

85¢ U.S. & possessions
25¢ elsewhere



SEPTEMBER 15, 1978

THE WATCHTOWER

Announcing Jehovah's Kingdom

THE KEY

to Family Happiness



IN THIS ISSUE

3 The Key to Family Happiness

The "happy God" provides guidelines for making your family happy

5 We Found the True Way to Love, Joy and Peace

Former "hippies" tell how they achieved a satisfying family relation

9 The Sermon on the Mount—

'Store Up Treasures in Heaven'

10 A Loyal Servant Finishes

His Earthly Course

11 Insight on the News

12 What Does Jehovah Require of You?

17 Love in Action

How does Christian love differ from worldly "love"? A discussion of the "surpassing way" of love, as described in 1 Corinthians 13

22 The Courageous Woman Jael

23 'A Quiver like an Open Burial Place'

24 An Adventurous Life —with Genuine Satisfaction

28 Observations About Blood Transfusions

30 Questions from Readers

32 Modern Application of a Parable

A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind from sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

Copyright © 1978 by Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved.

Ten cents a copy

Watch Tower Society offices	Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$2.00
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	A\$2.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	\$2.00
England, Watch Tower House, The Ridgeway, London NW7 1RN	£1.70
Hawaii, 1228 Pensacola St., Honolulu 96814	\$2.00
New Zealand, 6-A Western Springs Rd., Auckland 3	NZ\$3.00
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	#1.40
Philippines, P.O. Box 2044, Manila 2800	P10.00
South Africa, Private Bag 2, Elandsfontein, 1406	R1.80

(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to 117 Adams Street, Brooklyn, N.Y. 11201.

Printed in U.S.A.

NOW PUBLISHED IN 82 LANGUAGES

SEMINMONTHLY EDITIONS

Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Ibo, Iloko, Italian, Japanese, Korean, Malagasy, Norwegian, Portuguese, Sesotho, Shona, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu

MONTHLY EDITIONS

Armenian, Bengali, Bleol, Croatian, Czech, Efk, Ewe, Fijian, Ga, Greenlandic, Gujarati, Gun, Hebrew, Hindi, Hiri Motu, Hungarian, Icelandic, Kanarese, Kikongo, Kikuyu, Kiluba, Lingala, Luwale, Malayalam, Marathi, Melanesian-Pidgin, Pampano, Pangasinan, Papamito, Polish, Romanian, Russian, Samar-Leyte, Samoan, Sepedi, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Tahitian, Tamil, Telugu, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian, Urdu

The Bible translation used in "The Watchtower" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y. and at additional mailing offices.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, R.D. 1, Box 300, Wallkill, New York 12589, U.S.A.

POSTMASTER: Send Form 3579 to Watchtower, Wallkill, N.Y. 12589.

Average Printing Each Issue:

9,800,000

Published by
Watch Tower Bible and Tract Society
of Pennsylvania

117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.
Frederick W. Franz, Pres. Grant Suiter, Secy.

THE KEY to Family Happiness

HAPPINESS is a desire common to all of us, is it not? No matter what our age, national background or station in life may be, we want to be happy. And since happiness is enhanced when shared, it gladdens our hearts to see others joyful and contented too. Especially is this true of those near and dear to us, our loved ones. And when this blessed state of well-being, known as happiness, exists among family members, is it not true that the inevitable adversities of life are easier to cope with, more endurable? So, who will deny the desirability of happy family life?

Indeed, even in this chaotic world, family living can be very delightful. True, it represents a lot of hard work, anxiety and sacrifice. But what family will not agree that the compensating joys make it all worth while?

Yet, as delightful as family life can be, the truly happy family is the exception today. Of course, any family will have its 'ups and downs'; none are immune to problems. Misunderstandings, for example,

will mar the happiness of any home if allowed to persist. Or any number of things such as illness or pressures of work may contribute to edginess or irritability, which, in turn, may give vent to regrettable words and actions. These, in turn, may lead to hurt feelings and, consequently, strained relations. So problems, big or small, are the common lot of families in this world of imperfection in which we live.

FAMILIES IN CRISIS

Living styles in this 20th century have so accentuated family problems that some express concern over the very continuance of the family institution as the basic unit of human society. The spiraling divorce rate, the separations and the consensual and homosexual relationships are some of the factors prompting such concern.

With so many families throughout the earth in a state of crisis, it is only logical that we wonder: Why? Though perhaps they are successful in other fields of endeavor, why do so many fail to achieve



success on the home front? In spite of their seeking help through family counselors, psychiatrists and the like, why have they not discovered the key to family happiness?

Though it is no joking matter, the clue to the answer lies in a phrase that is often said lightheartedly: "When all else fails, follow the instructions." When instructions are followed, as in operating a machine, malfunctions and breakdowns can generally be avoided. So, naturally, the instructions should be consulted first. However, human nature being what it is, frequently they are consulted only as a last resort, "when all else fails." But what are the "instructions"? Where are they found?

THE FAMILY'S FOUNDER

The family is much more complex than any machine ever devised by man. Therefore, it is extremely unscientific to suppose that it came into existence through chance or accident, without the intervention of a designer and maker. For every effect there must be a corresponding cause. The first-century writer was, therefore, scientifically sound when he stated: "Every house is constructed by someone, but he that constructed all things is God." —Heb. 3:4.

So family life did not just happen. It was caused. Sometime after creating the first man, the very One who caused it said: "It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him." Then, upon uniting our original parents in wedlock, and in full accord with his making them male and female, "God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it.'" (Gen. 2:18; 1:27, 28) Thus, in fulfillment of God's stated purpose, the family arrangement came into being.

GUIDELINES TO HAPPY FAMILY LIVING PROVIDED

Now, did the Founder of the family expect his earthly children to learn about their roles in life through the painful process of trial and error? Or, did he give us guidelines on how the family unit is to function? As we should expect of a loving Father, he gave us rules of action or "instructions" to guide us. The key to family happiness lies in our 'following the instructions' on family living and in cultivating a fine relationship with their Author, the One that made us.—Ps. 100:3; 119:1, 2; 128:1, 2.

For our benefit, some 3,500 years ago our loving Creator began to have the guidelines on family living recorded in a volume of small books that deals comprehensively with the subject of the family. Available today, in whole or in part, in over 1,600 languages, that volume is accessible to virtually all the families of the earth. In view of the incomparable value of its contents, it is indeed providential that it is the most widely circulated book in all history. That book is, of course, the Holy Bible.—2 Tim. 3:16, 17.

In referring to the Holy Bible as a source book of information on family living, may the reader not conclude that we are referring to nominal church teachings on the subject? No. Why, even a cursory examination will show that the worldly churches of Christendom have misrepresented Jehovah, the God of the Bible, and have invalidated His Word because of their human philosophies and traditions. (Ps. 83:18; Matt. 15:6) Not by coincidence, then, is the breakdown in family life so evident in their domain. Nevertheless, the churches' blameworthy record in no way detracts from the truthfulness, reliability and practicalness of the Bible as the guide we sorely need in finding the key to family happiness.

The Bible is, outstandingly, a book about family life. In telling us of the first marriage, it explains why God made the sexes and, therefore, the purpose of sex and its rightful place in honorable family living.

In God's Word, too, we can read about the trials and joys of literally scores of families. Such family accounts can be of great benefit to all of us, young and old alike. Are you looking for a marriage mate that will prove to be a loyal companion? Then you will want to consult the Bible's advice on making a good choice and on preparing yourself for the responsibilities of marriage. Are you a husband and family head? If so, you are sure to profit from the many fine Bible examples of men who were very successful in those roles. Are you a wife and mother? Grant-

ed, your duties are many, are they not? Nevertheless, the Bible will show you how to find joy as you cope with them and how to procure praise for yourself from an appreciative family. Or, perhaps you are that wonderful product of marital union, a child. What can you do to contribute toward an atmosphere of warmth and love in your home? Would you like to know? God's inspired Word will tell you.

It is in God's Word that you will find the answers to many of life's problems, including family problems. Being the "happy God," your Creator wants your family to be happy too. (1 Tim. 1:11; Prov. 2:6; 3:13, 18) As the following account shows, Jehovah's Witnesses are always ready to help others to find that happiness, along with love, joy and peace.

We Found the True Way to Love, Joy and Peace

MY WIFE and I are today going to conduct a Bible study with a young drug addict. Each time we visit him we wonder if he will be in the depths of depression or anguish. Perhaps that is what those who studied with us in 1970 used to wonder, for we were then hippies, living the same kind of life as this young man.

Though unmarried, Romy and I, along with five other young people, lived in a large flat in Rome, Italy. We wanted to discover the meaning of life, to know how to make people understand love, peace and truth by exploring architecture, music, drama and even cartoon strips. Besides using hashish and LSD, we practiced transcendental meditation and studied the occult. However, instead of solving our problems and finding the answers to our questions, we were getting more confused.

Seeing that things were going from bad to worse, we considered forsaking society, the city and the Establishment. With our companions, we organized a journey that would take us to Polynesia, where we counted on living close to nature, making with our own hands what was needed to support ourselves. That was our last hope.

Before leaving, Romy and I wanted to get married to please our respective fam-

ilies, though legal marriage mattered little to us. To meet my girl friend's parents, we went to Switzerland in 1970. Romy had been brought up by her mother. Her father had divorced and remarried, but now he was one of Jehovah's Witnesses. According to Romy, he would bore us to tears with the Bible.

A VISIT AT ROMY'S FATHER'S HOME

As soon as we arrived at her father's home, he told us that we could smoke only in the kitchen or outside and that one of us would have to sleep downstairs and the other upstairs, since we were not legally married. Such firmness made us think.

We were really determined to point out to him that the Bible is just the threshold of spiritual development and does not teach the purification of the soul that enables one to live in harmony with the universe and one's fellowman. My future father-in-law, however, explained to us that all our efforts to elevate ourselves spiritually actually served the Devil's purpose, and that we opened the door to him each time we emptied ourselves for transcendental meditation. Interestingly, our experience with drugs and the occult had convinced us that the Devil existed, for, during our medita-

tions, we had really felt evil vibrations enter us. In our concern we had spoken about it to our initiator. He simply told us that, to attain purification, we needed the courage to pass beyond the evil within us.

Romy's father warned us about the mental void that enables the demons to possess someone. He read from Luke 11:24-26: "When an unclean spirit comes out of a man, it passes through parched places in

**Our experience
with drugs and the occult
had convinced us that
the Devil existed**

search of a resting-place, and, after finding none, it says, 'I will return to my house out of which I moved.' And on arriving it finds it swept clean and adorned. Then it goes its way and takes along seven different spirits more wicked than itself, and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first." My own experiences had given me a foreglimpse of the truthfulness of what the Bible said.

After this discussion, Romy and I took the risk of revealing to each other our mantra, the secret formula essential for meditation. Hardly had this word come from our lips when each of us felt numbed with cold, petrified. Something had just left us that, while rushing away furiously, gave us the feeling of being caught in a whirl. Terrified by these manifestations, we woke up Romy's father to get help. Seeing our state of terror, he offered to pray immediately to Jehovah for us. That night we were able to sleep peacefully, though separately, as Romy's father requested.

In Coming Issues

- Where Is Your Treasure?
- Comfort in Time of Need
- How Urgent Are Our Times?

BIBLE STUDY BEGINS

Shortly after our return to Rome, we went to the branch office of the Watch Tower Society to ask if we could study the Bible with Jehovah's Witnesses. Still we intended to remain hippies. But we were then taking drugs less often, out of fear that we might be troubled by the Devil.

The welcome extended to us at the branch office and our tour of the building made a deep impression. No one frowned at our hippie clothing, though it was shocking, whereas in the street people used to turn around and hurl unkind remarks at us. Before departing, we left our address so that someone would call on us for a Bible study.

At first, two young people visited us to discuss God's Word. As they were younger than we were, Romy used to laugh at them. Later, a Witness who was older and much stricter than the two young Witnesses

Yet we still felt as though we were caught in a net. Unknown to us, letters a friend of my wife had written were a source of trouble. In the dark these letters gave her a clear sensation of the presence

Only by pronouncing God's name "Jehovah" without letup was I able to restrain myself

of superhuman beings whose eyes would stare at her. As soon as we would turn on the lights, all these manifestations would cease. Generally, it was enough to pronounce the name "Jehovah" out loud. As soon as we invoked God's name, the demonic influence went away, to return a few hours later. This continued until we destroyed the letters.

One night, as we were both dozing, my wife suddenly had the premonition that I was going to kill her. And I did feel an irresistible force take hold of my arm to make me commit the crime, against my will. Although I resisted with all my might, this force was relentlessly pushing me. Only by pronouncing God's name "Jehovah" without letup was I able to restrain myself. To prevent the worst, I told my

Legal marriage mattered little to us

called on us. Although he repeatedly found us not at home, he kept coming, waited a long time and left notes fixing further appointments. He did not let himself get discouraged. Right from the first visit, this Witness said a prayer and asked us not to smoke during the study. He would often invite us to eat at his home, for he knew that we did not eat well.

With firmness and love, he made us aware of our pride and our air of superiority, caused by our mistaken philosophical concepts. He convinced us of the urgent need to break free from wicked spirit forces. An analysis of Acts chapter 19 and Deuteronomy 7:25, 26 led us gradually to get rid of certain books, including those on the occult, and clothing used for initiation sessions.

My joy caused him to realize that drugs were making him more and more unhappy

wife to get dressed quickly and to run to the home of a Witness, an elder, who knew our problems. Shortly afterward, I joined my wife at his home. It was three o'clock in the morning. Having understood the situation at once, he listened, reassured us and

said a fitting prayer, after which he offered to let us sleep at his home. The next day the Witness who studied with us accompanied us back to our home.

REACTION OF FRIENDS

In the meantime we had begun to speak about Bible truth to our friends who were on drugs. We had given them a Bible and the publication *The Truth That Leads to Eternal Life*. But these friends prevented me from progressing in the Christian way of life. They kept criticizing the truth and ridiculed me for wanting to get my hair cut and to stop taking drugs. As for me, I couldn't help thinking of 2 Corinthians 6:14-18: "Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what communion has light with darkness?"



What sharing does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's

temple have with idols? For we are a temple of a living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing"; "and I will take you in." "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty."

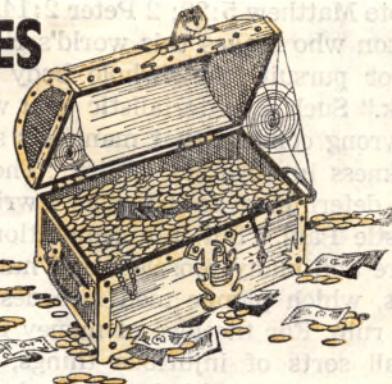
But breaking with these friends was not easy for me. I was particularly fond of one of my friends who was so shocked because I had my hair cut and began to work on a regular basis. Everything I undertook shocked him deeply. This troubled me very much. Then, later on, while returning from the school where I worked, I was whistling and singing on my motorcycle. I was so happy. That same friend, at the wheel of his car, lowered the window, amazed to see my happiness. My joy caused him to realize that drugs were making him more and more unhappy.

As a result, that very day he, his 16-year-old wife and his cousin came to the Kingdom Hall. Impressed by the welcome extended to them and the happiness of those in attendance, they began to study the Bible with the Witness who was studying with us. They also got baptized in the same year as we did. We rejoice that, of our friends who were on drugs, four have as of now dedicated their lives to Jehovah.

Among Jehovah's Witnesses we have found many true friends and real love, joy and peace. We will never forget the patience shown by the wife of the Witness who studied the Bible with us. She taught Romy how to cook and to keep our home neat and clean. Thanks to her, my wife can please Jehovah also in these areas of a Christian's life. (Prov. 31:27) At last, we are truly united in a happy marriage relationship.—Contributed.

**THE
SERMON
ON THE
MOUNT**

'STORE UP TREASURES IN HEAVEN'



FOLLOWING his counsel about the need to avoid hypocrisy in worship, Jesus discussed the snare of materialism. He began by saying: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal."—Matt. 6:19.

Jesus well knew the human tendency to put trust in an accumulation of material things. He admonished his listeners to "stop" doing that, since earthly treasures are not of enduring value. Whether costly garments, money or other material items, such stored valuables are liable to deterioration. For example, 'moths' can ruin valuable fabrics; precious metals can succumb to "rust." (Compare James 5:1-3.) Even before decay sets in there is danger of theft. In ancient Palestine thieves would "break in and steal" by chopping through the mud or plaster walls of houses.

Hence, Jesus declared: "Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal." (Matt. 6:20) One can store up incorruptible treasures by making a record "in heaven" (that is, with God) of fine works. In this regard the apostle Paul admonished wealthy Christians "to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life."—1 Tim. 6:17-19; Titus 3:8.

Jesus gave as a reason for shunning materialism: "For where your treasure is, there your heart will be also." (Matt. 6:21) A person's "treasure" is what he considers

truly valuable. On this he sets his "heart," the seat of motives, desires and affections. If the treasure that steals a person's heart is merely what this world can offer, it will damage his relationship with God, who requires service with "a complete heart." —1 Chron. 28:9; Matt. 22:37.

To help his hearers to avoid the snare of materialism, Jesus gave two illustrations. He began the first by saying: "The lamp of the body is the eye. If, then, your eye is simple, your whole body will be bright." —Matt. 6:22.

It is appropriate to call the eye "the lamp of the body," since light reaches the visual center of the brain through the eyes. Instead of continually darting about to catch sight of every object that comes into view, the 'simple eye' focuses on only one thing. In a figurative sense, what an individual 'sets his eye on' as an object of intense concentration and meditation affects his whole personality. If the doing of God's will is a person's main goal in life, that one's "whole body will be bright." In all aspects of life he will reflect enlightenment that glorifies God and benefits fellow humans.—Compare Proverbs 4:18, 25-27; Matthew 5:14-16.

"But if your eye is wicked," continued Jesus, "your whole body will be dark." (Matt. 6:23a) The 'wicked eye' focuses with covetous longing upon wrong things.

(Note Matthew 5:28; 2 Peter 2:14.) For a person who makes this world's riches his major pursuit, the "whole body will be dark." Such a materialistic goal will lead to wrong conduct that manifests spiritual darkness in all areas of life. "Those who are determined to be rich," writes the apostle Paul, "fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."

—1 Tim. 6:9, 10.

Showing the seriousness of this, Jesus next said: "*If in reality the light that is in you is darkness, how great that darkness is!*" (Matt. 6:23b) As humans we have imperfection in us from birth. (Rom. 5:12) A person's condition becomes worse, however, if he misdirects his faculties for gaining enlightenment (the figurative eye). Covetous longing for riches spots up one's whole round of living. (Prov. 28:20) "How great," exclaimed Jesus, is the "darkness" of those whose love for materialistic treasures leads them to shove aside spiritual matters.—Matt. 13:22.

Jesus then added a second illustration: "*No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other.*"—Matt. 6:24a.

Hearers of the Sermon on the Mount were familiar with slavery, which was reg-

ulated by the Mosaic law. (Ex. 21:2; Lev. 25:39-46) A slave owner could expect his slave to give fully of himself. (Compare Luke 17:7-10.) Interestingly, *The Mishnah* discusses the rights of "a slave belonging to jointholders," indicating that on occasion a slave might be subject to two masters. Concerning Jesus' words in this regard, we read in the *Theological Dictionary of the New Testament*:

"Mt. 6:24 and Lk. 16:13 presuppose the possibility of a slave having two owners with equal shares to him and therefore with equal claims to his services. This is a situation which might and did exist. Indeed, there were slaves who were freed by one master but not the other, so that they were half free and half slave. In such a relationship [of double servitude] it was, of course, virtually impossible for a slave to display the same devotion to both, especially as their wishes and interests might vary very widely. Jesus expresses this in the language of His contemporaries and His people by saying that the slave would [love] the one master and [hate] the other, i.e., be less attached to him."

Jesus drove home the point of this illustration by saying: "*You cannot slave for God and for Riches.*" (Matt. 6:24b) This statement does not condemn the possession of wealth, but, rather, emphasizes that one cannot "slave for" riches and at the same time give to God the exclusive devotion that he requires. A person who truly loves God and wishes to serve him acceptably must indeed "despise" the enslavement that results from making treasures on earth one's principal goal in life.

A Loyal Servant Finishes His Earthly Course

Brother A. Pryce Hughes, born on June 12, 1895, was a teen-ager when he became a baptized disciple of Jesus Christ on April 1, 1913. Throughout the years since then, he exerted himself to lay fast hold on the heavenly inheritance. (2 Tim. 4:7, 8) On July 19, 1978, Brother Hughes completed his earthly course in London, England, after having spent more than 55 years in full-time service, mostly as a member of the London Bethel family. He was also the vice-president of the International Bible Students Association. His is indeed a fine example of Christian endurance.

INSIGHT ON THE NEWS

● "Human Behavior" magazine reports that all may not be what it seems at the famous Billy Graham Crusades.

Sham Sheep?

The writers claim that many among the throngs who come forth for the usual "altar calls" are planted ahead of time "to create the impression of a spontaneous mass outpouring."

"Advance men show up in the community four to six weeks before the crusade starts to counsel and advise the locals," according to the report of an Arizona State University team who said that they infiltrated the Graham organization in 1974 when it visited Phoenix. "By the time Graham arrives in town and makes his altar call, an army of 6,000 awaits with instructions on when to come forth," they said.

The article goes on to observe that "the 'acceptance of Christ,' once regarded as a deeply personal experience, has been bureaucratized and routinized like the rest of today's mass culture." Though this may be true of many who profess to speak for Christ, how refreshing it is to read the words of a true disciple of Jesus who said: "We neither practise cunning nor distort the word of God; only by declaring the truth openly do we recommend ourselves, and then it is to the common conscience of our fellowmen and in the sight of God!" —2 Cor. 4:2, "The New English Bible."

● A British worker recently was fired from her job because she came to work too early.

Fired for Working

Under pressure from angry fellow workers, the management had warned her about this practice, which might cast her less energetic peers in a bad light. Similarly, some firms in England and Scotland have to offer extra money inducements merely to get employees to work the full workweek. Management often fears taking any action against unauthorized absenteeism, since damaging strikes could easily result.

On the other hand, in their work relationships, true Christians follow the principle of the Bible's counsel to literal slaves to "be

in subjection to their owners in all things, and please them well, not talking back, . . . but exhibiting good fidelity to the full." This was to be true even when "owners" were "hard to please." Christians applying this counsel have found that such conduct often results in a fine relationship with their employers, even bringing benefits that they could not have extracted by means of traditional adversary tactics.—Titus 2:9, 10; 1 Pet. 2:18.

● The recent Mormon "revelation" that blacks of African ancestry may now enter the religion's priesthood has left many persons honestly wondering: Who stopped discriminating . . . God, or the Mormon leadership? Church president Spencer Kimball's letter of explanation to Mormon officials apparently blames God for allowing blacks to remain second-class members of the church for so long: "[God] has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the church may receive the holy priesthood . . . without regard for race or color."

However, observers reasonably might ask if the change had a human, rather than divine, motivation. A former Mormon lay high priest who, in 1976, ordained a black to the priesthood and was excommunicated for his action, labeled the recent change a "revelation of convenience just as the decision to stop polygamy [in 1890] was politically inspired." Indeed it must be asked whether human rights pressure both from within and from outside the church did not influence church leaders, who had based their former race ban on passages in Joseph Smith's "Book of Mormon" and "Pearl of Great Price."

Certainly when religious dogmas are based on man-made, non-Biblical sources, they are bound to be exposed, revealing the very un-Godlike qualities of the human source—very different from "the word of the Lord [that] endureth for ever."—1 Pet. 1:25, "Authorized Version."

What does Jehovah require of you?

"He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" —Mic. 6:8.

SINCERE persons may ask: 'What must we do to please God?' But it was not to such rightly disposed seekers for Jehovah God that his prophet addressed the question at Micah 6:8. Rather, that question was directed to a people against whom the Almighty God had a legal case. (Mic. 6:1, 2) This people, Israel, had disregarded its covenant obligations with the Most High. The result was a deplorable moral breakdown. Fraud, oppression, injustices, idolatry and bloodshed abounded. So bad was the situation that a person could not trust his most intimate friends and relatives.—Mic. 1:5; 2:1, 2; 3:1-3; 6:12; 7:2-6.

² Hence, by announcing a legal case against his unfaithful people, Jehovah was issuing a call to repentance. The Israelites were being put on notice that they could escape adverse judgment by taking positive steps to come into an approved standing with their God. What would this require? External forms of worship, including the offering up of the choicest sacrifices, were not enough. (Mic. 6:6, 7) The prophecy of Micah declared: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be

modest in walking with your God?"—Mic. 6:8.

TOLD WHAT IS GOOD'

³ Jehovah God had not left his people in ignorance regarding what is good. Centuries earlier, Moses said to the Israelites: "What is Jehovah your God asking of you but to fear Jehovah your God, so as to walk in all his ways and to love him and to serve Jehovah your God with all your heart and all your soul; to keep the commandments of Jehovah and his statutes that I am commanding you today, for your good?"—Deut. 10:12, 13.

⁴ In every way it was in Israel's best interests to show deep love for Jehovah God and to adhere loyally to his commands. Obedience to divine law assured them of Jehovah's protection and continued blessing in every undertaking of theirs. (Deut. 28:1-13) On the other hand, disregard for divine law would result in insecurity and ruin.—Deut. 28:15-68.

⁵ Similarly, persons today who have genuine love for God and who seek to follow his guidelines are pursuing a course that promotes their greatest good. Why is this? Since Jehovah is an all-wise and loving God, he has given only such com-

1. To whom was the question found at Micah 6:8 addressed, and why?

2. What did Jehovah's announcing a legal case against the Israelites give them an opportunity to do?

3. What had the Israelites been taught through Moses regarding what is good?

4. How would the Israelites benefit from loving Jehovah and obeying his commands?

5. Why does obedience to Jehovah promote our greatest good?

mands as would further man's welfare. (Rom. 16:27; 1 John 4:8; 5:3) Love is the very basis for all divine laws governing human relations. The apostle Paul emphasized this when he wrote: "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellowman has fulfilled the law. For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment." (Rom. 13:8-10) Clearly, if humans everywhere would display true neighbor love, this would result in happiness, peace and security.

Furthermore, it is only right that we express our love for God by being obedient to his commands. (2 John 6) "By him we have life and move and exist." (Acts 17:28) Therefore, our attitude should be like that of the 24 elders seen by the apostle John in vision. They exclaimed: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

—Rev. 4:11.

"EXERCISE JUSTICE"

Because Jehovah God "is a lover of righteousness and justice," he required that the Israelites imitate him in this respect. (Ps. 33:5) His law ruled out bribery and demanded that justice be administered impartially to the rich and the poor. We read: "You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones.

6. Why is it only right to love Jehovah and to obey his commands?

7. (a) In connection with justice, what did God's law require of the Israelites? (b) How would the exercise of justice have benefited the people in Micah's day?

Justice—justice you should pursue, in order that you may keep alive." (Deut. 16:19, 20) "Practice no unfairness in a court decision; you shall neither favor the poor nor show deference to the influential; judge your neighbor with fairness." (Lev. 19:15, *The New Berkeley Version*) Truly, Israel's responding to the urging to "exercise justice" would have improved conditions in the days of Micah. Oppression would have been kept in check. Law and order would have been restored, leading to peace, security and stability.

⁸ Christians, too, are under command to "exercise justice." Elders may need to determine whether a particular Christian brother qualifies to serve as a ministerial servant or as an elder. Only by sticking loyally to God's Word and relying on the guidance of his spirit can they handle this matter impartially. Also, they may be called on to arrive at decisions concerning fellow believers who commit serious sins. (1 Cor. 6:1-6; 1 Tim. 5:20-22, 24, 25) Likewise, individual Christians may have to determine whether the unruly conduct of certain persons associated with the congregation makes them undesirable companions. Here, too, the proper exercise of justice would require that such a decision be based on God's Word and not on personal prejudice or on unscriptural opinions. The motive for stopping association with certain fellow believers in a social way should be a desire to help to bring home to them the need to change their ways. It would not mean being unkind to such persons, 'treating them as enemies.' These individuals should continue to be 'admonished as brothers.' (2 Thess. 3:11-15) Of course, this also serves to protect those who follow the Bible's advice in this matter

8. (a) When are Christian elders required to exercise justice, and how can they do so? (b) How is justice involved in heeding the admonition of 2 Thessalonians 3:11-15?



Calling at every home with the "good news" shows impartiality

from coming under an unwholesome influence.—2 Tim. 2:20-22.

⁹ However, if Christians were to judge a fellow believer's actions, motives or manner of living by their own standards, making an unauthorized assessment of the person's worth, they would make themselves guilty of a serious failure to exercise justice. Note what the disciple James wrote: "Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if you judge law, you are, not a doer of law, but a judge. One there is that is lawgiver and judge, he who is able to save and to destroy. But you, who are you to be judging your neighbor?" (Jas. 4:11, 12) Individuals who so judge would be setting themselves above the law of love that God gives, judging that law of love as not applying to them. (Matt. 22:36-39; compare 1 John 3:16.) In so doing,

9. According to James 4:11, 12, how might a Christian fail to exercise justice toward a fellow believer?

they would be violating Jehovah's standard of justice, which is based on love.

¹⁰ Furthermore, it would be unjust for a Christian to view one particular group of people as being more deserving of the "good news" than is another group. Jesus Christ died for all mankind, and it is God's will that no partiality be shown in making known the message of salvation. (1 Tim. 2:3-6) Hence, in lands where it is possible to visit people in their homes with the Bible's message, it would certainly be in keeping with the spirit of impartiality to call at every door. While certain groups of people may be more inclined to listen, we need to guard against succumbing to feelings of favoritism.—Compare James 2:1-9.

"LOVE KINDNESS"

¹¹ Besides being required to exercise justice, the Israelites were commanded "to love kindness." The expression "to love kindness" may also be rendered "to love loving-kindness," or, "to love loyal love." Such "loving-kindness" is an active compassionate concern or regard for others. It is kindness that manifests itself in deeds. (Compare Ruth 2:8-20; 3:10.) "To love kindness" would mean to find pleasure or delight in expressing kindness, cheerfully coming to the aid of others.

¹² Jesus Christ set an excellent example in this regard. Even when he was tired and his privacy was interrupted, he gladly responded to the needs of his fellow countrymen. Regarding one occasion, the Scriptures report: "He took [the apostles] along and withdrew to privacy into a city called Bethsaida. But the crowds, getting to know it, followed him. And he received them kindly and began to speak to them

10. Why is it unjust to view one particular group of people as being more deserving of the "good news" than is another group?

11. What is the significance of the expression "to love kindness"?

12. What shows that Jesus Christ did indeed "love kindness"?

about the kingdom of God, and he healed those needing a cure." (Luke 9:10, 11) It brought great delight to Jesus to show such kindness.

^{W¹³} If you are a disciple of Jesus Christ, do you "love kindness"? Do you put personal comforts and desires in a secondary position so that you can be wholehearted in giving material and spiritual aid to those in need? As in the case of Jesus, are feelings of compassion stirred within you when you see the sad spiritual plight of those lacking accurate knowledge? (Mark 6:34) Do you eagerly and cheerfully bring spiritual comfort to others, including acquaintances and relatives? Are you also setting aside time each month to have a reasonable share in public witnessing? (Compare Revelation 22:1, 2, 17.) When you see fellow believers or others in real physical need, are you moved to come to their aid? (Prov. 3:27, 28; 2 Cor. 8:1-4; 9:6-12) Certainly, this should be the case if we do indeed "love kindness."

13. How might we today show that we "love kindness"?

**Jesus delighted in showing kindness
by curing the sick**



**"BE MODEST
IN WALKING WITH YOUR GOD"**

¹⁴ The prophecy of Micah also encouraged the Israelites: "Be modest in walking with your God." Since the Hebrew term rendered "modest" at Micah 6:8 appears only here and at Proverbs 11:2, the full significance of the word is not readily discerned. Later Jewish writings indicate that this Hebrew term conveys the thought of purity and decency. The *Septuagint Version* and the Syriac present the idea of being "prepared" or "ready" to walk with God. Hence, rather than being simply a matter of humility, modest walking with Jehovah evidently includes being in a fit, unassuming, not self-reliant state before him.

¹⁵ The expression 'to walk with God,' appears much earlier in the Bible record. For instance, the prophet Enoch and the patriarch Noah are spoken of as walking with God. Regarding Noah, we read: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God." (Gen. 5:24; 6:9) Enoch, too, "pleased God well." (Heb. 11:5) Therefore, walking with God involves conducting ourselves as if we were in his very presence, conforming to his will. Both Enoch and Noah enjoyed a special intimacy with Jehovah God because of their faith and upright conduct.

¹⁶ For Christians to be in a suitable condition to continue enjoying an intimacy with Jehovah God, they must be modest to the point of walking with him, remaining holy, unassuming and decent in his eyes. The Scriptures counsel: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking

14. What is the sense of the Hebrew term rendered "modest"?

15. As illustrated in the case of Enoch and Noah, what is meant by 'walking with God'?

16. (a) If we are going to be modest in walking with God, what should be true of our conduct? (b) What good can result from a Christian's praiseworthy example in living?



As "a preacher of righteousness," Noah gave advance warning about the Flood

against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection." (1 Pet. 2:12) Yes, a fine example in Christian living adds force to the public preaching of the "good news." It proves that true worship affects the lives of people for good and may silence persons who misrepresent genuine disciples of Jesus Christ. (1 Pet. 2:13-16) In fact, such misrepresenters of Christians may come to appreciate the wrongness of their course and, in time, themselves become glorifiers of Jehovah God.

¹⁷ The inspired words of Micah's prophecy leave no question about the fact that action is required on the part of all who would be pleasing to Jehovah God. The same point is made by the disciple James: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning. For if anyone is a hearer of the

17, 18. (a) As is evident from Micah's prophecy and James 1:22-25, what does Jehovah require of all who would be pleasing in his sight? (b) How do Enoch's and Noah's walking with God illustrate the same point?

word, and not a doer, this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what sort of man he is. But he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it."—Jas. 1:22-25.

¹⁸ It simply is not enough to pray, to read the Bible, to attend Christian meetings and there to listen respectfully to what is said. Our lives must demonstrate that we are exercising justice, love kindness and are modest in walking with Jehovah. Both Enoch's and Noah's blameless walking with the Most High included zealous activity. Enoch fearlessly prophesied, telling the ungodly of his day that Jehovah would execute judgment by means of myriads of angels. (Jude 14, 15) Not only did Noah share in building the ark for the preservation of his household and basic animal kinds, but he was also "a preacher of righteousness," sounding the warning of a coming destruction to his contemporaries.—2 Pet. 2:5.

¹⁹ Surely, disciples of Jesus Christ do not want to deceive themselves into thinking that one's having a pleasing personality and engaging in public worship are sufficient for one to be approved by Jehovah God. An active compassionate concern for fellow humans must be in evidence. Is that true of you? Are you willing and eager to respond to the physical and spiritual needs of others, doing so without partiality? Do you zealously carry out the command to preach and to make disciples? (Matt. 28:19, 20) Is your conduct as a servant of God worthy of imitation? If so, you are living in harmony with the inspired words recorded at Micah 6:8.

19. What questions might we ask ourselves to determine whether we are living in harmony with Micah 6:8?

Love in action

"Love never fails."—1 Cor. 13:8.

IN THIS world, we repeatedly see and hear the word "love." It appears in songs, books and movies and on posters, placards and buttons. Yet we find ourselves living in a world where self-sacrificing love is indeed rare. This should not be surprising, for many people mistakenly refer to passion and sentimentality as love. They are unacquainted with the love that distinguishes true disciples of Jesus Christ. This love goes beyond a person's loving his neighbor as himself. It includes, if necessary, a willingness to surrender one's life for one's Christian brothers. Thus a person would be imitating Jesus Christ, who voluntarily laid down his life for mankind.—1 John 3:16-18.

² Clearly, Christian love is active, manifesting itself in the positive good it does for others. Being a feeling or an emotion, this love is not easily defined. The way in which it expresses itself, however, can be described. And, in First Corinthians chapter 13, we find a truly masterful description of the love that Christians should have. The emphasis in this chapter is not *on* the expression of God's love for mankind nor on our love for Jehovah God. But the main import of the material is on how love should be shown toward fellow humans.

1. Why should we not be surprised by the lack of real love in the world?
2. What is the subject under discussion in First Corinthians chapter 13?

³ This is what Christians at Corinth needed, for they were not enjoying the best of relationships with one another. As is evident from an examination of the entire letter of First Corinthians, the congregation there had problems with jealousies, strife, divisions, boasting, immorality, dishonesty and the taking of undue liberties. Some in the Corinthian congregation were desirous of having prestige. They wanted to outshine one another as to abilities and gifts or endowments.

—1 Cor. 1:10, 11; 3:2, 3; 4:6, 7; 5:1, 2; 6:7, 8; 8:1, 2, 7-13; 11:18, 19; 12:14-18.

"A SURPASSING WAY"

⁴ Of course, it was not wrong for a person to view the greater gifts of the spirit as desirable and for a man to want to serve the congregation as an apostle, a prophet or a teacher. But the apostle Paul pointed out: "Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they?" (1 Cor. 12:29, 30) However, there was something that all in the congregation could do. In fact, it was something even more outstanding than the pursuit of the "greater gifts." This is evident from the apostle's encouragement: "Keep zealously seeking the greater gifts. And yet I show you a surpassing way."—1 Cor. 12:31.

⁵ What is this surpassing way? It is the way of love. Yes, there was a need for

3. What were some of the problems that existed in the Corinthian congregation?

4. Did all Christians in the first century C.E. have the same gifts?

5, 6. (a) What did the apostle Paul mean by the expression "a surpassing way"? (b) How did he show that the possession of abilities and gifts was not the thing of greatest importance to true Christians?

Christians at Corinth to make changes in their evaluation of "gifts" and to put love into action. Pointing out how love is of greater value than abilities and gifts or endowments, Paul wrote: "If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal. And if I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. And if I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all." —1 Cor. 13:1-3.

⁶ A Christian's being able to speak languages other than his native tongue would certainly be a valuable gift. Even greater would be the ability to speak in the language of angels who are a creation higher than man. But if the individual were to use the gift to enhance his prominence or would in some other way be wrongly motivated, he would not be upbuilding to his fellowmen, including his Christian brothers. He would be just like a big noise made by a brass instrument or a cymbal. Moreover, without love, the gifts of prophesying, miraculous knowledge and miraculous faith would not serve for the encouragement of others. These gifts or endowments would not then be used aright. Similarly, the person who gave generously of his possessions to others, simply so that he could brag, would not be benefited. He would receive no reward. What if he chose to undergo suffering or even death, perhaps with the intent of becoming a hero in the eyes of men? Again, if he had no real love for God nor for fellow humans, his willingness to make the supreme sacrifice would not profit him in any lasting way. Apart from the plaudits of mortal men, he would

receive absolutely nothing. (Compare Matthew 6:1-4.) Since love is so important, we do well to consider how we are individually measuring up in our display of this fine quality. Are we really pursuing the "surpassing way"?

HOW LOVE SHOULD BE MANIFEST IN ACTION

⁷ First Corinthians 13:4 states: "Love is long-suffering and kind." What does this require of us? When provoked, oppressed, irritated or misrepresented, how should we react? The long-suffering person avoids hasty action or emotional outbursts. He will patiently bear up under trying circumstances, doing so in the hope that those responsible for the unpleasantness will be helped thereby to change their ways. For the same reason, we should be kind, not rough, harsh or hateful, but tender, mild, friendly and helpful. (Compare Romans 12:20, 21; 1 Peter 2:18-23.) Because of genuine concern for fellow believers, we should gladly put up with their idiosyncrasies and any weaknesses of conscience that they might have. We should not insist on our rights but refrain from using our Christian freedom to the full. Thus we will not stumble others, giving them an excuse to forsake true worship.—Rom. 14:1-4, 19-21.

⁸ We are told further: "Love is not jealous, it does not brag, does not get puffed up." (1 Cor. 13:4) If we really love our Christian brothers, how could we possibly be jealous or envious of their accomplishments, blessings or abilities? Rather, we would rejoice with them and be happy for the part that they are able to play in building up the congregation. (Rom. 12:15, 16)

7. How do we show love when undergoing trialsome experiences?

8. Why are bragging, boasting and jealousy unloving?

rooted out, galvoins od blivou II (C:85) misfro wod-est wolve of bns
good swit as it as towtry over
be blivode jas fric
-IIW od Jon blivodal
en gnoe over yem

SS (S:22; SS:25)
for seob II Job Jon 3:11
;G:10; 1 Cor 13:1
priness." 1 Cor 13:
gape for lojole wope
zif; unlojole vpe
srt fad; p
seq; co
ibba (C:85, C:86)
s. ou leemist z
b. ou leemist z
q. ou leemist z
e. ou leemist z
a. ou leemist z
c. ou leemist z
d. ou leemist z
e. ou leemist z
f. ou leemist z
g. ou leemist z
h. ou leemist z
i. ou leemist z
j. ou leemist z
k. ou leemist z
l. ou leemist z
m. ou leemist z
n. ou leemist z
o. ou leemist z
p. ou leemist z
q. ou leemist z
r. ou leemist z
s. ou leemist z
t. ou leemist z
u. ou leemist z
v. ou leemist z
w. ou leemist z
x. ou leemist z
y. ou leemist z
z. ou leemist z
A:20:18) (S:22; S:25)



To display true love at Christian meetings we should keep children under control

Similarly, how could we constantly put ourselves forward and highlight our own accomplishments and experiences? This could be discouraging to those listening to us. They might begin to feel that they have done very little in comparison. Our bragging and boasting would only tear others down and distract from the glory that should be given to Jehovah God. How unloving that would be! It would be far better to minimize our own role. We are merely slaves of God, and to him should go all the credit and praise for growth in the Christian congregation. (1 Cor. 3:5-9) Humility will prevent us from having an inflated opinion of ourselves and will restrain us from trying to impress others with supposed importance.

⁹ Furthermore, love "does not behave indecently." (1 Cor. 13:5) When we have genuine love, we hate all forms of badness. But more is involved. The expression 'not behaving indecently' can also mean 'not

being rude.' (See *The New English Bible*.) In all relations, love produces right conduct. The loving person does not look down on the poor and needy, shunning their company. He does not restrict his association to just a certain select few. (Compare James 2:1-9.) Decent behavior also involves showing regard for proper authority. If we have true love, we will respect the person and possessions of others. That would certainly include our meeting places. How inappropriate it is for children to write on chairs or to run about, perhaps even knocking people over! Such indecent behavior has no place in the Christian congregation. It reflects unfavorably on the parents' manner of presiding over their children.

¹⁰ Continuing his description of love, the apostle Paul writes: "[Love] does not look for its own interests." (1 Cor. 13:5) Yes, it takes an active interest in all members of the congregation—young and old, the

9. Because love "does not behave indecently," what does this require of us?

10. How can we show that we are not looking for our own interests?

sick and infirm, those working hard in teaching, preaching and disciple-making. Love is alert to the needs of fellow believers and is quick to respond, to be accommodating. It does not insist on its own way. (1 Cor. 10:23, 24) This fine quality has nothing in common with the "me first" philosophy. It is wholly unselfish.

Love in action is shown by helping others



¹¹ Since love "does not become provoked," it would certainly be wrong for us to find excuses to flare up in anger. (1 Cor. 13:5) We should be "slow about wrath," avoiding fits of rage. (Jas. 1:19) In the family, this requires that all strive to be patient with one another's shortcomings. And in the congregation, elders especially must set an example in patience when brothers and sisters seem to be forgetful and negligent or fail to take Christian responsibilities seriously.

¹² Moreover, in harmony with the Bible's description of love, we should "not keep account of the injury" done to us. (1 Cor.

11. Since love "does not become provoked," what should we avoid?

12. What would prove that we are not keeping "account of the injury" done to us?

13:5) It would be unloving to harbor grudges and to review just how certain ones have wronged us, as if we were keeping a scorecard. The past should be pushed aside, and kindness should not be withheld from those who may have done us injury.—Prov. 20:22; 24:29; 25:21, 22.

¹³ What else will love not do? "It does not rejoice over unrighteousness." (1 Cor. 13:6) Therefore, love would not rejoice when others get ensnared by wrongdoing, disgrace themselves and come to ruin. True Christians do not rejoice, saying that the individual deserved to have trouble come upon him. (Prov. 17:5; 24:17, 18) Additionally, we should not rejoice when a person cleverly maneuvers himself out of a situation that is deserving of punishment. (Ps. 50:18) Even our seeing unrighteous things depicted in movies or television programs should bring no pleasure to us. Then, too, it would be improper to side with unruly members of the congregation, finding fault with the reproof that is given to them. This would not help the wrongdoer to take positive steps to recover fully from the spiritual weakness that led to his misconduct.

¹⁴ In what should we rejoice? Love "rejoices with the truth." (1 Cor. 13:6) Because truth is contrasted with unrighteousness in this passage, this evidently means that we should rejoice to see the powerful influence for righteousness that the truth has on people's lives. We should find pleasure in all things that lead to blessings, that have a wholesome, upbuilding effect on others and that serve to advance the cause of truth and righteousness.

"LOVE NEVER FAILS"

¹⁵ Besides being a surpassing way, the

13. What are some unrighteous things in which love does not rejoice?

14. In what does love rejoice?

15. What assurance does the Bible give us that true love will never be wanting?

way of love will never end or be lacking. This is nicely drawn to our attention by the following words: "It bears all things, believes all things, hopes all things, endures all things. Love never fails."—1 Cor. 13:7, 8.

¹⁶ In the sense of 'bearing all things,' true love is not quickly thrust aside, damped or abandoned. It is not overly sensitive nor does it quickly conclude that there is no hope of seeing any improvement in others. If we are loving, we will continue to do good toward our fellowmen despite their lack of gratitude.—Matt. 5:44-48.

¹⁷ How are we to understand the words, 'love believes all things'? This certainly does not mean that we will be gullible, failing, for example, to discern what is truly bad. Rather, it means that love is not suspicious. Hence, even though our spiritual brothers might do and say things that hurt us, we will not immediately conclude that they wanted to injure us. When observing the conduct of others, we will not at once think the worst but strive to view it in the best light possible. We will give our Christian brothers the benefit of the doubt, not imputing evil designs or motives to them.—Eccl. 7:21, 22.

¹⁸ Similarly, love hopes that things will turn out well. This is not to say that love is naïve. But, rather, it looks for, yes, prays for the best outcome. Love is optimistic. Therefore, when calling on people in unresponsive territory, for example, we can do so with the hope that, in time, some will turn to the truth. (Compare Romans 9:1-3.) Also, a believing mate rightly hopes that the unbeliever will eventually accept the "good news." (1 Pet. 3:1, 2) While love helps us to hope for the best, it also enables us to endure all kinds of persecu-

tions, trials, abuse and misrepresentation.

¹⁹ In any given situation, our being loving will always help. We will never regret that we did the loving thing. Never has love, true self-sacrificing love, made a bad circumstance worse. Do we not have good reason, then, to imitate our heavenly Father whose dominant quality is love? —1 John 4:7, 8.

²⁰ Not just in this system of things but for all eternity love will continue to be the surpassing way. It will never "fail" or come to an end. The apostle Paul pointed this out when he said: "Whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. . . . Now, however, there remain faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13:8-13) The history of the Christian congregation confirms that the miraculous gifts did pass away, evidently by the second century C.E. Nevertheless, true disciples of Jesus Christ can, to this very day, be identified by the love that they have among themselves.

²¹ What about us individually? Are we widening out in our love for our Christian brothers? Are we making improvement in displaying love in the manner described by the apostle Paul? Surely, this is what we want to do. Since love is a fruit of God's spirit, do we pray for more of that spirit so that we might let love have a fuller expression in our lives? (Gal. 5:22) May love continue to be in action in our lives so that we may keep on living, yes, keep on loving for all eternity as loyal servants of the God of love, Jehovah.—1 John 4:20-5:3.

16. How does love 'bear all things'?
17. In what sense does love 'believe all things'?
18. When it comes to hope and endurance, what will love enable us to do?

19. Why will we never regret doing the loving thing?
20. (a) As shown at 1 Corinthians 13:8-13, how long will the way of love be 'a surpassing way'? (b) Even though the miraculous gifts of the spirit have ceased, how can Christ's true disciples still be recognized?

21. In view of the importance of love, what questions might we ask ourselves?

The COURAGEOUS WOMAN JAEL



"**T**HE beautifying thing will not become yours on the way that you are going, for it will be into the hand of a woman that Jehovah will sell Sisera." (Judg. 4:9) Thus spoke the prophetess Deborah to Barak, an Israelite judge who led the fight against the forces of Canaanite King Jabin, a cruel oppressor of Israel. (Judg. 4:2, 3) The fulfillment of Deborah's words called for remarkable courage on the part of a woman. Why? Because the Sisera mentioned by Deborah was the commander of Jabin's army. As a seasoned warrior, Sisera had repeatedly returned home as a victor, with abundant spoils and captives of war. (Judg. 5:28-30) In view of this, it might seem most unlikely that Sisera would fall into the hands of a woman.

However, this was Jehovah's word through the prophetess Deborah and so it could not fail to come true. Still, sharing in the fulfillment of the prophecy would put a test on the woman who would have this privilege. She would have to be courageous enough to act against a warrior and

also have a keen appreciation for the rightness of meting out justice to a bitter enemy of God's people.

The woman who successfully met the test and fulfilled the prophecy was not an Israelitess. She was Jael, the wife of Heber the Kenite. These Kenites were the descendants of Moses' brother-in-law Hobab. In the Promised Land they had taken up residence in the wilderness of Judah to the south of Arad. At a later period, however, Heber separated himself from the other Kenites and moved northward. He pitched his tent at Kedesh in Naphtali, about four miles (5 kilometers) northwest of what is now known as the Huleh Basin.—Num. 10:29-32; Judg. 1:16; 4:11.

It was in the vicinity of this Kedesh in Naphtali that Barak assembled a force of 10,000 men to fight against Sisera, after which Barak and his army took a position

on Mount Tabor. This drew Sisera, his chariots and well-equipped army to the Kishon River. But Sisera had no idea that his far superior force and equipment would be of no avail, for Jehovah would be fighting for his people. Evidently there was a torrential downpour that turned the ground into mud and the Kishon into a raging torrent, immobilizing Sisera's war equipment. This enabled the Israelites to gain a decisive victory. As for Sisera, he fled on foot, headed for Kedesh, where Heber the Kenite was encamped. Since no state of war existed between Heber and King Jabin, Sisera sought safety there.—Judg. 4:10-17.

In those days it was not customary for a man to enter a married woman's tent. But when Jael the wife of Heber expressed a willingness to receive Sisera, he did not hesitate to avail himself of refuge there. Exhausted from his ordeal, he lay down, and Jael covered him with a blanket. When he later asked for a drink of water, she gave him milk to drink. This milk doubtless was soured by shaking in an unwashed skin bottle, hence mixed with stale milk still clinging to the bottle's interior. After Sisera drank the milk, Jael again covered him. (Judg. 4:18, 19; 5:25) He then instructed her: "Stand at the entrance of the tent, and it must occur that if anybody comes and does ask you and says, 'Is there a man here?' you must then say, 'No!'"—Judg. 4:20.

On account of Jael's hospitality, Sisera must have felt secure and soon fell fast asleep. Thus, this military commander had placed himself at the mercy of Jael. But

would she side with him against God's people? Or, would she be the one to act against Sisera?

Jael acted courageously, seizing the opportunity to throw in her lot with the Israelites. As a tent dweller, she was used to driving tent pins into the ground with a hammer. So, with a tent pin in one hand and a hammer in the other, Jael stealthily approached Sisera, who was sound asleep on his side. Selecting the weakest part of his skull, she positioned the tent pin and drove it into his head. Later, when Barak appeared on the scene, Jael showed him what she had done. There before him lay Sisera, dead with the pin through his temples. The courageous Jael had shared in the fulfillment of Jehovah's word through Deborah. Later, when the victory was memorialized in music, Deborah and Barak sang: "Jael the wife of Heber the Kenite will be most blessed among women, among women in the tent she will be most blessed."—Judg. 4:21, 22; 5:24-27.

Yes, it was because of courageous action against a bitter enemy of God's people that Jael's name is preserved in the Bible record. While God's servants of the "great crowd" today are not called on to engage in such physical warfare, they are often called on to show like courage as they take positive action alongside the Christian "Israel of God" in their spiritual battle against Jehovah's enemies. (Eph. 6:11-13; Gal. 6:16) Also, confidence in Jehovah, and in the rightness of supporting what he approves, will enable faithful women, as well as men, today to be courageous like Jael.

'A Quiver like an Open Burial Place'

Regarding the Chaldean armies that would come against Jerusalem and the land of Judah, the prophecy of Jeremiah declared: "Their quiver is like an open burial place." (Jer. 5:16) The point of the comparison appears to be that as the open burial place is filled with the dead so the quiver of the Babylonians is filled with deadly arrows.

AN ADVENTUROUS LIFE— WITH GENUINE SATISFACTION

as told by
George Gibb



MANY young people today are bored with life. Some immerse themselves in sports and entertainment, while others travel to distant lands seeking adventure. Unfortunately, many experience feelings of frustration and purposelessness.

I, too, traveled when young, leaving my native Scotland for distant shores thousands of miles away, including Egypt, Palestine and Australia. Besides enjoying many adventures, in time I also found real satisfaction in life. This was due to my finding a purpose in life, and being able to fulfill that purpose more fully in my move to Australia. But let me give you some background.

EARLY LIFE AND WAR TRAVELS

Although my parents were not church-goers, they brought me up to have deep respect for the Bible and its grand principles. How pleasant were those winter evenings around a cozy fire as mother would read Bible stories and emphasize their morals! These stories certainly fired me with a desire for truth.

As I grew older, I attended the services

of various religious groups and listened to Gospel meetings on street corners, but there always seemed to be something missing. Then, in the summer of 1914, the first world war, with frightening suddenness, disrupted the usual way of life. Zeppelins from Germany bombed Edinburgh, where we lived. Our happy family was torn apart. One brother after another—five in all—was called away by the army. Two of them never returned.

As a soldier in the British army, I arrived in Egypt in 1916. Next I was sent to Palestine, the Promised Land. It was surprising how many of us soldiers associated geographical locations with recollections of Bible events. At Gaza, we would recall Samson's moving the city gate; at Beer-sheba, Abraham; at Bethlehem, Jesus, and at Jerusalem, David. One day I read in the Bible about Emmaus, and wandered there from Jerusalem and back again, picturing Jesus talking to those two disciples whom he met on the road. But I returned still

wondering what the Bible was all about.
—Luke 24:13-32.

The war finished with me no wiser. I returned to Edinburgh to conclude my apprenticeship in the printing field. The desire for Bible truth, however, was still with me. My uncle suggested that I join the local church. When I asked mother about it, she replied: "If you want to hear the Word of God, go. But, remember, you will find quite a difference between Christianity and Churchianity." I soon found out how right she was.

FINDING WHAT I WAS LOOKING FOR

One Saturday in 1921, while I was traveling by train from my employment in Glasgow to my home in Edinburgh, an elderly man in the same compartment began to tell me, in a most kindly fashion, unusual things from the Bible. He spoke about God's having a "plan," about the church's wrong doctrines, and about a happy future. That started me thinking.

Another Saturday, while staying in Glasgow, I saw enormous placards stating "Millions Now Living Will Never Die." That was cheery news for some people, I thought. At my lodging, I found a handbill advertising this talk, as well as a two-page spread in the newspaper about it. So I decided to go.

The hall was packed and the talk, given in an inspiring fashion, was unlike anything I had heard before. As the crowd left I just sat there. This was exactly what I had been yearning for! A zealous young man approached me. "How did you like it?" he asked.

"It's the truth all right," was my reply.

After ascertaining that I had not read anything on the subject, he suggested that someone call to talk to me. I declined at first, but he persisted; so I made an appointment. At the stated time there was a knock on the door. The most glorious hour

I have ever spent was on that day when the wonderful truths about God's kingdom were unfolded to me. The full-time worker left me some Bible publications to read and the addresses of the weekly meeting places. At these I was warmly received and learned much more about God's purposes.

A MISSIONARY SPIRIT

There was an atmosphere of enthusiasm among those in attendance, and witnessing was often stressed at the study meetings. Curious to see what was involved, I arrived at the assigned place from which we were to go forth witnessing. There I located my newfound friends, equipped with Bible literature and street directories. They handed me a copy of the new book *The Harp of God* and a few booklets. One of the friends took me along with him. Approaching a set of apartments, he said: "Now you go to the top and I will start at the bottom."

Timidly, I knocked on the first door, thinking, "What am I going to say?" Quick as a flash came the thought: "Tell them what you learned at the group Bible study." A young woman came to the door and I quoted Daniel 2:44, which says: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."

Then I explained to the householder that, after destroying this wicked system of things, God's kingdom will bring real blessings to the earth, and that even the dead will be resurrected. She responded favorably, telling that she had recently lost her husband in death. She gladly accepted the book. As I continued witnessing to people in those apartments, I began to recognize that the Lord has a work for Christians to do.

On Saturday afternoons bicycle parties

were arranged to carry the Kingdom message to outlying areas. Sunday mornings saw massive distributions of handbills advertising talks held in the biggest hall in Glasgow. It was often filled to capacity. In those days there was no radio or television; so people responded very well to invitations to lectures.

One person who made a great impression on me was a crippled elderly Witness. She could not get to the meetings unless someone brought her in her wheelchair. Some of us younger ones would take turns bringing her. As we went along, she would emphasize the highlights of what she had been reading, stressing scriptures that encourage continual reliance on Jehovah, such as Isaiah 41:10 and 54:17. It was not surprising that six of us who used to wheel her chair became colporteurs, as full-time preachers were then called.

The Scottish winters were cold and bleak, preventing us from doing as much witnessing as we desired. So, since we were eager to have "plenty to do in the work of the Lord," my partner and I decided to write to the Watch Tower Society, requesting that we be sent where we could accomplish more. (1 Cor. 15:58) After weeks of anxious waiting we were thrilled to receive a reply. We were given a choice: "Canada or Australia."

OFF TO AUSTRALIA

In February 1928, we arrived in Melbourne, Australia, 13,000 miles (21,000 kilometers) away. What a change! Sunshine every day and fruit in abundance, including some kinds that we had never seen before. Our Christian brothers welcomed us and showed us much kindness, increasing our appreciation for Jehovah's Word.

Our first assignment was the island state of Tasmania. And what adventures we had! We preached around the northern

townships; first by car, and then, when it collapsed, by horse and cart. Time and again, when problems arose—whether with accommodations, food or transportation—we found that Jehovah would provide help, either by means of our Christian brothers or by means of kindly people whom we met while doing the Lord's work.

A NEW ASSIGNMENT

In 1929, a letter arrived inviting me to help in the branch headquarters of Jehovah's Witnesses, which was being moved to Sydney. Little did I realize then that I would still be here 49 years later. It was an exciting time, with the door-to-door preaching work becoming better organized and radio stations being used to broadcast the Kingdom message.

At the branch headquarters, I was soon introduced to a small foot-operated platen printing press, which I have come to treasure over the years. Before long I was producing assembly programs, handbills, special radio leaflets and many needed forms. When clergy pressure limited the use of the radio, sound cars were introduced to broadcast the Kingdom message. The amplified message was boomed across towns throughout the country.

In 1932, the branch headquarters facilities were expanded, heralding more activity. There was digging and hammering to be done, along with the usual printing, dispatching and trucking of Bible literature. How thrilled we were to see a paneled dining room, a new office, a meeting room and new bedrooms take shape!

When an automatic printing press was sent from the United States, we were really delighted. We were quite a group of enthusiastic young volunteer workers, just like a family. And our work was not confined to union hours. When there was a need, we would work into the early hours of the morning. At the same time, we were con-

scious that there was much to be done in talking to people about God's kingdom, and we often used evenings and weekends for this activity.

With so much to do, the years seemed to fly by. Suddenly the second world war broke out. Then, in 1941, we found ourselves banned here in Australia on the clergy-inspired false charge of being subversive. Still the preaching work continued, and we kept on meeting in small groups. The printing work did not stop either. Magazines and books were produced in various underground locations, much to the annoyance of the local authorities who tried to discover these places.

To satisfy the law, all these publications carried the statement: "Printed by George Gibb, Strathfield." Who and where was this "George Gibb"? The police tried to find me. But whenever they called, I just happened to be not at home. At times police officers would come to locations where Jehovah's Witnesses were having a Bible study. Often, they asked the question, "Is George Gibb here?" or, "Where can we find George Gibb?" But they never found me.

Then, in 1943, our case was decided by the High Court of Australia, and the ban was lifted. Everything went back into full swing again. Since then our work at the branch headquarters has continued to expand, with Bible literature now being provided in many Pacific Islands languages, as well as in English. In 1973 we completed a modern three-story factory, and moved a 40-ton rotary printing press into it. Now over three quarters of a million copies of the *Watchtower* and *Awake!* magazines are shipped from our factory each month to about 25 countries or islands.

MORE ADVENTURES

Twenty-five years after moving to Australia, I had the wonderful experience of

attending the 1953 international convention of Jehovah's Witnesses in New York. On the way, our plane landed at Canton Island. We sallied down to the kiosk for a drink and, while there, introduced the Kingdom message to our handsome Fijian waiter. He listened with interest and accepted an English Bible tract. I suggested that he check the scriptures in his Bible, and we headed back to the plane.

After a thrilling time in the United States, we started home, refueling at Canton Island. As I was having a breath of fresh air, I felt a gentle tap on the back, and there was our Fijian friend. He said that he could see that the tract we had left him spoke the truth. He was very pleased when I offered to send him some Bible literature in his own language. He ran back to the kiosk, returning with a feathered fan as a present. How often I have experienced the unique joy that comes when someone shows appreciation for the Kingdom message!

Then, in 1973, I was able to attend a series of Christian conventions in Asia. What a thrill to see the results of the work of other missionaries and their local companions, such as in Japan, where 30,000 heads of jet-black hair bowed together in prayer to Jehovah!

What do you want out of life? Is your life now ever boring? I can assure you that it need not be. By being willing to follow Jesus' example, and instruction: 'Go, make disciples of people of all nations,' you can enjoy a truly satisfying, yes, and a very adventurous life.—Matt. 28:19.

How happy I am now that over 50 years ago my heart moved me to use my life fully in Jehovah's service! At 81 years of age, I still find delight in working here in the printery, sharing in the preaching work and going to assemblies. There is no better life than one spent doing Jehovah's will!

Observations About Blood Transfusions

MANY persons have noted that one belief distinctive with Jehovah's Witnesses has to do with blood.

Most churches are silent on the matter, but Jehovah's Witnesses do not hesitate to point out that God's Word directs true worshipers to 'abstain . . . from blood.' (Acts 15:28, 29; Gen. 9:3, 4) As discussed in the booklet *Jehovah's Witnesses and the Question of Blood*, this rules out accepting blood transfusions. The booklet also offers medical evidence that this religious stand can be accommodated medically. In almost all cases the required surgery can be performed without administering blood if skilled doctors effectively use accepted alternative therapies.

Does this comment on what is possible medically seem difficult to accept? Some find it so. But consider information found in the June 1978 issue of the American College of Surgeon's journal *Bulletin* (Vol. 63, No. 6).

This issue dealt with the topic "The Ethics, Morals and Religion of Surgery." And it contained the article "Ethics in Surgery: Going Beyond Good Science" written by Dr. J. E. Dunphy, who has been described as "one of the grand old men of American medicine." He is professor emeritus in surgery at the University of Cali-

fornia School of Medicine, San Francisco. Dr. Dunphy observed:

"I don't believe good science is enough. Some years ago, in a lecture before the Royal Society of Medicine in England, Lord Hunt said, 'Faith and religion are very close. I do not believe that one can practice medicine, or for that matter do anything else well and lead a full and useful life, without faith in something on which to base thought and conduct. . . . Everything that increases a patient's religious faith, or faith in himself, in his treatment, or in his doctors, is worthwhile and worth encouraging.'"

That led Dr. Dunphy into the issue of Jehovah's Witnesses and blood transfusions. He said:

"We have had a number of patients at our hospital over the last 12 years who have been Jehovah's Witnesses, and we have operated without blood transfusions. I may be wrong, but I cannot recall a patient who died because of lack of transfusion. I agree, however, a patient may have become anemic through the course of the day.

"I was fascinated to find a paper just published by [heart surgeon] Denton Cooley reporting on more than 500 major cardiac operations involving Jehovah's Witnesses performed without transfusion and showing a mortality rate of 5 percent. The figures are comparable to his figures on patients given adequate transfusion."

Dr. Dunphy concluded: "Transfusion certainly makes the surgeon feel better, but it may not make the patient feel better. Perhaps we all have a tendency to transfuse to make ourselves more comfortable. I think when we have a Jehovah's Witness, we'll do well to consider his point of view."

Bulletin also presented Dr. Dunphy's reply when he was asked what to do if a Witness patient began to bleed postoperatively and did not respond to nonblood plasma volume expanders.

"I think I would urge the patient to change his mind and accept a transfusion. But I would also point out that if a patient—and I am talking about the straightforward operation . . . —if that patient isn't doing well and you think he is bleeding, a transfusion isn't the right thing for him anyway. The right thing is [an] operation to stop the bleeding. I think if you move rapidly you can still save the patient. That's why I say I can't recall a patient of mine who succumbed from progressive hemorrhage because he was a Jehovah's Witness. . . ."

From quite a different source came an interesting case in point regarding operation without transfusions. A mother in North Carolina recently wrote the Watchtower Society:

"My nine-year-old daughter, Jill, underwent a rare and dangerous neurosurgery of the spinal column, and at the same time orthopedic surgery to correct a curvature of the spine. I wish to tell you the events that led to Jill's delightful outcome."

"Jill was born with an extra half-vertebra and rib that caused her spine to tilt. This resulted in congenital scoliosis, or side-to-side curving of the spine."

"Scoliosis afflicts many children. It can often be successfully treated with a brace. But since congenital cases are more difficult to treat, surgery often becomes necessary, being recommended when the spine curves to 30 degrees. The process of curvature can be very slow and then can suddenly accelerate. Until Jill was seven years old her spine had slowly curved to 12 degrees. Two months after her regular check-

up, the curvature was 26 degrees. And one month later it was 34 degrees. Jill needed immediate orthopedic surgery."

"The orthopedic surgeon who had taken care of Jill since she was four told my husband and me that during spinal fusion surgery the patient loses a liter of blood an hour. The operation would take at least four hours. In other words, Jill would lose all her body's blood. He said, 'No one will help you.' To keep her spine from curving any worse he put Jill in a brace."

"During hospitalization for that, a routine myelogram was taken. The report from it, however, was not routine. A piece of bone was found to be protruding into the interior of Jill's spine. It could cause neurological damage and would have to be watched carefully."

"Our doctor did, though, contact colleagues in the field. Through this kindness we went to a surgeon who felt that he might be able to help Jill, Dr. B—, at Duke University Medical Center, Durham, North Carolina. It turned out to be a distressing visit."

"Dr. B—, an orthopedic surgeon, found evidence that the piece of bone had begun to paralyze Jill's right leg. It was beginning to sever her spinal cord! Without surgery, Jill would be paralyzed from the waist down. As to chances from the surgery itself, Jill might lose the use of any body function below her waist."

"Dr. B— arranged for a neurosurgeon, Dr. O—, and assured us that bloodless surgery could and would be performed. He said that the neurosurgery shouldn't take long, and if Jill's signs remained good, he would go ahead and correct the curvature by performing a spinal fusion. That way Jill would have to go through surgery only once."

"Early in the morning of June 9, 1977, Dr. O— removed the bone fragment. The procedure lasted about one and a half hours. Then Dr. B— did the orthopedic surgery. This took four and a half hours. He later told us that Jill had lost a total of 300 cc's [less than a pint] of blood, ' . . . not enough to sneeze at. Six hours of surgery and she's not even anemic!'

"But the report that worried us the most still hadn't come. Until Jill awoke in the recovery room and Dr. O— could give

her neurological tests, nothing would be known about any paralysis.

"Then suddenly after three hours of waiting in misery, the hospital doors burst open. Dr. B— strode down the hall, coat flying, arms high over his head, fingers in a victory sign! Before he said one word we knew that Jill was all right.

"Jill was at Duke for eighteen days. I cannot overstress how cooperative and supportive the staff at Duke were in caring for her. She recovered rapidly. To aid the fusion to heal and to support the spine,

QUESTIONS from READERS

- I am teaching the Bible to a woman who recently confided in me that she used to shoplift. Must she try to restore all that she stole, or even give herself up to the police, before she will qualify to become a baptized Christian?

Persons in such situations have to resolve for themselves, in accord with their conscience, whether to take either of those two steps before baptism.

The Scriptures assure us that it is God's will "that all sorts of men should be saved and come to an accurate knowledge of truth." To that end God sent his Son as a corresponding ransom. (1 Tim. 2:4-6) The cleansing merit of Jesus' blood is available to persons who led extremely wicked lives, or were guilty of grave sins, before they learned the truth of the Bible, repented and turned around.

For instance, the fact that the Jewish community of Jerusalem in 33 C.E. supported their religious leaders in demanding Jesus' death did not mean that they could never become Christians. On the day of Pentecost the apostle Peter told many of them: "Let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." Yes, they bore at least some guilt for that murder. Cut to the heart, they asked: "What shall we do?" Peter replied:

Jill would have to wear a body cast (like a turtle) for six months.

"Now Jill is out of her cast. Her back is nice and straight and she shares in virtually all activities. Over the years Jehovah has given her strength to endure pain and to face major surgery bravely. We watch her walk now and we are humbled."

Reassuring medical information of this sort may aid persons to give more consideration to what man's Creator says about blood.

"Repent, and let each one of you be baptized."
—Acts 2:36-38.

It is similar with Saul, who 'breathed threats and murder' against Christians, and who witnessed and approved the killing of Stephen. (Acts 7:58; 8:1; 9:1; 22:20) Saul, more commonly known as Paul, later admitted: "Christ Jesus came into the world to save sinners. Of these I am foremost. Nevertheless, . . . I was shown mercy."—1 Tim. 1:15, 16.

It might be asked, however, whether a person must try to undo the crimes or sins that he was guilty of before accepting Christianity.

What could come to mind is the fact that under the Mosaic law restitution and compensation were required in cases of stealing. For example, if an Israelite stole a bull and was caught with it, he had to return it, as well as another bull to compensate the owner for the loss of his bull's services.—Ex. 22:1, 3-9.

Or reference might be made to Luke's account about Zacchaeus, a chief tax collector at Jericho, who evidently had used questionable practices in extracting money, becoming rich in the process. Upon receiving favorable attention from Jesus, Zacchaeus said: "Whatever I extorted from anyone by false accusation I am restoring fourfold." Jesus approved of this sincere response that manifested faith and repentance, telling him: "This day salvation has come to this house. . . . For the Son of man came to seek and to save what was lost." (Luke 19:1-10) Apparently Zacchaeus could calculate from the tax records just what was owing, and he had the funds with which to repay. Even if the government did not charge him with extortion, his conscience moved him to try to repay what he had extorted.

It is noteworthy, though, that the law in Exodus 22:1, 3b-9 was given to Israelites in a dedicated relationship with God. And Zacchaeus was already a "son of Abraham" who should have been committed to following the high standards of the Bible; his repayment was an evidence of repentance over having done otherwise. But what of a person who is just learning of God's standards and who beforehand had sinned or shared in crime?

The fact is that humans now are not Scripturally obliged to follow the Mosaic law, including Exodus 22:1, 3b-9. (Rom. 6:14) And the Christian Greek Scriptures do not indicate that God requires a person to undo all his past sins or crimes before he can be baptized.

This is illustrated in the case of Onesimus, mentioned in the Bible book of Philemon. He had been a slave in Colossae, but he fled. That was a criminal offense, making him a runaway slave (Latin, *fugitivus*). Also, some feel that Onesimus may have robbed his master so as to be able to flee to distant Italy. In Rome he came into association with the apostle Paul and became a baptized Christian. Paul did not demand that before Onesimus could get baptized he had to turn himself over to the authorities for criminal punishment, nor did he even require Onesimus to go back to his slave owner first, though sometime after Onesimus became a Christian Paul urged him to return, and he was willing to go.

Similarly, a person who accepts the Bible's message today may have formerly committed some crime, even being wanted for it, being a fugitive. The Bible shows that he must 'repent and turn around so as to get his sins blotted out.' (Acts 3:19) That obviously means that he must absolutely abandon his former sinful, criminal course. Peter wrote to Christians: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters."—1 Pet. 4:15.

The person himself must determine whether he will try, to the extent that he can, to pay back those from whom he has stolen goods or money. Love of neighbor points in this direction. (Matt. 22:39; 7:12)* In many past cases like this, owing up to one's debts, as it were,

* This would especially be so if someone else was suffering unjustly as a result of the crime.

has provided a fine witness as to the good effect that true religion can have.

However, in some instances the guilty individual does not know all the places or persons from whom he has stolen. Or the crime may be something that he has no way of reversing. He might have caused someone's death. Conscience-stricken though he be, he cannot bring that life back—only Jehovah can. (John 5:28, 29) But even though he cannot reverse the past, he should throw himself on God's mercy and seek forgiveness based on Jesus' sacrifice. The Bible pointedly tells us that this is what thieves and extortioners did in the first century; they were 'washed clean, sanctified and declared righteous in the name of Jesus Christ and with the spirit of our God.'—1 Cor. 6:9, 10; 1 Pet. 4:14.

It must be acknowledged that if someone with a criminal past who accepts Christianity does not get the matter legally straightened out before baptism, his past might later become public knowledge; he might even be apprehended and imprisoned. That development, besides giving him a bad public reputation, might seem to reflect unfavorably on the Christian congregation. But Jesus was criticized for eating with and accepting sinners and tax collectors to be his disciples. His response to that was that he came to save sinners; he came to heal the sick, not the healthy.—Matt. 9:10-13.

Any fair, thoughtful person can see the high moral standards of those in the Christian congregation of Jehovah's Witnesses. This outstanding morality, which has been publicly praised by outsiders, is not because all of these who are now Christians were always honest and principled. It is, rather, proof of the changes that can be made when persons of all backgrounds work to conform their lives to the morality taught in God's Word. This is just as historian Dr. John Lord wrote about the early Christians:

"The true triumphs of Christianity were seen in making good men of those who professed her doctrines, rather than changing outwardly popular institutions, or government, or laws, or even elevating the great mass of unbelievers. . . . We have testimony to their blameless lives, to their irreproachable morals, to their good citizenship . . ."—*The Old Roman World*, pp. 551, 578.

Modern Application of a Parable

JESUS' parable of the "grand evening meal" tells how those invited to it begged off from attending, offering various empty excuses. In our day one of those same excuses hindered a Norwegian farmer who was invited to study the Bible. After being offered this opportunity several times, the farmer excused himself, saying that he had bought eight bull calves that would need constant care. But he was shown the words of Jesus' parable from Luke 14: 18, 19: "They all in common started to beg off. . . . another said, 'I bought five yoke of cattle and am going to examine them; I ask you, Have me excused.'"

Well, the Norwegian farmer was surprised, to say the least, to see his own excuse in the Bible. Two months later, he was back, saying: "I've sold the bulls; now I can study the Bible." He soon made needed changes in his life to conform to Christian principles. And, to have more time for serving God, he even decided to sell his tractor and other farming equipment, and took up another kind of work.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 29: What Does Jehovah Require of You? Page 12. Songs to Be Used: 85, 58.

November 5: Love in Action. Page 17. Songs to Be Used: 15, 108.

Well, the Norwegian farmer was surprised, to say the least, to see his own excuse in the Bible. Two months later, he was back, saying: "I've sold the bulls; now I can study the Bible." He soon made needed changes in his life to conform to Christian principles. And, to have more time for serving God, he even decided to sell his tractor and other farming equipment, and took up another kind of work.

"The time has come for us to begin to apply the principles of Christianity to our daily lives. We must learn to live in accordance with the principles of love and justice, and we must also learn to live in accordance with the principles of truth and honesty. We must also learn to live in accordance with the principles of compassion and mercy. We must also learn to live in accordance with the principles of faith and trust in God's Word. This is just as important as anything else in our daily lives.

See page 281, 282.