

JULY 15, 2014

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



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## SOUTH AFRICA

**COVER:** Using *What Does the Bible Really Teach?* two sisters witness to two Ndebele women who are dressed in their traditional clothing. They are sitting in front of a typical rural home. The Ndebele people make up just 2 percent of the country's population

POPULATION

50,500,000

PEAK PUBLISHERS

94,101

NDEBELE-SPEAKING  
PUBLISHERS

1,003

## STUDY ARTICLES

- “Jehovah Knows Those Who Belong to Him”
- Jehovah’s People “Renounce Unrighteousness”

These articles explore the meaning of what we read at 2 Timothy 2:19, and they show how this text relates to events in Moses’ day. Learn how Christians today can show that they ‘belong to Jehovah’ and that they are ‘renouncing unrighteousness.’

- “You Are My Witnesses”
- “You Will Be Witnesses of Me”

In these articles we will consider the significance of our being called Jehovah’s Witnesses. See how taking pride in witnessing about both Jehovah and Jesus calls on us to be zealous in our witnessing work and to glorify God and Christ by our holy conduct.

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THE **WATCHTOWER**®  
ANNOUNCING JEHOVAH’S KINGDOM

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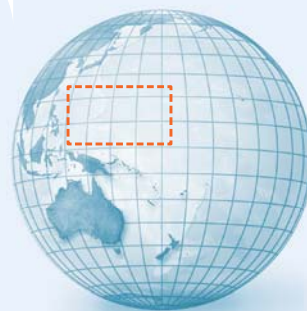
THEY OFFERED  
THEMSELVES  
WILLINGLY



# in Micronesia



KATHERINE grew up in the United States and at age 16 was baptized as one of Jehovah's Witnesses. She took her ministry seriously but found little response to the Kingdom message in the area where she preached. She says: "I read experiences about people who prayed to God to send someone to help them to get to know him. I often wished I could find a person like that, but it never happened."



After preaching for years in that same territory, **Katherine** began thinking about moving to an area where people would be more responsive to the Kingdom message. She wondered, though, if she would be able to handle it. Only once in her life had she been away from her family—and that for just two weeks—and she had been homesick every day. Yet, her heartfelt desire to experience the joy of helping those who search for Jehovah won out. After considering several locations that she could move to, she wrote to the branch in Guam and received the information she needed. In July 2007, at age 26, Katherine moved to

**Saipan**, an island in the Pacific Ocean, some 6,000 miles (10,000 km) from her home. How did her move turn out?

## AN ANSWER TO TWO PRAYERS

Shortly after arriving in the new congregation, Katherine met Doris, a woman in her mid-40's, who accepted a Bible study. After they had studied the first three chapters of the *Bible Teach* book, Katherine became concerned. "Doris was such a good student, and I didn't want to mess that up," she relates. "I had never conducted a regular Bible study and felt that Doris needed a more experienced sister to study with her, perhaps someone her own age." Katherine asked Jehovah in prayer to help her find the right sister to whom she could entrust her Bible student. Then she decided to inform Doris about the change in study conductor.

"Before I could bring up the subject," relates Katherine, "Doris told me that she wanted to talk with me about a problem. After listening to her, I told her how Jehovah had helped me to deal with a similar situation in life. She thanked me." Then Doris told Katherine: "Jehovah uses you to help me. The day you first came to my house, I had



Katherine (right) and Doris (left)





(Left photo) Simon

(Right photo) Erica



been reading my Bible for hours. I was crying, asking God to send me someone to help me understand the Bible. Then you knocked at my door. Jehovah had answered my prayer!” Tears well up in Katherine’s eyes as she relives that touching moment. She says: “Doris’ words were an answer to my prayer. Jehovah showed me that I was able to continue the study.”

Doris was baptized in 2010, and today she conducts several Bible studies of her own. Katherine notes: “How grateful I am that my longtime wish to help a sincere person to become a servant of Jehovah came true!” Today, Katherine happily serves as a special pioneer on the Pacific island of **Kosrae**.

### THREE CHALLENGES —HOW TO DEAL WITH THEM

More than a hundred brothers and sisters from abroad (ranging in age from 19 to 79) have served where the need is greater in Micronesia. The feelings of these zealous workers are well expressed by **Erica**, who moved to **Guam** in 2006 at the age of 19. She says: “Pioneering in a territory where people are thirsting for the truth is so much fun. I’m very grateful that Jehovah helped me to take up this form of service. It’s the best way of life!” Today, Erica has the joy of serving as a special pioneer on **Ebeye** in the Marshall Islands. Of course, serving in a foreign country also presents chal-

lenges. Let us consider three of them and see how those who have moved to Micronesia deal with them.

**Lifestyle.** After arriving on the island of **Palau** in 2007, 22-year-old **Simon** quickly found out that he could earn only a fraction of what he had earned in his home country, England. “I had to learn not to buy whatever I wanted. Now, I select carefully what food items to buy, and I shop around to get the best deals. When something breaks down, I look for secondhand parts and try to find someone who can help me fix it.” How did the need to have a simple lifestyle affect him? Simon says: “It helped me to learn what is really necessary in life and how I can get by with less. Jehovah’s caring hand has been very evident to me on several occasions. During the seven years I’ve served here, I’ve always had something to eat and a place to sleep.” Indeed, Jehovah supports those who live a simple life because they want to seek the Kingdom first.—Matt. 6:32, 33.

**Homesickness.** Erica says: “I’m very close to my family, and I was worried that homesickness would negatively affect my ministry.” What did she do to prepare herself? “Before moving, I read *Watchtower* articles about homesickness. This really prepared my heart to deal with that challenge. In one article, a mother assured her daughter of Jehovah’s care, saying, ‘Jehovah can take

better care of you than I can.’ That assurance really strengthened me.” **Hannah** and her husband, **Patrick**, serve on **Majuro** in the Marshall Islands. Hannah copes with homesickness by focusing her attention on the brothers and sisters in their congregation. She says: “I constantly thank Jehovah for our worldwide brotherhood because they too are my family. Without their loving support, I could never have served where the need is greater.”

**Fitting in.** “When you arrive in a new country, just about everything is different,” notes Simon. “I sometimes miss being able to tell jokes and be fully understood.” Erica says: “In the beginning, I felt left out, but that helped me to consider what my motive was for moving. I moved not for personal benefits but to do more for Jehovah.” She adds: “In time, I developed wonderful friendships, which I treasure.” Simon worked hard to learn Palauan, which enables him to ‘open his heart wide’ to the local brothers and sisters. (2 Cor. 6:13) His efforts to learn the language endeared him to the brothers. Yes, when the new arrivals and the local brothers work side by side, both groups reap the reward of enjoying close friendships in the congregation. What other rewards are received by those who offer themselves willingly to serve where the need is greater?

### ‘REAPING BOUNTIFULLY’

The apostle Paul stated: “Whoever sows bountifully will also reap bountifully.” (2 Cor. 9:6) The principle expressed in this statement certainly applies to those who expand their ministry. What fruits do they “reap bountifully” in Micronesia?

In Micronesia, there are still many opportunities to start Bible studies and to observe firsthand how individuals who learn and apply the truth from God’s Word make spiritual progress. Patrick and Hannah also preached on **Angaur**, a tiny island with 320 inhabitants. After preaching there for two months, they met a single mother. She immediately accepted a Bible study, drank in the truth, and made big changes in her life. Says Hannah: “After every study, as we left her home on our bi-

cycles, we looked at each other and exclaimed: ‘Thank you, Jehovah!’ ” Adds Hannah: “I know that Jehovah would have drawn this woman to himself in one way or another, but because of serving where the need is greater, we were able to find and help this sheeplike one to get to know Jehovah. This is one of the most rewarding experiences of our entire life!” As Erica says, “when you help a person to come to know Jehovah, you reap indescribable joy!”

### CAN YOU HAVE A SHARE?

In many lands, there is a need for more Kingdom preachers. Could you be among those who move to areas where help is needed? Ask Jehovah in prayer to strengthen your desire to expand your ministry. Discuss the subject with the elders in the congregation, with the circuit overseer, or with those who have had the privilege of serving in a land where help is needed. When your plans begin to take shape, write to the branch that cares for the territory where you would like to serve, and ask for more information.\* Perhaps you too can join the thousands of brothers and sisters—young and old, single or married—who offer themselves willingly and taste the joy of ‘reaping bountifully.’

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\* See the article “Can You ‘Step Over Into Macedonia?’” in the August 2011 issue of *Our Kingdom Ministry*.

Patrick and Hannah



## How to Provide Training

AMONG those who have moved to foreign countries are Christian elders with many years of experience in caring for the flock. How can these brothers provide training in the congregations?

**Richard**, aged 65, moved in 2010 from the United States to **Guam**. He says that giving sincere commendation is one of the most important aspects of training. Richard also notes: “A good way to train others is by working with them in the field ministry. The brothers can see and hear how you teach others about Jehovah. Moreover, working together forges a bond of love and unity.”

**Greg**, aged 60, has been living in **Saipan** since 2010. He says: “The elders who have moved here give a lot of one-on-one attention to the local brothers. We have developed close friendships with them and have mutual trust and respect.” He adds: “Training is not a one-way street. We have much to learn from the local brothers.”

**Mike**, aged 60, and his wife, **Alice**, served in the Pacific region for over 20 years. How did he train others? “By setting a good example in following direction from Jehovah’s organization. I made sure that those I trained understood this direction. I strove to practice what I taught, to be

patient, and to commend generously.” Mike also notes: “If you move to another area, you do well to recognize that there are often different ways of accomplishing the same thing.”

How do brothers who have been raised in Micronesia feel about the training they are receiving? Joel, aged 21, who lives in Guam, says: “The elders show that they have confidence in me by giving me assignments. This has helped me to see that I have something of value to offer in Jehovah’s service.” Byron, aged 31, who lives in Saipan, says: “By their zeal in the ministry and their love for the sheep, the elders have helped me to focus on spiritual things rather than on the pursuit of riches.” He adds: “We are blessed to have these experienced brothers in our midst.”



1. Richard and Joel
2. Byron and Greg
3. Mike and Alice





## “Jehovah Knows Those Who Belong to Him”

*“If anyone loves God, this one is known by him.”*

—1 COR. 8:3.

ONE morning, High Priest Aaron stood at the entrance of Jehovah’s tabernacle, holding an incense-burning fire holder. Nearby, Korah along with 250 men were also offering incense to Jehovah, each one with his own fire holder. (Num. 16:16-18) At first glance, all the men seemed to be loyal worshippers of Jehovah. Unlike Aaron, however, the others were arrogant renegades attempting to usurp the priesthood. (Num. 16:1-11) They had deluded themselves into thinking that God would accept their worship. But such an expectation was insulting to Jehovah, who can read hearts and could see their hypocrisy.—Jer. 17:10.

<sup>2</sup> Appropriately, the day before, Moses had predicted: “In the morning Jehovah will make known who belongs to him.” (Num. 16:5) Sure enough, Jehovah differentiated between genuine worshippers and counterfeit ones when “a fire came out from Jehovah and consumed [Korah and] the 250 men offering the incense.” (Num. 16:35; 26:10) At the same time, Jehovah spared the life of Aaron, signaling approval of the real

1. Relate a Bible account that underscores the kind of delusional thinking that has overcome some of God’s people. (See opening image.)
2. What had Moses predicted, and did his words come true?

### HOW WOULD YOU ANSWER?

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What assures us that Jehovah’s purpose will never be thwarted?

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What two fundamental truths sum up Jehovah’s values and principles?

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How is our faith in Jehovah strengthened by the lessons learned from 2 Timothy 2:19?

priest and genuine worshipper of God.  
—Read 1 Corinthians 8:3.

<sup>3</sup> A similar situation arose some 1,500 years later in the apostle Paul's day. Certain professed Christians adopted false teachings; yet, they continued to associate with the congregation. To the casual observer, these apostates might not have been different from others in the congregation. But their apostasy presented a danger to faithful Christians. These wolves in sheep's clothing began "subverting the faith of some." (2 Tim. 2: 16-18) Jehovah is no casual observer, however, and Paul would have known this from the way God handled the situation with the rebels—Korah and his supporters—centuries earlier. In this regard, let us consider an intriguing passage of Scripture and see what practical lessons we can learn from it.

#### **"I AM JEHOVAH; I DO NOT CHANGE"**

<sup>4</sup> Paul was sure that Jehovah could recognize hypocritical worship, and he was likewise convinced that Jehovah could identify those who are obedient to Him. Paul manifested his strong conviction by the wording he chose when writing under inspiration to Timothy. After referring to the spiritual harm that apostates were already inflicting upon some within the congregation, Paul wrote: "Despite that, the solid foundation of God remains standing, having this seal, 'Jehovah knows those who belong to him,' and, 'Let everyone calling on the name of Jehovah renounce unrighteousness.'"—2 Tim. 2:18, 19.

<sup>5</sup> What is significant about Paul's word choice in this scripture? This is the only mention in the Bible of "the solid foundation of God." The Bible uses the word "foundation" as a metaphor for various things, including literal Jerusalem as the capital of ancient Israel. (Ps. 87:1, 2) The role that Jesus plays in Jehovah's purpose is also compared to a foundation. (1 Cor. 3:11; 1 Pet. 2:6) What did Paul have in mind when he wrote about "the solid foundation of God"?

<sup>6</sup> Paul mentions "the solid foundation of God" in the same context in which he quotes Moses' words about Korah and his supporters, recorded at Numbers 16:5. Paul was evidently referring to the events in Moses' day in an effort to encourage Timothy and remind him of Jehovah's ability to detect and counteract rebellious acts. Jehovah's purpose was not about to be thwarted by apostates in the congregation any more than it was by Korah centuries before. Paul did not explain in detail what "the solid foundation of God" represents. Yet, the wording used surely evoked in Timothy reassuring thoughts of trust and confidence in Jehovah's ways.

<sup>7</sup> Jehovah's lofty principles are unshakable. "The decisions of Jehovah will stand forever; the thoughts of his heart are from generation to generation," says Psalm 33:11. Other scriptures speak of Jehovah's rulership, loyal love, righteousness, and faithfulness as enduring forever. (Ex. 15:18; Ps. 106:1; 111:3; 117:2) Malachi 3:6 says: "I am Jehovah; I do not change." Similarly, James 1:17 states that

3. (a) What situation arose in the apostle Paul's day? (b) What precedent for handling rebels had Jehovah set centuries earlier?

4. Of what was Paul convinced, and how did he express his conviction to Timothy?

5, 6. What is significant about Paul's use of the phrase "the solid foundation of God," and how did this expression likely affect Timothy?

7. Why can we be sure that Jehovah will act with righteousness and faithfulness?



Jehovah “does not vary or change like the shifting shadows.”

### A “SEAL” THAT BUILDS FAITH IN JEHOVAH

<sup>8</sup> Paul’s word picture recorded at 2 Timothy 2:19 depicts a foundation with a message on it, as if imprinted with a seal. In ancient times, it was not uncommon to display an inscription on a building’s foundation, perhaps showing who built it or who owned it. Paul was the first Bible writer to use this particular illustration.\* The seal on “the solid foundation of God” has two pronouncements. First, “Jehovah knows those who belong to him” and second, “Let everyone calling on the name of Jehovah renounce unrighteousness.” This reminds us of what we read at **Numbers 16:5**.  
—Read.

<sup>9</sup> What lesson can we learn from the “seal” in Paul’s word picture? For those who belong to God, Jehovah’s values and principles can be summed up in two fundamental truths: (1) Jehovah loves those who are loyal to him, and (2) Jehovah hates unrighteousness. How is this lesson relevant to the issue of apostasy within the congregation?

<sup>10</sup> Timothy and other faithful ones were likely perturbed by the actions of apostates in their midst. Some Christians may have questioned why such individuals were allowed to remain in the congregation. Faithful ones might have wondered whether Jehovah really distinguished between their resolute loyalty

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\* Revelation 21:14, written decades after Paul’s letters to Timothy, mentions 12 “foundation stones” inscribed with the names of the 12 apostles.

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**8, 9.** What lesson can we learn from the “seal” in Paul’s illustration?

**10.** How did the actions of apostates affect faithful ones in Paul’s day?



Timothy would not have been swayed by the actions of those with apostate tendencies  
(See paragraphs 10-12)

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to him and the hypocritical worship of apostates.—Acts 20:29, 30.

<sup>11</sup> Paul’s letter no doubt strengthened Timothy’s faith by reminding him of what happened when faithful Aaron was vindicated and hypocritical Korah and his companions were exposed, rejected, and destroyed. In effect, Paul was saying that even though there were counterfeit Christians in their midst, Jehovah would recognize those who really belonged to him, just as he did in the days of Moses.

<sup>12</sup> Jehovah never changes; he is dependable. He hates unrighteousness,

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**11, 12.** How did Paul’s letter no doubt strengthen Timothy’s faith?

and in due time he brings unrepentant wrongdoers to justice. As one “calling on the name of Jehovah,” Timothy was also reminded of his own responsibility to reject the unrighteous influence of counterfeit Christians.\*

### GENUINE WORSHIP IS NEVER IN VAIN

<sup>13</sup> We can likewise derive spiritual strength from Paul’s inspired words. First of all, it is reassuring to know that Jehovah is well-aware of our loyalty to him. This is not a passive awareness. Rather, Jehovah is intensely interested in those who belong to him. The Bible says: “The eyes of Jehovah are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him.” (2 Chron. 16:9) Therefore, we can have absolute confidence that what we do for Jehovah “out of a clean heart” is never in vain.—1 Tim. 1:5; 1 Cor. 15:58.

<sup>14</sup> It is also sobering to know that Jehovah does not tolerate hypocritical worship. As his eyes “are roving about through all the earth,” he can detect those whose heart is not “complete toward him.” “Jehovah detests a devious person,” says Proverbs 3:32, such as one who deliberately puts up a front, feigning obedience while practicing sin in secret. Although a devious person may skillfully deceive other humans for a while, Jehovah’s almightiness and righteousness guarantee that “the one covering over his transgressions will not succeed.”—Prov. 28:13; **read 1 Timothy 5:24; Hebrews 4:13.**

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\* The following article considers how we can imitate Jehovah by renouncing unrighteousness.

**13.** What confidence can we have?

**14.** What type of worship does Jehovah not tolerate?

<sup>15</sup> The overwhelming majority of Jehovah’s people are sincere in their devotion. It would be highly unusual for someone in the congregation to adopt a deceitful form of worship deliberately. Still, if it happened in Moses’ day and in the time of the early Christian congregation, it can also happen today. (2 Tim. 3:1, 5) Should we, however, be suspicious of our fellow Christians, second-guessing the genuineness of their loyalty to Jehovah? Absolutely not! It would be wrong to entertain baseless suspicions about our brothers and sisters. (**Read Romans 14:10-12; 1 Corinthians 13:7.**) What is more, having a tendency to distrust the integrity of others in the congregation would be harmful to our own spirituality.

<sup>16</sup> Each Christian should “examine his own actions.” (Gal. 6:4) Because of our sinful inclinations, there is always the potential for inadvertently adopting traits that are less than sincere. (Heb. 3:12, 13) So from time to time, we might examine our motives for serving Jehovah. We may ask ourselves: ‘Do I worship Jehovah out of love for him and in recognition of his sovereignty? Or do I place more emphasis on the physical blessings I hope to enjoy in Paradise?’ (Rev. 4:11) Surely we can all benefit from examining our own actions and removing any vestiges of hypocrisy from our heart.

### LOYALTY THAT RESULTS IN HAPPINESS

<sup>17</sup> As we strive to be genuine and sin-

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**15.** What should we avoid, and why?

**16.** (a) What might each of us do to prevent hypocrisy from taking root in our heart? (b) What lessons can be gleaned from the box “Keep Testing . . . Keep Proving . . .”?

**17, 18.** Why should we be genuine and sincere in our worship of Jehovah?

cere in our worship, we reap many benefits. “Happy is the man whom Jehovah does not charge with guilt, in whose spirit there is no deceit,” says the psalmist. (Ps. 32:2) Yes, those who rid their heart of hypocrisy are happier, and they put themselves in line to enjoy perfect happiness in the future.

<sup>18</sup> In due time, Jehovah will expose all

who practice badness or who lead a double life, making a clear “distinction between a righteous person and a wicked person, between one serving God and one not serving him.” (Mal. 3:18) In the meantime, it is reassuring to know that “the eyes of Jehovah are on the righteous, and his ears listen to their supplication.”—1 Pet. 3:12.

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## “Keep Testing . . . Keep Proving . . .”

HOW can we examine the motives and the inclinations of our heart? The Bible admonishes us: “Keep testing whether you are in the faith; keep proving what you yourselves are.” (2 Cor. 13:5) There may be specific areas of our conduct that from time to time deserve careful scrutiny in order for us to make sure that our worship remains free of hypocrisy. Consider the following questions we might use in self-examination:

- Are my expressions of commendation and affection heartfelt and sincere? —Ps. 12:2, 3; 1 Pet. 1:22.
- Do I show hospitality and give gifts with unselfish motives?—Matt. 6:2-4.
- Do I treat my family members with love and consideration both in the privacy of our home and in public?—Col. 3:18-21.
- Is my conduct always in harmony with the Bible principles I zealously teach others?—Rom. 2:21-23.

If we discover unwholesome tendencies, we do well to uproot them before they become dominant aspects of our personality. Then, like the apostle Paul, we may stand before God and say that “we never used flattering speech or put on any false front with greedy motives.”—1 Thess. 2:5.







# Jehovah's People “Renounce Unrighteousness”

*“Let everyone calling on the name of Jehovah  
renounce unrighteousness.”*

—2 TIM. 2:19.

## HOW WOULD YOU ANSWER?

What can give rise to “foolish and ignorant debates,” and how can we avoid them?

How do we “renounce unrighteousness” when it comes to bad associations?

How can we display decisiveness when ‘renouncing unrighteousness’?

HAVE you ever seen the name Jehovah inscribed on a public building or on a museum artifact? Surely your reaction was one of keen interest and excitement. After all, God’s personal name occupies a special place in our worship—we are Jehovah’s Witnesses! On a global scale, no other group of people today is as closely associated with the divine name as we are. Yet, we know that the privilege of bearing God’s name comes with responsibility.

<sup>2</sup> Using the divine name does not in itself bring us Jehovah’s favor. We must live in harmony with his moral standards. For that reason the Bible reminds us that Jehovah’s people must “turn away from what is bad.” (Ps. 34:14) The apostle Paul clearly stated this principle when he wrote: “Let everyone calling on the name of Jehovah renounce unrighteousness.” (**Read 2 Timothy 2:19.**) As his Witnesses, we are indeed renowned for calling on Jehovah’s name. But how are we to renounce unrighteousness?

1. What occupies a special place in our worship?
2. Our privilege of bearing God’s name comes with what responsibility?

### **“MOVE AWAY” FROM BADNESS**

<sup>3</sup> Consider the Scriptural background of Paul’s words found at 2 Timothy 2:19. This text refers to “the solid foundation of God” and then mentions two proclamations imprinted on it. The first proclamation, “Jehovah knows those who belong to him,” is evidently a quote from Numbers 16:5. (See preceding article.) The second proclamation, “Let everyone calling on the name of Jehovah renounce unrighteousness,” has long intrigued Bible scholars. Why?

<sup>4</sup> Paul’s wording suggests that he was quoting from another source. Yet, there appears to be no text in the Hebrew Scriptures that matches Paul’s quote. So, what was the apostle referring to when he said: “Let everyone calling on the name of Jehovah renounce unrighteousness”? Immediately preceding this statement, Paul quoted from Numbers chapter 16, which relates the account of Korah’s rebellion. Could the second proclamation likewise be related to the events surrounding that rebellion?

<sup>5</sup> The Bible says that Dathan and Abiram, sons of Eliab, joined Korah as leaders of the rebellion against Moses and Aaron. (Num. 16:1-5) They were openly disrespectful to Moses and rejected his God-given authority. Those rebels continued to dwell among Jehovah’s people, endangering the spiritual health of faithful ones. When the day came for Jehovah to make a distinction between his loyal worshippers and the rebels, he gave a clear command.

<sup>6</sup> The account reads: “Jehovah then

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3, 4. What scripture has long intrigued Bible scholars, and why?

5-7. What events in Moses’ day provide the background for Paul’s words recorded at 2 Timothy 2:19? (See opening image.)

said to Moses: ‘Speak to the assembly and tell them, “Get away from around the tents of Korah, Dathan, and Abiram!”’ Then Moses got up and went to Dathan and Abiram, and the elders of Israel went with him. He told the assembly: ‘Move away, please, from the tents of these wicked men and do not touch anything that belongs to them, so that you may not be swept away in all their sin.’ They immediately moved away from the tents of Korah, Dathan, and Abiram, from every side.” (Num. 16:23-27) Jehovah then put to death all who had rebelled. Conversely, loyal worshippers—who by moving away renounced unrighteousness—were preserved alive.

<sup>7</sup> Jehovah reads hearts! He perceives the loyalty of those who belong to him. Still, his loyal ones had to take decisive action, separating themselves from unrighteous ones. It is possible, then, that Paul was referring to the account at Numbers 16:5, 23-27 when he wrote: “Let everyone calling on the name of Jehovah renounce unrighteousness.” Such a conclusion would be in harmony with Paul’s words: “Jehovah knows those who belong to him.”—2 Tim. 2:19.

### **“REJECT FOOLISH AND IGNORANT DEBATES”**

<sup>8</sup> By referring to those events of Moses’ day, Paul was reminding Timothy of the need to take decisive action in order to protect his precious relationship with Jehovah. In itself, belonging to the Christian congregation was not enough, just as merely calling on the name of Jehovah was not enough in Moses’ day. Faithful worshippers must decisively renounce unrighteousness. What did this

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8. Why is using the name of Jehovah or belonging to the Christian congregation not enough?

mean for Timothy? And what lessons can Jehovah's people today derive from Paul's inspired counsel?

<sup>9</sup> God's Word gives specific advice concerning the types of unrighteousness that Christians must renounce or reject. For instance, in the immediate context of 2 Timothy 2:19, we find that Paul tells Timothy "not to fight about words" and to "reject empty speeches." (**Read 2 Timothy 2:14, 16, 23.**) Some members of the congregation were promoting apostate teachings. Also, it appears that others were introducing controversial ideas. Even if the latter were not directly unscriptural, they were divisive. They resulted in bickering and arguing over words, creating a spiritually unhealthy atmosphere. Hence, Paul stressed the need to "reject foolish and ignorant debates."

<sup>10</sup> Today, Jehovah's people are not often confronted with apostasy within the congregation. Still, when exposed to unscriptural teachings, regardless of the source, we must decisively reject them. It would be unwise to engage in debates with apostates, whether in person, by responding to their blogs, or by any other form of communication. Even when the intention is to help the individual, such conversation would be contrary to the Scriptural direction we just considered. Rather, as Jehovah's people, we completely avoid, yes reject, apostasy.

<sup>11</sup> There are other things besides apostasy that have the potential for

disrupting the peace of the congregation. For instance, differences of opinion regarding entertainment can result in "foolish and ignorant debates." Of course, when individuals promote entertainment that violates Jehovah's moral standards, Christian elders should not tolerate such behavior simply to avoid controversy. (Ps. 11:5; Eph. 5:3-5) Still, elders are careful not to promote their personal views. They loyally adhere to the Scriptural admonition given to Christian overseers: "Shepherd the flock of God under your care, . . . not lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:2, 3; **read 2 Corinthians 1:24.**

<sup>12</sup> In the matter of entertainment, our organization does not review specific movies, video games, books, or songs in order to rule on what we should avoid. Why not? The Bible encourages each individual to train his "powers of discernment . . . to distinguish both right and wrong." (Heb. 5:14) The Scriptures set forth basic principles that a Christian can weigh when selecting entertainment. In all areas of life, our goal should be to "keep on making sure of what is acceptable to the Lord." (Eph. 5:10) The Bible teaches that family heads have a measure of authority, so they may choose not to allow certain entertainment in their household.\*—1 Cor. 11:3; Eph. 6:1-4.

<sup>13</sup> The Bible principles discussed

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\* See the jw.org article "Do You Ban Certain Movies, Books, or Songs?" under ABOUT US > FREQUENTLY ASKED QUESTIONS.

**12, 13.** (a) What is the position of Jehovah's Witnesses regarding choice of entertainment, and what Bible principles apply? (b) How do the principles discussed in paragraph 12 apply to various personal matters?

**9.** How did "foolish and ignorant debates" affect the early Christian congregation?

**10.** How should we respond when confronted with apostasy?

**11.** What could give rise to 'foolish debates,' and how can Christian elders set a good example?





Avoid engaging in debates with apostates  
(See paragraph 10)

above do not apply only to our choice of entertainment. Opinions about dress and grooming, health and nutrition, and other personal matters may also trigger controversy. Accordingly, if no Scriptural principle is being violated, Jehovah's people wisely abstain from arguing over such matters, "for a slave of the Lord does not need to fight, but needs to be gentle [tactful, ftn.] toward all."—2 Tim. 2:24.

#### AVOID BAD ASSOCIATIONS!

<sup>14</sup> In what other way may those "calling on the name of Jehovah renounce unrighteousness"? By avoiding close association with people who practice unrighteousness. It is noteworthy that Paul followed his illustration of "the solid foundation of God" with another illustration. He wrote about "a large house" with "utensils not only of gold and silver

but also of wood and earthenware, and some for an honorable use but others for a use lacking honor." (2 Tim. 2:20, 21) He then admonished Christians to 'keep clear of,' or separate themselves from, the utensils that are used for a purpose "lacking honor."

<sup>15</sup> What is the meaning of this illustration? Paul's metaphor compares the Christian congregation to "a large house" and individual members of the congregation to "utensils," or household implements. In a house, some utensils may become contaminated by dangerous substances or unsanitary conditions. The householder will keep such implements separate from clean utensils, such as those used for cooking.

<sup>16</sup> Likewise, Jehovah's people today, striving to live clean lives, should avoid intimacy with individuals in the congregation who persistently disregard

**14.** What illustration did Paul use to highlight the need to avoid bad associations?

**15, 16.** What can we learn from the illustration of "a large house"?

Jehovah's principles. (**Read 1 Corinthians 15:33.**) If this is true of some *inside* the congregation, how much more should we "turn away" from having close association with those *outside* the congregation, many of whom are 'lovers of money, disobedient to parents, disloyal, slanderers, fierce, without love of goodness, betrayers, and lovers of pleasures rather than lovers of God'!—2 Tim. 3:1-5.

### JEHOVAH BLESSES OUR DECISIVENESS

<sup>17</sup> The Bible makes specific mention of how decisively the Israelites acted when told to "get away from around the tents of Korah, Dathan, and Abiram." The account says that "they *immediately* moved away." (Num. 16:24, 27) There was no hesitation or procrastination. The scripture also alludes to the thoroughness with which they complied. They "moved away . . . *from every side.*" Loyal ones were not about to take any risks. Their obedience was not partial or halfhearted. They took a clear stand *for* Jehovah and *against* unrighteousness. What lessons can we learn from this example?

<sup>18</sup> When it comes to protecting our friendship with Jehovah, we must act swiftly and decisively. This is the spirit behind Paul's words when he admonished Timothy to "*flee* from youthful desires." (2 Tim. 2:22) At the time, Timothy was already a grown man, possibly in his 30's. Still, foolish "youthful desires" are not always restricted by age. When confronted with such desires, Timothy was to "*flee*" from them. In other words, Timothy was to "renounce unrighteous-

ness." Jesus conveyed a similar message when he said: "If your eye makes you stumble, tear it out and throw it away from you." (Matt. 18:9) Today, Christians who take this counsel to heart deal decisively with spiritual threats, without hesitation or procrastination.

<sup>19</sup> Some who had problems with alcohol before becoming Witnesses have made the personal choice to abstain from alcoholic beverages altogether. Others avoid certain types of entertainment that are not in themselves wrong but that can fuel personal moral weaknesses. (Ps. 101:3) For example, before becoming a Witness, one brother enjoyed the immoral atmosphere of the dance parties he frequented. But after learning the truth, he has completely avoided dancing even at Witness gatherings for fear of awakening improper desires or thoughts from his past. Of course, Christians are not required to abstain totally from alcohol, dancing, or other things that are not wrong in themselves. We are all expected, however, to take decisive and thorough action to protect ourselves from spiritual dangers.

<sup>20</sup> The privilege of bearing God's name comes with responsibility. We must "renounce unrighteousness" and "turn away from what is bad." (Ps. 34:14) True, doing so is not always easy. But how comforting it is to know that Jehovah will always love "those who belong to him" and who adhere to his righteous ways.—2 Tim. 2:19; **read 2 Chronicles 16:9a.**

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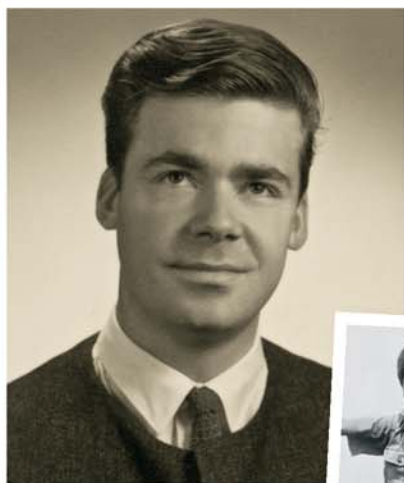
17. How thorough were loyal Israelites when taking their stand against unrighteousness?

18. What was the spirit behind Paul's words when he admonished Timothy to "flee from youthful desires"?

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19. How have some today acted with decisiveness to protect themselves from spiritual dangers?

20. Although it might not be easy to "renounce unrighteousness," what gives us confidence and comfort?



In my 20's and as a young boy



# Losing a Father Finding a Father

AS TOLD BY GERRIT LÖSCH

MY FATHER was born in Graz, Austria, in 1899, so he was a youth during World War I. He was conscripted into the German army soon after World War II broke out in 1939. He was killed in 1943 while fighting in Russia. Sadly, that is how I lost my father when I was only about two years old. I never had an opportunity to get to know him, and I very much missed having a father, especially when I realized that most other boys in school had one. Later, as a teenager, I gained comfort from learning about our heavenly Father, a superior Father who cannot die.—Hab. 1:12.

## MY EXPERIENCES WITH THE BOY SCOUTS

When I was seven years old, I became a member of the Boy Scouts youth movement. The Boy Scouts are a worldwide organization founded in 1908 in Great Britain by a lieutenant general of the British army, Robert Stephenson Smyth Baden-Powell. In 1916 he founded the Wolf Cubs (or Cub Scouts) for younger boys in my age group.

I liked our weekend campouts in the country—sleeping in tents, wearing uniforms, and

marching to the sound of drums. I particularly enjoyed the time with the other Scouts, including our singing around a campfire in the evening and playing games in the forest. We also learned a lot about nature, which made me appreciate the handiwork of our Creator.

Boy Scouts are encouraged to perform a good deed every day. This is their general motto. We greeted one another with the words “Always Prepared.” This appealed to me. In our troop of over a hundred boys, about half were Catholics, half were Protestants, and one was a Buddhist.

Since 1920, international Scout meetings, or jamborees, have been held every few years. I attended the seventh World Scout Jamboree in Bad Ischl, Austria, in August 1951, and the ninth World Scout Jamboree in Sutton Park, near Birmingham, England, in August 1957. On the latter occasion, some 33,000 Scouts from 85 countries and territories were present. Also, about 750,000 people visited us at the jamboree, including Queen Elizabeth of England. To me, it was like a worldwide brotherhood. Little did I know then that I would soon become acquainted with a far more impressive brotherhood—a spiritual one.

## MEETING ONE OF JEHOVAH'S WITNESSES FOR THE FIRST TIME

In the spring of 1958, I was about to finish my apprenticeship as a waiter at the Grand Hotel Wiesler of Graz, Austria. There, Rudolf Tschiggerl, a workmate and pastry chef, witnessed



informally to me. I had never before heard anything about the truth. He first brought up the Trinity doctrine and said that it is not a Bible teaching. I argued in favor of the Trinity and wanted to prove him wrong. I liked my workmate and intended to persuade him to return to the Catholic Church.

Rudolf, whom we called Rudi, obtained a Bible for me. I insisted that it had to be a Catholic version. I started reading it and soon found that Rudi had put in the Bible a tract that had been printed by the Watchtower Society. I objected to this because I felt that such literature could be worded in a way that sounded correct yet might not be. I was willing, however, to discuss the Bible with him. Rudi showed insight and did not offer me anything more in print. For about three months, we had occasional Bible discussions that often lasted late into the evening.

After I finished my apprenticeship at the hotel in my hometown of Graz, my mother funded fur-

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Rudi Tschiggerl, a pastry chef, was the first person to witness to me



ther education for me at a hotel management school. So I moved to Bad Hofgastein, a town in a valley in the Alps, where the school was located. It was connected with the Grand Hotel in Bad Hofgastein, and sometimes I worked there to get experience beyond what I learned in class.

### VISITED BY TWO MISSIONARY SISTERS

Rudi had sent my new address to the branch office in Vienna, and the branch, in turn, forwarded it to two missionary sisters, Ilse Unterdörfer and Elfriede Löhr.\* One day the receptionist at the hotel called me and said that two ladies were outside in a car and that they wanted to speak to me. I was puzzled because I knew nothing about them. But I went out to see who they were. Later, I learned that they had served as Witness couriers in Nazi Germany when the work was banned prior to World War II. Even before the war started, they had been captured by the German secret police (Gestapo) and sent to the Lichtenburg concentration camp. Then, during the war, they were transferred to the camp in Ravensbrück, near Berlin.

The sisters were about the age of my mother, so I certainly had respect for them. That is why I did not want to waste their time by having discussions with them and then perhaps after some weeks or months have to tell them that I did not want to continue. So I asked if they could just bring me a list of scriptures on the Catholic doctrine of apostolic succession. I told them that I would take it to the local priest and discuss it with him. I thought that I would then see what is the truth.

### LEARNING ABOUT THE TRUE HOLY FATHER IN HEAVEN

The Roman Catholic teaching of apostolic succession claims that there is an unbroken succession of popes in a line extending all the way back to the apostle Peter. (The church misinterprets

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\* See their life story in the November 1, 1979, issue of *The Watchtower*.

Jesus' words that are quoted at Matthew 16:18, 19.) Catholicism also claims that the pope is infallible in matters of doctrine when he speaks *ex cathedra*, or in an official capacity. I believed this and thought that if the pope, whom Catholics call Holy Father, is infallible in doctrinal matters and has proclaimed the Trinity to be true, then it must be true. But if he is not infallible, then the doctrine may be false. No wonder that for many Catholics the teaching of apostolic succession is the most important teaching, since the correctness or incorrectness of other Catholic teachings hinges on it!

When I visited the priest, he could not answer my questions, but he pulled from his shelf a book on Catholic doctrine that dealt with apostolic succession. I took it home, as he suggested, read it, and returned with more questions. Finally the priest, not being able to answer my questions, said: "I cannot convince you, and you cannot convince me. . . . I wish you the best!" He did not want to have any more discussions with me.

At that point, I was ready to study the Bible with Ilse and Elfriede. They taught me much about the true Holy Father in heaven, Jehovah God. (John 17:11) There was as yet no congregation in the area, so the two sisters conducted meetings in the private home of an interested family. Only a few attended. The sisters discussed most of the meeting material between the two of them, since there was no baptized brother present to take the lead. Occasionally, a brother from elsewhere would come and give a public talk in a rented place.

### GETTING STARTED IN THE MINISTRY

Ilse and Elfriede began studying the Bible with me in October 1958, and I was baptized three months later in January 1959. Prior to my baptism, I asked them if I might accompany them from house to house to see just how the preaching work was done. (Acts 20:20) After accompanying them for the first time, I asked if I might have my own territory to work. They assigned a



Ilse Unterdörfer and Elfriede Löh began studying the Bible with me in 1958

village to me, and I would go there by myself and preach on my own from house to house and also make return visits on interested ones. The first brother I accompanied in the house-to-house ministry was the circuit overseer who later visited us.

In 1960, after concluding my hotel schooling, I returned to my hometown to try to help my relatives learn Bible truths. Even until now, not one of them has come into the truth, but some are showing a measure of interest.

### A LIFE OF FULL-TIME SERVICE

In 1961 letters from the branch office encouraging pioneering were read in the congregations. I was single and healthy, so I thought that I had no excuse not to pioneer. I talked to the circuit overseer, Kurt Kuhn, about what he thought of my working secularly for a few more months in order to be able to buy a car, which would be useful for pioneering. His comment? "Did Jesus and the apostles need a car to do full-time service?" That did it for me! I planned to start pioneering as soon as possible. But since I worked 72 hours each week in a hotel restaurant, I first had to make some changes.

I asked my boss whether he would allow me to work 60 hours instead. He granted my request

and paid me the same wage. A little later, I asked him whether I could work just 48 hours per week. He approved that request too and paid me the same. I next asked to be allowed to work only 36 hours per week, or 6 hours on 6 days, and that request was also granted. Surprisingly, I still got the same pay! It seemed that my boss did not want me to leave. With that schedule, I started regular pioneering. At the time, the pioneer requirement was 100 hours a month.

Four months later, I was appointed as a special pioneer and as the congregation servant in a small congregation in the province of Carinthia, in the town of Spittal an der Drau. Back then, the special pioneer requirement was 150 hours a month. I had no pioneer partner, but I treasured the support I received in the ministry from a sister named Gertrude Lobner, who served as the assistant congregation servant.\*

### RAPID CHANGES OF ASSIGNMENTS

In 1963, I was invited to do circuit work. Sometimes I traveled by train from congregation to congregation, carrying heavy suitcases. Most brothers did not own a car, so no one was able to pick me up at the train station. In order not to “show off,” I did not want to take a taxi to the home where I was to stay, so I would walk to my accommodations.

In 1965, still single, I was invited to attend the 41st class of Gilead School. Many of my classmates were also single. To my great surprise, at graduation I was assigned back to my home country of Austria to continue in the circuit work. However, before leaving the United States, I was asked to accompany a circuit overseer for four weeks. I very much appreciated serving with Anthony Conte, a loving brother who also loved the field service and was very effective in it. We served together in upstate New York in the Cornwall area.

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\* Now, instead of a congregation servant and an assistant congregation servant, within each body of elders a coordinator and a secretary are appointed.

When I arrived back in Austria, I was assigned to a circuit where I met Tove Merete, an attractive single sister. She was raised in the truth from the time she was five years old. When brothers ask us how we met, we jokingly say, “The branch office arranged for that.” We got married a year later, in April 1967, and we were allowed to continue in the traveling work together.

The following year, I realized that by Jehovah’s undeserved kindness, he had adopted me as a spiritual son. Thus began a special relationship with my heavenly Father as well as with all those who, according to Romans 8:15, “cry out: ‘Abba, Father!’”

Merete and I continued to serve together in the circuit and district work until 1976. Sometimes during wintertime, we had to sleep in unheated bedrooms with below-freezing temperatures. Once, we woke up to find that the upper end of our blanket was stiff and white from our frozen breath! We finally decided to carry a small

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Our wedding day







In Austria, I was able to enjoy many forms of witnessing, including street work

electric heater with us to keep the temperatures bearable at night. At some places, to use the bathroom at night, we would walk through snow to an outhouse that was usually very drafty. We also did not have an apartment to use, so on Mondays we usually stayed in the same home where we had been serving during the week. Then, Tuesday morning we traveled on to the next congregation.

I am happy to say that over the years, my dear wife has always been a great support. She just loves the field service, and I never ever had to encourage her to go out in the ministry. She also loves the friends and is very concerned about others. This has been a big help.

In 1976 we were invited to serve at the Austria branch office in Vienna, and I was appointed as a member of the Branch Committee. At that time, the Austria branch was overseeing the work in several Eastern European countries and was organizing the discreet transport of literature into those countries. Brother Jürgen Rundel took the lead in this, showing a lot of initiative. I was privileged to work with him and was later

asked to oversee translation work into ten Eastern European languages. Jürgen and his wife, Gertrude, continue to serve faithfully as special pioneers in Germany. Starting in 1978, the Austria branch phototypeset magazines and printed them in six languages on a small offset press. We also sent subscriptions to different countries that requested them. Otto Kuglitsch, who now serves with his wife, Ingrid, at the branch office in Germany, was the key man for these operations.

The brothers in Eastern Europe also produced literature in their own countries by using mimeograph machines or by reproducing material from film. Still, they needed support from outside their countries. Jehovah protected this activity, and at the branch, we came to love the brothers who had to serve under difficult circumstances and under ban for many years.

### A SPECIAL VISIT TO ROMANIA

In 1989, I had the privilege of accompanying Brother Theodore Jaracz, a member of the Governing Body, to Romania. The aim was to help a large group of brothers to be reunited with the

organization. Beginning in 1949, they had for various reasons cut ties with the organization and had formed their own congregations. Yet, they continued to preach and to baptize. They also went to prison for their Christian neutrality, just as the brothers did who were part of the organization that was approved by world headquarters. The ban in Romania was still on, so we secretly met in the home of Brother Pamfil Albu, together with four key elders and the representatives of the approved Romania Country Com-

mittee. We also took an interpreter with us from Austria, Rolf Kellner.

On the second night of discussion, Brother Albu persuaded his four fellow elders to unite with us when he said, “If we do not do it now, we may never get another chance.” Subsequently, about 5,000 brothers were integrated into the organization. What a victory for Jehovah and what a blow for Satan!

Toward the end of 1989, before the fall of Communism in Eastern Europe, the Governing Body invited my wife and me to transfer to world headquarters in New York. This was a great surprise for us. We took up service at Brooklyn Bethel in July 1990. In 1992, I was appointed as a helper to the Service Committee of the Governing Body, and since July 1994, I have had the privilege of serving on the Governing Body.

#### REFLECTING ON THE PAST AND LOOKING TO THE FUTURE

The times when I served as a waiter in a hotel are long gone. Now I enjoy the privilege of participating in preparing and dispensing spiritual food to our worldwide brotherhood. (Matt. 24:45-47) Looking back over more than 50 years in special full-time service, I can only express my deep appreciation and joy for Jehovah’s blessing upon our worldwide brotherhood. I love to attend our international conventions, where emphasis is put on learning about our heavenly Father, Jehovah, and Bible truth.

I pray that millions more of mankind will study the Bible, accept the truth, and serve Jehovah unitedly with our worldwide Christian brotherhood. (1 Pet. 2:17; ftn.) I also look forward to observing from heaven the earthly resurrection and, at last, finding my physical father. I hope that he, my mother, and other dear relatives will all want to worship Jehovah in Paradise.

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With my wife in Brooklyn, New York

I look forward to observing  
from heaven the earthly  
resurrection and, at last,  
finding my physical father







## “You Are My Witnesses”

*“‘You are my witnesses,’ declares Jehovah.”—ISA. 43:10.*

WHAT does it mean to be a witness? One dictionary gives this definition: “Someone who sees an event and reports what happened.” For example, in the city of Pietermaritzburg, South Africa, a newspaper now called *The Witness* has been published for over 160 years. The name is fitting, since the purpose of a newspaper is that of reporting accurately on events that take place in the world. The founding editor of *The Witness* pledged that the newspaper would tell “the truth, the whole truth, and nothing but the truth.”

<sup>2</sup> Sadly, though, the world’s news media has largely ignored or even distorted the most important facts of human history. This is certainly the case with what the almighty God stated by means of his ancient prophet Ezekiel: “The nations will have to know that I am Jehovah.” (Ezek. 39:7) But the Sovereign Ruler of the universe does not depend on this world’s media. He has some eight million Witnesses who tell people of all nations about him and his past and present dealings with mankind. This army of Witnesses also announces what God promises to do for the future blessing of mankind. By giving this witness work our priority, we prove true to our God-given name, as stated at Isaiah 43:10: “‘You are my

1, 2. (a) What does it mean to be a witness, and in what notable way has this world’s news media failed? (b) Why does Jehovah not depend on this world’s media?

### CAN YOU ANSWER?

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How did the Israelites serve as witnesses of Jehovah?

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What does God’s name mean?

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How can we show appreciation for the privilege of bearing God’s holy name?





Teaching our children about Jehovah brings honor to his name  
(See paragraphs 5, 6)

witnesses,' declares Jehovah, 'yes, my servant whom I have chosen.'"

<sup>3</sup> What a privilege it is to bear the name Jehovah, for he is "the King of eternity," who says: "This is my name forever, and this is how I am to be remembered from generation to generation"! (1 Tim. 1:17; Ex. 3:15; compare Ecclesiastes 2:16.) In 1931, the name Jehovah's Witnesses was adopted by the Bible Students. Afterward, many letters of appreciation were published in this journal. "The good news that we are 'Jehovah's witnesses' has thrilled us, and filled us with renewed determination to be worthy of the new name," wrote one congregation from Canada.

<sup>4</sup> How can you show your appreciation for the privilege of bearing God's name? Also, can you explain the Scrip-

tural context from which our name, Jehovah's Witnesses, is taken?

### GOD'S WITNESSES IN ANCIENT TIMES

<sup>5</sup> Individual Israelites of Isaiah's day were "witnesses" of Jehovah, and the nation as a whole was God's "servant." (Isa. 43:10) One way Israelite parents witnessed was by teaching their children about God's dealings with their forefathers. For example, when being instructed to observe the Passover each year, the people were told: "When your sons ask you, 'What does this observance mean to you?' you must say, 'It is the sacrifice of the Passover to Jehovah, who passed over the houses of the Israelites in Egypt when he plagued the Egyptians, but he spared our houses.''" (Ex. 12:26, 27) Those parents may also

**3, 4.** (a) When did the Bible Students adopt a new name, and how did they feel about it? (See opening image.) (b) What questions will we now consider?

**5, 6.** (a) In what way were Israelite parents to be witnesses of Jehovah? (b) What else were Israelite parents commanded to do, and why does the same need apply to parents today?

have explained to their children that when Moses first approached Egypt's ruler to ask permission for the Israelites to worship Jehovah in the wilderness, Pharaoh replied: "Who is Jehovah, that I should obey his voice to send Israel away?" (Ex. 5:2) Of course, it could also be related that after ten plagues devastated the land and after the Israelites escaped from Egypt's army at the Red Sea, the answer to Pharaoh's question became clear for all to see. Jehovah was—and is—the Almighty. Also, the Israelite nation became living witnesses that Jehovah is the true God and the Fulfiller of his promises.

<sup>6</sup> Israelites who appreciated the privilege of bearing Jehovah's name no doubt reported these wonderful developments not only to their children but also to the foreigners who became slaves in their households. Equally important, the Israelites were commanded to train their children to observe God's standards of holiness. Jehovah said: "You should be holy, because I, Jehovah your God, am holy." (Lev. 19:2; Deut. 6:6, 7) What a fine pattern this sets for Christian parents today, who must likewise train their children in the ways of holiness, thereby helping them to bring honor to God's glorious name!—**Read Proverbs 1:8; Ephesians 6:4.**

<sup>7</sup> Thus, when the Israelites were faithful, they gave a fine witness to God's name. They had been told: "All the peoples of the earth will have to see that Jehovah's name has been called upon you, and they will be afraid of you." (Deut. 28:10) Sadly, however, Israelite history was mostly a record of unfaithfulness. Time

and again, they returned to the worship of man-made idols. Moreover, like the Canaanite gods they worshipped, they became cruel, sacrificing their children and oppressing the poor. What a powerful lesson this is for us to strive always to be holy in imitation of the Most Holy One, whose name we bear!

#### **"LOOK! I AM DOING SOMETHING NEW"**

<sup>8</sup> Jehovah had foretold a marvelous act of deliverance from captivity that the Israelite nation would witness. (Isa. 43:19) The first six chapters of the book of Isaiah are largely warnings about the certain calamity that was to come upon Jerusalem and its surrounding cities. Jehovah, the perfect reader of hearts, told Isaiah to continue proclaiming this warning even though he would be met with a hardening negative response. Isaiah was shocked and wanted to know for how long God's nation would remain unrepentant. God's answer? "Until the cities crash in ruins without an inhabitant and the houses are without people and the land is ruined and desolate."—**Read Isaiah 6:8-11.**

<sup>9</sup> Isaiah received this commission in the last year of King Uzziah's reign, or about 778 B.C.E. He continued his prophetic service for some 46 years until after 732 B.C.E., well into the reign of King Hezekiah. That was 125 years before Jerusalem's destruction in 607 B.C.E. Thus, ample advance notice of what was going to happen to their nation in the future was given to God's people. Today, Jehovah has also had his people give ample notice of what lies ahead. For 135 years, from its very first

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**8.** What commission did Isaiah receive from Jehovah, and how did Isaiah react?

**9.** (a) When did Isaiah's prophecy about Jerusalem come true? (b) What situation exists today that calls for wakefulness on our part?

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**7.** (a) When Israel was faithful to Jehovah, what effect did this have on surrounding nations? (b) What responsibility rests on all who bear God's name?

# A Name Full of Meaning

## What it means

“He Causes to Become”

## Why it is fitting

- Jehovah created all things
- He continues to cause his will and purpose to be realized

## What it reveals

- He will become whatever he needs to become to make his promises come true
- He causes his creation to do whatever is needed to accomplish his will
- There is nothing he cannot do or cause to happen to fulfill his purpose

issue, *The Watchtower* has called on its readers to be awake to the fact that Satan’s wicked rulership will soon end and be replaced by the Thousand Year Reign of Jesus Christ.—Rev. 20:1-3, 6.

<sup>10</sup> Many obedient Jews who surrendered to the Babylonians survived Jerusalem’s destruction and were taken captive to Babylon. (Jer. 27:11, 12) There, 70 years later, God’s people witnessed the fulfillment of an amazing prophecy: “This is what Jehovah says, your Repurchaser, the Holy One of Israel: ‘For your sakes I will send to Babylon and bring down all the bars of the gates.’”—Isa. 43:14.

**10, 11.** What fulfillment of Isaiah’s prophecy did the Israelites in Babylon witness?

<sup>11</sup> In line with that prophecy, a world-shaking event happened one night early in October 539 B.C.E. While Babylon’s king and his nobles were drinking wine from holy vessels captured from Jerusalem’s temple and were praising their man-made gods, the armies of Media and Persia conquered Babylon. In 538 or 537 B.C.E., Babylon’s conqueror, Cyrus, commanded the Jews to return and rebuild God’s temple in Jerusalem. All of this was foretold by Isaiah, including Jehovah’s promise that he would provide for and protect his repentant people as they returned to Jerusalem. God called them “the people whom I formed for myself so that they might declare my praise.” (Isa. 43:21; 44:26-28) Once these former exiles had returned and rebuilt Jehovah’s temple in Jerusalem, they became witnesses to the fact that Jehovah, the only true God, always fulfills his word.

<sup>12</sup> Thousands of non-Israelites were part of the reborn nation, and later many other Gentiles became Jewish proselytes. (Ezra 2:58, 64, 65; Esther 8:17) Today, “a great crowd” of Jesus’ “other sheep” give their loyal support to anointed Christians, who make up “the Israel of God.” (Rev. 7:9, 10; John 10:16; Gal. 6:16) The great crowd also share that God-given name, Jehovah’s Witnesses.

<sup>13</sup> During the Thousand Year Reign of Christ, the great crowd will have the unspeakable joy of explaining to resurrected ones what it was like to be one of Jehovah’s Witnesses during the last days of this system of things. But our doing this will be possible only if we prove true

**12, 13.** (a) Who were included with the Israelites in the restoration of Jehovah’s worship? (b) What is expected of the “other sheep” as they support “the Israel of God,” and what hope do they have?



to our name now and strive to remain holy. Also, no matter how hard we try, we must daily ask forgiveness for any lack of holiness, recognizing that we are sinners and that being allowed to bear God's holy name is an indescribably great honor.—Read 1 John 1:8, 9.

### WHAT GOD'S NAME MEANS

<sup>14</sup> To enhance our appreciation for the honor of bearing God's name, it is good for us to meditate on its meaning. Commonly translated "Jehovah," the divine name comes from a Hebrew verb that can describe action and can be translated "to become." Thus, the name Jehovah is understood to mean "He Causes to Become." This definition well fits Jehovah's role both as the Creator of the physical universe and intelligent beings and as the Fulfiller of his purpose. As events unfold, he continues to cause his will and purpose to be realized no matter what any opposer, such as Satan, may do in an attempt to thwart the progressive outworking of God's will.

<sup>15</sup> When commissioning Moses to lead God's people out of Egypt, Jehovah revealed an aspect of his personality by using a related verb to describe his name, this time in the first person. The Bible record states: "God said to Moses: 'I Will Become What I Choose to Become' [or, 'I Will Prove to Be What I Will Prove to Be']. And he added: 'This is what you are to say to the Israelites, 'I Will Become has sent me to you.''" (Ex. 3:14; ftn.) Thus Jehovah, in any circumstance, will become whatever is needed

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14. What does the name Jehovah mean?

15. In what way did Jehovah reveal an aspect of his personality as reflected in the meaning of his name? (See the box "A Name Full of Meaning.")

to accomplish his purpose. To the once-enslaved Israelites, he proved to be a Deliverer, a Protector, a Guide, and a Provider who satisfied all their material and spiritual needs.

### SHOWING OUR GRATITUDE

<sup>16</sup> Today, Jehovah continues to be true to the meaning of his name by satisfying all our spiritual and material needs. And yet, the meaning of God's name is not limited to what he himself chooses to become. It includes what he causes to happen with regard to the work of his Witnesses in accomplishing his purpose. Meditating on this will motivate us to keep on living up to his name. As 84-year-old Kåre, who has been a zealous Witness in Norway for the past 70 years, says: "I feel that it is a great honor to serve Jehovah, the King of eternity, and to be a part of the people who are called by his holy name. It is always a great privilege to explain Bible truth and to see people's eyes light up with joy and understanding. For instance, it brings me deep satisfaction when I teach them how Christ's ransom sacrifice works and how, by means of it, they can get everlasting life in a peaceful and righteous new world."

<sup>17</sup> Admittedly, in some territories it is increasingly difficult to find people who desire to learn about God. Nevertheless, like Kåre, do you not experience deep joy when you find a listening ear and are able to teach that person about the name of Jehovah? But how can we be Jehovah's Witnesses and at the same time be witnesses of Jesus? That question will be the subject of our next article.

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16, 17. (a) How can we show our gratitude for the privilege of bearing God's name? (b) What will we consider in the next article?



## “You Will Be Witnesses of Me”

*“[Jesus] said to them: ‘. . . You will be witnesses of me . . . to the most distant part of the earth.’”—ACTS 1:7, 8.*

### CAN YOU ANSWER?

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How did Jesus live up to the meaning of his name?

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Why did Jesus say: “You will be witnesses of me”?

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Why can we be confident that we will succeed in our witnessing work?

“FOR this I have been born, and for this I have come into the world, that I should bear witness to the truth.” **(Read John 18:33-37.)** When on trial for his life, Jesus Christ said those words to the Roman governor of Judea. Jesus had just identified himself as a king. Years later, the apostle Paul referred to this courageous example of Jesus, “who as a witness made the fine public declaration before Pontius Pilate.” (1 Tim. 6: 13) Indeed, it sometimes requires great courage to be a “faithful and true witness” in Satan’s hate-filled world!—Rev. 3:14.

<sup>2</sup> As a member of the Jewish nation, Jesus was a witness of Jehovah by birth. (Isa. 43:10) Indeed, he turned out to be the greatest witness God has ever raised up in behalf of His name. Jesus took seriously the meaning of his own God-given name. When an angel told Jesus’ adoptive father, Joseph, that what had been conceived in Mary was by holy spirit, the angel added: “She will give birth to a son, and you are to name him Jesus, for he will save his people from their sins.” (Matt. 1:20, 21; ftn.) Bible scholars in general agree that the name Jesus comes from a Hebrew name, Jeshua, and contains a shortened form of the divine name; it means “Je-

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**1, 2.** (a) Who is the most outstanding witness of Jehovah? (b) What does the name Jesus mean, and how did God’s Son live up to his name?

hovah Is Salvation.” In harmony with the meaning of his name, Jesus helped “the lost sheep of the house of Israel” to repent of their sins in order for them to regain Jehovah’s approval. (Matt. 10:6; 15:24; Luke 19:10) To this end, Jesus zealously witnessed about God’s Kingdom. The Gospel writer Mark reported: “Jesus went into Galilee, preaching the good news of God and saying: ‘The appointed time has been fulfilled, and the Kingdom of God has drawn near. Repent, and have faith in the good news.’” (Mark 1:14, 15) Jesus also courageously denounced the Jewish religious leaders, which contributed to their having him executed on a stake.—Mark 11:17, 18; 15:1-15.

#### **“THE MAGNIFICENT THINGS OF GOD”**

<sup>3</sup> But wonder of wonders! On the third day after Jesus’ cruel death, Jehovah resurrected him, not as a human, but as an immortal spirit creature. (1 Pet. 3:18) In proof of this, the Lord Jesus materialized in human form and gave evidence that he had come back to life. On the very day of his resurrection, he made at least five appearances to different disciples.—Matt. 28:8-10; Luke 24:13-16, 30-36; John 20:11-18.

<sup>4</sup> The fifth time Jesus appeared was to present himself to his apostles and others who were gathered with them. On that memorable occasion, he conducted, as it were, a study of God’s Word. “He opened up their minds fully to grasp the meaning of the Scriptures.” Thus they came to understand that his death at the hands of God’s en-

emies and his miraculous resurrection had been foretold in the Scriptures. At the conclusion of that resurrection-day meeting, Jesus made clear to his audience what their responsibility was. He told them that “on the basis of his name, repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem.” He added: “*You are to be witnesses of these things.*”—Luke 24:44-48.

<sup>5</sup> Thus, 40 days later, during Jesus’ final appearance, his apostles would have understood what he meant by the simply yet powerfully worded command: “You will be witnesses of me in Jerusalem, in all Judea and Samaria, and to the most distant part of the earth.” (Acts 1:8) Why did Jesus say: “You will be witnesses of *me*,” not of Jehovah? Jesus could have said the latter, but the ones whom he addressed were Israelites and as such were already witnesses of Jehovah.

<sup>6</sup> Now Jesus’ disciples would have to make known a new feature of Jehovah’s purpose—something far grander than Israel’s deliverances from slavery in Egypt and later from captivity in Babylon. The death and resurrection of Jesus Christ provided the basis for freedom from the worst form of captivity, namely, slavery to sin and death. At Pentecost 33 C.E., Jesus’ newly anointed disciples made known to the people “the magnificent things of God,” and many who heard responded. Thus, from his Father’s right hand in heaven, Jesus began to see his name take on greater meaning as thousands repented

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3. What happened on the third day after Jesus’ death?

4. What resurrection-day meeting did Jesus preside over, and what responsibility did he make clear to his disciples?

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5, 6. (a) Why did Jesus say: “You will be witnesses of *me*”? (b) What new feature of Jehovah’s purpose would Jesus’ disciples have to make known?





and put faith in him as Jehovah's means of salvation.—Acts 2:5, 11, 37-41.

#### **"A RANSOM IN EXCHANGE FOR MANY"**

<sup>7</sup> Events on the day of Pentecost in 33 C.E. proved that Jehovah had graciously accepted the value of Jesus' perfect human sacrifice as an atonement, or a covering, for sin. (Heb. 9:11, 12, 24) As Jesus explained, he came, "not to be ministered to, but to minister and to give his life as a ransom in exchange for many." (Matt. 20:28) The "many" who would benefit from Jesus' ransom were not to be limited to repentant Jews. Rather, it is God's will that "all sorts of people should be saved," since the ransom "takes away the sin of *the world!*" —1 Tim. 2:4-6; John 1:29.

<sup>8</sup> Did those early disciples of Jesus have the needed courage to keep on witnessing about him? Indeed they did, but they did not do it in their own strength. Jehovah's powerful holy spirit motivat-

ed and energized them to keep on witnessing. **(Read Acts 5:30-32.)** Some 27 years after Pentecost 33 C.E., it could be said that "the message of truth of the good news" had reached Jews and Gentiles "in all creation under heaven." —Col. 1:5, 23.

<sup>9</sup> Sadly, however, the original Christian congregation gradually became corrupted. (Acts 20:29, 30; 2 Pet. 2:2, 3; Jude 3, 4) As indicated by Jesus, such apostasy, promoted by "the wicked one," Satan, would grow and obscure true Christianity until "the conclusion of the system of things." (Matt. 13:37-43) Then Jehovah would enthrone Jesus as King over the world of mankind. That happened in October 1914, marking the beginning of "the last days" of Satan's wicked system.—2 Tim. 3:1.

<sup>10</sup> Modern-day anointed Christians pointed in advance to October 1914 as a

7. What did the events on the day of Pentecost 33 C.E. prove?

8. To what extent did Jesus' disciples witness, and how was this possible?

9. As foretold, what happened to the original Christian congregation?

10. (a) What important date did modern-day anointed Christians point to? (b) What happened in October 1914, and how has that become clearly evident?



As Jesus' disciples, we keep making known  
Jehovah's purpose for the future  
(See paragraphs 5, 6)

significant date. They based this on Daniel's prophecy about a large tree that was cut down and would grow again after "seven times." (Dan. 4:16) Jesus referred to this same period as "the appointed times of the nations" in his prophecy about his future presence and "the conclusion of the system of things." Ever since that marked year of 1914, "the sign of [Christ's] presence" as earth's new King has become clear for all to see. (Matt. 24:3, 7, 14; Luke 21:24) So since then "the magnificent things of God" have included Jehovah's enthronement of Jesus as King over the world of mankind.

<sup>11</sup> As earth's new King, Jesus Christ soon began to deliver his anointed followers from captivity to "Babylon the Great." (Rev. 18:2, 4) The postwar year of 1919 opened up the possibility for a worldwide witness to be given about God's means of salvation and the good news of the established

Kingdom. Anointed Christians seized this opportunity to witness, resulting in thousands more anointed ones being gathered to become Christ's joint heirs.

<sup>12</sup> From the mid-1930's onward, it became evident that Christ had started to gather millions of his "other sheep," who would make up a multinational "great crowd." Under the direction of anointed Christians, this great crowd also follow the courageous example of Jesus and publicly make known that they owe their salvation to God and Christ. By enduring in this witness work and continuing to exercise faith in Christ's ransom, these ones will be privileged to survive "the great tribulation," which will bring an end to Satan's world.—John 10:16; Rev. 7: 9, 10, 14.

### **'MUSTER UP BOLDNESS TO TELL THE GOOD NEWS'**

<sup>13</sup> May we continue to treasure our privilege of being Witnesses of "the magnificent things" that Jehovah God has done and of his promises for the future. True, such witnessing is not always easy. Many of our brothers work in territories where there is a lot of apathy, ridicule, or outright persecution. We can do just as the apostle Paul and his companions did. Paul said: "We mustered up boldness by means of our God to tell you the good news of God in the face of much opposition." (1 Thess. 2:2) So let us never give up. Rather, may we be

**11, 12.** (a) What did earth's new King start to do in the postwar year of 1919? (b) What further development became evident from the mid-1930's onward? (See opening image.)

**13.** As Jehovah's Witnesses, what are we determined to do, and how can we be sure of success?

determined to be true to our dedication as Satan's system crashes in ruins. (Isa. 6:11) We cannot do this in our own strength, but following the example of the early Christians, we must pray that Jehovah by means of his spirit will give us "the power beyond what is normal."  
—**Read 2 Corinthians 4:1, 7; Luke 11:13.**

<sup>14</sup> Today, millions may claim to be Christians, "but they disown [God] by their works, because they are detestable and disobedient and not approved for good work of any sort." (Titus 1:16) It is good for us to remember that in the first century, genuine Christians were hated by many—if not the majority—of their contemporaries. That is why the apostle Peter wrote: "If you are being reproached for the name of Christ, you are happy, because . . . the spirit of God . . . is resting upon you."—1 Pet. 4:14.

<sup>15</sup> Can those inspired words be applied to Jehovah's Witnesses today? Yes, indeed, because we bear witness to Jesus' kingship. Thus, being hated for bearing Jehovah's name is the same as "being reproached for the name of [Jesus] Christ," who said to his opposers: "I have come in the name of my Father, but you do not receive me." (John 5:43) So the next time you experience opposition in your witnessing work, take courage. Such mistreatment is proof that you have God's smile of approval and that his spirit "is resting upon you."

**14, 15.** (a) How were Christians viewed in the first century C.E., and what did the apostle Peter say about them? (b) How should we feel if we are mistreated for being Jehovah's Witnesses?

<sup>16</sup> At the same time, remember that fine increases are being enjoyed in many parts of the world. Even in well-worked territories, we still find people who are willing to listen and with whom we can share our wonderful message of salvation. May we be diligent to call back on interested ones and, if possible, conduct Bible studies with them, helping them to progress toward dedication and baptism. Likely, you feel as does Sarie in South Africa, who has been active in the witnessing work for more than 60 years. She says, "I am deeply thankful that through Jesus' ransom sacrifice, I can enjoy a good relationship with Jehovah, the Sovereign of the universe, and I am happy that I can make known his glorious name." She and her husband, Martinus, have helped many, including their three children, to become worshippers of Jehovah. "No other activity," adds Sarie, "brings greater satisfaction, and by means of his holy spirit, Jehovah gives all of us the needed power to continue with this lifesaving work."

<sup>17</sup> Whether we are baptized Christians or we are working toward that goal, we have every reason to be thankful for the privilege of associating with the worldwide congregation of Jehovah's Witnesses. Therefore, continue to bear thorough witness while you strive to keep yourself clean from Satan's unholy world. By doing so, you will bring honor to our loving heavenly Father, whose glorious name we are privileged to bear.

**16, 17.** (a) What do Jehovah's people experience in many parts of the world? (b) What is your determination?

