

*The*

# THE WATCHTOWER

HOW DO YOU  
**VALUE  
YOUR LIFE?**

Also In This Issue:

**"Try To Be Like Him"**

JANUARY 1, 1976

**ANNOUNCING JEHOVAH'S KINGDOM**

# The WATCHTOWER

January 1, 1976  
Vol. 97, Number 1

A watchtower enables a person to see far into the distance and announce to others what is coming. Can a magazine serve similarly in our day? Yes, from its first issue (July 1879) onward, *The Watchtower*, published by Jehovah's witnesses, has done just that.

How can it benefit you? Consider: Do you long for a better world, one of true justice and free from sorrow, hatred and war? Do you want to live at a time when genuine peace and love prevail among people of all races? Then this magazine can aid you. Using God's Word, the Bible, as its authority, it points out the clear evidence that the present wicked system of things will soon end, destroyed by God. But it also announces the coming in of a righteous new order. There, under the rule of God's kingdom, his heavenly government, people will enjoy life forever in true peace, health and happiness on a paradise earth.

Faithfulness to the Word of God lifts *The Watchtower* above the contradicting religious teachings and philosophies of men. It stays strictly neutral as regards political affairs. It wholeheartedly upholds the highest moral standard—that of man's Maker, Jehovah God. From this source, it shows solutions to the problems of daily life.

We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. One of Jehovah's witnesses will be glad to call on you free of charge. To arrange for this, simply write the publishers of this magazine or contact Jehovah's witnesses locally.

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# HOW DO YOU VALUE YOUR LIFE?

A MOTORIST in Brooklyn, New York, starts to back his car into an empty parking space. Another car comes up from behind and quickly sneaks into the space. In anger the first motorist goes to the other car to reprimand the driver. Suddenly the second driver rips him open with a knife.

In a neighborhood grocery store two men get into a dispute. They go out into the street, where one beats the other to death with a baseball bat.

We can read of such incidents nearly every day. Many people in these stressful times are very "edgy," so that a burst of anger or a wrong word can trigger a fight that costs a person his life. On a larger scale, riots and revolutions take a heavy toll. Life is indeed becoming cheap in the eyes of an increasing number of people.

How do you feel about life? Do you value it? If so, are there steps that you can take now to protect your life? Is there anything that will ensure protection, or, at least, a greater measure of safety?

Yes, there is. But it requires some effort to know what to do, and constant vigilance in doing it. Control of your own temper is one of the foremost qualities for which to strive. "He that is quick to anger will commit foolishness," says the true proverb. Keeping a calm tongue under ag-

gravating circumstances can save your life and the life of others, as another proverb states: "The calmness of the tongue is a tree of life." Self-control can prevent great grief and can sometimes mean the difference between life and death. "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." (Prov. 14:17; 15:1, 4; 16:32) But the ability to control one's spirit is not easy to achieve.

How can you develop self-control so that you can maintain calmness under dangerous circumstances? By practicing control of your speech when with your family, when at work, or when things do not go just as you would like. Of course, you cannot entirely avoid getting angry. But if you follow the counsel: "Be wrathful, and yet do not sin; let the sun not set with you in a provoked state," you will gain much better self-control, as well as happiness, both in family life and in relationships with others.—Eph. 4:26.

However, regardless of what he does, a person living in a selfish world cannot protect his life under all circumstances. But there is One who values life much more highly than we do, for he knows what life under right conditions can mean. This One is the Creator of mankind. He promises to make this earth a place wherein death and mourning will be done away with. (Rev. 21:3, 4) And in the meantime, he provides the necessary wisdom for those who want life and peace. With this wisdom you can take the safest possible course even now,

"Godliness is of value in every way, as it holds promise for the present life and also for the life to come."

—1 Tim. 4:8, "Common Bible."

with "promise of the life now and that which is to come."—1 Tim. 4:8.

There are, then, two factors involved in working for protection in this modern world and particularly for the life in a cleansed earth that is to come. The first is your own effort, in turning away from the spirit of this world, where much of the thinking, language and practices is degrading and dangerous. The other involves prayer and your reading of the Bible, thus enabling you to get the help of God's spirit to do as the Bible advises: "Be made new in the force actuating your mind." It also says: "Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it."—Eph. 4:23; Col. 3:9, 10.

You can do this if you make an effort to learn the principles in God's Word and apply them. They are simple, straightforward, easy to understand. We are told: "Wisdom is for a protection the same as money is for a protection; but the advantage of knowledge is that *wisdom itself preserves alive its owners.*"—Eccl. 7:12.

Wisdom from God can indeed be a help toward a longer life, as the apostle Peter wrote: "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception . . . For the eyes of Jehovah

are upon the righteous ones, and his ears are toward their supplication." (1 Pet. 3:10-12) Maintaining a close relationship with God is most important, for, primarily, it protects one spiritually, and often it literally delivers a person from calamity. How?

As an example, consider what Jesus said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:16) Those taking this wise position keep themselves free from the political factions and strife of this world. It often saves their lives. For instance, in Ireland Jehovah's witnesses are not allied with any of the religious or political factions striving for control. A Witness driving down a road there was stopped by three masked men. He told them that he was one of Jehovah's witnesses, but they made him get out of his car. Usually this would mean that he was about to be shot. Nevertheless, when these men had assured themselves by searching his car that he was indeed a Witness, they told him to drive on, wishing him well.

Most important of all, at the finale of the conclusion of this corrupt system of things, God will reward those loving his right ways by preserving them alive, for life in a cleansed earth. This was assured in a vision given to the apostle John. Therein he saw "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." When the question arose as to whom this crowd represented, the answer was given: "These are the ones that come out of the great tribulation [that marks the end of this system of things]." (Rev. 7:9, 14) Imagine seeing this life-endangering system pass off the scene and living to enjoy a life-giving system in which, under God's supervision, people can truly make over their personalities to get along in peace and harmony! Surely if you value your life, that is a goal worth working for.

## IN THE NEXT ISSUE

- When Not to Be Concerned About What Others Say.
- The Coming Deliverance from the Anti-Religious "Ax."
- Abuse Endured Results in Glory.

# What is THE POINT OF LIFE?

"I SAW all the works that were done under the sun, and, look! everything was vanity and a striving after wind."

(Eccl. 1:14)

These are not the words of a cynic. They come from an inspired Bible writer who realistically appraised life under imperfect conditions. An examination of what this writer, wise King Solomon, took under survey is helpful in determining what can keep our lives from being "vanity."

There are people whose whole life centers around gaining knowledge. But is acquiring knowledge merely for the sake of knowledge what makes life meaningful? No, for often such knowledge is attended by the painful realization that there is so much wrong in this imperfect system that it cannot humanly be corrected. As King Solomon put it: "That which is made crooked cannot be made straight, and that which is wanting cannot possibly be counted." (Eccl. 1:15) Then, too, circumstances may be against a person's using his knowledge to the best advantage.

Further, one's trying to enjoy life through the pursuit of material pleasures,



as many do, is not the key to purposeful living. As to his efforts in this regard, Solomon wrote: "I built houses for myself; I planted vineyards for myself. I made gardens and parks for myself, and I planted in them fruit trees of all sorts. I made pools of water for myself, to irrigate with them the forest, springing up with trees. . . .

I accumulated also silver and gold for myself, and property peculiar to kings and the jurisdictional districts. I made male singers and female singers for myself and the exquisite delights of the sons of mankind, a lady, even ladies. . . . And anything that my eyes asked for I did not keep away from them."

—Eccl. 2:4-10.

Throughout the course of human history, few among mankind have had the resources that were available to King Solomon. However, though he seemingly had everything that he could possibly want, he found his pursuits frustrating, not satisfying. Why? For one thing, Solomon knew that his life could not be sustained indefinitely. Everything would be lost to him at death. "I, even I," said Solomon, "hated all my hard work at which I was working hard under the sun, that I would leave behind for the man who would come to be after me. And who is there knowing whether he will prove to be wise or foolish? Yet he will take control over all my hard work at which I worked hard."—Eccl. 2:18, 19.

Similarly, one's endeavoring to gain a

position of prominence in the world can lead to bitter disappointment. All too often very capable people are the victims of circumstances that rob them of the opportunity to make good use of their ability. King Solomon found that: "Foolishness has been put in many high positions . . . I have seen servants on horses but princes walking on the earth just like servants." (Eccl. 10:6, 7) "The swift do not have the race, nor the mighty ones the battle, nor do the wise also have the food, nor do the understanding ones also have the riches, nor do even those having knowledge have the favor; because time and unforeseen occurrence befall them all."—Eccl. 9:11.

Among imperfect humans, ability is not necessarily the determining factor in one's getting a particular position. It has been said, 'What counts is not what a person knows but whom he knows.' So often this is why very capable men who may be of noble disposition find themselves having to put up with the foolishness of incapable persons who have administrative control. These princely men may not be granted any dignity but may even be represented as fools to others by those managing affairs.

Solomon was not exaggerating things when he labeled the works done in an imperfect system as "vanity." The pursuit of material goals—position and possessions and the like—simply is not satisfying but is accompanied by a multitude of frustrations.

What, then, is the point of life? Is there not something that can bring satisfaction? Yes, it is the pursuit of that which can lead to one's having a permanent and secure future. King Solomon showed just what that was after completing his survey of vain pursuits. He wrote: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man."—Eccl. 12:13.

Yes, the key to a satisfying life is recognition of one's spiritual need. One greater than Solomon, Jesus Christ, pointed this out in resisting Satan the Devil. He quoted from the Hebrew Scriptures and said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) When a person has a wholesome regard for the Creator and heeds his commands, he is spared the frustrations that come from making mundane knowledge, position or material possessions the chief goal. Instead of setting his heart on something that is transitory, he is building a relationship with God that can last for all eternity. That relationship is not based on what a person has but on what he really is as a person. As the Bible says: "Man sees what appears to the eyes; but as for Jehovah, he sees what the heart is."—1 Sam. 16:7.

Not even death can destroy what fearers of the true God have gained. Why not? Because nothing can separate them from God's love. "I am convinced," wrote the Christian apostle Paul, "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." (Rom. 8:38, 39) Jehovah's servants, even though physically dead, live from his standpoint, as he has made provision for them to be restored to life. For this reason, the inspired psalmist could say: "If I should spread out my couch in Sheol [gravedom], look! you would be there."—Ps. 139:8.

Surely, then, wise are those who recognize that life as an approved servant of God is what really makes life worth living. The whole point in life is to bring honor to the Life-Giver, Jehovah, by fearing him and keeping his commandments. Is this what you are striving to do?

# Insight on the News

● More and more young people are committing violent crimes. A recent report issued

**Love  
of  
Violence** by the social research center of Hong Kong's Chinese University points to one contributing factor. According to the report, 77.5 percent of 1,000 youthful lawbreakers investigated by the center

belonged to Kung-fu organizations. Over half of these youngsters were Kung-fu motion-picture and magazine enthusiasts.

Kung-fu, a Chinese martial art, has even had detrimental effects on children of kindergarten age. Not long ago, Winifred Frost, the headmistress at Parklands Infants' School in London, England, appealed to parents not to permit their children to watch television programs featuring such arts. She explained: "We have had two or three children injured . . . These little children were beating each other up in the playground."

Do you want your children to engage in violent acts? "Jehovah himself examines the righteous one as well as the wicked one," declared the psalmist David, "and anyone loving violence His soul certainly hates." (Ps. 11:5) How vital that Christian parents everywhere talk in a kindly way with their children, determine their interests and control their reading, entertainment and associations!

● The Anderson "Independent/Daily Mail" of September 28, 1975, announced that the

**"Babes as  
to  
Badness"** newspapers of that South Carolina city would no longer publish X-rated-motion-picture advertising. Children are not admitted to such movies, which may involve explicit sex or excessive violence.

In part, the editorial expressed concern for a reader's freedom "to subscribe to newspapers that do not feature ads dominated by explicit sex and vivid violence," and then added: "We are especially concerned when that reader is a youngster who is not emotionally prepared to cope with notions aimed at prurience. Many parents want their children's introduction to the various dimensions of life—including sex and violence—to be a realistic growth experience rather than a grotesque distortion."

The Holy Scriptures lay upon parents the obligation of providing proper moral instruction for their children. (Prov. 22:6; Eph. 6:1-4) However, the Christian apostle Paul admonished fellow believers, both young and old: "Be babes as to badness; yet become full-grown in powers of understanding." (1 Cor. 14:20) Christians, therefore, do not seek knowledge or experience in wickedness but wisely remain inexperienced and innocent as babes in that regard. At the same time, they fully understand that wrongdoing and immorality are improper in God's sight.

● A general discharge from the United States Air Force recently was recommended for a certain self-admitted homosexual. While the question

**Condemn  
Homo-  
sexuality?** still was being considered, however, an affidavit was filed in the man's behalf by United Church of Christ president Robert V. Moss. Therein

Dr. Moss stated: "It is increasingly being recognized that . . . the negative judgments of homosexuality reflected in Genesis and Leviticus, for example, may very well reflect the ancient Hebrew abhorrence of the use of sexuality in religious rites. . . . Furthermore, because mortality was high and numbers were needed if Israel was to defend herself against her enemies, there was a tendency to condemn any use of sexuality that did not eventuate in parenthood."

But are Scriptural declarations against homosexuality based on such factors? The Bible does not say so. Moreover, its statements are not the product of human whim or reasoning. Rather, as the Christian apostle Paul stated, "All Scripture is inspired of God and beneficial . . . for disciplining in righteousness."—2 Tim. 3:16.

Hence, Jehovah God's own viewpoint is expressed in such words as these: "You must not lie down with a male the same as you lie down with a woman. It is a detestable thing." And in the Christian Greek Scriptures we read: "Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom."—Lev. 18:22; 1 Cor. 6:9, 10.

# "TRY TO *Be Like Him*"

**E**VERYBODY, some time or other, tries to imitate someone. Children try to imitate their parents or, very often, other children with whom they play. If they try to imitate good qualities, it is to their advantage. If they imitate that which is bad, it is to their own hurt. Interestingly, we are invited to "become imitators of God, as beloved children." (Eph. 5:1) Can we really be imitators of God? Let us see if there is even a possibility.

Well, in the beginning, about 6,000 years ago, when God created man, the Bible tells us: "God went on to say: 'Let us make man in our image, according to our likeness.' . . . And God proceeded to create the man in his image, in God's image he created him; male and female he created them." (Gen. 1:26, 27) The first book of the Bible, Genesis, then goes on to say: "God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it.'" (Gen. 1:28) By now there have been billions of individuals, all the offspring of Adam and Eve, that should have had the image and likeness of God, their Father. And God was their Father. That can be proved by reading what Luke wrote at chapter 3, verse 38, of his Gospel account, which refers to "Adam, son of God." So Adam was God's son, and we all come from Adam. When he was created

1. (a) How can the natural tendency to imitate others influence a person? (b) Of whom does the Bible encourage us especially to be imitators?

2. According to Genesis 1:26, 27, how was the first man made, and what would that mean for all his offspring?

*"In a word, as God's dear children, try to be like him." —Eph. 5:1,  
New English Bible.*

he had God's qualities, his fine attributes of wisdom, justice, love and power. Adam was a perfect man.—Deut. 32:4.

But things have changed since then. Why? Because Adam disobeyed God, and while some men manifest to some extent the fine qualities originally included in the perfect man, it is sin that predominates. The apostle Paul expressed it very well in Romans 5:12: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." So "death ruled as king" from Adam down to the present time. What a shame! (Rom. 5:14) Is that the end of it all? No! God's Word, the Holy Bible, holds out hope for us, saying: "Just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:22) How was that arranged?

**JESUS CHRIST, "THE IMAGE OF THE INVISIBLE GOD"**

Remember this: After Adam's fall Jehovah God was still very much interested in mankind, and he purposed to have human creatures fill this earth. However,

3. Why is it that humans today do not perfectly reflect God's qualities?

4. By what arrangement has it become possible for descendants of Adam to gain everlasting life?

God's justice had to be satisfied, and so he provided a redeemer, or ransomer, for Adam's offspring. The Scriptures inform us: "God loved the world [of mankind] so much that he gave his only-begotten Son [as a ransom], in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) What love! The Son of God made his appearance as a perfect human creature by birth through the virgin Mary. He was really the 'second Adam' or second perfect man on earth. (1 Cor. 15:45) He poured out his life and purchased the whole human family. Jesus Christ proved himself to be the ransomer for mankind, as it is stated: "The Son of man came . . . to give his soul a ransom in exchange for many." (Matt. 20:28) Christians understand that there is "one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a corresponding ransom for all."—1 Tim. 2:5, 6.

<sup>5</sup> We can say of this 'second Adam,' Jesus Christ, that he, too, was like his Father in heaven.

(Heb. 1:3) "He is the image of the invisible God, the firstborn of all creation."

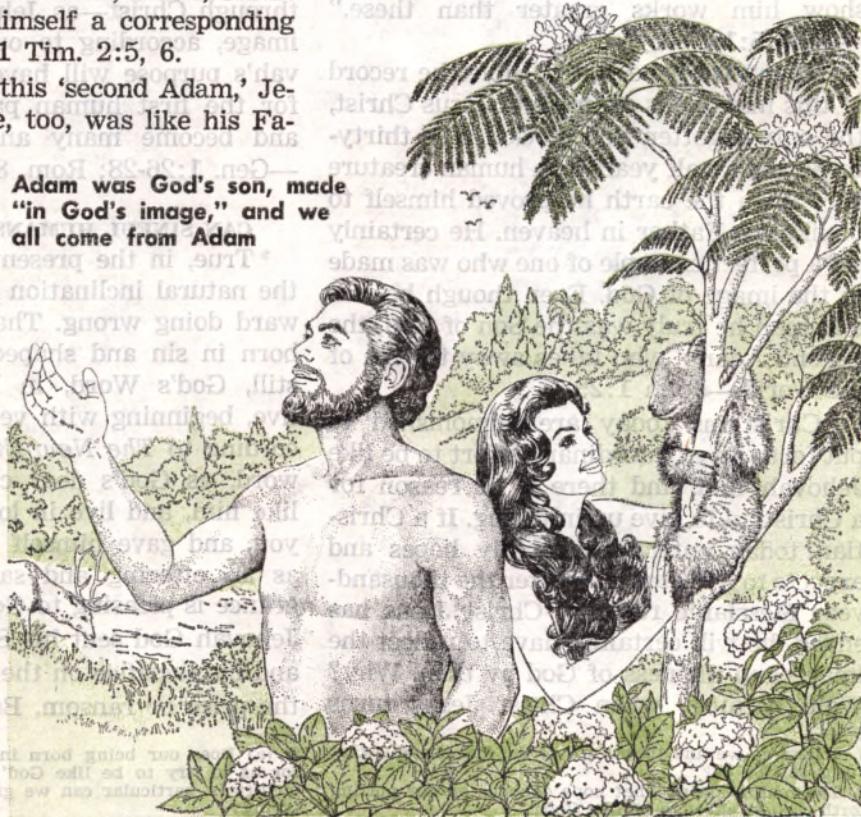
(Col. 1:15) Christians are invited to walk worthily of Jehovah to the end of fully pleasing him. (Col. 1:10) So those who want to be like Jehovah God would be looking

5. (a) What similarity was there between the first man, Adam, and Jesus Christ? (b) If we are to be like God, whose example must we follow?

to Christ Jesus as their example so as to be walking in his footsteps.

<sup>6</sup> While Jesus was made in the image of his Father in heaven, he never sought to be equal with God, for we read: "Christ Jesus, . . . although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:5-8) So we see that Jesus Christ himself, fashioned as a perfect man, be-

6. (a) What quality of Jesus enabled him to conform fully to his Father's will? (b) When we study the things that Jesus said and did, with whom else are we becoming better acquainted, and why?



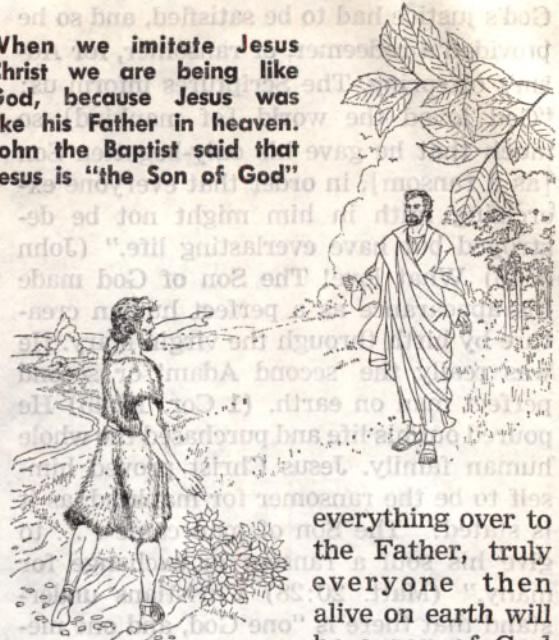
came obedient to everything that Jehovah God said he should do. Those who want to "become imitators of God" must walk according to the way Jesus walked, for Jesus said: "He that does not love me does not observe my words; and the word that you are hearing is not mine, but belongs to the Father who sent me." (John 14:24) Jesus was so much like his Father Jehovah God, so much in harmony with His righteous ways and life, that when he spoke, the listener would not be hearing something that Jesus was thinking up of his own imagination. Why? Because the Bible says: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner. For the Father has affection for the Son and shows him all the things he himself does, and he will show him works greater than these."

—John 5:19, 20.

<sup>7</sup> Today we have in the Bible the record of this marvelous example of Jesus Christ, the only-begotten Son of God. For thirty-three and a half years as a human creature here upon the earth he proved himself to be like his Father in heaven. He certainly set a perfect example of one who was made in the image of God. Even though he was a human he truly was the Son of God, the 'second Adam,' who takes away the sin of the world.—John 1:29.

<sup>8</sup> Christians today are admonished to put forth an extraordinary effort to be like Jehovah God, and there is no reason for a Christian to give up in trying. If a Christian today entertains earthly hopes and expects to live eternally after the thousand-year Messianic reign of Christ Jesus has ended, he will certainly have to reflect the image and likeness of God by then. Why? Well, because, when Christ Jesus turns

When we imitate Jesus Christ we are being like God, because Jesus was like his Father in heaven. John the Baptist said that Jesus is "the Son of God"



everything over to the Father, truly everyone then alive on earth will be a son of God through Christ—as Jehovah said, "in our image, according to our likeness." Jehovah's purpose will have been carried out for the first human pair to "be fruitful and become many and fill the earth." —Gen. 1:26-28; Rom. 8:20, 21.

#### CAN SINFUL HUMANS BE LIKE GOD?

<sup>9</sup> True, in the present system of things the natural inclination of man is bent toward doing wrong. That is because he is born in sin and shaped in iniquity. But, still, God's Word, in Ephesians chapter five, beginning with verse one, reads, according to *The New English Bible*: "In a word, as God's dear children, try to be like him, and live in love as Christ loved you, and gave himself up on your behalf as an offering and sacrifice whose fragrance is pleasing to God." We know that Jehovah God sent his Son into the world, and his sacrifice on the torture stake paid the price or ransom. But Jesus did some-

7. Where do we find the record of the fine example that Jesus set for us?

8. The realization of what hope depends on our putting forth earnest effort to be like God?

9. (a) Does our being born in sin make it impossible for us to 'try to be like God'? (b) By showing what quality in particular can we give evidence that we are trying?

thing more. He gave us a perfect example to follow! He was a man of integrity, so we should be like him in our love. Christ certainly loved us or he would never have died upon the torture stake—a terrible death—in order to provide the ransom sacrifice. This way of life, this example that Jesus set, was something very delightful and pleasing to Jehovah. Even before Jesus paid the ransom price with his blood, John the Baptist said of Jesus Christ: "See, the Lamb of God that takes away the sin of the world!"—John 1:29.

<sup>10</sup> If we walk in the way of life that Christ Jesus walked, then certainly we, too, are trying to be like Jehovah God, his Father and our Father in heaven. It is very easy for one to say, "But I am imperfect, and I cannot do as Jesus did." But, remember, please, there was an imperfect man on the earth who walked in integrity and proved to be pleasing to God to the very end of his life. That was long before the time Jesus lived on earth. The man's name was Job. The Bible book of Job tells us that this man lived in the land of Uz, and that he was "a man of blameless and upright life." (Job 1:1, NE) Job was truly a believer in God and he set his face against wrongdoing. He had seven sons and three daughters and was very prosperous. He had tremendous herds of sheep and cattle and camels and proved to be a very important man in the East. While Job was enjoying all this prosperity and blessing from Jehovah God, the Bible account tells us: "It came to be the day when the sons of the true God entered to take their station before Jehovah, and even Satan proceeded to enter right among them. Then Jehovah said to Satan: 'Where do you come from?' At that Satan answered Jehovah and said: 'From roving about in the earth and from walking about in it.' And Jehovah went on to say to Sa-

tan: 'Have you set your heart upon my servant Job, that there is no one like him in the earth, a man blameless and upright, fearing God and turning aside from bad?' At that Satan answered Jehovah and said: 'Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed, and his livestock itself has spread abroad in the earth. But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face.' Accordingly Jehovah said to Satan: 'Look! Everything that he has is in your hand. Only against him himself do not thrust out your hand!' So Satan went out away from the person of Jehovah."

—Job 1:6-12.

<sup>11</sup> From that moment on, Satan did just about everything that he could to break the integrity and blamelessness of Jehovah's servant Job, but Job did not succumb even to the harsh and cruel treatment of Satan. Having his children killed, losing all his wealth, and, later, having so-called wise men visit him to tell him how wrong he was did not deter him from his faithful course. To those so-called friends, Job answered: "I have heard many things like these. All of you are troublesome comforters!" (Job 16:2) In fact, things became so miserable that Job exclaimed to God, "The graveyard is for me." (Job 17:1) But Job did not die. He kept on faithful and blameless before God, even in the midst of all his opposers. Finally, according to the Bible account, "the LORD blessed the end of Job's life more than the beginning; and he had fourteen thousand head of small cattle and six thousand camels, and a thousand yoke of oxen and as many sheasses. He had seven sons and three daughters; and he named his eldest daughter

10. (a) What Bible example shows that even an imperfect human can be "blameless and upright" before God? (b) What challenge concerning Job did Satan make?

11, 12. (a) Under what experiences did Job prove faithful to God? (b) How was he rewarded for trying to be like God?

Jemimah, the second Keziah and the third Keren-happuch. There were no women in all the world so beautiful as Job's daughters; and their father gave them an inheritance with their brothers. Thereafter Job lived another hundred and forty years, he saw his sons and his grandsons to four generations, and died at a very great age." —Job 42:12-17, NE.

<sup>12</sup> As we read through the entire life of Job and see how he faced up to all his problems, certainly we can say, as God did, that he was a man of blameless and upright life who feared God and set his face against wrongdoing. Job tried to be like God. He was rewarded for his integrity, and he will receive further reward in due time. James wrote of him: "You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful." —Jas. 5:11.

<sup>13</sup> One might say: "It was easy for Christ Jesus, a perfect man, to maintain integrity and walk blamelessly before his God. And maybe there was a Job, an imperfect man, who did much the same. But how can we do it today?" Even in the days of the apostle Paul, how could it be done? Well, Paul did admonish the Ephesian congregation: "As God's dear children, try to be like him, and live in love as Christ loved you." (Eph. 5:1, 2, NE) Was Paul asking those Christians to do the impossible? Not at all!

#### BECOMING "OBEDIENT CHILDREN," NOT REBELS

<sup>14</sup> The psalmist put it very well. He said: "You lovers of Jehovah, hate what is bad." (Ps. 97:10) If we should hate that which is bad, then we should know what bad is and do the opposite. Do good! Paul helps us out with counsel as to what is bad. Writing in his letter to the Ephesians he

continued, saying: "Fornication and indecency of any kind, or ruthless greed, must not be so much as mentioned among you, as befits the people of God. No coarse, stupid, or flippant talk; these things are out of place; you should rather be thanking God. For be very sure of this: no one given to fornication or indecency, or the greed which makes an idol of gain, has any share in the kingdom of Christ and of God." (Eph. 5:3-5, NE) We see from this, then, that a Christian must be morally decent. His speech must be correct when talking to other persons. He cannot be a greedy person. He will deal honestly with individuals around him. Putting it briefly, he would hate what is bad if he truly loves Jehovah God. And so if one wants to be like God one certainly would not do the things just mentioned by Paul.

<sup>15</sup> What happens to those who indulge in the things that Paul mentions—fornication, flippant talk and greed? He says: "Let no one deceive you with shallow arguments; it is for all these things that God's dreadful judgement is coming upon his rebel subjects. Have no part or lot with them." (Eph. 5:6, 7, NE) God is very definite. A dreadful judgment is going to come upon those who are rebels against him. Adam was a rebel. He did not listen to God even though he was given the attributes of wisdom, justice, love and power, and had everything provided for him in the way of fine living conditions. Still, he wanted to decide for himself what was good and what was bad. However, those decisions are Jehovah's prerogatives. He is the Creator of the universe and Creator of all living things, and he wants all living intelligent creatures to be like him; he invites us, even though imperfect, to be so. God loves mankind and is interested in them. Are we interested in Jehovah God? If we are not interested and we refuse his way and

13. Still, how might a person react to these examples?  
14. To be an imitator of God, what things must a person hate?

15. (a) Against whom does Paul say that God's judgment is coming? (b) How do they show themselves to be rebels? (c) What does God want us to do? (d)

want to go our own way and make all our own decisions, contrary to God's counsel, then we can expect the 'dreadful judgment that is coming upon his rebel subjects.' The strong admonition by Paul to the Christian congregation is for Christians to have no part with these "rebel subjects"—those who are going contrary to God's way.

<sup>16</sup> We know what fornication is, but today religious people make bold statements that there is nothing wrong with premarital relations, nothing wrong with homosexuality. But does not the Bible say that the marriage bed should not be defiled and that men who lie with men are abominable before God and will receive God's judgment? It surely does. (Heb. 13:4; Rom. 1:27, 32) So if an individual claims to be a Christian and is trying to be like God in living the course of life that Jesus Christ set for us, then he ought to see to it that he puts forth an extraordinary effort to live as a Christian, so as to have God's favor and rich blessing.—1 Cor. 6:18; 1 Thess. 4:3, 8.

<sup>17</sup> When a person becomes a Christian he has to make big changes in his life. The apostle Peter wrote a letter to the early Christians and expressed it in this way: "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the Holy One who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:14-16) Interestingly, Peter here addresses the congregation of God as "obedient children." If they are going to be obedient to God's Word they certainly are going to quit being fashioned according to their own desires and they certainly will not

16. What attitude regarding fornication must be shunned by those who want God's favor?

17. When discussing the changes that Christians must make in their lives, what kind of persons did Peter urge them to be?

walk in the way they formerly walked. But they will try to be like God and walk in the footsteps of Christ Jesus.

#### BENEFITING FROM GOD'S LOVE

<sup>18</sup> When Jesus was here upon the earth he made this statement to his hearers: "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that *you may prove yourselves sons of your Father* who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have?" (Matt. 5:43-46) If you are going to "prove yourselves sons of your Father" as Christ Jesus did, then not only will you have to love your neighbor but you will also have to show love to your enemies. Do you?

<sup>19</sup> We find in the Lord's Word, at 1 John 4:11, these words: "Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another." When a person becomes a Christian he has to develop deep roots. He must try to attain the fullness that God requires. Paul, in writing to the Ephesians, states it in this way: "With deep roots and firm foundations, may you be strong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ, and to know it, though it is beyond knowledge. So may you attain to fullness of being, the fullness of God himself." (Eph. 3:18, 19, NE) The encouragement in God's Word is for Christians to put forth an earnest effort to grasp the love shown through Christ and, in imitating him, to try to be like God. Christians must strive to do this.

18. In showing love, what must we do to prove ourselves 'sons of our Father in heaven'?

19. As stated at Ephesians 3:18, 19, what must all God's people grasp?

<sup>20</sup> We have fine encouragement in this, as written by the apostle Paul. He wrote: "With all this in mind, what are we to say? If God is on our side, who is against us? He did not spare his own Son, but gave him up for us all; and with this gift how can he fail to lavish upon us all he has to give? Who will be the accuser of God's chosen ones? It is God who pronounces acquittal; then who can condemn? It is Christ—Christ who died, and, more than that, was raised from the dead—who is at God's right hand, and indeed pleads our cause. Then what can separate us from the love of Christ? Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? 'We are being done to death for thy sake all day long,' as Scripture says; 'we have been treated like sheep for slaughter'—and yet, in spite of all, overwhelming victory is ours through him who loved us. For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord."—Rom. 8:31-39, NE.

<sup>21</sup> Paul had full confidence that Jehovah loved him, and therefore he was earnestly endeavoring to be an imitator of God. Consequently, when writing to the Philippians, Paul said: "The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you." (Phil. 4:9) The apostle Paul fully appreciated that all of us make mistakes, but he knew that he was trying hard and setting the right example for the brothers. That is why he said: "Unitedly become imitators of me, brothers, and keep your eye on

those who are walking in a way that accords with the example you have in us." (Phil. 3:17) Elders, as well as others who have been in the truth for a long time or even a short period, have a great responsibility to set the right example, even as Paul did. If they do not do so, then it can cause stumbling to other brothers within God's organization. We are admonished by Paul: "Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved."

—1 Cor. 10:32, 33.

<sup>22</sup> Paul had the very same spirit toward mankind that Jehovah God has. He learned this from Jehovah. He knew of the need to love one's neighbors and to give them the full opportunity to gain eternal life. That is why, in the very next verse, he says: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) Paul kept his eye on the Son of God. He knew that Jesus was perfect and that he set a wonderful example in trying to be just like his Father, and so Paul felt the same way. Paul knew what was recorded in God's Word and so he admonishes all of us to "remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) We do not want to follow the ways of the old world. While we may be in it, we are not a part of it. The finest example that we could follow is that which Jehovah God himself presents. Also, Jesus, when he was on the earth, said that "he that has seen me has seen the Father also." (John 14:9) So if we want to imitate Jehovah God, or be like him, then certainly we want to be like Christ Jesus, a man of integrity.

20. How does what Paul wrote about love, at Romans 8:31-39, provide fine encouragement for us?

21. (a) Why did Paul tell others to imitate him? (b) In this regard, what responsibility do we all have?

22. What can aid us to succeed in our efforts to be like God?

**"KEEP**

# *The Upright One*

**IN SIGHT"**

**T**HE psalmist David appreciated the value of taking special interest in those who try to be like God, for he wrote: "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful." (Ps. 37:37) There are many such persons, all of them busy in the service of God. What a joy it has been over the years to hear about those who have been walking in the footsteps of Christ Jesus, devoting themselves to the preaching of the good news, and trying with great effort to be like Jesus Christ, who was like his Father. Their preaching and their stick-to-itiveness in taking the right course bring many persons to God, as the following examples show.

#### **PRACTICING SEXUAL MORALITY AND HONESTY**

<sup>2</sup> A brother who had the privilege of giving a public talk in a Kingdom Hall of Jehovah's witnesses was advocating the high principles that God sets for man to follow; he also emphasized God's love. During his talk he dwelt considerably on the immorality of mankind, stressing the thought that the marriage bed should not be defiled by fornication. (Heb. 13:4) After this very interesting talk, a man and his wife came up to the speaker and asked several questions, among which was this: 'If a man cannot commit fornication, what can he do?' His question was not too far

1. (a) What kind of persons did the psalmist David say to watch? (b) Are there such persons living today?  
2. After a public talk on sexual morality, what conversation did the speaker have with two persons who were present?

off from the normal thoughts of men in the world. Even back in the apostle Paul's day Paul said that because of the prevalence of fornication each man should have his own wife. (1 Cor. 7:2) So the speaker explained to the couple that sex is not a plaything; marriage is a very serious institution, started by Jehovah God back in the Garden of Eden when Adam and Eve were made "one flesh." The speaker went into further detail, explaining that even Christ Jesus referred to the first marriage, and that this is an arrangement of God and should remain clean and that the marriage bed should not be defiled. (Matt. 19:4-6) If a man truly loves his wife, and the wife the husband, and they follow the high principles set forth in God's Word, their consciences will be clear. They will thus have a happy marriage, and they will be free from the kind of disease that is prevalent in the world today because of immorality and promiscuity. The trio had quite an interesting discussion, and in the end the speaker suggested that they have a home Bible study.

<sup>3</sup> Five weeks later the young man, who was now studying the Bible very seriously, asked his teacher a serious question. He said: "Last June a friend of mine had an accident and he smashed his truck. He asked me to say that I was the driver of the truck so that he could get insurance money. At the time it did not make a bit

3. (a) Five weeks later, what question did the young man raise? (b) How did he decide to handle the problem, and why?

of difference to me, and I said I would say that. However, since then the insurance company has taken the matter to court, and all the witnesses must come in. If I got on the stand and held to my original story I would be lying, and this is not in harmony with God's Word. After my study of the Word of God my conscience would not allow me to lie." Of course, this individual's question was, "What shall I do now?" After a discussion of Bible principles on honesty and truthfulness, the young man decided to pay the damages for the truck and have the man that owned the truck withdraw his claim against the insurance company. (John 8:44; Heb. 13:18) That canceled the lawsuit. The young man now has a clear conscience and is trying to be more like God, who is righteous. (1 Pet. 3:12) The love of this man for truthfulness made great changes in his life and now he is going from house to house preaching the good news of God's kingdom.

4 What does such an experience tell us? By studying the Bible, even though they had been doing so for just five weeks, this couple were trying to make over their lives, trying to be more like God, who created Adam and Eve. They are endeavoring to live upright lives. They want to be in harmony with God's principles. Fornication and greediness have no place in their lives any longer.—Rom. 12:2; Eph. 5:5.

#### CHRISTIAN LOVE ATTRACTS

5 To be like God, love for other people must be prominent in our lives. There are many ways in which people can show love of neighbor. (Jas. 2:8) An experience was related at an assembly in Sheffield, England, in the summer of 1975. The lady giving the experience said this: "A feeling of complete emptiness entered my life two

4. Thus, what were this couple doing in order to become more like God?

5. (a) What quality does James 2:8 encourage us to show? (b) As told at an assembly in England, how did a Witness manifest such love?

years ago when my husband walked out on me and my six-year-old son. I had no family to turn to for help. I was sick; I was financially embarrassed. There was no fuel in the house to keep us warm. Then a neighbor dropped in to make a telephone call. Noticing my condition, she returned with a flask of coffee and some cakes. She collected some medicine for me and later returned with a bucket of wood and generally helped me in a number of ways, and all of this cheered me up.

6 "I was amazed at all of this, because I knew that this neighbor of mine was one of Jehovah's witnesses. I had always kept clear of her because I thought the Witnesses were different in some way. But this very neighborly act was something that made me realize how natural they are. Our friendship grew and a few weeks later she invited me to the Kingdom Hall for the celebration of the death of the Lord Jesus at Memorial time. My young son went along with us. This proved to be quite an experience for me. I felt completely at home even though I was in the midst of strangers, people I had never known before. That evening my good neighbor gave me a little present. It was a book entitled 'The Truth That Leads to Eternal Life.' At first I did not read it, but eventually I noted that the title of one of the chapters was 'Building a Happy Family Life.' This interested me. I checked with my own Bible what it said and found that everything stated was true. Needless to say, I was soon having a Bible study. Learning what the Bible said about divorce and about marriage in the Lord, I now broke off a relationship with a Catholic man with whom I was contemplating marriage, for by this time I had learned that one should not be unevenly yoked, and that if a Christian marries, then he should marry 'in the Lord.'—1 Cor. 7:39; 2 Cor. 6:14.

6. What further steps contributed to the woman's spiritual progress?

<sup>7</sup> "I am so grateful to Jehovah that I was soon moved to dedication and baptism. This year I have done some temporary pioneer work during various months of the year, and I hope to make it five months before the year is done. Although I have only a small house, my great pleasure has been in showing brotherly love by accommodating twenty brothers and sisters at our district assembly, five of whom were sleeping in a tent on my property. My life is now full, thanks to Jehovah."—Rom. 12:13; 3 John 5-8.

<sup>8</sup> So, trying to be like God and to "live in love as Christ loved" us certainly is pleasing to God. (Eph. 5:1, 2, NE) A study of God's Word, sincere belief in it and a humbling of oneself before God can make big changes in one's life.

<sup>9</sup> Association and brotherly love can have a tremendous effect on an individual's life. For example, from Ottawa, Canada, comes this report: A devout Roman Catholic woman in Ottawa began attending the meetings of Jehovah's witnesses at their congregation. She took all her children along. One of them had formerly been an altar boy in the church. When they would return from the Kingdom Hall, the children excitedly told their father some of the new things that they had learned from the Bible. This caused the father to become greatly disturbed. His reaction was very similar to that of many other husbands. In complete desperation, he informed his wife and children that they would have to stop studying with Jehovah's witnesses and no longer go to their meetings. He was so disturbed that he said he would shoot all five of them, including the pioneer sister who was studying the Bible with them in their home. The wife

believed that her husband was very serious about these threats. So she telephoned an elder in the congregation of Jehovah's witnesses and asked him to visit their home and try to explain matters to her husband. Maybe he could clear up some of her husband's misunderstandings and prejudices about Jehovah's witnesses.

<sup>10</sup> At first the man of the house was very cool and uncommunicative. But the elder was friendly, kind and helpful and said that he could well understand how a man would feel the way he did when his wife and children were going to one place of worship and he to another. (2 Tim. 2:24, 25) The elder explained that he himself would not want his wife to become involved in some organization that he knew little or nothing about. So he suggested that the man of the house at least go to one of their meetings and see what kind of people were attending meetings at the Kingdom Hall of Jehovah's witnesses. By observing those who attend, listening to what they were taught, seeing the disposition of these people, he then would be in a far better position to come to a wise decision about his family's spiritual interests.

<sup>11</sup> The opposed husband was warmly invited to attend one of the meetings just as an experiment to see what his wife was really interested in. They parted as friends and everyone was interested in what was going to happen. The next Sunday arrived and the opposed husband went to his own church by himself in the morning, and then, very much to the surprise of his wife and children, he came to the Kingdom Hall that afternoon. He was so impressed with the warm love and friendliness shown by the brothers that he came back the following Sunday, this time without going to his own church first. About this time a Bible study was started with him, and

7. How has love for others become evident in her own activities?

8. As shown at Ephesians 5:1, 2, what will help us to please God?

9. How did a man in Canada react when his wife and children began to go to the meetings of Jehovah's witnesses, and what did the wife wisely do?

10. On visiting the man, how did the elder handle the situation?

11. What impressed the man when he came to the Kingdom Hall, and what was the outcome?

the elder who had called at the home first when the trouble was at its peak continued studying with the man for three months. Now the district assembly was announced, and the city in which it was to be held was six hundred miles away. The man wanted to see more and he wanted to know more. So he took his family to their first district assembly. The brotherly love, the love of neighbor, the love of God, which is the greatest of the commandments, made a tremendous impression upon this husband. (John 13:35; Matt. 22:35-39) A year later the man and his wife were baptized, and he has become very active in the congregation and is making fine spiritual advancement.

<sup>12</sup> How aptly Paul's admonition to the Ephesians fits in here. "In a word, as God's dear children, try to be like him, and live in love as Christ loved you." The fine attributes that were originally instilled in man at the very time of his creation—love, justice, wisdom and power—are being cultivated today by many people. It can be done. We should not think that what we read above is an exception. Right now there are more than two million people who are regularly attending the meetings of Jehovah's witnesses; and not only that—they are preaching the good news of the Kingdom all over the world, and bringing the same kind of peace and joy and contentment to many people. This elder just referred to was eager to shepherd the flock of God, not for love of dishonest gain, and not under compulsion, but willingly.—1 Pet. 5:1, 2.

#### FINE RESULTS—AFTER FIVE YEARS

<sup>13</sup> Jehovah has shown great patience toward humankind. (2 Pet. 3:9) This has been very beneficial, because it often takes

12. Those who are trying to be like God engage in what activity on behalf of other people?

13. (a) How has Jehovah's patience proved beneficial to humans? (b) To what extent did a brief contact with a Witness influence a teen-age girl during her school years?

time for a person's heart to get fully in tune with God's purposes. It is thrilling to see how, over a period of time, young people do discern the truth of God's Word in spite of all the opposition from parents and the influence of "higher education." According to reports from Portugal, about five years ago a teen-age girl met one of Jehovah's witnesses who was engaged in the door-to-door preaching work. The main subject of their discussion was evolution. The girl's father accepted the *Evolution* book and read it, but he still defended the theory of evolution, strongly trying to influence his daughter not to believe what the Bible had to say about the creation of man. The girl at that time was attending catechism class in the Catholic Church, and she asked her priest what his viewpoint was about the Witnesses. He told her that Jehovah's witnesses do not believe even in Jesus Christ. Several years passed without any further contact with the Witnesses. During the closing years of this young girl's high-school education the evolution theory came to the fore and was the center of attention. Although this young girl did not reveal her source of information, she began to refute her teacher's arguments very successfully, using points she got from the book *Did Man Get Here by Evolution or by Creation?* The teacher was finally forced to admit that evolution is an unproved theory. (Heb. 3:4) This caused the young girl to reflect seriously on other Bible subjects presented in the same book.

<sup>14</sup> After she entered the university, there was a revolution in Portugal. Like so many other people she became totally involved in political discussions and attended all the political rallies. She was intrigued by the slogan "Equality, Fraternity and Liberty." She became a zealous militant of the party that she finally chose. But her high hopes

14, 15. Eventually, what moved her to get in touch with the Witnesses, and with what results?

were destroyed by political bickering, and she realized that it would be impossible for any political parties to unite mankind. While thinking about these things, in the month of December 1974, she picked up her Lisbon newspaper and there was a full page describing the legalization of Jehovah's witnesses. She was very happy to read all the statutes of the organization, which made clear the purposes of Jehovah's witnesses. She was convinced now that Jehovah's witnesses were the only people teaching the truth of God's Word.

<sup>15</sup> She immediately took steps to get in touch with the Witnesses again, going to the address published in the newspaper, which was the temporary headquarters of the association. Up until this time Jehovah's witnesses had been banned in Portugal. A Bible study was started with the girl, and, although the opposition from her parents continued, she kept right on studying until she saw clearly what Jehovah's purpose is. (Matt. 10:36, 37) Much to her joy and to the joy of those who were now associated with her, she symbolized her dedication to Jehovah God at the "Divine Sovereignty" District Assembly in the summer of 1975 in Lisbon. It took her a good many years to make up her mind, but she had had the opportunity to watch the blameless ones and to keep the upright ones in sight. (Ps. 37:37) Now that she has come to know Jehovah and is putting forth a real effort to be like him, her future will be peaceful. She will have contentment of mind and heart.

#### OVER TWO MILLION IMITATORS OF GOD

<sup>16</sup> These are just a few of the many experiences that the 2,179,256 publishers of Jehovah's witnesses had during the service year of 1975. Can you imagine 295,073 people dedicating their lives to Jehovah

during the past year and arranging their affairs to preach the good news of the Kingdom by going from house to house and conducting Bible studies with people that they have never met before? The Word of God affected their lives. They put away the "old personality." How did the apostle Paul describe it? "The old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:22-24) So these who were baptized are trying to be like him, that is, like God. They are allowing a new force to actuate their minds, and the new personality, as it is called in the Scriptures, is being created according to God's will in true righteousness and loyalty. So these individuals who were baptized wanted to make a change. They are continuing to make that change, doing so in association with the organization known as Jehovah's witnesses. They are Christians.

<sup>17</sup> It is interesting to note from their annual report that these servants of God devoted 382,296,208 hours to preaching. That is a lot of time. Who did all of this? Well, there were those who were spending as many hours as they could in their normal routine of life trying to help people to get a knowledge of the Bible. Many of these folks are married and have families, and they go out on Saturdays and Sundays or evenings, maybe ten or twelve hours a month. There are others who arrange their affairs to spend around a hundred hours a month in the field preaching, and these Witnesses we refer to as pioneers. And then there are special pioneers, who devote 150 hours to the field service and who often get into new territories.

16. (a) How many of Jehovah's witnesses are there world wide? (b) Last year, how many were baptized, and what changes did this involve?

17. (a) How much time was spent in the field service last year? (b) What kind of people did this work?

# 1975 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD WIDE

Country	Population	1975 Peak Pubs.	Ratio, One Publisher to:	1975 Av. Pubs.	% Inc. over 1974	1974 Av. Pubs.	1975 No. Bptzd.	Av. Pio. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Avg. Bible Studies
U.S. of America	211,900,000	560,897	378	534,765	6	506,367	71,300	31,833	7,117	92,925,486	36,688,887	306,734
Bermuda	60,000	200	300	180	28	147	40	13	3	36,608	22,612	151
Alaska	404,988	1,310	309	1,200	7	1,124	164	69	21	194,903	70,579	596
Argentina	25,050,000	31,140	804	29,180	15	25,294	5,110	1,862	563	5,443,372	2,672,646	24,429
Malvinas Islands	2,098	3	699	2	-33*	3	1	1	114		62	1
Australia	13,542,100	28,813	470	27,610	6	26,012	2,725	1,701	503	5,315,017	1,981,704	11,404
Austria	7,479,000	12,256	610	11,692	7	10,972	1,178	514	203	1,966,300	967,541	5,909
Bahamas	200,000	524	382	475	477	77	17	10	83,596	38,138	479	
Turks & Caicos Isls.	6,000	18	333	14	40	10	2	2	5	5,431	3,130	40
Barbados	251,200	1,209	208	1,120	12	998	248	61	14	185,175	75,212	753
Bequia	5,200	26	200	24	20	20	3	1	5,729	3,156	15	
Carriacou	8,300	30	277	28	-7*	30	3	1	7,272	3,869	19	
Grenada	98,800	299	330	265	13	235	73	22	56,753	24,554	254	
St. Lucia	105,500	278	379	240	26	191	35	22	51,171	24,755	260	
St. Vincent	92,950	174	534	155	18	131	44	16	3	40,353	13,155	131
Belgium	9,705,248	19,624	495	18,620	8	17,238	2,586	892	271	3,262,400	1,410,063	7,893
Belize	128,155	603	213	571	4	548	74	67	14	151,415	52,949	574
Bolivia	5,633,790	2,400	2,347	2,020	23	1,647	619	338	54	711,088	229,316	2,570
Brazil	107,661,000	103,173	1,014	95,894	17	81,851	16,789	4,474	1,844	15,092,566	5,620,443	70,233
British Isles	54,603,000	78,736	693	75,168	4	71,944	7,850	4,210	1,040	12,900,113	6,359,181	38,209
Malta	320,000	89	3,596	83	24	67	11	5	1	15,818	6,418	59
Burma	28,750,000	822	34,976	764	14	670	108	166	63	321,757	118,280	770
Canada	22,093,000	60,759	364	58,380	4	56,108	5,110	3,380	979	9,743,193	3,507,894	25,260
Central Afr. Rep.	1,720,000	1,286	1,337	1,033	4	998	107	103	55	258,271	101,301	1,192
Chad	3,870,000	127	30,472	111	14	97	30	34	11	64,268	26,222	248
Chile	10,253,014	15,847	647	14,220	30	10,962	3,842	914	255	2,699,129	1,136,213	15,735
Colombia	24,335,400	15,506	1,569	14,501	21	12,018	2,686	1,060	257	3,092,406	1,272,274	16,858
Congo	1,300,120	1,717	757	1,578	5	1,509	156	179	40	387,134	152,152	1,517
Gabon	600,000	331	1,813	281	13	249	29	12	10	45,142	20,824	264
Costa Rica	1,921,572	4,651	413	4,400	17	3,769	697	201	98	755,504	266,026	3,715
Cyprus	660,000	821	804	760	757	65	40	11	125,186	46,044	245	
Dahomey	2,700,000	2,381	1,134	2,228	6	2,107	290	87	693,885	275,486	2,386	
Denmark	5,059,454	14,554	348	14,027	1	13,832	953	826	231	2,163,711	896,110	4,967
Faroe Islands	40,441	77	525	69	-20*	86	3	15	5	18,671	7,092	33
Greenland	49,502	92	538	85	2	83	6	22	8	20,752	9,882	57
Dominican Republic	4,696,793	6,366	738	5,975	15	5,194	1,054	604	112	1,565,165	745,197	9,097
Ecuador	6,500,845	5,528	1,176	5,254	15	4,585	1,450	464	102	1,253,231	549,121	5,670
El Salvador	4,004,795	5,530	724	5,124	26	4,065	1,612	410	107	1,209,299	431,360	6,326
Fiji	559,881	588	952	541	11	486	137	66	19	145,306	41,682	614
American Samoa	28,000	87	322	75	17	64	14	8	1	19,906	5,703	72
Gilbert & Ellice Isls.	55,000	6	9,167	5	-38*	8	2			1,102	206	6
New Caledonia	131,665	315	418	289	23	235	45	9	83	44,910	20,159	247
New Hebrides	93,000	43	2,163	38	9	35	5			6,155	3,346	46
Niue	3,969	11	361	9	13	8	1			800	465	13
Tokelau Isls.	2,000	4	500	4	New	2				276	109	4
Tonga	95,000	27	3,519	22	-8*	24	3	5	1	8,009	2,679	36
Western Samoa	158,576	143	1,109	119	18	101	22	9	3	25,906	7,393	98
Finland	4,698,000	13,237	355	12,815	3	12,427	1,125	963	240	2,298,075	1,026,917	5,541
France	52,590,000	64,091	821	60,119	13	53,003	9,657	2,250	1,084	10,376,849	4,647,896	38,459
Afars & Issas Terr.	125,000	5	25,000	5	150	2	1	1	652		370	5
Algeria	13,350,000	26	513,462	19	27	3	1	1	1,608	1,467	18	
Cameroon	6,500,000	12,759	509	11,319	15	9,831	1,632	367	880,924	636,212	8,274	
Comoro Islands	277,000	1	277,000	1	New	49	1	1	39	1,166	1,166	1
Equatorial Guinea	285,000	67	4,254	47	-4*	49	3	3	10,116	4,537	91	
St. Pierre & Miquelon	6,000	2	3,000	2	New	2	1	1	701	162	3	

Tunisia	4,470,000	41	109,024	39	3	38	3	1	1	4,119	2,235	25
Vietnam	19,800,000	127	155,906	120	13	106	8	32	3	32,781	10,460	135
Germany, West	59,902,400	100,351	597	98,194	3	95,610	7,407	3,558	1,336	14,482,462	6,848,600	34,255
West Berlin	2,013,700	5,539	364	5,426	5	5,436	345	163	58	754,941	384,784	1,733
Ghana	9,587,622	21,483	446	20,324	12	18,095	3,719	1,259	399	4,354,194	1,970,090	18,275
Greece	9,000,000	18,348	491	17,868	5	17,073	1,246	746	453	3,074,426	1,712,576	7,401
Guadeloupe	324,000	2,393	135	2,319	13	2,061	374	76	31	373,406	209,011	1,995
French Guiana	45,000	193	233	176	16	152	37	7	2	31,769	17,702	239
Martinique	230,000	1,056	313	994	19	838	153	48	15	181,510	93,491	928
Guatemala	5,393,247	4,876	1,106	4,507	18	3,823	760	283	70	921,582	323,869	4,744
Guyana	740,000	1,420	521	1,328	8	1,227	273	182	33	362,771	143,862	1,277
Haiti	5,000,000	3,589	1,393	3,350	16	2,857	514	277	69	862,389	353,946	5,044
Hawaii	846,900	4,742	179	4,647	9	4,248	603	802	53	1,424,396	600,169	4,789
Guam	98,580	131	753	123	10	112	12	21	2	36,710	13,141	103
Marshall Isls.	25,044	156	161	143	8	132	30	20	2	40,504	17,557	223
Palau	12,674	27	469	24	14	21	3	11	1	17,873	7,720	99
Ponape	23,251	139	167	88	29	68	16	16	1	29,200	7,798	76
Salpan	14,335	27	531	26	8	24	1	9	1	17,624	5,439	47
Truk	31,600	33	958	21	17	18	2	8	2	14,369	4,849	83
Yap	7,869	29	271	24	118	11	1	6	1	12,222	4,899	75
Honduras	2,973,751	3,062	971	2,606	28	2,039	571	274	59	706,671	256,321	3,619
Hong Kong	4,000,000	455	8,791	416	33	313	108	86	6	184,130	78,771	685
Macao	375,000	7	53,571	6	6	6	4	1	1	6,509	2,849	13
Iceland	216,628	157	1,380	145	-1*	146	12	18	3	33,870	12,026	109
India	580,000,000	4,531	128,007	4,300	6	4,046	551	472	234	1,085,830	364,862	3,133
Bangladesh	78,000,000	4	19,500,000	2	50*	3	3	1	1	99	65	1
Nepal	12,500,000	16	781,250	13	63	8	4	1	1	5,047	1,967	23
Indonesia	130,000,000	4,108	31,646	4,001	15	3,471	1,099	689	135	1,323,960	429,179	4,178
Ireland	4,506,000	1,657	2,719	1,543	17	1,321	150	311	57	587,943	219,889	853
Israel	4,560,000	263	17,338	250	21	207	41	22	5	55,851	20,824	185
Italy	55,262,000	51,248	1,078	47,736	29	36,965	10,308	2,712	1,031	10,191,426	4,648,533	39,763
Libya	2,010,000	2	1,005,000	1	New					35	19	1
San Marino	18,000	46	391	45	18	38	5	2	1	8,389	2,724	21
Ivory Coast	4,100,000	1,021	4,016	949	25	760	247	103	34	290,023	165,962	1,637
Upper Volta	5,258,141	44	119,503	42	45	29	11	18	3	31,865	15,302	129
Jamaica	2,081,000	6,652	313	6,111	7	5,712	730	248	171	929,173	356,477	4,239
Cayman Islands	13,400	31	432	27	4*	28	3	1	1	5,108	2,117	30
Japan	110,730,000	33,480	3,307	30,294	34	22,612	7,505	7,662	787	14,013,273	5,842,026	50,332
Kenya	13,500,000	1,709	7,899	1,608	15	1,394	733	216	70	548,290	176,118	1,725
Burundi	3,850,000	125	30,800	113	64	69	38	1	1	25,298	14,304	118
Ethiopia	25,000,000	1,637	15,272	1,537	30	1,183	370	155	44	483,432	219,341	2,309
Rwanda	4,050,000	29	139,655	25	56	16	7	9	1	17,512	5,668	25
Seychelles	55,000	51	1,078	39	56	25	13	2	1	7,026	4,397	56
Sudan	17,000,000	99	171,717	90	3	93	15	15	2	32,819	13,465	137
Tanzania	14,300,000	1,609	8,888	1,475	7	1,376	254	143	70	383,542	135,844	1,328
Uganda	11,000,000	158	69,620	143	21	118	46	26	11	58,043	28,654	232
Korea	34,150,000	32,693	1,045	29,362	28	22,861	8,120	4,122	470	8,598,106	2,903,837	32,567
Lebanon	3,213,000	1,882	1,707	1,831	13	1,618	166	82	46	325,694	143,383	1,218
Abu Dhabi	49,000	12	4,083	9	50	6	3	1	1	618	538	3
Dubai	59,000	1	59,000	1	50*	2			8	105	12	
Iran	32,001,000	29	1,103,483	22	10	20	2	7	1	9,066	3,655	29
Iraq	10,410,000	16	650,625	14	56	9	2	1	1	1,831	926	6
Jordan	2,560,000	53	48,302	36	16	31	4	2	1	4,045	1,835	26
Kuwait	880,000	18	48,889	17		17	1	1	1	1,458	749	9
Qatar	115,000	1	115,000	1		1	1		7	105	62	
Saudi Arabia	8,100,000	3	2,700,000	3	50	2				224	138	4
Syria	6,895,000	190	36,289	180	6	170	20	6	5	29,355	11,433	82
Leewards-Antigua	70,794	182	389	172	10	157	6	15	3	33,922	13,193	124
Anguilla	6,524	18	362	14	14	1	2	1	1	3,894	1,611	11
Dominica	70,302	225	312	205	8	190	24	16	7	44,000	15,423	111
Montserrat	12,335	30	411	26	18	22	3	3	1	5,329	2,244	26
Nevis	11,230	42	267	39	5	37	6	5	1	8,149	2,702	16

Country	Population	1975 Peak Pubs.	Ratio, One Pub- lisher to:	1975 Av. Pubs.	% Inc. over 1974	1974 Av. Pubs.	1975 No. Bptzd.	Avg. Plo. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Avg. Bible Studies
St. Kitts	35,135	158	222	143	14	125	30	9	2	25,667	12,507	104
St. Martin	5,327	48	111	42	8	39	3	2	1	5,973	3,120	45
Liberia	1,300,000	1,027	1,266	1,001	12	891	145	138	22	318,680	115,485	1,329
Luxembourg	422,000	790	534	762	12	679	88	54	17	151,793	72,071	481
Madagascar Rep.	9,000,000	764	11,730	672	29	521	200	49	20	147,332	68,737	830
Malaysia	12,394,301	418	29,651	373	22	305	71	71	18	146,683	65,580	755
Brunei	112,000	2	56,000	1	-50*	2	2	2	1	66	43	1
Mauritius	855,800	349	2,452	339	9	310	60	28	7	73,948	25,655	303
Réunion	481,505	456	1,056	419	24	339	94	26	10	91,455	36,256	378
Rodrigues	26,100	14	1,864	11	-15*	13	1	3	1	1,855	847	8
Mexico	60,145,258	80,481	747	75,484	14	65,973	15,557	5,721	2,998	14,107,497	5,261,178	64,219
Morocco	16,690,000	196	85,153	180	-6*	192	28	14	6	44,922	17,462	138
Gibraltar	29,927	83	361	79	14	69	15	5	1	13,657	4,648	65
Netherlands	13,599,092	29,057	468	28,097	7	26,157	2,247	2,270	282	5,635,570	2,041,356	10,432
Neth. Ant.-Curaçao	154,928	610	254	585	18	495	87	32	7	122,915	61,116	734
Aruba	61,788	342	181	319	19	268	58	10	5	53,785	27,632	229
Bonaire	8,500	37	230	30	15	26	3	3	1	8,658	3,987	38
Newfoundland	530,000	1,131	469	1,058	9	974	118	114	35	243,202	101,219	513
New Zealand	3,106,000	7,588	409	6,951	8	6,413	567	539	113	1,396,505	543,746	3,689
Cook Islands	19,522	41	476	38	36	28	15	2	2	7,372	3,161	37
Nicaragua	2,100,000	3,101	677	2,903	22	2,389	699	236	49	682,240	321,551	3,618
Nigeria	79,758,969	112,164	711	105,686	10	96,173	16,291	9,373	1,998	25,707,419	8,678,788	92,870
Niger	2,870,000	61	47,049	51	42	36	9	18	3	41,019	17,298	134
Norway	4,009,000	7,445	538	7,051	4	6,795	684	259	189	960,129	389,664	2,569
Okinawa	1,041,456	871	1,196	794	29	617	171	170	19	321,581	128,668	1,127
Pakistan	66,000,000	184	358,696	164	16	141	26	28	5	55,697	21,523	185
Afghanistan	15,900,000	9	1,766,667	9	-10*	10	1	1	1	1,342	462	3
Panama	1,667,700	2,880	579	2,686	16	2,309	464	208	65	590,798	260,786	3,166
Papua	739,200	697	1,061	622	15	541	94	56	33	129,558	41,276	635
Bougainville Is.	102,400	28	3,657	24	24	4	7	2	2	10,328	3,895	61
Manus Island	27,600	13	2,123	8	-11*	9	1	2	1	1,781	530	4
New Britain	189,000	183	1,033	166	18	141	75	17	9	46,164	13,824	171
New Guinea	1,531,000	489	3,131	462	461	72	56	23	23	118,933	33,977	425
New Ireland	64,500	57	1,132	50	9	46	11	10	6	19,968	4,576	41
Solomon Islands	178,940	637	281	601	1	595	32	84	33	175,575	57,732	659
Paraguay	2,584,000	1,374	1,881	1,267	14	1,113	232	150	43	335,844	149,057	1,219
Peru	15,060,000	11,721	1,285	10,646	24	8,618	2,646	1,106	212	2,870,685	1,018,965	12,185
Philippines	42,000,000	78,452	535	76,662	13	67,725	12,131	9,053	1,743	17,207,130	5,394,232	38,317
Portugal	8,500,000	16,183	525	14,837	23	12,075	3,925	523	227	2,392,202	988,499	14,055
Angola	5,450,000	3,055	1,784	2,507	78	1,409	963	68	30	518,397	376,321	5,205
Azores	275,900	211	1,308	190	25	152	58	12	5	37,275	14,749	187
Cape Verde Rep.	300,000	36	8,333	23	92	12	3	2	2	8,957	5,837	65
Madeira	249,300	216	1,154	197	24	159	76	8	3	35,029	13,207	153
Timor	610,000	3	203,333	3	New			2	1	1,308	405	5
Puerto Rico	3,030,000	15,662	193	14,779	17	12,598	2,078	603	202	2,552,756	961,471	12,855
Virgin Is. (Brit.)	10,500	90	117	85	15	74	5	3	1	12,118	5,584	81
Virgin Is. (U.S.)	75,500	442	171	429	10	390	52	22	8	73,144	30,073	357
Rhodesia	6,200,000	12,710	488	12,079	2	11,830	1,579	691	513	2,301,015	780,050	8,539
Mozambique	8,200,000	25,790	318	22,632	-1*	22,958	2,303	898	422	3,492,720	1,411,448	14,373
Senegal	4,000,000	327	12,232	305	13	271	40	60	7	121,252	58,564	485
Gambia	325,000	13	25,000	10	11	9	3	1	1	4,403	2,836	13
Malta	4,500,000	23	195,632	18	125	8	9	8	1	14,111	13,552	101
Mauritania	1,500,000	2	750,000	2	2	2	2	1	141	82	2	2
Sierra Leone	3,002,426	1,153	2,604	1,096	6	1,038	182	262	59	485,248	224,540	2,205
Guinea	5,143,284	375	13,715	213	4	205	25	64	15	110,746	50,277	446
Singapore	2,200,000	305	7,213	289	13	256	55	6	1	78,931	38,793	536
South Africa	25,540,000	28,531	395	27,351	5	26,097	3,337	2,136	807	5,965,945	1,861,789	19,598
Botswana	630,379	284	2,220	246	29	190	40	23	12	64,494	21,062	240
Lesotho	994,000	688	1,445	619	3	601	129	71	22	179,063	59,608	563

Grand Total (210 countries)		2,179,256	2,062,449	9,711,880	713,225	295,073	130,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975				
Zaire	24,000,000	17,477	1,373	15,468	13	13,681	2,959	1,713	526	4,659	723	1,893	568	22,845					
Chad	24,695,000	2,856	2,712	2,697	12	2,531	391	233	45	575	608	219,721	2,544						
Malawi	5,100,000	375	121	323	106	7	99	7	12	28	049	13,596	501	1113					
Uruguay	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051						
Venezuela	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131						
Togo	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484							
Trinidad	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544						
Surinam	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133						
Switzerland	6,375,500	10,060	634	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133						
Liechtenstein	23,759	1,057	1,207	501	45	41	32	9	4	10,685	1,351	88,949	797						
Taiwan	11,168,000	326	1,188	1,184	19	12	118	19	8	227,917	171,325	60,432	644						
Thailand	42,276,319	1,380	664	11,884	1,255	43	1,216	165	115	262,514	170,557	1,241,051	8,288						
South-West Africa	61,000	322	1,894	93	15	81	51	36	2	10,278	21,885	44,708	210						
Spain	463,000	750	6,617	300	14	263	681	51	20	147,600	73,099	147,600	210						
Andorra	34,196,245	30,838	1,109	29,210	24	23,536	6,372	2,186	513	6,574	867	2,725,267	26,475						
Canary Islands	1,215,643	53	1,057	25,331	529	987	410	225	87	14	10,351	88,949	88,949	797					
Sri Lanka	375,000	520	408	882	18	760	137	120	87	14	262,514	170,557	1,241,051	8,288					
Sweden	185,000	16,013	512	15,438	6	14,590	1,337	1,174	281	2,853	570	1,241,051	8,288						
Memorial	13,400,000	920	1,188	1,184	19	198	199	118	19	8	20,019	2,825	667	667					
Memorial	16,400,000	1,380	63,689	11,884	1,255	43	1,216	165	115	113	25	214,336	67,365	545	545				
Memorial	11,168,000	326	1,188	1,184	19	12	118	19	8	227,917	171,325	60,432	644						
Memorial	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484	3,137	340	340				
Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051				
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131				
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131						
Memorial	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133						
Memorial	185,804	177	185,804	8,8	8,8	1,163,543	19,943	2,987	3,154	19,003,312	13,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975
Memorial	2,179,256	2,062,449	9,711,880	713	295,073	130,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975	4,550,457	4,925,643	10,550		
Memorial	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484	3,137	340	340	4,550,457	4,925,643	10,550	
Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051	4,550,457	4,925,643	10,550	
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131	4,550,457	4,925,643	10,550	
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131			4,550,457	4,925,643	10,550	
Memorial	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133			4,550,457	4,925,643	10,550	
Memorial	185,804	177	185,804	8,8	8,8	1,163,543	19,943	2,987	3,154	19,003,312	13,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975
Memorial	2,179,256	2,062,449	9,711,880	713	295,073	130,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975	4,550,457	4,925,643	10,550		
Memorial	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484	3,137	340	340	4,550,457	4,925,643	10,550	
Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051	4,550,457	4,925,643	10,550	
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131	4,550,457	4,925,643	10,550	
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131			4,550,457	4,925,643	10,550	
Memorial	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133			4,550,457	4,925,643	10,550	
Memorial	185,804	177	185,804	8,8	8,8	1,163,543	19,943	2,987	3,154	19,003,312	13,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975
Memorial	2,179,256	2,062,449	9,711,880	713	295,073	130,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975	4,550,457	4,925,643	10,550		
Memorial	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484	3,137	340	340	4,550,457	4,925,643	10,550	
Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051	4,550,457	4,925,643	10,550	
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131	4,550,457	4,925,643	10,550	
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131			4,550,457	4,925,643	10,550	
Memorial	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133			4,550,457	4,925,643	10,550	
Memorial	185,804	177	185,804	8,8	8,8	1,163,543	19,943	2,987	3,154	19,003,312	13,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975
Memorial	2,179,256	2,062,449	9,711,880	713	295,073	130,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975	4,550,457	4,925,643	10,550		
Memorial	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484	3,137	340	340	4,550,457	4,925,643	10,550	
Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051	4,550,457	4,925,643	10,550	
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131	4,550,457	4,925,643	10,550	
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131			4,550,457	4,925,643	10,550	
Memorial	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133			4,550,457	4,925,643	10,550	
Memorial	185,804	177	185,804	8,8	8,8	1,163,543	19,943	2,987	3,154	19,003,312	13,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975
Memorial	2,179,256	2,062,449	9,711,880	713	295,073	130,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975	4,550,457	4,925,643	10,550		
Memorial	1,024,438	2,438	774	2,483	12	2,224	402	249	45	705	717	308,484	3,137	340	340	4,550,457	4,925,643	10,550	
Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051	4,550,457	4,925,643	10,550	
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131	4,550,457	4,925,643	10,550	
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131			4,550,457	4,925,643	10,550	
Memorial	1,983,452	1,984	588	9,719	6	9,197	1,138	260	206	1,428	744	663,054	6,133			4,550,457	4,925,643	10,550	
Memorial	185,804	177	185,804	8,8	8,8	1,163,543	19,943	2,987	3,154	19,003,312	13,225	38,256	382,296	208	155,336	481	1,411,256	1974	1975
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Memorial	39,037	359	359	2,697	12	2,531	391	233	41	575	608	219,721	2,544	5,051	5,051	4,550,457	4,925,643	10,550	
Memorial	2,760,000	4,689	589	4,494	7	4,200	820	403	85	1,050	490	478,608	5,051	12,131	12,131	4,550,457	4,925,643	10,550	
Memorial	12,550,000	12,546	1,000	11,825	16	10,229	2,755	621	156	2,272	787	967,369	12,131			4,550,457	4,925,643	10,550	
Memorial	1,983,452	1,984																	

<sup>18</sup> The year's report shows that there were 114,491 pioneers and 15,734 special pioneers preaching regularly each month somewhere in the world. There are 2,456 serving in the missionary field. They are usually far away from their homes. In fact, this good news of the Kingdom is being preached now in 210 different lands. The preaching concerning Christ Jesus is not confined to Christendom, or to any particular language. For example, this magazine that you are reading is published in 78 different languages and has a circulation of over ten million copies of each issue. In 1975, 513,705,582 copies of *The Watchtower* along with its companion magazine *Awake!* were printed. Jehovah's witnesses are the ones that are distributing these magazines and putting them in the homes of the people so that they might learn more about God the Almighty and try to be like him.

<sup>19</sup> It is not magazines only that Jehovah's witnesses distribute. They have some very fine bound books that they would like to use in studying with interested people in their own homes. In fact, during the past year these Christian servants of God put out 28,410,783 bound books and they made 155,336,481 return visits on those who obtained the literature. Picture this: They sat down in the homes of at least 1,411,256 different people each week in 1975 and studied the Bible with them. Now, that is giving of oneself. That is showing love of neighbor, and we welcome anyone who would like to do work as Jesus Christ and the apostles did nineteen hundred years ago to associate with Jehovah's witnesses and carry on this same kind of activity.

<sup>20</sup> There is no question about it, there are millions of people interested in our

18. (a) How many are in the pioneer work? (b) In how many lands is the preaching now being done? (c) What part are the magazines having in this work?  
19. (a) Why do we distribute bound books? (b) To what extent was follow-up work done last year?  
20. World wide, how many persons showed some interest by attending the Memorial?

\* Percentage of decrease  
† Work banned and reports are incomplete

work. But, of course, it is not popular with everyone and in many parts of the world there is persecution. Governments do not like us to preach about a kingdom different from their own—namely, God's kingdom as the only hope for mankind. But talking about people who are really interested—the witnesses of Jehovah take a count once a year of those who attend the Memorial of the death of Christ Jesus, and on March 27, 1975, there were 4,925,643 persons who came to the Kingdom Halls of Jehovah's witnesses for the discussion on what the death of Christ Jesus meant for them and for all mankind. As you have noted in this report, 295,073 persons made up their minds to try to be more like Jehovah God by serving him diligently and preaching the good news of the Kingdom, and putting on a new personality, one that conforms to that which Christ Jesus gave as a pattern to follow.

<sup>21</sup> You may be interested in some details about what Jehovah's witnesses are doing in the 210 different countries and islands of the sea where they are active. For the convenience of all of Jehovah's witnesses we have reproduced a chart showing the number baptized in each country, also the number of congregations they have. By our publishing the hours spent in the field service by all of Jehovah's witnesses in that country you can see what kind of a witness was given in that particular area. The return visits and Bible studies are really the important things as far as Jehovah's

witnesses are concerned, because here we can sit down with the people in their own homes and answer their Bible questions, turning their minds to the Bible for answers to questions they may have about present conditions in the world and why God permits such wickedness. Is there going to be an end of the world? Is there an individual such as Satan the Devil who is doing harm? You have perhaps a thousand and one questions that you could ask. So, if you want to try to be like him, that is, like Jehovah God, we strongly recommend that you visit one of the 38,256 congregations of Jehovah's witnesses around the world. Come to their Kingdom Halls and enjoy fellowship with them and do not be bashful in talking to anyone and asking that the Bible be studied with you. We would be delighted to do so.

<sup>22</sup> Do you have problems in your life? Do you have distress? Are you worried about security? Are you disturbed with conditions in the world? Then listen to what King David said: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Trust in Jehovah and do good; reside in the earth, and deal with faithfulness. Also take exquisite delight in Jehovah, and he will give you the requests of your heart." (Ps. 37:1-4) Do you believe that? Why not try to find out if it is true. Associate with Jehovah's witnesses and they will gladly help you.

21. Why is it that return visits and Bible studies are featured on the service chart printed with this article?

22. In harmony with Psalm 37:1-4, what do we urge all sincere persons to do?

## How Heavy Is Sand?

♦ "It is heavier even than the sands of the seas," said faithful Job regarding the vexation that he was forced to endure. (Job 6:3) The magnitude of his burden can be better appreciated when considering the weight of sand. Just one cubic yard of wet sand averages 3,213 pounds!

# THE BELOVED JOHN

Presents

"The Word"

OF THE four Gospel writers, Matthew, Mark, Luke and John, only John presents Jesus Christ, the Son of God, as "the Word." With reference to God's Son, John wrote: "In the beginning the Word was." "So the Word became flesh." "The name he is called is The Word of God." (John 1:1, 14; Rev. 19:13) Why could John under inspiration ascribe that title to Jesus? It was because Jesus, in his prehuman existence before he came to earth as a man, served as the "Word," Spokesman or Mouthpiece, for his heavenly Father, Jehovah God. He no doubt was the angel that God sent ahead of the Israelites 'to bring them into the place that I have prepared,' and by means of whom God spoke to Moses.—Ex. 23:20; 3:2-5.

Rather than featuring Jesus' public addresses, such as the Sermon on the Mount, John tells us of Jesus' dialogues with individuals, with his opposers and with his own disciples. He also features Jesus' Judaean ministry, whereas the other Gospel writers feature Jesus' Galilean ministry. John also gives us the most intimate portrait of Jesus, including details such as Jesus' washing the feet of his apostles. This is what we would expect of the one Jesus especially loved.—John 13:23.

True, some contend (but not with sound reason) that the fourth Gospel was written by another John after the apostle John fell asleep in death. However, such external evidence as there is supports the strong

internal evidence favoring the apostle John as the writer.

What is this internal evidence? A careful reading of John's Gospel makes it clear that the writer was a Jew familiar with Palestine. He describes details so as to leave little question that he was an eyewitness; time and again he notes specific names, places and times that the other Gospel writers do not mention. Moreover, the details he gives of the discussions that the apostles had among themselves strongly suggest that he was one of them. That the writer was a disciple is indicated by his words: "The Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father."—John 1:14; compare 1 John 1:1, 2.

Moreover, the writer witnessed the impalement of Jesus: "He that has seen it has borne witness, and his witness is true, and that man knows he tells true things, in order that you also may believe." John is the only apostle indicated as being there on that occasion. Further, we have the writer's own testimony: "This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true."—John 19:26, 35; 21:24.

In support of John's having been the writer is the unique feature of this Gospel of its never referring to the apostle John by the name "John." Whenever he mentions "John" he means John the Baptist. The other three Gospel writers logically distinguish between the two Johns, but not the apostle John. He did not think that necessary. When he refers to himself it is either as one of the sons of Zebedee, his

father, or as the disciple whom Jesus loved.—John 21:2, 20.

From his Gospel, as well as from what the other Gospel writers say, it is apparent that John was intensely loyal to Jesus. Thus, in his righteous indignation he tells us that Judas was a thief. He also notes that Joseph of Arimathea was a secret disciple of Jesus because of fear of the Jews. No doubt John's great love for his Master accounts for Jesus' especially loving him.—John 12:6; 19:38.

Such external evidence as is available indicates that John wrote his Gospel very late in life, about the year 98 C.E., and at or near the city of Ephesus. He no doubt was familiar with the other Gospel accounts written much earlier. This would explain why, by and large, he does not cover the same ground as do the other three (known as the "synoptic" Gospels because they present a like point of view). In fact, 92 percent of John's material appears in his Gospel alone.

#### UNIQUE WITH JOHN'S GOSPEL

are six of Jesus' miracles. Among these are Jesus' first miracle, changing water into wine at the wedding feast of Cana, restoring sight to a man born blind, raising Lazarus from the dead, and causing his disciples to get a large catch of fish after his resurrection.\* Also, John alone tells of Jesus' cleansing the temple of religious racketeers at the beginning of his ministry. Further, only from John's Gospel do we learn that Jesus' earthly ministry must have been upward of three years long, because of his references to the festivals that Jesus attended, in particular the Passovers.†

Moreover, John is the only Gospel writer who acquaints us with the fact that Jesus had a prehuman existence. It is with this most important truth that he begins his

Gospel: "In the beginning the Word existed. The Word was with God, and the Word was divine. It was he that was with God in the beginning. Everything came into existence through him, and apart from him nothing came to be." And after telling that "the Word became flesh," John gives us the Baptist's testimony to the same effect: "He existed before me."—John 1:1-4, 14, 29, 30, *An American Translation*.

Also, John records Jesus' own testimony in this regard. Thus Jesus told Nicodemus: "No one has gone up into heaven except the Son of Man who came down from heaven." Later Jesus told his listeners: "I am this living bread that has come down out of heaven." "What if you see the Son of Man go up where he was before?" He also made the same point in arguing with his religious opposers: "I tell you, I existed before Abraham was born!" And equally explicit are Jesus' words to his heavenly Father: "Do such honor to me in your presence as I had done me there before the world existed."—John 3:13; 6:51, 62; 8:58; 17:5, *AT*.

While John does not record what are called parables, strictly speaking, he uniquely gives us things to which Jesus was likened or to which he likened himself. Jesus is "the Lamb of God that takes away the sin of the world." And Jesus spoke of himself as "the door," "the fine shepherd," "the way," and "the true vine."\*

In keeping with John's exalted presentation of the Son of God is his calling our attention to Jesus' repeated use of such words as "witness," "truth," "light," "life" and "love." For example, we find in John's Gospel the term "witness" used more than twice as often as in the other three Gospels combined, particularly noteworthy being Jesus' words to Pontius Pilate: "For this I have been born, and for this I have come into the world, that I should bear

\* John 2:1-12; 4:46-54; 5:2-9; 9:1-7; 11:1-44; 21:4-8.  
† John 2:13-17; 4:35 with 5:1; 6:4; 12:1 and 13:1.

\* John 1:29; 10:7, 11; 14:6; 15:1.

witness to the truth.”—John 18:37; 1:7, 8; 8:14, 17, 18.

In John's Gospel we are also impressed with the importance of the “truth,” it being referred to three times as frequently as in the other three Gospels combined. In it we have Jesus' words: “God is a Spirit, and those worshiping him must worship with spirit and truth.” “If you remain in my word, . . . you will know the truth, and the truth will set you free.” “Sanctify them by means of the truth; your word is truth.” Yes, Jesus was “full of undeserved kindness and truth.”—John 4:23, 24; 8:31, 32; 17:17; 1:14, 17.

The terms “light” and “life” likewise are found far more often in John's Gospel than in the other three combined. Jesus said: “I am the light of the world.” His disciples were to be “sons of light.” (John 8:12; 12:36) And not only was Jesus “the life,” but God sent his Son into the world so that those exercising faith in him might gain “everlasting life.” And “this means everlasting life, their taking in knowledge” of God and of his Son.—John 14:6; 3:16; 17:3.

#### THE STRESS ON LOVE (AGAPE)

Similarly, we find that John's Gospel mentions *agape*, the unselfish, principled kind of love, more often than the other three Gospels combined. God “loved the world so much that he gave his only-begotten Son.” Jesus ‘loved his disciples to the end.’ He shows what love will cause us to do: “If you love me, you will observe my commandments.” What is the greatest expression of love? “No one has love greater than this, that someone should surrender his soul in behalf of his friends.”—John 3:16; 13:1; 14:15; 15:13.

Logically, it is John who tells how Jesus gave love as the identifying mark of true Christians: “I am giving you a new commandment, that you love one another; just as I have loved you, that you also love

one another. By this all will know that you are my disciples, if you have love among yourselves.” (John 13:34, 35) It is John, too, who records in detail Jesus' prayer stating that he and his disciples “are no part of the world,” concluding with Jesus' words: “I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them.” —John 17:16, 26.

And what was the question Jesus asked of the apostle Peter, the one who had taken the lead among the twelve while Jesus was yet with them and who would be the one first to take the lead after Jesus' ascension into heaven? “Do you love me more than these?” “Do you love me?” “Do you have affection for me?” Assured by Peter that he did indeed love his Master, have affection for him, Jesus gave him the parting admonition: “Feed my little sheep.”—John 21:15-17.

In view of what John tells us and how he tells it, we can appreciate why his record, written so long after the other Gospels, is the most widely published part of the Bible. Thousands upon thousands of copies of it have been printed separately and distributed apart from the Bible as a whole, although Mark's Gospel, by reason of its being the briefest account of Jesus' earthly ministry, is the most widely translated part of the Bible. With John's Gospel it is as though the finest wine came last, as on the occasion of Jesus' first miracle. —John 2:10.

How thankful we can be that we have four distinctive accounts of Jesus' life and works! Matthew introduces Jesus as the promised Messiah, fulfilling Hebrew Scripture prophecies; Mark portrays Jesus as the man of action, telling of one wondrous miracle after another; Luke shows Jesus as the sympathetic and compassionate Savior; and the beloved John presents Jesus as the

Word, God's loving gift to humankind, come down from heaven to bear witness to the truth, and as the loving Shepherd. All of this God caused to be written so that 'we may believe that Jesus is the Christ'

A N INSPIRED poet of ancient times wrote: "Look! How good and how pleasant it is for brothers to dwell together in unity! . . . It is like the dew of Hermon that is descending upon the mountains of Zion. For there Jehovah commanded the blessing to be, even life to time indefinite."—Ps. 133: 1-3.

Peace with others is indeed essential for happiness. God sets a high value on peace. In order to have and enjoy such peace we must treat our neighbors in fairness. Those who profess to be Christians should, of all people, seek peace with others by dealing justly and in love.

Jesus Christ, when on earth, spoke to a crowd of the Jews about difficulties between individuals and went on to say: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift."—Matt. 5:23, 24.

#### HARMONY WITH EARLIER PRECEPTS

On this occasion Jesus undoubtedly had in mind the law of God at Leviticus 6:2-7, which reads:

the Son of God, and that, because of believing, we may have everlasting life by means of his name'—provided we prove ourselves his friends by doing what he commands!—John 20:31; 15:14.

"In case a soul sins in that he does behave unfaithfully toward Jehovah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his associate, or he does find something lost and is actually deceptive about it and does swear falsely over any of all the things that the man might do to sin by them; then it must occur that in case he sins and indeed becomes guilty, he must return the robbed thing which he has robbed or the extorted thing which he has taken by fraud or the thing in his charge which was put in his charge or the thing lost that he has found, or

anything at all over which he might swear falsely, and he must make compensation for it in its full amount, and he will add to it a fifth of it. To the one whose it is he will give it on the day his guilt is proved. And as his guilt offering he will bring to Jehovah a sound ram from the flock according to the estimated value, for a guilt offering, to the priest. And the priest must make an atonement for him before Jehovah, and so it must be forgiven him regarding any of all the things that he might do resulting in guiltiness by it."

In these cases mentioned in the Law, an Israelite had defrauded his associate in some way, quite seriously. He knew that his associate had something against him. It was not an imagined wrong, but a real one. Now, if the wrongdoer went to the

temple to offer a sacrifice, claiming to perform worship and service to Jehovah, of what value would it be if he went before Jehovah as a thief, a liar or an extortioner? God would not view his offering with favor and bestow a blessing; as he later told King Saul through the prophet Samuel: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice, to pay attention than the fat of rams."—1 Sam. 15:22.

Jesus roundly condemned the scribes and Pharisees on the same grounds, saying: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness."—Matt. 23:23.

The law regarding the defrauded or extorted thing was actually a mercy on the part of God. It was for the benefit of the one defrauded but also of the person whose conscience beat him before the judges of the court and moved him to confess or make an admission of his guilt and correct his wrong. For if he had refused to do this, then there would be no divine forgiveness for him.—Ex. 22:1, 4, 7; Lev. 6:2-7.

The wholeheartedness required of the repentant offender was shown in the fact that, if the one offended had died in the meantime, his nearest relative would have to be paid the compensation.—Num. 5:7, 8.

#### THE WATCHTOWER — JANUARY 1, 1976

### KEEPING PEACE WITH FELLOW CHRISTIANS

Similarly, if a Christian today knows that his brother has something against him, a real—not an imagined—wrong (even though the defrauded brother himself is not aware of the wrong), he cannot expect God to accept his worship until, first, the wrong is straightened out with the brother. In Israel the amount of value defrauded or extorted had to be returned,

with 20 percent added. This was partly because the one defrauded could have been making use of his property for gain to himself. Also, it served as a deterrent to further fraudulent acts on the part of the offender. Then a ram, which was quite a costly item to an Israelite, had to be offered, an added expense as a result of his sin.

So, in straightening out matters, the Christian today would rightly want to do it, not in a reluctant, begrudging way, but wholeheartedly, generously, humbly making full admission of his wrong. And, if it was in his power, he would settle it so that the victim suffered no loss because of having been deprived of the money or other valuable thing for a period of time. He would be happy that God had mercy on him in allowing him thus to right the wrong and would desire with all his soul that he get back into a right standing, primarily with God, and also with his neighbor. For, as the law pointed out, such a law violator had behaved unfaithfully, first, "toward Jehovah."—Lev. 6:2.

Such a wholehearted attitude in setting matters straight would indicate real repentance for the serious wrong done and a renewed desire to do right.

The action on the part of a Christian in admitting and righting the wrong done to his brother is an evidence to both God and the Christian congregation that the person is sincerely repentant, and a merciful attitude is shown toward him. On the other hand, in a spirit similar to that under the Law, a thief or extortioner who tries to cover up his sin, but is exposed, puts himself in danger of being disfellowshiped from the congregation, if he does not confess or acknowledge his wrongdoing and is unwilling to make amends.—Ps. 32:5; Job 31:33.

After, first, the serious wrong is righted to the extent possible, then it is time for the Christian to present his offering of

prayer and service to Jehovah. The important things in Jehovah's eyes are justice, mercy and faithfulness, not mere lip service or outward show of righteousness. How can a person have peace with God if he is mistreating one of God's servants? and how can he approach God with peace of mind and conscience? But if he has a

guilty conscience, let him do what he can to right the wrong and to reestablish peace with his brother. Then God will love him and will hear his prayer. Moreover, 'Jehovah will command the blessing' to be on the unity of the congregation, with spiritual prosperity and the prospect of 'life to time indefinite.'—Ps. 133:3.

## Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you will doubtless recall these points:

- At Isaiah 28:24-29, what is being illustrated by a farmer's plowing, harrowing, sowing and threshing?

Such activities of a farmer are likened to God's purposeful dealings. Plowing and harrowing operations are carried on only until such time as the ground has been prepared to receive seed. Likewise Jehovah did not forever discipline his disobedient people. Disciplining served a purpose, namely, to make his people more receptive to counsel and guidance. Also, as the type of grain determines what implements will be used for threshing, so God's treatment of persons varied according to what was best for them in bringing about their cleansing.—P. 517.\*

- In fulfillment of Zechariah 11:8, what "three shepherds" did Jesus Christ efface?

These "three shepherds" proved to be three classes of men that exercised governmental and religious power in Israel. These were (1) the Pharisees, (2) the Sadducees and (3) the Herodians or party followers of Herod. As shown at Matthew 22:15-46, Jesus Christ silenced these three groups, exposing them publicly as worthless shepherds.—Pp. 554, 555.

- Why do we not know when God's "rest day" began and when it will end?

\* All references are to *The Watchtower* for 1975.

Although the time of Adam's creation can be determined, the beginning of God's "rest day" cannot. This is so because there was a time lapse of unspecified length between Adam's creation and the creation of Eve. Not until after the creation of Eve did God's "rest day" begin. The start of that day being unknown, its end is likewise unknown.—P. 579.

- Why do the Scriptures refer to God as being "light" and the "Father of the celestial lights"?—1 John 1:5; Jas. 1:17.

Jehovah God is light in the sense that he is all that is clean, bright, clear and enlightening. Because he created light-bearing bodies or luminaries—the sun, moon and stars—he is the "Father of the celestial lights."—P. 657.

- Why is Jesus Christ rightly called the "Amen"?—Rev. 3:14.

His flawless life course on earth, including his sacrificial death, confirmed and made possible the fulfillment of all the promises of Jehovah God. Thus Jesus Christ lived up to the name "Amen," which means, literally, "sure," "truly," "so be it," "truth."—P. 701.

- When might a man in the Christian congregation say that he has been ordained?

At such time as he is appointed as an elder or a ministerial servant in the congregation.—P. 734.

- What is Christendom's "holy place"?

It is her field of operation and her claimed religious rights.—Pp. 742, 743.

## How Is Your Home?

Today, all too many parents admit that frequently they do not know where their teen-age children are. A significant step in avoiding that problem is to make one's home a pleasant place.—Eph. 6:4.

## Questions from Readers

- Does what Jesus said in John 15:1-6, about his being the vine and his disciples being branches, correspond with the olive tree and its branches described in Romans 11:17-24?

In the past John 15:1-6 has been used as an illustration in discussing Romans 11:17-24. But a close examination shows that these two passages refer to different things. One centers on Christ, and the other on Abraham. Let us consider each passage.

On his final night with the apostles Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit."—John 15:1, 2, 5.

Jesus compared himself to a vine. His disciples, who on Pentecost 33 C.E. were begotten by holy spirit, became branches of the vine. Christ urged that once they became branches they should abide in him and bear fruit so they would not be cast off and lose eternal life. (John 15:6) Bearing fruit would involve their manifesting the qualities that he, Jesus, had displayed. By abiding in union with him they could cultivate the fruitage of the spirit. (Gal. 5:22, 23) And they would be active in speaking about the Kingdom.—Luke 8:8.

While the words in John 15:1-6 center on Jesus, Paul's illustration of the olive tree in Romans 11:17-24 focuses on Abraham. It shows the need to have faith like Abraham's to become part of his promised seed. The illustration is of a cultivated, or garden, olive tree off from which some natural branches were broken. Branches from a wild olive tree were then grafted in their place. The natural branches represent natural Jews. The wild olive branches stand for Gentile believers who, because of their faith, replaced faithless natural Jews as part of the promised seed of Abraham. This

can be best appreciated by examining God's dealings with Abraham and the attitude of the Jews when the Messiah arrived.

Because of Abraham's having exercised faith, Jehovah God made with him a covenant for a "seed" by means of which all nations "will certainly bless themselves." (Gen. 22:17, 18; Gal. 3:8) This affected God's dealings with Abraham's natural seed, his descendants, the Israelites. (Deut. 7:1, 8; 2 Cor. 11:22) The Jews in the first century took pride in being able to say: "Our father is Abraham." (John 8:39; Matt. 3:9) They assumed that because of being Abraham's natural seed they were assured of a place in Jehovah's favor and dealings. But, in the book of Romans, Paul showed that while their being descendants of Abraham certainly was an advantage, it was not sufficient in itself. How so?

The reason for this was that Jehovah God purposed through the Abrahamic covenant to produce a *spiritual* seed. The Messiah, Jesus, was the primary one of that spiritual seed of Abraham, as Paul had explained in his earlier letter to the Galatians. (Gal. 3:16) But he also showed that the spiritual seed was a composite one; it was made up of Christ and joint heirs with him, later revealed to number, all together, 144,001. Paul wrote: "If you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:29; Rev. 7:4-8; 14:1) But would the secondary seed of Abraham, the 144,000, be made up entirely of Jews, members of the natural seed of Abraham?

That could have been so. From 29 C.E. to 36 C.E. the opportunity to make up that spiritual seed was offered to those who were by natural descent "sons of the stock of Abraham."\* (Acts 13:26; Matt. 15:24) Paul, in the book of Romans, repeatedly brought up this natural link. He spoke of the faith of "Abraham our forefather according to the flesh." (Rom. 4:1) Then, in Romans 11:1, he said: "God did not reject his people, did he? Never may that happen! For I also am an Israelite, of the seed of Abraham." And in the illustration that follows of the olive tree, he continued to focus on Abraham.

The natural descendants of Abraham were like branches of a garden olive tree. But the Abrahamic covenant was to produce a *spiritual*

\* See *The Watchtower* of November 15, 1974, pages 691-696.

seed. So in order to be part of that the Jews had to accept the Messiah, be begotten by holy spirit and be adopted as spiritual sons by the Greater Abraham, Jehovah God. (Rom. 4:16, 17) Only a remnant of the natural Jews did so, thus becoming permanent branches in the olive tree. The majority of the natural seed of Abraham did not exercise faith in the Messiah. Thus, according to the illustration, they were broken off the olive tree and did not become part of the spiritual seed of Abraham.—Matt. 21:43.

With that development, God turned his attention to the Gentiles. From 36 C.E. onward, believing non-Jews could exercise faith and become anointed Christians, part of Abraham's spiritual seed. (Acts 10:34-47; 15:14) Paul compared these Gentile Christians to branches from a wild olive tree that were grafted into the garden olive tree. Hence, even though they did not have a fleshly link with Abraham, they exercised faith like Abraham's and became part of his spiritual seed. In fact, if later, even after a period of unique opportunity was past, any natural Jew exercised faith in Jesus, he could be grafted back into the tree, becoming

part of Abraham's spiritual seed. (Contrast this with the result to a branch broken off the vine of Jesus. [John 15:6])—Rom. 11:17-24.

So Paul's illustration lays emphasis on Abraham, the righteous "root" with whom Jehovah made the covenant and to whom all the "branches" needed to be linked by faith.—Rom. 4:9-16; 11:16.

As now can be discerned, quite different points are being made by Jesus' words in John 15:1-6 compared to Paul's in Romans 11:17-24. One focuses on Jesus; the other on Abraham. Together, though, they do forcefully show that Christianity is not a thing that can be taken for granted. Faith is needed, like "the faith of Abraham." (Rom. 4:16) Also, it is imperative to remain in union with Jesus and to bear good fruit, following Jesus' example.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

February 8: "Try to Be Like Him." Page 8.

**Songs to Be Used: 9, 49.**

February 15: "Keep the Upright One in Sight."

**Page 15. Songs to Be Used: 55, 88.**