

*The*

# WATCHTOWER

## HOPE

BASED ON

THE UNFOLDING  
PURPOSE OF GOD

*Also in this issue:*

**GROWING POVERTY**  
*-A Threat to All*

FEBRUARY 1, 1975

ANNOUNCING JEHOVAH'S KINGDOM

# The WATCHTOWER

February 1, 1975  
Vol. 96, Number 3

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

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

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

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

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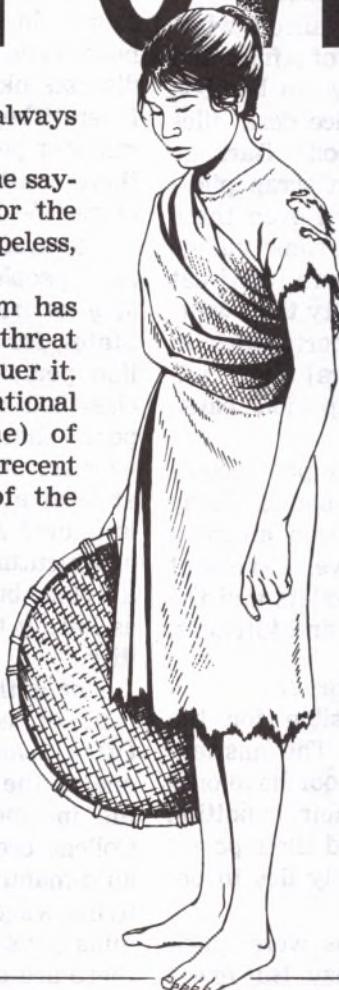
# Growing POVERTY

WHEN the subject of growing poverty comes up, someone is likely to quote the words of Jesus Christ: "You have the poor always with you."—John 12:8.

What did Jesus mean? Was he saying that God does not care for the poor? And is their plight hopeless, without remedy?

The world's poverty problem has grown and become a greater threat even as men have tried to conquer it. On the one hand, the Gross National Product (or national income) of many nations increased in recent years. During the decade of the 1960's one South American nation increased its Gross National Product by an overall per-person annual average of 3.1 percent. The rich did well. But at the same time the poorest 40 percent of the people had an income decrease. The same pattern was seen in other countries.

Thus, in spite of governmental plans and projects, the statement of United Nations Secretary-General Kurt Waldheim shows that the threat of poverty has not retreated. He says: "The single most devastating indictment of our current world civilization is the continued existence of stark, pervasive poverty among two-thirds of the world population."



*—a threat  
to all*

#### THE FACE OF POVERTY

The real threat of poverty, however, is told in the lives of the people who daily experience it. It is not an easy thing to define, since a man may be "poor" in one country and yet, with the same possessions elsewhere, be considered fairly well-to-do.

Migrant workers in Western nations have a hard life. In the United States, for instance, a family of Mexican-Americans may follow the crops across the country, working in the fields as each crop ripens. Though they work long hours, the entire family, all together, may not make as much money as a plumber's apprentice. Some live so close to starvation that to miss a

What did Jesus mean when he said: "You have the poor always with you"?—John 12:8.

day's work would mean to go without eating—the threat of poverty is *real* to them.

Their counterparts in more affluent

parts of Europe have come from Asia and Africa as well as other European nations. Many, migrating to work where the "prosperity" is, must settle for jobs cleaning streets and scrubbing latrines. "Home" is among thrown-together dwellings made of cardboard and old automobile parts. There is no electricity or running water.

Yet their situation is advanced when compared with some sections of Africa and Asia. The city poor often live in bamboo huts about the size of an office desk; flies swarm everywhere. And food? Garbage that they can scavenge from scrap piles! Nevertheless, says one report, even these city poor are better off than some village countrymen: "Landless laborers [can] eat better by scavenging in the city than waiting for the limited job opportunities in villages. City garbage [offers] more nutritional value than . . . cheap foods eaten by the poor."

Believe it or not, even those poor people fare well compared with some. Many millions of persons cannot even afford a shanty slum in which to live. Pavement dwellers use the streets as toilets and the sidewalk for their bedrooms and kitchens.

#### WHY IS THERE POVERTY?

Who or what is responsible for the growing threat of poverty? The answers run from the view that the poor have only themselves to blame for their condition to the claim that it is beyond their power to change. The truth probably lies in between.

Once, many, many persons were quick to accuse the poor of being lazy. But fewer persons are making such statements. Why? Because inflation is gobbling up the hard-earned cash of more and more people. Now they too appreciate firsthand that there are indeed factors outside an individual's control that threaten to make him "rich" or "poor."

It cannot be denied that some people

would be better off if they worked harder. A report from one country says that workers "follow their own pace: to work a few hours, then lay down their tools and take a siesta." "How long, you lazy one, will you keep lying down?" the Bible asks at Proverbs 6:9, and then assures in verse 11: "Your poverty will certainly come." Of course, in some parts of the earth people have been weakened by hunger, or by diseases like hepatitis, malaria and yellow fever. They cannot work as hard as a stronger person. And the Bible shows that there is also a time for a needed "handful of rest."—Eccl. 4:6.

However, growing evidence shows that *most people are not poor because they are lazy or refuse to work.* In the United States, for instance, about twenty-one million persons who work for a living are classified as "poor"; the term "working poor" has recently developed. Migrant workers might be poor, but have they not at least attempted to go where the work is found? A survey found that 75 percent of Calcutta's pavement dwellers work for a living; but their earnings are so meager as hardly to support them and their families.

Nor is the reason for low wages always lack of education, experience or skill. Often, *where* a man happens to work is one of the important factors determining his income. Barry Bluestone, a Boston College economist, says: "A janitor at an auto-manufacturing company is paid a living wage. The same job at some textile mills pays only the minimum wage." Yet there are only so many janitor jobs available at the automobile plants. Having the better wage is frequently a matter of happening to be at the right place at the right time.—Eccl. 9:11.

Poverty begets itself, becoming a growing threat in another way. It produces a culture all its own—often with its own food, language, dress and habits. A person

reared in a poor environment often "thinks" that way. Thus, the U.S. black daily newspaper, the Columbus (Georgia) *Times*, quotes Walter Washington as saying that if "ghettos are to be eliminated we must help the poor eliminate the ghetto of the mind . . . To build a house for a person in the ghetto and not change his value system, the house will become a ghetto." The poor, accustomed to living in the slums, unless educated otherwise, will often make even a new home a slum.

This "thinking poor," when coupled with a strong streak of pride, aggravates their circumstances and makes the threat of poverty even more pronounced. Of the people in one destitute region of western Europe, we are told: "They'll eat nothing but bread and onions all day, and will go into debt up to their ears in order to be able to boast ownership of a car." The well-to-do may find this thinking hard to understand. Yet, actually, they have often made the growing burden of the poor harder for them to bear. How is that?

#### LACK OF COMPASSION FOR THE POOR

The well-fed, well-clothed often are unconcerned about the threats facing the poverty-stricken. Sometimes people do not purposely mean to be unkind; but day-by-day living already provides so many demands on their time that it is easy to overlook the destitute.

Social and religious teachings have done little to promote consideration toward the lowly. The teaching of evolution, with its "survival of the fittest" concepts, conditions people to think that certain ones must be pushed aside as "unfit."

The erroneous religious teaching of predestination has led many to adopt a fatalistic point of view. The clergy have said that the materially prosperous—not those with real spiritual qualities—are the ones that have the blessing of God. If one lacked this world's goods, the churches have

#### IN COMING ISSUES

- Is the Bible Simply the Product of Human Wisdom?
- Will Science Really Solve Your Problems?
- Do You Let Others Stumble You?

reasoned, such was "the will of God."

What a contrast with the humane and yet realistic viewpoint of Jesus Christ! Apparently there was considerable poverty among the Jews when Jesus was on earth. He and his apostles took a personal interest in assisting the poor. He taught that in due time the meek would inherit the earth; the threat of poverty would be forever gone.—Matt. 5:5; 6:10; 11:5; 24:20, 21; John 13:29.

#### "THE POOR ALWAYS WITH YOU"

Then why did Jesus say: "You have the poor always with you"? It is not because he was unsympathetic toward them. Seen in their proper setting, Jesus' words show the proper attitude that all godly people should have toward the poor.

Jesus ate a meal in the home of Simon, who lived in the city of Bethany. While there, the following took place: "Mary, therefore, took a pound of perfumed oil, genuine nard, very costly, and she greased the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil. But Judas Iscariot, one of his disciples, who was about to betray him, said: 'Why was it this perfumed oil was not sold for three hundred denarii and given to the poor people?' He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to carry off the monies put

in it. Therefore Jesus said: 'Let her alone, that she may keep this observance in view of the day of my burial. For you have the poor always with you, but me you will not have always.'”—Matt. 26:6-13; Mark 14:3-9; John 12:2-8.

Mary was trying, in her way, to show appreciation for Jesus. There are many obligations in life on which one could spend one's resources. Some things, such as showing appreciation for the Messiah, Jesus, who was about to die, could best be done *then*.

Too, it should be remembered that Jesus' words allude to God's law given to Israel through Moses. (Deut. 15:11) When that law was correctly applied, no Jew was reduced to extreme destitution from which he could never arise. A family's property, for instance, could not be taken from them indefinitely. (See Leviticus chapter 25.) Faithful obedience to God's law prevented many cases of poverty. (Deut. 15:4, 5) Then, too, those who came into poverty were to be dealt with generously by others: "In case some one of your brothers becomes poor among you . . . you must not harden your heart or be closefisted toward your poor brother."—Deut. 15:7, 8.

Jesus knew that poverty was not going to be immediately wiped out among his followers. His disciples would be found in all social and economic circumstances. (1 Cor. 7:17-24) Poverty was a real problem and they would have to deal with it. The writings of Jesus' early followers show that they met that challenge.—1 Cor. 16:1, 2; 1 John 3:17, 18.

Jesus' use of the word "always," when saying, "You have the poor always with you," does not have to be taken to mean 'until time without end.' "Always" (the Greek word *pan'to-te*) is conditioned by the circumstances in which it is found. Thus at Luke 15:31 the father of the prodigal son says to his older boy: "Child, you have *always* been with me." Obviously

the "child" was not with the father before he had any children. So, too, as long as the present corrupt economic systems rule this earth, there would 'always be poverty.'

Jehovah's witnesses know that the extremes of there being many poor people and a few rich ones will soon end, in God's new order. Today, however, they themselves are found in all economic circumstances. Yet they view one another as brothers and sisters, and show loving concern for one another.

Furthermore, those who are poorer know that implementing Biblical principles in their lives will help them to avoid wrong practices—gambling, use of tobacco and narcotics, for instance—which lead to greater impoverishment. They develop a reputation of being industrious, making it easier to find and hold a job. With a hope for the future, they do not become embittered toward God and their fellowman.

Other Christians may not feel that they are directly threatened by poverty at this time. Yet they know that it can pose an indirect threat. How? One may harden oneself to the plight of those who are so afflicted, ignoring the counsel of God's Word to treat them with consideration. In this way poverty could threaten one's spiritual life.

Jehovah's witnesses know that, while the poor must make some changes in their life, another change is equally important. That is the change that those not poor must themselves make in their attitude toward the poverty-stricken. The words of David's psalm are appropriate: "Happy is anyone acting with consideration toward the lowly one; in the day of calamity Jehovah will provide escape for him."—Ps. 41:1.

Would you like to live when all threats from poverty are gone? Would you like sound counsel as to how it might be dealt with now? If so, regularly read this magazine.

# Insight on the News

- A child born recently in the maternity clinic of Nikea, Greece, died shortly after birth.

## A Child Is Buried in Greece

When the parents sought to bury it, the local registrar would not grant the burial permit. The reason? The parents were Jehovah's witnesses, married as such in 1954. But, during the past regime of dictator Papadopoulos, the Ministry of the Interior decreed that all marriages performed by Jehovah's witnesses were invalid—an action having the support of the Greek Orthodox Church. So, the registrar said the parents must first register the dead child as born "illegitimate" to get a burial permit. The father refused, saying that his marriage was duly registered, that he had two other children whose births were duly registered and he could not conscientiously place a stain on the family name. For four days the clinic kept the dead child's body in its refrigerator while public protest against the refusal of the permit mounted throughout Greece.

Among Athenian newspapers, "To Vima" called the situation "the middle ages in all their wretchedness." "Athinaiki" said it was a "monstrosity, which could not be imagined even by the most criminal mind." And "Kathimerini" said "the dark and inhuman [decree] of the dictatorial regime should be cancelled immediately, and let no such barbarities be allowed anymore."

Finally, after four days, the public prosecutor ordered the burial permit to be granted, to the relief of the parents and many freedom-loving people of Greece.

- How homing pigeons travel hundreds of miles over unfamiliar territory and arrive at their precise destination has puzzled men for a long time.

**Navigation Mystery** Reckoning the directions of the compass by the sun would not be enough. The pigeons would first have to know just where they were in relation to home.

The December 1974 "Scientific American" magazine illustrates how complex the matter is. It shows that the pigeons must have some

"accurate sense of time, an internal clock, and that clock must somehow be coupled with the position of the sun in the sky if an accurate determination of direction from the sun is to be possible." But still the puzzle does not end. For pigeons can fly home when an overcast sky hides the sun. Scientists conclude that "they use the sun compass when it is available, but they can substitute information from other sources when it is not." What other sources? Some tests indicate the birds' sensitivity to the earth's magnetic field and even to tiny changes in barometric pressure. But after years of research what is the full answer? The article says: "The full story of how the bird navigates still remains a mystery."

More mysterious yet is how men could attribute such amazing navigational abilities to evolutionary chance. Certainly these testify to the existence of an all-wise Creator.

- Parental permissiveness is widespread today. But some unusual information comes from

**Wanted: Parental Firmness** recent research by Dr. John Coleman, senior lecturer in education psychology at the London Hospital Medical College, England. Tests and interviews with 800 young people between the ages of 11 and 17 revealed a basic desire for parental firmness and stability. Evidence showed that 'behind the facades of rebellion, tearful rows and argument, most teen-agers have a secret hope that their parents will not give in.' —London "Daily Mail."

When sons or daughters pit their will against that of parents, Dr. Coleman urges parents to hold firm. He says, 'They must do it wisely; I am not advocating the iron rod, but it is fatal to throw up your hands and say, I cannot deal with this child, let him do what he likes.'

Nineteen hundred years ago, the apostle Paul gave inspired counsel to Christian parents calling for loving patience combined with firmness. That formula, when based on Bible knowledge and genuine concern for the child's future, still brings the best results obtainable today.—Eph. 6:1-4; Col. 3:20, 21.

# Is it Wise to Marry

## A NEAR RELATIVE?

**I**N NEARLY all societies it is prohibited by custom or by law for persons of close fleshly kinship to marry. It is not known whether this taboo came into existence primarily because such marriages came to be considered unnatural and repugnant, or because of fear that they would increase hereditary abnormalities in the population.

Is there truly a danger for those marrying close fleshly relations? That is, is there a more-than-average probability that damaging hereditary factors will be passed on to one's offspring? Would it be wise to entertain or develop a close relationship with one close of kin—a relationship of a nature that would lead toward marriage?

The answer is: Today it would be unwise, as well as unfair to children born of such union. Moreover, it would bring one into legal difficulties, as will be discussed later.

### GENETIC DANGERS

To understand fully why genetic dangers exist we need to take a brief glimpse into the principles or the "mechanics" of heredity. This takes us into the microscopic field of chromosomes and genes.

The word "chromosome" comes from the Greek, meaning "color-body." This name is used because these threadlike particles located in the nucleus of each cell of the human (or other living) body are visible when a certain dye is applied. There are forty-six chromosomes in every human body cell, but only half this number, namely, twenty-three, are in the individual's sex or reproductive cells. There-

fore, when conception takes place, the fertilized egg cell has received half of its chromosomes from the father and half from the mother, to make up its total of forty-six chromosomes. This cell is the beginning of the new individual.

Lying along the threadlike chromosomes, there are untold numbers of "genes." These are certain chemicals that operate to direct or "trigger" chemical reactions that build a certain feature of the body. At the time of conception, the chromosomes from the father carrying genes for building specific bodily features lie parallel to the chromosomes from the mother carrying similar genes. The genes for eye color, for example, will lie next to each other on the two chromosomes. The gene received from the father will co-operate or function with the like gene received from the mother. In this way the eye color of the baby is determined.

In some cases, a gene for determining some factor is "dominant" over (or "swamps" the effect of) its corresponding gene. Some genes are "recessive," tending to be submerged in the presence of the dominant one. Because of this, a trait in the father may not appear in the child (or, conversely, a trait of the mother may be suppressed). The child will then exhibit the dominant trait—it will be apparent in his appearance or characteristics. Never-

theless, the child's body cells and some of his reproductive cells will contain the "recessive" gene or trait-producing unit. He will be a "carrier" of this trait, without his manifesting it himself. When he grows up and marries, if he marries a girl who has or "carries" the same "recessive" trait, then, when conception takes place, their child's cell may receive the "recessive" gene from each parent. Their child, the grandchild of the first-mentioned individual, will then exhibit that trait that was not manifest in the personality or body of the father and perhaps not of the mother. Sometimes a "recessive" trait will be hidden for generations and then will suddenly manifest itself.

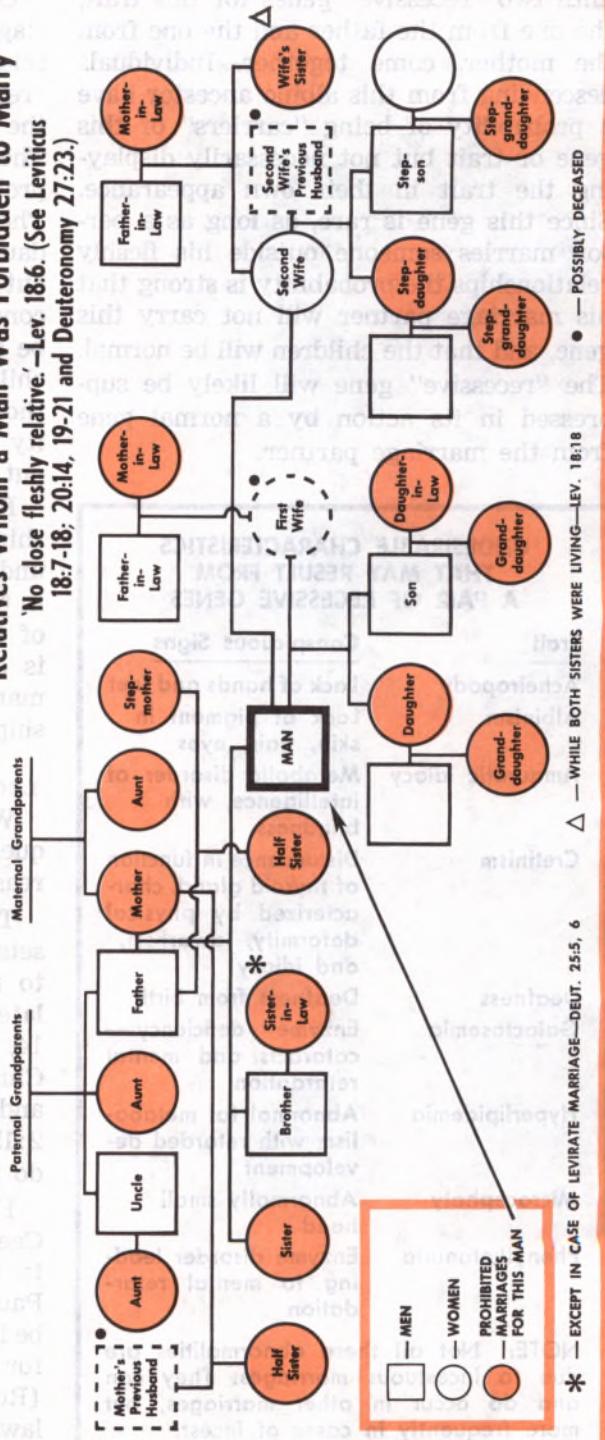
Not all "recessive" traits are bad, just as not all "dominant" traits are good. However, undesirable traits are often "recessive." On this matter of gene combination hangs a primary reason why marriage to a close fleshly relative is very inadvisable.

An example of an undesirable "recessive" trait is albinism. This is a condition in which there is a lack of pigmentation in the skin, hair and eyes. Such persons cannot stand strong sunlight. Some ancestor in a family line may have been an albino. This characteristic will not manifest itself

## MARRIAGES SPECIFICALLY PROHIBITED UNDER THE MOSAIC LAW

**Relatives Whom a Man Was Forbidden to Marry**

'No close fleshly relative.'—Lev. 18:6. (See Leviticus 18:7-18; 20:14, 19-21 and Deuteronomy 27:23.)



until two "recessive" genes for this trait, the one from the father and the one from the mother, come together. Individuals descending from this albino ancestor have a probability of being "carriers" of this gene or trait but not necessarily displaying the trait in their own appearance. Since this gene is rare, as long as a person marries someone outside his fleshly relationships the probability is strong that his marriage partner will not carry this gene, and that the children will be normal. The "recessive" gene will likely be suppressed in its action by a normal gene from the marriage partner.

On the other hand, an incestuous marriage, a marriage with a close fleshly relative, who is more *likely to carry* the "recessive" gene, would greatly increase the probability of albinism in the child. The closer the relative, the greater the probability. Suppose a father is an albino. Then, incestuous sex relations with his daughter will make the probability one out of two, a 50-percent chance that—if conception results—the child produced will be an albino. If a brother and sister, the children of this father, marry (even though neither is an albino), the probability of albinism in their child is cut to one out of four.

#### UNDESIRABLE CHARACTERISTICS THAT MAY RESULT FROM A PAIR OF RECESSIVE GENES

Trait	Conspicuous Signs
Acheiropody	Lack of hands and feet
Albinism	Lack of pigment in skin, hair, eyes
Amaurotic idiocy	Metabolic disorder of intelligence, with blindness
Cretinism	Disturbance in function of thyroid gland, characterized by physical deformity, dwarfism, and idiocy
Deafness	Deafness from birth
Galactosemia	Enzyme deficiency—cataracts and mental retardation
Hyperlipidemia	Abnormal fat metabolism with retarded development
Microcephaly	Abnormally small head
Phenylketonuria	Enzyme disorder leading to mental retardation

**NOTE:** Not all these abnormalities are due to incestuous marriages. They can and do occur in other marriages, but more frequently in cases of incest.

#### LEGAL CONSIDERATIONS AND CONSCIENCE

What is the Christian's position on this question? Apart from the above-mentioned reasons, are there Bible considerations?

The Law given to Israel through Moses sets out certain prohibitions with regard to marriage between persons closely related in the flesh. (Lev. 18:6-17; 20:11, 12, 14, 17, 19-21; Deut. 22:30; 27:20-23) But Christians today are not under that Law and are not bound by it. (Col. 2:14; Eph. 2:15) And the Christian Greek Scriptures do not set out a code of laws.

However, Jesus commanded: 'Pay back Caesar's things to Caesar, but God's things to God.' (Matt. 22:21) And the apostle Paul similarly counseled: "Let every soul be in subjection to the superior authorities, for there is no authority except by God." (Rom. 13:1) True Christians obey the laws of the land in which they live, including the marriage laws.

In view of these facts, the Christian congregations of Jehovah's witnesses hold to the requirements of the law of the land in which they are living. They do not try to impose on the members of the congregations the laws regarding prohibited marriages found in the book of Leviticus, thereby bringing them under the Mosaic law. It is true, however, that in many legal jurisdictions the prohibited relationships are the same as found in the Mosaic law, and some go even farther, forbidding the marriage of first cousins. Some of the penalties for incest are very heavy. And, for deliberately breaking the civil law regarding incest, a Christian would also come under discipline by the Christian congregation.

More importantly, the Christian obeys the laws of the land, not primarily out of fear, but because of conscience. (Rom. 13:5) His conscience also moves him to recognize that certain things are unnatural, violating the sense of propriety that all men have. There is a natural sense of fitness among men, a deep internal feeling as to what is proper and right. Also, the Christian does not want to shock the sensibilities of the community or bring reproach on the name Christian nor upon Jehovah, whose name he also bears.—1 Pet. 4:16; Isa. 43:10-12.

An example of the view of God and of the Christian congregation toward that which is unnatural is the case about which the apostle Paul had to write to the congregation in the city of Corinth. A man in the congregation there was committing fornication, a thing forbidden to Christians. (1 Cor. 6:9, 10) But this was fornication of an especially degraded sort. Why? In that a man had taken his father's wife. It was apparently not his own mother, but a second wife of his father. This was rightly viewed as a disgraceful act, par-

ticularly as it expressed gross disrespect and contempt for the father, as it was an 'uncovering of his father's nakedness.' —Lev. 18:8; compare Genesis 35:22; 49:3, 4.

The apostle, in writing to the congregation, commented specifically on the unusual corruptness of this act, saying: "Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain man has of his father." (1 Cor. 5:1) This sin was something rare even among pagan nations of that time.

#### BIBLE HISTORY

'But,' someone may ask, 'did not people marry close relatives in Bible times? For instance, Abram (Abraham) married his half sister.' Yes, this is true. But when we look into Bible history we can understand why a difference later came about.

When God created Adam and Eve in perfection, his purpose was that all humankind come from one man, hence be related in the flesh—all one family. (Gen. 1:28) Adam named his wife Eve, meaning "Living one," "because," the Bible records, "she had to become the mother of everyone living."—Gen. 3:20.

Consequently, for everyone to come from Adam and Eve, it is obvious that at least one man had to marry his sister. Cain, the first one of Adam's sons reported to be married, very likely did so. Abel and Seth may have married their sisters, or nieces, for Adam had other sons and daughters, who, in turn, had children. (Gen. 5:3, 4) There was very little danger then of marked deformities being brought forth in the children, because the human race was much closer to perfection than now. Few bad genes (either "recessive" or "dominant") would exist. The vigor of the early descendants of Adam is demonstrated in the longevity of men in those

days, one reported as living 969 years.  
—Gen. 5:27.

As the race multiplied, more remote marriages became possible. But again, after the Flood, while men still lived to a great age, Noah's grandsons, in carrying forward the repopulation of the earth, undoubtedly married their cousins. About four hundred years later, Abraham married his half sister, the daughter of his father, but not of his mother. (Gen. 20:11, 12) When Israel was down in Egypt, Amram, Moses' father, married his paternal aunt. (Ex. 6:20) These men are neither commended nor condemned for this, since God had not yet given a law prohibiting such marriages. Of course, all along, one's union with a wife of one's father, as well as all fornication or adultery, was considered disgraceful.—Gen. 35:22; 49:3, 4; 34:2, 7.

Then, in 1513 B.C.E., God gave Israel the Law. By that time people were numerous on the face of the earth. And the nations in the land of Canaan, to which God was leading Israel, had become greatly debauched, promiscuously violating everything that was proper and natural by every form of sex aberration, including incest. (Lev. 18:24, 25) God gave laws concerning consanguinity in sex relations, because his people were to be a separate people. This law lifted them to a high level, making them stand out among those seven degraded nations in Canaan.

Israel was not to be free, loose and promiscuous in sexual relations. God specifically prohibited all marriages closer than first-cousin union. Along with bringing about religious cleanliness before God, these laws provided protection against the genetic dangers that were then much more prevalent among the human race, more than two thousand years removed from the original perfection of Adam and Eve.

#### NEED FOR CARE ON THE CHRISTIAN'S PART

In this present time of promiscuousness and degraded sex practices, approaching or exceeding the debasement of the inhabitants of ancient Canaan, Christians should watch their course. And even the nations have come, during the past three thousand years, to view marriage relations with a close fleshly relative as unnatural. They likely have observed bad genetic results. Also, it has been evident that such incestuous relations tended to breed disrespect, and caused confusion in keeping records of family lines, inheritances, and so forth.

This attitude that most human societies, at least in modern history, have had toward incestuous relations is a protection, since all people are imperfect and sinners and consequently have wrong inclinations. This viewpoint toward marriage makes it "inconvenient" for easy sex relations to crop up within the immediate family circle. Nevertheless, in spite of this taboo, incest has been somewhat frequent in some areas, with resultant bad genetic defects.

In view of all these points, a Christian should be especially careful to avoid letting amorous feelings or passion be directed toward one close of kin. In contemplating marriage he would consider very seriously the health and welfare of children that might be born, particularly the dangers inherent in a marriage with a close relative. To ignore God's viewpoint of marriage and his own conscience would be selfish and show a lack of concern for the children that might be born blemished. Moreover, it could lead him into reproach, legal difficulties and a bad standing with the Christian congregation.

Perhaps someone, before coming to a knowledge of the truth, has entered into a legal marriage with a close relative. If any of the offspring of that union have inherited genetic irregularities it is a com-

fort to know that these children will be healed, by Jehovah's undeserved kindness, during the thousand-year reign of his Son Jesus Christ. (Rev. 21:1-4; 22:1, 2) But, knowing the Christian view of marrying

after being converted, it is natural to wonder if such a person would be allowed to marry.



## for Faithfulness

FAITHFULNESS is a quality appreciated by everyone. "A man of faithful acts will get many blessings," says the Biblical proverb. A faithful person is not seeking first his own interests. Accordingly, the proverb goes ahead to emphasize this with a contrasting clause: "but he that is hastening to gain riches will not remain innocent."—Prov. 28:20.

Jehovah God is "the true God, the faithful God, keeping covenant and loving-kindness." (Deut. 7:9) A fine thing about him is that he is the kind of God who appreciates faithfulness in others, and one cannot serve him without recognition of this fine quality. In fact, "he that approaches God must believe that he is and that he becomes the *rewarder* of those earnestly seeking him."—Heb. 11:6.

The acts of faithfulness that a person may perform need not be great or outstanding. The principle upon which one is rewarded is faithfulness in all things, however small. Jesus Christ said: "The

a near relative, one who does not now have such marriage ties and who desires to live in harmony with the principles of God's Word would not enter into such an arrangement.

person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—Luke 16:10.

Such is the case with all persons truly serving God. All are his "slaves," doing his bidding, and all look, not to men, but to God for their real, lasting reward. As a congregation, body or group, the anointed, spirit-begotten brothers of Jesus Christ, while on earth, are called his "faithful and discreet slave," or servant. Their reward for faithfulness is dispensed to them through Jesus Christ, the Head of the Christian congregation. He provided a prophetic illustration of this. Speaking of his return in Kingdom power, he said to his disciples: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."—Matt. 24:45-47.

In the preceding issue of *The Watchtower* we have discussed this illustration in which the term "slave" refers to these anointed Christians on earth as a body and the term "domestics" refers to them as individuals. They all assist in seeing that each one of their number is spiritually fed.

### WHEN THE "SLAVE" WAS TO RECEIVE THE REWARD

A reward was to come after an inspection to see how the "slave" had been

carrying out his job of feeding the "domestics." The master had gone away to receive greater authority, as did the master in the parable of the minas. This man went to a distant land to receive kingly power. Christ is the "master" in the illustration, and he is shown as having a reckoning with his slaves on returning. (Luke 19:12-27) Likewise the "faithful and discreet slave" must receive his reward at the time of Christ's return in an invisible presence in Kingdom power and before Christ acts to displace this present system of things from its domination over the earth. The apostle Peter stated the rule that 'judgment must begin at the house of God' and thereafter proceed to the world in general.—1 Pet. 4:17.

Feeding Christ's "domestics" spiritually was no easy matter for the "faithful and discreet slave," particularly for a few years after Jesus came invisibly to inspect and reward them. There was much opposition and severe persecution from religious organizations that claimed the sole right to dispense spiritual food to the "flock," which they said belonged to them. However, these organizations of Christendom had made a wartime record for themselves, an open record of bloodguilt that had a heavy bearing on their claim to be disciples and slaves of Jesus Christ. Furthermore, they took advantage of the war hysteria to cause mobbings, arrests, imprisonment and death to members of the small remnant of Jehovah's Christian witnesses. This, along with wartime conditions and restrictions, made it difficult for the small "slave" group to keep a steady flow of Bible information to the individual "domestics." But they faithfully did so despite hardships.

All this corresponded with what happened to the disciples at the time of Jesus' death in 33 C.E. Jesus had foretold the

situation by quoting from Zechariah's prophecy, which reads: "Strike the shepherd, and let those of the flock be scattered; and I shall certainly turn my hand back upon those who are insignificant." After Jesus' betrayal, the Bible record tells us: "Then all the disciples abandoned him and fled." The "sheep" were indeed scattered.—Zech. 13:7; Matt. 26:31, 56.

In parallel fashion, the work of the anointed "slave" class was almost broken up in 1918 C.E., the governing members thereof having been sentenced to many years in the federal penitentiary. The outlook was dark. Faithfulness to their commission was put to the test.

But God 'turned his hand back upon them.' That meant a turning back with favor. Those in the federal penitentiary were released and exonerated of all charges. The scattered "sheep" were regathered into an organized body of "domestics" and vigorously continued the spiritual feeding work, expanding their efforts even more strongly in preaching the good news of the Kingdom.

#### APPOINTED OVER ALL THE MASTER'S BELONGINGS

How did Christ appoint the "slave" over all his "belongings," and how was this a promotion?

Well, shortly after his resurrection, Jesus had gone to a "distant country," into heaven itself and into the presence of his Father, Jehovah God. After a time of sitting at His right hand awaiting God's appointed time, Jesus received kingly power over the world in 1914. (Heb. 10:12, 13) Then, in 1919, after a period of inspection, came the time for the Master to reward his faithful "slave." Finding this servant class indeed thoroughly faithful in feeding the household of faith, Jesus gave the

"slave" a new status. The "slave" had been feeding the "domestics," but now had a greatly enlarged position over "all [Christ's] belongings." This included much more than previously. The Master had obtained royal power, and the "slave" would now share in the increased interests of the Master. The faithful "slave" would now be representing and advertising, not a kingdom afar off, but the Kingdom now having all the earth under its dominion. The "slave" now represented the enthroned Messianic king, whose complete rule over the earth for a thousand years would soon begin!

Furthermore, the "slave" class would now be highly favored in being assigned to carry out a role in connection with work to be done on earth before the end of this system of things. This expanded their responsibilities and blessings. They could lend themselves as instruments for carrying out the Kingdom prophecies that have their finalizing fulfillment since the King's enthronement in 1914. This included fulfillment of the many fine symbolisms in the book of Revelation. What a responsibility, and what dignity!

Additionally, while the "slave" class had been faithful in feeding the few remaining thousands of Christ's body of 144,000 spiritual brothers, now they would also feed a "great crowd" of worshipers outnumbering the "domestics" by scores of times. These worshipers have come in "like a cloud" to join the "slave" and to play a large part in seeing that the good news is preached to the ends of the earth. They have been a very precious belonging of Christ's and are greatly loved by the "slave" class for their loyal, zealous assistance. (Rev. 7:9-17; Isa. 60:8) The book of Revelation describes these as surviving the "great tribulation" that destroys this

system of things and becoming the foundation of a righteous new human society on earth. Certainly this "great crowd," spiritually fed by the "slave" class, are part of the Master's "belongings."

Being faithful as a composite body of Christians designated by the term "slave," the spiritual brothers of Christ now enjoy a fine, dignified standing before Christ and his Father. As a class they are the "faithful and discreet slave." But individually, as "domestics," each one must remain faithfully and closely united with his brothers as part of the "slave" class. Proving faithful to the end, each will receive the reward of heavenly immortality. Finishing his course in death, each will be resurrected to heaven to be one of the kings and priests of God and of his Christ and will share in his reign over the earth. (1 Cor. 15:50-54; Rev. 20:4, 6) During that time he will be able, along with the rest of his 144,000 brothers who have served in the past, from the apostles' time until now, to do spiritual feeding and shepherding. More than that, this body of 144,000 priests will take great joy in applying the merits of Christ's propitiatory sacrifice to that "great crowd" and to the resurrected billions, healing and imparting perfection of life to those who prove faithful in obedience to God.

Is it not worth while, then, to be faithful? God knows that the one faithful in a few things will be faithful over many things. He has proved that he can safely reward his "slave" class with the greatest responsibility on earth at this time, and with even more marvelous blessings in the future. It encourages all of us to faithful service, knowing that our faithfulness will not be overlooked, and that God rewards faithful ones far beyond anything they could have envisioned for themselves.  
—Heb. 6:10.

# HOPE

BASED ON

## THE UNFOLDING PURPOSE OF GOD

"Hope we have as an anchor for the soul, both sure and firm."

—Heb. 6:19.

**T**HE ancient worldly-wise Greeks dis-  
paraged hope. They took the view  
that, since fate is unchangeable, hope is  
an illusion. One of them even called hope  
"man's curse." In more modern times an  
English author said, "Worse than the bit-  
terness of death is hope." And the atheistic  
German philosopher Nietzsche wrote:  
"Hope is the worst of all evils, for it pro-  
longs the torment of man."

<sup>2</sup> But since then other men have drawn  
totally different conclusions about hope.  
A noted researcher in psychosomatic medi-  
cine found that men who had hope were  
much better able to survive stressful con-  
ditions. Another physician pointed to hope  
as the only explanation for cures of numer-  
ous afflictions that baffled doctors. And one  
of America's leading authorities on men-  
tal illness devotes many pages in  
a textbook to show the medicinal  
power of hope.

### Edenic promise



1. How have some worldly-wise  
men expressed themselves as re-  
gards hope?

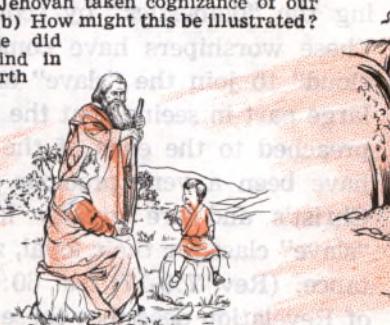
2. What has been  
learned in recent years  
about the medicinal  
value of hope?

### Wicked destroyed in Noah's day



3. (a) How has Jehovah taken cognizance of our  
need for hope? (b) How might this be illustrated?

4. What purpose did  
God have in mind in  
creating the earth  
and man?



Abraham has a son

vacation for himself and his family even before mentioning it to the children, so Jehovah God had a purpose for the earth and man even before creating them. The Bible shows that God did not 'create the earth simply for nothing but formed it to be inhabited' by perfect human creatures, living forever in a paradise. Upon creating the first human pair, he stated his purpose for them, saying: "Be fruitful and become many and fill the earth and subdue it, and have in subjection . . . every living creature that is moving upon the earth."—Isa. 45:18; Gen. 1:28.

<sup>5</sup> When a certain angel rebelled and made himself Satan the Devil, and Adam and Eve joined in his rebellion, did Jehovah God change his purpose respecting the earth and man? Not at all, for at that very time he gave his first prophecy, one that looked ahead to the fulfillment of that purpose. He stated: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." Inherent in that promise (recorded at Genesis 3:15) was the hope that ultimately righteousness would triumph and Jehovah's purpose regarding the earth and man would be realized. Other parts of the Bible indicate that this hope-inspiring promise pointed forward to a Kingdom in the hands of the principal "seed" and

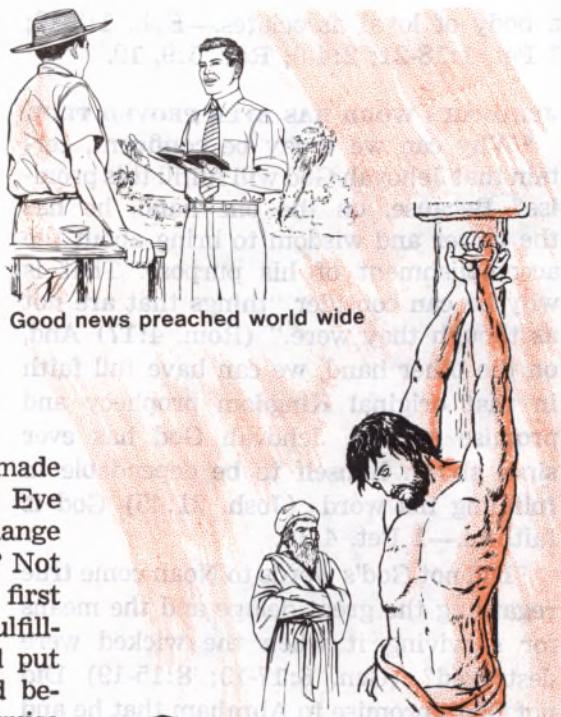
5. What promise did he give in Eden to show that his original purpose regarding earth and man had not changed?



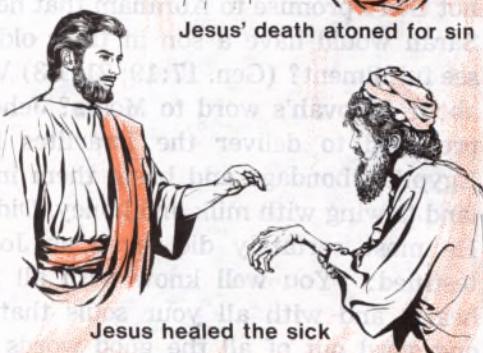
Israel delivered from bondage



King David  
victorious  
over enemies



Good news preached world wide



Jesus healed the sick



Solomon's  
peaceful reign

a body of loyal associates.—Eph. 1:8-12; 1 Pet. 1:18-21; 2:4-9; Rev. 5:9, 10.

#### JEHOVAH'S WORD HAS EVER PROVED TRUE

<sup>6</sup> Why can we today be confident, certain that Jehovah God will fulfill this promise? Because, on the one hand, he has the power and wisdom to bring about the accomplishment of his purpose. That is why he can consider "things that are not as though they were." (Rom. 4:17) And, on the other hand, we can have full faith in that original Kingdom prophecy and promise because Jehovah God has ever since shown himself to be dependable in fulfilling his word. (Josh. 21:45) God is faithful.—1 Pet. 4:19.

<sup>7</sup> Did not God's words to Noah come true regarding the great deluge and the means for surviving it when the wicked were destroyed? (Gen. 6:17-19; 8:15-19) Did not God's promise to Abraham that he and Sarah would have a son in their old age see fulfillment? (Gen. 17:19; 21:1-3) What about Jehovah's word to Moses? Jehovah promised to deliver the Israelites from Egyptian bondage and bring them into a land flowing with milk and honey. Did he? He most certainly did, even as Joshua testified: "You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:14.

<sup>8</sup> Jehovah further promised the Israelites that if they obeyed they would be a special property to him and enjoy success, peace and prosperity. Under the reign of King Solomon in particular was that promise fulfilled. At the time of the dedication of

6. Why can we fully rely on Jehovah's promises?

7, 8. What examples might be given as to the dependability of Jehovah's word from the time of Noah to the days of Solomon?

the temple, Solomon could say: "Blessed be Jehovah, who has given a resting-place to his people Israel according to all that he has promised. There has not failed one word of all his good promise that he has promised by means of Moses his servant."—1 Ki. 8:56; Deut. 4:3-8, 37-40.

<sup>9</sup> But Jehovah God also warned that if they turned away from him they would be punished. In fact, he foretold their going into Babylonian exile. True to his word, when they turned away from him, Jehovah did indeed punish them. (Deut. 31:29; Isa. 39:5-7; 2 Chron. 36:15-21) Likewise, in harmony with his promise, he restored a repentant remnant to their homeland. (Lev. 26:41-45; Ezra 1:1-3) Finally, by the mouth of his greatest prophet, his own Son, Jesus Christ, Jehovah foretold another desolating of Jerusalem. This was fulfilled in 70 C.E. when the Roman armies under General Titus destroyed Jerusalem and her glorious temple. (Luke 19:41-44) No question about it, Jehovah has shown himself faithful and dependable, always fulfilling his word. Yes, as the apostle Paul assures us, 'God cannot lie.'—Titus 1:2; Heb. 6:18.

#### CUMULATIVE BASIS FOR FAITH

<sup>10</sup> Not only is our hope in the fulfillment of Jehovah's Kingdom promise strengthened by reason of his having kept his word in so many other instances, but it is strengthened also in that we see the outworking of his purpose toward its grand realization. From the beginning Jehovah has, by many supernatural acts, given evidence to faithful men that his original Kingdom prophecy would be fulfilled.

<sup>11</sup> Giving support to that first Kingdom

9. What events in the latter days of Israel's history show that Jehovah's word is trustworthy?

10. What has Jehovah done to strengthen our hope?

11, 12. How did the Flood and Jehovah's dealings from the time of Abraham to Moses serve to strengthen the hope of his servants in the Edenic prophecy?

prophecy was the flood of Noah's day. How so? Well, the Flood was an expression of Jehovah's interest in the earth. It provided undeniable evidence that God would not always let wickedness hold sway but would, in his due time, fulfill the promise about the "seed."—Gen. 6:3.

<sup>12</sup> Moreover, Jehovah God revealed that he was taking steps to produce the "seed" and to protect the line of descent leading up to that one. He revived the reproductive powers of Abraham and Sarah, enabling them to have a son, Isaac, in their old age. (Heb. 11:11, 12) Later, a grandson of Isaac, Jacob's son Joseph, came to be a slave in Egypt. Jehovah God made use of this circumstance to prevent Jacob's large family from perishing in a seven-year famine. (Gen. 45:4-7) In time Jacob's family grew to be a nation in Egypt and came under terrible oppression. God's sending Moses to deliver the Israelites from that oppressive slavery was yet another step in producing the "seed." (Ex. 3:13-17; 19:3-6) From that time onward Jehovah used an entire nation to make known aspects of his purpose concerning the "seed."

<sup>13</sup> In his dealings with the nation of Israel, Jehovah God gave further basis for faith in his original Kingdom promise. The Law and the priesthood that he gave to the Israelites pointed forward to the principal "seed" and the marvelous things he and his associate king-priests would accomplish in making this earth a beautiful home, to be inhabited by a perfect human race for all eternity. (Col. 2:17; Heb. 10:1; Rev. 5:9, 10; 21:2-4) During the reign of King David over the entire nation it became clear that the principal "seed" would come through his royal line. (2 Sam. 7:12-16) The conquests of David and the

glorious reign of his son Solomon furnished foregleams of that "seed's" grand Kingdom reign. Like David, he would gain the victory over all who set themselves in opposition to him. (Ps. 2:1-12; 110:1, 2; Matt. 22:41-45; Acts 4:24-30) And, as in the time of Solomon, his devoted subjects would dwell in security, enjoying the fruitage of their labors to the full.—1 Ki. 4:25; Ps. 72:7, 8; Isa. 11:1-9.

<sup>14</sup> What strong evidence that Jehovah God would carry out his Edenic promise appeared with his sending his only-begotten Son, Jesus Christ, to earth! Now features of Jehovah's purpose began unfolding even more speedily. In laying down his perfect human life in sacrifice, Jesus provided the legal basis for the Kingdom. By his entire course of faithfulness while subjected to great stress and suffering, he also proved himself worthy to be the king of the Kingdom. As we read in the Bible: "Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." Jesus "conquered the world" in that he refused to become like it. As a reward for his unwavering devotion to his Father, he became "the King of those who rule as kings and Lord of those who rule as lords."—Heb. 5:8, 9; John 16:33; 1 Tim. 6:15; Rev. 17:14.

<sup>15</sup> What grand assurances of the ultimate triumph of righteousness and the everlasting blessing of humankind Jesus gave by the many miracles that he performed! There was nothing too difficult for him. He healed all manner of diseases and infirmities, fed multitudes on a few loaves and fishes, calmed wind and sea, and raised the dead, even one who had been dead for four days. Truly God 'had

13. What basis for hope did the reigns of David and Solomon furnish?

14, 15. What basis for hope did Jehovah give by means of Jesus' earthly ministry?

anointed his Son with holy spirit and with power,' thereby giving all men further basis for hope in the sure coming of the Kingdom.—Acts 10:38.

<sup>16</sup> And what has Jehovah God been doing since Jesus' resurrection and ascension into heaven to unfold his purpose respecting the "seed"? Much, as the book of Acts and the rest of the Christian Greek Scriptures show. Beginning with Pentecost of 33 C.E., by means of miracles Jehovah showed that members of the Christian congregation are to be associates with Jesus as part of the "seed" foretold in Eden. In fact, for the past 1,900 years Jehovah God has been selecting these, for a total of 144,000 members. By now that number appears to be nearly complete.—John 14:1-3; Acts 2:1-47; Rev. 14:1, 3; 20:6.

#### JEHOVAH'S PURPOSE MOVING TOWARD FULFILLMENT IN OUR DAY

<sup>17</sup> Also in this twentieth century evidence concerning the sure fulfillment of God's purpose for mankind has continued to mount. In the year the first world war broke out the "appointed times of the nations" expired. (Luke 21:24) Events since then—the wars, earthquakes, food shortages and pestilences—prove that the great prophecy uttered by Jesus (as recorded by Matthew, Mark and Luke) is undergoing fulfillment. Also, as foretold by Jesus, the "good news of the kingdom" is being preached. (Matt. 24:14; Mark 13:10) More than two million proclaimers speaking in over 160 languages and in upward of 200 lands and islands of the sea have had a share in it. All of this is evidence that the Kingdom in the hands of Christ will soon come against its enemies,

16. What has Jehovah been doing since Pentecost of 33 C.E. to further his Kingdom purpose?

17. Since the end of the Gentile Times, what evidence has been piling up to show that God's purpose for mankind will soon be realized?

in fulfillment of God's Edenic promise.  
<sup>18</sup> The Bible, particularly the book of Ezekiel, reveals that it is Jehovah's purpose to make all men know at the end of this system of things that he alone, whose name is Jehovah, is the one true God. (Ps. 83:17, 18; Ezek. 36:38; 38:23) How fitting, then, that in 1931 God put it into the minds and hearts of his people here on earth to embrace the name he had long ago given his servants, namely, Jehovah's witnesses, or, more fully, Jehovah's Christian witnesses. (Isa. 43:10-12) This has been a blessing in at least two respects. First of all, it has served to make known world wide the unique name of the one true God. And secondly, it has set apart the real followers of Jesus Christ, the true servants of Jehovah God, from all others who profess to be Christians but are such in name only. The very prominence given that name serves to strengthen our faith that the time is near for Jehovah God once and for all time to vindicate himself in the minds of all his intelligent creatures, seen and unseen!

<sup>19</sup> Further helping to strengthen the hope of Jehovah's servants in the full realization of his purpose was the light that came in 1935 as to the identity of the "great crowd" mentioned at Revelation 7:9. It was then discerned, from a careful study of the Scriptures, that these would survive the "great tribulation," having the prospect of eternal life on earth. The appearance of such a "great crowd"—particularly since 1935, and now in rapidly increasing numbers—from all nations and lands is additional evidence that the fulfillment of Jehovah's purpose is indeed at hand. How so? Since a "great crowd" is already in evidence, the "great tribu-

18. How has Jehovah's name been made prominent, and what purposes has this served in particular?

19. Increased light regarding what class of individuals has served to show that the fulfillment of God's purpose is moving forward to a climax?

lation" that they will survive must be very near. And since this "great crowd" constitutes the nucleus of the "new earth," it logically follows that the time for the bringing in of a righteous new order of "new heavens" and a "new earth" must also be at the doors.—2 Pet. 3:13.

<sup>20</sup> Also strengthening the faith and hope of Jehovah's servants has been the clearer understanding of "Babylon the Great" as the world empire of false religion. Through a careful study of the Holy Scriptures, they have learned that the "great tribulation" will begin with the destruction of false religion and all those who are a part of it. This has contributed to their having a sense of great urgency in sounding the warning found at Revelation 18:4: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." Those staying in Babylon the Great will share in her sins, be guilty with her, and therefore will also suffer punishment with her, receiving part of her plagues. The very fact that this message of imminent destruction of all false religion is being proclaimed far and wide further argues that the "great tribulation" must be drawing on apace.

<sup>21</sup> Jehovah's Christian witnesses as a body have also had their hope strengthened by experiencing God's loving care. During the 1930's, for example, came bitter opposition and persecution in totalitarian lands. Then, after World War II broke out, intense opposition began to spread to nearly every nation on earth. Nevertheless, the Christian witnesses of Jehovah found the assuring words of Isaiah 54:17 to apply in their case: "Any weapon whatever that will be formed against you will have no

success, and any tongue at all that will rise up against you in the judgment you will condemn." Yes, in spite of all the opposition and persecution in the form of imprisonment, torture and, in some cases, brutal execution, Jehovah's servants as a body emerged from World War II stronger and more numerous than before. Even the horrible concentration camps of Nazi Germany had not destroyed their determination to continue serving Jehovah faithfully. On May 3, 1945, a group of 230 Witnesses who survived concentration-camp brutalities expressed themselves as follows:

"Let it be known that our great God, whose name is Jehovah, has fulfilled his word to his people, especially in the territory of the King of the North. A long hard period of testing lies behind us and those who have been preserved, snatched as it were from the fiery furnace, do not even have the smell of fire on them. (See Daniel 3:27.) To the contrary, they are full of strength and power from Jehovah."

<sup>22</sup> Evidence that Jehovah's irresistible spirit is moving his people forward may be seen in what is happening inside the Christian congregation. For many years individual congregations operated along somewhat democratic lines, the local congregations electing their elders and deacons (ministerial servants). (Acts 14:23, Rotherham) But eventually, through careful and prayerful study of God's Word, members of the Christian congregation, under the guidance of the holy spirit, came to recognize that appointments should be made by those occupying positions comparable to the central body of elders in the first-century Jerusalem congregation and other elders like the apostle Paul, and comparable to Paul's delegates, his asso-

20. What call is being made to lovers of righteousness still in Babylon the Great, and what does this indicate as to the time in which we are living?

21. How has Jehovah strengthened the hope of his people in times of great opposition and persecution?

22. 23. (a) What did members of the Christian congregation eventually come to recognize as regards appointments of elders and ministerial servants? (b) How are appointments of elders and ministerial servants made today, and how has this benefited the congregations?

ciates Timothy and Titus. (Acts 6:2, 3; 14:23; 1 Tim. 5:22; Titus 1:5) This resulted in the gradual restoration of the first-century congregational arrangement.

<sup>23</sup> Hence, today appointments of elders and ministerial servants are made directly by a governing body of spirit-anointed elders or by them through other elders representing this body. All men measuring up to the Scriptural qualifications are appointed either as ministerial servants or as elders. The opportunity is there for any man to 'reach out' for the responsibility of an elder by striving to meet the qualifications the Bible outlines. (1 Tim. 3:1-7; Titus 1:5-9) In fact, all men are encouraged to do so. Those associated with the various congregations throughout the earth have come to appreciate that the bringing in of the Bible-based congregational arrangement has been at an especially appropriate time. Now the load of caring for the spiritual needs of rapidly growing congregations does not fall primarily on one elder or overseer but is shared by a body. The congregations have thus been able to benefit more fully from the varying abilities of capable men.

#### THE WORLDWIDE EXPANSION

<sup>24</sup> What has been happening in the congregations of Jehovah's people in recent years has simply been amazing. The prophetic words of Isaiah 60:22 have come to sudden realization: "The little one himself will become a thousand, and the small one a mighty nation." When we consider that only a few thousand identified themselves as true worshipers of Jehovah God in the days of World War I and compare that to the more than two million Kingdom proclaimers today, we must confess that

24, 25. What do the marvelous increases in the ranks of Jehovah's people prove?

the little one has indeed become a thousand and the small one a mighty nation. Surely this provides additional proof that we must be living in significant times as regards the outworking of Jehovah's marvelous purpose for mankind.

<sup>25</sup> It is astounding that there has been such tremendous increase at a time when religious organizations of both Christendom and pagandom are losing their hold on the people. The great religious systems have been unable to cope with radical political ideologies and the materialistic and hedonistic philosophies that make selfish gain the most important thing in life. But the pure worship of Jehovah God is stronger than all the philosophies, all the ideologies and all the world religions of this old system of things. That is why hundreds of thousands have embraced true worship in recent years and rejoice in having found true hope. Why, during the period of September 1, 1973, to August 31, 1974, alone, 297,872 made that hope their own by submitting to water baptism as disciples of the Lord Jesus Christ.

<sup>26</sup> Truly Jehovah God has given us strong basis for hope in the ultimate realization of his grand purpose for humankind. We have seen how, time and time again, he proved true to his word, clearly demonstrating that he cannot lie. And we have also seen how, since giving that first Kingdom prophecy in Eden, Jehovah God has been unfolding his purpose to mankind and working through the millenniums toward its fulfillment. What he has done has also served to strengthen his servants for whatever the future may bring. So we can look to the future with confidence, certain that his glorious purpose will triumph, to the eternal blessing of obedient mankind.—Luke 21:28.

26. Why can we look to the future with confidence?

# **KEEP LOOKING, KEEP MOVING FORWARD WITH JEHOVAH**



"My word that goes forth from my mouth will . . . certainly do that in which I have delighted, and it will have certain success in that for which I have sent it."

—Isa. 55:11.

**W**ITHOUT a question of doubt, Jehovah always crowns his purposes with sure success. His Word, as well as the history of humankind, testifies to Jehovah's having done so in times past, assuring us of his continued interest in carrying out the original Kingdom prophecy and promise made in Eden. And even as Jehovah keeps looking ever forward, so must we. Giving us many powerful reasons for looking forward are the many prophecies yet to be fulfilled.

<sup>1</sup> However, not only do we want to keep *looking* forward with Jehovah God but we also want to keep *moving* forward with him, for he has much work for his servants on earth to do. Part of that work is preaching the good news of God's kingdom so that people can identify themselves as being either for it or against it. (Matt. 24:14; 25:31-46) As Revelation 14:6, 7 shows, the burden of this preaching work

is not wholly on the shoulders of God's earthly servants; they have the help of angelic forces, both in directing and in maneuvering matters.

<sup>2</sup> As Christ's true followers, commissioned to carry forth this activity, we must be loyal and true to one another. We want to be as helpful as we possibly can to one another, for we have a greater obligation to minister to one another than to minister to those on the outside. "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." (Gal. 6:10) Who knows how long we will have time favorable for it? So let us do all the good we can toward one another before severe economic conditions or bitter persecution may restrict our efforts. Then, should hard times strike us, we will have the attitude needed to continue aiding and encouraging one another. So let us be willing to put up with one another's weaknesses and shortcomings. Instead of being touchy and complaining, let us be willing to suffer for the sake of righteousness, for the sake of peace in the congregation. Yes, "do not heave sighs against one another, brothers, so that you do not get judged," adversely.

—Jas. 5:9.

<sup>3</sup> What obligation do we have toward fellow believers?

1. What basis do we have for confidence that Jehovah will carry out his purposes?

2. What vital work has been assigned to us, and whose assistance do we have in accomplishing it?

#### WHAT LIES IMMEDIATELY AHEAD?

<sup>4</sup> Among the things that lie immediately ahead of us is the execution of God's judgments on "Babylon the Great," the world empire of false religion. (Rev. 17: 15-18) This marks the beginning of the "great tribulation." (Matt. 24:21) The true footstep followers of Jesus Christ and their companions will survive this. Then what? Satan and his forces, under the symbol of Gog of Magog, will attack God's people, being envious of their peace and prosperity. This will be the signal for the heavenly forces under Jesus Christ to proceed against the Devil's visible forces, marking the beginning of "the war of the great day of God the Almighty" at Har-Magedon. (Rev. 16:14, 16) That battle will be marked by fratricidal warfare, pestilence, hailstones, lightning, fire and sulphur, tidal waves and earthquakes, all of which will be in vindication of Jehovah God's rightful sovereignty.—Ezek. 38:14-23.

<sup>5</sup> Regardless of what happens we can be certain that Jehovah will deliver his people. So long as we truly know and unselfishly serve Jehovah God we will have no cause for fear. As a class we will survive the "great tribulation," to form the foundation of the new earth.

<sup>6</sup> Another thing we can be certain of is that the period of the "great tribulation," the day of Jehovah, will be a time for exultation. Think of the gratitude for Jehovah's means of salvation that Noah and his family must have experienced as the rain began to fall; think of the joy the Israelites must have felt as they escaped to the other side of the Red Sea and then saw Pharaoh and his army engulfed in that sea. God's war at Har-Magedon will be far more stupendous than

4, 5. (a) What things lie immediately ahead of us? (b) Of what can we be certain regarding the "great tribulation"?

6. Why can we say that the period of the "great tribulation" will be a time of exultation for us, and how should this affect us even now?

were those great saving acts of Jehovah. True, the "great tribulation" will be fear-inspiring and accompanied by a measure of hardships. But God's servants will be thrilled to witness what they have been proclaiming and looking forward to for many years. It will truly be something to recount with joy and satisfaction to those raised from the dead. The very thought of it should stimulate our zeal in making known the fast-approaching day of Jehovah.

#### STEPPING INTO THE CLEANSED EARTH

<sup>7</sup> What a pleasure it will be to step forward after the "great tribulation" into the cleansed earth and to experience the start of the thousand-year reign of Christ and his bride composed of 144,000 men and women purchased from the earth! They will be turning their attention to humankind, with a view to raising a large family of perfect sons and daughters. What loving parents these will be! Moved by love and compassion, they will begin their parental activities, giving the guidance and help needed for the tribulation survivors to overcome their weaknesses and imperfections. Then, after Jesus Christ raises the dead to life, the bride will work along with him in aiding the resurrected ones to start growing to perfection. By means of what Christ and his bride will be doing for humankind, the tent or tabernacle of Jehovah God will be with men. (Rev. 21: 1-4) To represent them on earth they will have faithful men as princes. (Ps. 45:16) These princes will not be like the corrupt, self-seeking politicians that have governed people for many centuries. Rather, they will be like the ones whom Moses was told to choose: "Capable men, fearing God, trustworthy men, hating unjust profit." (Ex. 18:21) These will provide a just and

7. (a) With what kind of parents will humankind be blessed? (b) What kind of men will represent the heavenly rulers, with what results?

loving administration, with security and comfort for all.—Isa. 32:1, 2.

<sup>8</sup> The ungodly world having been destroyed and Satan and his demons abysmed, there will be no more wickedness, no more false religion, no more demonic activities. ‘No one will do any harm or bring about any ruin in all God’s holy mountain, for the earth will be filled with the knowledge of Jehovah as the waters cover the very sea.’ (Isa. 11:9) Not only will there be peace between all peoples and races, but there will be peace between men and the rest of earth’s creatures: “For them I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground, . . . and I will make them lie down in security.” Humankind will exercise a loving dominion; man will not fear the animals, and the animals will have no morbid fear of man. The whole earth will reflect the glory of its Creator, who is the “God who gives peace,” and of Jesus Christ, who is the “Prince of Peace.”—Hos. 2:18; Rom. 16:20; Isa. 9:6.

#### THE RESURRECTION HOPE

<sup>9</sup> Also with the utmost assurance we can look forward to the resurrection of the dead. Why? Because God has given us many promises to that effect, and he cannot lie. (Titus 1:2) Moreover, he has furnished to all men a guarantee of it in that he raised Jesus from the dead. (Acts 17:31) The resurrection is so sure of taking place that Jehovah counts those dead as being actually alive, even as Jesus told the doubting Sadducees of his day.—Matt. 22:31, 32.

<sup>10</sup> What will be resurrected? Not the body that died, for it has returned to the

8. What conditions can we expect in God’s new order, and why?

9. Why can we be certain of the resurrection of the dead?

10. What will be resurrected, and from where?

dust and may have become part of other living things. As the apostle Paul shows: “What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain,” and “God gives it a body just as it has pleased him.” (1 Cor. 15:35-38) Yes, not a body made up of the same molecules, but the soul—the person—will be raised from gravedom, Sheol or Hades, even as it was foretold regarding Jesus: “You will not leave my soul in Sheol.”

—Ps. 16:10; Acts 2:24-27.

<sup>11</sup> What kind of body will the resurrected soul or person have? For those sharing in the first resurrection it will be a glorious, divine, incorruptible body. The first resurrection is first in time, importance and quality, and is experienced by the anointed doorstep followers of Christ, the 144,000 shown standing upon Mount Zion. (Rev. 20:4, 6; 14:1, 3) Regarding the resurrection of sleeping anointed ones during the Lord’s presence, we read: “The Lord himself will descend from heaven with a commanding call, with an archangel’s voice and with God’s trumpet, and those who are dead in union with Christ will rise first.” (1 Thess. 4:16) Concerning the remaining ones of this group who die after that resurrection, Paul goes on to say: “Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord.” (1 Thess. 4:17; Rev. 14:13) As shown at 1 Corinthians 15:51, 52, this means that they do not fall asleep in death, but are instantly raised to heavenly life and united with the Lord Jesus Christ in the invisible heavens.

<sup>12</sup> What about the rest of dead mankind? The apostle Paul testified that “there is going to be a resurrection of both the

11. (a) What is the first resurrection? (b) Who share in it, and when?

12. Who else will be resurrected, and when might the resurrection of certain ones among them be expected?

righteous and the unrighteous." Similarly, Jesus foretold that "all those in the memorial tombs will hear his voice" and come forth. Further, we are told that "death and Hades" will give up all the dead in them. Included among these will be the sympathetic evildoer impaled alongside Jesus and to whom Jesus said: "Truly I tell you today, You will be with me in Paradise." (Acts 24:15; John 5:28, 29; Rev. 20:13; Luke 23:42, 43) In view of their evidently being assigned as earthly representatives of the Kingdom, faithful men from Abel on to John the Baptist will likely be among the first to be resurrected. (Ps. 45:16) Any of those who have met God's requirements for surviving the "great tribulation" but who have died or may yet die before that event will doubtless also be raised to life early during the thousand-year reign. This would be reasonable, as such persons could be very helpful in educating the many unrighteous ones who will be resurrected.

<sup>13</sup> What about those coming back to live on the earth? What kind of bodies will they have? What will they look like? As illustrated by past resurrections, especially that of Lazarus, they will no doubt look much like they did before they died, so as to be recognizable to themselves and others. (John 11:39-44) A tall person will not come back as a short person, nor will a very old person come back looking like a teen-ager. Men will be men, and women, women. They will have their identical personalities and the same memory. As was evidently true of those resurrected in the past, the resurrected ones will have sound and complete bodies. They will not come back in the sickly condition that led to their death. But this does not mean that they will have perfect bodies, for such would not go with imperfect personalities. Rather, they will come forth with im-

perfect bodies and, as they make spiritual progress, overcoming their weaknesses and imperfections through obedience to Kingdom rule and their receiving the atoning benefits of Jesus' sacrifice, their bodies will come ever closer to perfection.

<sup>14</sup> The resurrection provision is an expression of love on the part of Jehovah God, as seen from the words of patient and faithful Job: "If an able-bodied man dies can he live again? . . . You will call, and I myself shall answer you. For the work of your hands you will have a *yearning*." Yes, Jehovah God has a yearning for those in Sheol or Hades, in particular for those who, like Job, proved their integrity to him under severe trials.—Job 14:14, 15.

<sup>15</sup> And surely the resurrection of countless millions will also bring great joy to Jesus Christ. Indicative of Jesus' willingness and pleasure to do this for humankind is his response to a leper who once came to Jesus, saying to him in faith: "Lord, if you just want to, you can make me clean." And what did Jesus say to him? "I want to. Be made clean." And immediately the leprosy vanished from him.—Luke 5:12, 13.

<sup>16</sup> Truly the resurrection is also something for us to look forward to with eager anticipation and joy. Our doing so in faith can be a real source of encouragement and blessing to us and fellowmen even now. When death claims loved ones, we will not give way to the extremes of grief and sorrow of those having no hope. (1 Thess. 4:13, 14) We will be able to give genuine comfort to mourning ones. (2 Cor. 1:3, 4) Because of having made the resurrection hope our own, we have the confidence that even if men take our lives, they cannot wipe us out from God's memory and prevent our being raised from the dead. (Matt.

13. With what characteristics will dead humankind be resurrected?

14, 15. (a) The resurrection of the dead is an expression of what on God's part, according to whose words? (b) How will Jesus feel about resurrecting the dead? 16. How can looking ahead in faith to the resurrection help us even now?

10:28) This serves to strengthen us in remaining loyal to Jehovah God regardless of what men might do to us.—Rev. 2:10; 12:11.

<sup>17</sup> A further incentive to faithfulness is the fact that there is a possibility of losing out on the reward of life. (Compare 2 Timothy 4:8.) The Bible reveals that deliberate practitioners of sin—those who sin against God's spirit—will not be raised from the dead. (Matt. 12:31, 32; Heb. 10:26, 27) This should certainly encourage us to imitate the apostle Paul's example in striving to maintain faithfulness. Paul said of himself: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) Yes, may we never lose sight of the reward of life and fail to exert ourselves in sticking loyally to Jehovah God.

#### KEEP LOOKING, KEEP MOVING FORWARD

<sup>18</sup> Truly we have much for which to look forward. How bright the prospects are, not only for the immediate future but also for the thousand years ahead! Our course has been likened to a race and it might be said that we are on the home-stretch of it. What does a race suggest? Does it not suggest intense effort and concentration on the goal, that of winning the race? In fact, this is the very thing we are urged to do: "Let us also put off every weight [whether materialism or sinful tendencies of the flesh] and the sin that easily entangles us [loss of faith], and let us run with endurance the race that is set before us, as we look intently at . . . Jesus."—Heb. 12:1, 2.

<sup>19</sup> Yes, Jesus set the example for us and he counsels us to "keep on, then, seeking

17. What effect should the possibility of losing out on the reward of life have on us?

18. Since we are in a race, how should we comport ourselves?

19. What counsel did Jesus give his followers to help them to avoid being ensnared and losing out on the reward?

first the kingdom and his righteousness." (Matt. 6:33) In his great prophecy Jesus also warned regarding this very time of the end: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. . . . Keep awake."—Luke 21:34-36.

<sup>20</sup> Truly the wise course is for us to focus on that for which we are living. We know that these are the "last days," and so for us the counsel of Paul is even more applicable than when he first gave it: "The time left is reduced. Henceforth let those . . . making use of the world [be] as those not using it to the full; for the scene of this world is changing." (1 Cor. 7:29-31) Why use the world to the full, letting it be the all-absorbing thing in our lives, as if we could not afford to miss out on anything it has to offer, and doing so at the cost of our spirituality? Rather, let us bear in mind that "the world is passing away and so is its desire, but he that does the will of God remains forever." What a grand promise that is! Do we show that we really believe it by fully acting on it, centering our whole life around our relationship to God and letting no other relationship or pleasure take on undue importance?—1 John 2:17.

<sup>21</sup> Why get swallowed up in material pursuits? Jesus, in one of his parables, warned us against such a mental attitude, saying: "So it goes with the man that lays up treasure for himself but is not rich toward God." (Luke 12:16-21) Besides, did not Jesus promise that if we keep seeking first God's kingdom and his righteousness God will take care of our material needs? (Matt. 6:33) Nor need we be unduly concerned about what we will have

20. What should be our attitude toward the world?

21. What should be our attitude about enjoying material things now, and why?

in a material way in the new system of things. If such things were important, Jehovah would have had them recorded in his Word. We know that it is not the material things or even an abundance of luxuries that make people happy today. The happiest people on earth are Jehovah's people and they are chiefly among the poor as concerns the things that the world prizes highly. We can be assured that in the new system of things we will not lack anything in a material way. And most important of all we will have an abundance of spiritual blessings and the riches of friendships and companionships of fellow worshipers of the one true God Jehovah, all of whom will be displaying the fruitage of his spirit.—Ps. 133:1; Gal. 5:22, 23; 1 Tim. 6:17.

<sup>22</sup> Until that time we have fine opportunities to keep moving forward in deepening our relationship with Jehovah, growing in love for those related to us in the faith and bringing our lives into ever greater conformity with God's will. Our personal

22. How, and in what areas, can we individually move forward with Jehovah?

study and prayer, attendance at congregation meetings and diligent application of the things we learn play a vital part in our spiritual progress. By availing ourselves of Jehovah's provisions for continued spiritual growth, we will not only keep our hope strong but be impelled to make good use of our opportunities to help others to make God-given hope their own and to live in harmony with it. The progress we make now will be giving us an advance start in cultivating the attitude needed for growing to perfection during the thousand-year reign of Christ and his bride. So may we continue to move ahead.

<sup>23</sup> What Jehovah has purposed and promised he will accomplish. His word will not return to him without results. Of this there can be no doubt. As the apostle Paul assures us, God is not unjust and so will not forget all that we "did for love of his name." So let us keep on showing "the same eager concern, until [our] hope is finally realized."—Heb. 6:10, 11, *New English Bible*.

23. What assurance did Paul give at Hebrews 6:10, 11, because of what facts?

## Is There A TIME TO JUDGE?

"STOP judging that you may not be judged," said Jesus Christ to a crowd of listeners. (Matt. 7:1) Did he mean thereby to rule out judgments of all kinds? Or, are there times when it is altogether proper to pass judgment without coming under adverse judgment from God?

The Bible definitely indicates that with-

in the congregation of God's devoted people situations arise that require passing judgment. For example, elders may be called upon to judge fellow believers who become involved in serious wrongdoing. (1 Cor. 6:1-6) They must determine whether such

wrongdoers are truly repentant and desirous of living in harmony with Bible principles. In the case of unrepentant ones, elders must follow through on the Scriptural command: "Remove the wicked man from among yourselves."—1 Cor. 5:13.

It may be noted, however, that, in judging a person as an unrepentant wrongdoer,

elders are acting in harmony with a judgment already set forth in God's Word. They are not making a personal judgment based on their own opinions. To do so would be dangerous, opening up the way for personal prejudices to influence their decisions.

Another area in which elders must make an assessment is when considering whether Christian brothers qualify to serve as ministerial servants or elders in the congregation. Again, the assessment made should not be based on personal views but on God's Word. Elders must be satisfied that those recommended or those presently serving truly measure up to the Scriptural qualifications.

Individually, therefore, if elders have any serious, Bible-based reservations, they should have the courage to state these even if the person whose qualifications are under consideration is present. At times some may hold back because the majority have already expressed themselves in favor of making a certain recommendation. But this is not wise. It may be that the others are unacquainted with certain factors that would have a definite bearing on whether a person really measured up to the Bible's requirements for those entrusted with responsibility. Or, one's own reservations may be cleared up by further discussion. At any rate, far better it is to let one's Bible-trained conscience speak out than later, because the recommendation proved to be unwise, to regret having held back.—1 Tim. 5:22.

In some cases individual Christians must determine whether certain persons in the congregation are good companions for themselves or their children. (1 Cor. 15:33) When doing this, they should make sure that they are guided by a judgment already expressed in the Bible and are not selfishly motivated. No Christian, not even an elder, is authorized to pass judgment according to his personal standard.

The apostle Paul, in his letter to the congregation at Thessalonica, discussed this matter of handling situations involving persons manifesting a wrong spirit. Some in the congregation there were lazy; they took advantage of the hospitality of their Christian brothers and meddled in things that did not concern them. (2 Thess. 3:11, 12) As to the attitude of the individual members of the congregation toward a person who continued in such a course, Paul wrote: "Keep this one marked, stop associating with him, that he may become ashamed. And yet do not be considering him as an enemy, but continue admonishing him as a brother."—2 Thess. 3:14, 15.

For an individual to mark someone as a person with whom he should not associate in a social way definitely requires assessing or judging him. But such assessment manifests good judgment, since it is motivated by a desire to help the individual to change his ways. At the same time it protects the ones who stop associating with him from coming under wrong influence.

Parents especially have to give consideration to this when helping their children to appreciate that even in the congregation there may be some who, because of being strongly influenced by the world in attitude, speech and actions, are not good associates.

However, when a Christian judges according to his own standards, he is actually making an unauthorized assessment of an individual's worth as a person. By taking it upon himself to judge by his own standards, he is placing himself in a serious position before God. The disciple James pointed this out, saying: "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 law-giver 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.

James could rightly use such strong language, because Christians are commanded to love their brothers. (Jas. 2:8; 1 John 3:14-17) Now, would it be loving for them to speak against their brothers, to judge their actions, motives and manner of living by a standard other than that found in the Bible? Certainly not. Rather, persons thus judging would be setting themselves up as being above the law of love that God gives. (Matt. 22:36-40; Rom. 13:8-10) They would be 'judging that law' as not applying to them.

What can cause a person to become involved in wrongly judging his brothers? He may impose his conscience on them in strictly personal matters. He may make his own tastes and manner of doing things the basis for judging their worth and motivations. Thereby he ignores the fact that people are very different and have different needs, likes and dislikes. It is vital therefore to watch that a person does not get an exalted opinion of himself. No imperfect human can set himself up as a standard for judging others.

Christians are also counseled against judging nonbelievers as individuals. The apostle Paul reminded Christians at Corinth that "God judges those outside." (1 Cor. 5:13) God's devoted people have no right to pass sentence upon individuals

outside the congregation and to inflict punishment on them. The admonition applying to Christians is: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay,' says Jehovah." —Rom. 12:19.

In this regard, Christians can follow the good example of the archangel Michael. When disputing with the Devil about Moses' body, Michael "did not dare to bring a judgment against him in abusive terms, but said: 'May Jehovah rebuke you.' " (Jude 9) In this way Michael showed proper regard and respect for Jehovah's position as Supreme Judge.

Furthermore, Christians should not judge others as being too sinful to deserve hearing the "good news" of God's kingdom. They know that it is God's desire that all men, if they but wish, come to an accurate knowledge of the truth and gain salvation. (1 Tim. 2:3, 4) Hence, they should show their love to fellowmen in an impartial way by making an effort to reach everyone with the comforting message contained in the Bible.

Clearly, then, Christians can make serious judgments or assessments with reference to persons only when they do so on the basis of the Bible. For them to rely on personal opinion or preference could lead to their being judged adversely by the Supreme Judge, Jehovah God.

## "Divine Sovereignty"

**T**HIS is a time of year when readers of *The Watchtower* begin to make plans to attend one of the annual district assemblies of Jehovah's witnesses. The Watch Tower Society is pleased to announce that arrangements are being made for such assemblies in the northern hemisphere for June, July and August. Thereafter, if it be the Lord's will, they will be held in other lands around the earth.

"Divine Sovereignty" is the assembly theme—and a most appropriate one, in view of the

## District Assemblies

fact that it is this issue that urgently confronts all intelligent creatures.

The assemblies are four days long. The daily program will usually run from about 10 a.m. to 1 p.m. and then from 3:00 to about 5:30 p.m. Arrangements are being made for a baptismal program at each assembly, in most cases on Friday morning. Unless otherwise indicated, the full program at the assemblies listed here will be in English.

So that you can select an assembly conve-

Dear Friends: We hope you will find our meeting convenient to you, the assembly dates and cities are listed below. We warmly invite you to attend for the full four days.

#### UNITED STATES

- June 12-15: Laurel, Md.  
June 19-22: El Paso, Tex. (Spanish only); Jacksonville, Fla.; Laurel, Md.; Pendleton, Ore. (Spanish also); Puyallup, Wash.; Roanoke, Va.  
June 26-29: Alexandria, La.; Allentown, Pa.; Amarillo, Tex.; Bismarck, N.D.; Buffalo, N.Y.; Cicero, Ill.; Cleveland, Ohio; Denver, Colo.; Des Moines, Iowa; El Paso, Tex. (Spanish only); Green Bay, Wis.; Houston, Tex.; Laurel, Md.; Little Rock, Ark.; Los Angeles, Calif.; Mobile, Ala. (tentative); Phoenix, Ariz.; Puyallup, Wash.; Taunton, Mass.  
July 3-6: Allentown, Pa.; Amarillo, Tex.; Asheville, N.C.; Binghamton, N.Y.; Cicero, Ill.; Columbia, S.C.; Corvallis, Ore.; Denver, Colo.; Huntsville, Ala.; Laramie, Wyo.; Louisville, Ky.; Madison, Wis.; Milwaukee, Wis.; Puyallup, Wash.; St. Paul, Minn.; Spokane, Wash.; Springfield, Ill.; Taunton, Mass.; Tucson, Ariz.  
July 10-13: Baton Rouge, La.; Bozeman, Mont.; Cherry Hill, N.J.; Cicero, Ill.; Corvallis, Ore.; Fort Worth, Tex.; Fresno, Calif. (Spanish only); Hallandale, Fla.; Hampton, Va.; Huntsville, Ala.; Jersey City, N.J. (Spanish only) (tentative); Lakeland, Fla.; Los Angeles, Calif.; Louisville, Ky.; Macon, Ga.; Memphis, Tenn.; Reno, Nev.; Syracuse, N.Y.; Taunton, Mass.  
July 17-20: Cherry Hill, N.J.; Cicero, Ill. (Spanish only); Fort Worth, Tex.; Greensboro, N.C.; Greenville, S.C.; Hampton, Va.; Jersey City, N.J. (Spanish only) (tentative);

- Kansas City, Mo.; Lakeland, Fla.; Macon, Ga.; Oakland, Calif.; Reno, Nev.; St. Petersburg, Fla.; San Antonio, Tex.; Springfield, Mass. (tentative); Tulsa, Okla.  
July 24-27: Las Vegas, Nev.; Long Island City, N.Y. (French only); San Antonio, Tex. (Spanish only); Springfield, Mass. (tentative); Tulsa, Okla.  
July 31-August 3: Elmont, N.Y. (tentative); San Antonio, Tex. (Spanish only); Springfield, Mass. (tentative); West Palm Beach, Fla. (Spanish only).  
August 7-10: Elmont, N.Y. (tentative); Inglewood, Calif. (Spanish only).  
August 14-17: Elmont, N.Y. (tentative).

#### CANADA

- July 3-6: Prince George, B.C.  
July 10-13: Kamloops, B.C. (tentative); Moncton, N.B.; Ottawa, Ont.; Winnipeg, Man.  
July 17-20: Montreal, P.Q. (French only); Vancouver, B.C. (tentative); Victoria, B.C.  
July 24-27: Calgary, Alta. (tentative); Saskatoon, Sask.; Toronto, Ont. (English, Spanish and Portuguese).  
July 31-August 3: Toronto, Ont. (English and Greek) (Italian only, tentative).  
August 7-10: St. Catharines, Ont.  
August 14-17: Windsor, Ont.

#### BRITISH ISLES

- July 10-13: Bolton, Lancs.; Sheffield, South Yorks; Dublin, Irish Republic.  
July 24-27: Cardiff, Wales (tentative); Edinburgh, Scotland; London.  
July 31-August 3: London.

tongues were not permanent. They were to cease. And cease they did. Evidently these gifts were only imparted in the presence of one or more of the apostles directly chosen by Jesus Christ. (Acts 2:1, 4, 14; 8:9-20; 10:44-46; 19:6) So with the death of these apostles, impartation of miraculous gifts passed away.

In view of the temporary nature of the miraculous gifts, Paul encouraged Christians at Corinth to pursue the permanent and surpassing way of love and not to consider those miraculous gifts as a Christian's greatest attainment.

Though Paul himself was endowed with miraculous gifts to a superior degree, he recognized that his knowledge was but partial. (1 Cor. 13:1, 2; 14:18) He would have to wait until the arrival of "that which is complete" in order to understand spiritual things fully. In his own case this was not going to happen during his lifetime on earth. Upon attaining his heavenly reward, however, he would eventually see the fulfillment of all Bible prophecy and come to a complete knowledge of Jehovah's will and purpose revealed in the Bible. Accordingly, the words "when that which is complete arrives" must relate to the time when the prophecies of the Bible as well as God's will and purpose are fully understood.

The arrival of "that which is complete" is not synonymous with gaining the heavenly reward. There is no indication in Scripture that

## Questions from Readers

- What did the apostle Paul mean in saying, "When that which is complete arrives, that which is partial will be done away with"?

These words appear in a setting that highlights the surpassing way of love. We read: "Love never fails. But 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. For we have partial knowledge and we prophesy partially; but when that which is complete arrives, that which is partial will be done away with. When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe. For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known."—1 Cor. 13:8-12.

Thus Paul showed that the miraculous gifts of prophesying, knowledge and speaking in

Jesus Christ reveals everything to members of his bride immediately upon their entering heaven. Jesus himself had to wait for his Father to make known certain aspects of His purpose. When on earth, Jesus said of the day and hour for the execution of divine vengeance: "Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father." (Mark 13:32) Similarly, those becoming immortal spirit creatures in the heavens do not attain complete knowledge until God's due time for revealing the full scope of his purpose. This is also true of God's devoted servants on earth.

We today are living in the time when "that which is complete" is due to arrive. The physical facts in fulfillment of Bible prophecy confirm that Jesus Christ received kingly authority over the world of mankind in 1914 C.E. (Rev. 6:1-8) With that event the "sacred secret" or "mystery" of God was "brought to a finish," in the sense that this event removed the 'mysterious' aspect about this kingdom. (Rev. 10:7; compare Matthew 13:11; Luke 8:10;

Ephesians 3:3-9; Colossians 1:26, 27; 2:2; 4:3; 1 Timothy 3:16.) From that time onward God's people have been experiencing a continued increase in spiritual knowledge and in understanding prophecy. This is in harmony with Daniel 12:4: "As for you, O Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about [in the book], and the true knowledge will become abundant." Accordingly, "that which is complete" refers to the full understanding of God's purpose as revealed in the Bible. This being a time for such increased understanding of God's Word and the fulfillment of its prophecies, that "which is complete" must be at hand.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

- March 9: Hope Based on the Unfolding Purpose of God. Page 80. Songs to Be Used: 35, 103.  
March 16: Keep Looking, Keep Moving Forward with Jehovah. Page 87. Songs to Be Used: 63, 92.

to show your importance when the beginning of the new year comes. You can make use of one or more of the following ways to make your services a success: (A) "A Day of Rest" (Rev. 18:10-11; 19:1-8). (B) "A Day of Prayer and Fasting" (Rev. 18:1-7; 19:11-13). (C) "A Day of Thanksgiving" (Rev. 18:1-7; 19:1-8). (D) "A Day of Praise and Thanksgiving" (Rev. 18:1-7; 19:1-8). (E) "A Day of Fellowship and Encouragement" (Rev. 18:1-7; 19:1-8). (F) "A Day of Witnessing and Outreach" (Rev. 18:1-7; 19:1-8). (G) "A Day of Spiritual Refreshment" (Rev. 18:1-7; 19:1-8). (H) "A Day of Spiritual Renewal" (Rev. 18:1-7; 19:1-8). (I) "A Day of Spiritual Healing" (Rev. 18:1-7; 19:1-8). (J) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (K) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (L) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (M) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (N) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (O) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (P) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (Q) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (R) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (S) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (T) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (U) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (V) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (W) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (X) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (Y) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8). (Z) "A Day of Spiritual Victory" (Rev. 18:1-7; 19:1-8).