

August 15, 1982

The Watchtower

Announcing Jehovah's Kingdom

Unemployment... Hunger... Local Crime... Poverty... Drug Abuse... Inflation... Nuclear War... Iniquity... Domestic Strife... Children's Future... Slums... Nervous Depression... School Violence...

Your Future —Do You Feel Secure?

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The Watchtower®

Announcing Jehovah's Kingdom

August 15, 1982
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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning king, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses since 1879, is nonpolitical. It adheres to the Bible as its authority.

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Page 19. Songs to Be Used: 78, 22.

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Your Future —Do You Feel Secure?

Whether you feel confident or insecure, we suggest you answer the following questions for specific self-analysis. Even if some of the problems may not apply right now in your part of the world, others, you will see, have a universal application.

YES NO

1. ARE YOU UNEMPLOYED OR IN FEAR OF LOSING YOUR JOB? _____
2. DOES YOUR MONEY BUY MUCH LESS THAN IT DID TEN YEARS AGO? _____
3. IS IT UNSAFE TO WALK ALONE IN YOUR AREA AT NIGHT? _____
4. DO YOU LIVE IN A SUBSTANDARD DWELLING? _____
5. IS GETTING ENOUGH TO EAT ONE OF YOUR DAILY PROBLEMS? _____
6. ARE THERE OFTEN QUARRELS IN YOUR HOME? _____
7. DO YOU WORRY ABOUT YOUR CHILDREN'S FUTURE? _____
8. ARE YOU AFFECTED BY DEPRESSION AND PERSONAL CRISES? _____
9. DO YOU DEPEND ON DRUGS? (Tobacco, alcohol or addictive drugs) _____
10. DO YOU BELIEVE THAT ANOTHER MAJOR WAR IS INEVITABLE? _____

How Confident Can You Be?

DID you try our test on page 3? How many affirmative answers did you have? If you answered "Yes" to one or more of those questions, then you are by no means alone in feeling insecure. The vast majority of earth's population live in a precarious present and have a very uncertain future.

The following brief review may help you to grasp the worldwide impact of these problems.

UNEMPLOYMENT: Most of Europe is plagued by massive unemployment, which brings insecurity to millions of families. The story is no better in the United States, where more than nine million people are out of work. Regarding the continual rise in unemployment, Ivor Richard, European commissioner for social affairs, warned: "This is bound to place immense strains on the social fabric of our societies. . . [It] could threaten the very roots of our democratic and free societies." Can you feel secure if you are without a job?

INFLATION: Does your money buy much less than it did ten years ago? The oil crisis over the last decade guaranteed that nearly every country would suffer inflation. For example, in Great Britain goods that could be bought for £1 in 1961 now cost nearly £6. Many countries have a far worse inflation rate than that. Perhaps yours is one of them. If

the purchasing power of your money is dwindling, can you feel confident about the future?

CRIME: Who does not walk in fear of being a crime victim? It is an international plague. Recent Japanese press headlines highlight that country's problem: "Juvenile Crime Rate Has Gov't Worried," "Minors' Involvement In Crime Sets Record." Lenient judges and revolving-door justice swiftly put criminals back on the streets of many lands. One Spanish press editorial raised the anguished question, "Is there no longer a penal code?"

SUBSTANDARD HOUSING: Millions of families around the world are still living in rat-infested dwellings that crawl with cockroaches and have no running water. We are not just conjuring up the usual picture of street squatters in Bombay, India, or the cemetery dwellers of Cairo, Egypt. What about the run-down ghettos and shantytowns in many major cities of the "developed" Western nations? One report from the Cabrini-Green housing project in Chicago, USA, says: "Once in the apartment, residents confront the huge rodent and cockroach populations that infest most Cabrini-Green buildings." For most of the poor there is no way out. The future is bleak.

HUNGER: A news source states that two thirds of the world's hungry are in

nine countries that represent 27 percent of the world population. The London *Financial Times*, under the heading "The poorest get poorer," commented: "Perhaps most critical of all, Africa's ability to feed its exploding population has long fallen short of consumption, and the gap is continually widening." Even in developed nations income inequality and poverty generate hunger where there is apparent plenty. Is your daily bread also your daily anxiety?

DOMESTIC STRIFE: It is reported that more than 40 percent of marriages in the USA are breaking up. In the same country some twelve million children under the age of eighteen have divorced parents. In many parts of the world millions of adults living together have never even been married. There the evidence of family disintegration is in the number of abandoned common-law wives and illegitimate children. Can adults and children feel secure if the family fabric is being torn asunder?

CONCERN FOR CHILDREN: Violence in schools is a spreading malaise. In 1981 New York City for the first time deployed 420 school guards in its lower-grade schools in an effort to keep down the number of assaults against teachers and students. Schools in Britain and Japan are also suffering from a wave of violence. With such a collapse of discipline, can you feel secure about your child's education?

DEPRESSION: Canada's *Toronto Star* stated: "Millions of North Americans quietly endure a pain that costs marriages, jobs—and lives. . . . Depression is an epidemic with an enormous social cost." The same paper quoted psychiatrist Emmanuel Persad as saying: "Many

researchers believe depression has become more widespread in recent years because of the economic slump, family disintegration, and social isolation." Does not widespread depression indicate a confidence crisis?

DRUGS: Drug addiction is the crutch of millions. Vast resources are being wasted each day on tobacco and the abuse of alcohol and drugs. Does that indicate a sense of security?



Are you confident about your children's future? Their daily bread? Their education? Their very survival?

ANOTHER MAJOR WAR—POSSIBLE, PROBABLE OR INEVITABLE? Some world leaders are coming around to the idea that a nuclear war can be fought and won, instead of the previous stalemate based on the mutual holocaust theory. Are you *sure* there will not be another major war?

What does this negative panorama indicate? Can you really feel confident about your future and that of your family? Do we have any option apart from trusting in political and military leaders and the clergy comforters? Is there a sure path to security? The next articles will supply the Bible's answer.

What Relief Is Possible Now?

TO WHAT degree can you feel secure with regard to the problems raised on page 3? The king-poet David offers a formula for feeling more secure even now. He wrote: "I have placed Jehovah in front of me constantly. Because he is at my right hand, I shall not be made to totter. . . . My own flesh will reside in security."—Psalm 16:8, 9.

How does 'placing Jehovah in front of you' have any effect on the problems and fears that beset you? Let us briefly review the questions previously raised and see how Jehovah's counsel can help.

The daily application of Bible principles could well affect your opportunities for *employment*. Their application can produce a conscientious, honest, hard worker, for God's Word admonishes: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work." (Ephesians 4:28) Normally, sensible employers will seek the services of a reliable worker. Therefore the problem of employment, though it exists, should not be as acute for the genuine Christian worker.

The Christian way of life can even soften the effects of *inflation*. Why? Because the Christian makes wise use of his limited resources. No portion of his income is wasted on gambling, smoking or on the abuse of alcohol and drugs. He avoids costly ostentation, which is a form of vanity, "because everything in

the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father [God], but originates with the world."—1 John 2:16, 17.

How can the true Christian point of view help in the ever-present problem of *crime*? The Bible counsels: "Into the path of the wicked ones do not enter, and do not walk straight on into the way of the bad ones. Shun it, do not pass along by it." (Proverbs 4:14, 15) On the basis of such advice the Christian takes wise precautions in those areas and situations that are prone to crime. He avoids association with criminally inclined people.

Even though many Christians, for economic reasons, have to live in *sub-standard housing*, their Bible-based principles guide them to have clean, pleasant homes that are above the average for the neighborhood. They know that physical cleanliness is a part of the true worship of the holy God, Jehovah. The prophet Isaiah admonished: "Keep yourselves clean."—Isaiah 52:11.

Christians are taught to pray: "Give us today our bread for this day." (Matthew 6:11) That petition implies an attitude toward daily *food* needs that accepts sufficient for each day without worrying unduly about the needs of tomorrow. If the believer plays his part, then he knows he will not be left without his daily necessities for life, even as the

psalmist David wrote: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Psalm 37:25.

Is it possible to avoid or minimize *domestic strife*? The Bible counsels: "One that is slow to anger quiets down quarreling." (Proverbs 15:18) Also: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all badness. But become kind to one another, . . . freely forgiving one another." (Ephesians 4:31, 32) Would not all marriages benefit from displaying that Christian spirit?

Many parents are deeply *concerned about their children* and especially about the immoral peer pressure to which these are subjected at school. In Christian families loyalty to principles and the family have to be deeply ingrained in order to help the young ones to resist the modern temptations. The Bible counsels parents to cultivate a close companionship with their children, balancing love

and discipline. Discipline implies association, education, reasoning and correction.—Ephesians 6:4; Proverbs 1:8.

The Christian who has a sure hope for the future will be less affected by those circumstances that cause *depression* and crisis. Addictive, escapist *drugs* will not be his crutch for daily life. As the psalmist puts it: "In peace I will both lie down and sleep, for you yourself alone, O Jehovah, make me dwell in security."—Psalm 4:8.

Although Christians know that another *war* between the nations is possible, they also realize that the earth's owner is God, not man. They know that God will not allow man to destroy either the earth or the human family completely by some nuclear world war because he is "the Former of the earth and the Maker of it . . . who formed it even to be inhabited." (Isaiah 45:18) That is why he has promised and guaranteed "new heavens and a new earth" for obedient mankind. Not a new planet and firmament but a completely new earthly system of things based on a spiritually oriented education for all. This is in harmony with the inspired prophecy of Isaiah: "Because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isaiah 65:17; 11:9.

How and why will this change be brought about? Will God use the world's leaders to bring security? Will you share in a sure future? The final article of this series will answer those questions.



Applying Bible counsel leads to cleaner homes, despite the surroundings

A Secure Future in Sight!

DO NOT put your trust in men in power, or in any mortal man—he cannot save.” (Psalm 146:3, *The Jerusalem Bible*) That pointed counsel offered more than two thousand years ago is even more pertinent today when politicians, scientists, clergy and military leaders are trying to offer every kind of panacea for mankind’s problems.

Why should we not trust the “men in power”? Because, even though they may believe otherwise, the destiny of the earth and mankind is not in their hands. The Bible clearly states: “To Jehovah belong the earth and that which fills it, the productive land and those dwelling in it.” (Psalm 24:1) Yes, the earth is Jehovah’s property, his footstool, but it is granted to mankind for appreciative use.—Genesis 1:28; Isaiah 66:1.

Has man given proper care and attention to the property that he occupies on trust? Has he shown himself worthy to continue as a tenant on this jewel in the universe? The blanket of contamination and pollution spread by man around the earth is eloquent testimony to his failure. The garbage and filth abandoned on city streets, poured into rivers and spread along ocean beaches are visible evidence that many of earth’s inhabitants are not worthy tenants. Their selfish actions threaten the future and security of those who want life on a clean earth.

Now what steps do human authorities

take when property is not respected and the rent is not paid? Legal action is taken to have the offenders evicted. Does not the Sovereign Lord Jehovah have the right to evict those who threaten the earth’s future security? Yes, he certainly does, since he is “the Former of the earth and the Maker of it . . . who did not create it simply for nothing.”—Isaiah 45:18.

Is There a Precedent?

When Jehovah ceded to Israel the rights to the Promised Land 3,500 years ago, he also laid down clear guidelines: “You must not pollute the land in which you are; because it is blood that pollutes the land . . . And you must not defile the land in which you are dwelling.” (Numbers 35:33, 34) Looking beyond ancient Israel, human history in this respect is unenviable. Over the centuries the earth has been polluted with the blood of millions of victims of wars and political or religious purges, culminating in our additional twentieth-century death toll due to crime and abortion.

Ancient Israel eventually ignored Jehovah’s laws and paid the price—expulsion from its territory. The two-tribe nation of Judah followed the same path and earned the following rebuke: “The very land has been polluted under its inhabitants, for they have bypassed the laws, changed the regulation, broken the indefinitely lasting covenant.” (Isaiah 24:5)

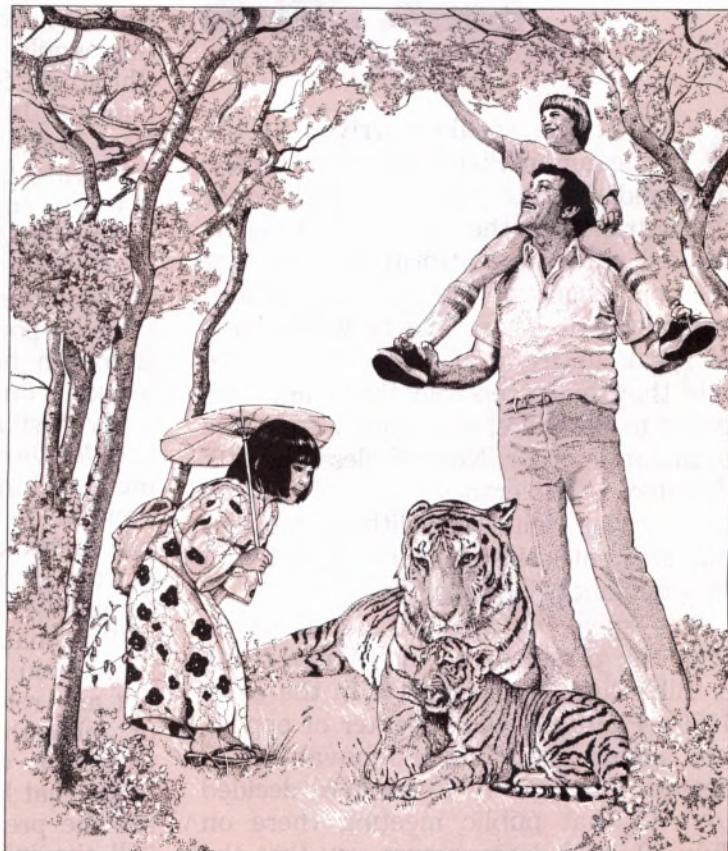
As a consequence, they suffered a deportation that lasted seventy years. By the same token Jehovah will act in this rapidly passing generation.—Luke 21:25-36.

What action will Jehovah take? The Bible prophesies that a God-ordained universal cleanup is imminent. It is the long-foretold war of Armageddon. It will not be a conflict between capitalism and Communism. The supreme issue from God's standpoint is way above sordid human politics. The issue is concerning Jehovah's righteous exercise of sovereignty over the earth. His opposers, "wicked spirit forces" and human collaborators, think they can perpetuate their occupancy of the earth and discount any divine action. (Ephesians 6:12; Psalm 14:1-3) Armageddon, Jehovah's eviction judgment, will clear the earth of all the human contaminators and polluters of this precious planet. Jehovah's cleansing operation will also remove and neutralize the "wicked spirit forces" that have long been an influence among selfish, power-hungry men.—Revelation 16:14, 16; 20:1-3.

What will follow Armageddon's purge? Jehovah has promised: "Here I am creating new heavens and a new earth." Although fulfilled in a minor sense when the Jews returned from captivity in Babylon to Jerusalem in 537 BCE, a final complete fulfillment has yet to take place. The

Christian apostle Peter emphasized this sure hope for the future when he wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." That new, God-ordained system will guarantee a secure future on earth for loyal and obedient mankind.—Isaiah 65:17; 2 Peter 3:13; Titus 1:2.

If you would like to have more information about this secure future under the rule of God's kingdom by Christ, please feel free to contact Jehovah's Witnesses in your neighborhood or write to the publishers of this magazine.



Endurance by Faith in Jehovah



As told by Carey W. Barber

WHEN the speaker arrived at the theater in Plainfield, New Jersey, he found that the police had taken over the entrance to the stage. Then, as he walked onto the platform, he saw that the police had two machine guns placed behind the drapes so that he would have to speak in front of them. The police said they had been told that there was going to be a riot, and they were there to maintain order. Nevertheless, the talk "Religious Intolerance—Why Practiced Now?" was delivered without incident and was enthusiastically received by all in attendance, including me.

The speaker was J. F. Rutherford, then the president of the Watch Tower Bible and Tract Society. In the early 1930's Plainfield was a center of opposition against the work of Jehovah's Witnesses. That is why Rutherford decided to hold that public meeting there on July 30, 1933. I can assure you that the

atmosphere during that talk on "intolerance" was very tense!

It was experiences like that early in my life that strengthened my faith and encouraged me to endure in Jehovah's service for the past sixty years.

An Amazing New Project

I was born in Trowbridge, Wiltshire, England, on July 4, 1905. On April 18, 1921, during a small convention of International Bible Students (as Jehovah's Witnesses were then known) held in Winnipeg, Canada, I was baptized, at the age of sixteen.

About that time the Watch Tower Society began a bold new venture. Instead of using commercial printers to produce the Society's bound books, J. F. Rutherford decided that, with Jehovah's help, this would now be done by dedicated Christians. So a factory building was obtained at 18 Concord Street, in Brooklyn, New York, and a call went out to brothers living in Canada and in the United States to come and share in the work.

Thus, in April of 1923, my twin brother Norman and I, when we were not yet eighteen years of age, found ourselves reporting at Bethel, the Society's Brooklyn headquarters, ready to begin working on this new project.

My first assignment was feeding the booklet *Our Lord's Return* onto a stitching machine. The overseer explained how to do it and, pointing to a huge pile of booklets, he said: "Hurry up and get the job done because Armageddon is coming!"

'But many years have passed since then,' you may say. 'Surely there was not any reason to hurry.' True, the day of Jehovah's anger has not yet come. However, when you consider the challenge that lay before us—printing books for the preaching of the good news in "all the inhabited earth"—you can un-

derstand our sense of urgency. (Matthew 24:14) Men experienced in the printing field shook their heads and said, "It just cannot be done." I can assure you that, at times, it was only at the cost of much frustration that we novices learned the art of printing and binding books! It truly was a test of our faith and endurance. That is why I often reflected on the words at Hebrews 10:36: "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise."

Endurance Needed to Preach

The work of preaching from door to door was something entirely new to us back then, and there were religious opposers.

Thus, on a Saturday afternoon not long after my coming to Bethel, my brother Norman and I, along with another Bethel brother, were arrested while visiting householders to talk to them about God's Word. We were informed that it was against the law in that area to distribute Bible literature from house to house, and we were fined. Not knowing how to proceed in such matters, we submitted to paying the fine.

The three of us were somewhat disturbed that such procedure could be carried out in a "free" country. Rather than its dampening our determination to preach the good news, it increased our zeal. Our little incident was just one in a campaign that was being launched and would continue to increase in intensity for years. However, Jehovah's Witnesses would not give up without a fight! More about that a little later.

Cared for Materially

I did not have any money after paying the fine and getting back to Bethel. But I can honestly say that from that time until now, I have never lacked sufficient food, clothing or shelter. Some I knew

did not enter the full-time ministry for fear that their daily needs would not be supplied. Others left because they felt that the allowances were not enough to satisfy their needs. Or they were not sure that they would be taken care of in their old age, so they obtained secular jobs. Yet my faith in Jehovah's promise to provide the necessities of life has helped me to endure in the full-time ministry. (Matthew 6:25-34) I have full confidence that Jehovah will never forsake me.—Hebrews 13:5, 6.

Although I have been without certain luxuries, I have always been satisfied with what Jehovah has provided. I have learned from experience that if anyone 'seeks first the kingdom and His righteousness' (Matthew 6:33), God will supply all that he needs to endure and to be happy. I can personally testify to the truthfulness of Proverbs 10:22: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."

Legal Battles

In time I learned to operate a job press, and among the many jobs assigned to me was the printing of the law briefs used by Brother Rutherford and others in legal battles against those "framing trouble by decree." (Psalm 94:20) As the fever of World War II reached its height in the early 1940's, it really looked as though our opposers would close down our work. But I was greatly encouraged by what happened on May 3, 1943, when Jehovah gave his people resounding victories! The United States Supreme Court handed down twelve out of thirteen decisions in our favor!

A truly outstanding case I recall was that of *Murdock v. Pennsylvania*, which was a license tax case. (The issue was whether a Witness should have to obtain a license and pay a tax in order to preach.) The Court reversed a previous



J. F. Rutherford speaking in Madison Square Garden, 1939

decision and stated: "It is contended, however, that the fact that the license tax can suppress or control this activity is unimportant if it does not do so. But that is to disregard the nature of this tax. It is a license tax—flat tax imposed on the exercise of a privilege granted by the Bill of Rights. A state may not impose a charge for the enjoyment of a right granted by the federal constitution." What a victory for God's people!

These events and the way in which Jehovah maneuvered matters were a source of strength to me, showing that he can make all things turn out for the good of those loving him.

Exciting Conventions!

Let us go back to 1922 again. From that year until 1928, the Bible Students held seven momentous conventions. It was my privilege either to be at each of these conventions or to share in the printing and the distributing of the thrilling resolutions that were adopted at each. To be among the conventioners and share in all that was going on built up my faith, and I knew that I could endure with Jehovah's help.

There were times when angry mobs tried to break up our peaceful conventions. For example, I was present at Madison Square Garden in New York City on Sunday, June 25, 1939, when Catholic Action groups tried to prevent the public lecture "Government and Peace" by J. F. Rutherford. But we were ready.

A number of us from Bethel were assigned with other brothers as ushers. By 4 p.m. most of the auditorium was filled with Witnesses, except the balcony area right behind the speaker. Shortly after the meeting had started, a mob of about 500 followers of Charles E. Coughlin, well-known Catholic "radio priest" of the 1930's, came in and filled that section in the balcony. A little later someone flashed the lights in that section as a prearranged signal for the mob to go into action.

"Heil Hitler!" "Viva Franco!" and other screams came from that one section. What would Rutherford do?

'Note today the Nazis and Fascists would like to break up this meeting, but by God's grace they cannot do it,' declared Brother Rutherford from the platform. We burst into applause, giving him our support. Then the ushers expelled the intruders.

What an exciting convention! Experiences like that served to test our devotion and faith as to whether Jehovah would really uphold his people. Such episodes kept my faith in Jehovah alive and encouraged me to endure in his service.

The Issue of Christian Neutrality

At the beginning of World War II the issue of Christian neutrality as to worldly conflicts was pushed to the fore, and once more I found myself in the thick of a fight!

Those of us who were of military age received notice to appear before the local draft board. We went through the physical examinations and applied for exemption, as the law allowed. The draft board diligently tried to deny our exemption. But once more Jehovah was with us—not one of us was taken away from our assignments at Bethel. If all the younger brothers at Bethel had been drafted, the vital Christian preaching work would have been seriously crippled.

Because of the loss of liberties in many lands, and as a precaution for the safety of the Bethel family, a place of refuge had been built in South Lansing, New York. It was never needed for that purpose, however. Instead, under Jehovah's direction the building was later transformed into a dormitory and school, called the Watchtower Bible School of Gilead. This occurred while World War II was still raging. In 1943 the first class of 100 students began. The school (from which I was to benefit later) was to be used to train missionaries for spreading the good news of God's kingdom.

Changes of Assignment

I had been at Bethel for twenty years by this time, and although world events may have seemed to be coming to a climax, things were really just beginning to open up as far as the worldwide preaching work was concerned.

Several years later, in 1948, I was given a change of assignment. I was sent out as a traveling representative of the Society, and this was to be my assignment for the next thirty years. Even

to attempt to describe all that followed during that time would be impossible!

My first assignment was District No. 6, the western United States. And what a district it was! It started at San Diego, California, and reached north clear to the Canadian border, a distance of some 1,500 miles (2,400 km). It went from the West Coast over the Rocky Mountains into eastern Washington, Idaho and Montana. Then it went south, taking in all of Wyoming, Utah, Nevada, New Mexico, the Texas Panhandle and Arizona, and back into California. In those days the weekly circuit assemblies of Jehovah's Witnesses were about 1,000 miles (1,600 km) apart. So in my car I really had to cover the miles to be on hand.

It was a wonderful privilege for me, however, to travel all over the United States and join with faithful brothers and sisters in their worship and service to Jehovah God. Working along with them in proclaiming the good news certainly was faith strengthening.

One dear faithful sister I recall was Emma, who lived in New Mexico. For years Emma served as a full-time proclaimer of the good news. She traveled on foot in a vast desert area of the state. She would witness from house to house all day, and if night overtook her, she would either stay with a hospitable family or lie down under any shelter that might be found. At times cowhands on horses would recognize her plodding along and call out, "Want a lift, Granny?" whereupon she would climb up behind them and get a ride for a few miles. Her great love and zeal for Jehovah encouraged me to endure in God's service.

After eight years I experienced another big change. I was called to the twenty-sixth class of Gilead in 1955. In that same class there was a pioneer sister (a full-time evangelizer) named Sydney Lee Brewer from Canada. Following

graduation, instead of setting off by myself, Sydney and I were married on our way from Gilead School to our assignment, which was to visit and encourage congregations in the Chicago area. That was on February 18, 1956. In fact, we spent our honeymoon serving the congregations. Sydney is still working along with me as a faithful companion. Her diligent efforts have been a source of encouragement to many.

After about thirty years in the traveling ministry, in the fall of 1977 I received a letter from headquarters inviting me to serve as a member of the Governing Body of Jehovah's Witnesses. And so I went back to my good old home—Brooklyn Bethel. To have a small share in the activities of the Governing Body of Jehovah's people is an honor and a privilege beyond comprehension.

In looking back on some sixty years in Jehovah's service, what shall I say? I have seen Jehovah's Witnesses grow

from a few thousand in 1923 to well over two million in 1982. I have seen efforts made by opposers to stop the preaching work, but they have failed. I have enjoyed the privilege of meeting and associating with thousands of Jehovah's people across the United States and in many other lands. Although I have had some exciting experiences, my faith in Jehovah and my determination to endure in his service have enabled me to live through them.

I feel like King David of old, who was moved to praise Jehovah for being as a loving shepherd to him. (Psalm 23) Like David, I, too, have 'lacked nothing.' Jehovah has indeed watered and refreshed my soul all these years. My hope is to increase in faith and love toward the Faithful Shepherd, Jehovah God. I ask that he give me the strength necessary to continue to endure faithfully 'in the house of Jehovah to the length of days.' —Psalm 27:4.

The Sparrow and the Hellfire Doctrine

The text of Matthew 10:29-31 came up for discussion one morning at a gathering of those who serve at the headquarters of the Watchtower Society. In this passage Jesus is quoted as saying: "Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge."

The one presiding at the discussion asked a student attending the Watchtower missionary school: "How can one use this scripture to reason with someone on the hellfire doctrine?" How would you have answered?

Without hesitation the student went right into her explanation. The text shows the heavenly Father's deep concern for his crea-

tures, even for the lowly sparrow. Since he is a God of such compassion, surely he would not approve of torturing humans in this life or in a life to come. To support her argument, she quoted Ezekiel 18:23: "'Do I take any delight at all in the death of someone wicked,' is the utterance of the Sovereign Lord Jehovah, 'and not in that he should turn back from his ways and actually keep living?' " "We worship a God of love and compassion," she added. "May we do all we can to imitate his qualities."

The one presiding responded: "That certainly shows the missionary students are well taught!" And everyone present heartily agreed.

Insight on the News

Ministers or Tax Evaders?

The New York Supreme Court ruled that the Life Science Church has "defrauded the public, operated an illegal pyramid scheme and illegally practiced law by giving tax advice, which was incorrect, to people who paid up to \$3,000 each to learn how to avoid taxes by becoming ordained ministers of the church" and must return the money it collected. In addition, the church was fined \$10,000 for violating a previous restraining order. According to the *New York Times* report, "the church had run dozens of seminars and collected approximately \$20 million in fees from people who became ministers to avoid paying Federal and state taxes."

Individuals were told that they could keep on with their secular employment yet be tax free by starting their own church chartered by the Life Science Church. They could then either donate up to 50 percent of their earnings to the church and substantially reduce their taxes or take a vow of poverty and give all their earnings and property to the church. The church would then pay all expenses and the individual would be tax exempt, it was claimed. The court rejected such argument. "The ruling," said Daniel Kurtz of the state attorney general's office, "would encourage the state to pursue other organizations and

individuals seeking tax exemption under the guise of religion."

True Christians would not want to take deductions that are not allowed by their governments (as ministers or otherwise), but as Romans 13:7 counsels they will render to "him who calls for the tax, the tax." They do not use their ministry as a means for evading taxes.

Missionaries Take Sides

In Central America "churches that were at one time sanctuaries from violence are now the targets of terrorists of both the right and left," reports *Newsweek* magazine. For example, in less than two years a dozen missionaries have been murdered in Guatemala. Why the violence against missionaries? Explained *Newsweek*: "Theoretically, missionaries are supposed to leave politics to the politicians and concentrate on saving souls. . . . The fact is, however, a growing number of missionaries—mainly Catholic—are taking sides. The U.S.-based Catholic Relief Services recently attempted to transfer three of its program directors out of Central America, allegedly because they had become too politically involved."

The politically involved missionaries defend their action on the basis of the plight of the poor. "You cannot bury your head in a Bible and ignore these realities," asserted one of such

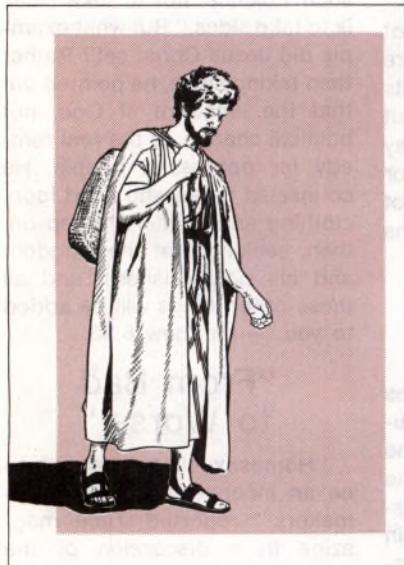
missionaries. "In the midst of such violence, not to take sides is to take sides." But what example did Jesus Christ set? Rather than taking sides, he pointed out that the kingdom of God, not political change, is the real remedy for oppressed people. He counseled those who need food, clothing and shelter: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matthew 6:33.

"From Bad to Worse"

"Homosexuals are ceasing to be an inconvenience to movie-makers," reported *Time* magazine in a discussion of the increasing number of movies centering around homosexuality. And how is homosexuality portrayed in these movies? Commenting on a typical one, *Time* said: "Like all the other pictures in what looks suspiciously like a trend, it reportedly shows homosexuality neutrally, as just another fact one is likely to encounter while stumbling through modern life."

Thus the movies continue not only to refrain from giving moral direction but to mislead people into thinking that immoral life-styles are normal. The Bible foretold that such trends would mark the "last days," saying: "Wicked men and impostors will advance from bad to worse, misleading and being misled." —2 Timothy 3:1, 13.

Solving Difficulties With Love



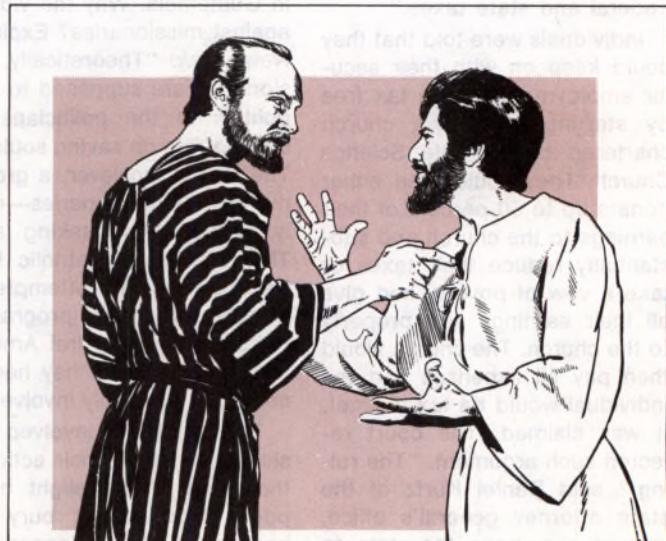
JOHN MARK is leaving to go home to Jerusalem, where his mother Mary lives. This is during the first missionary journey of Paul and Barnabas.—Acts 13:13; 12:12, 25.

It is the following year now. Paul and Barnabas are getting ready to leave on a second missionary journey. Barnabas wants to take his cousin Mark along with them again. Howev-

er, Paul does not want him along. He is saying: 'Mark quit the last time we took him.' Yet Barnabas insists that he be given another chance.

Because of this difference of opinion, "there occurred a sharp burst of anger, so that they separated from each other." Barnabas took Mark with him. They boarded a boat and sailed away to the island of Cyprus to preach there. Paul, on the other hand, chose another Christian, Silas, and they began a preaching journey that took them first into Syria.—Acts 15:36-41.

What about this problem between Paul and Barnabas? If you had been there and had seen this "sharp burst of anger," would



God's Word Is Alive

you have concluded that Paul and Barnabas were not part of God's people because of the way they behaved?

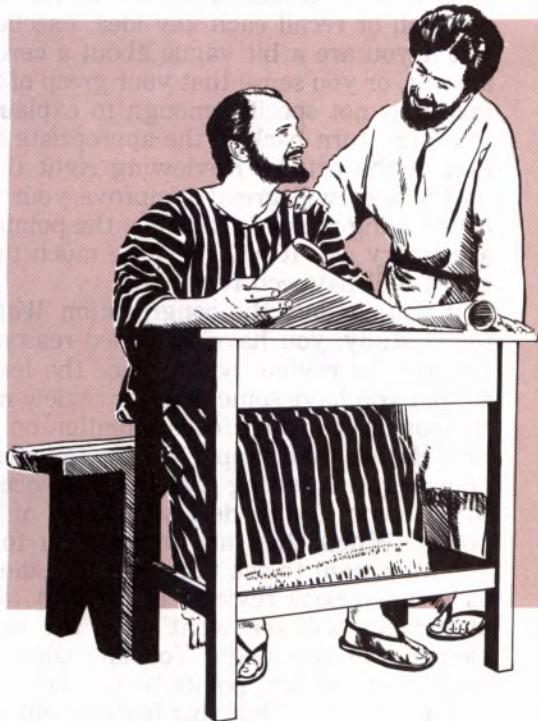
Really, that would not have been wise. We should realize that all of us have inherited imperfection from our original parents Adam and Eve. (Romans 5:12) So "we all stumble many times," the Bible says. (James

3:2; Romans 3:23) Yet true Christians do not continue angry with one another or harbor grudges. They heed the Bible command: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. . . . Clothe yourselves with love, for it is a perfect bond of union." —Colossians 3:13, 14.

Well, did the two prominent Christians, Paul and Barnabas, solve their difficulties with love? Look at them here. They are associating together again! (1 Corinthians 9:5, 6) And later Paul wrote Timothy: "Take Mark and bring him with you, for he is useful to me for ministering."

—2 Timothy 4:11.

Yes, although early Christians sometimes had difficulties among themselves, they solved these with love. Surely we can copy their example.



Do You Use That Box?

AS YOU have read *The Watchtower* over the past year, have you noted a new feature appearing in articles designed for congregational study? That is a small box, such as you will find in this issue on pages 23 and 29. What is this box?

We might call this new feature a 'teaching box,' for that is its intended use. Millions of persons attend congregational Bible studies, using *The Watchtower*. But a number of ministers assigned to teach these meetings have reported that some persons have difficulty grasping the main points of certain lessons. This is not surprising, for the apostle Peter admitted that many anointed Christians in the first century found that Paul's writings contained "things hard to understand." (2 Peter 3:16) Also, some other *Watchtower* readers have commented that they would retain more if they could have a concluding review of key points. In response to such needs, these boxes were introduced.

Now, after some months, are these teaching boxes appreciated and used? A Christian sister in Ohio wrote: "Thank you so much for the review points that appear at the end of the study articles in *The Watchtower*. They really help me in getting an understanding of the main points that should be remembered."

A mother of two sons commented: "I'd like you to know that we appreciate and enjoy the questions and statements in the review box that you have been putting at the end of each study article. They are truly beneficial for reviewing the same week and the next week when we study the follow-up article." Going beyond expressing herself over what has already appeared, a Christian in New York said: "I hope that it is Jehovah's will that those questions will be in all the future issues. They really help you to get the sense of what the lessons are all about."

The following comments made by a regular reader in England may help you to see ways that you can use these review boxes: "I find the latest *Watchtower* studies with the boxes and questions at the end a great help to me in getting the most out of the lessons. It is amazing how much more sinks in. After I first read an article through I can't always answer the questions that I thought I could. So I go over the material a second or even a third time until I can answer every question. And I find that it has helped me to remember more."

As you complete your personal study of an article, why not go over the teaching box point by point. If, without looking back into the article, you can answer each question or recall each key idea, excellent! But if you are a bit vague about a certain answer, or you sense that your grasp of the matter is not specific enough to explain it to others, turn back to the appropriate section of the article. Reviewing right there on the spot will greatly improve your understanding and will reinforce the points as a memory aid. It will not take much time, but it will pay rich rewards.

If you conduct the congregation *Watchtower* study, you have an added reason to employ the review boxes. Pace the lesson so that you have some time for review near the conclusion, then focus attention on the box. Rather than simply reading the points, or merely suggesting that the audience do so at home, try to deal with each of the points. When they are in question form, you may want to ask them of the audience as a 'closed book review.' In this way all in attendance will see what were the major elements of the study. You and they will remember the key points better too!

It is our hope that this feature will continue to help you as you seek to know the truth that can set persons free and lead to everlasting life.—John 8:32; 17:3.

"Put Up a Hard Fight for the Faith"

"Beloved ones, . . . I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones."—Jude 3.

JEHOVAH'S servants must put up a staunch fight for the true faith. Their adversary, the Devil, seeks by outright persecution and subtle "crafty acts" to destroy their precious relationship with Jehovah God through Jesus Christ. (*Ephesians 6:11, Kingdom Interlinear Translation; 1 Peter 5:8*) In Satan's vain attempt to crush true Christianity, he has tried to undermine it at times. Among the potentially corrupting factors that could serve this purpose are: (1) False teaching; (2) loose conduct; (3) lack of faith; (4) disregard for divinely constituted authority; (5) murmuring and complaining; and (6) the admiring of personalities for selfish benefit.

² Jehovah provides precisely what is needed spiritually to protect his servants and fully combat the Archdeceiver. (*Isaiah 59:1*) One such provision is the divinely inspired letter of Jude. Likely, the disciple Jude wrote it in Palestine before 66 CE, for he mentions neither Cestius

Gallus' coming against Jerusalem in that year nor the fall of that city to the Romans under Titus in 70 CE.*

³ Although written centuries ago, the letter of Jude is of great value to us today. Spirit-appointed Christian overseers can and should use it as a basis for giving counsel. Moreover, if we study this letter prayerfully and in humility, it can help us personally. Especially is this so if we sense increased peril from false teaching or enticement to immorality, if we discern that our faith is ebbing, or if we note in our heart a growing tendency to disregard God-given authority, to murmur complainingly or to flatter certain individuals for our own selfish advantage. As we consider this inspired letter verse by verse, doubtless we will readily see how to apply its abiding counsel personally and congregationally.

* See *Aid to Bible Understanding*, pp. 978, 979; "*All Scripture Is Inspired of God and Beneficial*," pp. 259, 260, published by the Watchtower Bible and Tract Society of New York, Inc.

3. In what ways can Jude's inspired letter be of great value today?

1. What are some factors useful to Satan in his vain attempt to destroy true Christianity?
2. What details are here given regarding Jude's letter?

Plea for Increased Mercy, Peace and Love

⁴ Jude opened his letter with these words:

"Jude, a slave of Jesus Christ, but a brother of James, to the called ones who are loved in relationship with God the Father and preserved for Jesus Christ." (Jude 1)

As "a slave of Jesus Christ," Jude was not in a degrading, abject servitude. Rather, this 'slavery' was based on the fact that Jesus' followers have been bought with his precious blood for his kindly service, with everlasting life in view. They have been taken captive by Jesus' love and have willingly surrendered themselves to him. (Matthew 11:29, 30; compare Ephesians 5:21-33.) Jude said that he was a "slave" of Christ, "but a brother of James," apparently the James who was one of the Jerusalem congregation's spiritual "pillars" and "the brother of the Lord." (Galatians 2:9; 1:19; compare Acts 12:17; 15:13-21.) So Jude evidently was a fleshly half brother of Jesus, but humbly did not seek prominence by reason of his family tie with the Son of God.—Mark 6:3.

⁵ Jude's letter was intended for wide general circulation. It was sent "to the called ones," that is, to those called by God to the glorious heavenly kingdom of his Son. (John 6:44; compare Acts 16:14.) Jehovah loved these "called ones," and it was his good pleasure to give them the kingdom if they personally maintained a spiritually acceptable condition. (Luke 12:32; Romans 8:38, 39; compare Isaiah 52:11.) They were "preserved for Jesus Christ" in that Jehovah God safeguarded them because they were in union with

4. How did Jude identify himself, and with what significance?

5. (a) Who were the "called ones"? (b) How were the "called ones" "preserved for Christ"? (c) For whom, besides the "called ones," is Jude's letter of encouragement?

his Son, being members of his body. If faithful, they would be associated with Jesus in his kingdom. (Ephesians 4:15, 16; 2 Timothy 1:12; 1 Peter 1:3-5) But the fine admonition of this letter is not limited to such "called ones." It can also be of much encouragement to the "great crowd" of other loyal ones who today share with Christ's spiritual "brothers" in slaving for the kingdom.—Matthew 24:14; 25:34-40; Revelation 7:4, 9, 15.

⁶ Next, Jude expressed these heartfelt sentiments:

"May mercy and peace and love be increased to you." (Jude 2)

Those to whom Jude's letter was addressed were granted divine mercy, peace and love when they became dedicated believers and received Jehovah's forgiveness of their sins through Jesus Christ. God's *mercy* was expressed in the ransom provision he made through Jesus. (Titus 3:4-7) Another manifestation of God's mercy consisted of their not being under bondage to the Mosaic law, to unscriptural traditions, to God-dishonoring conduct and the like. (Romans 7:4; Galatians 5:13; 1 Peter 1:18, 19; compare Revelation 18:1-5.) It was further mercy on Jehovah's part when he preserved them for Jesus Christ, that they might serve as his slaves, as when declaring the "good news." (Mark 13:10) Jude's prayerful wish was that his fellow worshipers have divine mercy in increased measure.

⁷ Jude also prayed that his fellow believers would experience an increase of *peace*. Because of being unreservedly dedicated to God, Jehovah's Witnesses today have an intimate relationship with him. Thus they are at peace with Jehovah and also have "the peace of God

6. In what ways had God's mercy been expressed toward Jude's fellow worshipers?

7. Why and how do Christians experience peace?



Do you, like faithful Christians in all periods, confidently "put up a hard fight for the faith"?

that excels all thought," a tranquillity of heart and mind that unbelievers do not understand. (Philippians 4:6, 7; Colossians 1:19, 20) Moreover, they cultivate and display peace, a fruit of God's spirit, and are able to pursue peace with fellow humans. (Galatians 5:22, 23; Hebrews 12:14) Then, too, faithful Christians fear neither the future nor death itself, but are at peace, knowing that Jehovah is with them and makes all his works cooperate for the good of those loving him.—Matthew 10:28; Romans 8:28.

⁸ Jehovah's great *love* was manifested in the giving of his Son "in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) While we were yet

8. How has Jehovah's love been manifested toward us?

sinners having no personal relationship with Jehovah, he showed this love for us. (Romans 5:8) But, with faith in that ransom provision, we need to keep ourselves in God's love. Jude also prayed that love be increased toward those to whom his letter was addressed.

⁹ Jude prayed for God's mercy, peace and love to be *increased* toward his beloved fellow believers because their spiritual welfare was being imperiled. Hence, they needed God's mercy, peace and love in greater abundance than ever before.

"Put Up a Hard Fight"

¹⁰ Jude next emphasized the seriousness of matters, saying:

9. Why did Jude's fellow believers need mercy, peace and love in increased measure?

10. Jude had intended to write about what?

"Beloved ones, though I was making every effort to write you about the salvation we hold in common, I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones." (Jude 3)

Jude's use of the endearing expression "Beloved ones" assured his fellow worshipers of his affection despite his strong message. (John 13:35; compare Romans 1:7; 3 John 1, 2.) He had intended to write about the 'salvation held in common' by those "called" to the heavenly kingdom. (Galatians 3:26-29) It related to the precious hope of salvation that Christians possessed "according to a faith shared in common" in Jude's day.—Titus 1:4.

¹¹ The 'faith delivered to the holy ones' was the sum of beliefs regarding Jehovah God and his kingdom as delivered to Christians by Jesus and his inspired disciples. Apparently, it was delivered "once for all time" in the sense that Jesus' anointed followers, the "holy ones," received it nineteen centuries ago as the only true good news. It remains "the faith" to which Jehovah's Witnesses today realize they must cling tenaciously, as there really is no other good news or message of salvation worthy of credence. (Galatians 1:6-8) And a prominent feature of that good news is that Jesus Christ died for the whole world of mankind. It is therefore of vital interest to the "great crowd" of "other sheep" in our day.—John 10:16; 1 John 2:1, 2; Revelation 7:9.

¹² In Jude's day false teachers professing Christianity were endeavoring to foist a counterfeit good news upon God's people. Such teachings threatened their faith and salvation. (Matthew 24:13; 2 Corinthians 11:3, 4) Hence, to counteract this development, and as moved by the holy

spirit and love, Jude "found it necessary" to write and exhort fellow believers to "put up a hard fight for the faith."

¹³ If we, as present-day Christian witnesses of Jehovah, are to remain loyal to God and escape deception and loss of salvation, we, too, must "put up a hard fight" against any sham good news, earnestly resisting, wrestling against, attempts to add to or take away from the teaching of Jehovah's refined, inspired Word. (Deuteronomy 4:2; Proverbs 30:5, 6; Revelation 22:18, 19) We must measure any new or foreign teachings in the light of God's entire Word and firmly hold to the faith that leads to salvation.—Hebrews 1:1, 2; 2:3, 4.

¹⁴ Explaining his change of purpose in writing, Jude stated:

"My reason is that certain men have slipped in who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ." (Jude 4)

The men who had "slipped in" among true Christians insidiously taught falsehood. (Compare Galatians 2:4; 1 John 2:19.) Jesus had foretold an enemy movement designed to corrupt Jehovah's people, for he showed that the Devil would sow "weeds," or false Christians, among the "wheat," or Christ's true followers. (Matthew 13:24-30, 36-43) There had also been apostolic warnings of apostasy, Peter specifically mentioning "false teachers."—2 Peter 2:1; Acts 20:29, 30; 2 Thessalonians 2:3.

¹⁵ However, those wicked men would not succeed in subverting or defiling the congregation as a whole. "Long ago,"

13. To escape deception and loss of salvation, what must Jehovah's Witnesses do today?

14, 15. (a) In what way did Jude explain the reason for changing his letter's purpose? (b) Why would the false teachers not succeed in subverting or defiling the Christian congregation as a whole?

11. What was the 'faith delivered to the holy ones'?
12. Why did Jude write to exhort fellow believers to "put up a hard fight for the faith"?

even prior to faithful Enoch's prophesying, such men were appointed to God's adverse judgment. (Genesis 3:15; 5:21-24; Jude 14, 15) "This judgment" apparently is spelled out by what follows in Jude's letter.

¹⁶ Those false teachers were "ungodly men," or those having "no reverence for God." (*The New Testament in Modern English*, translated by J. B. Phillips) They looked upon Jehovah's cleansed people with unchaste motives and impure eyes. Erroneously, those irreverential men concluded that since God forgave former fornicators, idolaters, adulterers, and so forth, he would be merciful enough to forgive a person who willfully went after such sinful things again. They wrongly thought that they could break God's moral laws with impunity, then go through a form of repentance and stay among Jehovah's people until the next time they lusted for indulgence in sin and 'enticed unsteady souls' into immorality. (2 Peter 2:14) Thus the "ungodly men" were guilty of "turning the undeserved kindness of our God into an excuse for loose conduct." They did not really appreciate or acknowledge that God was merciful in washing believers from their sins in Christ's blood so that they might ever afterward pursue a righteous course.—Romans 6:11-23; 1 Corinthians 6:9-11.

¹⁷ If any of us, as dedicated witnesses of Jehovah, were to yield to ungodly persons and become slaves of sin for selfish fleshly gratification, we would be "proving false" to the one who bought us with his precious blood. We would be disowning Jesus Christ as Owner and Lord. (1 Corinthians 7:22, 23) Since de-

struction awaits those doing this, how vital it is that we resist such wicked men!

Strong Counsel for Our Day

¹⁸ Today a few who have become associated with the congregation of Jehovah's Witnesses have sought to promote false teaching and loose conduct. These unscrupulous individuals disregard God's righteous standards and are a real danger to loyal Christians.

¹⁹ Sad to say, hardworking, righteously disposed followers of Jesus Christ can be influenced by false teaching and loose conduct. But Jude's strong counsel will strengthen the faithful so that they do not succumb to such Satanic efforts to destroy their relationship with Jehovah God. And as we now continue our consideration of Jude's inspired letter, may we become better equipped to "put up a hard fight for the faith."

18, 19. (a) What sinful course have some professed Christians followed? (b) How have some others been influenced? (c) What inspired counsel should help faithful Christians to become better equipped to "put up a hard fight for the faith"?

Can you answer these questions?

- The letter of Jude deals with what factors that can imperil genuine Christians?
- How is Jude's letter of great value to us today?
- Why would those to whom Jude wrote need mercy, peace and love in increased measure?
- What is "the faith that was once for all time delivered to the holy ones"?
- For what reason did Jude urge fellow believers to "put up a hard fight for the faith"?

16. How were the "ungodly men" guilty of "turning the undeserved kindness of our God into an excuse for loose conduct," and what was wrong with their thinking?

17. In what way might some 'prove false to their only Owner and Lord,' and what awaits them?

Heed the ‘Warnings Placed Before Us’!

JEHOVAH is a God of warning. (2 Kings 17:12-15; Ezekiel 3:17-21) His people know that he does not wish to see anyone perish because of pursuing a course that leads to destruction. (Ezekiel 18:23, 32) And surely Jehovah's Witnesses are grateful that their heavenly Father warns, directs and saves those loving him.

² The inspired letter of Jude provides both warning and direction. In the previous article we learned why Jude urged fellow believers to “put up a hard fight for the faith.” Now let us give prayerful thought to his warnings from the past.—Romans 15:4.

Beware of a Lack of Faith

³ Jude proceeds with a warning related to faith, saying:

“I desire to remind you, despite your knowing all things once for all time, that Jehovah, although he saved a people out of the land of Egypt, afterwards destroyed those not showing faith.” (Jude 5)

Unless Christians successfully “put up a hard fight for the faith,” they can lose an approved standing before Jehovah God. To prevent this, Jude ‘desired to remind’ imperiled fellow believers of things that

1. 2. The letter of Jude provides what in the way of instruction?
3. Of what did Jude “desire to remind” fellow believers?

they once learned and of how God dealt with unfaithful ones in times past.

⁴ In verse five Jude first pointed out that Jehovah God “saved,” or delivered, the enslaved Israelites from Egyptian bondage. God did so after they obediently observed the first Passover. The marvelous deliverance from Egypt was brought about by Jehovah because the once-enslaved people acted *in faith*.—Exodus 12:1-14, 31.

⁵ Comparably, Jehovah saves people from symbolic Egypt, the world of mankind alienated from him. (Revelation 11:8) He does this because *in faith* they recognize him as the God of their salvation and Jesus Christ as the antitypical pass-over Lamb whose blood buys them out of this world. (1 Corinthians 5:7) But to share in salvation, whether in heaven or on earth, a dedicated witness of Jehovah must remain faithful to Him and never apostatize and go back to this wicked world and its sinful bondage, even as the liberated Israelites were not to return to Egypt. (Deuteronomy 17:16; Matthew 24:13) Unceasing faith is vital, for although having “saved” a people out of Egypt, Jehovah “afterwards destroyed those not

4. How and why did Jehovah ‘save’ the enslaved Israelites?

5. (a) What is symbolic Egypt, and on what basis does Jehovah save people from it? (b) For final salvation, what must Jehovah's dedicated witnesses do?

showing faith," those wanting to return to Egypt or to Egyptian ways. (Compare 1 Corinthians 10:1-12; Exodus 32:4-6; Numbers 25:1-18; 21:4-9; 14:35-38.) Surely, then, for final salvation Jehovah's dedicated witnesses today must maintain their faith.—Hebrews 3:12, 13.

Dire Consequences of Immorality

⁶ Giving a second warning example, Jude wrote:

"And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 6)

Angels were created as spirit creatures,

6. (a) What was the "original position" of the angels, and what is their "proper dwelling place"? (b) Sin of what kind was committed by certain angels? (c) How did the sinful course of the rebellious angels compare with that of the "ungodly men" mentioned by Jude?

having the prospect of eternal life in heaven. (Psalm 103:20; 104:4; Hebrews 1:7) That was their beginning, their "original position." "Their own proper dwelling place," or intended habitation, was in the invisible heavens. But certain angels presumptuously forsook their proper heavenly home. The apostle Peter said that they "sinned," and immediately thereafter he cited events of Noah's day. (2 Peter 2:4, 5) This draws attention to the preflood time when "the sons [the fifth-century Alexandrine Manuscript of the *Septuagint Version* says "angels"] of the true God," apparently by materializing fleshly bodies, disobediently took good-looking women as wives. (Genesis 6:1, 2) Since cohabitation with women was unnatural for spirit creatures, these angels sinned by yielding to what for them was totally wrong desire. (James 1:13-15) Similarly, the "ungodly men" of



Even as God "saved a people out of . . . Egypt," Christians have been saved from this wicked world. But unceasing faith is required for final salvation

whom Jude spoke desired to have immoral relations with persons of the opposite sex.

⁷ What happened to the disobedient angels served as a warning to Christians of Jude's day, and serves as a warning to Jehovah's Witnesses of modern times. Although those angels could escape death in the deluge by dematerializing, they were prevented from returning to their "original position" as holy spirit creatures enjoying the light of God's counsel and approval. Rather, they have been reserved with "eternal bonds," with God's powers of restraint, until the divine "judgment of the great day" of their destruction. Meanwhile, there is no indication that they can materialize fleshly bodies, and they remain out of Jehovah's service, in dense spiritual darkness, in so-called Tartarus.—2 Peter 2:4.

⁸ Inasmuch as disobedient angels are not exempt from falling to their destruction, Jehovah's Witnesses today realize that they can remain in a saved condition only by 'putting up a hard fight for the faith.' We must, indeed, resist any humans who would go beyond God-given boundaries and seek to defile flesh.

⁹ Giving a third warning example, Jude says:

"So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." (Jude 7)

"Sodom and Gomorrah and the cities about them" apparently included Admah and Zeboiim and perhaps other towns in

7, 8. (a) What has happened to the disobedient angels? (b) Hence, what must we do to remain in a saved condition?

9, 10. (a) Inhabitants of Sodom and nearby cities were guilty of what moral sins? (b) What warning example was furnished by Sodom, Gomorrah and surrounding cities?

the District. Due to the wickedness of their inhabitants, by a rain of sulfur and fire from heaven Jehovah overthrew all these cities except Zoar, to which "righteous Lot" and his daughters fled. (2 Peter 2:6-10; Genesis 14:2; 19:18-29; Deuteronomy 29:22, 23) By using the words rendered "so too," Jude apparently associated what happened to those cities with what occurred in the case of the disobedient angels, who had done something unnatural for spirit creatures by taking women as wives. Here *The Jerusalem Bible* reads: "The fornication of Sodom and Gomorrah and the other nearby towns was equally unnatural." Their inhabitants not only committed fornication with women but satiated their lust for men and perhaps even for beasts. (Compare Leviticus 18:22-25.) A mob of men and boys in Sodom lusted for sexual relations with Lot's guests whom the mob took for men, but were foiled when the two visiting angels struck them with blindness, thereafter rescuing Lot from the doomed city.—Genesis 19:1-17.

¹⁰ Sodom, Gomorrah and surrounding cities furnished a warning example "by undergoing [Jehovah God's] judicial punishment of everlasting fire," eternal destruction. The charred ruins of at least Sodom, Gomorrah, Admah and Zeboiim are thought to lie under the waters of the southern portion of the Salt (Dead) Sea or in that region. So neither they nor their inhabitants are still burning. Apparently the cities themselves, rather than all their inhabitants, were everlasting destroyed, for it seems that at least *some* individuals once residing there will be resurrected. (Matthew 10:15; 11:24; Revelation 20:12, 13) But what happened to those degraded cities is a dramatic warning against immoral conduct, one to be heeded by Jehovah's Witnesses today.

**What happened
to Sodom and
surrounding cities
is a warning
against immoral
conduct**



Do Not Disregard God-given Authority

¹¹ Jude next referred to the "ungodly men" and said:

"In like manner, notwithstanding, these men, too, indulging in dreams, are defiling the flesh and disregarding lordship and speaking abusively of glorious ones." (Jude 8)

"In like manner," or, apparently, in the same way that the degraded people of Sodom and surrounding cities polluted their flesh with loose and unnatural sexual relations, so the evil-intentioned men who slipped in among God's people defiled the fleshly body. They had no re-

gard for apostolic counsel to "flee from fornication."—1 Corinthians 6:18-20.

¹² Those intruders were also "indulging in dreams," perhaps because they sought to uphold their views with feigned prophetic dreams. (Compare 2 Peter 2:1; Deuteronomy 13:1-5.) For that matter, their dreams might have involved impure sexual fantasies, or this expression may mean that their teachings were mere "delusions." (JB) In any event, those "ungodly men" looked for ways to further their opportunities for sexual immorality and thought they could get away with unclean conduct. Let none of Jehovah's Witnesses today fall into that trap! The Supreme Judge unquestionably executes

11. How did the "ungodly men" who had slipped in among God's people compare with the degraded people of Sodom and surrounding cities?

12. (a) How were the ungodly intruders "indulging in dreams"? (b) What is in store for unrepentant practitioners of immorality?

judgment upon unrepentant practitioners of immorality.—Genesis 18:25.

¹³ Those immoral ‘dreamers’ also ‘disregarded lordship and spoke abusively of glorious ones.’ They arrogantly despised divinely constituted authority. (Proverbs 21:4; 2 Peter 2:10) Like the disobedient angels, those men had a rebellious spirit and deserved adverse judgment because they actually had no regard for the Universal Sovereign and his beloved Son.

¹⁴ Those ungodly persons also spoke abusively of “glorious ones” (literally, “of glories”), evidently those who had certain glory conferred upon them by Jehovah God and Jesus Christ. (John 17:22; 1 Peter 4:12-14) Of course, since such glory, or honor, came from God, no direct credit was to be given to the favored persons on earth who enjoyed it. However, all of Jehovah’s Witnesses should respect such “glory” and speak of it accordingly, with chief regard for Jehovah God.—1 Samuel 2:30.

¹⁵ Certainly, those of Christ’s anointed followers who serve faithfully as appointed Christian overseers have had glory,

13. What attitude did the immoral ‘dreamers’ have toward divinely constituted authority?
14. Who were the “glorious ones”?
15. (a) How did the flesh-defiling ‘dreamers’ speak about “glorious ones”? (b) What should we do if we have even a tendency to disregard God-given authority?

In Our Next Issue

■ **Breaking the Chains of Superstition**

■ **“Look! Jehovah Came With His Holy Myriads”**

■ **Why Admit It When You Are Wrong?**

or honor, conferred upon them. Fellow Witnesses should cooperate with them and support them in God’s service. Let us not be like the flesh-defiling ‘dreamers’ of Jude’s day who despised Jehovah’s lordship and did not respect glories from him, but talked abusively about those clothed with such glories. (Compare 3 John 9, 10.) So, if we have even a tendency to disregard God-given authority, may we prayerfully seek Jehovah’s help in adjusting our viewpoint.

Michael’s Splendid Example

¹⁶ For our benefit, Jude cites a splendid example, stating:

“But when Michael the archangel had a difference with the Devil and was disputing about Moses’ body, he did not dare to bring a judgment against him in abusive terms, but said: ‘May Jehovah rebuke you.’ ” (Jude 9)

What a contrast there was between the disrespectful ‘dreamers’ and Michael the archangel who became our Lord Jesus Christ! (Compare Proverbs 8:22-31; John 6:62; Philippians 2:5-11; 1 Thessalonians 4:15, 16.) In speaking abusively of God’s servants, the ungodly ‘dreamers’ took liberties that even Jehovah’s Son did not take when disputing with Satan over the body of the Hebrew prophet Moses. There is no earlier Scriptural record of this dispute. But in some undisclosed manner Jude received this information and recorded it for our benefit.

¹⁷ Possibly, the Devil wanted Moses’ dead body so as to start a religious cult around it and thus corrupt Jehovah’s people. Yet Michael did not resort to bringing a judgment against the Devil in abusive terms. Michael “did not dare” to do so because of having proper fear of Jehovah.

16. What contrast was there between the archangel Michael and the disrespectful ‘dreamers’?

17. (a) In the dispute over Moses’ body, what did Michael not do, and why? (b) How did Michael set Jehovah’s people an example of respect for divine authority?

vah. Nor did he run ahead of Jehovah's appointed time for dealing with Satan. (Revelation 12:7-9; 20:1-3, 7-10) Instead, God's beloved Son showed respect for the Supreme Judge and accorded him the right to rebuke the Devil. Hence, Michael told Satan: "May Jehovah rebuke you." Although Michael's statements were not harsh, he showed power by keeping control of Moses' body, and Jehovah buried the prophet in an unmarked grave. (Deuteronomy 34:1-6) Surely, in all of this God's Son set Jehovah's people a splendid example of respect for divine authority. May we follow it.

¹⁸ By way of contrast, Jude next said:

"Yet these men are speaking abusively of all the things they really do not know; but all the things that they do understand naturally like the unreasoning animals, in these things they go on corrupting themselves." (Jude 10)

Although the would-be flesh defilers were so inferior to Michael, who would not bring a judgment against Satan in abusive terms, they spoke abusively not only of "glorious ones" but also "of all the [spiritual] things they really [did] not know" or understand. "Not having spirituality" (Jude 19), they could not comprehend spiritual matters. (1 Corinthians 2:6-16) Jehovah's thoughts, ways, dealings and activities were foreign to such "ungodly men."

¹⁹ Out of respect for Jehovah God, neither the archangel Michael nor the other righteous angels speak abusively of those upon whom God has bestowed certain glory. But these "ungodly men" did so because they had surrendered fully to animalistic passions. They understood not spiritual things but only what appealed to their fleshly passions. So, like animals that mind only the flesh, they sought the

gratification of the fallen flesh. Those men, intent on satisfying base sensual desires, 'corrupted themselves' in fleshly sins. Thus they showed themselves to be no better than "unreasoning animals born naturally to be caught and destroyed" without any hope of resurrection.—2 Peter 2:9-13.

²⁰ How vital that Jehovah's Witnesses today completely resist false teachers, would-be flesh defilers and those disregarding divinely constituted authority! Yet, if the counsel thus far considered in Jude's letter reveals a degree of error in our individual attitudes or ways, may we hasten to change our course, prayerfully seeking the aid of our heavenly Father. And may we ever benefit spiritually because of heeding the 'warnings placed before us.'

(Our consideration of the letter of Jude will be concluded in the next issue of *The Watchtower*.)

20. In view of Jude's words considered thus far, what course should loyal witnesses of Jehovah pursue?

Can you recall these points?

- How does the experience of the ancient Israelites prove that we must have unceasing faith to attain salvation?
- The disobedient angels provide us with what warning example?
- Sodom, Gomorrah and surrounding cities furnish what warning for Christians?
- Why must we not disregard divinely constituted authority?
- What example of respect for authority did the archangel Michael set, and so how should we act?

18. Why can it be said that the would-be flesh defilers lacked spirituality?

19. How were the "ungodly men" like "unreasoning animals"?

Do You Remember?

Have you given careful thought to recent issues of *The Watchtower*? If so, then you will likely recall the following interesting points:

□ **Why is Jesus' Model Prayer like a gem?**

Its value is very high. Each facet shines with its own splendor. Its worth has never faded.—4/15, p. 3.

□ **If a dedicated servant of Jehovah drifts away from the congregation, is it possible for him to return to God's favor?**

Yes, this is possible. If a person who has ceased to associate with the congregation feels guilty and disturbed at heart, this proves that he has not gone too far for God to forgive his sins. Jesus' illustrations found in Luke chapter 15 show the interest that God, his Son, the angels and his own spiritual brothers all have in recovering such a person.—5/1, pp. 24-27.

□ **What will Judgment Day be like?**

Judgment Day is one thousand years long. The judge, Christ Jesus, will be fair and just. (Isaiah 11:3-5) First, people will work together in making this earth a paradise ready to welcome back the dead who will be resurrected. Next, those resurrected will be judged on what they do during Judgment Day—not on what they did in the past. Those choosing to serve Jehovah will gain everlasting life. This makes Judgment Day one of joyfulness.—5/15, pp. 8, 9.

□ **How can Bible counsel help protect our health?**

God's Word contains practical advice that can be

applied to health care. Proverbs 25:16, 27 can help us to avoid being harmed by excess vitamins, minerals or herbs. Philippians 4:5 can protect us against forms of treatment or diagnosis that seem strange, unproved or in conflict with general knowledge. Proverbs 14:15 can be a caution against undue reliance on mere testimonials. Proverbs 22:29 may move Christians to seek second opinions from experts.—6/15, pp. 22-27.

□ **How is the book of Acts of outstanding benefit to Christians today?**

The book of Acts highlights the grand kingdom hope and shows how early Christians were moved to be bold witnesses of Jehovah and his Son, Christ Jesus. This should stir Christians today to do likewise and to be unafraid in witnessing about their faith in God's kingdom.—6/15, pp. 18-21.

□ **What can contribute to a happy family life today?**

Family happiness can be attained if each family member learns and applies God's counsel found in his marriage guidebook, the Bible.—7/15, pp. 5-7.

□ **What is the Bible's view of borrowing money?**

The Bible does not condemn the borrowing of money when such is necessary, but it warns: "The borrower is servant to the man doing the lending." (Proverbs 22:7) Hence, the borrower might ask himself, 'Is it really necessary?' If it is, then it provides both the lender and the borrower an opportunity to show Christian love. (1 Corinthians 16:14)—8/1, pp. 28-31.

Questions from Readers

■ **How advisable is it to have your child live with worldly relatives simply because they can offer the child material advantages?**

The Scriptures show that parents have the privilege and responsibility of caring for their children, which includes providing needed spiritual care. It would be shortsighted for a Christian husband

and wife to disregard that God-given assignment just so a child might gain material advantages by living with a non-Christian relative.

In some lands it is quite common to send a child to live with

relatives for extended periods. Often this is done by parents living in remote areas where the educational facilities are limited. They send a child to relatives in a city (or to a boarding school) so that the child can get a better education or be exposed to a more advanced life-style. Usually the child

is expected to do housework or in some other way repay the relatives for their accepting him into their home.

This arrangement is thought to have material advantages, but they may not be as great as they appear. Experience often has shown that there are bad effects on a child when he is uprooted from familiar surroundings and forced to live in his relatives' household away from his parents. Frequently, instead of the child's being treated as an equal to any other children in that home, he is considered like a house servant and is discriminated against. As you can imagine, frustration and resentment usually arise when a youth, with or without cause, feels that he is being treated unfairly. (Compare Genesis 27:30-41.) The resulting emotional upset and unhappiness can interfere with how much he learns, even though he is attending a good school. So is he really benefited? Delinquency is another common result when a child is deprived of regular discipline from loving parents.

The counsel of God's Word helps to prevent such sad results. Basically the Bible urges parents to care for their own children. Of course, Jehovah God realized that some extreme situations would arise wherein some persons other than the parents would have to care for children.* Thus, he coun-

seled his servants to assist fatherless children or those orphaned by the death of both parents. (Deuteronomy 14:28, 29; 16:9-14; 24:17-21; 26:12, 13; Psalm 10:14; James 1:27) But the primary emphasis in the Scriptures is for parents to care for their own children's material, spiritual and emotional needs.—Compare 1 Timothy 5:8.

God counseled parents concerning his words: "You must also teach them to your sons, so as to speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deuteronomy 11:18, 19) Could parents do that if they had voluntarily sent their children away to worldly relatives for extended periods? No, parents need to be with their children to offer regular correction and parental instruction, as well as the loving environment that young persons so need. (Ephesians 6:4; Proverbs 6:20) Clearly, a Christian child's lasting (even everlasting) welfare would not be advanced if he were sent to live with worldly relatives for secular education, at the expense of spiritual instruction in his own home. Christians around the

earth know that in this system of things bringing up a youth to serve Jehovah is a hard job, requiring constant parental supervision. Certainly the prospect of success would be lessened if a child were cut off from a Christian home just for material advantages.

In this regard reflect on the example of Jesus, who was brought up in the remote Galilean town of Nazareth. Obedient to God, Joseph and Mary had Jesus remain with them in Nazareth, where he 'progressed in wisdom and in physical growth and in favor with God and men.'—Luke 2:41-52.

The present system of things emphasizes education and financial success. Worldly parents are heard to say things such as, 'I don't want my son to grow up to be a janitor.' Even Christian parents can be infected with a similar viewpoint toward education and material advantages. But parents who trust in Jehovah's wisdom will put first their children's laying "a fine foundation for the future, in order that they may get a firm hold on the real life."—1 Timothy 6:9, 19.

■ Jesus told a man whom he had healed: "Do not sin anymore, in order that something worse does not happen to you." Did he mean that we get sick because we have sinned?

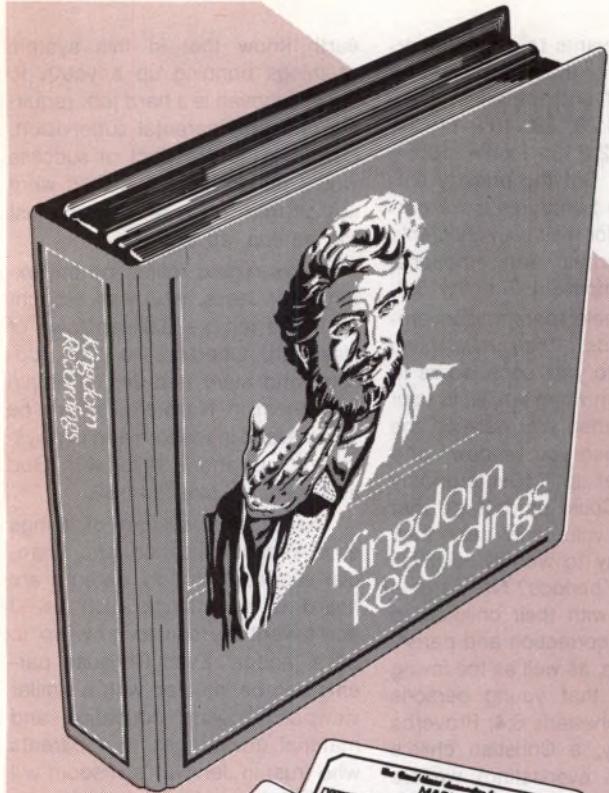
No, each sickness is not necessarily a result of a specific sin.

John chapter five tells of Jesus' healing a man who had been sick many years. Later Jesus saw the man in the temple area and said: "See, you have become sound in health. Do not sin anymore, in order that something worse does not happen to you."—John 5:14.

All of us have inherited sin and imperfection from Adam. (Romans 5:12) One evidence is that we

"naturally" get sick at times. Evidently the man whom Jesus healed was sick as a result of inherited imperfection. By God's mercy the man was healed and shown the way of salvation through Christ. He should then follow the Savior. If, instead, the man turned to deliberate sin, something worse than sickness would befall him; he would be guilty of sinning against the spirit, meriting everlasting destruction.—Matthew 12:31, 32.

* A rare and sad situation is that of a young girl who has a child resulting from rape. Those immediately involved, the girl and her parents, can decide what course is advisable in view of all the factors, including her physical and emotional state. In some cases like this the infant has been accepted and given a loving Christian upbringing in the girl's family. In other cases another Christian couple wanting to care for a child, and being in a position to do so, have been allowed to adopt the baby.



'I Never Get Tired of Them'

That is what one housewife wrote regarding the cassette recordings of the Christian Greek Scriptures. Yet she admitted: "When I first heard that the tapes were to be made I didn't think they would be worth buying. I thought that you wouldn't get much out of them after hearing them once. But how wrong I was! I listen to them over and over. I never get tired of the tapes playing over and over, because I truly get more and more out of them. . . .

"As I go about my housework it is so enjoyable to listen to the tapes and imagine myself in the first century with our brothers and sisters. Sometimes it brings tears to my eyes to be feeling so close to our brothers and sisters who lived so long ago."

For more information on these tapes, call 1-800-334-3333 or write to: Kingdom Recordings, P.O. Box 1000, New York, NY 10016.

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