

DECEMBER 1, 2004

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

**RIGHT
AND
WRONG**

**How
Should
You
Decide?**



THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

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

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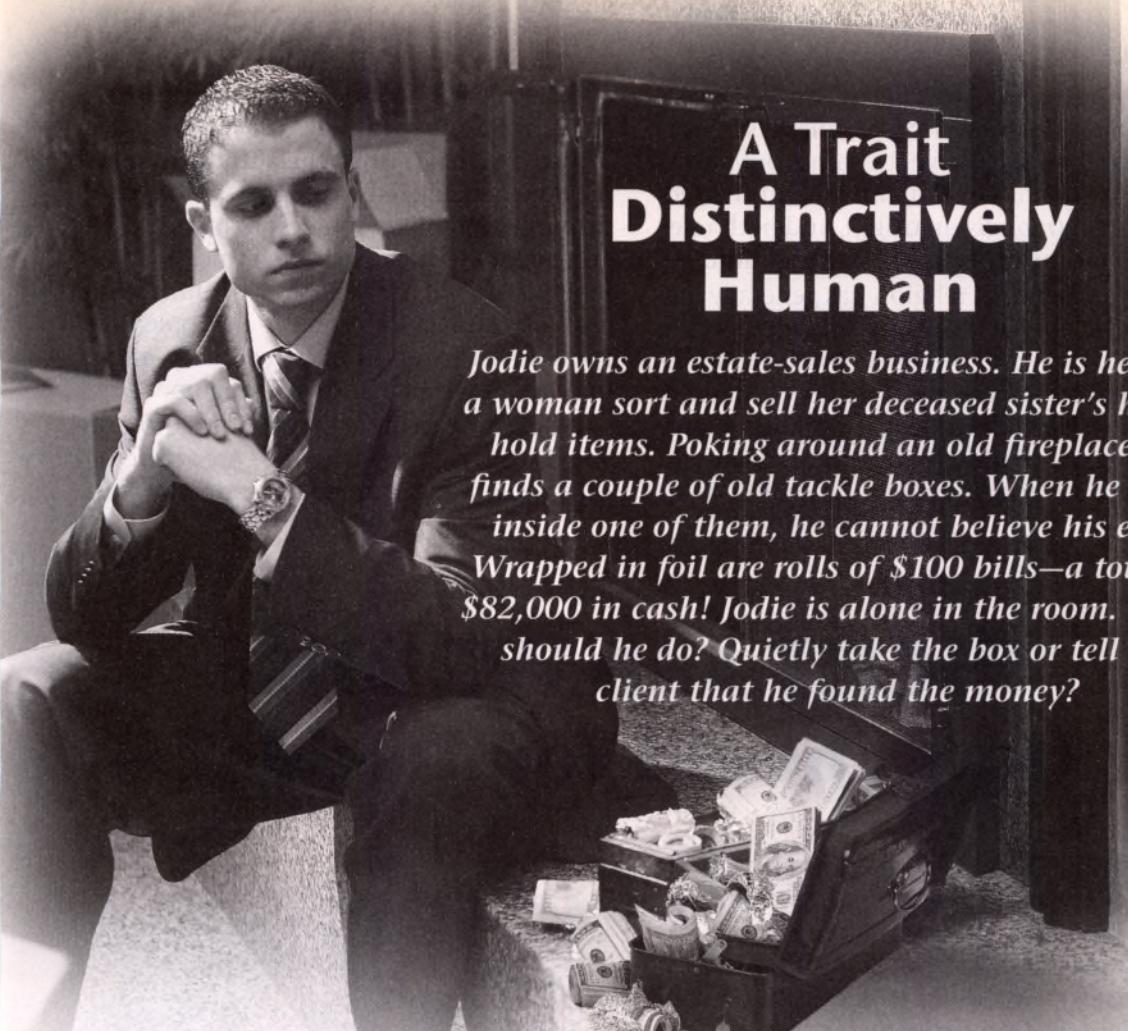
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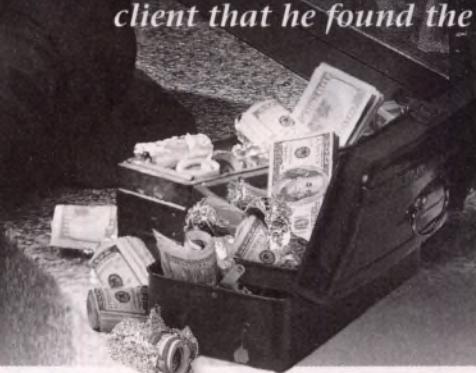
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A Trait Distinctively Human

Jodie owns an estate-sales business. He is helping a woman sort and sell her deceased sister's household items. Poking around an old fireplace, he finds a couple of old tackle boxes. When he looks inside one of them, he cannot believe his eyes. Wrapped in foil are rolls of \$100 bills—a total of \$82,000 in cash! Jodie is alone in the room. What should he do? Quietly take the box or tell his client that he found the money?



JODIE'S dilemma highlights one of the characteristics that set us apart from brute beasts. *The World Book Encyclopedia* states: "One of humanity's special traits is to ask thoughtful questions about what we should or should not do." A hungry dog finding a piece of meat on a picnic table would hardly ponder whether it should eat the morsel. Jodie, though, has the capacity for weighing the morality of his decision. If he keeps the cash, he is stealing, but it is unlikely that he will be caught. The

money does not belong to him; yet, his client has no idea that it exists. Besides, most people in Jodie's community would think him foolish if he gave the cash to his client.

What would you do in Jodie's situation? The way you answer that question will depend on the code of ethics that you have chosen to live by.

What Is Meant by Ethics?

"Ethics" has been described as "the study of questions about what is morally

right and wrong." (*Collins Cobuild English Dictionary*) Author Eric J. Easton says: "'Ethics' and 'morality' have the same root meaning. The first is Greek (*ethikos*) and the second Latin (*moralis*) in origin, and both refer to the authority of custom and tradition."

For a long time, religion has generally dictated the ethical standards by which people live. God's Word, the Bible, has been an influential force in many societies. However, a growing number of people worldwide have rejected the various religious standards as impractical and the Bible's moral code as

outdated. What has filled the void? The book *Ethics in Business Life* notes that "secular reason has . . . vanquished the authority which previously belonged to religion." Instead of turning to religious sources, many seek the guidance of secular experts in ethical studies. Bioethicist Paul McNeill says: "I think ethicists are the secular priests. . . . People now speak in terms of ethics where they might once have spoken in terms of religion."

When you face difficult decisions, how do you discern right from wrong? Are your ethical standards determined by God or by you?

RIGHT AND WRONG How Should You Decide?

WHO has the authority to set the standards of right and wrong? That question was raised at the very beginning of human history. According to the Bible book of Genesis, God designated a tree that was growing in the garden of Eden as "the tree of the knowledge of good and bad." (Genesis 2:9) God instructed the first human pair not to eat the fruit from this tree. However, God's enemy, Satan the Devil, suggested that if they ate from this tree, their eyes were "bound to be opened" and they were "bound to be like God, knowing good and bad."—Genesis 2:16, 17; 3:1, 5; Revelation 12:9.

Adam and Eve faced a decision—should they accept God's standards of good and bad or should they follow their own? (Genesis 3:6) They chose to dis-



obey God and to eat from the tree. What did this simple act imply? By refusing to respect the limits placed on them by God, they asserted that they and their offspring would be better off setting their own standards of right and wrong. How successful has mankind been in attempting to exercise this godlike power?

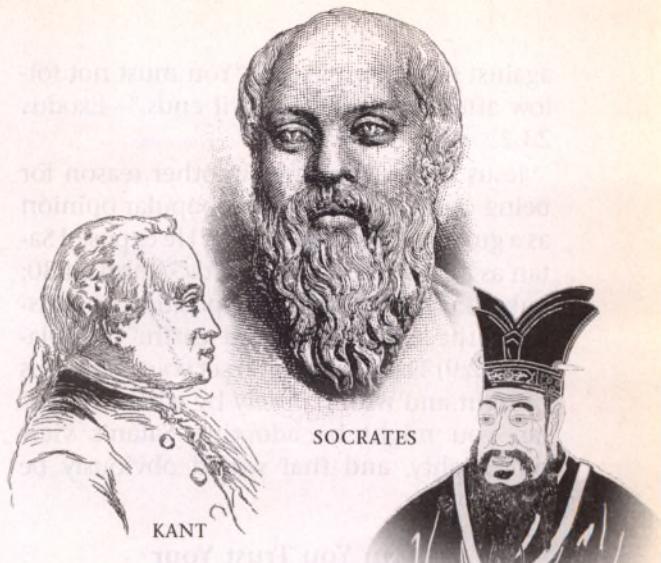
Differing Opinions

After reviewing the teachings of prominent thinkers throughout the centuries, the *Encyclopædia Britannica* states that from the time of Greek philosopher Socrates to the 20th century, there have been "repeated debates over just what goodness and the standard of right and wrong might be."

For example, the Sophists were a prominent group of Greek teachers in the fifth century B.C.E. They taught that standards of right and wrong were determined by popular opinion. Said one such teacher: "Whatever things seem just and fine to each city, are just and fine for that city, so long as it thinks them so." By this measure, Jodie, mentioned in the preceding article, should keep the money, since the majority in his community, or "city," would likely do that.

Immanuel Kant, a renowned 18th-century philosopher, expressed a different view. The journal *Issues in Ethics* says: "Immanuel Kant and others like him . . . focused on the individual's right to choose for herself or himself." According to Kant's philosophy, so long as Jodie does not violate the rights of others, what he does would be entirely up to him. He should not allow the opinion of the majority to determine his standards.

So how did Jodie resolve his dilemma? He chose a third option. He applied the teaching of Jesus Christ, whose moral standards have been praised by Christians and non-Christians alike. Jesus taught: "All things, therefore, that you want men to do to you,



Through the ages, thinkers have debated the issue of right and wrong

CONFUCIUS

you also must likewise do to them." (Matthew 7:12) To the surprise of his client, Jodie handed her the \$82,000. When asked why he did not take it, Jodie explained that he was one of Jehovah's Witnesses and said: "The money was not mine to keep." Jodie took seriously Jesus' words recorded in the Bible at Matthew 19:18: "You must not steal."

Is Popular Opinion a Trustworthy Guide?

Some people would likely say that Jodie was foolish for being so honest. But popular opinion is an unreliable guide. For example, if you had lived in a society where the majority believed that child sacrifices were acceptable, as some societies in the past have thought, would that have made the practice right? (2 Kings 16:3) What if you had been born into a society that viewed cannibalism as a virtuous act? Would that have meant that eating human flesh was not really wrong? The popularity of a practice does not make it right. Long ago, the Bible warned

Kant: From the book *The Historian's History of the World*; Socrates: From the book *A General History for Colleges and High Schools*; Confucius: Sung Nyun Kwan University, Seoul, Korea

against that trap, saying: "You must not follow after the crowd for evil ends."—Exodus 23:2.

Jesus Christ identified another reason for being cautious of adopting popular opinion as a guide to right and wrong. He exposed Satan as "the ruler of the world." (John 14:30; Luke 4:6) Satan uses his position to mislead "the entire inhabited earth." (Revelation 12:9) Therefore, if you set your standards of right and wrong purely by what is popular, you might be adopting Satan's view of morality, and that would obviously be disastrous.

Can You Trust Your Own Judgment?

Should each individual, then, decide for himself what is right and what is wrong? The Bible says: "Do not lean upon your own understanding." (Proverbs 3:5) Why not? Because all humans have inherited a fundamental flaw that can warp their judgment. When Adam and Eve rebelled against God, they adopted the standards of the selfish traitor Satan and chose him as their spiritual father. They then passed on to their offspring a family trait—a treacherous heart with the ability to recognize what is right but with the tendency to pursue what is wrong.—Genesis 6:5; Romans 5:12; 7:21-24.

The *Encyclopædia Britannica*, in discussing ethics, observes: "It does not seem surprising if people know what they ought morally to do but then proceed to do what is in their own interests instead. How to provide such people with reasons for doing what is right has been a major problem for Western ethics." The Bible correctly puts it this way: "The heart is more treacherous than anything else and is desperate. Who can know it?" (Jeremiah 17:9) Would you trust someone who is known for being both treacherous and desperate?

Granted, even those who have no belief in God have the ability to behave in a morally upright manner and to develop practical and honorable ethical codes. Often, though, the noble principles embedded in their codes simply mirror the moral standards of the Bible. Although such individuals may deny God's existence, their ideas demonstrate that they have an inherent potential for reflecting God's personality. This proves that as the Bible reveals, mankind was originally created "in God's image." (Genesis 1:27; Acts 17:26-28) The apostle Paul says: "They are the very ones who demonstrate the matter of the law to be written in their hearts."—Romans 2:15.

Of course, it is one thing to *know* what is right; it is quite another to have the moral

Popular opinion may be influenced by unseen forces

strength to *do* what is right. How does one come to have the necessary moral strength? Since actions are motivated by the heart, cultivating a love for the Author of the Bible, Jehovah God, can help a person to develop that strength.—Psalm 25:4, 5.

Finding the Strength to Do Good

The first step in learning to love God is to discover how reasonable and practical his commandments are. "This is what the love of God means," states the apostle John, "that we observe his commandments; and yet his commandments are not burdensome." (1 John 5:3) For example, the Bible contains practical advice that can help young ones discern right from wrong when deciding whether they should drink alcoholic beverages, take drugs, or engage in sex before marriage. The Bible can help married couples discern how to resolve differences, and it can

provide parents with guidelines for raising children.* When applied, the Bible's moral standards benefit young and old alike, no matter what their social, educational, or cultural background.

Just as eating nutritious food gives you strength to work, reading God's Word gives you strength to live by his standards. Jesus likened God's utterances to life-sustaining bread. (Matthew 4:4) He also said: "My food is for me to do the will of him that sent me." (John 4:34) Feeding on God's word helped equip Jesus to resist temptations and to make wise decisions.—Luke 4:1-13.

At first, you may find it difficult to feed your mind on God's Word and to adopt his standards. But recall that when you were young, you might not have liked the taste of food that was good for you. To grow strong,

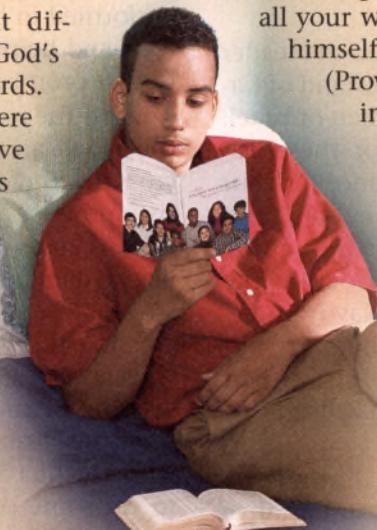
* Practical advice from the Bible on these and other important subjects is found in the books *Questions Young People Ask—Answers That Work* and *The Secret of Family Happiness*, published by Jehovah's Witnesses.

you had to learn to enjoy such wholesome foods. In the same way, it may take time for you to acquire a taste for God's standards. If you persist, you will grow to love them and become spiritually strong. (Psalm 34:8; 2 Timothy 3:15-17) You will learn to trust in Jehovah and be motivated to "do good." —Psalm 37:3.

You may never face a situation like the one that confronted Jodie. Nevertheless, each day you make ethical decisions, both small and great. The Bible, therefore, urges you: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

(Proverbs 3:5, 6) Learning to trust in Jehovah will not only benefit you now but also open up to you the opportunity to live forever, because the path of obedience to Jehovah God leads to life.—Matthew 7:13, 14.

The Bible not only helps us to discern right from wrong but also motivates us to do what is right



Jehovah's Word Is Alive

Highlights From the Book of Joshua

ENCAMPED on the Plains of Moab in 1473 B.C.E., the Israelites must be thrilled to hear these words: "Get provisions ready for yourselves, because three days from now you are crossing this Jordan to go in and take possession of the land that Jehovah your God is giving you to take possession of it." (Joshua 1:11) Their 40-year wilderness sojourn is about to end.

A little over two decades later, the leader Joshua stands in the heart of the land of Canaan and declares to the older men of Israel: "See, I assigned to you by lot these nations that remain as an inheritance for your tribes, and all the nations that I cut off, from the Jordan to the Great Sea at the setting of the sun. And Jehovah your God was the one who kept pushing them away from before you, and he dispossessed them on your account, and you took possession of their land, just as Jehovah your God had promised you."—Joshua 23:4, 5.

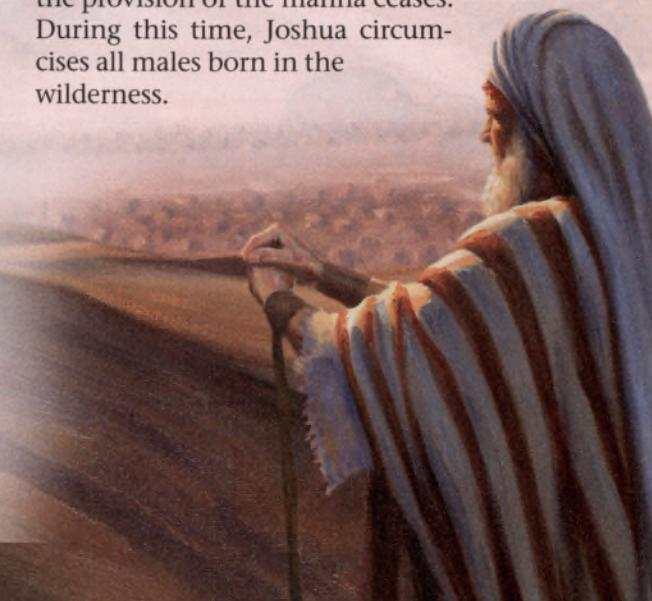
Written by Joshua in 1450 B.C.E., the book of Joshua is an exciting historical narrative of what took place during those 22 years. As we stand at the threshold of the promised new world, our position is comparable to that of the sons of Israel who were poised to take possession of the Promised Land. With keen interest, then, let us give attention to the book of Joshua.—Hebrews 4:12.

TO "THE DESERT PLAINS OF JERICHO" (Joshua 1:1–5:15)

What an assignment Joshua receives when Jehovah tells him: "Moses my servant is dead; and now get up, cross this Jordan,

you and all this people, into the land that I am giving to them, to the sons of Israel"! (Joshua 1:2) Joshua is to lead a nation of several million people into the Promised Land. In preparation, he sends out two spies to Jericho—the city that is to be conquered first. In that city lives Rahab the harlot, who has heard about the powerful works Jehovah has performed in behalf of his people. She protects and helps the spies and receives from them a promise of preservation.

Upon the return of the spies, Joshua and the people are ready to make their move and cross the Jordan. Although at flood stage, the river proves to be no obstacle to them, for Jehovah causes the waters upstream to rise up like a dam and allows the waters downstream to empty into the Dead Sea. After crossing the Jordan, the Israelites camp at Gilgal, near Jericho. Four days later, on the evening of the 14th day of Abib, they observe the Passover on the desert plains of Jericho. (Joshua 5:10) The next day, they begin to eat some of the yield of the land, and the provision of the manna ceases. During this time, Joshua circumcises all males born in the wilderness.



Scriptural Questions Answered:

2:4, 5—Why does Rahab mislead the king's men who are searching for the spies? Rahab protects the spies at the risk of her life because she has come to have faith in Jehovah. Therefore, she is under no obligation to divulge the spies' whereabouts to men who are seeking to harm God's people. (Matthew 7:6; 21:23-27; John 7:3-10) In fact, Rahab was "declared righteous by works," including the act of misdirecting the emissaries of the king.—James 2:24-26.

5:14, 15—Who is "the prince of the army of Jehovah"? The prince who comes to strengthen Joshua as the conquest of the Promised Land begins is likely none other than "the Word"—Jesus Christ in his pre-human existence. (John 1:1; Daniel 10:13) How strengthening it is to have the assurance that the glorified Jesus Christ is with God's people today as they engage in spiritual warfare!

Lessons for Us:

1:7-9. Reading the Bible daily, regularly meditating on what it says, and putting into practice what we learn are essential for success in spiritual endeavors.

1:11. Joshua asks the people to get provisions ready and not idly wait for God to provide them. Jesus' admonition to stop being anxious about the necessities of life, along with his promise that "all these other things will be added to you," does not mean that we should take no measures to support ourselves.—Matthew 6:25, 33.

2:4-13. After hearing about Jehovah's great deeds and realizing that the time was critical, Rahab makes a decision to take the side of his worshipers. If you have been studying the Bible for some time and recognize that we are living in "the last days," should you not make a decision to serve God?—2 Timothy 3:1.

*Do you know why
Rahab the harlot
was declared
righteous?*

3:15. Since the report of the spies who were sent to Jericho is favorable, Joshua acts quickly, without waiting for the waters of the Jordan to subside. When it comes to deeds involving true worship, we must act courageously rather than delay until the circumstances seem more suitable.

4:4-8, 20-24. The 12 stones taken from the riverbed of the Jordan are to serve as a memorial to Israel. Jehovah's acts of delivering his modern-day people from his enemies also stand as a memorial that he is with them.

ON WITH THE CONQUEST

(Joshua 6:1-12:24)

The city of Jericho is "tightly shut up . . . , no one going out and no one entering." (Joshua 6:1) How would the city be taken? Jehovah gives Joshua the strategy. Soon the walls are down and the city is destroyed. Only Rahab and her household are saved.

The next conquest is the royal city of Ai. The spies sent there report that the city has few inhabitants, so not many men are needed to strike it down. However, about 3,000 soldiers sent to attack the city take to flight from the men of Ai. The reason? Jehovah is not with the Israelites. Achan of the tribe of Judah sinned while invading Jericho.

After handling the matter, Joshua comes up against Ai. Having defeated the Israelites once, the king of Ai is eager to meet them in combat. But Joshua uses a strategy that plays on the overconfidence of the men of Ai, and Joshua takes the city.

Gibeon is 'a great city—greater than Ai, and all its men are mighty ones.' (Joshua 10:2) Upon hearing of Israel's success

against Jericho and Ai, however, the men of Gibeon trick Joshua into making a covenant of peace with them. The surrounding nations view this defection as a threat to them. Five of their kings form an alliance and attack Gibeon. Israel rescues the Gibeonites and thoroughly defeats the attackers. Israel's other conquests under the leadership of Joshua include cities in the south and west,



Joshua exhorted Israel to "fear Jehovah and serve him"



as well as the defeat of the coalition of kings to the north. All the kings defeated on the west of the Jordan amount to 31.

Scriptural Questions Answered:

10:13—How is such a phenomenon possible? “Is anything too extraordinary for Jehovah,” the Creator of the heavens and the earth? (Genesis 18:14) If he chooses to, Jehovah can manipulate the movement of the earth so that the sun and the moon would seem motionless to an earthly observer. Or he can let the movement of the earth and the moon remain undisturbed while refracting the rays from the sun and the moon in such a way that the light from these two luminaries continues to shine. Whatever the case, “no day has proved to be like that one” in human history.—Joshua 10:14.

10:13—What is the book of Jashar? The book is mentioned again at 2 Samuel 1:18 with reference to a poem called “The Bow”—a song of grief about King Saul of Israel and his son Jonathan. The book was probably a collection of songs and poems on epical or historical subjects and was likely well-known among the Hebrews.

Lessons for Us:

6:26; 9:22, 23. The curse that Joshua pronounced at the time of Jericho’s destruction is fulfilled some 500 years later. (1 Kings 16:34) Noah’s curse on his grandson Canaan comes true when the Gibeonites become laborers. (Genesis 9:25, 26) Jehovah’s word always comes true.

7:20-25. Some may dismiss Achan’s theft as a minor offense, perhaps reasoning that it brought no harm to others. They may view petty thefts and minor offenses against Bible law in a similar vein. We, though, should be like Joshua in our resoluteness to resist pressures toward illegal or immoral acts.

9:15, 26, 27. We must take seriously the agreements we make and keep our word.

JOSHUA TAKES ON HIS LAST BIG TASK

(Joshua 13:1–24:33)

Now advanced in years—approaching 90—Joshua sets out to apportion the land. A huge task indeed! The tribes of Reuben and Gad and the half tribe of Manasseh have already received their inheritance east of the Jordan. The remaining tribes are now given an inheritance on the west side by the drawing of lots.

The tabernacle is set up at Shiloh in the territory of Ephraim. Caleb receives the city of Hebron, and Joshua gets Timnath-serah. The Levites are given 48 cities, including the 6 cities of refuge. On their way back to their inheritance east of the Jordan, the warriors of Reuben, Gad, and the half tribe of Manasseh set up an altar that is “great in conspicuousness.” (Joshua 22:10) The tribes on the west of the Jordan view this as an act of apostasy, and intertribal warfare nearly breaks out, but bloodshed is averted by good communication.

After Joshua has lived for some time in Timnath-serah, he calls together the older men, the heads, the judges, and the officers of Israel and urges them to be courageous and remain faithful to Jehovah. Later, Joshua assembles all the tribes of Israel at Shechem. There he reviews Jehovah’s dealings from the time of Abraham on, and once again he exhorts them to “fear Jehovah and serve him in faultlessness and in truth.” The people are moved to respond: “Jehovah our God we shall serve, and to his voice we shall listen!” (Joshua 24:14, 15, 24) After these things Joshua gradually dies at 110 years of age.

Scriptural Questions Answered:

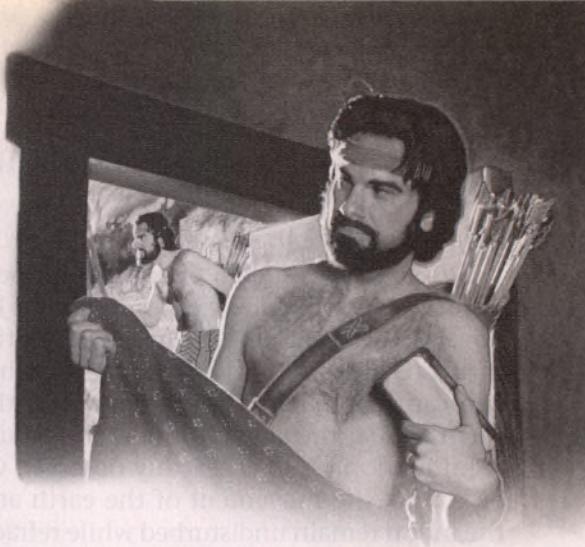
13:1—Does this not contradict what is stated at Joshua 11:23? No, for the conquest of the Promised Land consisted of two aspects: the national warfare that defeated 31

kings of the land of Canaan, which broke the power of the Canaanites, and the taking of full possession of the land by tribal and individual actions. (Joshua 17:14-18; 18:3) Though the sons of Israel failed to drive the Canaanites away from among them completely, the survivors were no real threat to Israel's security. (Joshua 16:10; 17:12) Joshua 21:44 states: "Jehovah gave them rest all around."

24:2—Was Abraham's father, Terah, a worshiper of idols? Initially, Terah was not a worshiper of Jehovah God. He likely worshiped the moon-god named Sin—a popular deity in Ur. According to Jewish tradition, Terah might even have been a maker of idols. However, when Abraham leaves Ur at God's command, Terah goes with him to Haran. —Genesis 11:31.

Lessons for Us:

14:10-13. Though 85 years of age, Caleb asks for the difficult assignment of clearing out the region of Hebron. The area is occupied by the Anakim—men of unusual size. With Jehovah's help, this seasoned warrior succeeds, and Hebron becomes a city of refuge. (Joshua 15:13-19; 21:11-13) Caleb's ex-



*Achan's theft was not a minor offense
—it led to serious consequences*

ample encourages us not to shy away from difficult theocratic assignments.

22:9-12, 21-33. We must be careful to avoid misjudging the motives of others.

'Not One Word Has Failed'

At a ripe old age, Joshua tells the responsible men in Israel: "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." (Joshua 23:14) How vividly the historical account of Joshua illustrates this!

"All the things that were written aforetime were written for our instruction," wrote the apostle Paul, "that through our endurance and through the comfort from the Scriptures we might have hope." (Romans 15:4)

We can be sure that our hope in God's promises is not misplaced.

Not a promise will fail; they will all come true.

*"By faith the walls of Jericho fell."
—Hebrews 11:30*



WALK IN THE WAY OF INTEGRITY

"As for me, in my integrity I shall walk." —PSALM 26:11.

WHEN Satan rebelled in the garden of Eden, he raised the universal issue of the rightfulness of God's sovereignty over all His creatures. Some time later, he challenged that humans would serve God only as long as doing so was to their advantage. (Job 1:9-11; 2:4) Thus, man's integrity has become an important part of the issue of Jehovah's universal sovereignty.

² While God's sovereignty is not dependent on the integrity of his creatures, humans and spirit sons of God can demonstrate where they stand on this issue. How? By choosing to follow a course of integrity or not. An individual's integrity, then, is a solid basis on which he or she can be judged.

³ With confidence Job said: "[Jehovah] will weigh me in accurate scales and God will get to know my integrity." (Job 31:6) Integrity is what King David of ancient Israel asked Jehovah to inspect when he prayed: "*Judge me, O Jehovah, for I myself have walked in my own integrity, and in Jehovah I have trusted, that I may not wobble.*" (Psalm 26:1) How vital that we too walk in the way of integrity! But what is integrity, and what does it mean to walk in its way? What will help us stay on the course of integrity?

1, 2. (a) Why is man's integrity an important part of the issue of God's sovereignty? (b) How can intelligent creatures demonstrate that they are on the side of Jehovah's sovereignty?

3. (a) What did Job and David want Jehovah to inspect and judge? (b) What questions arise about integrity?

'I Have Walked in My Integrity'

⁴ Integrity carries the thought of being upright, blameless, righteous, and faultless. However, integrity involves more than doing what is right. It is moral soundness or completeness of heart devotion to God. Satan questioned Job's motives when he told God: "For a change, thrust out your hand, please, and touch as far as [Job's] bone and his flesh and see whether he will not curse you to your very face." (Job 2:5) Along with proper action, integrity requires right heart motivation.

⁵ Keeping integrity, however, does not call for perfection. King David was imperfect and made several serious mistakes during his life. Yet, the Bible speaks of him as a man who walked "with integrity of heart." (1 Kings 9:4) Why? Because David loved Jehovah. His heart was devoted to God. He willingly acknowledged his errors, accepted reproof, and corrected his ways. Indeed, David's integrity is seen in his wholehearted devotion and love for his God, Jehovah. —Deuteronomy 6:5, 6.

⁶ Integrity is not restricted to a certain aspect of human behavior, such as religious devotion. It embraces our entire way of life. David "walked" in his integrity. "The verb 'walk' connotes 'walk of life' or 'life-style,'" says *The New Interpreter's Bible*. Speaking of those who are "faultless in their way," the

4. What is integrity?

5. What shows that keeping integrity does not call for perfection on our part?

6, 7. What does walking in integrity involve?

psalmist sang: "Happy are those observing [God's] reminders; with all the heart they keep searching for him. Really they have practiced no unrighteousness. In his ways they have walked." (Psalm 119:1-3) Integrity calls for constantly searching to do God's will and walking in his way.

⁷ Walking in integrity requires loyal attachment to God, even in unfavorable circumstances. When we bear up under trials, remain firm despite adversities, or resist temptations from the ungodly world, our integrity becomes evident. We 'make Jehovah's heart rejoice' in that he is able to make a reply to the one who is taunting him. (Proverbs 27:11) With good reason, then, we can resolve as Job did: "Until I expire I shall not take away my integrity from myself!" (Job 27:5) The 26th Psalm shows what will help us to walk in integrity.

"Refine My Kidneys and My Heart"

⁸ David prayed: "Examine me, O Jehovah, and put me to the test; refine my kidneys and my heart." (Psalm 26:2) The kidneys are positioned deep within the body. Figuratively, the kidneys represent one's deepest thoughts and emotions. And the figurative heart is the total inner person—his motivation, feelings, and intellect. When David

8. What do you learn from David's plea that Jehovah examine his kidneys and his heart?

Do you keep Jehovah's acts of loving-kindness in front of your eyes?



asked Jehovah to examine him, he prayed that his innermost thoughts and feelings be searched and scrutinized.

⁹ David pleaded that his kidneys and his heart be refined. How does Jehovah refine what we are on the inside? David sang: "I shall bless Jehovah, who has given me advice. Really, during the nights my kidneys have corrected me." (Psalm 16:7) What does that mean? It means that divine counsel reached the deepest parts of David's being and settled there, correcting his innermost thoughts and emotions. So it can be with us if we appreciatively reflect on the counsel that we receive through God's Word, his representatives, and his organization and allow it to settle deep within us. Regularly praying to Jehovah to refine us in this way will help us walk in integrity.

'Your Loving-Kindness Is in Front of Me'

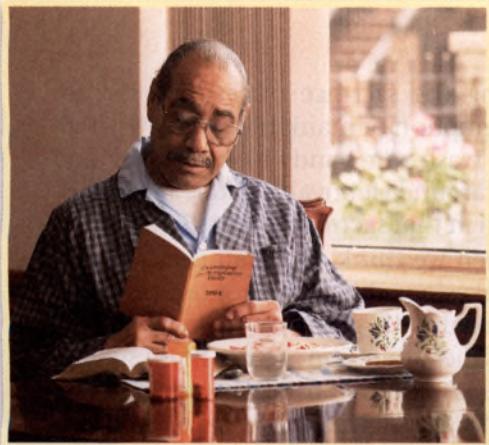
¹⁰ "Your loving-kindness is in front of my eyes," continued David, "and I have walked

9. In what way does Jehovah refine our figurative kidneys and heart?

10. What helped David to walk in God's truth?



Do you regularly ask Jehovah to examine your innermost thoughts?



Our keeping integrity under trials makes Jehovah's heart rejoice



in your truth." (Psalm 26:3) David well knew God's acts of loving-kindness, and he appreciatively meditated on them. "Bless Jehovah, O my soul," he sang, "and do not forget all his doings." Remembering one of God's "doings," David continued: "Jehovah is executing acts of righteousness and judicial decisions for all those being defrauded. He made known his ways to Moses, his dealings even to the sons of Israel." (Psalm 103:2, 6, 7) Perhaps David was thinking of the defrauding of the Israelites by the Egyptians in the days of Moses. If so, reflecting on how Jehovah made known his ways of deliverance to Moses must have touched David's heart and strengthened his determination to walk in God's truth.

¹¹ Studying God's Word regularly and meditating on what we learn from it will also help us to walk in the way of integrity. For example, remembering that Joseph took to flight at the immoral advances of the wife of Potiphar would surely encourage us to flee from similar advances at our place of work, at school, or elsewhere. (Genesis 39:7-12)

11. What can help us to walk in the way of integrity?

What about when we are tempted by opportunities for material prosperity or prominence and power in the secular world? We have the example of Moses, who rejected the glories of Egypt. (Hebrews 11:24-26) Keeping in mind the endurance of Job will undoubtedly help us to strengthen our resolve to remain loyal to Jehovah despite illnesses and misfortunes. (James 5:11) What if we become victims of persecution? Why, recalling Daniel's experience in the lions' pit would infuse us with courage!—Daniel 6:16-22.

"I Have Not Sat With Men of Untruth"

¹² Referring to yet another factor that fortified his integrity, David said: "*I have not sat with men of untruth; and with those who hide what they are I do not come in. I have hated the congregation of evildoers, and with the wicked ones I do not sit.*" (Psalm 26:4, 5) David simply would not sit with the wicked. He hated bad associations.

¹³ What about us? Do we refuse to sit with men of untruth through television programs, videos, motion pictures, Internet

12, 13. What kind of associations should we avoid?

sites, or other means? Do we stay away from those who hide what they are? Some at school or at our place of employment may feign friendship with us for devious purposes. Do we really want to develop close ties with those who do not walk in God's truth? Behind claims of sincerity, apostates may also hide their intent to draw us away from serving Jehovah. What if there are some in the Christian congregation who live double lives? They too conceal what they truly are. Jayson, now serving as a ministerial servant, had friends like that in his youth. About them, he says: "One day one of them said to me: 'It doesn't matter what we do now because when the new system comes, we're just going to be dead. We're not going to know that we missed anything.' That kind of talk came as a wake-up call for me. I do not want to be dead when the new system comes." Jayson wisely cut off his association with such ones. "Do not be misled," warned the apostle Paul. "Bad associations spoil useful habits." (1 Corinthians 15:33) How vital that we avoid bad associations!

'I Will Declare All Your Wonderful Works'

¹⁴ "*I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah,*" continued David. Why? "*To cause thanksgiving to be heard aloud, and to declare all your wonderful works.*" (Psalm 26:6, 7) David wanted to remain morally clean so that he could worship Jehovah and proclaim his devotion to God.

¹⁵ Everything in connection with true worship at the tabernacle and later at the temple was "a typical representation and a shadow of the heavenly things." (Hebrews 8:5; 9:23) The altar pictured Jehovah's will in

14, 15. How can we "march around [Jehovah's] altar"?

accepting the sacrifice of Jesus Christ for the redemption of mankind. (Hebrews 10:5-10) We wash our hands in innocency and "march around [Jehovah's] altar" by exercising faith in that sacrifice.—John 3:16-18.

¹⁶ When we think about all that the ransom makes possible, does not our heart become filled with gratitude to Jehovah and his only-begotten Son? With thanksgiving in our heart, then, let us make known to others God's wonderful works—from the creation of man in the garden of Eden to the complete restoration of all things in God's new world. (Genesis 2:7; Acts 3:21) And what a spiritual protection the Kingdom-preaching and disciple-making work is! (Matthew 24:14; 28:19, 20) Being busy in it helps us keep our hope for the future bright, our faith in God's promises strong, and our love for Jehovah and fellow humans alive.

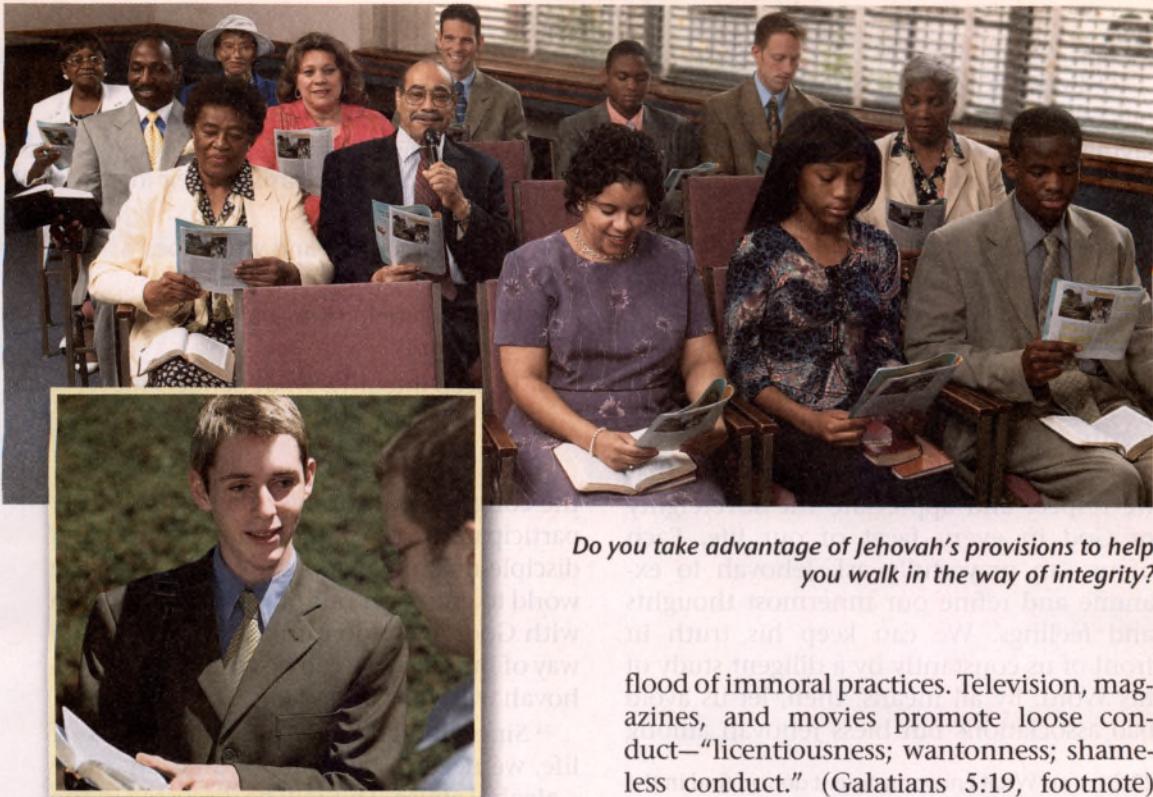
"I Have Loved the Dwelling of Your House"

¹⁷ The tabernacle, with its altar for sacrifices, was the center of Jehovah's worship in Israel. Expressing his delight in that place, David prayed: "*Jehovah, I have loved the dwelling of your house and the place of the residing of your glory.*"—Psalm 26:8.

¹⁸ Do we love assembling at places where we learn about Jehovah? Every Kingdom Hall with its regular program of spiritual instruction serves as the center of true worship in the community. In addition, we have our annual conventions, circuit assemblies, and special assembly days. Jehovah's "reminders" are discussed at such meetings. If we learn to "love them exceedingly," we will be eager to attend meetings and we will be attentive while there. (Psalm 119:167) How re-

16. How does declaring to others God's wonderful works benefit us?

17, 18. What should be our attitude toward Christian meetings?



Do you take advantage of Jehovah's provisions to help you walk in the way of integrity?

freshing it is to be with fellow believers who are interested in our personal welfare and who help us stay on an integrity-keeping course!—Hebrews 10:24, 25.

'Do Not Take Away My Life'

¹⁹ Fully aware of the consequences of deviating from walking in God's truth, David pleaded: "Do not take away my soul along with sinners, nor my life along with blood-guilty men, in whose hands there is loose conduct, and whose right hand is full of bribery." (Psalm 26:9, 10) David did not want to be counted among ungodly men guilty of loose conduct or bribery.

²⁰ The world today is inundated with a

19. Of what sins did David not want to be found guilty?

20, 21. What can lead us into the way of the ungodly?

flood of immoral practices. Television, magazines, and movies promote loose conduct—"licentiousness; wantonness; shameless conduct." (Galatians 5:19, footnote) Some have become enslaved to pornography, which often leads to immoral conduct. Youths especially are susceptible to such influences. In some lands, dating is a custom, and teenagers are pressured into thinking that they must date. Many youths become romantically involved, even though they are too young to marry. To satisfy the sexual desires that are building up inside of them, they soon become involved in immoral conduct to the point of committing fornication.

²¹ Adults are by no means immune to bad influences. Dishonest business practices and a tendency to make self-serving decisions are indications of a lack of integrity. Walking in the ways of the world will only distance us from Jehovah. Let us "hate what is bad, and love what is good" and continue walking in the way of integrity.—Amos 5:15.

"O Redeem Me and Show Me Favor"

²² David concluded his expression to God, saying: "As for me, in my integrity I shall walk. O redeem me and show me favor. My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah." (Psalm 26:11, 12) David's determination to keep his integrity is coupled with his plea for redemption. How encouraging that is! Despite our sinful state, Jehovah will help us if we are determined to walk in the way of integrity.

²³ May our manner of living show that we respect and appreciate the sovereignty of God in every facet of our life. Each of us can prayerfully ask Jehovah to examine and refine our innermost thoughts and feelings. We can keep his truth in front of us constantly by a diligent study of his Word. By all means, then, let us avoid bad associations but bless Jehovah among

22-24. (a) What encouragement do you find in the concluding words of Psalm 26? (b) What snare will be discussed in the next article?

Do You Recall?

- Why can intelligent creatures rightly be judged on the basis of their integrity?
- What is integrity, and what does walking in its way involve?
- What will help us to walk in the way of integrity?
- To keep integrity, what dangers must we be aware of and avoid?

the congregated throngs. May we zealously participate in the Kingdom-preaching and disciple-making work, never allowing the world to endanger our precious relationship with God. As we do our best to walk in the way of integrity, we can be confident that Jehovah will show us favor.

²⁴ Since integrity involves all aspects of life, we need to be aware of a deadly snare—alcohol abuse. This will be discussed in the next article.

MAINTAIN A BALANCED VIEW OF THE USE OF ALCOHOL

"Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise."—PROVERBS 20:1

EVERY good gift and every perfect present is from above, for it comes down from the Father of the celestial lights," wrote the disciple James. (James 1:17) Moved with gratitude for God's numerous good gifts, the

1. How did the psalmist express his appreciation for some of the good gifts from Jehovah?

psalmist sang: "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth, and wine that makes the heart of mortal man rejoice, to make the face shine with oil, and bread that sustains the very heart of mortal man." (Psalm 104:14, 15) Wine and other alcoholic beverages,

Wine "makes the heart of mortal man rejoice"

like vegetation, bread, and oil, are fine provisions from God. How should we use them?

² An enjoyable gift is good only when used properly. For example, honey "is good," but "the eating of too much honey is not good." (Proverbs 24:13; 25:27) While drinking "a little wine" may be agreeable, the abuse of alcohol is a serious problem. (1 Timothy 5:23) "Wine is a ridiculer," warns the Bible, "intoxicating liquor is boisterous, and everyone going astray by it is not wise." (Proverbs 20:1) What, though, constitutes going astray by alcohol?* How much is too much? What is a balanced view in this regard?

"Going Astray" by Alcohol—How?

³ In ancient Israel, a son who was an unrepentant glutton and a drunkard was to be stoned to death. (Deuteronomy 21:18-21) The apostle Paul admonished Christians: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man." Clearly, drinking to the point of drunkenness is condemned in the Scriptures.—1 Corinthians 5:11; 6:9, 10.

⁴ Describing the symptoms of drunkenness, the Bible states: "Do not look at wine when it exhibits a red color, when it gives off its sparkle in the cup, when it goes with a slickness. At its end it bites just like a serpent, and it secretes poison just like a viper. Your own eyes will see strange things, and your

* As used in this article, "alcohol" applies to beer, wine, and other spirits.

2. What questions will we consider about the use of alcohol?

3, 4. (a) What shows that drinking to the point of drunkenness is condemned in the Bible? (b) What are some of the symptoms of drunkenness?



own heart will speak perverse things." (Proverbs 23:31-33) Excessive drinking bites like a poisonous serpent, causing sickness, mental confusion, even unconsciousness. A drunkard may see "strange things" in that he may hallucinate or fantasize. He may also be less inhibited in expressing perverse thoughts and desires that are normally suppressed.

⁵ What if one uses alcohol but is careful not to drink to the point of being visibly drunk? Some individuals show very little sign of drunkenness even after consuming a number of drinks. However, to think that such a practice is harmless is to engage in a form of self-deception. (Jeremiah 17:9) Gradually, progressively, one may develop a dependency on alcohol and become "enslaved to a lot of wine." (Titus 2:3) Concerning the process of becoming an alcoholic, author Caroline Knapp says: "It's a slow, gradual, insidious, elusive *becoming*." What a deadly trap overindulgence in alcohol is!

⁶ Consider also Jesus' warning: "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. For it will come in upon all those

5. In what way is overindulgence in alcohol harmful?

6. Why should one avoid overindulgence in alcohol as well as food?



**We must know our personal limit
and stay within it**

will clothe one with mere rags."—Proverbs 23:20, 21.

⁹ Pointing to yet another danger, *The Encyclopedia of Alcoholism* says: "Studies have shown that alcohol causes degeneration of driving skills, including reaction time, co-ordination, attention, visual awareness and judgment." The consequences of mixing driving with drinking are disastrous. In the United States alone, tens of thousands die and hundreds of thousands are injured every year in alcohol-related traffic accidents. Particularly vulnerable to this danger are youths, who are less experienced in driving as well as in drinking. Can anyone drive after consuming several alcoholic drinks and at the same time claim to respect life as a gift from Jehovah God? (Psalm 36:9) In view of the sanctity of life, it is best for a person not to drink alcoholic beverages at all when he or she has to drive.

¹⁰ Immoderate drinking hurts people not only physically but also spiritually. "Wine and sweet wine are what take away good motive," states the Bible. (Hosea 4:11) Alcohol affects the mind. "When someone has a drink," explains a publication by the U.S. National Institute on Drug Abuse, "the alcohol is absorbed through the digestive system into the bloodstream and reaches the brain quickly. It begins to slow down the parts of the brain that control thinking and emotion. The person feels less inhibited, freer." In such a state, we are more likely to 'go astray,' to take liberties, and to be exposed to many temptations.—Proverbs 20:1.

dwelling upon the face of all the earth." (Luke 21:34, 35) Drinking does not have to reach the level of drunkenness before it makes a person drowsy and lazy—physically as well as spiritually. What if Jehovah's day catches him in such a condition?

What Alcohol Abuse Can Lead To

⁷ Immoderate use of alcohol exposes one to many dangers—both physical and spiritual. Among the diseases caused by alcohol abuse are cirrhosis of the liver, alcoholic hepatitis, and such neural disorders as delirium tremens. Prolonged misuse of alcohol can also lead to cancer, diabetes, and some diseases of the heart and the stomach. The misuse of alcohol is obviously not compatible with the Scriptural directive: "Let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." —2 Corinthians 7:1.

⁸ Alcohol abuse can also mean wasted income, even loss of employment. King Solomon of ancient Israel warned: "Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh." Why? He explained: "For a drunkard and a glutton will come to poverty, and drowsiness

7. Why is alcohol abuse incompatible with the directive stated at 2 Corinthians 7:1?

8. According to Proverbs 23:20, 21, what can result from alcohol abuse?

9. Why is it wise for a person to refrain from drinking alcoholic beverages if he will be driving a vehicle?

10. How can alcohol affect our mind, and why is that dangerous?

¹¹ Moreover, the Bible commands: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Corinthians 10:31) Does consuming large amounts of alcohol ever bring glory to God? A Christian would certainly want to avoid having a reputation as a heavy drinker. Such a reputation would bring reproach on, not glory to, Jehovah's name.

¹² What if one Christian's lack of moderation in drinking stumbled a fellow believer, perhaps a new disciple? (Romans 14:21) "Whoever stumbles one of these little ones who put faith in me," warned Jesus, "it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea." (Matthew 18:6) Overdrinking can also result in loss of privileges in the congregation. (1 Timothy 3:1-3, 8) Not to be overlooked is the conflict that alcohol abuse can cause within the family.

Avoid the Dangers—How?

¹³ A key to avoiding the dangers of alcohol abuse is knowing where to draw the line, not between overindulgence and drunkenness, but between moderation and overindulgence. Who can determine where this line is for you? Since many factors come into play, there can be no strict rule about how many drinks are too many. Each one must personally know his limit and stay within that limit. What will help you to decide how much is

11, 12. What spiritual harm can come from immoderate use of alcohol?

13. What is crucial in avoiding alcohol abuse?

too much for you? Is there a principle that can serve as a guide?

¹⁴ The Bible states: "Safeguard practical wisdom and thinking ability, and they will prove to be life to your soul and charm to your throat." (Proverbs 3:21, 22) The guiding principle to follow, then, is this: Any amount of alcohol that unduly impairs your judgment and dulls your thinking ability is too much for you personally. But you must be honest with yourself in recognizing what that personal limit is!

¹⁵ In some situations, even one drink may be one too many. In view of the danger to the fetus, a pregnant woman may choose not to drink at all. And would it not be kind to refrain from drinking in the presence of someone who has had a problem with alcoholism or whose conscience disapproves of drinking? Jehovah commanded those performing priestly duties at the tabernacle: "Do not drink wine or intoxicating liquor . . . when you come into the tent of meeting, that you may not die." (Leviticus 10:8, 9) Therefore,

avoid drinking alcoholic beverages just before attending Christian meetings, when sharing in the ministry, and when caring for other spiritual responsibilities. Moreover, in countries where alcohol consumption is prohibited or is permitted only for those over a certain age, due regard should be given to the laws of the land.—Romans 13:1.

14. What guiding principle will help you draw the line between moderation and overindulgence?

15. When might even one drink be one too many?



*Decide in advance
where to
draw the line*

¹⁶ When an alcoholic beverage is offered or is set before you, the first question to ask is: 'Should I drink at all?' If you decide to drink, have clearly in mind your personal limit, and do not exceed that limit. Do not allow a generous host to sway you. And beware of open bars serving unlimited drinks at such events as wedding receptions. In many places, children are legally permitted to have access to alcohol. It is the parents' responsibility to instruct their children regarding the use of alcohol and to monitor their actions in this regard.—Proverbs 22:6.

You Can Deal With the Problem

¹⁷ Is misuse of wine and intoxicating liquor a problem for you? Make no mistake about it, if alcohol abuse is becoming a secret sin, sooner or later it will catch up with you. So take a long, honest look at yourself. Ask such self-searching questions as: 'Do I drink more often than I used to? Have my drinks become stronger? Do I use alcohol to escape worries, stress, or problems?

Has a family member or a friend expressed concern about my drinking? Has my drinking caused problems within my family? Do I find it hard to do without alcohol for a week, a month, or several months? Do I hide from others the amount of wine or liquor I consume?' What if the answer to some of these questions is yes? Do not be like a man who 'looks at his natural face in a mirror and im-

16. How should you decide what to do when an alcoholic beverage is set before you?

17. What can help you to discern whether you have a problem with alcohol abuse?

mediately forgets what sort of man he is.' (James 1:22-24) Take steps to correct the problem. What can you do?

¹⁸ The apostle Paul admonished Christians: "Do not be getting drunk with wine, in which there is debauchery, but keep getting filled with spirit." (Ephesians 5:18)

Decide what is an immoderate amount of alcohol for you, and set appropriate limits. Resolve not to exceed them; exercise self-control.

(Galatians 5:22, 23) Do you have associates who pressure you to overindulge? Be on guard. "He that is walking with wise persons will become wise," states the Bible, "but he that is having dealings with the stupid ones will fare badly." —Proverbs 13:20.

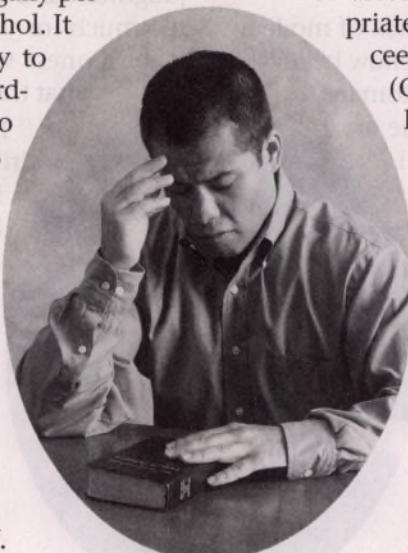
¹⁹ If you are using alcohol to escape some problem, face the problem squarely. Problems can be dealt with by applying the counsel from God's Word. (Psalm 119:105) Do not hesitate to seek the help of a trusted Christian elder. Make good use of

Jehovah's provisions to build up your spirituality. Strengthen your relationship with God. Pray to him regularly—especially about your weaknesses. Petition God to 'refine your kidneys and your heart.' (Psalm 26:2) As discussed in the preceding article, do your utmost to walk in the way of integrity.

²⁰ What if the problem of overindulgence

18, 19. How can you stop immoderate use of alcohol?

20. What measures may you have to take in order to deal with an ongoing problem of overindulgence?



Pray to Jehovah regularly about your weaknesses

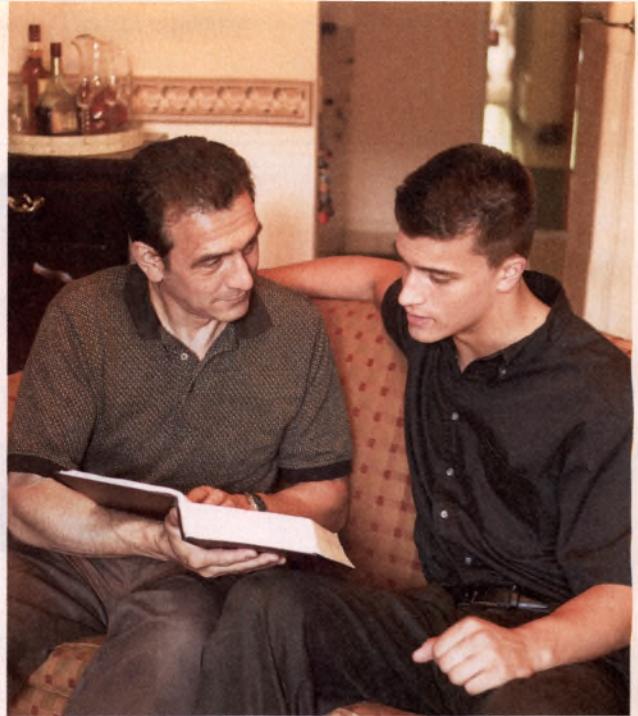
Parents have the responsibility to instruct their children regarding the use of alcohol

continues despite your efforts? You must then follow Jesus' advice: "If ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Gehenna." (Mark 9:43) The answer is: Do not drink at all. That is what a woman whom we will call Irene resolved to do. "After almost two and a half years of sobriety," she says, "I began to think that just one drink might be all right, just to see how I would handle it. But the minute I feel that way, I immediately take the matter to Jehovah in prayer. I am determined not to have another alcoholic drink until the new system—if even then." Total abstinence would not be too high a price to pay for life in God's righteous new world.—2 Peter 3:13.

"Run in Such a Way That You May Attain It"

²¹ Likening a Christian's life course to a race, or a contest, the apostle Paul said: "Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it. Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. Therefore, the way I am running is not uncertainty; the way I am directing my blows is so as not to be striking the air; but 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 Corinthians 9:24-27.

21, 22. What obstacle can prevent us from reaching the finish line in the race for life, and how can we avoid it?



²² The prize can go only to those who finish the race successfully. In the race for life, the abuse of alcohol can prevent us from reaching the finish line. We must exercise self-control. Running with certainty requires that we do not indulge in "excesses with wine." (1 Peter 4:3) On the contrary, we need to exercise self-control in all things. When it comes to drinking alcoholic beverages, we are wise to "repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion."—Titus 2:12.

Do You Recall?

- What constitutes alcohol abuse?
- What harm results from the misuse of alcohol?
- How can you avoid the dangers of alcohol abuse?
- How can one deal with the problem of alcohol abuse?



TRUSTING IN JEHOVAH'S LOVING CARE

AS TOLD BY
ANNA DENZ TURPIN

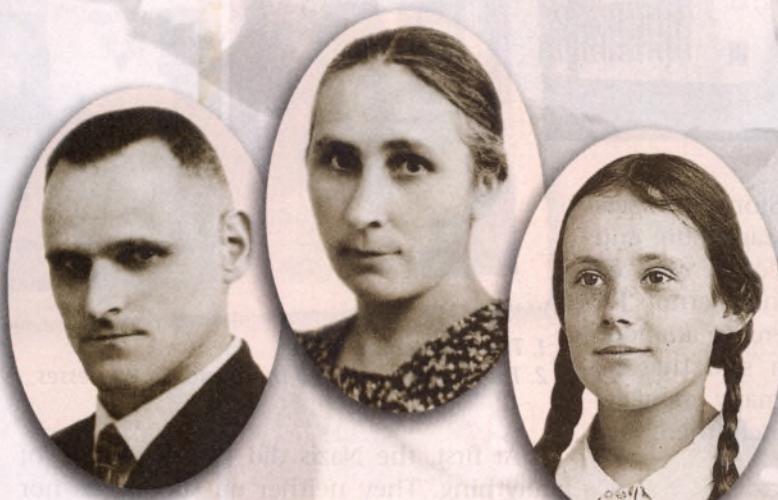
"You are one big 'WHY'!" my mother exclaimed with a smile. As a girl, I bombarded my parents with questions. But Mother and Father never chided me for my childish curiosity. Rather, they taught me to reason and to make my own decisions based on a Bible-trained conscience. How precious that training proved to be! One day when I was 14 years old, the Nazis tore my beloved parents away from me, and I never saw them again.

MY FATHER, Oskar Denz, and my mother, Anna Maria, lived in Lörrach, a German city near the Swiss border. When they were young, they were active in politics, and people in the community knew and respected them. But in 1922, shortly after they got married, my parents changed their view of politics and their goals in life. Mother began studying the Bible with the Bible Students, as Jehovah's Witnesses were then called, and was

thrilled to learn that God's Kingdom would bring peace to the earth. Father soon joined Mother in studying, and they began attending the meetings of the Bible Students. Father even gave Mother a Bible study book, *The Harp of God*, for Christmas that year. An only child, I came along on March 25, 1923.

What fond memories I have of our family life—our summer hikes in the tranquil Black Forest and Mother's homemaking lessons! I can still pic-





Hitler: U.S. Army photo

Our happy family was torn apart when Hitler came to power

ture her standing in the kitchen supervising her little chef. Most important, my parents taught me to love and trust Jehovah God.

Our congregation consisted of about 40 busy Kingdom preachers. My parents had a special gift for making opportunities to speak about the Kingdom. Because of their former community activities, they felt at ease with others, and people received them well. When I turned seven, I too wanted to preach from door to door. On my first day, my companion handed me some literature, pointed to a house, and simply said, "Go and see if they want this." In 1931, we attended a convention of the Bible Students in Basel, Switzerland. There my parents were baptized.

From Turmoil to Tyranny

Germany was in great turmoil in those days, and various political factions clashed violently in the streets. One night, I awoke to screams coming from the neighbor's house. Two teenage boys killed their brother with a pitchfork because they disagreed with his political views. Hostility against Jews

also increased markedly. At school one girl had to stand by herself in the corner simply because she was Jewish. I felt so sorry for her, not knowing that I would soon find out for myself how it felt to be ostracized.

On January 30, 1933, Adolf Hitler became chancellor of Germany. From about two blocks away, we watched as the Nazis triumphantly raised the swastika flag over city hall. At school our enthusiastic teacher taught us to say the greeting "Heil Hitler!" That afternoon I told Father about it. He became troubled. "I don't like it," he said. "'Heil' means salvation. If we were to say 'Heil Hitler,' it would mean that we are ascribing salvation to him instead of to Jehovah. I don't think it's right, but you decide for yourself what you should do."

My schoolmates began to treat me like an outcast because I decided not to give the Hitler salute. Some boys even beat me when the teachers were not looking. Eventually, they left me alone, but even my friends told me that their fathers had forbidden them to play with me. I was too dangerous.

Two months after the Nazis took power in Germany, they banned Jehovah's Witnesses



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1. *The Magdeburg office*2. *The Gestapo arrested thousands of Witnesses*

as a danger to the State. Storm troopers closed down the office in Magdeburg and banned our meetings. But because we lived near the border, Father obtained permits for us to go across to Basel, where we attended Sunday meetings. He often said that he wished our brothers in Germany could receive such spiritual food to help them face the future with courage.

Hazardous Strolls

After the closure of the Magdeburg office, a former staff member, Julius Riffel, came to Lörrach, his hometown, to organize the underground preaching work. Father immediately offered to help. He sat Mother and me down and explained that he had agreed to help bring Bible literature into Germany from Switzerland. He said that it would be extremely dangerous and that he could be arrested at any time. He did not want us to feel pressured to be involved because it would be risky for us too. Right away, Mother said, "I'm with you." They both looked at me, and I said, "I'm with you too!"

Mother crocheted a purse about the size of a *Watchtower* magazine. She would slide the literature into an opening on one side of the purse and then crochet the pouch shut. She made secret pockets in Father's clothes and two girdles in which she and I could discreetly carry small Bible study aids. Each time we succeeded in bringing our secret treasure home, we breathed a sigh of relief and gave thanks to Jehovah. We stashed the literature in our attic.

At first, the Nazis did not suspect us of anything. They neither questioned us nor searched our home. Nevertheless, we decided on a code that we would use to warn our spiritual brothers in case of trouble—4711, the name of a famous cologne. If it became dangerous to come to the house, we would warn them—somehow using that number. Father also told them to look up at our living-room windows before entering the building. If the left window was open, it meant that something had gone wrong, and they should stay away.

In 1936 and 1937, the Gestapo conducted mass arrests and threw thousands of Witnesses into prisons and concentration camps, where they suffered the most cruel and sadistic treatment. The branch office in Bern, Switzerland, began gathering reports, including some that were smuggled out of the camps, for a book called *Kreuzzug gegen das Christentum* (Crusade Against Christianity), an exposé of Nazi crimes. We undertook the perilous work of carrying the secret reports across the border to Basel. If the Nazis had caught us with those red-hot documents, we would have been imprisoned immediately. I wept as I read about the tor-

ments our brothers were suffering. Yet, I did not feel afraid. I trusted that Jehovah and my parents, my best friends, would look after me.

I graduated from school at age 14 and had a clerical job in a hardware store. Usually, we made our courier trips on Saturday afternoon or Sunday, when Father had time off from work. On the average, we went every two weeks. We looked like any other family out for a weekend stroll, and for nearly four years, the border guards did not stop us or try to search us—that is, not until one day in February 1938.

Discovered!

I will never forget the look on my father's face when we arrived at our pick-up spot near Basel and saw the large stack of literature that awaited us. Because another courier family had been arrested, we had extra books to carry. At the border a customs official eyed us suspiciously and ordered a search. On finding the books, he marched us at gunpoint to waiting police cars. As the officers drove off with us, Father squeezed my hand and whispered: "Don't be a traitor. Don't give anyone away!" "I won't," I assured him. When we arrived back at Lörrach, they took my dear father away. I saw him for the last time as the prison door closed behind him.

For four hours, four Gestapo men interrogated me, demanding that I tell them the names and addresses of other Witnesses. When I refused, one official became furious and threatened, "We have other methods to make you talk!" I did not disclose anything. Then they took Mother and me back to our house, which they searched for the first time. They took my mother into custody and sent me to my aunt's home and gave my aunt custody of me, not realizing that she too was a Witness. Although I was allowed to

go to work, four Gestapo men sat parked in front of the house to monitor my every move while a policeman patrolled the sidewalk.

A few days later at lunchtime, I came out of the house and saw a young sister riding toward me on her bicycle. As she approached, I could see that she was going to toss a piece of paper to me. Just as I caught it, I turned to see if the Gestapo had seen what I did. To my surprise, at that very moment, they all had thrown back their heads in laughter!

The sister's note instructed me to go to her parents' place at noon. But with the Gestapo watching me, how could I risk incriminating her parents? I looked at the four Gestapo agents in the car and then at the policeman parading up and down the street. I did not know what to do, and I prayed fervently for Jehovah's help. All of a sudden, the policeman walked over to the Gestapo car and spoke to the men. Then he climbed into their car, and they drove away!

Just then, my aunt came walking around the corner. It was already past noon. She read the note and thought that we should go to the home as instructed, surmising that the brothers had arranged to take me to Switzerland. When we arrived, the family introduced me to a man I did not know, Heinrich Reiff. He told me that he was glad I had got away safely and that he had come to help me escape to Switzerland. He gave me a half hour to meet him at a wooded place.

Life in Exile

I met Brother Reiff with tears streaming down my face, heartsick at the thought of leaving my parents behind. It had all happened so fast. After some anxious moments, we mingled with a group of tourists and crossed the Swiss border safely.

When I arrived at the branch office in Bern, I learned that the brothers there had

arranged for my escape. They kindly gave me a place to stay. I worked in the kitchen, which I enjoyed very much. But how hard it was to live in exile, not knowing what would happen to my parents, both of whom had been sentenced to two years' imprisonment! At times, grief and anxiety overwhelmed me, and I would lock myself in the bathroom to weep. But I was able to correspond with my parents regularly, and they encouraged me to remain loyal.

Moved by my parents' example of faith, I dedicated my life to Jehovah and was baptized on July 25, 1938. After one year at Bethel, I went to work at Chanélaz, a farm purchased by the Swiss branch to provide food for the Bethel family and to house brothers fleeing persecution.

When my parents' prison sentences expired in 1940, the Nazis offered to free them if they would renounce their faith. They held fast and were then sent to concentration camps, Father to Dachau and Mother to Ravensbrück. In the winter of 1941, my mother and other female Witnesses in the camp refused to do work for the military. As punishment, they were made to stand in the cold for 3 days and 3 nights, after which they were locked up in dark cells and put on starvation rations for 40 days. Then they were flogged. Mother died on January 31, 1942, three weeks after a savage beating.

IN OUR NEXT ISSUE

A Birth to Be Remembered

Do You Accept Jehovah's Help?

Where True Worship and Paganism
Clashed



*Jim and I have found great joy
in our Kingdom service*

Father was transferred from Dachau to Mauthausen in Austria. In this camp the Nazis systematically murdered prisoners through starvation and crushing physical labor. But six months after Mother died, the Nazis killed my father by a different method—medical experiments. The camp doctors deliberately infected human guinea pigs with tuberculosis. Afterward, the prisoners received a lethal injection in the heart. The official record states that Father died of "a weak heart muscle." He was 43 years old. I learned about the brutal murders only months later. The memory of my beloved parents still brings tears to my eyes. Yet, then as now, I am comforted in knowing that Mother and Father, who had the hope of heavenly life, are safe in Jehovah's hands.

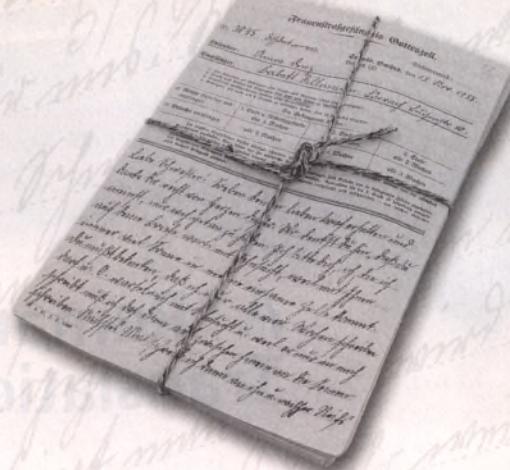
After World War II, I had the privilege of attending the 11th class of the Watchtower Bible School of Gilead in New York. What a joy to be immersed in a study of the Scriptures for five months! Upon graduation in 1948, I was sent to Switzerland to serve as a missionary. Not long afterward, I met James L. Turpin, a faithful brother who had graduated from the fifth class of Gilead. When the first branch office was set up in Turkey, he served as its overseer. We married in March 1951, and soon thereafter we

learned that we were going to be parents! We moved to the United States and welcomed our baby daughter, Marlene, into the world that December.

Throughout the years, Jim and I have found great joy in our Kingdom service. I fondly remember one Bible student, a young Chinese woman named Penny, who just loved to study the Bible. She was baptized and later married Guy Pierce, who now serves on the Governing Body of Jehovah's Witnesses. Such dear ones have helped to fill the void caused by the loss of my parents.

In early 2004, the brothers in Lörrach, my parents' hometown, built a new Kingdom Hall on Stich Street. In recognition of what Jehovah's Witnesses had done, the city council decided to rename the street *Denzstraße* (Denz Street) in honor of my parents. The local newspaper, *Badische Zeitung*, under the headline "In Memory of the Murdered Couple Denz: New Street Name," stated that my parents "were murdered in a concentration camp during the Third Reich because of their faith." For me, that action by the city council was an unexpected but most heartwarming turn of events.

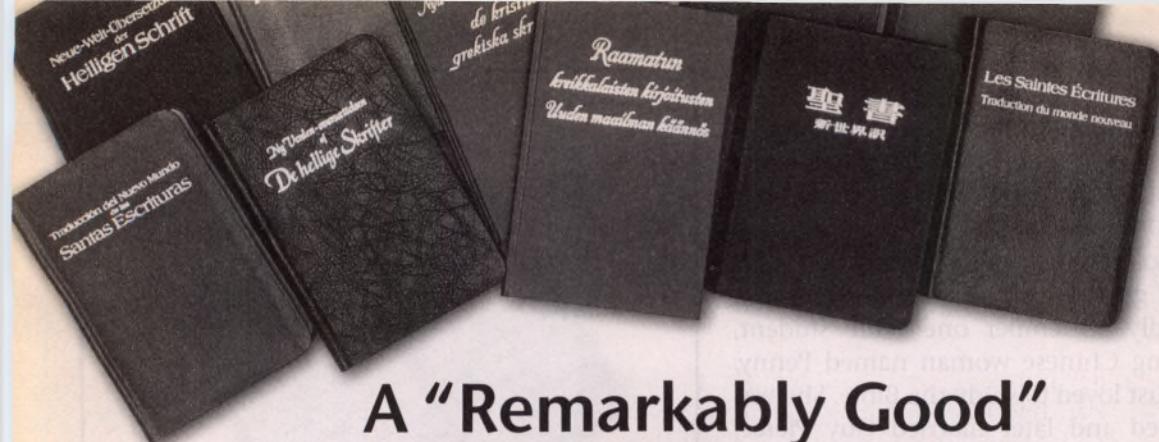
Father used to say that we should plan ahead as if Armageddon would not come in our lifetime but lead our life as if it would come tomorrow—precious advice that I have always tried to apply. Balancing patience and eager expectation is not always easy, especially since the ravages of old age now keep me confined at home. Yet, I have never doubted Jehovah's promise to all his faithful servants: "Trust in Jehovah with all your heart . . . In all your ways take notice of him, and he himself will make your paths straight."—Proverbs 3:5, 6.



PRECIOUS WORDS FROM THE PAST

A woman from a village some distance away visited Lörrach in the 1980's. At that time, townspeople were bringing their unwanted belongings to a public area where others could look through the items and take what they wished. This woman found a sewing box and took it home. Later, in the bottom of the box, she found some photographs of a young girl and letters written on concentration-camp stationery. The woman was intrigued by the letters and wondered about the identity of the little girl with braids.

One day in 2000, the woman saw a newspaper article about a historical exhibition in Lörrach. The article described the history of Jehovah's Witnesses during the Nazi years, including our family. It had pictures of me as a teenager. Matching the details, the woman contacted the journalist and told her about the letters—42 in all! A few weeks later, I had them in my hands. There in my parents' handwriting were their constant inquiries to my aunt about me. Their loving concern for me never ceased. It is a marvel that these letters survived and reappeared after more than 60 years!



A "Remarkably Good" Translation

ACCORDING to one count, as many as 55 new English translations of the Christian Greek Scriptures were published between 1952 and 1990. Translators' choices mean that no two read alike. In order to assess the reliability of the translators' work, Jason BeDuhn, associate professor of religious studies at Northern Arizona University, in Flagstaff, Arizona, U.S.A., examined and compared for accuracy eight major translations, including the *New World Translation of the Holy Scriptures*, published by Jehovah's Witnesses. The result?

While critical of some of its translation choices, BeDuhn called the *New World Translation* a "remarkably good" translation, "better by far" and "consistently better" than some of the others considered. Overall, concluded BeDuhn, the *New World Translation* "is one of the most accurate English translations of the New Testament currently available" and "the most accurate of the translations compared."—*Truth in Translation: Accuracy and Bias in English Translations of the New Testament*.

BeDuhn noted, too, that many translators were subject to pressure "to paraphrase or expand on what the Bible does say in the di-

rection of what modern readers want and need it to say." On the other hand, the *New World Translation* is different, observed BeDuhn, because of "the greater accuracy of the NW as a literal, conservative translation of the original expressions of the New Testament writers."

As the New World Bible Translation Committee acknowledges in the foreword to its work, it is "a very responsible thing" to translate the Holy Scriptures from their original languages into modern speech. The Committee goes on to say: "The translators of this work, who fear and love the Divine Author of the Holy Scriptures, feel toward Him a special responsibility to transmit his thoughts and declarations as accurately as possible."

Since its first publication in 1961, the *New World Translation of the Holy Scriptures* has been made available in 32 languages plus 2 Braille editions. The Christian Greek Scriptures of the *New World Translation*, or the "New Testament," is available in an additional 18 languages plus one Braille edition. We invite you to read God's Word in this modern and "remarkably good" translation, perhaps in your own language.

Questions From Readers

Why did the resurrected Jesus invite Thomas to touch him yet stop Mary Magdalene from doing so earlier?

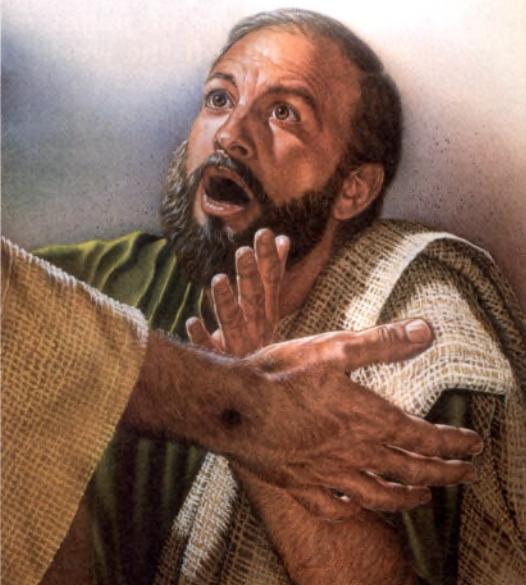
Some older translations of the Bible give the impression that Jesus told Mary Magdalene not to touch him. For instance, the *King James Version* renders Jesus' words: "Touch me not; for I am not yet ascended to my Father." (John 20:17) However, the original Greek verb, which is usually translated "touch," means also "to cling to, hang on by, lay hold of, grasp, handle." Reasonably, Jesus was not objecting to Mary Magdalene's merely touching him, since he allowed other women who were at the grave to 'catch him by his feet.'—Matthew 28:9.

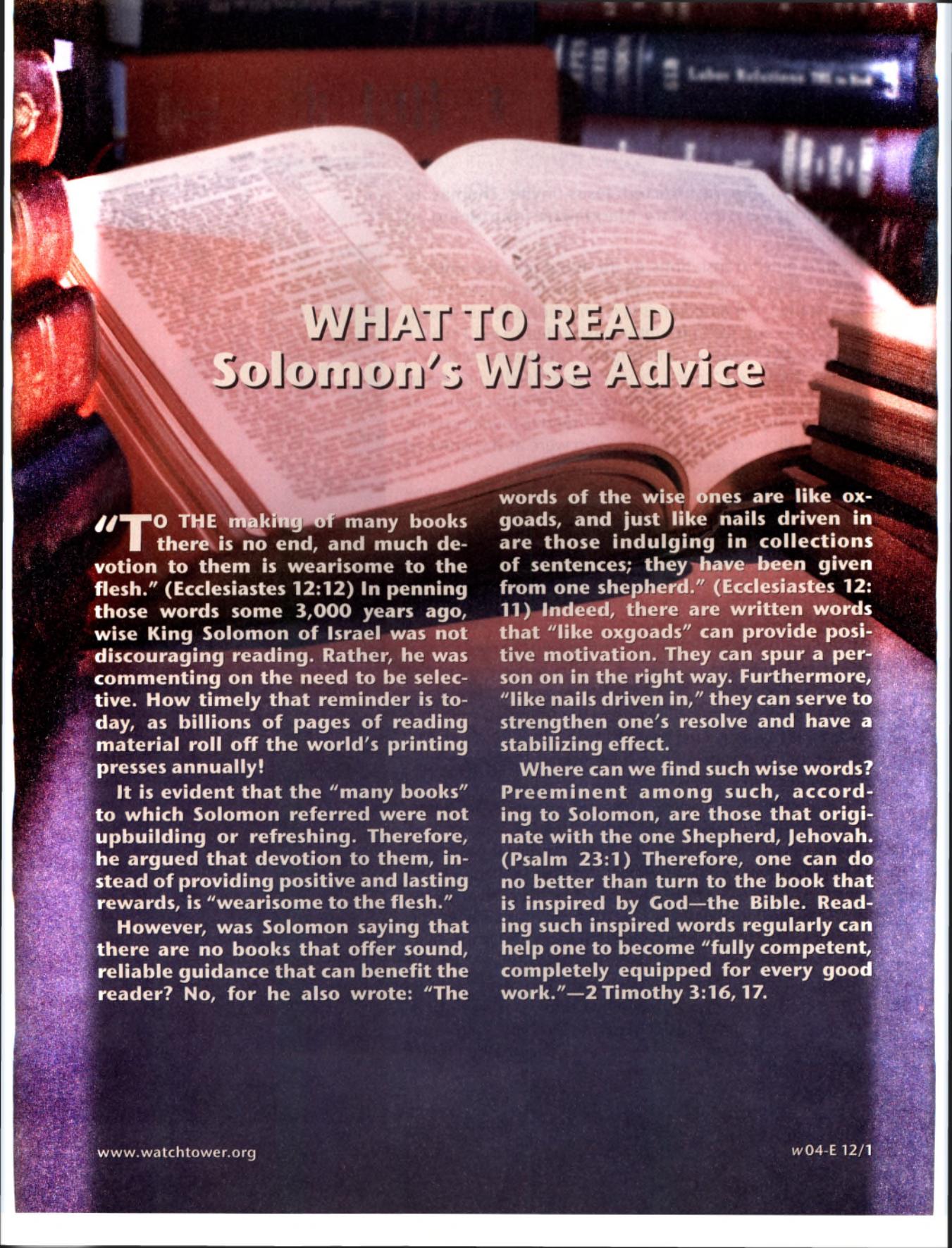
Many modern-language translations, such as the *New World Translation of the Holy Scriptures*, *The New Jerusalem Bible*, and *The New English Bible*, help us to understand the real meaning of Jesus' words by rendering them: "Stop clinging to me." Why would Jesus say that to Mary Magdalene, who was a close associate?—Luke 8:1-3.

Evidently, Mary Magdalene feared that Jesus was about to leave and ascend into heaven. Moved by her strong desire to be with her Lord, she was holding fast to Jesus, not letting him go. To assure her that he was not yet leaving, Jesus instructed Mary to stop clinging to him but instead to go and declare to his disciples the news of his resurrection.—John 20:17.

The exchange between Jesus and Thomas was different. When Jesus appeared to some disciples, Thomas was absent. Later, Thomas voiced his doubts about Jesus' resurrection, saying that he would not believe it unless he saw Jesus' nail wounds and put his hand into Jesus' speared side. Eight days later, Jesus again appeared to the disciples. This time, Thomas was present, and Jesus invited him to touch the wounds.—John 20:24-27.

Thus, in Mary Magdalene's case, Jesus was dealing with a misplaced desire to prevent him from leaving; in Thomas' case, Jesus was helping someone who had doubts. In both instances, Jesus had good reasons to act the way he did.





WHAT TO READ Solomon's Wise Advice

TO THE making of many books there is no end, and much devotion to them is wearisome to the flesh.” (Ecclesiastes 12:12) In penning those words some 3,000 years ago, wise King Solomon of Israel was not discouraging reading. Rather, he was commenting on the need to be selective. How timely that reminder is today, as billions of pages of reading material roll off the world’s printing presses annually!

It is evident that the “many books” to which Solomon referred were not upbuilding or refreshing. Therefore, he argued that devotion to them, instead of providing positive and lasting rewards, is “wearisome to the flesh.”

However, was Solomon saying that there are no books that offer sound, reliable guidance that can benefit the reader? No, for he also wrote: “The

words of the wise ones are like oxgoads, and just like nails driven in are those indulging in collections of sentences; they have been given from one shepherd.” (Ecclesiastes 12:11) Indeed, there are written words that “like oxgoads” can provide positive motivation. They can spur a person on in the right way. Furthermore, “like nails driven in,” they can serve to strengthen one’s resolve and have a stabilizing effect.

Where can we find such wise words? Preeminent among such, according to Solomon, are those that originate with the one Shepherd, Jehovah. (Psalm 23:1) Therefore, one can do no better than turn to the book that is inspired by God—the Bible. Reading such inspired words regularly can help one to become “fully competent, completely equipped for every good work.”—2 Timothy 3:16, 17.