

September 1, 1984



The Watchtower

Announcing Jehovah's Kingdom

*Do You Have A
“Complete”
Heart?*





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September 1, 1984
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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a Paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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That Amazing Organ —Our Heart!

I SHALL laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." (Psalm 139:14) Those appreciative words of the psalmist David should strike a responsive chord deep inside us, for truly the Creator has made our bodies in a way that incites wonder and awe.

Thus, in his book *Man the Unknown*, Alexis Carrel, Nobel prize winner, stated regarding the blood, "the river of life" that courses through our arteries and veins: "It carries to each cell the proper nourishment. Acting, at the same time, as a main sewer that takes away the waste products set free by living tissues. It also contains chemical substances and cells capable of repairing organs wherever necessary. These properties are indeed strange. When carrying out such astonishing duties, the blood stream behaves like a torrent which, with the help of the mud and the trees drifting in its stream, would set about repairing the houses situated on its banks." (Pages 77-8) Yes, imagine the body's food and sewage being taken care of by the same stream and never the one interfering with the other! And what causes this river of life to flow throughout our bodies? The heart!

The heart is truly a manifestation of the



Creator's wisdom. It is a hollow muscular organ about the size of one's fist. In men it weighs 11 ounces and in women about 9 ounces.* It consists of four chambers, two on the right and two on the left. The right upper chamber receives the blood from the body-wide circulation. As it fills up, the blood is pumped into the lower chamber and from there into the lungs. A series of valves keeps the blood from backing up when it is pumped onward. In the lungs the blood disposes of its carbon dioxide and at the same time takes in the much needed oxygen. From the lungs the blood passes on to the upper left chamber, from which it is pumped to the lower chamber and out into the body-wide circulation, enabling the blood to nourish all the cells of the body and remove their various waste products.

So actually there are two pumps and two circulations. The slightly smaller two right chambers care for the circulation of the blood in the lungs, and the structurally larger and stronger two left chambers supply the blood for the entire body. All told, there are some 60,000 miles (97,000 km) of blood vessels—arteries, veins and capillaries.

* One ounce = 28 grams.

Structurally, the heart consists of the most intricately woven muscle in the body. When a man is running at full speed, this unique muscle enables his heart to work twice as hard as his other muscles. Those muscles soon tire out, but the muscle of the heart works incessantly from the cradle to the grave. However, it should be stated that the heart has a tiny rest period after each beat. At birth the heart beats about 150 times a minute; with maturity it slows down to about 72 beats per minute.* In a lifetime of about 70 years, the heart will have beaten about 4,000 million times. And during that time it will have pumped 46 million gallons, or about 174 million liters, of blood. The heart will beat up to twice as fast when we engage in vigorous exercise, and it also beats more quickly when we get excited, fearful or angry, thus preparing us for "fight or flight."

Another very remarkable fact about the

* A law that seems to apply to all mammals is that the smaller the body the faster the heartbeat. Thus the heart of the tiny shrew beats about 1,000 times a minute, whereas the heart of some whales beats about 15 times a minute.

heart is that it furnishes its own energy. The autonomic nervous system accounts for the churning action of the stomach in its preparing food for digestion and also accounts for the rhythmic action of the intestines whereby the body's waste materials are moved forward, finally to be eliminated. But the heart has its own source of energy, the pacemaker. This truth was not always appreciated. Thus the fetal heart begins to beat before it is supplied with any nerves. And the heart has been found to keep on beating when removed from the body, and this is especially the case if the heart is supplied with blood.

Surely such a vital, hardworking organ deserves to be treated well. That means providing it with proper nutrition, giving it needed rest, as well as exercise, to keep it strong. In particular should tobacco be avoided altogether. Further, balance and moderation should be shown in the enjoyment of the good things in life.

Since the heart is such a vital organ, it is mentioned frequently in the Bible. However, as we shall now see, the Bible's emphasis is on the figurative rather than on the literal heart.

The “Heart” in God’s Word, the Bible

THREE is no question that the human heart has received more attention in men's thinking than has any other organ of the body. Both poetry and prose abound with references to it. It is therefore not surprising that the heart is made prominent in God's Word. In fact, it is mentioned therein almost a thousand times in

one way or another. What are we to understand, then, by the word "heart"?

In the Bible, it is not uncommon for a word to be used in a variety of ways with differing shades of meaning. Let us note, for example, the Bible's use of the terms "heavens" and "spirit." At times, "heavens" refers to the expanse, or atmosphere,



The heart is associated with human feelings, attitudes, faith, motivations and emotions

above the earth in which birds fly. (Genesis 1:26) The entire physical universe, including the stars seen and unseen, is at times referred to as the heavens. (Psalm 19:1) At 2 Peter 3:7 the reference appears to be to the political heavens. However, "heavens" at times refers to the very dwelling place of Jehovah's organization of spirit creatures. (Revelation 12:12) It can also refer to the heavenly Kingdom, as at 2 Peter 3:13.

It is similar with the term "spirit." At times Jehovah God, Jesus Christ and the angels are referred to as spirit persons. (John 4:24; 1 Corinthians 15:45; Hebrews 1:13, 14) The life force actuating all living creatures is referred to also as "spirit." (Ecclesiastes 12:7) The motivating force in a person is at times called "spirit," as at Proverbs 25:28. And, most frequently, Jehovah God's active force is referred to

as "spirit" or "holy spirit."—Genesis 1:2; Zechariah 4:6; Mark 13:11.

What, then, of the "heart"? At Exodus 28:30 the Hebrew word for "heart" refers to the literal organ. Here Jehovah God commanded that the breastpiece of judgment be placed over Aaron's heart. That was the physical human heart. And obviously there is a literal application of Psalm 45:5, which reads: "Your arrows are sharp . . . in the heart of the enemies of the king."

Then again, the heart is used to refer to the center, or midst, of a thing. At Ezekiel 27:25-27 we three times find the expression "in the heart of the open sea," doubtless meaning in the very midst of the sea. Likewise, Jesus foretold that he would be in the "heart" of, in the midst of, the earth for three days and three nights.—Matthew 12:40.

The heart is also associated with our feelings of joy and of sorrow, or gloominess. We read at 1 Kings 8:66 that when Solomon's temple was dedicated, 'all Israel rejoiced and felt merry of heart over all the goodness that Jehovah God performed for his servant David and for Israel.' At Nehemiah 2:2 we find King Artaxerxes asking Nehemiah why he looked so gloomy when he was not sick. "This is nothing but a gloominess of heart," he concluded.

The heart is associated with our disposition, our attitude, whether lofty, proud, or lowly, humble. Proverbs 16:5 says that "everyone that is proud in heart is something detestable to Jehovah." On the other hand, at Matthew 11:29, Jesus said: "I am mild-tempered and lowly [humble] in heart."

Moral qualities—goodness, virtue, badness and wickedness—are said to reside in the heart. For example, at Jeremiah 7:24 we read of the Israelites' "walking in the counsels in the stubbornness of their bad heart." Jesus shows at Matthew 12:

34, 35 that both good and bad things can be found in the heart.

Faith involves the heart, for Paul tells us at Romans 10:10: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."

The heart is the seat of motivation. Exodus 35:21 explains that those making contributions for the tabernacle "came, everyone whose heart impelled him." According to Hebrews 4:12, 13, Jehovah's word is like a sharp sword, able to "discern thoughts and intentions of the heart." Yes, the heart of a person is the source of motivation, influencing the mind for good or for bad. An example of the heart's motivating God's people to act with wisdom is found at Exodus 31:6, which reads: "In the heart of everyone wise of heart I do put wisdom, that they may indeed make everything I have commanded you."

Above all, however, the emotions of love and hate are associated with the heart. The Israelites were commanded: "You must not hate your brother in your heart." (Leviticus 19:17) We also read of the heart of the Egyptians hating the Israelites. (Psalm 105:25) On the other hand, Paul tells us: "Really the objective of this mandate is love out of a clean heart." (1 Timothy 1:5) And Peter counsels us: "Now that you have purified your souls by your

obedience to the truth . . . love one another intensely from the heart."—1 Peter 1:22.

The Scriptures also speak of precious experiences as being stored in the heart. Thus we read at Luke 2:51 that Mary, Jesus' mother, "treasured all these things [concerning Jesus] in her heart."—*Today's English Version; New International Version; The New English Bible*.

What an amazing number of different functions and capabilities are ascribed to the heart! Do all of these reside in the literal heart? That could hardly be so. This is indicated by those languages that make a clear distinction between a fleshly heart and a figurative heart. For example, both Chinese and Japanese use two characters, meaning "heart-organ," for the literal heart. But in describing the qualities that emanate from the heart, only the first of these characters is used, in combination with other elements, to make up part of a more complicated character, in words such as love, hatred, intention and endurance. (See the accompanying box.) Thus a clear distinction is made between the physical organ and the person's motivations and emotional qualities, though a relationship between the two is maintained.

It is enlightening to note also how other organs of the body are referred to in the Scriptures. Thus we find that upwards of 20 times the literal kidneys are referred to

Chinese characters that denote the heart

心 heart, usually figurative **心臟** heart-organ, physical

Note how the basic character **心** appears in qualities associated with the heart:

愛 love **惡** hated **恕** forgiveness **悲** sadness

憂 worry **意** intention **怒** anger **忍** endurance

in the Hebrew Scriptures, mostly in the Pentateuch. Repeatedly we read about "the two kidneys and the fat" in connection with animal sacrifices required under the Law. (Exodus 29:13, 22; Leviticus 3:4, 10, 15; 4:9; 7:4) Unquestionably this refers to the literal kidneys. And the psalmist David doubtless was referring to the literal kidneys when he wrote: "You yourself produced my kidneys; you kept me screened off in the belly of my mother." —Psalm 139:13.

However, was the prophet Jeremiah referring to the literal kidneys when he stated, at Jeremiah 11:20, that Jehovah "is examining the kidneys and the heart"? Further, could David have been referring to the literal kidneys when he stated: "Really, during the nights my kidneys have corrected me"? (Psalm 16:7) Surely our literal kidneys cannot correct us. To what was he referring? Does not Jeremiah 12:2 throw light on the subject? It reads: "You have planted them; they have also taken root. They keep going ahead; they have also produced fruit. You are near in their mouth, but far away from their kidneys." Does not "kidneys" here indicate the person's deepest emotions? This scripture seems also to parallel Isaiah 29:13, which Jesus quoted from, as recorded at Matthew 15:7, 8: "You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me.'" No doubt Jesus was here referring to what sort of persons these wicked ones were deep down inside.

Another example that might be given is the Greek word for the intestines or bowels, *splag'khna*. It is used in a literal sense at Acts 1:18, where we read of Judas: "This very man, therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in his midst and all his intestines

were poured out." However, though this word appears 11 times in the Christian Greek Scriptures, only in this instance does it refer to the literal intestines. It is translated "tender" at Luke 1:78 and "tender affections" at 2 Corinthians 6:12; 7:15; Philippians 2:1; Colossians 3:12 and at Philemon 7. At Genesis 43:30 and 1 Kings 3:26 *ra-chamim'*, the corresponding Hebrew word, is translated "bowels" in the *Authorized Version*, though it refers actually to the "inward emotions," and is so rendered by the *New World Translation*.

It is the same way with the Hebrew and Greek words rendered "heart" in our Bibles. There are times, comparatively few, when the literal heart is referred to, for example at Exodus 28:30 and Psalm 45:5. However, in nearly a thousand other references to "heart" in the Bible, "heart" is obviously used in a figurative sense. This is not to say that there is no connection between the physical and the figurative heart. There is. For example, emotional stress can have a damaging effect on the literal heart, causing illness and even death. But, obviously, a distinction must be drawn between the heart organ and the figurative heart. As W. E. Vine states, "The heart is used figuratively for the hidden springs of the personal life." —*An Expository Dictionary of New Testament Words*, Volume II, pages 206-7.

From all the foregoing it is plain that the Hebrew and Greek words for "heart" are used by Bible writers to refer to a number of emotional and moral qualities that go to make up the inner person. Clearly, by warning us of the importance of watching our longings, our yearnings and our motivations, God's Word is helping us to "serve him with a complete heart." It is equipping us for every good work. (1 Chronicles 28:9; 2 Timothy 3:17) Much good counsel along this line is contained in God's Word.

“Who Has Come to Know Jehovah’s Mind?”

“For ‘who has come to know Jehovah’s mind, or who has become his counselor?’”

—ROMANS 11:34; ISAIAH 40:13, Greek Septuagint Version.

MORE than 2,700 years ago the challenging question was posed before the ancient nation of Israel, as quoted by a onetime Jewish Pharisee in his letter, at Romans 11:34: “For ‘who has come to know Jehovah’s mind, or who has become his counselor?’” The question was quoted by the apostle Paul from the rendering made by the ancient Greek *Septuagint Version* of Isaiah 40:13, and this version there uses the word “mind” (*nous*) instead of the word for “spirit” as found in the original Hebrew text.

² What, now, does the inspired expression “Jehovah’s mind” signify? In our own case as human creatures, the mind stands for our thinking processes. For example, we can ‘make up our mind,’ to have the same “mental attitude . . . that was also in Christ Jesus.” (Philippians 2:5; see also Genesis 11:6.) Our mental faculties are superior to those of any animal.

³ What Jehovah God, the Creator, has in

1. (a) What challenging question does Paul quote from Isaiah 40:13? (b) How does a key word in his quotation differ from the original Hebrew?

2. What do we understand by the human “mind”? Illustrate.

3-5. (a) What does Isaiah 55:8, 9 show as to Jehovah’s “mind”? (b) Why is it no wonder that Paul made the exclamation recorded at Romans 11:33? (c) What does the apostle mean by his comment at Romans 11:34? (d) Why could pre-Christian writers not know Jehovah’s “mind”?

mind is immeasurably superior to what we imperfect human creatures may have in mind or could imagine of ourselves. He calls attention to this vital fact in the prophecy of Isaiah 55:8, 9, where it is written: “For the thoughts of you people are not my thoughts, nor are my ways your ways,” is the utterance of Jehovah. ‘For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.’” Hence, he purposes something far better for his human creatures, especially for those who come into a covenant relationship with him, than we creatures here on earth could ever frame up. Little wonder, then, that, after discussing a unique feature of Jehovah’s arrangement and how it is being worked out, the “apostle to the nations” was impelled to exclaim: “O the depth of God’s riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!” (Romans 11:13, 33) Certainly no man has traced out God’s ways in advance for him. Hence, the inspired apostle goes on to make this comment: “For ‘who has come to know Jehovah’s mind [*noun*], or who has become his counselor?’” (Romans 11:34) *The Jerusalem Bible* reads here: “Who could ever know the mind of the Lord? Who could ever be his counsellor?”

⁴ By those words the apostle *does not* mean that, after God reveals what is on

his mind, a man cannot know or understand His mind. No! For God has disclosed his mind to us humans on the pages of his inspired Word, the Holy Scriptures. What the apostle means is that no man, of his own origination and in advance of God's framing His own mind or purpose, could ever have worked out or developed the same thing with his thinking faculties! Prior to God's own revelation, no man has proved to have done so. Truly, then, prior to the divine revelation set out in the Bible, no man came to know "Jehovah's mind." None of the pre-Christian writers of the first 39 books of the Holy Scriptures did so, not even the lawgiver Moses.¹⁸⁵ No one, for example, could understand what Jehovah had in mind in dealing with Abraham and his seed, and no one could understand what all of that had to do with the events of the first century C.E.

Jehovah's "Mind" as to the "Olive Tree"

In Romans, chapter 11, the apostle had discussed the foretold "seed of Abraham," down to verse 34. According to Moses' records at Genesis 12:3 and 22:17, 18, Jehovah God promised to bless the aged patriarch Abraham through his offspring, or "seed"; in this seed, or by means of it, the God of Abraham would bless all the families and nations of the earth in his due time. What a gorgeous promise to which to become the heir, and what a reward for faith and obedience it was for Abraham to become heir to that promise!

The apostle likens what Jehovah orig-

6. (a) What promise had Paul been discussing in Romans chapter 11? (b) How was Abraham greatly favored, and because of what?

7. (a) What do the parts of the typical "olive tree" represent? (b) For what were the "branches" in line? (c) With regard to the "seed," what in Jehovah's "mind" had yet to be revealed?



The theocratic olive tree: Disobedient Jewish "branches" were lopped off, being replaced by Samaritan converts and uncircumcised Gentiles

inally had in mind to the development of an olive tree, a tree common to his native land of Israel. In agreement with this picture, the root of this typical olive tree was Abraham himself. The tree stock, or trunk, that sprang up from Abraham as the symbolic root was made up of his beloved son Isaac, his grandson Jacob, or Israel, and the 12 sons of Jacob, the fathers of the 12 tribes of Israel. By nature all the descendants of those 12 patriarchs were branches in that typical olive tree. As such, they were directly in line to become the promised "seed of Abraham" by means of whom all the families and nations of the earth would be blessed according to Jehovah's loving purpose or "mind." But what they did not know

about this "seed" was that it was not to be a fleshly seed by natural descent from the patriarch Abraham, for it was to be a spiritual "seed." So its father would be someone greater than Abraham, higher than him. This one was to be no one else but the great Life-Giver, Jehovah God himself. Who, now, was to be the principal one of this "seed"?

⁸ This one was greater than Isaac, the son of Abraham's old age. It was the "man, Christ Jesus," who was a descendant of Isaac but greater than Isaac and his son Jacob, or Israel, and the 12 sons of Jacob, the 12 foundations of the nation of Israel. (1 Timothy 2:5) The babe who was to be named Jesus was the "Son of God," for he was begotten in the womb of his virgin mother Mary by the spirit of Jehovah God. In fact, his life was transferred from the spirit realm to Mary's womb, and her husband, Joseph, was only the earthly foster father of Jesus. (Luke, chapters 1-3) But, as matters turned out, Jesus did not become the blesser of all the families and nations of the earth as a man on earth. True, by means of his perfect, sinless human sacrifice at Calvary outside Jerusalem in 33 C.E., Jesus can serve for all mankind's blessing. But on the third day of his death in 33 C.E., Jehovah God, his heavenly Father, resurrected him from the dead and thereafter he returned to heaven as a spirit Son of God. It is from there that he blesses all families and nations of the ground.

⁹ From this standpoint the apostle's il-

8. (a) How did Jesus come to be One greater than Isaac? (b) Why were Jesus' sacrifice and heavenly resurrection necessary for the blessing of all the families of the earth?

9. (a) The symbolic olive tree now takes on what larger meaning? (b) What is the number of spiritual branches, and how do we know? (c) How does Galatians 3:28, 29 enlighten us with regard to these "branches"?

lustration of the olive tree takes on a new and vastly larger meaning. The "root" of that spiritual olive tree proves to be Jehovah God, the Great Life-Giver of all, the One greater than the patriarch Abraham. The only-begotten Son of this Greater Abraham proves to be Jesus Christ, the One greater than Isaac. This Greater Isaac proves to be the Head of the Christian congregation that is begotten by the spirit of the Greater Abraham, Jehovah God. The members of the Christian congregation are the spiritual branches that spring from this theocratic olive tree, and according to Revelation 7:1-8 and 14:1-3, they are to number, finally, 144,000 members. That is why we read in Galatians 3: 28, 29: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one person in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise."

¹⁰ The natural Jews of Jesus' day, by being his natural brothers, were by natural descent from the patriarch Abraham first in line to become "branches" in that spiritual olive tree. They were in the Law covenant with the Greater Abraham by means of the mediator Moses. Jesus Christ came directly to no one on earth but to "the lost sheep of the house of Israel." (Matthew 10:6) So the first ones to become "branches" in that spiritual olive tree, the root of which is Jehovah God, were natural Jews, the 12 faithful apostles of Jesus Christ and thousands of other natural Jews. But only a small "remnant" of the natural Jews were "saved" to be the seed of the Greater Abraham and to be heirs of his "promise,"

10. (a) Who were first in line to become spiritual branches? (b) Who of these were "saved," and how did Paul quote prophecy to illustrate this?

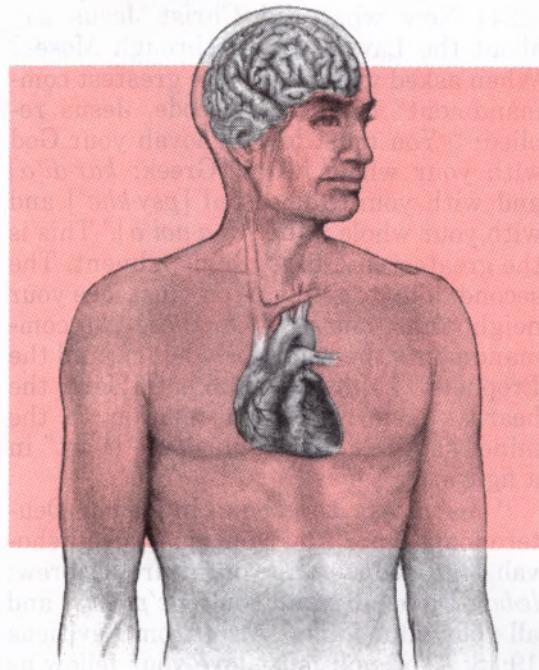
just as foretold in Isaiah 10:22. Paul quotes this prophecy in Romans 9:27.

¹¹ The breaking off of prospective "branches" of "Abraham's seed" started with the conversion of circumcised Samaritans, and it came to full force three and a half years after the death and resurrection of Jesus Christ, the Greater Isaac. At that point, the first non-Jewish, uncircumcised believers, the Roman centurion Cornelius and his family and believing friends, were converted by the apostle Peter and, after being begotten and anointed with Jehovah's spirit, were baptized. (Acts, chapter 10) Thus the "branches" from a wild olive tree were grafted into the spiritual olive tree of which Jehovah God is the life-giving "root."

¹² However, if any of the natural Jews that were broken off should reconsider matters and should repent, like Aquila and Priscilla, they would be grafted back into the spiritual privilege that the Jewish nation had lost through unbelief toward the Greater Isaac, Jesus Christ. (Acts 18:1-4, 26; Romans 16:3; 1 Corinthians 16:19) This exemplified the loving-kindness of Jehovah God, the Greater Abraham. Such admirable generosity on the part of Jehovah God toward natural Jews, who were still beloved to God for their forefathers' sake, was what extracted from the apostle the exclamation, "O the depth of God's riches and wisdom and knowledge!" Does this revelation of Jehovah's "mind" also excite our heartfelt sense of appreciation?

11. (a) When were prospective "branches" broken off? (b) How were wild olive "branches" now grafted in, and into which olive tree?

12. (a) What would happen if broken-off "branches" repented? Illustrate. (b) This exemplified what? (c) Like Paul, how should we respond to such a revelation of Jehovah's "mind"?



The physical heart propels life-sustaining blood to the brain

Loving God With All One's Heart and With All One's Mind

¹³ With the natural seed of the patriarch Abraham, the nation of Israel, Jehovah God made a covenant, with the prophet Moses serving as the mediator. That was away back in the year 1513 B.C.E. in the wilderness of the Sinaitic Peninsula and at Mount Sinai. There he gave them his Law. Concerning this Law the apostle Paul wrote: "Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith." (Galatians

13, 14. (a) How did God provide the Law, and for what purpose? (b) What did Jesus say with regard to that Law, and to what "heart" does he here refer? (c) What two commandments were quoted by Jesus, and why should we keep them?

3:24) Now what did Christ Jesus say about the Law as given through Moses? When asked which was "the greatest commandment" of the Law code, Jesus replied: "You must love Jehovah your God with your whole heart [Greek: *kar-d'i'a*] and with your whole soul [*psy-khe'*] and with your whole mind [*di-a-noi'a*]. This is the greatest and first commandment. The second, like it, is this, 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets." (Matthew 22:35-40) Here, the heart is referred to in relation to the mind, showing that it must be "heart" in a figurative sense.

¹⁴ Jesus was there quoting from Deuteronomy 6:5: "And you must love Jehovah your God with all your heart [Hebrew: *le-bab'*] and all your soul [*ne'phesh*] and all your vital force." Also, from Leviticus 19:18: "And you must love your fellow as yourself. I am Jehovah." So Jesus ranked those two as the greatest and the next greatest commandments of the Mosaic Law covenant. We today are not under the Mosaic Law, but those fundamental requirements have not gone out of date. We should keep them.

¹⁵ We know that it is the "spirit of life" that moves the physical heart. (Revelation 11:11; Genesis 7:22) This life force triggers the heart of living flesh so that it pumps the life blood to all parts of the human body, including the brain. Jehovah God said: "The soul [*ne'phesh*] of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel: 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood.'" (Leviticus 17:14) For the whole body to live, the physical heart must propel the life-sustaining blood to

15. (a) What triggers the physical heart, and how does it function? (b) What relation does the physical heart have to the brain and mind?

all its parts, whether this circulation of the blood be by means of one's natural God-given heart, by a heart transplanted from the body of someone else or by an insensitive, nonfleshly, mechanical heart. Thus the blood is pumped to the brain, its thinking faculties are stimulated and the mind functions. It becomes evident, therefore, that the physical heart nourishes the brain by reason of supplying it with the blood containing the active life force, the "spirit of life." Regardless of whether a person is conscious or not, the heart keeps pumping the blood to the brain and all other parts of the body.

¹⁶ But let us look beyond the literal heart of living tissue. As used in the Bible, the heart stands for the seat of motivation and also of the emotions. This is the figurative heart, which actually means our innermost self. At 1 Peter 3:4 it is described as "the secret person of the heart" (NW), "the hidden person of the heart" (Revised Standard Version), "your inner self" (New International Version). So it is with 'all the heart' that we are under command to love Jehovah God. We are also commanded to love Jehovah God

16. (a) According to the Bible, what is the figurative heart? (b) What is required of us in loving Jehovah with 'all the heart'? (c) How do we love him with all our "mind"?

Can You Answer?—

- What is meant by Jehovah's "mind"?
- How was the theocratic olive tree used by Paul to illustrate Jehovah's "mind"?
- What is the figurative "heart"?
- How are "heart" and "mind" involved in our loving God?

with all our soul, with the whole of our being. This calls upon us to love the one living and true God, the Almighty, with all our vital force, directing all our energies to the doing of the revealed will of God and the full performance of his work during this "conclusion of the system of things." (Matthew 24:3) In addition to this, there must be a loving of the God of the Bible with all our "mind," our mental faculties.—Mark 12:29-31.

^{en}¹⁷ It goes without saying that if we express our love of Jehovah God with all our heart and mind, he will take pleasure in

17. (a) If we love Jehovah with all our heart and mind, what assurance do we have? (b) According to Philippians 4:7, how will our hearts and minds be affected by the peace of God?

answering our prayers, and this assurance will keep us free from anxiety. We shall enjoy a peace that this turbulent world does not enjoy and cannot understand. Why so? Because, as the apostle Paul assured the beloved Christians in ancient Philippi, Greece, "the peace of God that excels all thought [Greek: noun] will guard your hearts [kar·di'as] and your mental powers [no·e'ma·ta: "minds," Authorized Version; RS] by means of Christ Jesus." (Philippians 4:7) Thus our figurative hearts will not become excited to any hasty wrong motivations and emotional disquietude, and the mental powers or mind will not be confused or twisted. A Christian will keep on pursuing his course according to God's inspired Bible along with the help of the Leader, Christ Jesus.

Lining Up With “Jehovah’s Mind” as Now Revealed

THE Son of God has superseded the prophet Moses, who was the mediator of the law covenant between God and natural Israel. Jesus Christ has become the appointed Mediator of Jehovah’s foretold new covenant. This covenant was made with the nation that replaced ancient natural Israel and is a spiritual Israel, "the Israel of God." (Galatians 6:16) The Ten

1. What nation replaced natural Israel, and in what covenant?

Commandments and all the other associated laws of the covenant mediated by the imperfect man Moses were recorded on manuscripts but did not really get inscribed on the hearts and minds of the circumcised fleshly Jews, or Israelites. Noting that failing with respect to the Mosaic Law covenant, Jehovah God foretold the making of a new covenant by means of the prophet Jeremiah, as recorded at Jeremiah 31:31-34.

² Jesus Christ sealed that promised "new covenant" with his own lifeblood when he died with a broken heart on the torture stake outside Jerusalem. The night before, when celebrating his last Passover supper with his faithful apostles in obedience to the Mosaic Law covenant, Jesus passed the cup of wine to them and gave a new significance to it by saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20; 1 Corinthians 11:23-26) In this way he became the Mediator of that new covenant, which proved to be a "better covenant" than the Mosaic Law covenant. (Hebrews 8:6; 9:11-28) So ever since he presented the value of his perfect lifeblood in heaven in 33 C.E. he has served as the Mediator for those disciples whom Jehovah God brings into the new covenant.—1 Timothy 2:5, 6.

³ When discussing the new covenant, at Hebrews 10:15, 16, the apostle quotes the prophecy of Jeremiah according to the Greek *Septuagint Version* and writes: "Moreover, the holy spirit also bears witness to us, for after it has said: 'This is the covenant that I shall covenant toward them after those days,' says Jehovah. 'I will put my laws in their hearts [*kardi'as*], and in their minds [*di-a'noi-an*] I shall write them.'"

⁴ In accordance with the functions of the figurative heart and the mind, the Christians who are brought into the new covenant through Christ the Mediator would love Jehovah's laws with their hearts, being thus motivated to obey those laws, and they

2. (a) How did Jesus become Mediator of the covenant? (b) How and when did this become operative?

3. According to Hebrews 10:15, 16, where does Jehovah write the laws of this covenant?

4. (a) How do the figurative heart and the mind differ? (b) In line with Psalm 119, how do Christians in the new covenant apply heart and mind? (c) When and how did the writing of God's laws on hearts and minds get started?

would also tenaciously remember those divine laws. As the psalmist expressed it, "How I do love your law! All day long it is my concern [“my meditation,” *Revised Standard Version; Authorized Version*.]” (Psalm 119:97) The putting of Jehovah's laws into the figurative hearts of Christ's disciples and the writing of these upon their minds began to take place on the day of Pentecost of 33 C.E. It was then that the holy spirit was poured out upon the waiting disciples of Jesus Christ and visible "tongues as if of fire" rested above the heads of the 120 disciples and they began to speak in foreign languages that they had not studied and learned. A miracle indeed! As a result of the witness there given to the gathered onlookers, there were 3,000 who got baptized as believers in Jesus as the Christ, or Messiah, and who were taken into the new covenant with him as their Mediator.—Acts, chapter 2; Joel 2:28-32.

⁵ Today, 1,900 years later, there is a remnant of "the Israel of God" whose members give evidence of having been taken into the new covenant, being baptized with the holy spirit. They give evidence of having had the laws of Jehovah God put in their figurative hearts and written upon their minds. They are carrying out the forecast of their Mediator as recorded at Matthew 24:14 and Mark 13:10. They are "branches" in that spiritual olive tree described by the apostle Paul in Romans chapter 11, and they produce much fruitage.

⁶ Another feature of Jehovah's "mind" has been disclosed since the Washington, D.C., convention of Jehovah's Witnesses in the year 1935. What was on Jehovah's "mind"

5. Who today have been taken into the new covenant, and what evidence identifies these as "branches"?

6. (a) What other feature of Jehovah's "mind" has been disclosed since 1935? (b) How do the "other sheep" give convincing proof of their love for God's "law" for this day?



Jehovah has written the "law" of his new covenant on hearts and minds of anointed ones. Joyfully, "other sheep" now join them in sacred service

respecting the "great crowd" foretold in Revelation 7:9-17? This foretold multitude of praisers of Jehovah God and of his Lamb, Jesus Christ, serving God at his figurative temple, has appeared on the scene since 1935. The 840 who got baptized thereafter at Washington on Saturday, June 1, have been added to down till now. Today throughout the earth there are more than two and a half million of these "other sheep" of the Fine Shepherd, Jesus Christ, who are regularly associating with the spirit-begotten sharers of the new covenant and who are participating in the Kingdom witness work as foretold at Matthew 24:14. (John 10:16) Like the psalmist, they give convincing proof that they love Jehovah's "law" for this "conclusion of the system of things," and that his "law" is something upon which they meditate in their mind and which they make the concern of their hearts.

Salvation Through Belief and Confession

⁷ The gaining of salvation, whether to Jehovah's Kingdom in the heavens or to the Paradise earth under the millennial reign of Jesus Christ, is not a case of merely having head knowledge, a case of the mind. The apostle Paul makes this plain at Romans 10:5-10. There he discusses the question of Christians who had natural, fleshly hearts, not any heart transplant or even a mechanical heart. He proceeds with his argument in this way:

⁸ "For Moses writes that the man that has done the righteousness of the Law will live by it. But the righteousness resulting from faith speaks in this manner: 'Do not

7, 8. (a) Is salvation dependent merely on head knowledge? (b) What does Romans 10:5-10 state as to interaction of the figurative heart and the mind?

say in your heart, "Who will ascend into heaven?" that is, to bring Christ down; or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.' But what does it say? 'The word is near you, in your own mouth and in your own heart'; that is, the 'word' of faith, which we are preaching. For if you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."

⁹ This shows that the matter goes down more deeply into one's being than into the intellect, or the mind. It is not a matter of merely collecting information, sorting it out in the mind and being able to repeat it by rote. Not the mind with its knowledge is the determining factor; it is the motivation that is here involved before God. The Christian's belief must be motivated by the figurative heart. He must believe in Christ's resurrection with all his heart, because of heartfelt appreciation of this miracle that the Almighty God has performed. This is something that Christ could not have done for himself, nor could it have been done by some other man, namely, God's resurrecting his dead Son to a heavenly plane of life. (2 Corinthians 4:13) We recall that the intellectual Athenians of the apostle Paul's day were inclined, in some cases, "to mock," when they heard about "a resurrection of the dead," whereas others made no immediate decision on the matter, but said: "We will hear you about this even another time." Their minds filled with knowledge prevented them from accepting the information, even though based on actual facts. Only some

9. (a) What is involved in being saved, and why do you so answer? (b) What must a Christian really believe in his heart? (c) What attitude did the Athenians take, and why?

became believers and associated themselves with Paul.—Acts 17:21, 32-34.

¹⁰ So a person's heart must motivate him to believe. With his heart he must exercise faith. When he does this, then the heart—the innermost self—of the believer will motivate him to make public confession with his mouth. With all his heart he must exercise faith. The public declaration by the mouth, motivated by the believing heart, will follow. When a believer gets immersed in water in symbol of the dedication of himself to Jehovah God through Jesus Christ, he is making a public declaration that leads to salvation. Jehovah God not only searches the figurative heart to see whether there is an energizing faith there but also listens for the public declaration.

Keeping Loyal Because of a "Complete" Heart

¹¹ David of ancient times, like all the rest of us humans, was brought forth in error and conceived in sin, but he remained loyal to his God, Jehovah, because of having a figurative heart that was "complete" toward the God of the nation of Israel. (Psalm 51:5) Testimony to this effect is given in 1 Kings 15:3: "His [Abijam's] heart did not prove to be complete with Jehovah his God, like the heart of David his forefather." True, David did commit a heinous sin with the wife of Uriah the Hittite, but he sincerely repented of this and his heart proved to be undivided and unwavering in his devotion to Jehovah as his God. (1 Kings 15:4, 5) With good reason David could pray: "Unify my heart to fear your name." (Psalm 86:11) He set an excellent

10. (a) What motivation must the heart supply? (b) What two things are required, therefore, by Jehovah?

11. (a) How could David remain loyal to Jehovah? (b) Despite his sin, why could David pray as at Psalm 86:11? (c) Who have followed David's fine example?

example for his successors in the kingship over Israel, and King Asa was an imitator of David in this respect, for we read, at 1 Kings 15:14: "Asa's heart itself proved to be complete with Jehovah all his days."

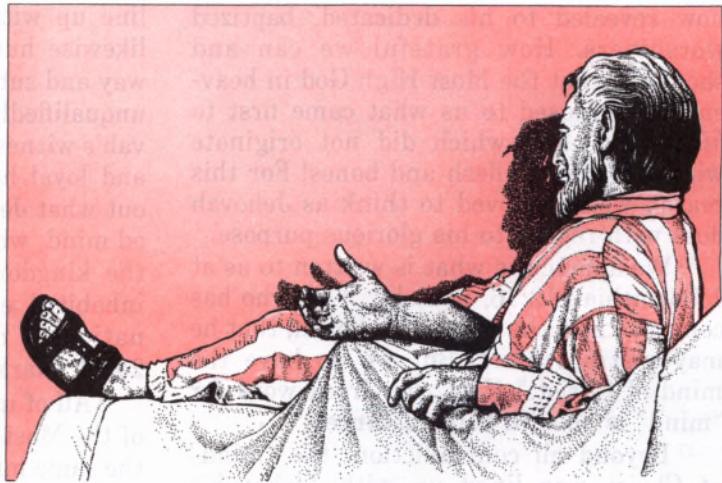
¹² It certainly takes a great deal of courage and honesty with oneself to plead with the Most Holy God, the Searcher of human hearts, to implore him for mercies and loving considerations. But this is what King Hezekiah of Israel did. When he was infected with a disease that would surely

prove fatal unless his God intervened, Hezekiah prayed: "I beseech you, O Jehovah, remember, please, how I have walked before you in truthfulness and with a complete heart, and what was good in your eyes I have done."—Isaiah 38:3.

¹³ In the face of such an example, those anointed Christians of today who have been taken into the 'covenant for a kingdom' with Jesus Christ in the heavens should keep ever in mind the obligation to walk before Jehovah "with a complete heart." Like his royal forefather David, Jesus Christ when on earth as a perfect man walked before his heavenly Father, Jehovah, "with a complete heart." Therefore, Jehovah God, the Kingmaker, was highly pleased to bestow upon him the rulership in the celestial Kingdom, there to reign as "King of kings and Lord of lords" along with his integrity-keeping disciples as subordinate kings and lords.—Luke 22:29; Revelation 19:16.

12. What requires courage and honesty, and how did Hezekiah show this?

13. What should anointed Christians keep ever in mind, after the example of Jesus?



Hezekiah displayed a "complete" heart when experiencing adversity. So can we

¹⁴ The "great crowd" of Christ's "other sheep" expect to be the first ones to enter alive into the millennial reign of Jesus Christ with his 144,000 co-rulers. (Revelation 7:9, 10; John 10:16; Revelation 14:1; 20:4-6) Since that eventful year of 1935 the members of that "great crowd" have been associating with the remnant of those Kingdom heirs, who are walking before Jehovah God with a complete heart. Because these "other sheep" of the Fine Shepherd, Jesus Christ, seek to walk before Jehovah God "with a complete heart" they now form "one flock" with the remnant of the Kingdom heirs under the "one shepherd," Jesus Christ. For their keeping integrity with such unified, complete hearts, they will have a privileged part in vindicating the universal sovereignty of the God of whom they are witnesses, Jehovah.—Isaiah 43:10, 12.

¹⁵ In such a way all of us, as disciples of the Son of God, our Fine Shepherd, are lining up with Jehovah's "mind" as it is

14. Because of what have the "other sheep" been brought into the "one flock" under the "one shepherd"?

15. For what, now, can all of us be grateful?

now revealed to his dedicated, baptized worshipers. How grateful we can and should be that the Most High God in heaven has disclosed to us what came first to his "mind" and which did not originate with any man of flesh and bones! For this reason we are moved to think as Jehovah does with regard to his glorious purpose.

¹⁶ We appreciate what is written to us at 1 Corinthians 2:16, namely: "For 'who has come to know the mind of Jehovah, that he may instruct him?' But we do have the mind of Christ." Here the Greek word for "mind" is *nous* in both instances.

¹⁷ Beyond all contradiction, the "mind" of Christ was lined up with "Jehovah's mind." The inspired words at Philippians 2:5-8 help us to peer into the "mind" of even the prehuman Son of God, for there we read: "Keep this mental attitude [“mind,” AV; AS; RS] in you that was also in Christ Jesus, who, although he was existing in God’s form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave’s form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."

¹⁸ Jehovah God has in mind the redeeming of mankind from eternal death, and the only-begotten Son of God was willing to line up with his heavenly Father’s mind in this regard, even though this would mean intense suffering for him on earth.

¹⁹ Correspondingly, if we today want to

16, 17. (a) At 1 Corinthians 2:16, what is shown as to "the mind of Jehovah" and "the mind of Christ"? (b) What does Philippians 2:5-8 reveal as to the "mind" of Christ?

18. What was required of the Son in lining up with the "mind" of the Father?

19. (a) How can we apply our figurative hearts in connection with Jehovah’s "mind"? (b) What with regard to "the mind of Christ" must we now carry out?

line up with "Jehovah’s mind," we must likewise humble ourselves in a Christlike way and subject ourselves to Jehovah’s will unqualifiedly. This obliges us to be Jehovah’s witnesses, and, motivated by a loving and loyal heart [*kar-di’ā*], we must carry out what Jesus Christ had on his farsighted mind, when he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations," down to the end.—Matthew 24:14; Mark 13:10.

²⁰ All of us dedicated, baptized witnesses of the Most High God today want to be "of the same mind" respecting this privilege of service. (Philippians 4:2) This makes for worldwide unity of action. For our doing so, Jehovah God has blessed both the "great crowd" of Christ’s "other sheep" and the anointed remnant of Christ’s Kingdom heirs with the delightsome success that they are experiencing worldwide today in the gathering of all the "other sheep" and the serving of final notice upon all mankind before his glorious victory and vindication of his universal sovereignty at Har-Magedon.—Revelation 16:16.

20. (a) What now makes for worldwide unity of action? (b) What success is the united flock of God’s people now enjoying?

Some questions in review:

- How have "heart" and "mind" been involved in Jehovah’s writing the "law" of the new covenant?
- What two things are involved in gaining salvation?
- How does a "complete" heart help us to keep loyal?
- How can we show that we have both "the mind of Jehovah" and "the mind of Christ"?

The “Kidneys” and the “Heart” in the Scriptures

THE literal kidneys represent a region of the body lower than the fleshly heart. According to one of the definitions, the kidneys are the seat of human feelings, affections and passions. Webster's New Collegiate Dictionary links the kidneys with the person's "temperament."^{*} At Revelation 2:23 the resurrected, glorified Jesus Christ says: "I am he who searches the kidneys and hearts, and I will give to you individually according to your deeds." (See also Jeremiah 11:20, footnote, NW, Reference Bible.) The kidneys and the heart are different organs of the body and are in different locations. The physical kidneys are lower down in the body than the physical heart. These also have different reactions to different stimuli. These reactions would signify something. Thus such reactions could be read or observed as denoting different qualities that indicate what sort of person the searched individual is. Is one's literal heart moved to beat faster or, as it were, to grow cold? Are his kidneys stimulated to function at an unusual time and in an odd manner? The Searcher of the hearts and kidneys is able to interpret such reactions and more thoroughly understand the person, as to what sort of kidney he is.

At Psalm 16:6-8 the composer David writes: "The measuring lines themselves have fallen for me in pleasant places. Really, my own possession has proved agreeable to me. I shall bless Jehovah, who has given me advice. Really, during the night my kidneys have corrected me. I have placed Jehovah in front of me constantly. Because he is at my right hand, I shall not be made to totter." How, in fact, did David's kidneys correct him during the nights when he would be

* Regarding "kidney," see also *The Compact Edition of the Oxford English Dictionary; The Concise Oxford Dictionary; The Random House Dictionary of the English Language (Unabridged); The American Heritage Dictionary of the English Language; Webster's New World Dictionary of the American Language.*

awake? Well, if David had had any misgivings as to Jehovah's attitude toward him, what sort of person he really was, his figurative kidneys would give him a correct assessment of Jehovah's purpose toward him. That is why David went on to say: "For you will not leave my soul in Sheol. You will not allow your loyal one to see the pit."—Psalm 16:10.

Of course, David will have a resurrection from the grave, or Sheol, in Jehovah's due time; but, under inspiration on the day of Pentecost of 33 C.E., 50 days after the resurrection of Jesus Christ, the apostle Peter applied Psalm 16:10 to Jesus Christ, Peter saying at Acts 2:25-28: "For David says respecting him, 'I had Jehovah constantly before my eyes; because he is at my right hand that I may never be shaken. On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even my flesh will reside in hope; because you will not leave my soul in Hades, neither will you allow your loyal one to see corruption. You have made life's ways known to me, you will fill me with good cheer with your face.'"

The cheerful heart enlivened the psalmist David, and likewise the cheerful heart made the earthly life of David's great antitype, Jesus Christ, active. The natural heart also affects the body, just as Proverbs 14:30 says: "A calm heart is the life of the fleshly organism." The heart of the Greater David, Jesus Christ, could remain calm with a steady heartbeat and blood flow even under provocative circumstances, yes, under persecution and physical mistreatment, up until the time of his impalement. It was only then that he died of a broken heart.—Psalm 69:20.

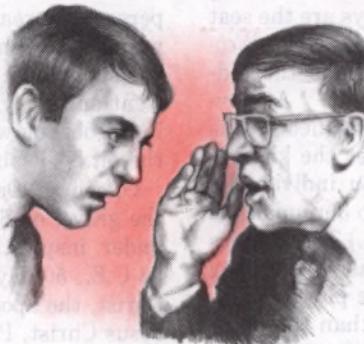
At Hebrews 4:12 it is stated that "the word of God . . . is able to discern thoughts and intentions of the heart." This signifies that "the heart" is the thing that induces and motivates the thoughts and intentions, which are discerned by "the word of God."

Would You Spread a Rumor?

DURING the Middle Ages an incredible rumor spread among the so-called Christians of Europe. It was whispered that each year at Passover, the Jews murdered a Christian and used his blood in their rituals. Sometimes they were said to capture Christian children and torture them horribly before killing them and using their blood. Right up until this century, during the Nazi period in Germany, this rumor was used as an excuse to persecute the Jews.

The story was investigated and disproved several times, yet it persisted for almost a thousand years. If someone had told it to you, would you have shared in spreading it? Hopefully, all of us would have had enough common sense or compassion not to do so. Yet rumors are persistent and complex things. Once started, they are difficult to stop. Even today, absurd rumors spring up and spread like wildfire.

For example, Procter & Gamble, a large firm supplying household products in the United States, was recently victimized by a rumor that it promoted Satanism and that its trademark



was really a demon symbol. Another widespread rumor had it that a well-known chain of fast-food stores was putting worms in its hamburgers! Some years ago it was widely believed that a member of the singing group the Beatles had died in an auto accident and had been replaced by a double.

Even the Watchtower Society's publications have been the subject of rumors—for example, that one of the artists had secretly been introducing pictures of demons into the illustrations, was subsequently found out and disfellowshiped!

Did you share in spreading any such stories? If so, you were—perhaps unwittingly—spreading an untruth, since they were all false. Certainly, the rumor concerning the Society's publications was harmful, as well as slanderous to the zealous Christians who work long hours producing artwork to make the magazines, brochures and books so attractive. This was as ridiculous as it would be to say that God, in creating celestial bodies, deliberately formed the appearance of a 'man in the moon.'

Many years ago, Jehovah God told the Israelites:

**Rumors
are persistent.
Once started,
they are
difficult
to stop**

"You shall not spread a baseless rumour." (Exodus 23:1, *The New English Bible*) There was good reason for that command. Such rumors have bad results. They make the one spreading them a liar, something Jehovah hates. (Proverbs 6:16-19) They affect the reputation of the subject of the rumor. And they deceive the person who listens to the rumor, perhaps inciting him to act unwisely. (Numbers 13:32-14:4) It is most unloving thus to deceive our friends. It goes against God's command: "You must not deceive, and you must not deal falsely anyone with his associate." —Leviticus 19:11; Proverbs 14:25.

Hence, if we pass on to others a story that we have heard, we should be careful to have the facts right. But how can we do that? One thing that will help us is an understanding of the nature of rumors.

How Does a Rumor Start?

A rumor is "talk or opinion widely disseminated with no discernible source"; or, "a statement or report current without known authority for its truth." (*Webster's New Collegiate Dictionary*) Rumors may spread by word of mouth or may appear in a more "official" guise, even in print or on the radio. The fact that something was on television or in the newspaper does not mean it is true.

How do rumors start? Often it is impossible to say. A loose comment by someone may be picked up, repeated and exaggerated. The suggestion that something *might* happen can easily become an assertion that it *will* happen, and then it may be turned to say it *did* happen. Even a joke can start a rumor if someone takes it seriously and repeats it.

Rumors spring up readily

If you
spread a
rumor, you
may be
spreading
a lie

in a climate of fear. When he was foretelling the conditions in Jerusalem as its end approached, the prophet Ezekiel said: "Shuddering will come over them, and they will look in vain for peace. Tempest shall follow upon tempest and rumour upon rumour." (Ezekiel 7:25, 26, NE) As fear gripped the populace, Jerusalem would become a hotbed of rumors.

Rumors can also be started deliberately. When the soldiers who had been guarding the tomb of the impaled Jesus reported the amazing events they had witnessed at Jesus' resurrection, the elders of the Jews told them to spread a false rumor. They said: "Say, 'His disciples came in the night and stole him while we were sleeping.'" The soldiers obeyed. "So they took the silver pieces and did as they were instructed; and this saying has been spread abroad among the Jews up to this very day." —Matthew 28:13-15.

Why Rumors Spread

More interesting is the question: Why do rumors, once started, spread with such persistence? Often it is simply because people want to believe them. Some newspaper reporters make a career out of repeating rumors about prominent people. They would soon be out of work if there was no market for such stories. Many people are like the Greeks of Paul's day, always avid to hear "something new." —Acts 17:21.

Rumors spread, too, because they fit in with widely held misconceptions and prejudices. The false rumor about the Jews' killing Christians doubtless fell on receptive ears because non-Jews did not understand the Jews. They feared them or were jealous of them. Rumors may also

reflect widespread uneasiness about something. The rumor about worms in the hamburgers may have persisted because of people's nervousness about additives and secret ingredients in foods. And the rumor about Procter & Gamble may have taken root because so many people today have a fascination with demonism and spiritism.

Rumors will also flourish where governments or authorities act secretly. And they can even be nurtured by wishful thinking. For decades, stories have circulated that flying saucers have landed, supposedly carrying benign creatures from advanced scientific societies on other planets. In this troubled 20th century, some people may find it comforting to believe that these beings really exist.

Moreover, a rumor may be sparked or seemingly confirmed by misinterpretation of facts. In the first century it was rumored that the apostle Paul was encouraging the Jews to apostatize from Moses. (Acts 21:21, 24) The rumor was false, but it may have been fueled by the fact that Paul, obeying the decision of the apostles and elders at Jerusalem, taught that *Gentile Christians* did not have to come under the Mosaic Law.—Acts 15:5, 28, 29.

Separate the True From the False

Is everything, then, that is spread by word of mouth a false rumor? Not at all. Back in the days of Joshua, Rahab of Jericho told the Israelite spies: "For we have heard how Jehovah dried up the waters of the Red Sea from before you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan." (Joshua

2:10, 11) These stories that Rahab had heard were true.

Similarly, when Jesus was performing signs around the land of Israel, the Bible says: "And the report about him went out into all Syria; and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them." (Matthew 4:23, 24) The reports about Jesus were also true.

So how can we determine whether a story is true or merely a rumor? Here are some things to bear in mind when someone shares a choice piece of information with you:

Who told you the story? Is he the sort of person who never says something unless he is sure of his facts? Or is he always trying to pry into other people's affairs? Is he trying to be first in coming up with juicy stories? The source of the story makes a big difference as to whether it is likely to be accurate or not. And this brings to mind a related point: Those in positions of trust or responsibility, such as elders in a congregation or mature Christian women, should be doubly sure of the facts before passing on a story, if they need to pass it on at all. People are more likely to believe what they say and repeat it.—Acts 20:28; Titus 2:3.

Was the one who told you the story in a position to know the facts? Typical rumors often start something like this: "I heard from my uncle who knows the man who works in . . ." If you hear that kind of introduction, beware! Some children play a game where they stand in a circle and one whispers a short sentence to his neighbor. His neighbor whispers it to the next one, who in

**Not
everything
spread by word
of mouth is
necessarily
a false
rumor**

turn passes it on. When the sentence has passed all the way around the circle, the children have a lot of fun seeing how much it has changed. Many of us have played that game, but have we learned the lesson from it? When stories pass from one person to another, they inevitably change and soon bear little resemblance to their original form. Thus if you cannot pinpoint the exact source of the story, it is probably safe to assume that it is distorted or even entirely false.

Is the story slanderous? If a story detracts from the good name of some person, profession, race or organization, treat it with *extreme* caution. This is true even if you do not feel particularly friendly toward that group or person. Slander is slander and lies are lies, whoever the victims are. Jesus was frank in his condemnation of the scribes and Pharisees, but can you imagine his spreading slanderous rumors about them?—1 Peter 2:21, 22.

Is the story plausible? Is it *really* likely that spaceships are visiting our planet? Or that a major commercial company would make a pact with the Devil? Or do dedicated artists really hide faces in magazine pictures? Stories that sound so unlikely should be taken with more than a grain of salt.

Stop Rumors, Spread Truth

This is not to say that amazing things never happen. Sometimes they do. But when we hear about them we should act wisely and not gullibly believe every story that comes along. When stories spread around Palestine that a carpenter from Nazareth was performing miracles the reports were, as it happened, true. (Matthew 4:24) Nevertheless, when

John the Baptist heard them, he sent his disciples to find out exactly what was going on. (Matthew 11:2, 3) That was a balanced reaction.

When the apostle Thomas heard of the resurrection of Jesus, he doubted. (John 20:24, 25) But in this case he should have realized that this was not a baseless rumor. He knew about the resurrections that Jesus himself had performed, and he had heard Jesus speak about his own coming death and resurrection. (Matthew 16:21; John 11:43, 44) Moreover, the ones giving him the report were people he knew he could trust. And they were not repeating a story they had heard third-hand. They were eyewitnesses, and they were available for him to question to see if they could possibly have been mistaken.

Yes, some stories we hear may be true. But common sense will tell us that in any nation, village or even organization, rumors will spread, especially rumors that reflect the basic desires or fears of the community. And there always exists a strong possibility that a rumor is, at best, a distortion of the truth. Hence, if you hear a story and cannot pinpoint the source of it, think for yourself and be sure of your facts before you pass it on to others. Remember, “in the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly.” (Proverbs 10:19) Do not be a channel for rumor, but rather,

a “dead end.” Thus you will fulfill the words of the apostle Paul: “Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another.”—Ephesians 4:25.

**Was
the person
who told you
the story in
a position to
know the
facts?**

Kingdom Proclaimers Report

Bible Truth Changes Lives

SAUL OF TARSUS was very sincere in his religion when he persecuted true Christians even "to the death." (Acts 22:4; 26:10, 11) But he did this in ignorance. (1 Timothy 1:13) Many sincere but religiously blinded persons today are just like Saul and oppose true Christianity. But even as Saul became a Christian after learning the truth, many today are turning away from false religion and embracing the true faith.

□ For example, a deacon of the Tahitian Protestant Church in New Caledonia and his wife, who was a deaconess, disowned their daughter and her husband who became Jehovah's Witnesses. When the youngest children became interested in the Bible as taught by Jehovah's Witnesses, the parents gave this ultimatum: "Leave the house or leave the Witnesses." They left the house.

The parents then wondered if their attitude was proper. So the father decided to investigate the beliefs of Jehovah's Witnesses. The discussion with his Witness son-in-law lasted for hours. The result? The father recognized

the real truth of the Bible and said that he had waited 60 years for it. He and his wife resigned from the church, began attending meetings of the Witnesses regularly with the rest of their family, and along with them they are now spreading the teachings of the Bible from house to house.

If this man had not humbled himself and taken the time to investigate, he would not have found the truth. Now the whole family is happily serving Jehovah. Bible truth changed their lives.

□ Another experience from New Caledonia also emphasizes the fact that Bible truth changes lives. An ethnic group known as the Wallisian people are strong Catholics. Usually they shun any discussion with Jehovah's Witnesses. But one lad talked with the Witnesses and became interested in what he learned from the Bible. His sister was studying with Catholic monks, but one day she sat in on a Bible discussion between her brother and Jehovah's Witnesses. What was the result? "She got answers to questions she had been asking



the priests and the monks for years. It took a year to study the Trinity doctrine, but the result was not satisfactory. This time, with the Witnesses, she had the clear answer within a few hours," says the report. She soon quit the Catholic Church, and she and her brother witnessed to their family. Their mother resigned from the "Légion de Marie" and burned her statues and medals, saying: "You have been fooling me for years!" The brother and sister are now baptized Witnesses, and a total of ten people in the family are attending the meetings. The mother, three sons and one daughter are regular Kingdom publishers.

What a joy to see sincere, honest-hearted ones turn from the darkness of false religion to the light of truth that Jehovah God provides through the Scriptures! Bible truth truly has power and changes lives.—Hebrews 4:12.



"We Worship What We Know"

THETHE Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Incomprehensible." One or three, Christendom's God, as here defined by the Athanasian Creed, is truly a mysterious, incomprehensible, unknown God.

"We worship what we know," said Jesus. (John 4:22) He was speaking as a member of a people to whom Moses had said: "Listen, O Israel: Jehovah our God is one Jehovah." Yes, faithful Jews worshiped a God they knew. As to Christians, not subject to the Jewish Law covenant but brought into a new covenant, it was prophetically said of them: "They will by no means teach each one his fellow citizen and each one his brother, saying: 'Know Jehovah!' For they will all know me, from the least one to the greatest one of them." Such Christians do indeed know their God.—Deuteronomy 6:4; Hebrews 8:11.

"One God the Father"

Because they do not believe in the Trinity dogma, it has been said of Jehovah's Witnesses that they practice "a form of Arianism."* But the fact that they are not

Trinitarians does not make them Arians. In one of the few writings of Arius that has survived, he claims that God is beyond comprehension, even for the Son. In line with this, historian H. M. Gwatkin states in his book *The Arian Controversy*: "The God of Arius is an unknown God, whose being is hidden in eternal mystery. No creature can reveal him, and he cannot reveal himself." Jehovah's Witnesses worship neither the "incomprehensible" God of the Trinitarians nor the "unknown God" of Arius. They say, with the apostle Paul: "There is actually to us one God the Father, out of whom all things are."—1 Corinthians 8:6.

Showing how vital it is to come to know God, Jesus said in a prayer to his Father: "This means everlasting life, their taking in knowledge of you, the only true God." (John 17:3) The same apostle who recorded those words of Jesus also wrote: "We know that the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one [Jehovah]. And we are in union with the true one, by means of his Son Jesus Christ. This is the true God and life everlasting."—1 John 5:20.

Some translators give a Trinitarian twist to 1 John 5:20. *The Living Bible* renders the end of this verse: "Jesus Christ his Son, who is the only true God; and he is eternal Life." Of course, both Catholic and Protestant Bibles differentiate between Jesus and "the only true God" in John 17:3. And in his *Theological*

* See the subtitle "The Arian Controversy" in the article "How Christendom Came to Worship an Unknown God" on page 24 of *The Watchtower* of August 1, 1984.

Investigations, reputed Catholic scholar Karl Rahner states that "in St. John's First Epistle ὁ Θεός ["the God"] so often certainly means the Father that it must be understood of the Father throughout the Epistle." Also, the French Protestant *Bible du Centenaire* concedes in a footnote that the Greek allows for a non-Trinitarian translation. Incidentally, it should not be forgotten that, probably in the fourth century C.E., an overzealous Trinitarian Latin scribe added to 1 John 5:7 the words "the Father, the Word and the holy spirit; and these three are one." This addition, known technically as the "Johannine Comma," was protected by the Vatican until 1927, in spite of the fact that even some Catholic scholars had raised doubts about its authenticity as early as the sixth century. This dishonest insertion shows the lengths to which Trinitarians will go in their efforts to prove their doctrine.

God's Name and the Trinity

Something that makes God very real to Jehovah's Witnesses is their knowledge and regular use of his personal name, Jehovah. (Psalm 83:18) When a member of one of Christendom's churches reads in his Bible the anonymous expression "the name of the Lord," it means little or nothing to him. Similarly, when he prays "hallowed be thy name," the chances are that he does not know what name he is praying about. Jehovah's Witnesses know their God, they know his name and, like the psalmist and Jesus himself, they love their heavenly Father's name.—Psalm 5:11, 12; John 12:28; 17:6, 26.

Since God's personal name appears literally thousands of times in the original-language Bible, why has it been expunged from many of Christendom's Bible translations, and why is it never used by the hundreds of millions of Catholic, Orthodox

and Protestant "Christians"? Could the dogma of the Trinity have anything to do with this most extraordinary religious fact?

Interestingly, the Catholic *Jerusalem Bible* renders Deuteronomy 6:4: "Listen, Israel: Yahweh our God is the one Yahweh." And a footnote, after giving another possible translation, states: "But it is more likely that we have here a declaration of monotheistic faith." This, then, is the one God of whom Jesus, speaking as a Jew, stated: "We worship what we know." (John 4:22) And this Catholic Bible admits that the name of that one God is Yahweh, or Jehovah.* Now, according to Trinitarian theology, Yahweh, or Jehovah, is the name of the God of the Hebrew patriarchs and the Jews, the God whom Jesus came to reveal as "the Father," or "God the Father." It follows that for Trinitarians the divine name Yahweh, or Jehovah, designates only one of the supposed "Three Persons" of the "Godhead." The "Second Person" has a name (Jesus), but the "Third Person" is the anonymous "Holy Spirit." Christendom's churches cannot logically use a name for God that does not designate the entire "Godhead." So their members are condemned to worship a mysterious triune God that has no name.

Yet, instinctively, many Catholics feel the need to worship someone they can know and name. This, no doubt, explains why many of them worship Jesus or even Mary. This same instinct to worship a God one can name is even reflected in religious

* Jehovah is the conventional English form of God's name, just as Jesus is the conventional form of the Hebrew *Ye-shu'a* or the Greek *I-e-sous*. In his over 600-page *Grammaire de l'hébreu biblique*, published by the Pontifical Biblical Institute in Rome, Jesuit Professor Joüon writes: "In our translations, instead of the (hypothetical) form *Yahueh*, we have used the form *Jéhovah* . . . which is the conventional literary form used in French."

Orleans Cathedral (France)



architecture. In scores of Catholic chapels, churches and cathedrals in France and other countries, above the high altar or elsewhere there is a gilded, rayed nimbus representing divine glory. In the center is a triangle, symbolizing the Trinity. Paradoxically, inside the triangle is the Tetragrammaton, the four Hebrew consonants of God's name, Jehovah. But how many Catholics today realize that it is God's name?

"One Lord, Jesus Christ"

After having stated: "There is actually to us one God the Father, out of whom all things are, and we for him," the apostle Paul added: "And there is one Lord, Jesus Christ, through whom all things are, and we through him." (1 Corinthians 8:6) Jehovah's Witnesses subscribe to that further statement. Jehovah, the Father, is the Source; Jesus, God's "only-begotten son," the "firstborn of all creation," is the means by which the Father accomplishes His will.—John 1:2, 3, 14; Colossians 1:15, 16.



Tetragrammaton on the pulpit
(Orleans Cathedral)

Because the fourth-century dissident theologian Arius stated the Biblical truth that "the Son is not unbegotten," and Jehovah's Witnesses accept that truth, *The New Encyclopædia Britannica* states: "The Christology of Jehovah's Witnesses, also, is a form of Arianism." First, it must be stated that Jehovah's Witnesses do not have a particular "Christology," defined as "the theological interpretation of the person and work of Christ." They share the view of the Christian layman who is recorded as having bluntly told the wrangling theologians assembled in Nicaea in 325 C.E.: 'Christ did not teach us dialectics, art, or vain subtleties, but simple-mindedness, which is preserved by faith and good works.' Apparently this man had suffered for his faith in Christ, even as many of Jehovah's Witnesses have. Like

him, they have no faith in theological philosophy. They accept with simplicity what the Bible states about God, Christ and the holy spirit, and they are willing to suffer for their simple faith and prove it by good works.

Secondly, Jehovah's Witnesses cannot be accused of Arianism, inasmuch as they disagree with Arius' views in many respects. For example, Arius denied that the Son could really know the Father. The Bible teaches that the Son 'fully knows' the Father and that the Son is "the one that has explained him." (Matthew 11:27; John 1:14, 18) Arius claimed that the Word became God's Son "by adoption" because of his virtue or moral integrity. The Bible says that he was created by Jehovah as his "only-begotten son." (John 1:14; 3:16; Hebrews 1:2; Revelation 3:14) Arius taught that Christians could hope to become equal to Christ, whereas the Bible states that God gave him "the name that is above every other name." (Philippians 2:9-11) Far from being modern-day Arians, Jehovah's Witnesses believe what the Bible says.

"The Only-Begotten God"

Jehovah's Witnesses do not deny Jesus' godship, or divinity. But they do not share the Trinitarians' philosophical understanding of these terms. When Trinitarians speak of the "divinity of Jesus," they do not mean that he is "a god" or "godlike," but that he is "God," one of the three co-eternal persons of the "Godhead." Perhaps this explains why many of Christendom's Bibles render John 1:18: "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." (*Revised Standard Version*) The majority of the oldest Greek manuscripts show, not "the only Son," but "the only-begotten god." *The Expositor's Greek Testament* admits: "The MS. [manuscript] au-

thority favours the reading θεος [god]; while the versions and the [Church] Fathers weigh rather in the opposite scale." Why? Because they feared anti-Trinitarians for whom "this appellation ['only-begotten god'] happily distinguished Him [the Son] from the Father."^{*}

Recognizing the Scriptural fact that Jesus is "a god" or "mighty one," Jehovah's Witnesses are not disturbed by John 20:28, where it is recorded that the apostle Thomas exclaimed to Jesus: "My Lord and my God!" For one thing, Thomas could have been using the word "God" like Manoah of old. (Judges 13:20-22) But even if this was not the case, there can be no confusion, for Jesus had recently sent a message to the apostles, stating: "I am ascending to my Father and your Father and to my God and your God." (John 20:17; compare 2 Corinthians 1:3.) And John says he wrote down these details (including Thomas' exclamation) "that you may believe that Jesus is the Christ the Son of God."—John 20:31.

Jehovah's Witnesses do not believe that Jesus was "God incarnate," a "God-man," according to the philosophical Incarnation theory of the "two natures," human and divine. In line with the Bible, they believe "the Word became flesh." (John 1:14) So doing, "he emptied himself" of his previous spiritual existence and became a man, "lower than angels," so as to offer himself as "a corresponding ransom for all." (Philippians 2:7, 8; Hebrews 2:9; 1 Timothy 2:6) The Trinitarian idea that "the redemption of man from sin and death is only then guaranteed if Christ is total God and total man" is unscriptural philosophy. To redeem what Adam lost for mankind,

* Some of Christendom's translators have similarly given a Trinitarian twist to Titus 2:13 and 2 Peter 1:1.—Compare footnotes in the *Revised Standard Version* (Catholic and Protestant editions) and the Catholic *Jerusalem Bible*.



Tetragrammaton on high altar in
chapel, Palace of Versailles

Jesus needed to sacrifice a perfect human life, no more, no less. (Exodus 21:23; 1 Corinthians 15:22, 45, 47; Romans 5:18, 19, RS, Catholic and Protestant editions; Matthew 20:28) This alone gives the lie to the Incarnation and Trinity dogmas.

Although "a god," Jesus "did not count equality with God [Jehovah] a thing to be grasped." (Philippians 2:6, RS, both editions) His submission to Jehovah is clear, now and in the future. (1 Corinthians 15:27, 28) He willingly recognized his Father's superiority. (John 14:28; compare 1 Corinthians 11:3.) At his resurrection, he was "made alive in the spirit," "crowned with glory and honor" and "exalted," "so that in the name of Jesus every knee should bend of those in heaven and those on earth." (1 Peter 3:18; Hebrews

2:9; Philippians 2:9, 10) This being the case, Jehovah's Witnesses are not surprised to read in Hebrews 1:6 that the angels are invited to "do obeisance to him," "pay him homage [*The New English Bible*]" or "worship him [*JB*]." (Compare Revelation 5:11, 12.) This in no way contradicts Matthew 4:10, where Jesus—quoting Deuteronomy—says that only Jehovah God must be worshiped. Interestingly, the Catholic *Jerusalem Bible*, that says "worship him" in Hebrews 1:6, refers in its marginal references to Deuteronomy 32:43 (*Greek Septuagint*) and Psalm 97:7, where it renders the same words, respectively, "pay him homage" and "bow down." Why is this Catholic Bible inconsistent? Apparently for Trinitarian reasons.

"The Promised Holy Spirit"

At Pentecost, the apostle Peter declared: "This Jesus God resurrected, of which fact we are all witnesses. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear." (Acts 2:

32, 33) Just what is this promised "holy spirit"? Is it "the third person of the Trinity"? What do reference works reveal?

The Catholic Encyclopedia: "Nowhere in the Old Testament do we find any clear indication of a Third Person."

A Catholic Dictionary: "On the whole, the New Testament, like the Old, speaks of the spirit as a divine energy or power."—Italics ours.

The New Encyclopaedia Britannica: "The emergence of Trinitarian speculations in early church theology led to great difficulties in the article about the Holy Spirit. For the being-as-person of the Holy Spirit, which is evident in the New Testament as divine power . . . could not be clearly grasped. . . . The Holy Spirit was viewed not as a personal figure but rather as a power." (Italics ours.) "Nevertheless, with Athanasius (died 373) the idea of the complete *homousia* (essence) of the Holy Spirit with the Father and the Son was achieved."

A Catholic Dictionary: "The true divinity of the third Person was asserted at a Council of Alexandria in 362, . . . and finally by the Council of Constantinople of 381."

This was three and a half centuries after the holy spirit was poured out at Pentecost 33 C.E.!

Although Arius did not accept Athanasius' theory that the holy spirit was of the same substance as the Father, he did consider the spirit to be a person. This

provides further proof that Jehovah's Witnesses are not Arians, for they share the Biblical view of the early Christians, namely, that the holy spirit is God's active force, which he uses in many ways to accomplish his will. (Acts 5:32) True, there are passages in the Bible where the spirit is personified. But this proves nothing. Even *A Catholic Dictionary* admits: "Most of these places furnish no cogent proof of personality. . . . We must not forget that the N[ew] T[estament] personifies mere attributes such as love (1 Cor. xiii. 4), and sin (Rom. vii. 11), nay, even abstract and lifeless things, such as the law (Rom. iii. 19), the water and the blood (1 Jn. v. 8)." On the other hand, the Bible speaks of the spirit as being 'poured out,' and of people being "filled with holy spirit," receiving the spirit as a "free gift," and being 'baptized in holy spirit,' none of which would make sense if the holy spirit were a person.* —Acts 2:4, 17, 38; 4:31; John 1:33.

Let Us Proclaim the God We Know!

Paul stated to the Athenians who worshiped 'unknown gods': "What you worship but do not know—this is what I now proclaim." (Acts 17:23, NE) How thankful we should be to have been delivered from the incomprehensible "mystery" of the Trinity and to be able to say, like Jesus: "We worship what we know"! (John 4:22) We worship Jehovah, under the leadership of His Son, Christ Jesus, and with the help of His spirit. May we continue zealously to make known our wonderful God, for "Jehovah is great and much to be praised. . . . For this God is our God to time indefinite, even forever."—Psalm 48:1, 14.

* For further information on the holy spirit, please refer to the book *Holy Spirit—The Force Behind the Coming New Order*, published by the Watchtower Bible and Tract Society of New York, Inc.

In Our Next Issue

■ You Can Have a Happy Future

■ How Much Does the Kingdom Mean to You?

■ "All Israel Will Be Saved"

Questions From Readers

■ How did the serpent in the garden of Eden communicate the temptation to Eve?

Genesis 3:1 says: "Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: 'Is it really so that God said you must not eat from every tree of the garden?'"

Different methods have been suggested as to how the serpent communicated with Eve, including that it did so through body language or gestures. For example, English cleric Joseph Benson commented: "In what way he spake to her we are not informed; but it seems most likely that it was by signs of some kind. Some, indeed, have supposed that *reason and speech* were then the known properties of serpents, and that, therefore, Eve was not surprised at his reasoning and speaking, which they think she otherwise must have been: but of this there is no proof."^{*}

It has been reasoned that the serpent's very presence and actions could convey a message. Of course, it was not to animals, but to man (Adam) that God said: "As for the tree of the knowledge of good and bad you must not eat . . . for in the day you eat from it you will positively die." (Genesis 2:17) Still, if the serpent—known to be very "cautious"—was on

the tree, Eve might have concluded that the tree could not be so dangerous. The serpent could even have made beguiling movements that seemed to show that involvement with the tree had brought it benefits.

Yet mere body movements hardly account for all we read in Genesis 3:1-5, such as that the serpent indicated Eve would become like God and be able to decide what was good and what was bad. Furthermore, the inspired history states that the serpent "began to say to the woman." Eve replied, logically in speech. Then, "the serpent said to the woman" something more. Holding, as Joseph Benson did, that the serpent communicated just with signs or movements would lead to the view that Eve responded in kind, replying with gestures.

The apostle Paul, though, referred to this incident and warned Corinthian Christians, "I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted." That danger came from "false apostles, deceitful workers." Certainly the threat that the "superfine apostles" presented was more than one through gestures and appearances; it took in their speech, their cunning words spoken to mislead others.—2 Corinthians 11:3, 5, 13.

However, the literal serpent did not have vocal cords that could utter speech, did it? There is nothing to suggest so. But nei-

ther did it need such. When Jehovah spoke to Balaam through a beast of burden, that did not mean that the she-ass possessed a complex voice box comparable to the one in Balaam's human throat. We read: "Finally Jehovah opened the mouth of the ass and she said to Balaam . . ." Balaam answered that animal's question, eliciting a further comment from this beast that of itself was incapable of uttering human speech. (Numbers 22:26-31) In that incident, Jehovah opened Balaam's eyes to see present an angel, a superhuman spirit. So when this 'voiceless beast of burden made utterance with the voice of a man,' the cause and power of the deed came from the spirit realm.

—2 Peter 2:16.

Well, then, did Jehovah use a form of miraculous ventriloquism? Perhaps, but we cannot be dogmatic as to the exact method employed. John 8:44 and Revelation 12:9 show that the one behind the literal serpent in Eden was the one who came to be "called Devil and Satan." He, too, is a superhuman spirit, but a wicked one.—Compare 1 Samuel 28:7, 8, 15-19.

Consequently, even if the literal serpent's movements may have tended to confirm its message to Eve, evidently actual speech—audible words that Eve could hear and respond to—was involved. And this was at the instigation of the archdeceiver, Satan, who "keeps transforming himself into an angel of light."—2 Corinthians 11:14.

* In 1907, C. T. Russell wrote: "Whether it spoke with audible voice or only by its actions we cannot know—it was quite probably the latter, as we sometimes say, 'Actions speak louder than words.'"

