that has ever existed has ultimately collapsed," former U.S. Secretary of State Henry Kissinger observed. "History is a tale of efforts that failed, of aspirations that weren't realized . . . So, as a historian, one has to live with a sense of the inevitability of tragedy."

Really, when you think about it, is there any reason to expect that today's statesmen will be able to solve world problems that are much more complex than those that past leaders were unable to solve? James M. Fallows, who served as President Carter's chief speech writer for two and a half years, recently noted: "I'm struck by the virtual impossibility of changing much in government. . . . Now I'm inclined to doubt that this Government can be changed, by Carter or any other President."

Yet, should man's repeated failures at self-government surprise us? Not if we are students of the Bible. An examination of

human efforts at self-rule simply underscores the truthfulness of the divine pronouncement: "The course of man is not in his control, nor is it in man's power as he goes his way to guide his steps."—Jer. 10:23, *The Jerusalem Bible*.

Nevertheless, ever since the rebellion of the first human pair against His authority, Almighty God has permitted humans to experiment with self-government. Why? To provide an object lesson to men and angels. And what should have been learned from this lesson? It is just what we have noted: *That humans are incapable of governing themselves successfully.* Thus we should also have learned this: *That, although governments of mankind have functioned by God's permission, humans need God's kingdom in order to enjoy the kind of world in which we would all like to live.*

HOW GOD'S KINGDOM WILL COME

However, someone may protest: "Do not humans have to try to meet the challenge to government? Does not God expect it? How else will the world be made a

better place if we do not work at bringing good government?"

will come by human efforts. Jesus Christ refused to accept a draft to be a human king. He said: "My kingdom is no part of this world." (John 6:15; 18:36) *The Zondervan Pictorial Encyclopedia of the Bible* correctly says:

"The kingdom of God never means an action undertaken by men or a realm which they set up. However noble may be the idea of laboring to establish the kingdom of God, the Biblical terminology is completely inconsistent with the language of modern liberal theology. The kingdom is a divine act, not a human accomplishment nor even the accomplishment of dedicated Christians."

So, then, how will God's kingdom come in answer to the prayers of Christians? Note carefully the Bible's answer. After describing human governments and their futility, it says: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

Does this seem harsh or unjust of God—to destroy human governments and make way for his own? It may seem that way to men who want to perpetuate the present unsatisfactory forms of government. But to those multitudes who look forward to God's perfect government, and who will survive, it will be a cause for joyfulness. Referring to the rule of that "new heavens" as it showers blessings on human society on earth, Jehovah says: "Exult, you people, and be joyful forever in what I am creating."—Isa. 65:17-19.

Surely, then, in view of the failure of humans to provide government that satisfies the needs of people, can we not all agree that it is timely and proper for God to establish his own? We should want to learn all we can about God's kingdom, and how we can support it, to our everlasting benefit. To this end we invite you to consider the following articles.

In Coming Issues

- **Does God Have a Name?**
- **Could You Be Your Own Enemy?**
- **After Destruction of Organized Religion, Which Way?**

better place if we do not work at bringing good government?"

In view of the churches' teaching that God will use men to establish his kingdom, such a protest is understandable. But the Bible does not teach that the Kingdom

GOD'S GOVERNMENT —MANKIND'S ONLY HOPE

LAST summer, at a conference of scientists and religious leaders at Massachusetts Institute of Technology, the problems facing the world were described as 'very nearly apocalyptic.' There is no "blueprint for survival," Jerome R. Ravetz, a philosophy teacher from the University of Leeds in England, warned. "The scale and complexity of the problems are so great that human reason alone will not conquer them."

What, then, can we expect of the future? A United Church of Canada clergyman asserted: "No one can confidently forecast that a better day is coming. Whether civilization will disappear or whether there will finally be a new society with more abundant life for all, no one surely knows."

But is that true? No! The fact is, there is Someone who knows what the future holds because he has the power and wisdom to shape it according to his will. This One is our Creator, Jehovah God. In view of the obvious inability of humans to bring good government, do you not agree that it is time to start listening to him? Of himself, God says: "The One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and *everything that is my delight I shall do.*'" (Isa. 46:10) And it is God's delight to provide humans with a good government.

1-3. (a) How great are the problems facing mankind? (b) How can the future be known?

THE THEME OF THE BIBLE

If someone were to ask you: "What is the main theme of the Bible?" what would you say? Interestingly, the religious journal *Modern Churchman* said: "The significant contribution of theologians over the past century has been to rediscover the Kingdom of God as the main theme of the New Testament." But have theologians and clergymen been making known this important Bible teaching to the people? Notice the answer given to that question by a prominent Presbyterian layman, writing in *Christianity and Crisis*:

"If there has been any great debate raging recently among theologians about the meaning of the Kingdom or its relevance to our world I have not heard of it. And as far as sermons are concerned, it has certainly been more than thirty years since I have listened to a minister attempt to explain to his people the reality of the Kingdom for them. . . . As a layman I plead with our theologians and with our clergy: Tell us about the Kingdom of God; explain to us what it is and how it is to be related to the world of our time."

Yet these religious leaders have not done so! When surveys have been taken, hardly a single churchgoer has been able to identify what God's kingdom is, how it will come, or what it will do for humankind. On the other hand, the magazine in your hands has lived up to its title *The Watchtower Announcing Jehovah's Kingdom*. Its pages regularly have emphasized the Kingdom message. Actually God's government is the Bible's main theme.

4, 5. (a) What is the main theme of the Bible? (b) How is it being made known?



THEME FROM BEGINNING TO END

⁶ The Bible begins by describing God's preparation of earth for human habitation and his putting of the first human pair in a beautiful garden home called Eden. However, before the couple had any children, one of God's angels used a serpent to speak to the woman, Eve, and entice her to rebel against God's rule. The woman, in turn, spoke to her husband, Adam, and got him to join her in rejecting God's direction. (Gen. 3:1-6; Rev. 12:9) At that, Jehovah foresaw the future need for a divinely arranged new government over mankind. So, speaking to the originator of the rebellion, the angel who made himself Satan the Devil, God said: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:15.

⁷ But you may ask: "Where does this prophecy tell about a new government?" Let us analyze it, and we shall see. The scripture says that there was to be enmity or hatred between Satan and "the woman," and between Satan's "seed," or children, and the woman's "seed," or offspring. First of all, we need to identify "*the woman*."

⁸ She is not an earthly woman—Satan has not had any special hatred toward any human female. Rather, this is a *symbolic* woman. She is spoken of in the Bible's last book Revelation as being "adorned with the sun, standing on the moon, and with the twelve stars on her head." To help us identify the woman, note what Revelation goes on to say about her child: "The woman brought a *male child* into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne."—Rev. 12:1-5, *The Jerusalem Bible*.

⁹ Who is this "child"—this *governmental* "son"—that is "to rule all the nations" as God's representative? It is God's kingdom by Christ Jesus, as we shall later

6-9. (a) What developments caused Jehovah to arrange for a new government? (b) Of what does Genesis 3:15 prophesy, and how does Revelation 12 help us to understand the fulfillment?

verify. And the heavenly woman, therefore, is God's organization of faithful angelic creatures, the Messianic kingdom being brought forth from that organization. So, then, back when Adam and Eve rebelled against God's rulership, Jehovah took the initiative and ordained a Kingdom government that would serve as an inspiration and hope to lovers of righteousness.

LIGHT REGARDING KINGDOM GROWS

¹⁰ Jehovah God has progressively revealed information about this government to his servants, pointing to it as the only one upon which humankind can confidently rely. Since Almighty power guarantees for it sure success, faithful servants of

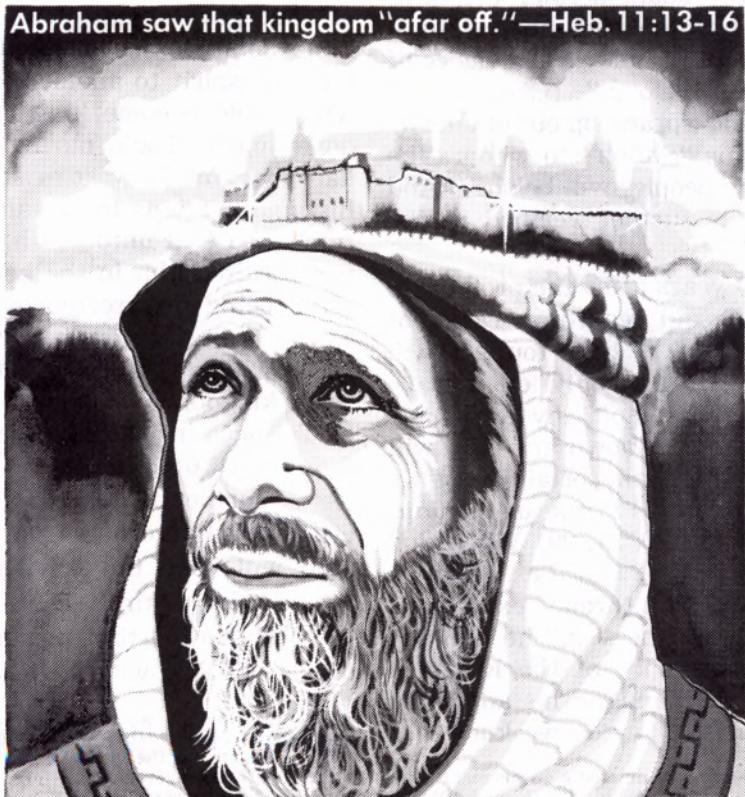
10, 11. (a) In what kingdoms did God's ancient servants *not* trust, and why not? (b) What "city" did God make ready for them?

God did not trust in man-made kingdoms. They openly confessed that they were awaiting God's heavenly Kingdom government. The apostle Paul, for example, writes about this:

"In faith all these died [these faithful pre-Christian servants of God], although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. . . . They are reaching out for a better place, that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them."—Heb. 11:13-16.

¹¹ What is this "city" that God has made ready for these ancient servants of his? It is the heavenly kingdom of God, his government. Let us trace the preparations that were made for the establishment of

Abraham saw that kingdom "afar off."—Heb. 11:13-16



that Kingdom government. As noted above in Paul's letter to the Hebrews, God's servants of old "did not get the fulfillment of the promises" regarding the Kingdom. What promises?

¹² At Genesis 22:18 Jehovah promised Abraham: "By means of your *seed* all nations of the earth will certainly bless themselves." The apostle Paul, in his letter to the Galatians, identified Jesus Christ as Abraham's seed, by means of whom the nations would bless themselves. (Gal. 3:16) Similar promises about a coming "seed" of blessing were made to Abraham's son Isaac and his grandson Jacob. (Gen. 26:3-5; 28:13, 14) Thus, as shown by these promises, the "seed" of God's woman was to come through the lineage of Isaac and Jacob.

¹³ Notice the further promise made to Jacob's son Judah: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the peoples will belong." (Gen. 49:10) Jesus Christ, who 'sprang up out of Judah,' proved to be this "Shiloh" to whom "the obedience of the peoples will belong." And note how this is further verified in the Bible.—Heb. 7:14.

¹⁴ Nearly 700 years after the promise to Judah, Jehovah said regarding David of the tribe of Judah: "I have found David my servant; with my holy oil I have anointed him, with whom my own hand will be firm, whom my own arm also will strengthen. And I shall certainly set up *his seed forever and his throne as the days of heaven.*" (Ps. 89:20, 21, 29) When God speaks of the "seed" of David as being set up "forever," and "his throne" existing as long "as the days of heaven," he is referring to the permanence of the Kingdom government in the hands of his appointed ruler, Jesus Christ. How do we know?

12-14. What promises regarding God's government were made to Abraham, Isaac, Jacob, Judah and David?

KING OF GOD'S GOVERNMENT APPEARS

¹⁵ Well, consider what happened in the first century of our Common Era. Jehovah sent his angel Gabriel to tell the virgin Mary about the child that was to be born miraculously to her. "You are to call his name Jesus," Gabriel said. "This one will be great and will be called Son of the Most High; and Jehovah God will give him *the throne of David his father*, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:31-33) At Jesus' birth "Jehovah's angel" told shepherds that this one was the promised Messiah, the Savior and Lord.—Luke 2:8-12.

¹⁶ So God's government began to take on real substance in the first century. In time, John the Baptizer started preaching: "Repent, for the kingdom of the heavens has drawn near." (Matt. 3:1, 2) Why could John say this? Because the King-designate of that government was in their midst. After John baptized Jesus, God poured out his holy spirit to anoint Jesus as the One who would become king of the heavenly government. Then, during a three-and-a-half-year ministry, Christ demonstrated his qualifications to be king by his faithfulness to God unto death, when the Serpent bruised him in the heel. (Gen. 3:15) Since being resurrected to life in heaven, Christ is in position to carry out his Father's will to "crush and put an end to all these kingdoms" of men to make way for God's incoming world government.—Dan. 2:44; Matt. 6:9, 10.

¹⁷ A further revelation about this Government is that others from among humankind will have the privilege of reigning with Christ as kings. By his prophet Daniel, God showed that persons called "holy ones" will rule with his Son. (Dan. 7:13,

15, 16. (a) How do we know that Jesus Christ is the "seed" of David? (b) Why could John proclaim, "The kingdom of the heavens has drawn near"?

17. What further revelations were there on the structure of God's government?

14, 27) Also, Christ made such a promise to his faithful apostles. (Luke 22:28-30) To anointed Christians, the apostle Paul explained in his letter to the Galatians: "If you belong to Christ, you are really Abraham's seed." Thus Paul showed that, although Christ *primarily* was the promised seed, God would choose others to share with him as "heirs of the kingdom." (Gal. 3:16, 29; Jas. 2:5) In keeping with that, Paul wrote to Timothy: "If we go on enduring, we shall also rule together as kings." (2 Tim. 2:12) Later the apostle John wrote about those who will "rule as kings over the earth" along with Christ Jesus, giving their number as 144,000. —Rev. 5:10; 14:1-3.

A HOPE SHINING THROUGH DARKNESS

¹⁸ Is it not marvelous how God has unfolded his grand purpose to establish a righteous government for the everlasting benefit of those who love and trust him? Yet how miserably the faithless clergy and theologians of Christendom have failed to make known this purpose to their flocks! Thus the people, in darkness mentally and without knowledge of the Kingdom, have put their trust in one human government after another, to their own hurt and disappointment. Do you, however, appreciate the Bible's message? How would you answer if someone asked you, "What is the main theme of the Bible?"

¹⁹ Some years ago one of Jehovah's Witnesses, an electrician at a department store in Dayton, Ohio, had a fine opportunity to give an answer. He was asked by the editor of the store's paper to write a review of the most enjoyable book he had recently read. He wrote:

"I will never finish reading this book in my lifetime. It begins by having a beautiful home destroyed by rebellion. Tragedy, disaster, sorrow, murder and death follow. As the

18-20. (a) How did an electrician nicely sum up the theme of the Bible? (b) Who alone are preaching the Kingdom message?

family multiplies, the plunge into despair and darkness accelerates. Centuries roll by, nations rise and fall, thousands of characters pass in review, every human emotion from stark, raw hate to a martyr's love is encountered. Hope, beginning as a faint spark, grows to absolute assurance. A perfect government is to reestablish the beautiful home. Its ruler is the King, Christ Jesus. The government, the Kingdom of God. The family, the human race. The book is the Bible!"

²⁰ What a fine witness the electrician gave about God's kingdom and what it will do for humankind! Truly, God's government is the only hope for enjoying a full life, with true happiness! This is the message that Jehovah's Witnesses have been proclaiming throughout the world in keeping with Jesus' prophecy: "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." (Matt. 24:14) Yes, soon all human governments will be brought to their end—for they have failed to satisfy the needs of the people. This will mark the beginning of a righteous new system under the direction and control of the heavenly King, Jesus Christ, and his counselors. Oh, how grand to be a subject of that government of God! Examine for a moment the blessings that the Bible says it will shower on mankind.

John, identifying Jesus as the King-designate, preached, 'The kingdom is at hand'



A RULE THAT SATISFIES HUMAN NEEDS

²¹ At Psalm 46:8, 9 we are invited to examine the works of Jehovah: "Come, you people, behold the activities of Jehovah, how he has set astonishing events on the earth." And what are some of these astonishing events? "He is making wars to cease to the extremity of the earth." Human governments have failed miserably to end war. Yet God will not fail to bring permanent peace, for the psalmist says: "Evildoers themselves will be cut off, . . . the wicked one will be no more." (Ps. 37:9, 10) Human society will be without jails, without police, without locks on doors, yes, without fear. Hence, God's promise is that under his Kingdom rule those living will enjoy life, "and there will be no one making them tremble."—Mic. 4:4.

²² Even today persons with animalistic tendencies, by applying God's Word in their lives, are learning to live at peace with others. God's Word indicates that, under Kingdom rule, even the animals will live in peace. "The wolf will actually reside for a while with the male lamb," the Bible says, "and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them." Surely no human government can even hope to accomplish such a thing!—Isa. 11:6.

²³ Another vital requirement for the kind of world in which we all would like to live is that there be plenty of food for all. Human governments have failed to banish food shortages and famine, but Kingdom rule will not fail. When Jesus was on earth, he showed that, by means of God's spirit, he was able to exercise control over the

21, 22. (a) In contrast with human efforts, what success will the Kingdom have in dealing with war, crime and fear? (b) What will be the effect of God's rule on earth?

23. What powers of earth's new ruler will ensure plenty of food for all Kingdom subjects?

wind and the sea, over vegetation and fish. (Mark 4:39; Matt. 21:19; John 21:6) Think what this will mean under the Kingdom! Throughout the earth there will be perfect climate control, which will mean no crop failures. This, in turn, will guarantee an abundance of food for everyone. The Bible says: "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow."—Ps. 72:16.

²⁴ Human governments have failed to free the human family from sickness and disease, a vital requirement for enjoying a truly happy life. Yet when on earth Jesus cured every sort of disease and every sort of infirmity, demonstrating what he will do earth wide to provide health and life for all his subjects. Under Kingdom rule the Bible promise will have a literal fulfillment: "No resident will say: 'I am sick!'" (Isa. 33:24) Yes, no more doctor and dentist bills! No more clinics, hospitals and hospital bills!

²⁵ Even growing old can be a most distressing experience today. As one woman wrote: "I'm not the type to get depressed, but it's happening to me right now and I know why, I'm getting old. . . . The usual aches and pains don't bother me as much as my appearance. I was very pretty when I was young but I'm not now. I've got lines and wrinkles that no cosmetic surgery could correct and my hair is gray. . . . How can I get rid of the blues?"—New York Post, March 23, 1979.

²⁶ The truth is, God's kingdom is the only sure remedy for such problems. Under its rule aging will be reversed by God's power, so that body and mind will be rejuvenated to perfection! People will be restored to perfect health so that 'a man's flesh will become fresher than in his youth.' (Job 33:25) Conditions will be like those

24-26. What will the Kingdom do for the sick, the lame, the deaf, and even for those growing old?

described at Isaiah 35:5, 6:

"The eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness."

²⁷ But someone may say: "If people did not get sick, or grow old, then they would not die." He is right. That is precisely what is going to happen. Morticians, or undertakers, will have to look for a new line of work, because God promises: "Death will be no more, neither will mourning nor outcry nor pain be anymore." (Rev. 21:4; Isa. 25:8) The psalmist said of Jehovah: "You are opening your hand and satisfying the desire of every living thing." (Ps. 145:16) Think of what that means! The legitimate needs and desires of every person will be satisfied, and this will be far better than any of us imperfect humans can now imagine.

²⁸ What joy! Under the righteous conditions of Kingdom rule children will be given an opportunity to learn and to grow up to perfection, without the insecurity of this world and the threat of its streets. No more fear of falling victim to enslaving drugs or the corrupting influence of bad associations! Every human will have opportunity to develop his capacities and talents to the full, and there will be pleasant, rewarding activity for all. The prophet Isaiah illustrated what Kingdom rule can do, saying: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. . . . For like the days of a tree



Under God's government, "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore."—Rev. 21:4

will the days of my people be; and the work of their own hands my chosen ones will use to the full."—Isa. 65:17-25.

²⁹ Here is a promise of dignity and purpose for every man, woman and child. The old life will fade from memory. Man will build, plant and reap what will remain his very own. Children will be reared in quiet, wholesome surroundings. Even the dead will be resurrected! (John 5:28, 29) Fathers and mothers, brothers and sisters, uncles and aunts, friends and neighbors from the time of Abel to this very hour, all of them will be united again here on earth. What a day that will be!

³⁰ No human government dares dream of such accomplishments on behalf of its subjects. Only God can guarantee the fulfillment of such promises. What is more, under Kingdom rule all mankind will be united in the worship of Jehovah. Under his heavenly supervision, the earth will gradually be transformed into a global paradise, a garden of Eden earth wide. And all who live will enjoy perfect health and everlasting life under the kingdom of God. Truly a wonderful hope! And it is based upon the most reliable source, Jehovah God himself.

27. What evidence is there that even death will be conquered?

28, 29. (a) What further longed-for blessings will the Kingdom fulfill? (b) What evidence is there that the dead will be raised? (Luke 7:11-15; 8:49-56)

30. (a) By what means will God's original purpose for earth be accomplished? (b) What does the Kingdom hope motivate you to do?

ARE YOU A LOYAL SUBJECT OF GOD'S GOVERNMENT?

IF THERE was a nation on earth today that was able to free its citizens completely of disease, heal its cripples, restore the sight of its blind, open the ears of its deaf, and even bring its dead to life again, would not the government of that nation boast of such exploits? And would not everyone on earth immediately do everything within his power to assure for himself a place under that government? You would think so. But history shows a different inclination on the part of many.

² Consider the situation in the first cen-

1. What kind of government would you think everyone would like to have?
2. What caused first-century Jewish rulers, and their subjects, to reject God's king?

tury when Jesus Christ, the King-designate of God's government, was accomplishing such marvelous exploits. How did the people receive him? They were easily influenced by the Jewish rulers, and were divided as to their loyalties. These rulers were more intent on saving their places and positions in human government than they were on looking after the best interests of the people, as the Bible shows:

"The chief priests and the Pharisees gathered the Sanhedrin together and began to say: 'What are we to do, because this man [Jesus] performs many signs? If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation.' But a certain

The religious leaders of Jesus' day were intent on saving their positions in human government. Therefore, they took counsel to kill him



one of them, Caiaphas, who was high priest that year, said to them: 'You do not know anything at all, and you do not reason out that it is to your benefit for one man to die in behalf of the people and not for the whole nation to be destroyed.' . . . Therefore from that day on they took counsel to kill him." —John 11:47-53.

³ Not only did selfish interests of the Jewish rulers prevent them from giving their allegiance to God's government, but their selfishness moved them to influence the people to reject Jesus. The Bible says that when the Roman governor Pontius Pilate presented Jesus, saying, "See! Your king!" the people shouted: "Take him away! Take him away! Impale him!" Pilate said to them: 'Shall I impale your king?' The chief priests answered: 'We have no king but Caesar.' So it was the religious leaders who persuaded the people to cast their vote against God's king and kingdom. —John 19:14, 15.

⁴ Whether you realize it or not, you face a similar choice today. And that is: Either to be a loyal subject of God's government, or to side with those who are opposed to its rule. The fact that Jesus Christ and persons who will rule with him are in heaven and invisible does not make them any less real. The evidence is overwhelming: Christ was raised from the dead, and shortly now he, along with his counselors, will act upon God's command to get rid of all earthly governments and their supporters. (Dan. 2:44; 2 Thess. 1:6-9; Rev. 2:26, 27) So what is your choice? Is it in favor of rule by humans or of government by God?

KNOWLEDGE NEEDED FOR BECOMING A SUBJECT

⁵ You cannot simply raise your hand and say: "I want to be a subject of God's government." Understandably, more is re-

4. What choice faces each of us today?

5. What is a requirement that one government places on aliens for obtaining citizenship?

The "pure language" of Bible truth must be learned by subjects of God's government



quired. For example, if an alien desired to become a citizen of the United States of America, he would have to meet certain requirements. *The World Book Encyclopedia* explains: "Officers of the Immigration and Naturalization Service investigate and interview the alien. . . . He must show that he can read, write, and speak simple English . . . The alien must also show that he knows something of the history and the form of government of the United States."—1973 ed., Vol. 14, p. 52.

⁶ To qualify as a subject of God's government, you must meet similar requirements. You must first of all learn the "language" of those who will live under the rule of God's kingdom. In his Word, the Bible, Jehovah says: "For then I shall give to peoples the change to a *pure language*, in order for them all to call upon the name of Jehovah, in order to serve him shoulder

to shoulder.” (Zeph. 3:9) This “pure language” is the *truth of God* from the Bible, particularly regarding his kingdom that will bring peace to earth. Jesus and his disciples spoke this “pure language” when they were on earth. They bore witness to the truth about the Kingdom, keeping that message to the fore. Today those who would become subjects of God’s kingdom must do the same.—John 18:36; Luke 8:1; 10:8-11.

⁷ In addition, to qualify as a subject of God’s kingdom, you must know something of its history, as well as its rulers. Can you show that you do by answering such questions as: When did God first make arrangements for his Kingdom government? Who were some of the pre-Christian servants of Jehovah who looked forward to being subjects of his righteous government? How did they demonstrate their faith in that government? How many will serve as rulers in God’s government? Who are some of the persons named in the Bible who proved their qualifications to be co-rulers with Christ? What did they do to show their faithfulness? How did Jesus Christ fulfill the qualifications to be king? What conditions will exist under God’s Kingdom rule that will show his love for mankind? Our knowing such matters is vital, for, in prayer to his Father, Jesus said: “This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.”—John 17:3.

RIGHTEOUS CONDUCT REQUIRED

⁸ As there are other requirements for becoming citizens of earthly governments, so there are for becoming a subject of God’s kingdom. *The World Book Encyclopedia* says of a person who would qualify

for U.S. citizenship: “He must be of good moral character . . . The law states that an alien is not of good moral character if he is a drunkard, has committed adultery, has more than one wife, makes his living by gambling,” and so forth. Those who qualify as subjects of God’s government similarly need to meet moral requirements. These are set out in the Bible.

⁹ A prospective Kingdom subject, for example, must apply in his life what the Bible says about honesty. He cannot be a liar or a thief. (Eph. 4:25, 28; Rev. 21:8) He must also heed the Bible’s prohibition of drunkenness. (Eph. 5:18; 1 Pet. 4:3, 4) Furthermore, such practices as fornication, adultery or homosexuality are in violation of God’s requirements, and they disqualify practitioners of them from life under God’s kingdom. (1 Cor. 6:18; Heb. 13:4; Rom. 1:24-27) However, persons who once engaged in such practices, but have abandoned them, are not disqualified by their *former* immoral life course. (1 Cor. 6:9-11) The point is: God will not tolerate willful transgression of his laws; persons must conform to the moral requirements in his Word if they are to qualify as subjects of his government.

¹⁰ This means that those who will live under God’s kingdom need to conform willingly to what God’s Word says. But more than that is required. They also need to show respect for the counsel and decisions of those whom God places in positions of responsibility within the Christian congregation. They cannot be persons who are going ‘to do their own thing’ regardless of the direction received from the “faithful and discreet slave,” whom Christ has entrusted with oversight of Kingdom interests on earth. (Matt. 24:45) The apostle Peter wrote of persons who despised au-

7. What are some questions a subject of God’s government should be able to answer? Can you answer them?

8. What is another requirement that one government places on aliens for obtaining citizenship?

9. What moral requirements must a person meet in order to qualify as a subject of God’s government?

10. What arrangement for direction do subjects of God’s government need to respect?

thority, speaking of them as "those who go on after flesh with the desire to defile it and who look down on lordship." Further describing them, the apostle says: "Daring, self-willed, they do not tremble at glorious ones [persons entrusted with oversight within God's congregation] but speak abusively."—2 Pet. 2:10.

¹¹ Yet more is required of subjects of God's government than simply refraining from a disrespectful, immoral way of life. They must also take the initiative in performing kind deeds toward others. They must live by the divine rule

11. (a) What commands of God's king is it necessary for all Kingdom subjects to obey? (b) How are these commands followed, and why is obeying them so important?



When Peter sought to defend his Master, Jesus told him: "Return your sword to its place." Today loyal subjects of God's kingdom do not engage in physical warfare

given by the King, Jesus Christ: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Christ set the example in his love for others, even giving his life for humankind. And he commanded his followers: "Love one another; just as I have loved you." (John 13:34; 1 John 3:16) It is this self-sacrificing love and concern for others that will make living a real delight under the rule of God's kingdom. Is your conduct qualifying you for life then? Do you really make the effort to do kind deeds for others?

GOD REQUIRES LOYAL SUPPORT

¹² That Jehovah God would require his subjects loyally to support his Kingdom government should not be surprising, for human governments do the same thing. *The World Book Encyclopedia* goes on to say of an alien wishing to become a citizen of the United States: "He pledges to support and defend the Constitution and to bear arms on behalf of the United States." Furthermore, he "takes an oath renouncing all foreign titles and allegiance to any other country." But in what way does God require persons loyally to support his kingdom?

¹³ This is *not* done by taking up carnal weapons to fight in behalf of the Kingdom. Jesus explained to the Roman governor Pontius Pilate: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) Earlier, when the apostle Peter sought to defend his Master, Jesus told him: "Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?" (Matt. 26:52, 53) Christians will have no share in destroying God's enemies; that is the work of God's *heavenly* armies. The Bible shows that Christians are not to engage in physical, fleshly warfare.—Compare 2 Corinthians 10:3-5; 2 Timothy 2:24.

¹⁴ Rather, God requires that his earthly servants be

12. What is yet another requirement that one government places on aliens for obtaining citizenship?
13. What shows that it is wrong for Christians to fight with physical weapons in behalf of God's government?
14. (a) God requires that his Kingdom subjects do what work? (b) How are they to demonstrate their dedication to God?

spokesmen in behalf of his government—*Kingdom advocates* or *proclaimers*. Thus, ‘with the mouth they make public declaration for salvation.’ (Rom. 10:10) Furthermore, God requires *dedication* and *allegiance* to him by his subjects. Jesus Christ presented himself to do God’s will, and he was baptized in symbol of this. (Matt. 3: 16, 17; Heb. 10:5-10) Christians must act similarly. After taking in the necessary knowledge and conforming to God’s moral requirements, they must *dedicate* their lives to him and symbolize this by water baptism. Then they need to share wholeheartedly in the great publicity work that Jehovah wants accomplished.

¹⁵ It is Jehovah’s will that everyone know what his kingdom is and how it will solve mankind’s problems. That government is dear to God’s heart, for it is the means by which he will clear his name of all reproach and bring blessings to his people. Thus the Bible says of the primary activity of God’s Son on earth: “Jesus set out on a tour of all the cities and villages, . . . *preaching the good news of the kingdom.*” (Matt. 9:35) And on another occasion Jesus said: “Also to other cities I must declare the good news of the kingdom of God, *because for this I was sent forth.*”

—Luke 4:43.

¹⁶ Jesus trained his followers to do this same work. First, he sent out his 12 apostles, instructing them: “As you go, preach, saying, ‘The kingdom of the heavens has drawn near.’ . . . Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it.” (Matt. 10:5-14) To fulfill these instructions, the apostles called at the homes of the people, and stayed with “de-

serving” ones, sharing with them the Kingdom message. Later, Jesus instructed 70 of his disciples: “Wherever you enter into a city and they receive you, . . . go on telling them, ‘The kingdom of God has come near to you.’ ” (Luke 10:1-11) Yes, Jesus sent his followers out on Kingdom business.

¹⁷ To share in this activity took real courage. Jesus had been murdered at the instigation of Kingdom opposers, and, in time, his followers Stephen and the apostle James were killed too. (Acts 7:54-60; 12: 2) Yet Jesus’ followers were not deterred. Even after the apostles were flogged, the Bible says, “every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.” (Acts 5:42) Years later a mob in Thessalonica accusingly said of the apostle Paul and his companions: “These men act in opposition to the decrees of Caesar, saying there is another king, Jesus.” (Acts 17:7) But that persecution did not stop them from preaching. The Scriptures indicate that Paul did not let up in ‘declaring the good news.’ He went “teaching . . . publicly and from house to house,” bearing thorough witness to Jews and others who needed to repent. —Acts 20:20, 21.

WHERE DO YOU STAND?

¹⁸ It takes no less courage today to be a Kingdom advocate. The opposition to the Kingdom message now is every bit as great as it was in the first century. So the question is: Where do you stand? Will you give loyal support to God’s kingdom? His will is that a great Kingdom witness be given before the end comes. Will you have a share in giving it?—Matt. 24:14.

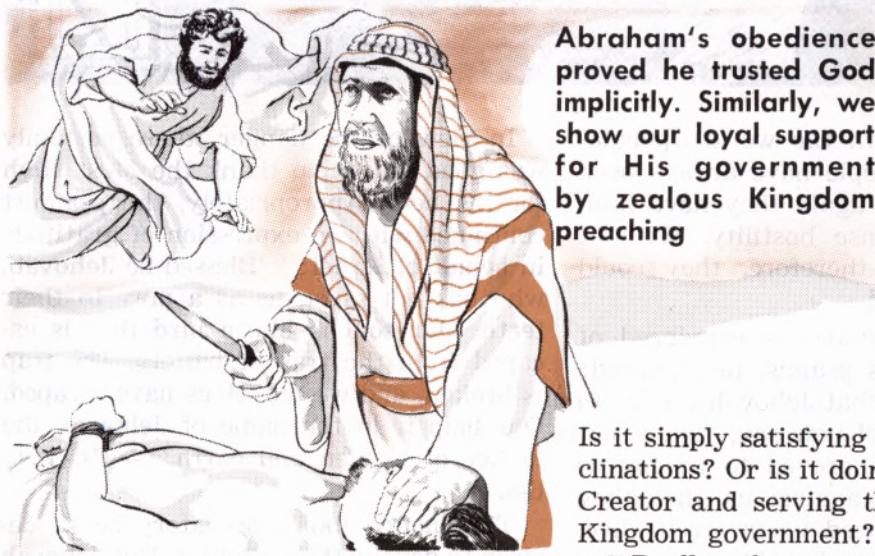
¹⁹ You may find it difficult taking the initiative to talk to others about God’s

15, 16. (a) What was Jesus’ primary work on earth, and how did he show his disciples that this was to be their principal activity as well? (b) Following Jesus’ instructions required calling on people where?

17. (a) Why did it take courage to do Kingdom preaching in the first century? (b) How did early Christians demonstrate their courage in doing the preaching?

18, 19. (a) What is it God’s will now to have done? (b) Remembering what things may help us to share in Kingdom preaching?

government. But you can do it. Doing so will prove your love for Jehovah. (1 John 5:3) Recall that God gave Abraham the difficult assignment of offering up his son as a sacrifice. When Abraham obeyed, God stopped him from carrying through with the sacrifice, telling him: “*For now I do know that you are God-fearing.*” Yes,



Abraham's obedience proved that he trusted God implicitly. (Gen. 22:12; Heb. 11:17-19) Similarly, by our zealous Kingdom preaching we show God our loyal support for his government, which support he requires of his subjects. At the same time, we demonstrate our love and concern for people, since the only way they can escape destruction at the fast-approaching “great tribulation” is by hearing the Kingdom message and acting upon it.—Matt. 24:21; 1 John 2:17.

²⁰ Our loyal support of God's government, however, is also shown by our adherence to God's moral requirements. Where do we stand in this matter? Some put pleasing themselves first, ‘doing their

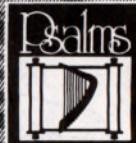
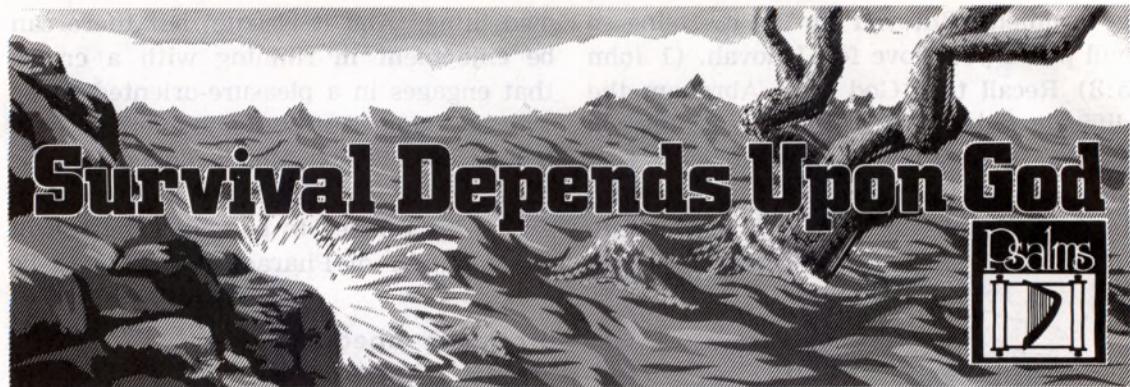
20. How can Moses' example help us to take a wise stand in connection with God's moral requirements?

own thing.’ And it is true that there can be enjoyment in running with a crowd that engages in a pleasure-oriented, loose way of living. But the enjoyment is only temporary. Wisely, Moses did not choose such a course. “By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, . . . for he looked intently toward the payment of the reward.” (Heb. 11:24-26) It amounts to what is most important to us.

Is it simply satisfying our own selfish inclinations? Or is it doing what pleases our Creator and serving the interests of his Kingdom government?

²¹ Really, there are but two choices. Christ compared it to the choice of either one of two roads. One road, he said, is “broad and spacious.” On it travelers are permitted freedom ‘to do their own thing.’ The other road, however, is “cramped.” Yes, those on that road are required to adhere to God's direction. The majority, Jesus noted, are taking the broad road, only a few the narrow one. Which will you choose? In making your choice, keep this in mind: The broad road will abruptly come to a dead end—destruction! On the other hand, the narrow road will lead right through into God's new system where you can live on forever as a loyal Kingdom subject. (Matt. 7:13, 14) So the choice is yours! What will it be?

21. (a) How did Jesus present the choice that we all have to make? (b) What choice are you determined to make?



COMPARED with the world's population, God's people have always been few. Yet time and again they have been the object of intense hostility. Without divine protection, therefore, they could never have survived.

The psalmist David was convinced of this. In one of his psalms, he declared: "Had it not been that Jehovah proved to be for us,' let Israel now say, 'had it not been that Jehovah proved to be for us when men rose up against us, then they would have swallowed us up even alive, when their anger was burning against us. Then the very waters would have washed us away, the torrent itself would have passed over our soul. Then there would have passed over our soul the waters of presumptuousness.'" (Ps. 124:1-5) If Jehovah had not come to the aid of his people, the destruction that their enemies would have brought upon them would have been comparable to the ground's splitting apart during an earthquake and swallowing up everyone alive in the affected area. It also would have been similar to the effects of an overwhelming deluge that sweeps away everything in its path. The proud, swelling waves would have engulfed the Israelites completely.

In view of the danger, there certainly was good reason to thank the Most High for his help. Appropriately, the psalmist continued with an expression of gratitude in behalf of Israel: "Blessed be Jehovah, who has not given us as a prey to their teeth. Our soul is like a bird that is escaped from the trap of baiters. The trap is broken, and we ourselves have escaped. Our help is in the name of Jehovah, the Maker of heaven and earth." —Ps. 124:6-8.

The enemy, like a predatory beast, desired to devour the Israelites. But Jehovah did not permit that to happen. The Israelites were like a bird caught in a trap. Then, suddenly, Jehovah provided escape. Truly, God's people had sound reason for looking to the name of Jehovah for aid, that is, to the person represented by that name. This One will never fail his people, for he is the Almighty Creator.

When experiencing great difficulties, God's servants today can take comfort in the words of this psalm. It may look as though all of them will perish off the earth. But Jehovah God will never permit the enemy to exterminate his people. Relief is certain to come.

"None that rests his faith on him will be disappointed." —Rom. 10:11.

INSIGHT ON THE NEWS

● How accurate are the billions-of-years-ago time scales that are offered with such authority in science textbooks to date life on earth?

Radioactive Dating Challenged Perhaps they are not as solidly founded as the public has been led to believe. "Popular Science," in its November 1979 issue, re-

ports that physicist Robert Gentry of Columbia Union College in Maryland "believes that all of the dates determined by radioactive decay may be off—not only by a few years, but by orders of magnitude." In fact, Gentry asserts that "presently accepted ages may be too high by a factor of thousands."

The physicist bases his conclusions on the evidence of radioactive decay in wood that has almost turned to coal. In deposits "supposedly at least tens of millions of years old," he says, "the ratio between uranium-238 and lead-206 should be low." But it is not. Of the implications of his research, he observes: "I realize it's difficult to believe. It would invalidate the whole underlying principle of radioactive dating: that the rates of decay are forever unvarying—an untestable assumption."

The obvious import for the age of man was noted by "Popular Science": "Man, instead of having walked the earth for 3.6 million years, may have been around for only a few thousand." This agrees with the chronology of the Bible, which puts the age of man at about 6,000 years.

● Have the famous communicating chimpanzees, Washoe, Lana and others, actually learned language in the human sense? Three experts writing in the November 1979 issue of "Psychology Today" say No. Columbia University professor

H. S. Terrace, for example, said that when he began his study of one chimpanzee, he had "hoped to demonstrate that apes can, indeed, form sentences," since "human language is most distinctive because of its use of the sentence." Instead, he says, "I discovered that the sequences of words that looked like sentences were subtle imitations of the teachers' [training] sequences.

I could find no evidence . . . that could not be explained by simpler processes."

Anthropologists Thomas A. Sebeok and Jean Umiker-Sebeok agree, explaining that experimenters often "unwittingly" convince "themselves, on the basis of their own human rules of interpretation, that the apes' reactions are more humanlike than direct evidence warrants. Real breakthroughs in man-ape communication are still the stuff of fiction."

Professor Terrace concluded that "language still stands as an important definition of the human species." And "Psychology Today" perceptively observed editorially: "No matter how many word relationships chimpanzees learn, no matter how many original usages they produce, none of them matches the linguistic dexterity and spontaneity of the average three-year-old human child." Again science is confronted with the question posed long ago to Moses: "Who is it that gives man speech?"—Ex. 4:11, "The New English Bible."

● "The whole school went berserk," said Miami, Florida, policeman Harry Cunnill.

"Teachers and students were running around tearing up things."

Ouija Board Riot A fire department spokesman said of one boy: "Other kids said something supernatural had possessed him." And officer Cunnill said that police found "peo-

ple yelling and screaming they were possessed." The New York "Times" report of the incident at the Miami Aerospace Academy noted that "holes were kicked in walls and doors ripped down" by the frenzied teachers and students.

What caused such a rampage? According to reports, the students told officials that there had been a recent class on the supernatural, and the "Times" later reported that a teacher who resigned after the incident admitted that "a Ouija board game had got out of control." She said: "There were girls screaming that there was a spirit inside."

Whether or not this incident occurred as reported, the Bible indicates that evil spirits or demons can indeed use such devices to harm and mislead unwary persons. It warns against divination.—Deut. 18:10-12.

Grateful That Jehovah Answered Our Prayers

As told by Angelo Clave

REJOICE in the hope. Endure under tribulation. Persevere in prayer." Keeping this advice in mind has helped me to enjoy a life of full-time service to Jehovah.—Rom. 12:12.

The youngest of six children, I was born in 1936 on the small island of Anda near a famous tourist area known as the One Hundred Islands in Pangasinan, the Philippines. Our wood and bamboo home, half a kilometer (0.3 mi.) from the sea, was surrounded by flowers and mango trees, to the delight of both eyes and taste buds. Tragically, my father died when I was only three years old. Aside from the painful sorrow of losing her husband, my mother was deeply concerned about how to raise us in the best way. At least, she still had a little farm by which to fill the granary behind our house with a supply of rice. She was a woman devoted to her religious beliefs as a member of the Philippine Independent Church.

In 1945, just after World War II had ravaged the Philippines, far-reaching changes began with the visit by two young women who were declaring that God's kingdom was the only hope for mankind. My mother was not interested, but my older brother Presalino eagerly welcomed the two witnesses of Jehovah and discussed many Bible topics with them from morning until late that night. The following day, Presalino invited my cousin



Eduardo to go with him as he took these women back to their home by boat.

When my brother and cousin returned a few days later, they enthusiastically told everyone that they had already been baptized as Jehovah's Witnesses! Presalino eagerly explained that the kingdom for which we had prayed so often in the Lord's Prayer would bring many persons everlasting life on a paradise earth. (Matt. 6:9, 10; Luke 23:43) My mother, though at first not interested, soon was convinced that this was the truth. She immediately cleaned our home of its crucifix and idols of Joseph, Mary and other "saints." Also, she quit chewing betel nut. A few months later, the father of the two Witness girls came to visit us. He was thrilled to find a group studying the Bible under the direction of Presalino. Twelve persons were then baptized, including my mother, two brothers, my sister and two sisters-in-law. Immediately, they were formed into a congregation. Two of my brothers, along with my cousin Eduardo, were appointed to take oversight.

At our little school of about 120 pupils, often I was ridiculed because of my grow-

ing faith. All the children of Jehovah's Witnesses came under pressure for refusing to share in idolatrous acts at school. These pressures eventually prevented me from gaining a higher secular education. This was a disappointment. However, my mother helped me to rely on Jehovah and to build up my relationship with him by prayer and further Bible study. The result? At 15 years of age I was among the 522 baptized on April 22, 1951, at the Quezon City national assembly.

MY PRAYERS TO BECOME A FULL-TIME PREACHER ANSWERED

This assembly stirred up my desire to become a pioneer, as full-time Kingdom proclaimers are called. On the return journey and in family discussions, this was the main subject on my mind and in my prayers. Though my mother's initial reaction was negative, she finally permitted me to become a "vacation" pioneer for several months. These few months were richly rewarding, and strengthened my determination to become a regular pioneer.

On March 1, 1953, I realized this goal. With this I started to learn a new language—Iloko. Why was this necessary? There are at least 87 dialects in the Philippines and I am Bolinao, but in my witnessing territory there were many Iloko people. This was the first of many new languages I would need to learn in order to teach more people the truth of the Bible. Each time, I have relied heavily on Jehovah's help, praying that he would bless my efforts.

It was while working with the Iliganino Congregation in a little village adjoining a white sandy beach on the China Sea that I had an unusual experience. A young man whom I met in his home became so emotionally disturbed when he realized I was a Witness that he drove me out with a warning not to return. The following week the traveling circuit over-

seer visited us and we were to call at homes in the same area. Not knowing of my experience, the circuit overseer told me to start from the very house where the young man had been so hostile.

My first thought was to skip that home; but after prayer to Jehovah I decided to call once more. What a surprise! The young man listened carefully, agreed to study the Bible and came to his first meeting that week. He made rapid spiritual progress and was baptized at an assembly just a few months later. What had caused the sudden change in one week? After treating me so badly, he had met with an accident. Viewing this as punishment, he decided at least to be polite to the next Witness he saw. He was, and liked what he heard.

Three of us pioneers often used a six-meter (20-foot) fishing boat to visit nearby islands and give talks. As we were returning home late one night, the weather suddenly changed. We were in trouble! High waves swamped the boat and we had to swim in the boiling sea, two kilometers (1.25 miles) to the shore. Somehow my nephew and I found the strength to help my niece, and, though our belongings were lost, we made it safely to shore. We thanked Jehovah for giving us our lives.

My next assignment took me to a town farther from home. There I experienced the truth of Jesus' words: "Everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life." (Matt. 19:29) The brothers and sisters were so kind and loving that in a short time we enjoyed a fine, wholesome, close relationship. The bond was so strong that when later I left for my first special pioneer assignment in Bulacan Province none of us could control the tears that streamed down our faces as we said goodbye.

In my next two assignments I had new partners and learned how to live and co-operate with people having different personalities. The first of these assignments resulted in my learning another language, Tagalog, the national tongue. In the second of these assignments, I experienced for the first time the unique joy of helping to establish a new congregation. This took more than two years of diligent work, constant prayers and reliance on Jehovah who 'makes things grow.'—1 Cor. 3:5-9.

OTHER PRIVILEGES OF SERVICE

My gratefulness was increased when, after three years in the special pioneer service, I was appointed to make circuit visits on some 20 congregations, including my hometown. Can you imagine my joy in going on a Bible study with my own mother and helping her to teach someone else the truths that she herself had been so reluctant to accept? After two years in the circuit work, there was a joy of another kind, as Lucrecia and I were married on January 17, 1962. Her seven and a half years of regular and special pioneering before our marriage had given evidence of her love of serving Jehovah, and she has continued to be a source of help and encouragement in the years since then. Surely, another reason to be grateful to Jehovah!—Prov. 19:14.

Making circuit visits often was difficult, but great were the rewards. Why, to reach Agumanay Village we had to struggle upward into the mountains over a slippery, muddy trail for 12 hours! But what joy to find on arrival that most of the villagers were Jehovah's Witnesses! They welcomed us with melodies of praise to Jehovah—songs that they themselves had composed. Daily, about 50 of these humble brothers accompanied us as we visited nearby villages to spread the Kingdom good news.

But certain living conditions do present dangers, and eventually I contracted hepa-

titis. This necessitated a change to special pioneer service from February 1965 until July 1966, when I was well enough to resume the circuit visits, this time in Tarlac Province on central Luzon. There the Huks (guerrillas) made things dangerous, and many people had been killed. While regular meetings often could not be held, it was possible to aid fellow believers spiritually by visiting them in their homes. One day, while having breakfast with a brother and his family in their little wood and bamboo home with its iron roof, two truckloads of soldiers suddenly surrounded the house. With guns pointed, they interrogated us, one by one. I had the rare opportunity of explaining the "good news" to the commanding officer. Satisfied that we were not Huks, they left. Once again our trust in Jehovah had been rewarded.

—Prov. 29:25.

ANOTHER LANGUAGE TO LEARN

A letter dated August 31, 1967, from the Watch Tower Society greatly surprised us. It invited us to take up missionary service in Indonesia. In prayer, we sought Jehovah's guidance and then accepted the invitation. So it was that we, along with six other Filipinos, arrived in Jakarta on February 18, 1968.

At the first meetings we attended in Indonesian, all I could say to my spiritual brothers and sisters was "*Selamat sore. Selamat datang. Silahkan masuk.*" ("Good afternoon. Welcome. Please come in.") An 11-hour-a-day "crash course" in the Indonesian language began immediately. On completion of this course, I was appointed to care for a new congregation. What a test for me! Obviously, I needed to improve my knowledge of the language. We found that the best way to learn it was to share diligently in the house-to-house witnessing work. Jakartans were hospitable and helpful, invited us into their homes and politely tried to understand us. In this way we

made rapid progress, for Indonesian is somewhat similar to some Philippine dialects. Thus, after only eight months, we were again assigned to make circuit visits, using our newly acquired Indonesian.

After some time in the Jakarta area, we were assigned to visit the congregations on the island of Sulawesi. There lack of transport and rough roads were a trial, but again the love of the brothers made our efforts worth while. At one congregation meeting, a woman approached my wife and said: 'Please pray for me that I may be able to endure the suffering my husband inflicts on me for the sake of the truth.' We offered some encouragement and comfort from the Bible and did pray for her, but later lost track of this woman, as her husband moved to various isolated areas to get his wife away from the Witnesses. A couple of years later, what a surprise it was to see her among those baptized at a circuit assembly!

INCREASING PRESSURE

In 1976, we were trying to arrange for an assembly of Sulawesi brothers in Manado. We applied for five different halls, but were rejected. Finally, a suitable hall was located but the rent of Rp260,000 (\$627, U.S.) was beyond our resources. How surprised we were when a non-Witness donated Rp100,000! Then a fellow believer made a sizable contribution, bringing the hall within our financial reach. A fine assembly was held, which was providential, for it proved to be the last big gathering for our brothers in that area, as opposition to our activity increased.

First, we were forbidden to make house-to-house calls. But the brothers learned how to locate people to whom they could talk. Hence, many interested persons were located and the work continued to progress.

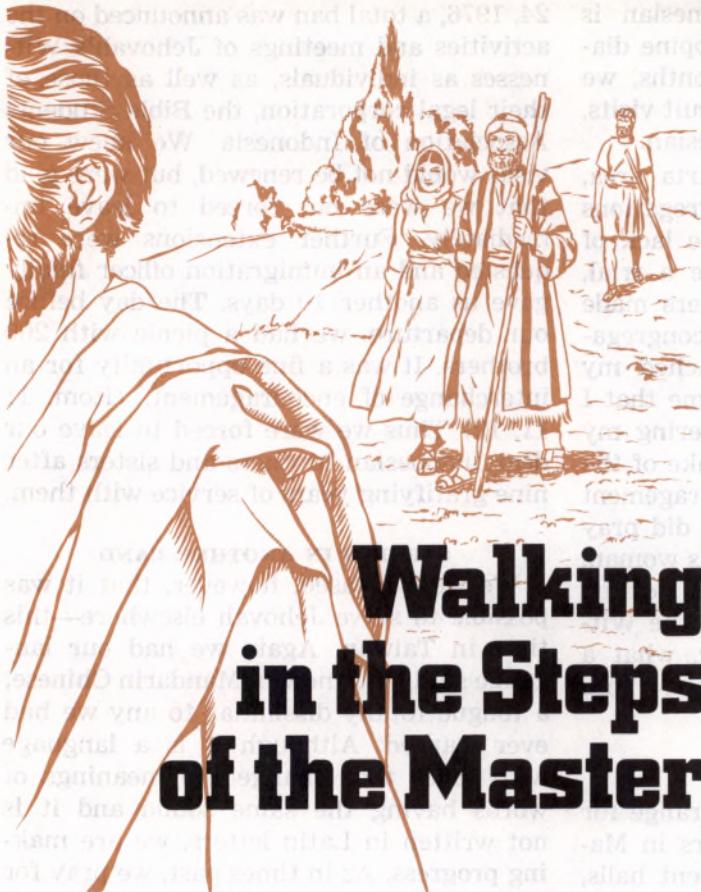
Then we were forbidden to meet in private homes. The brothers started to build more Kingdom Halls. But on December

24, 1976, a total ban was announced on the activities and meetings of Jehovah's Witnesses as individuals, as well as those of their legal corporation, the Bible Students Association of Indonesia. We knew our visas would not be renewed, but were glad that we were not forced to leave immediately. Further extensions were requested and an immigration officer finally gave us another 10 days. The day before our departure, we had a picnic with 200 brothers. It was a fine opportunity for an interchange of encouragement. (Rom. 1: 11, 12) Thus we were forced to leave our dear Indonesian brothers and sisters after nine gratifying years of service with them.

SERVING IN ANOTHER LAND

We were pleased, however, that it was possible to serve Jehovah elsewhere—this time in Taiwan. Again we had our language study, but now in Mandarin Chinese, a tongue totally dissimilar to any we had ever learned. Although it is a language with tones that change the meanings of words having the same sound and it is not written in Latin letters, we are making progress. As in times past, we pray for Jehovah's help in preaching the "good news of the kingdom." (Matt. 24:14) We work in the rapidly growing industrial city of Kaohsiung, with its more than 1,000,000 inhabitants. Our small congregation of 30 proclaimers of the "good news" has a big assignment. But how happy we are to see more than twice our number assemble for Kingdom Hall meetings!

During the almost 30 years since we dedicated ourselves to Jehovah, countless times we have seen that the course advised by the apostle Paul has been the best. Having spent 25 of those years in full-time service, we know that if a person 'rejoices in the hope ahead, endures under tribulation and perseveres in prayer' Jehovah's blessing will enrich his life.—Rom. 12:12.



Walking in the Steps of the Master

WHAT are you doing with your life? What do you really want to do with your life?

Many dedicated Christians have secular employment that requires them to spend long hours making a living to support themselves and their families. They may also have other responsibilities that require much of their time and attention. Consequently, they may feel the need to spend time pursuing other interests from time to time because these contribute to their enjoyment in life and personal satisfaction. How can they balance things out, so as to live a life that will be pleasing to God?

Most of us know that physical work on material things can be satisfying to the worker and an honor to God. Before God's Son came to the earth as a human, he worked with his Father in making all the material things in the universe. He was described as a Master Worker.—Col. 1:15, 16; Prov. 8:30, 31.

Later his life was transferred to the earth. When he came to young manhood, he worked as a carpenter. But the time came for him to do another work, in his Father's service. This included preaching and disciple-making.—Mark 1:14, 15; John 18:37.

When Jesus turned his attention to this new activity, it became his primary interest in life. He was delighted with this new assignment. He called it his "food." (Heb. 10:7; John 4:34) And the way he lived his life showed that he meant it. In fact, the course Jesus pursued showed he believed that his Father would continue to provide for his material needs as he made this new assignment his primary pursuit.

WHAT SOME ARE DOING

Followers of Jesus Christ recognize the responsibility to care for themselves and those dependent upon them and still have something to distribute to someone in need. (1 Tim. 5:8; Eph. 4:28) Yet some wish that they did not have to spend so much time and energy in secular pursuits. Many wish they had more time to devote to the preaching, teaching and disciple-making activity. Do you share that desire? Some have been able to arrange their affairs so that they have more time for this work—so it can have a primary place in their lives.

One of Jehovah's Witnesses who lives in New York city

worked for years as an employee of an import/export agency and had a good income. His wife also worked. But they wanted to spend more time in the disciple-making work.

The wife's employer complained that he could not find reliable help to keep his place of employment clean. So the Witness approached the man and offered to clean the establishment for a specified price. His offer was accepted. The couple were encouraged. In fact, they determined that if they could just find one or two more accounts like that, they would not have to keep their full-time jobs.

Now they work together in a small cleaning business. Their income is considerably less than it was before, but it is adequate for them to live comfortably. Both are very pleased that they are able now to spend more time looking for persons interested in the Bible. They also have the time they desire to discuss and study the Bible with these people.

A mother with five children at home desired to have a fuller share in the preaching work. She made the needed adjustments in order to do so. She assigned the children to make their own beds and put their rooms in order before coming to breakfast. Each of the children was also assigned to dust and tidy up one other room in the house. The mother often got up early to do other cleaning in the home, to do the laundry and to begin preparing meals for the day. So, when the children were ready to leave for school, she was usually ready to leave too, in order to share in the disciple-making work in her community until the children returned from school.

PREACHING AND MAKING DISCIPLES FULL TIME

In almost every country of the world there are those who have arranged to serve as "pioneers" (engaging full time in

declaring the "good news"). This sometimes requires considerable adjustment in their daily routine. What has helped them to find fulfillment and joy is the example of the Master. He was moved with pity for the people he served. He viewed them as "sheep without a shepherd," skinned and knocked about. He was willing to give his soul in their behalf. All of us can be encouraged by his example.—Matt. 9:36; 20:28.

A pioneer from Illinois (U.S.A.) who has been in the full-time work for six years said: "These past years have been filled with so much happiness, contentment and joy that I had to tell you. I just pray that with Jehovah's blessing I can continue on in full-time service as long as there is work to do."

Is it possible that your circumstances will permit you to have a fuller share in this work, or can you make adjustments so that this might be possible? Discussing your desire with those who are already in the full-time service may be of assistance to you. It may be that at the conventions or circuit assemblies of Jehovah's Witnesses you will be able to seek out some of these individuals. Their observations and the spirit they show may stimulate you so that you are moved to feel, 'If they did it, I can do it too!'

You will find that, while adjustments may be necessary in a number of respects, it is primarily FAITH that will be needed. You may already have seen evidence of this when observing others, or you may have had experiences yourself that are evident demonstrations that what Jesus said is really true: "Keep on, then, seeking first the kingdom and his [God's] righteousness, and all these other things will be added to you."—Matt. 6:24-33.

Those who are exerting themselves to have as full a share as possible in the special work that Jehovah God and Jesus Christ have given Christians at this time

enjoy fulfillment and happiness in life. This is what God purposed for his servants. Is this your lot in life? If not, it may be that with well-thought-out and well-planned adjustments it could be.

There is happiness in giving. There is warmth and satisfaction in knowing you

have used your time and energy fully in the special work Christians have been given to do during this time of the end. Yes, it is walking in the steps of the Master that will bring us the greatest happiness and result in the greatest honor to Jehovah. —Matt. 22:37-39; Acts 20:35.

QUESTIONS from READERS

- Previous to my studying the Bible, my wife and I were divorced, not due to immorality but because we just did not get along. Now I have become a Christian. Biblically, am I free to remarry?

Whether a person in the situation you describe would be Scripturally free to remarry depends on whether the marriage came to an end in the sight of God.

Your marriage was legally terminated before you became a Christian, perhaps on a legal ground such as incompatibility. That ended the marriage from the government's standpoint. But you properly are concerned with whether the Universal Lawgiver still views you and your former wife as "one flesh."—Gen. 2:22-24.

Jesus said something that helps us here. After acknowledging that divorces had been obtained on various grounds, he added: "Whoever divorces his wife, except on the ground of fornication [Greek, *porneia*], and marries another commits adultery." (Matt. 19:9; 5:32) Thus, the only Biblical basis for a divorce that would free one to remarry is "fornication" or *porneia*, which includes adultery and other gross sexual immorality.

Thus, had your wife been guilty of adultery, you would have had a Scriptural basis for getting a divorce. If you did so, whether on the ground of adultery or some other truthful legal ground, you would no longer have been "one flesh." Conversely, had you been adulterous and had your wife chosen not to forgive you and had she obtained a divorce, you both would be Scripturally free.

You say, however, that immorality had not occurred before the divorce. Hence, in view of what Jesus said, what reason would there be to believe that the divorce automatically dissolved the marriage in the sight of God? Though, when becoming a Christian, a person can ask God's forgiveness for past sins, that does not mean that all past obligations and commitments are canceled. (1 John 1:7; 1 Cor. 6:9-11) To illustrate: You may have borrowed money from a friend, agreeing to make regular payments on that debt. Then you became a Christian. Would that cancel your debt? Hardly. On learning God's view about paying debts, you probably would feel your obligation more keenly. (Ps. 37:21; 15:4; 112:5) It can be similar in regard to a marriage. When you got married, God began to view the two of you as "one flesh." So ask yourself: Is there any basis for God to have stopped viewing you as that?

There might be. Something may have occurred since the divorce that could have ended the marriage in God's sight. We can appreciate why this is so by considering the matter in the light of what Jesus said, as recorded at Matthew 19:9. Though you had not committed immorality, if your wife divorced you and later you did commit "fornication," the marriage could be considered ended. She rejected you, and there was the later Biblical basis for your no longer being "one flesh." On the other hand, perhaps it was she who was guilty of post-divorce "fornication." As Jesus allowed, under those circumstances the marriage could be viewed as ended in the sight of God, for there is a divorce and now you, the innocent mate, have established that she has been immoral.

Consequently, in a case such as you present, what has or has not occurred since the divorce may be the determining factor in ascertaining whether in the eyes of God the two of you are still "one flesh."

If you determine that from God's viewpoint

you are not Scripturally free to remarry, what can you do? One possibility would be to try sharing the Bible truth you know with your now-divorced mate. You might be able to help her to see that the Bible can transform personalities and bring happiness to individuals whose lives were formerly troubled. But if you two chose to come together again, it would be fitting to get legally married so that your union is honorable in the sight of all.—Heb. 13:4.

If she presently is not open to reconciliation, continue to live a morally chaste life, as you evidently have been doing. (Jas. 3:17; 1 Thess. 4:3-5) The apostle Paul explained that those living without a mate are in position to use their time and freedom in a fine way by pursuing true worship.* (1 Cor. 7:29-35) Continued association with the Christian congregation and keeping busy in the preaching and teaching of God's Word will bring much satisfaction and many blessings.

● Does not 2 John 7 show that Jesus would return in the flesh?

No, this verse does not speak of a future return in the flesh.

Note the particular verb form used in *The New English Bible* and other modern versions: "Many deceivers have gone out into the world, who do not acknowledge Jesus Christ as coming in the flesh. These are the persons described as the Antichrist."—2 John 7.

Someone might read into this verse the idea that it is speaking of the future (as if it read, "Jesus Christ as yet to come in the flesh"). But another person could hold that it was talking just about a past event. Thus the *Good News Bible* renders it: "Jesus Christ came as a human being." And others translate it, "Jesus Christ has come in the flesh." (*New International Version; Riverside New Testament*) Yet the apostle John actually used the present participle, which is more accurately rendered in English with a timeless sense, for instance, "as coming in the flesh."—*The New American Bible; New World Translation; New American Standard Bible*, Weymouth; Barclay.

In his first letter, John also spoke of a 'coming' of Jesus but in that instance the apostle used the perfect participle, which is accurately rendered: "You gain the knowledge of the inspired expression from God by this: Every inspired expression that confesses Jesus Christ

* See *Awake!* of December 8, 1972, pp. 5-8, and *The Watchtower* of May 1, 1977, pp. 264-268.

as having come in the flesh originates with God." (1 John 4:2) There John is stating that Jesus had come as a man in the flesh.

At his first coming, Jesus did not become just a man of flesh and blood. He also became the Christ, God's anointed one. Under inspiration, John knew that there were and would be persons spreading deceptive teachings about this. Some might deny that Jesus ever lived. Others might admit that a human named Jesus lived, but they do not confess that he had been supernaturally anointed with holy spirit to become and continue to be the Christ. Such deceptive ideas would undercut Jesus Christ's role as ransomer and his heavenly position present and future. John could rightly identify as deceivers those "persons not confessing Jesus Christ as coming in the flesh."—2 John 7.

Regarding a future "coming," Jesus himself made it plain that at his second coming he would not be in the flesh, visible to humans. He was resurrected as a spirit, no more to be a man of flesh and blood. (John 14:18-22; 1 Pet. 3:18; 1 Cor. 15:45) Because of that, Jesus told his followers of many visible evidences by which they could recognize his invisible presence.—Matt. 24:3-14.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 17: God's Government—Mankind's Only Hope. Page 9. Songs to Be Used: 1, 13.
February 24: Are You a Loyal Subject of God's Government? Page 16. Songs to Be Used: 65, 61.

BEWARE of stumbling others



Persons professing love of God and Christ need to guard their statements and actions. Otherwise, they may become guilty of stumbling one of Jesus' "little ones," or followers. Jesus himself made this very point in a dramatic way when he said:

"Whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is turned by an ass were put around his neck and he were actually pitched into the sea."—Mark 9:42; Matt. 18:6.

Millstones like those depicted here make Jesus' statement very impressive. Turning the upper millstone called for an animal's strength because it was four to five feet (1.2 to 1.5 m) in diameter. In view of the great size of such a stone, there would be no hope of survival for an individual cast into the sea with such a gigantic weight around his neck. Certainly, a strong encouragement to guard our words and deeds!