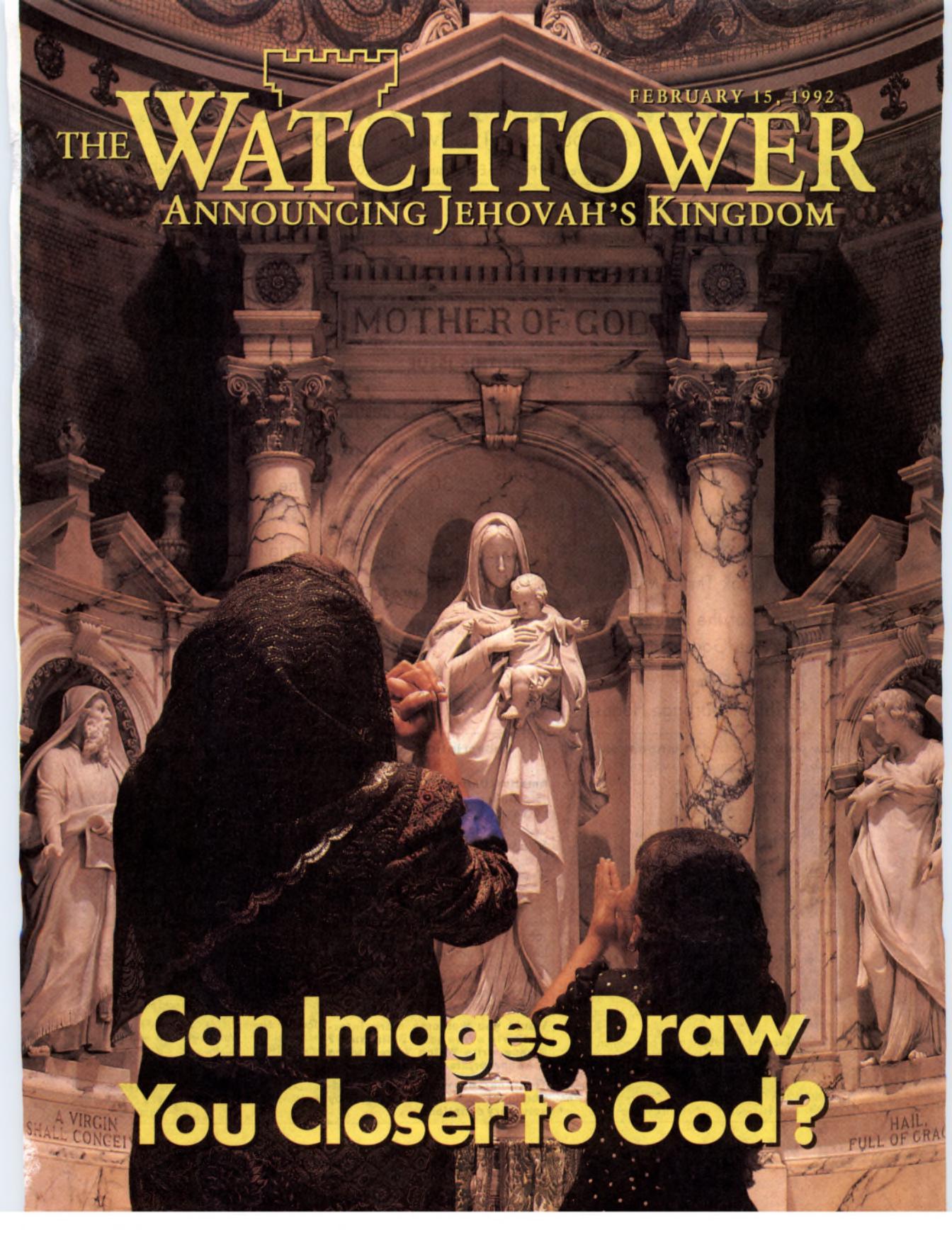


FEBRUARY 15, 1992

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

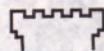
MOTHER OF GOD



Can Images Draw
You Closer To God?

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THE WATCHTOWER[®]

ANNOUNCING JEHOVAH'S KINGDOM

February 15, 1992

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

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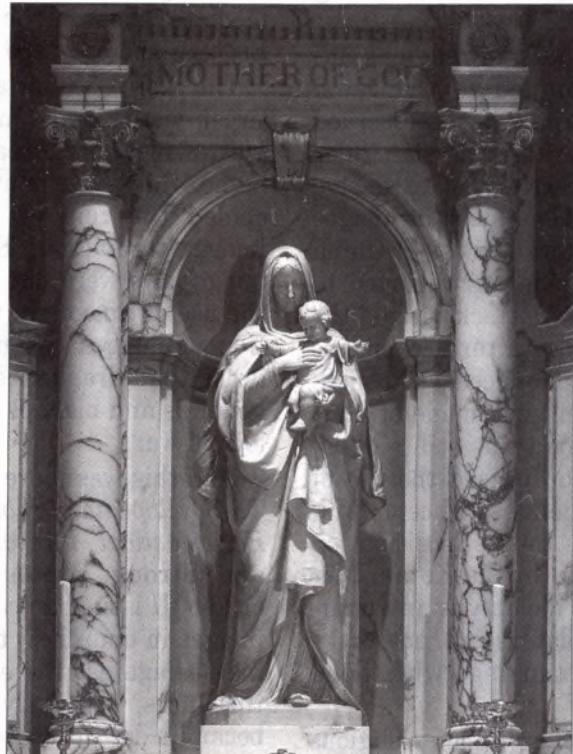
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The Veneration of Images

A CONTROVERSY



SOMEWHERE in Poland, a man is just about ready for his journey. Yet, he must still care for one important detail. He kneels before an image of Jesus, makes an offering, and prays for protection during his travels.

Thousands of miles away, in Bangkok, Thailand, you can witness the first festival of the Buddhist annual cycle, occurring in the spring of the year. During the festival an image of the Buddha is paraded around the streets.

You must be aware that the veneration of images, as just described, is widespread. Literally billions of people bow before im-

ages. For millenniums images have been viewed as an important way to get closer to God.

What do you think about the use of images in worship? Is the veneration of images right or wrong? How does God feel about it? Is there any evidence that he accepts such worship? Perhaps you personally have never given such questions much thought. Yet, if you value having a relationship with God, you need to get the answers to them.

Admittedly, for many this has not been an easy matter to resolve. In fact, it has been the subject of heated and sometimes violent

controversies for thousands of years. For example, back in the year 1513 B.C.E., the Hebrew leader Moses destroyed a golden image of a calf and had executed by the sword some 3,000 men who were venerating it.—Exodus, chapter 32.

Strong opposition to using religious images has not been limited to the Jews. Ancient secular historians have preserved the legend of Takhmūrūp, a Persian ruler who is said to have carried out extensive crusades against the veneration of images hundreds of years before Moses. In China an ancient legendary king is reported to have launched a military attack against the statues of various gods. After the images were destroyed, he denounced as foolishness the veneration of gods made of clay. Later, when Muhammad was still a child, there were Arabs who opposed the use of images in worship. Their influence on Muhammad contributed to his position on idolatry in later years. In the Koran, Muhammad teaches that idolatry is an unpardonable sin, that idolaters are not to be prayed for, and that marriage with idolaters is forbidden.

Even in Christendom prominent religious figures of the second, third, fourth, and fifth centuries C.E., such as Irenaeus, Origen, Eusebius of Caesarea, Epiphanius, and Augustine, opposed the use of images in worship. About the beginning of the fourth century C.E., at Elvira, Spain, a group of bishops formulated a number of important resolutions against the veneration of images. This famous Council of Elvira resulted in the banning of images from churches and in the establishment of severe sanctions against image worshipers.

The Iconoclasts

These developments set the scene for one of the greatest controversies of history: the

iconoclastic controversy of the eighth and ninth centuries. One historian states that this “bitter controversy lasted for a century and a half, and was the occasion of untold suffering” and that it was “one of the immediate causes of the division between the Eastern and Western empires.”

The word “iconoclast” comes from the Greek words *eikon*, meaning “image,” and *klastes*, meaning “breaker.” Living up to its name, this movement against images included the removal and destruction of images throughout Europe. Several anti-image laws were put into effect to abolish the use of images in worship. The veneration of images became a heated political issue that dragged emperors and popes, generals and bishops into a veritable theological war.

And this was more than a war of words. The *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, by McClintock and Strong, states that after Emperor Leo III issued an edict against the use of images in churches, the people “rose up in masses against the edict, and violent disturbances, especially at Constantinople,” became a daily occurrence. Clashes between the imperial forces and the people resulted in executions and massacres. Monks were cruelly persecuted. Hundreds of years later, during the 16th century, a number of public debates took place in Zurich, Switzerland, on the issue of images in churches. As a result, a decree demanding the removal of all images from the churches was enacted. Some reformers were noted for their intense and often violent condemnation of image worship.

Even today there is a wide schism among modern theologians regarding the use of images in worship. The following article will help you to evaluate whether images can really help man to get closer to God.

Can Images Draw You CLOSER TO GOD?

SCORES of Egyptian, Babylonian, and Greek images fill museums today. Statues that were once the object of fervent veneration are now on display as mere works of ancient art. Their power was only in the imagination of those who worshiped them. With the eventual passing away of the peoples who venerated them, the supposed power of these images also vanished. The images were exposed as impotent—which in truth they had always been—inanimate objects of wood, stone, or metal.

What about the images that are being venerated and worshiped by people today? Are these images any more powerful than the ancient Egyptian, Babylonian, and Greek images? Have they truly been instrumental in helping man get closer to God?

With the passing of every generation, mankind seems to be drifting further and further away from God. And what can all the images in the world do about it? If left unattended, they collect dust and eventually corrode or rot. They cannot take care of themselves, let alone do anything for humans. More important, however, what does the Bible have to say on this matter?

Costly, Elaborate, but Useless

Not surprisingly, the Bible exposes images as useless and completely incapable of helping their devotees get closer to God. Though religious images are usually costly and elaborate, the Bible shows their true worth when it says: "Their idols are silver

and gold, the work of the hands of earthling man. A mouth they have, but they cannot speak; eyes they have, but they cannot see; ears they have, but they cannot hear. A nose they have, but they cannot smell. Hands are theirs, but they cannot feel. Feet are theirs, but they cannot walk; they utter no sound with their throat. Those making them will become just like them, all those who are trusting in them."—Psalm 115:4-8.

Not only does the Bible expose idols as worthless but it also speaks condemningly regarding images and their worshipers: "They are like a scarecrow of a cucumber field, and cannot speak. Without fail they are carried, for they cannot take any steps. Do not be afraid because of them, for they can do nothing calamitous and, what is more, the doing of any good is not with them. Every man has behaved so unreasonably as not to know. Every metalworker will certainly feel shame because of the carved image; for his molten image is a falsehood, and there is no spirit in them. They are vanity, a work of mockery."—Jeremiah 10:5, 14, 15.

The Catholic View

Many, it is true, who bow down, pray and light candles to, and kiss religious images do not view themselves as idolaters or image worshipers. For example, Catholics claim that they venerate images of Christ and Mary, not because the images themselves possess any divinity, but because of whom the images represent. *The World Book Encyclopedia* states that "in the Roman

Historians Observe That . . .

- "It is a well-known fact that Buddhism, founded in the sixth century BCE, did not see the first image of its founder until around the first century CE." "For centuries, the Hindu tradition was essentially aniconic [without idols or images]."
"Hinduism and Buddhism both started out aniconically and only gradually accepted images into their worship. Christianity did the same."—*The Encyclopedia of Religion*, by Mircea Eliade.
- "From various Biblical accounts it is evident that the true worship of God was devoid of images. . . . In the NT [New Testament], too, the worship of alien gods and idols is prohibited."—*New Catholic Encyclopedia*.
- "Images were unknown in the worship of the primitive Christians."—*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, by McClintock and Strong.
- "Neither in the New Testament, nor in any genuine writings of the first age of Christianity, can any trace be discovered of the use of statues or pictures in the worship of Christians, whether public or private."—*A Concise Cyclopaedia of Religious Knowledge*, by Elias Benjamin Sanford.
- "The early Christians would have looked with horror at the bare suggestion of placing images in the churches, and would have considered bowing down or praying before them as nothing less than idolatry."—*History of the Christian Church*, by John Fletcher Hurst.
- "In the early church, the making and veneration of portraits of Christ and the saints were consistently opposed."—*The New Encyclopædia Britannica*.
- "Although the primitive Church was not averse to art, yet it had no images of Christ."—*Schaff-Herzog Encyclopedia of Religious Knowledge*.

Catholic Church, images are venerated as symbols of the people represented by them." The Catholic clergy have preached that it is proper to venerate an image as long as the veneration is inferior in quality to that owed to God himself.

The reality is that these images are being venerated. Even the *New Catholic Encyclopedia* admits that such veneration is "an act of worship." However, Jesus Christ ruled out the use of images as aids in approaching God when he said: "No one comes to the Father except through me." (John 14:6) It is no surprise, then, that first-century Christians repudiated the use of images in worship.

Nonetheless, today the religions of Christendom outrank all others in the multiplicity of images. Yes, in spite of all the historical and Scriptural evidence exposing the

folly of rendering veneration to an image, professed Christians worldwide continue to bow and pray before images in their sincere search for God. Why?

Lured by an Enemy

The prophet Isaiah stated that image worshipers of his day failed to see the folly of their acts because their eyes had been "besmeared so as not to see, their heart so as to have no insight." (Isaiah 44:18) Who could possibly exert such an influence over humans? The iconoclastic council of 754 C.E. declared that the veneration of images was introduced by Satan for the purpose of luring man away from the true God. Was this conclusion correct?

Yes, for it harmonizes with the inspired Bible, which stated centuries earlier that the chief enemy of God, Satan the Devil,

Jesus stressed that God is looking for those who "worship the Father with spirit and truth"

"has blinded the minds" of the people so that the truth does "not shine through." (2 Corinthians 4:4) So when venerating an image, rather than coming closer to God, one is actually serving the interests of the demons.—1 Corinthians 10:19, 20.

Getting Closer to God

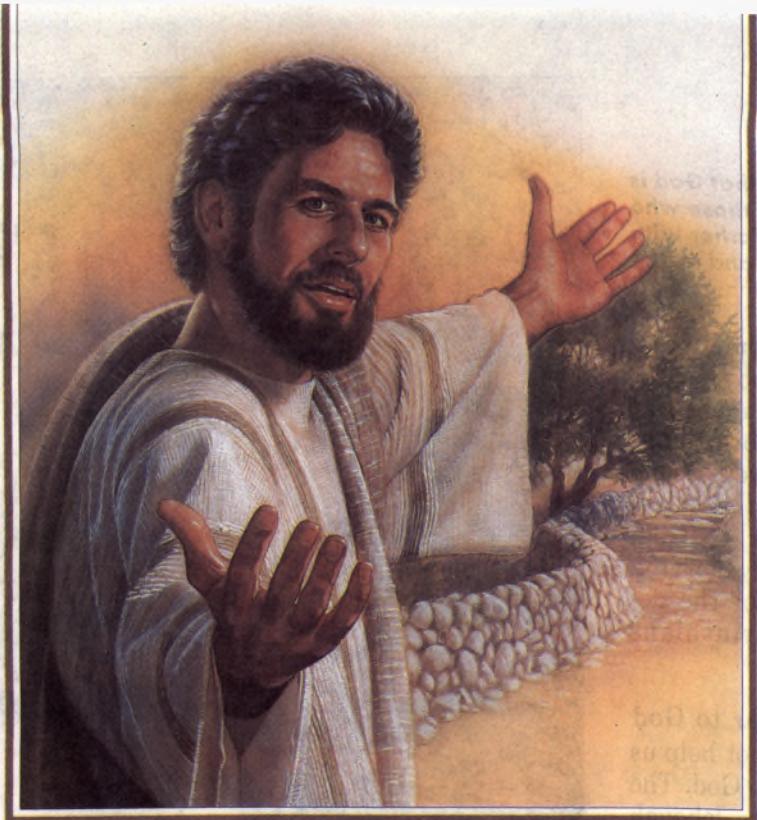
Images cannot help us to get closer to God. The Grand Creator, Jehovah God, detests the veneration of images. (Deuteronomy 7:25) "Jehovah is a God exacting exclusive devotion." (Na-hum 1:2) He says: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." (Isaiah 42:8) Accordingly, the Bible warns that those rendering veneration to images "will not inherit God's kingdom."—Galatians 5:19-21.

Yet, Jehovah is also a merciful and forgiving God. The Bible speaks about those who turned to God from their idols and were declared righteous after discontinuing their idolatrous practices. (1 Corinthians 6:9-11; 1 Thessalonians 1:9) They heeded Jesus' words: "God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:24.



An earnest study of the Bible will reveal that it is not difficult to get closer to God. (Acts 17:26-28) He has a warm, loving, approachable personality, and he invites us and expects us to develop an intimate relationship with him.—Isaiah 1:18.

Jehovah's Witnesses invite you to get to know our heavenly Father as a Person, to learn about his name, Jehovah, and about his qualities and dealings with mankind. Through the pages of his Word, the Bible, you will come to understand why you really do not need visual aids, such as statues and pictures, to approach God. Yes, "draw close to God, and he will draw close to you."—James 4:8.



THE GREATEST MAN WHO EVER LIVED

"You are the Christ, the Son of the living God."—MATTHEW 16:16.

WHAT do you think is the greatest man who ever lived? How do you evaluate a man's greatness? By his military genius? his superior mental abilities? his physical strength?

² Various rulers have been called Great, such as Cyrus the Great, Alexander the Great, and Charlemagne, who was termed "the Great" even during his own lifetime.

1, 2. (a) How might a man's greatness be determined? (b) What men in history have been called Great, and why?

By their formidable presence, men such as these wielded great influence over those whom they ruled.

³ Interestingly, historian H. G. Wells described his test for measuring a man's greatness. Over 50 years ago, he wrote: "The historian's test of an individual's greatness is 'What did he leave to grow? Did he start men to thinking along fresh

3. (a) What is a test by which to measure a man's greatness? (b) Using such a test, who is the greatest man who ever lived?

lines with a vigor that persisted after him?" By this test," Wells concluded, "Jesus stands first." Even Napoléon Bonaparte noted: "Jesus Christ has influenced and commanded His subjects without His visible bodily presence."

⁴ Yet, some have objected that Jesus is not a historical person but a myth. At the other extreme, many have idolized Jesus as God, saying that God came to earth as Jesus. However, basing his conclusions solely on the historical evidence regarding Jesus' existence as a man, Wells wrote: "It is interesting and significant that a historian, without any theological bias whatever, should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. . . . A historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and character of this most significant man."

Did Jesus Really Live?

⁵ But what if someone told you that Jesus never really lived, that he was, in effect, a myth, an invention of some first-century men? How would you answer this charge? While Wells acknowledges that "we do not know as much about [Jesus] as we would like to know," he nevertheless observes: "The four Gospels . . . agree in giving us a picture of a very definite personality; they carry a conviction of reality. To assume that he never lived, that the accounts of his life are inventions, is more difficult and raises far more problems for the historian than to accept the essential elements of the Gospel stories as fact."

4. (a) What contrasting views exist regarding Jesus? (b) What place in history does a non-Christian historian give to Jesus?

5, 6. What do the historians H. G. Wells and Will Durant have to say regarding the historicity of Jesus?

⁶ The respected historian Will Durant reasoned in a similar way, explaining: "That a few simple men [who called themselves Christians] should in one generation have invented so powerful and appealing a personality, so lofty an ethic and so inspiring a vision of human brotherhood, would be a miracle far more incredible than any recorded in the Gospels."

⁷ Thus, you could reason with such a skeptic: Could a mythical character—a person who never really lived—have affected human history so remarkably? The reference work *The Historians' History of the World* observed: "The historical result of [Jesus'] activities was more momentous, even from a strictly secular standpoint, than the deeds of any other character of history. A new era, recognised by the chief civilisations of the world, dates from his birth." Think about it. Even some calendars today are based on the year that Jesus was thought to have been born. "Dates before that year are listed as B.C., or before Christ," explains *The World Book Encyclopedia*. "Dates after that year are listed as A.D., or *anno Domini* (in the year of our Lord)."

⁸ By his dynamic teachings and by the way he lived his life in harmony with them, Jesus has powerfully affected the lives of untold multitudes of people for nearly two thousand years. As one writer aptly expressed it: "All the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully." Still, say the critics: 'All that we really know about Jesus is found in the Bible. No other contemporary records concerning him exist.' Yet, is this true?

7, 8. How greatly did Jesus affect human history?

Jesus' apostles wondered in amazement: "Who really is this?"

⁹ Although references to Jesus Christ by early secular historians are meager, such references do exist. Cornelius Tacitus, a respected first-century Roman historian, wrote that the Roman emperor Nero 'fastened the guilt for the burning of Rome on Christians,' and then Tacitus explained: "The name [Christian] is derived from Christ, whom the procurator Pontius Pilate had executed in the reign of Tiberius." Suetonius and Pliny the Younger, other Roman writers of the time, also made mention of Christ. In addition, Flavius Josephus, a first-century Jewish historian, wrote in *Antiquities of the Jews* regarding the death of the Christian disciple James. Josephus said in explanation that James was "the brother of Jesus, who was called Christ."

¹⁰ The *New Encyclopædia Britannica* thus concludes: "These independent accounts prove that in ancient times even the opponents of Christianity never doubted the historicity of Jesus, which was disputed for the first time and on inadequate grounds at the end of the 18th, during the 19th, and at the beginning of the 20th centuries."

Who Really Was Jesus?

¹¹ Essentially, though, all that presently is known about Jesus was recorded by his first-century followers. Their reports have been preserved in the Gospels—the Bible

9, 10. (a) What did early secular historians and writers say about Jesus? (b) Based on the testimony of early historians, what does a respected encyclopedia conclude?

11. (a) Essentially, what is the only source of historical information about Jesus? (b) What question did Jesus' own followers have about his identity?



books written by two of his apostles, Matthew and John, and by two of his disciples, Mark and Luke. What do the accounts of these men reveal regarding the identity of Jesus? Who really was he? Jesus' first-century associates pondered that question. When they saw Jesus calm a wind-whipped sea with a rebuke, they wondered in amazement: "Who really is this?" On a later occasion, Jesus asked his apostles: "Who do you say I am?"—Mark 4:41; Matthew 16:15.

¹² If you were asked that question, how would you answer? Who really was Jesus? Of course, many in Christendom would say that he was Almighty God in human form, God incarnate. Yet, the personal associates of Jesus never believed that he was God. The apostle Peter called him "the Christ, the Son of the living God." (Matthew 16:16) And search as you may, never will you read that Jesus claimed to be God. Rather, he told the Jews that he was "God's Son," not God.—John 10:36.

12. How do we know that Jesus is not God?

¹³ When Jesus walked across a stormy sea, the disciples were impressed by the fact that he was not a man like any other man. (John 6:18-21) He was a very special person. This was because he had previously lived as a spirit person with God in heaven, yes, as an angel, identified in the Bible as the archangel. (1 Thessalonians 4:16; Jude 9) God had created him before He created all other things. (Colossians 1:15) Thus, for untold ages of time, before even the physical universe was created, Jesus enjoyed intimate fellowship in heaven with his Father, Jehovah God, the Grand Creator.—Proverbs 8:22, 27-31; Ecclesiastes 12:1.

¹⁴ Then, nearly two thousand years ago, God transferred his Son's life to the womb of a woman. He thereby came to be a *human* son of God, born in the normal manner through a woman. (Galatians 4:4) While Jesus was developing in the womb of his mother, Mary, and later when he was growing up as a boy, he was dependent upon those whom God had selected to be his earthly parents. Eventually Jesus reached manhood, and evidently then he was granted memory of his previous association with God in heaven. This occurred 'when the heavens were opened up to him' at his baptism.—Matthew 3:16; John 8:23; 17:5.

¹⁵ Truly, Jesus was a unique person. He was, nonetheless, a man, the equal of Adam, whom God originally created and placed in the garden of Eden. The apostle Paul explained: "The first man Adam became a living soul.' The last Adam became a life-giving spirit." Jesus is called "the last Adam" because, like the original Adam,

13. How was Jesus different from all other men?
14. How did Jesus become a man?
15. How do we know that Jesus was fully human when he lived on earth?

Jesus was a perfect human. But after Jesus died, he was resurrected, and he rejoined his Father in heaven as a spirit person. —1 Corinthians 15:45.

How Best to Learn About God

¹⁶ Think for a moment of the marvelous privilege that some enjoyed as personal associates of Jesus when he was on the earth! Imagine listening and talking to, watching, and even working with the One who had spent perhaps billions of years as an intimate companion of Jehovah God in heaven! As a faithful son, Jesus copied his heavenly Father in everything that he did. In fact, Jesus imitated his Father so perfectly that he could tell his apostles shortly before his execution: "He that has seen me has seen the Father also." (John 14:9, 10) Yes, in every situation he encountered here on earth, Jesus did just as his Father, Almighty God, would have done if He had been here. Thus, when we study the life and ministry of Jesus Christ, we are, in effect, learning just what kind of person God is.

¹⁷ Therefore, the serial "Jesus' Life and Ministry," which ran in successive issues of *The Watchtower* from April 1985 to June 1991, not only provided a fine picture of the man Jesus but also taught a great deal about his heavenly Father, Jehovah God. After its first two segments, a pioneer minister wrote the Watch Tower Society in appreciation, saying: "What better way to draw closer to the Father than to get to know the Son better!" How true that is! The Father's tender care for people and his large-heartedness are magnified in the life of the Son.

16. (a) What made association with Jesus such a privilege? (b) Why could it be said that seeing Jesus was the same as seeing God?
17. What fine purpose was served by the *Watchtower* serial "Jesus' Life and Ministry"?

¹⁸ The love of Jesus for his Father, as manifested by his complete submission to his Father's will, is indeed beautiful to observe. "I do nothing of my own initiative," Jesus told the Jews who were seeking to kill him, "but just as the Father taught me I speak these things." (John 8:28) So, then, Jesus was not the author of the Kingdom message that he preached. Jehovah God was! And Jesus time and again gave his Father the credit. "I have not spoken out of my own impulse," he said, "but the Father himself who sent me has given me a commandment as to what to tell and what to speak. . . . Therefore the things I speak, just as the Father has told me them, so I speak them."—John 12:49, 50.

¹⁹ Yet, Jesus did not simply speak or teach what the Father told him. He did much more. He spoke it or taught it *in the way* the Father would have spoken it or taught it. Moreover, in all of his activities and relationships, he behaved and acted just as the Father would have behaved and acted under the same circumstances. "The Son cannot do a single thing of his own

18. Who is the Author of the Kingdom message, and how did Jesus acknowledge this?

19. (a) How do we know that Jesus taught in the way Jehovah does? (b) Why was Jesus the greatest man who ever lived?

How Would You Answer?

- What proof is there that Jesus was an actual person in history?
- How do we know that Jesus was a man, yet how was he different from all other men?
- Why is studying the life of Jesus the best way to learn about God?
- What can we learn about God's love by studying about Jesus?

initiative," Jesus explained, "but only what he beholds the Father doing. For whatever things that One does, these things the Son also does *in like manner.*" (John 5:19) In every way, Jesus was a perfect reflection of his Father, Jehovah God. So it is no wonder that Jesus was the greatest man who ever lived! Surely, then, it is of vital importance that we consider closely this most significant man!

God's Love Seen in Jesus

²⁰ What especially do we learn by making an in-depth, careful study of the life and ministry of Jesus? Well, the apostle John acknowledged that "no man has seen God." (John 1:18) Nevertheless, John wrote with absolute confidence at 1 John 4:8: "*God is love.*" John could say this because he knew God's love through what he had seen in Jesus.

²¹ Like the Father, Jesus was compassionate, kind, humble, and approachable. The weak and downtrodden felt comfortable with him, as did people of all kinds—men, women, children, the rich, the poor, the powerful, and noted sinners too. Indeed, it was especially Jesus' surpassing example of love, in imitation of his Father, that made him the greatest man who ever lived. Even Napoléon Bonaparte reportedly said: "Alexander, Caesar, Charlemagne, and myself founded empires, but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his kingdom upon love, and at this day millions of men would die for him."

²² Jesus' teachings were revolutionary. "Do not resist him that is wicked," Jesus urged, "but whoever slaps you on your right cheek, turn the other also to him." "Continue

20. How could the apostle John know that "*God is love*"?

21. What about Jesus made him the greatest man who ever lived?

22. What was revolutionary about Jesus' teachings?

to love your enemies and to pray for those persecuting you." 'Do to others as you would have them do to you.' (Matthew 5:39, 44; 7:12) How different the world would be if everyone applied these sublime teachings!

²³ The parables, or illustrations, of Jesus touched hearts, motivating people to do good and to avoid bad. You may recall his well-known story of a despised Samaritan who helped an injured man of another race when pious men of that man's own race would not. Or the story about a compassionate, forgiving father and his prodigal son. And what about the one concerning the king who forgave a slave a debt of 60 million denarii, yet the slave turned around and had thrown into prison a fellow slave who was unable to pay a debt of only 100 denarii? With simple illustrations, Je-

23. What did Jesus do to touch hearts and motivate people to do good?

sus made deeds of selfishness and greed repulsive and acts of love and mercy so appealing!—Matthew 18:23-35; Luke 10:30-37; 15:11-32.

²⁴ However, what especially attracted people to Jesus and influenced them for good was that his own life matched perfectly what he taught. He practiced what he preached. He patiently put up with others' shortcomings. When his disciples bickered over who was the greatest, he kindly corrected them rather than harshly rebuking them. He humbly ministered to their needs, even washing their feet. (Mark 9:30-37; 10:35-45; Luke 22:24-27; John 13:5) Finally, he willingly suffered a painful death, not just in their behalf, but in behalf of all humankind! Without a doubt, Jesus was the greatest man who ever lived.

24. Why can we say that Jesus was unquestionably the greatest man who ever lived?

WILL YOU RESPOND TO JESUS' LOVE?

"The love the Christ has compels us."—2 CORINTHIANS 5:14.

TRULY, how marvelous the love of Jesus is! When we consider how he suffered indescribably as he furnished the ransom, by which alone we may gain everlasting life, surely our hearts are moved with appreciation for him! Jehovah God and Jesus himself took the initiative. They loved us first, while we were yet sinners. (Romans 5:6-8; 1 John 4:9-11) Knowing "the love of the Christ," wrote the apost-

1. How may the love of Jesus be described?

tle Paul, "surpasses knowledge." (Ephesians 3:19) Indeed, Jesus' love ascends far above academic head knowledge. It goes beyond anything else ever seen or experienced by humans.

² Writing to Christians in Rome, Paul asked: "Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword?" None of such things can keep

2. What cannot keep Jesus from loving us?

Jesus from loving us. "I am convinced," Paul continues, "that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Romans 8:35-39.

³ The love of Jehovah God and Jesus for you is that powerful. There is only one thing that can stop them from loving you, and that is your own willful rejection of their love by refusing to do what they ask. A prophet of God once explained to a Judean king: "Jehovah is with you as long as you prove to be with him; and if you search for him, he will let himself be found by you, but if you leave him he will leave you." (2 Chronicles 15:2) Who of us would ever want to turn away from such wonderful, compassionate friends as Jehovah God and his Son, Jesus Christ?

Proper Response to Jesus' Love

⁴ How are you personally affected by Jesus' unbounded love for you? How should you be? Well, Jesus showed how his demonstration of love should affect our relationships with fellow humans. After humbly serving his apostles by washing their feet, Jesus said: "I set the pattern for you, that, just as I did to you, you should do also." He added: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another." (John 13:15, 34) His disciples learned, and they were moved to try to do as he did. "By this we have come to know love," the apostle John wrote, "because that one surrendered his soul for us; and we are

3. What only can cause Jesus and his Father to leave us?

4, 5. (a) How should Jesus' love for us affect our relationships with fellow humans? (b) Whom else should we be moved to love because of Jesus' love for us?

under obligation to surrender our souls for our brothers."—1 John 3:16.

⁵ Still, we would miss the purpose of Jesus' life and ministry if we were moved by his example simply to love and serve the interests of fellow humans. Should not Jesus' love for us cause us also to love him in return and especially to love his Father, who taught him everything that he knows? Will you respond to Christ's love and serve his Father as he did?—Ephesians 5:1, 2; 1 Peter 1:8, 9.

⁶ Consider the case of Saul, who later became known as Paul. At one time he persecuted Jesus, "breathing threat and murder against the disciples." (Acts 9:1-5; Matthew 25:37-40) When Paul really came to know Jesus, he was so grateful for receiving forgiveness that not only was he willing to suffer in Jesus' behalf but he was also ready to die for him. "I am impaled along with Christ," he wrote. "It is no longer I that live . . . Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me."—Galatians 2:20.

⁷ What a compelling force in our lives should be the love that Jesus has for us! "The love the Christ has compels us," Paul wrote the Corinthians, 'to live no longer for ourselves, but for him who died for us and was raised up.' (2 Corinthians 5:14, 15) Indeed, gratefulness to Jesus for giving his life in our behalf should move us to do whatever he asks. Only in this way can we prove that we truly love him. "If you love me, you will observe my commandments," Jesus said. "He that has my commandments and observes them, that one is he who loves me."—John 14:15, 21; compare 1 John 2:3-5.

6. How was the apostle Paul affected by Jesus' love for him?

7. What should the love of Jesus compel us to do?

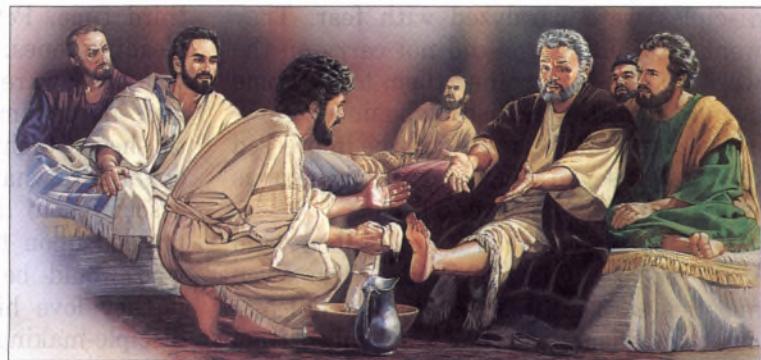
**Jesus set the pattern
of showing love**

⁸ Upon learning Jesus' commandments, fornicators, adulterers, homosexuals, thieves, drunkards, and extortioners in ancient Corinth responded to Jesus' love by quitting those practices. Paul wrote of them: "You have been washed clean, . . .

you have been declared righteous in the name of our Lord Jesus Christ." (1 Corinthians 6:9-11) Similarly, the love of Jesus has compelled many today to make remarkable changes in their lives. "The true triumphs of Christianity were seen in making good men of those who professed her doctrines," wrote historian John Lord. "We have testimony to their blameless lives, to their irreproachable morals, to their good citizenship, and to their Christian graces." What a difference the teachings of Jesus have made!

⁹ Surely, no study can be undertaken by a person today that is of more importance than that of the life and ministry of Jesus Christ. "Look intently at . . . Jesus," urged the apostle Paul. "Indeed, consider closely [that] one." (Hebrews 12:2, 3) During Jesus' transfiguration, God himself commanded regarding his Son: "Listen to him." (Matthew 17:5) It should be emphasized, though, that listening to Jesus includes more than simply hearing what he says. It means heeding his instructions, yes, copying him by doing what he did in the way that he did it. We respond to Jesus' love by adopting him as our model, by following closely in his footsteps.

8. How has the love of Jesus affected the lives of many wrongdoers?
9. What is involved in listening to Jesus?



What Jesus Wants Us to Do

¹⁰ Jesus' commission from God was to preach about his Father's Kingdom, and he trained his followers to do the same work. "Let us go somewhere else," he told his first disciples, "that I may preach there also, for it is for this purpose I have gone out." (Mark 1:38; Luke 4:43) Later, after extensively training 12 apostles, Jesus instructed them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matthew 10:7) Some months later, after training 70 others, he sent them forth with the command: "Go on telling them, 'The kingdom of God has come near to you.'" (Luke 10:9) Clearly, Jesus wanted his followers to be preachers and teachers.

¹¹ Jesus continued training his disciples for this work. During the last evening before his death, he encouraged them with the words: "He that exercises faith in me, that one also will do the works that I do; and he will do works greater than these." (John 14:12) The works of his followers would be greater than his because in their ministry they would reach far more people over a much larger area and for a greater length of time. Yet, after Jesus was killed, his

10. Whom did Jesus train and for what purpose?
11. (a) In what way would Jesus' disciples do greater works than he did? (b) What happened to the disciples after Jesus was killed?

disciples were paralyzed with fear. They went into hiding and did not carry on the work that he had trained them to do. Some even returned to the fishing business. However, in an unforgettable way, he impressed upon these seven what he wanted them, as well as all of his followers, to do.

¹² Jesus materialized a human body and appeared at the Sea of Galilee. The seven apostles were out in a boat but had failed to catch any fish all night. Jesus called from the shore: "Cast the net on the right side of the boat and you will find some." When the net miraculously became filled with fish to the point of bursting, those in the boat realized that it was Jesus on the shore, and they hurried to where he was waiting. After serving them breakfast, Jesus, likely looking toward the large catch of fish, asked Peter: "Simon son of John, do you love me more than these?" (John 21:1-15) Jesus no doubt meant, Are you more attached to the fishing business than to the preaching work that I have prepared you to do?

¹³ Peter responded: "Yes, Lord, you know I have affection for you." Jesus answered: "Feed my lambs." A second time Jesus asked: "Simon son of John, do you love me?" Again Peter responded, no doubt with stronger conviction: "Yes, Lord, you know I have affection for you." Again Jesus commanded: "Shepherd my little sheep." A third time Jesus asked: "Simon son of John, do you have affection for me?" By now Peter was really grieved. Only a few days before, he had three times denied knowing Jesus, so he may well have wondered whether Jesus doubted his loyalty. Therefore, for a

12. (a) What miracle did Jesus perform at the Sea of Galilee? (b) What, evidently, did Jesus mean when he asked Peter whether he loved Him "more than these"?

13. How did Jesus powerfully impress on his followers the way they should respond to his love?

third time, Peter responded, probably in pleading tones: "Lord, you know all things; you are aware that I have affection for you." Jesus simply answered: "Feed my little sheep." (John 21:15-17) Can there be any doubt as to what Jesus wanted Peter and his associates to do? How powerfully he impressed upon them—as well as upon any who would be his disciples today—that if they love him, they will share in the disciple-making work!

¹⁴ A few days after that seashore conversation, Jesus appeared at a mountain in Galilee and instructed a happy convention of about 500 followers: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." (Matthew 28:19, 20; 1 Corinthians 15:6) Think of it! Men, women, and children all received this same commission. Still later, just before ascending to heaven, Jesus told his disciples: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) After all this admonition, no wonder Peter, years later, said: "[Jesus] ordered us to preach to the people and to give a thorough witness."

—Acts 10:42.

¹⁵ There can be no doubt as to how we should respond to Jesus' love. As he told his apostles: "If you observe my commandments, you will remain in my love . . . You are my friends if you do what I am commanding you." (John 15:10-14) The question is, Will you show appreciation for the love of Jesus by obeying his command to share in the disciple-making work? True, this may not be easy for you for various reasons. But it was not easy for Jesus either. Consider the changes that were involved for him.

14. On other occasions, how did Jesus show the way his disciples should respond to his love?

15. About what can there be no doubt?



Follow Jesus' Example

¹⁶ God's only-begotten Son enjoyed a preeminent position of heavenly glory superior to all the angels. He was rich indeed! Yet he willingly emptied himself, was born as a member of a poor family, and grew up surrounded by sick, dying humans. He did this for our sakes, as the apostle Paul explained: "You know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you might become rich through his poverty." (2 Corinthians 8:9; Philippians 2: 5-8) What an example! What a demonstration of love! No one has given up more or suffered more in behalf of others. And no one has made it possible for others to enjoy greater riches, yes, everlasting life in perfection!

¹⁷ We can follow Jesus' example and be of

16. What marvelous example did Jesus provide?
17. What course is set before us, and what will be the outcome of following it?

Jesus illustrated powerfully how his disciples should manifest love for him

similar benefit to others. Repeatedly, Jesus urged people to become his followers. (Mark 2:14; Luke 9:59; 18:22) In fact, Peter wrote: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Peter 2:21) Will you respond to Christ's love to the extent of suffering in order to serve his Father as he did? How beneficial such a course can be to others! Indeed, by following Jesus' example, by fully applying the teachings he received from his Father, "you will save both yourself and those who listen to you."—1 Timothy 4:16.

¹⁸ To help people the most, we must also feel about them the way Jesus did. A prophecy said regarding him: "He will feel sorry

18. (a) What example did Jesus set in regard to his attitude toward people? (b) How did people respond to Jesus' personality?

for the lowly one and the poor one." (Psalm 72:13) His followers could note that Jesus "felt love" for those whom he spoke to and that he truly wanted to help them. (Mark 1: 40-42; 10:21) "On seeing the crowds," the Bible says, "he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matthew 9:36) Even gross sinners sensed his love and were drawn to him. By his tone of voice, demeanor, and manner of teaching, they were put at ease. As a result, even despised tax collectors and harlots sought him out.—Matthew 9:9-13; Luke 7:36-38; 19:1-10.

¹⁹ Jesus' first-century disciples copied his loving example. Paul wrote to some to whom he ministered: "We became gentle in the midst of you, as when a nursing mother cherishes her own children . . . As a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you." (1 Thessalonians 2:7-11) Do you feel the same genuine concern for those in your territory that loving parents feel for their beloved children? Demonstrating such concern in your tone of voice, your facial expression, and your actions will make the Kingdom message attractive to sheeplike ones.

²⁰ One cold day in Spain, two Witnesses met an elderly woman on crutches whose house was freezing cold because the firewood had run out. She was waiting for her son to return from work to cut more. The Witnesses cut the wood, and they also left some magazines for her to read. When the son returned, he was so impressed by the Witnesses' loving concern for his mother that he read the literature, started studying the Bible, was baptized, and soon entered the pioneer ministry.

19. How did Paul imitate Jesus, and what will be the result of our doing the same?

20, 21. What are some modern-day instances of persons who followed Jesus' example of love?

²¹ In Australia a man and his wife explained to visiting Witnesses that they did not have money to feed their family. The Witness couple left and bought some groceries, including sweets for the children. The parents broke down and cried, saying that they were so desperate that they had contemplated suicide. Both started studying the Bible, and the wife recently was baptized. A woman in the United States who was prejudiced against Jehovah's Witnesses reported after meeting one: "I really don't remember what we talked about, but what I remember is how kind she was to me, and how hospitable and humble she was. I really felt drawn to her as a person. I cherish her friendship to this day."

²² When we respond to Jesus' love by doing the work that he did in the way that he did it, what marvelous blessings we can enjoy! Jesus' greatness is obvious and overwhelming. We are moved to echo the words of the Roman governor Pontius Pilate: "Look! The man!" Yes, indeed, "The man," the greatest man who ever lived.—John 19:5.

22. After examining Jesus' life, what is our conclusion regarding him?

How Would You Answer?

- How great is the love of Jesus?
- Whom should Jesus' love cause us to love, and what should his love compel us to do?
- What work does Jesus want us to do?
- How was Jesus rich, and why did he become poor?
- How should we imitate Jesus in the way he ministered to people?

NEW BOOK THRILLS MILLIONS

A FEATURE of the "Lovers of Freedom" Conventions that began last June was the talk "The Greatest Man Who Ever Lived." Its highlight was the release of the book with the same title. Over six million people worldwide have attended this series of conventions already and heard the talk, which appears in modified form in the preceding two articles of this magazine.

Over 12 million copies of the book *The Greatest Man Who Ever Lived* have been printed in some 60 languages. It is even available in the Eastern European languages of Albanian, Croatian, Hungarian, Macedonian, Polish, Russian, Serbian, and Slovenian. Especially were the more than 74,000 who attended the seven conventions in the Soviet Union delighted to receive it in the Russian language.

Origin of the Book

The material in the book had appeared originally in serial form in 149 consecutive issues of *The Watchtower*, beginning with the April 1, 1985, issue. Many readers said they were saddened when the serial came to an end with the June 1, 1991, issue. Melissa, a 12-year-old in Italy, had tears in her eyes when she read the last account in *The Watchtower*. "The night before our convention," she said, "I prayed to Jehovah asking for a book on the life of Jesus. When the book was presented, I clapped my hands until I could do so no more."

The material serialized in *The Watchtower* was edited and incorporated into the new beautifully illustrated, 448-page book

of 133 chapters. An effort was made to present every speech Jesus delivered and every recorded event in his earthly life, including all of his illustrations and miracles. To the extent possible, everything is related in the order in which it occurred. At the end of each chapter, there is a list of the Bible texts upon which the chapter is based.

Someone may be thinking, 'Well, I've already read the book because I read the series in *The Watchtower*.' But *Watchtower* readers received the account of Jesus' life in small fragments presented in articles appearing every two weeks over a period of more than six years. Even though the articles were informative in serial form, imagine the thrill of reading the whole account in a short time and beholding the full picture of the greatest man who ever lived!

Faith Strengthening

"I finished reading the publication in two weeks," reports a woman from Washington, D.C., U.S.A. "While I was reading, tears would flow from my eyes. I would stop reading and pray and cry. It made me feel as if I were right there with Jesus, suffering along with him. Even a week after reading the book, tears still came to my eyes when I thought about what I had read. I feel even closer to Jehovah for his having given his Son."

"I finished the book about Jesus today," a woman from Pittsburgh, Pennsylvania, U.S.A., wrote. "It was wonderful. I had tears in my eyes as I was reading the last few chapters. Reading the book all at once was so nice. I can't really describe how I feel about it—only that I loved it so much!"

The beautiful illustrations in the book contribute to the emotional impact, as an appreciative reader notes: "It makes me feel as if I can almost hear them crying over a dead child (chapter 47) or that we know what Jesus was thinking when the woman with a flow of blood touched him and was healed (chapter 46). *The expressions on their faces are so real it hurts.* . . . Instead of reading being a chore, this book makes it more like entertainment or a treat at the end of my day. The sensitive way the book is written not only tells what Jesus did but gives a glimpse of what he *thought and felt*."

Diversified Uses

Many have begun using the book in their family Bible study. "We have three young children," parents from Silverton, Oregon, U.S.A., write, "and this book is perfect for our 'every night family study.' Truly, how appropriate that we study carefully the background of our loving King, Christ Jesus."

A teenager from Japan explains: "My father has been reading to us while we relax after our evening meal. As a family, we are reading from the beginning, but I decided to read a chapter a night from the back of the book before going to sleep. However, the book is so enthralling that it is often one o'clock in the morning before I notice the time."

Many are amazed at how many details are included in the accounts. "I learned so many things I just didn't know," one Witness wrote. A letter from California, U.S.A., said: "My wife and I have been in the truth for over 35 years, and we can honestly say we have not had a publication in our hands that has been quite so thrilling as this one."

The book should help to demolish the lie that Jehovah's Witnesses do not believe in

Jesus. One grateful reader commented this way: "I couldn't put it down, for it was the greatest rebuttal to the ignorance of those who say Jehovah's people don't believe in or honor Jesus Christ. All we need to do now is put in their hand this answer to their ignorance."

Surely this book will have an important place in the ministry of Jehovah's Witnesses. "I gave a copy of it to a woman with whom I study the Bible," wrote one Witness, "and the effect it has had on her seems like a miracle. She has been studying for a year, and I have had trouble getting her to come to meetings." After the student read 45 chapters of the new book, the Witness explained, "she told me she was going to be at the meeting Sunday because it was time for her to take her stand."

Valuable Features

In effect, *The Greatest Man Who Ever Lived* provides a commentary on the Gospels. Explanations of many of the things that Jesus said and taught are provided, so the book can be used as a valuable research tool, for it adheres closely to the Bible accounts.

An especially fine feature is that basically everything is related in chronological order. Simply leafing through it with this in mind can prove to be a real aid in identifying when, in the course of Jesus' ministry, certain events occurred. Readers of the Gospels often encounter what seem to be contradictions. The new book, without necessarily drawing attention to these, harmonizes them in its presentation.

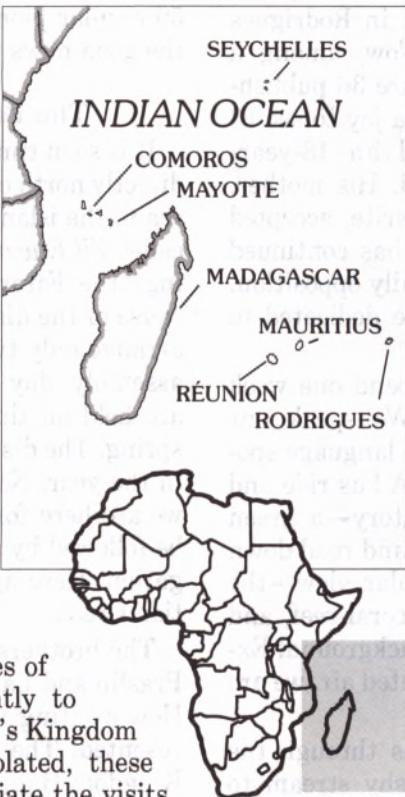
As Christians, surely we should not want to neglect a careful study of the life of our faithful Exemplar, Jesus Christ. Let us, therefore, consider closely the Gospel accounts with the assistance of the new book *The Greatest Man Who Ever Lived*.

Islands of the Indian Ocean Hear the Good News

ARRAYED in an arc relative to Madagascar and spread out over 1.5 million square miles of the western Indian Ocean are the islands of Rodrigues, Mauritius, Réunion, the Seychelles, Mayotte, and the Comoros. Though covering such a vast expanse, these islands total only about 2,800 square miles in land area. With a population of 2.3 million, they are among the most densely populated islands in the world.

This population includes about 2,900 Witnesses of Jehovah, who work diligently to preach the good news of God's Kingdom to the islanders. Being isolated, these Witnesses especially appreciate the visits by traveling overseers and the annual assemblies arranged by the branch office of the Watch Tower Society in Vacoas, Mauritius. These are occasions when they can truly savor the meaning of the words of Isaiah 42:10: "Sing to Jehovah a new song, his praise from the extremity of the earth, you men that are going down to the sea and to that which fills it, you islands and you inhabiting them."

Recently, representatives from the branch office traveled to the islands to visit the congregations and to hold the annual series



of special one-day assemblies, which featured the theme "Become Holy in All Your Conduct," based on 1 Peter 1:15. To cover the vast expanse of ocean, travel was for the most part by air—sometimes in modern jumbo jets but often in much smaller propeller-driven craft. Schooners and small sailing brigs were also used. Come along with us, and see how the islands in the faraway Indian Ocean are hearing the good news!

First Stop —Rodrigues

After a one-and-a-half-hour flight from Mauritius, we sight a coral reef. It marks the outer rim of a large lagoon surrounding a small dot of land in the Indian Ocean. This is our first stop, the island of Rodrigues.

The airport is built on a coral projection from the land, called Point Coraille. In this area the coral is so thick that it can be sawed into blocks for use in constructing buildings. A small bus takes us over a narrow, winding road from the airport to the main town of Port Mathurin. At one point, we can see right across the island to the distant coral reefs, the blue lagoon, and the rocky

shoreline. As the rainy season has just ended, the hillsides are covered with coarse, spongy grass and dotted with grazing cattle, sheep, and goats.

A small, neat Kingdom Hall in the center of Port Mathurin is the site for our special one-day assembly. The work in Rodrigues first opened up in 1964. Now, among a population of 37,000, there are 36 publishers of the good news. What a joy to see 53 persons in attendance and an 18-year-old young man get baptized. His mother, though not able to read or write, accepted the truth in 1969, and she has continued to serve Jehovah despite family opposition. Now two of her children are dedicated to Jehovah.

After the assembly, we spend one week preaching in the island. We speak our Mauritian Creole, as it is the language spoken also here in Rodrigues. A bus ride and a walk take us to our territory—a green valley sweeping from the upland road down to the sea. What a spectacular view—the turquoise lagoon, the white coral reef, and the deep blue ocean in the background! Exhilarated by the rich, unpolluted air, we are ready to go.

We follow the small paths through the fields and crisscross a marshy stream to reach the many small homes in the valley. We receive a cordial welcome at each home and are able to talk to the householders about the Kingdom blessings soon to come. Before long we are far down the valley, and it is time to go home. This means more climbing and hours of walking, but the local hospitality comes to our rescue—we are offered a lift in the back of a jeep.

After that strenuous outing, we are glad to return to the beautiful Bethel Home in Vacoas. Two special assembly days are scheduled at the Municipal Hall. The first

day, 760 persons come. They are from half of the 12 congregations on the island. The next day, we share the same program with 786 persons from the other six congregations. Over the weekend, four new ones are baptized. There are 30 special pioneers and 50 regular pioneers who share in bringing the good news to the islanders.

The Faraway Seychelles

It is soon time for us to take flight again, directly north over a thousand miles of open sea to the island of Mahé in the Seychelles, called *Zil Elwannyen Sesel* in Creole, meaning "the Faraway Seychelle Islands." Because of the distance, the branch office can arrange only two visits a year. The special assembly day and the circuit assembly are held on three consecutive days in the spring. The district convention is held later in the year. Now in the middle of October, we are here for the district convention, to be followed by a week's visit to the congregation. Here again we can use our Mauritian Creole.

The brothers from the nearby islands of Praslin and La Digue have already arrived. How exciting to have 12 nationalities represented! The assembly place is the local Kingdom Hall, a large converted garage at the back of the home of one of the Witnesses. Since only six brothers, including the visitors, are qualified to take part in the program, some have the privilege of giving several talks during the four days. The 81 publishers are thrilled to see 216 present on the final day of the convention.

After the convention, we take a schooner to Praslin, 25 miles northeast of Mahé. The 60-foot vessel is made from the wood of the tacamahac tree. The graceful vessel can carry 50 passengers and about 40 tons of cargo. As we leave the harbor in Mahé and

point our bow toward the outline of Praslin on the distant horizon, we can feel the thrust of the diesel engine aided by the white sails billowing out from the two masts.

Two and a half hours later, we round the rocky headland to enter the calmer waters of beautiful Bay St. Anne. When we step onto the long jetty, we see our brothers waiting. There are 13 publishers on this small island, and 8 visitors came from other parts. So it is with great excitement that we see the small hall filled with 39 persons for the special talk. What a fine potential for growth!



The rocky headland at Praslin, Bay St. Anne

While here in Praslin, we must visit the beautiful Vallée de Mai. This is the home of the Coco-de-mer palm, which bears the biggest seed in the world, each weighing up to 40 pounds. In the cool green shade of the forest, we see these palms at all stages of growth. The official trail notes explain that the tallest one was 102 feet high when last measured in 1968. Some of these tall trees are estimated to be 800 years old. It takes 25 years before a tree starts to bear fruit and 7 years for the nut to mature. No wonder the brochure cautions: "Take only photographs, leave only footprints"!

At seven o'clock the next morning, we

take a boat to the small island of La Digue. Many small boats are clustered around the jetty. They are the lifeline between the 2,000 inhabitants and the outside world. We are met by an elderly couple from Switzerland who have been in these islands since 1975. Rather than taking the oxcart "taxi," we walk along the beach with its impressive pink granite rocks worn smooth by sea and rain. After a picnic breakfast, we make our way through the small reserve, where the rare black flycatcher breeds, to the home of some interested people. Thirteen persons are assembled to hear the talk given in Creole. We meet a couple who have made all the arrangements to legalize their marriage so that they can progress spiritually. Truly, Jehovah is bringing in the desirable ones of the nations even in these very remote islands.

Back to Réunion

Réunion is the most highly developed island that we visit on this trip. As we approach land, we see the four-lane highway, choked with traffic coming from the capital, Saint-Denis. High-rise buildings fill the space between the sea and the mountain. This island is the home of some 580,000 people and has proved to be a productive field for Kingdom witnessing. (Matthew 9:37, 38) There are now about 2,000 zealous publishers of the good news in 21 congregations.

The special assembly day is held in a large covered stadium. We are happy to see 3,332 persons in attendance, and what a thrill to have 67 new ones present themselves for baptism! After enjoying association with the missionaries on the island, we are on our way to our next destination.

Mayotte—The Perfume Island

After a two-hour flight, our 40-seater jet begins its descent to the Pamanzi airport,

which is on an islet connected by a 1.2-mile causeway to Dzaoudzi, the capital of Mayotte. The blue sky, white clouds, lush mountainsides, and deep blue ocean combine to convey the picture of a peaceful tropical paradise. Appropriately, Mayotte is nicknamed Perfume Island because of the delicious fragrance of the ilang-ilang tree. Extract from its flowers is sent to France as a base for world-famous perfumes.



An oxcart "taxi" at La Digue, Seychelles

It is but a 15-minute ride on a barge to the main island. After some refreshments at the missionary home, we are invited to a book study 12 miles away on the other side of the island. So much for our expectations of a leisurely visit! We climb into the open jeep for a hair-raising ride on narrow roads. It seems that we narrowly miss people, cows, and other vehicles. But our French driver knows the way. Soon, we arrive at Chiconi, where we meet the family in whose house the study is held.

The father, a former Muslim, introduces his eight children. His youngest son, a four-year-old, gives us what we later learn to be the traditional greeting. He places the back of one hand in the palm of the other and stands with them cupped before us. We first try to shake his hands, then my wife tries to place his hands on her head. The little

fellow with big round eyes waits patiently, no doubt wondering what we are doing. Finally we get it right—we place his hands on his head. The study begins with 14 present. Half way through, an interested person comes in and shakes hands with everybody. That too is apparently one of their customs.

On our return trip through the now darkening countryside, we catch sight of huge fruit bats making their way to the trees for their night feeding. We also sense the aroma of the pungent jackfruit that has fallen on the winding road and the sweet smell of mangoes, papayas, and guavas. This is a habitat of the lemurs, the small monkeylike animals with foxlike faces and long, ringed, prehensile tails. As we round the top of a hill, we are treated to a breathtaking sight. The orange-red full moon has just risen over the bay, casting a shimmering reflection in the still waters. Even our driver slows down to admire it. For the rest of the trip, we look for it at every turn of the road.

The next morning we go preaching with the missionaries. First, we visit a young man who is a teacher and speaks good French. He sits on the floor, and we sit on his bed. The next study is also with a young man, and he invites us to sit on his mattress on the floor of his tiny room. After a while we start to squirm, despite trying to ignore the cramps in our legs and the perspiration trickling down our backs. With the radio next door blaring out the latest pop songs, it is not easy to concentrate on the study, conducted partly in French and partly in Mahorian.

Our last call is on a young man from the neighboring Comoros. He apologizes for not speaking French so well, gets out his brochure, and is ready to start. When the missionary continues to explain something to me, he interrupts and says he is going to

read the paragraph. He is politely telling us to be quiet. All these people are Muslims, but they really appreciate what they are learning from the Bible.

We wonder why so many young men study, yet so few women or girls do. This, we are told, is the result of social and family traditions. As polygamy is religiously and socially accepted and each wife lives in her own home, the father's influence is minimal; the mother is the one in control. We also learn that daughters traditionally remain in their mother's home until marriage. Sons, on the other hand, leave home at puberty and build their own *banga*, or hut, or live with other boys in a *banga*. Under these circumstances young men are free to study if they wish, but few girls have such liberty.

Sunday is to be the special assembly day. The weather starts out fine, but by midday clouds begin to gather, and soon sheets of rain start to fall. No one seems to mind much, as it just cools things down. Here again we find bountiful spiritual riches as the 36 publishers and pioneers rejoice to see 83 in attendance and 3 new ones baptized.

The release of the brochure *Enjoy Life on Earth Forever!* in their language is a major event. It is not just the only Watch Tower publication in Mahorian but also the only publication of any kind so far in that language. It has the Arabic script written underneath the Roman text. People learn the Arabic script in school but not the Arabic language. They can recite prayers in Arabic and read the Koran in Arabic; yet they do not understand what they are pronouncing. As they read the Arabic script in the brochure, they are astonished that they can understand it. What they are reading is actually their own Mahorian language written phonetically in Arabic script. It is a joy

to see their faces light up as they get the sense of what they are reading.

Brochures are easily placed with the people. In one of the outlying villages, a man approaches us while we are preaching to a woman. He starts to speak very forcefully to our brother in Mahorian. It appears to us that he is very opposed. The man goes on for some time, gesturing profusely. The brother later explains that the man was complaining: "How can you expect us to remember the things you tell us when you only visit us once a year? How can you? You should come more often to talk to us about these things."



Preaching with the new brochure in Mayotte

Those final words express our sentiments too. Jehovah is certainly gathering the desirable things of all the nations by means of the Kingdom good news. Though separated by great expanses of ocean, the islanders are adding their voices to the mighty shout of praise being offered to their Maker and heavenly Father, Jehovah God.—Haggai 2:7.



Pictorial Archive (Near Eastern History) Est.

Treasure From Egyptian Garbage Heaps

WOULD you expect to find precious Bible manuscripts in a heap of garbage? Amid the sands of Egypt, at the end of the last century, that is just what happened. How?

Beginning in 1778 and continuing to the end of the 19th century, a number of papyrus texts were accidentally discovered in Egypt. There was, however, very little systematic search until one hundred years ago. By then a steady stream of ancient documents was being found by native fellahin, and the British-sponsored Egypt Exploration Fund realized the need to send out an expedition before it was too late. They chose two Oxford scholars, Bernard P. Grenfell and Arthur S. Hunt, who received permis-

sion to search the area south of the farming region in the Faiyūm district (shown above).

A site called Behnesa sounded promising to Grenfell because of its ancient Greek name, Oxyrhynchus. A center of Egyptian Christianity, Oxyrhynchus was an important place during the fourth and fifth centuries C.E. Many early monasteries had been located nearby, and the ruins of this provincial town were extensive. Grenfell hoped to find fragments of Christian literature there, but a search of the graveyards and the ruined houses yielded nothing. Only the town's garbage heaps remained, some standing 30 feet high. To dig for papyri there seemed almost an admission of defeat; yet the explorers decided to try.

A Treasure Trove

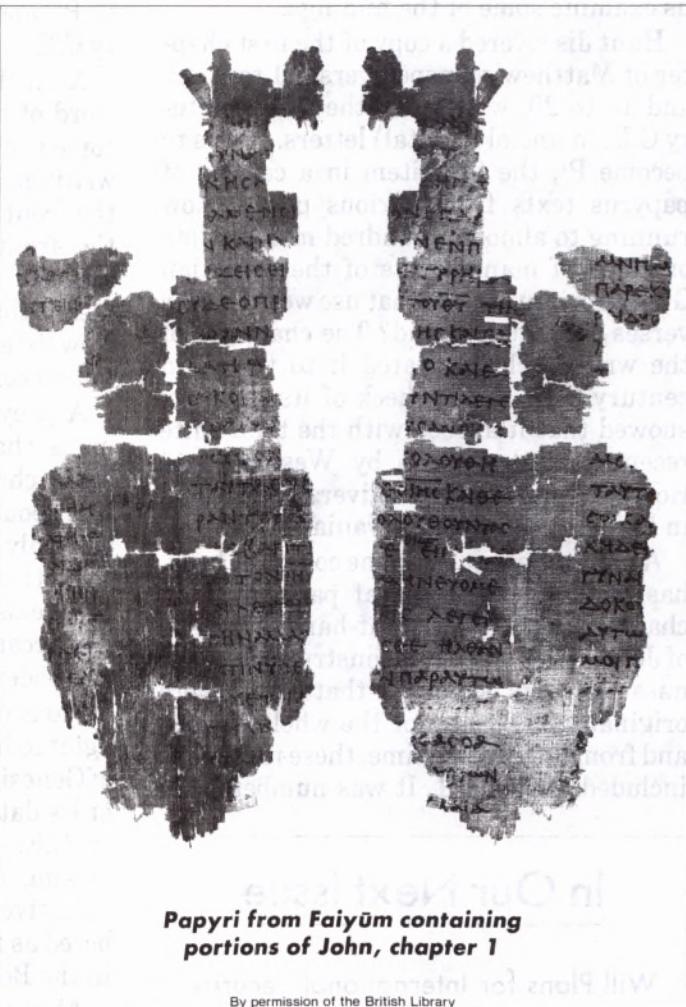
In January 1897 a trial trench was dug, and within hours ancient papyrus materials were found. They included letters, contracts, and official documents. Wind-blown sand had covered them, and the dry climate had preserved them for nearly 2,000 years.

In just over three months, almost two tons of papyri were recovered from Oxyrhynchus. Twenty-five large cases were filled and shipped back to England. And every winter for the next ten years, these two intrepid scholars returned to Egypt to increase their collection.

On one occasion, while excavating a cemetery at Tebtunis, they unearthed nothing but mummies of crocodiles. A workman in his frustration smashed one to pieces. To his amazement, he found that it was wrapped in sheets of papyrus. Other crocodiles, they discovered, had been similarly treated, and some also had papyrus rolls stuffed down their throats. Fragments of ancient classical writing came to light, along with royal ordinances and contracts mixed in with business accounts and private letters.

Of what value were all these documents? They proved to be of great interest, for most had been written by ordinary people in Koine, the common Greek of the day. Since many of the words they used also appear in

the Bible's Greek Scriptures, the "New Testament," it suddenly became apparent that the language in the Scriptures was not a special Biblical Greek, as some scholars had suggested, but it was the ordinary language



Papyri from Faiyūm containing portions of John, chapter 1

By permission of the British Library

of the man on the street. So by comparing the way words were used in everyday situations, a clearer understanding emerged of their meanings in the Christian Greek Scriptures.

Bible Manuscripts

Fragments of Bible manuscripts were also recovered, and these, often written in a rough script without much ornamentation and on poor-quality material, represented the Bible of the ordinary man. Let us examine some of the findings.

Hunt discovered a copy of the first chapter of Matthew's Gospel, verses 1 to 9, 12, and 14 to 20, written in the third century C.E. in uncial (capital) letters. It was to become P¹, the first item in a catalog of papyrus texts from various places, now running to almost a hundred manuscripts or parts of manuscripts of the Christian Greek Scriptures. Of what use were the few verses that Hunt found? The character of the writing clearly dated it to the third century C.E., and a check of its readings showed that it agreed with the then quite recent text drawn up by Westcott and Hort. P¹ is now in the University Museum in Philadelphia, Pennsylvania, U.S.A.

A papyrus sheet from one codex, or book, has on the left-hand leaf parts of John chapter 1 and on the right-hand leaf parts of John chapter 20. A reconstruction of the missing parts suggests that there were originally 25 sheets for the whole Gospel, and from the earliest time, these must have included chapter 21. It was numbered P⁵,

dated to the third century C.E., and is now in the British Library in London, England.

A fragment containing Romans 1:1-7 is written in such large, rough letters that some scholars have thought it was perhaps a schoolboy's exercise. It is now numbered as P¹⁰ and is dated from the fourth century C.E.

A much larger find contains about one third of the letter to the Hebrews. It was copied on the back of a roll having classical writings of the Roman historian Livy on the front. Why such different material on the front and back? In those days the scarcity and cost of writing materials meant that old papyri could not be wasted. Now listed as P¹³, it is dated to the third or fourth century C.E.

A papyrus leaf containing parts of Romans chapters 8 and 9, written in very small characters, came from a book that was about four-and-a-half inches in height and only two inches wide. It would seem, then, that pocket-size editions of the Scriptures existed in the third century C.E. This one became P²⁷ and generally agrees with the Codex Vaticanus.

Parts of four leaves from a Greek *Septuagint* codex contain portions of six chapters of Genesis. This codex is important because of its dating to the second or third century C.E. and because these chapters are lacking in the Codex Vaticanus and are defective in the Codex Sinaiticus. Numbered as Papyrus 656, these leaves are now in the Bodleian Library, Oxford, England.

All these fragments show no major variations from our existing early manuscripts, so they confirm that the Bible text was in circulation at that early time among ordinary people in a remote part of Egypt. They also confirm our faith in the reliability and accuracy of God's Word.

In Our Next Issue

Will Plans for International Security Succeed?

The Week That Changed the World

The Day to Remember

QUESTIONS FROM READERS

Should we conclude from Matthew 11:11 that Jesus knew in advance that John the Baptizer would die before Jesus?

Yes, Jesus evidently did know that John would not survive to become an anointed Christian, for Jesus commented: "Truly I say to you people, Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is."—Matthew 11:11.

When the angel Gabriel announced the coming birth of John, he foretold that John would, "with Elijah's spirit and power, . . . get ready for Jehovah a prepared people." John was to be a forerunner, preparing a people for Jehovah's Messiah. But nothing in that divine announcement indicated that John himself would become a disciple of the coming Messiah, nor was there any suggestion to that effect in the prophetic statement made by John's father, Zechariah.—Luke 1:17, 67-79.

Thus, after baptizing Jesus, John continued to

preach and baptize, sticking to his assignment to prepare a people. John miraculously knew that Jesus would provide a baptism with holy spirit, but John did not say that he himself would receive holy spirit, becoming an anointed Christian. (Matthew 3:11) John also recognized that he would go on decreasing, while Jesus would go on increasing.—John 3:22-30.

When Jesus said what we read at Matthew 11:11, John was already imprisoned. Jesus made it known in advance that this imprisoned prophet was lesser than the least one who in the future would serve as a king-priest in the heavens. Yet, Jesus also seems to have known that John was soon to die, passing off the earthly scene before the "new" way to heavenly life was opened. (Hebrews 10:19, 20) That meant that John would not survive until Pentecost 33 C.E., when the anointing of Jesus' disciples with spirit began. Hence, Jesus' comment at Matthew 11:11 can be taken as well to be an indication that he knew that John would not go to heaven.

NAME OF GOD RESTORED

"IT HAS taken almost 60 years for the name of God, 'JHWH,' who is God not only of Jews but also of Christians, to be put back where a painter originally placed it." That is how the German newspaper *Schwarzwälder Bote* comments on the restoration of the name of God on the facade of the town hall in Horb, southern Germany. But why had the name been removed?

The newspaper reports that the town hall exterior was painted ornamentally with pictorial scenes decorating the facade. Included was the Tetragrammaton, four Hebrew letters that spell out the name of God.

"This name, which occurs over 6,000

times in the Bible," the newspaper goes on, "is 'Jehova' or something similar in German. The exact pronunciation is unclear because written Hebrew consisted of consonants only. Vowels were added by the reader."

However, in 1934 representatives of the Nazi Party decided that the Tetragrammaton was "not compatible with current ideology" and hence should be painted over. Happily, the Tetragrammaton has now been restored. The newspaper comments: "Today [the town hall] facade, decorated with historic scenes, coats of arms, and portraits, is 'the' sight to see in Horb."

Welcome to the “LIGHT BEARERS” District Conventions

THE very first of the creative days saw the creation of light in regard to earth. We read that Jehovah God said: “Let light come to be.” And “then there came to be light.” (Genesis 1:3) That is consistent with what the apostle John wrote: “God is light and there is no darkness at all in union with him.”—1 John 1:5.

Since God’s Son is in union with his Father, it is not surprising that Jesus once said: “I am the world’s light.” (John 9:5) We can come out of darkness and into the light by putting faith in Jehovah God and in his Son. Jesus also testified: “I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness.” (John 12:46) Rightly, therefore, Jesus Christ said of his true followers: “You are the light of the world. . . . Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens.”—Matthew 5:14, 16.

What a blessing it is to have the truth, the understanding of God’s Word as made clear by “the faithful and discreet slave”! (Matthew 24:45-47) No more are we mystified by belief in a Trinity; no more are we perplexed as to why an almighty and loving God allows wickedness and violence; no more are we in

doubt as to the condition of the dead. The light has given us hope, the Kingdom hope. It has revealed to us what a marvelous God the Creator is. The light of truth has given us purpose in life, to serve the purpose for which we were created in the first place, to glorify our Maker, Jehovah God. This we do by being bearers of the light. Being light bearers is a great honor and privilege, but it is also a serious responsibility. To do justice to that obligation, we need to make use of all the help that Jehovah provides. So how fitting that our 1992 district conventions should be termed the “Light Bearers” District Conventions!

To improve both our skills and our appreciation of our role as light bearers, we will want to attend at least one of these conventions, being on hand for the opening song and remaining until the concluding prayer. And we will want to pay close attention to all that is said on the platform, be it in talks, interviews, experiences, or a drama. Taking notes not only gives us something to refer to afterward to refresh our memories but greatly helps us to concentrate on what is being presented. Yes, all during the convention program, we will want to ‘pay attention to how we listen.’—Luke 8:18.

1992 District Convention Locations

JUNE 5-7

COLUMBUS, OH, Greater Columbus Convention Center, 400 N. High St.

JUNE 12-14

AMARILLO, TX, Civic Center Coliseum, 3rd & Buchanan Sts.

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.

BIRMINGHAM, AL, Civic Center Coliseum, One Civic Center Plaza.

BISMARCK, ND, Civic Center Arena, 601 E. Sweet Ave.

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

COLUMBIA, SC, Carolina Coliseum, Assembly & Blossom Sts.

KNOXVILLE, TN, Thompson-Boling Assembly Center, 1600 Stadium Dr.

LOS ANGELES, CA (Sign language also), Dodger Stadium, 1000 Elysian Park Ave.

NEW HAVEN, CT, Veterans Memorial Coliseum, 275 S. Orange St.

NEW YORK, NY, Yankee Stadium, 157th St. & River Ave.

PHILADELPHIA, PA, Veterans Stadium, S. Broad & Pattison Ave.

SAN DIEGO, CA, Jack Murphy Stadium, 9449 Friars Rd.

TUCSON, AZ, Convention Center, 260 S. Church St.

WEST PALM BEACH, FL, Palm Beach Jai-Alai, 415 45th St.

WICHITA, KS, Kansas Coliseum, I-135 at 85th St. N.

JUNE 19-21

AMARILLO, TX, Civic Center Coliseum, 3rd & Buchanan Sts.

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.

CICERO, IL (Sign language also), Hawthorne Race Track, 35th & Cicero Ave.

COLUMBUS, OH, Greater Columbus Convention Center, 400 N. High St.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

DAYTONA BEACH, FL, The Ocean Center, 101 N. Atlantic Ave.

DENVER, CO, McNichols Sports Arena, 1635 Clay St.

FORT WORTH, TX, Tarrant County Convention Center, 1111 Houston St.

MACON, GA, Coliseum, 200 Coliseum Dr.

MADISON, WI, Dane County Exposition Center, 1881 Expo Mall East.

NEW HAVEN, CT, Veterans Memorial Coliseum, 275 S. Orange St.

NEW YORK, NY (Sign language also), Yankee Stadium, 157th St. & River Ave.

PONTIAC, MI (Sign language also), Silverdome, 1200 Featherstone Rd.

ST. LOUIS, MO, The Arena, 5700 Oakland Ave.

ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

TUCSON, AZ (Sign language also), Convention Center, 260 S. Church St.

WEST PALM BEACH, FL, Palm Beach Jai-Alai, 415 45th St.

JUNE 26-28

ABILENE, TX (Spanish only), Taylor County Coliseum, E. South 11th St. & Loop 322.

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

COLUMBIA, SC, Carolina Coliseum, Assembly & Blossom Sts.

COLUMBUS, OH, Greater Columbus Convention Center, 400 N. High St.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

DAYTONA BEACH, FL, The Ocean Center, 101 N. Atlantic Ave.

DENVER, CO (Sign language also), McNichols Sports Arena, 1635 Clay St.

FORT WORTH, TX, Tarrant County Convention Center, 1111 Houston St.

HOUSTON, TX (Sign language also), Astrodome, Loop 610 at Kirby Dr.
KANSAS CITY, MO, Kemper Arena, 1800
Genessee St.
MACON, GA, Coliseum, 200 Coliseum Dr.
MADISON, WI, Dane County Exposition
Center, 1881 Expo Mall East.
MEMPHIS, TN, Mid-South Coliseum,
Mid-South Fairgrounds.
OGDEN, UT, Dee Events Center, 4600
South 1400 E.
PROVIDENCE, RI, Civic Center, One La-
Salle Sq.
ST. LOUIS, MO, The Arena, 5700 Oakland
Ave.
ST. PETERSBURG, FL (Sign language
also), Bayfront Center, 400 1st St. S.
SAN FRANCISCO, CA (Sign language
also), Cow Palace, Geneva Ave.
SOUTH BEND, IN, Notre Dame University
Joyce Athletic Center, Juniper Rd.
WEST PALM BEACH, FL (Spanish only),
Auditorium, 1610 Palm Beach Lakes
Blvd.
WEST PALM BEACH, FL, Palm Beach
Jai-Alai, 415 45th St.

JULY 3-5

BILLINGS, MT, MetraPark Arena, Hwy.
10.
CICERO, IL, Hawthorne Race Track, 35th &
Cicero Ave.
COLUMBIA, SC, Carolina Coliseum, As-
sembly & Blossom Sts.
COLUMBUS, OH, Greater Columbus
Convention Center, 400 N. High St.
CORVALLIS, OR, Gill Coliseum, 600 S.W.
26th St.
FORT LAUDERDALE, FL (French only),
Assembly Hall of Jehovah's Witnesses,
20850 Griffin Rd.
FORT WORTH, TX (Sign language also),
Tarrant County Convention Center,
1111 Houston St.
FRESNO, CA, Convention Center, 700
"M" St.
JERSEY CITY, NJ (Portuguese only), As-
sembly Hall of Jehovah's Witnesses,
2932 Kennedy Blvd.
KANSAS CITY, MO, Kemper Arena, 1800
Genesee St.
LAFAYETTE, LA, Cajundome, West Con-
gress.
LINCOLN, NE (Sign language also), Deva-
ney Sports Center, 16th St. & Mili-
tary Rd.
LONG ISLAND CITY, NY (Japanese
only), Assembly Hall of Jehovah's Wit-
nesses, 44-17 Greenpoint Ave.
LOUISVILLE, KY, Freedom Hall Colise-
um, Kentucky Fair & Expo Center, 937
Phillips Lane.
MACON, GA, Coliseum, 200 Coliseum Dr.
MADISON, WI, Dane County Exposition
Center, 1881 Expo Mall East.
MEMPHIS, TN, Mid-South Coliseum,
Mid-South Fairgrounds.
MOBILE, AL, Municipal Auditorium, 401
Auditorium Dr.
OGDEN, UT, Dee Events Center, 4600
South 1400 E.
PHILADELPHIA, PA, Veterans Stadium,
S. Broad & Pattison Ave.
PROVIDENCE, RI (Sign language also),
Civic Center, One LaSalle Sq.
ROCHESTER, MN, Mayo Civic Center
Arena, 30 2nd Ave. S.E.
ROMEOWE, IL, (Greek only), Assem-
bly Hall of Jehovah's Witnesses, 800
Schmidt Rd.
SACRAMENTO, CA, ARCO Arena,
1 Sports Pkwy.
ST. PETERSBURG, FL, Bayfront Center,
400 1st St. S.
SAN ANTONIO, TX (Spanish only), Con-
vention Center Arena, S. Alamo & Mar-
ket Sts.
SAN FRANCISCO, CA (Chinese also),
Cow Palace, Geneva Ave.
SOUTH BEND, IN, Notre Dame University
Joyce Athletic Center, Juniper Rd.
SPRINGFIELD, MA, Civic Center, 1277
Main St.
SYRACUSE, NY, Onondaga County War
Memorial Arena, 515 Montgomery St.
TACOMA, WA, Tacoma Dome, 2727
E. "D" St.
TUCSON, AZ, Convention Center, 260
S. Church St.
WEST PALM BEACH, FL (Spanish only),

Auditorium, 1610 Palm Beach Lakes
Blvd.
WEST PALM BEACH, FL, Palm Beach
Jai-Alai, 415 45th St.
WILDLAND HILLS, CA (Korean only),
Assembly Hall of Jehovah's Witnesses,
20600 Ventura Blvd.

JULY 10-12

CICERO, IL (Spanish only), Hawthorne
Race Track, 35th & Cicero Ave.
CLEVELAND, OH, Cleveland State Uni-
versity Convocation Center, Prospect &
E. 21st Sts.
COLUMBIA, SC, Carolina Coliseum, As-
sembly & Blossom Sts.
FRESNO, CA, Convention Center, 700
"M" St.
JACKSONVILLE, FL, Memorial Coliseum,
Gator Bowl Sports Complex.
JERSEY CITY, NJ (Korean only), Assem-
bly Hall of Jehovah's Witnesses, 2932
Kennedy Blvd.
LAFAYETTE, LA, Cajundome, West Con-
gress.
LOUISVILLE, KY (Sign language also),
Freedom Hall Coliseum, Kentucky Fair &
Expo Center, 937 Phillips Lane.
MACON, GA (Sign language also), Colise-
um, 200 Coliseum Dr.
OKLAHOMA CITY, OK, Myriad, One
Myriad Gardens.
PROVIDENCE, RI, Civic Center, One La-
Salle Sq.
RENO, NV, Reno-Sparks Convention Ar-
ena, 4590 S. Virginia St.
RICHMOND, VA, Coliseum, 601
E. Leigh St.
ROANOKE, VA, Civic Center, 710 William-
son Rd. N.E.
ROCHESTER, MN, Mayo Civic Center
Arena, 30 2nd Ave. S.E.
SACRAMENTO, CA, ARCO Arena,
1 Sports Pkwy.
ST. PETERSBURG, FL (Spanish only),
Bayfront Center, 400 1st St. S.
SAN ANTONIO, TX (Spanish only), Con-
vention Center Arena, S. Alamo & Mar-
ket Sts.
SAN FRANCISCO, CA (Spanish only),
Cow Palace, Geneva Ave.
SOUTH BEND, IN, Notre Dame University
Joyce Athletic Center, Juniper Rd.
SPRINGFIELD, IL, Prairie Capital Con-
vention Center, One Convention Center
Plaza.
SPRINGFIELD, MA, Civic Center, 1277
Main St.
SYRACUSE, NY, Onondaga County War
Memorial Arena, 515 Montgomery St.
TACOMA, WA (Sign language also), Ta-
coma Dome, 2727 E. "D" St.
TUCSON, AZ (Spanish only), Convention
Center, 260 S. Church St.
WOODLAND HILLS, CA (Tagalog only),
Assembly Hall of Jehovah's Witnesses,
20600 Ventura Blvd.

JULY 17-19

BEAUMONT, TX (Spanish only), Civic
Center Arena, 701 Main St.
CLEVELAND, OH, Cleveland State Uni-
versity Convocation Center, Prospect &
E. 21st Sts.
FRESNO, CA, Convention Center, 700
"M" St.
HAMPTON, VA, Coliseum, 1000 Colise-
um Dr.
JACKSONVILLE, FL, Memorial Coliseum,
Gator Bowl Sports Complex.
KENNEWICK, WA (Spanish only), Tri-
Cities Coliseum, 7100 W. Quinault.
LOS ANGELES, CA (Vietnamese sessions
also), Dodger Stadium, 1000 Elysian Park
Ave.
MEMPHIS, TN, Mid-South Coliseum, Mid-
South Fairgrounds.
NEW YORK, NY (Spanish only), Yankee
Stadium, 157th St. & River Ave.
OKLAHOMA CITY, OK, Myriad, One
Myriad Gardens.
RICHMOND, VA (Sign language also),
Coliseum, 601 E. Leigh St.
ROANOKE, VA, Civic Center, 710 William-
son Rd. N.E.
ROCHESTER, MN, Mayo Civic Center
Arena, 30 2nd Ave. S.E.
ROCHESTER, NY, Community War Mem-
orial, 100 Exchange Blvd.
ST. PETERSBURG, FL (Spanish only),
Bayfront Center, 400 1st St. S.

SAN FRANCISCO, CA (Spanish only),
Cow Palace, Geneva Ave.
SPRINGFIELD, MA, Civic Center, 1277
Main St.
TUCSON, AZ (Spanish only), Convention
Center, 260 S. Church St.
WEST PALM BEACH, FL (Spanish only),
Auditorium, 1610 Palm Beach Lakes
Blvd.

JULY 24-26

BEAUMONT, TX (Spanish only), Civic
Center Arena, 701 Main St.
BROOKLYN, NY (Italian only), Assembly
Hall of Jehovah's Witnesses, 973 Flat-
bush Ave.
CLEVELAND, OH, Cleveland State Uni-
versity Convocation Center, Prospect &
E. 21st Sts.
FRESNO, CA (Spanish only), Convention
Center, 700 "M" St.
HAMPTON, VA, Coliseum, 1000 Colise-
um Dr.
JERSEY CITY, NJ (French only), Assem-
bly Hall of Jehovah's Witnesses, 2932
Kennedy Blvd.
LOS ANGELES, CA (Spanish only), Dodg-
er Stadium, 1000 Elysian Park Ave.
RICHMOND, VA, Coliseum, 601
E. Leigh St.
ROCHESTER, MN, Mayo Civic Center
Arena, 30 2nd Ave. S.E.
ROCHESTER, NY, Community War Mem-
orial, 100 Exchange Blvd.
SACRAMENTO, CA, ARCO Arena,
1 Sports Pkwy.
WEST PALM BEACH, FL (Spanish only),
Auditorium, 1610 Palm Beach Lakes
Blvd.

JULY 31-AUGUST 2

BELTON, TX (Spanish only), Bell County
Expo Center Arena, 301 W. Loop 121.
FRESNO, CA (Spanish only), Convention
Center, 700 "M" St.
RICHMOND, VA, Coliseum, 601
E. Leigh St.
ROCHESTER, NY, Community War Mem-
orial, 100 Exchange Blvd.
SACRAMENTO, CA, ARCO Arena,
1 Sports Pkwy.
WEST PALM BEACH, FL (Spanish only),
Auditorium, 1610 Palm Beach Lakes
Blvd.

AUGUST 7-9

CLEVELAND, OH, Cleveland State Uni-
versity Convocation Center, Prospect &
E. 21st Sts.
LOS ANGELES, CA (Spanish only), Dodg-
er Stadium, 1000 Elysian Park Ave.

Britain

JUNE 12-14
JERSEY, CI, Fort Regent Leisure Centre,
St. Helier.

JUNE 26-28

PLYMOUTH, Plymouth Argyle Football
Club, Home Park.

JULY 3-5

STOKE, Stoke City Football Club, Victoria
Ground, Stoke-on-Trent.
SUNDERLAND, Sunderland Football
Club, Roker Park, Grantham Rd.

JULY 10-12

NORWICH, Norwich City Football Club,
Carrow Rd.

PERTH, St. Johnstone Football Club, Mc-
Diarmid Park, Crieff Rd.

WEST BROMWICH, The Hawthorns, Hal-
fords Lane.

JULY 17-19

CARDIFF, Welsh National Rugby Ground,
Cardiff Arms Park.

LONDON (CRYSTAL PALACE), National
Sports Centre, Norwood.

LONDON (Greek only), North London As-
sembly Hall, 174 Bowes Rd.

JULY 24-26

LONDON (Spanish also), Rugby Union
Ground, Whitton Rd, Twickenham.
SHEFFIELD, Don Valley Athletics Stadi-
um, Attercliffe.

JULY 24-26

NAVAN, Navan Exhibition Centre.
JULY 10-12

NAVAN (Sign language also), Navan Exhibi-
tion Centre.

JULY 17-19

NAVAN, Navan Exhibition Centre.

Canada

JUNE 19-21

WINDSOR, ONT., St. Denis Athletic
and Community Centre, University
of Windsor, College Ave. & Huron
Church Rd.

JUNE 26-28

CHARLOTTETOWN, P.E.I., Charlottetown
Civic Centre, 46 Kensington Rd.

PENTICTON, B.C., Penticton Trade &
Convention Centre, 273 Power St.

TORONTO, ONT., (Chinese and sign lan-
guage also; Korean, Polish, Ukrainian,
and Vietnamese sessions also), SkyDome,
300 Bremner Blvd.

JULY 3-5

BRAMPTON, ONT., (Portuguese only), As-
sembly Hall of Jehovah's Witnesses,
Hwy. 7, 1 mile W. of Mississauga Rd.,
Norval.

EDMONTON, ALTA., (Sign language also),
Edmonton Northlands Coliseum,
75th St. & 118th Ave.

KAMLOOPS, B.C., Kamloops Exhibition
Association, 479 Chilcotin Rd.

KITCHENER, ONT., (Spanish also), Kitch-
ener Memorial Auditorium Complex, 400
East Ave.

MONTREAL, QUE., (French only; sign lan-
guage also), Olympic Stadium, bou. Pie-
IX & rue Sherbrooke.

REGINA, SASK., (Sign language also), The
Agridome, Exhibition Grounds, Elphinstone
St. & Saskatchewan Dr.

VANCOUVER, B.C., (Sign language also;
Portuguese sessions also), Pacific Colise-
um, P.N.E. Grounds, Hastings St. E. &
Renfrew St.

WINNIPEG, MAN., Winnipeg Convention
Centre, 375 York Ave.

JULY 10-12

BRAMPTON, ONT., (Asian only), As-
sembly Hall of Jehovah's Witnesses,
Hwy. 7, 1 mile W. of Mississauga Rd.,
Norval.

MONTREAL, QUE., (Asian only),
Assembly Hall of Jehovah's Witnesses,
12700, bou. Métropolitain Est, Pointe-
aux-Trembles.

OTTAWA, ONT., (Arabic and sign lan-
guage also; Armenian sessions also), Civ-
ic Centre Arena, Lansdowne Park, 1015
Bank St.

PRINCE GEORGE, B.C., Kin Centre, Are-
nas I & II, Ospika Blvd. S. & 18th Ave.

QUEBEC CITY, QUE., (French only; sign
language also), Colisée, 2205, avenue du
Colisée.

SUDBURY, ONT., Sudbury Community
Arena, 240 Elgin St.

SYDNEY, NS., (Sign language also; Span-
ish sessions also), Sydney Centre 200,
George & Falmouth Sts.

TRAIL, B.C., Trail Memorial Center, 1051
Victoria St.

JULY 17-19

BRAMPTON, ONT., (Italian only), Assem-
bly Hall of Jehovah's Witnesses,
Hwy. 7, 1 mile W. of Mississauga Rd.,
Norval.

CALGARY, ALTA., (Spanish and sign lan-
guage also; French sessions also),
Stampede Corral, Stampede Park, 12th
Ave. & 4th St. SE.

HULL, QUE., (French only), Palais des
Congrès, 200, Promenade du Portage.

MONTREAL, QUE., (Spanish only), As-
sembly Hall of Jehovah's Witnesses,
12700, bou. Métropolitain Est, Pointe-
aux-Trembles.

ST. JOHN'S, NFLD., (Sign language also),
St. John's Memorial Stadium, Lake Av.
SHERBROOKE, QUE., (French only), Pa-
lais des Sports, 360, rue Parc.

TERRACE, B.C., Terrace Arena, 3320 Kal-
um St.

VICTORIA, B.C., (Sign language also), The
Esquimalt Sports Centre, Fraser St. &
Esquimalt Rd.

JULY 24-26

BRAMPTON, ONT., (Greek only), Assem-
bly Hall of Jehovah's Witnesses,
Hwy. 7, 1 mile W. of Mississauga Rd.,
Norval.

NANAIMO, B.C., Beban Park Recreation
Centre, 2300 Bowen Rd.



Garo Nalbandian

More Than Intriguing Columns

Visitors are intrigued by columns in the Mediterranean Sea at Caesarea, an ancient port on Israel's coast. Herod the Great built this harbor and named the city in honor of Caesar Augustus.

Archaeologists have uncovered much of the city, including its large amphitheater. They have also gone underwater to gain insight into how the harbor complex was built along the sandy shore.

The New York Times (January 8, 1991) reported the discovery of columns in the remains of a palace that formerly jutted out into the sea. These are special in that inscriptions on them name some Roman governors who were not previously known. The "curator" of ships is also mentioned, which "is the first inscription ever found that relates to the harbor."

Bible students know that the apostle Paul sailed into this harbor at the conclusion of two missionary tours. Here he stayed with Philip the evangelizer, and his experiences must have greatly encouraged the disciples. (Acts 18:21, 22; 21:7, 8, 16) We can read many of these thrilling experiences in the Bible book Acts of Apostles.

So these columns along the shore are not just worthless historical relics. They call to the minds of Christians their early brothers, who actively spread good news in harbors and out "to the most distant part of the earth."—Acts 1:8.

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