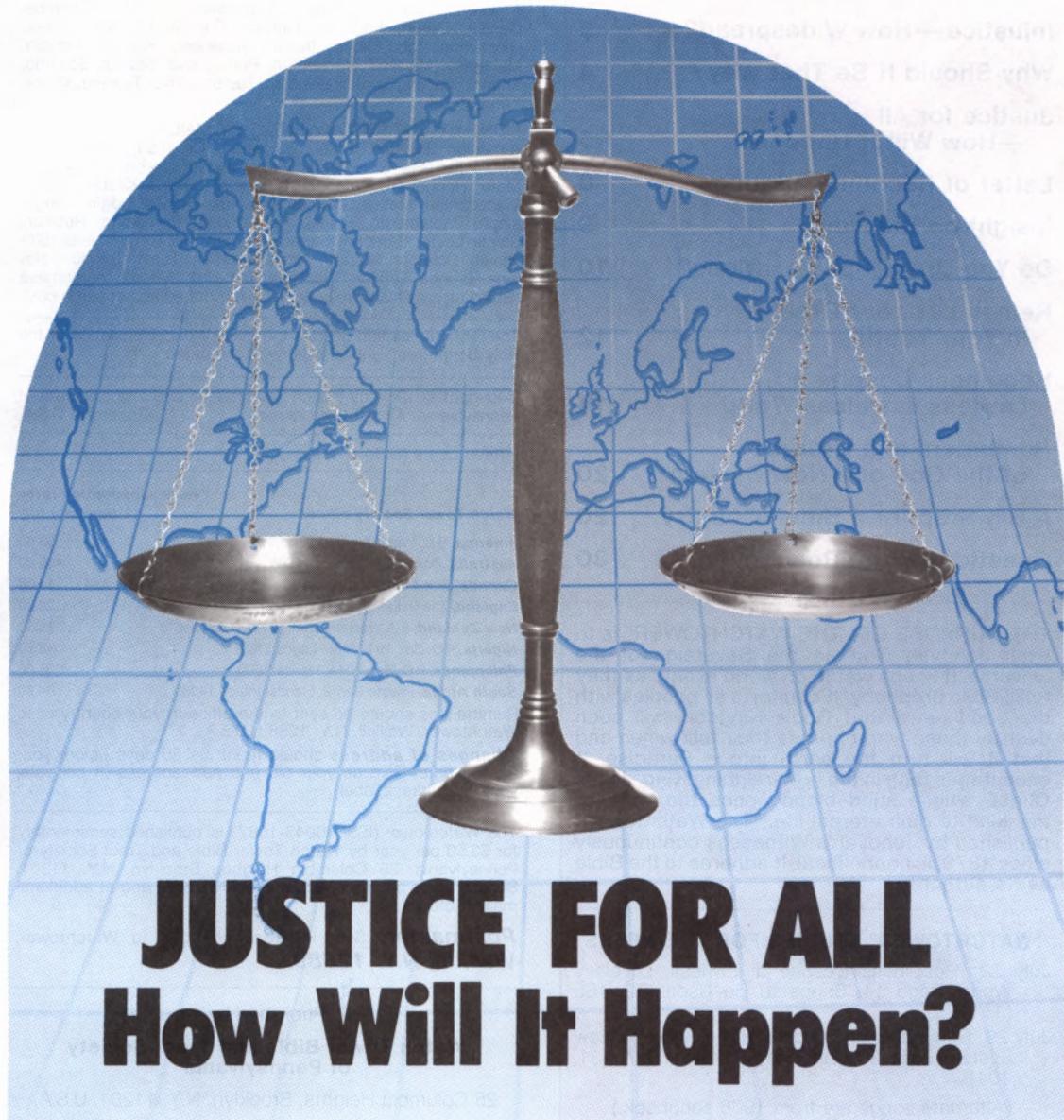


June 15, 1984

# The Watchtower

Announcing Jehovah's Kingdom



**JUSTICE FOR ALL**  
**How Will It Happen?**



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June 15, 1984  
Vol. 105, No. 12

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

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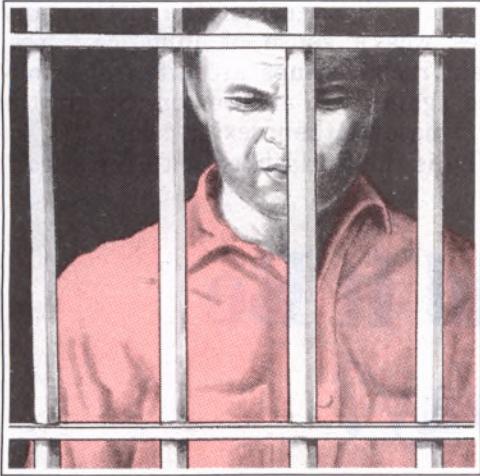
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# Injustice— How Widespread?

**E**ARLY in 1940 a 34-year-old man named Roy was arrested in New Mexico, U.S.A., and accused of robbery. He claimed to have been a thousand miles from the scene of the crime when it was committed, but he could not produce any witnesses to prove it. So he was found guilty and sentenced to prison. Sixteen years later Roy was released from prison. An investigation had revealed that he was innocent!

Some years ago a woman in Colombia wrote to a newspaper telling a sad story. Her husband had abandoned her and their four sons for another woman. Nevertheless, with great effort and sacrifice she had provided an education for her sons and then, with their help, built up capital so that her family could live comfortably. Then one day she was summoned to appear before a judge. Why? Her husband had instituted legal proceedings. The wife was told that half of everything she owned belonged to her husband. "I cannot believe such injustice," she exclaimed.

Many years ago a wise man summed up much of human experience when he said: "Man has dominated man to his injury." (Ecclesiastes 8:9) This domination has

resulted in individual suffering, as these two examples show. It has also resulted in whole classes of people suffering injustices. Consider just a few examples.

**Economic:** According to *The World Almanac & Book of Facts 1984*, the average income in India was \$150 (U.S.) a year—at a time when in many countries of Europe the average income was about \$10,000 (U.S.) a year. Economists say that such differences have "brought into question the efficiency and justice of the existing economic order."

**Health:** "Towards Justice in Health" was a recent headline in a UN health magazine. What is unjust about health? Well, as an example, not long ago a young man in Nepal died because he needed insulin. There was just no insulin available in the whole area where he lived! Is it fair that people die in some lands of diseases that are routinely cured or controlled in others? Twenty-five million people a year die from sickness caused by polluted water and poor sanitation. Yet it would not be difficult to supply them with clean water, and it would cost only one third of what the world spends on cigarettes or about one eighteenth of what it spends on armaments. Is this just?

**Food:** In 1980 some 50 million people died of hunger. There is, however, more than enough food for everyone—if it was distributed efficiently. The problem is, some countries use more than their share. Often, even when food is available, the

poor cannot afford to buy it. A high official of the United Nations Children's Fund said that the situation is 'unjust, unacceptable and almost wholly avoidable.'

**Prejudice:** Describing a violent race riot in the United States, a news maga-

zine said: "Strongest of the riot's many causes was a sense of injustice." Yes, certain racial groups are often discriminated against. So are women. So are the poor, whatever their sex or color.

Why is the world filled with injustice?

# Why Should It Be That Way?

**W**HY is injustice so widespread? Two scriptures in the Bible help answer that question for us. The first is in Jeremiah chapter 10, verse 23, and here is what it says:

**"To earthling man his way does not belong. It does not belong to man who is walking even to direct his step."**

This indicates that man is just not equipped to govern himself. Why? First, because he is inherently sinful. God himself said: "The inclination of the heart of man is bad from his youth up." (Genesis 8:21) Thus it is that man's laws and customs perpetuate all kinds of inequality. For instance, many prefer to poison themselves with cigarettes or build space-age weapons of mass destruction rather than give clean, fresh water or adequate nourishment to those in need.

Man also lacks sufficient wisdom. Thus, as in Roy's case, laws designed to be just can lead to grave injustices. Even though many individuals and organizations work hard to bring justice in health, food distribution and economic conditions, they are unable to do it. In many cases, they just do not know how.

The truth is, man was not designed to

"direct," or govern, himself with total autonomy, or independence. He was designed to be governed by a higher power, by God. And since, historically, most men have rejected rule by God, another powerful spirit force has stepped in to influence them. This spirit is referred to in the second scripture that helps to explain the prevalence of injustice today. It says:

**"The whole world is lying in the power of the wicked one."**

These are the words of the apostle John. (1 John 5:19) Who is "the wicked one"? Why, Satan the Devil, who is also called "the god of this system of things." (2 Corinthians 4:4) Satan and his demons are far more powerful than we are. They have little interest in seeing justice prevail. In fact, as long as injustice exists, people are distracted from seeking God, and some even blame him for the injustice. Hence, injustice serves Satan's purposes well.

The Bible tells us: "Jehovah is a lover of justice, and he will not leave his loyal ones." (Psalm 37:28) Why, then, has he allowed man to rule himself and come under the influence of Satan, and thus suffer so much injustice and other evil? The next article will discuss this.



# Justice for All— How Will It Happen?

**W**HY did Jehovah allow injustice to become so abundant in the earth? Because humans chose to have it that way! Originally, things were different. When they were first created, Adam and Eve did not suffer under the burden of imperfection. They were part of the creation that God himself pronounced to be "very good." (Genesis 1:31; Deuteronomy 32:4) Moreover, there was no Satan, and man was ruled directly by God. Thus, to begin with there was no injustice.

But that did not last. A perfect spirit creature rebelled and became Satan. In the guise of a serpent, he tantalized Eve with the idea of independence. God had placed just one restriction on the first human pair. They were not to eat the fruit of a certain tree. If they did, they would die. But Satan said to Eve: "You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad." —Genesis 3:1-5.

Eve, and then Adam, broke God's law. They wanted to be like God, to make their

own decisions about right and wrong. Hence, they turned away from God and opened the way for the establishment of human rulership, with all its problems.

Adam and Eve also experienced a physical change. God condemned them to death, just as he had said he would. They became imperfect, and this led to the corrupting of the whole human race—their offspring. The apostle Paul explained: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Romans 5:12) In this way the root causes of injustice made their appearance.

Nevertheless, we read: "By justice a king makes a land keep standing." (Proverbs 29:4) Human society will not fully 'stand' or be completely stable until justice is upheld throughout the earth. Will that ever happen?

## God's Kingdom and Justice

Since Jehovah God is "a lover of justice," we can be sure it will. (Psalm 37:28) But how? The words of the Lord's Prayer



Jesus showed compassion for the afflicted and lowly. His rule from heaven will be sustained by justice

tell us. For centuries sincere Christians have prayed: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matthew 6:10) Hence, by means of God's Kingdom, what God wishes will finally be done here on earth.

God's Kingdom is a real government. It is heavenly, thus more powerful than any human government. It also has a King appointed by God, the King being Jesus Christ, who is greatly concerned about justice. (Psalm 72:12-14) Jehovah promises that he will bless this Kingdom rule under Christ, "to establish it firmly and to sustain it by means of *justice* and by means of righteousness."—Isaiah 9:7.

Numerous prophecies coming true today prove that this Kingdom is already a reality. (Luke 21:31, 32) Jesus is already a King! But how will he bring justice to mankind in view of all the obstacles? Let us see.

God purposed that his Kingdom under Christ will be a world government. Jehovah prophetically says: "He [Christ] will have subjects from sea to sea and from the River to the ends of the earth." (Psalm 72:8) When this is fulfilled globally, a

major source of injustice will go. Man will no longer rule himself. But how could this happen when so many governments exist today, each intensely jealous of its own sovereignty?

The fact is, God has set a limit to the time when human governments will operate, and that time limit has arrived. Speaking of all the nationalistic governments of our day, the prophet Daniel wrote: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. *It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite.*"—Daniel 2:44.

In this way, one worldwide government, God's Kingdom, will soon replace today's nationalistic governments and rule mankind in justice. What a great change for the better that will be! However, it will still leave the problem of Satan. How will God's Kingdom handle him?

#### God's Kingdom and Satan

Satan appeared early in mankind's history, and it was he who first suggested to Eve the idea of rebelling against God. Therefore, when pronouncing sentence on Adam and Eve for their sin, God did not forget Satan. He foretold the coming of a "seed" who would oppose Satan, and finally destroy him: "I shall put enmity . . .

between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Genesis 3:15) As it turned out, this promised seed was Jesus Christ. (Galatians 3:16) Two outstanding encounters have already occurred between Satan and Jesus in partial fulfillment of that ancient prophecy.

The first seemed to be a victory for Satan. He maneuvered the death of Jesus on a torture stake. Thus Jesus' "heel" was 'bruised.' But Satan's victory did not last long. Jesus was resurrected from the dead and exalted to a high position in heaven. (Acts 2:23, 24, 32-36) There, he was in time crowned by Jehovah God as King of God's Kingdom. Then another historic encounter occurred.

The results are described in the Bible: "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him." The result? Joy in heaven, now cleansed of Satan's corrupting presence. But "woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Revelation 12:9, 12) We are living in that "short period of time" now. Many of the injustices we see today are due to Satan's "great anger."

Soon, though, will come yet another encounter between Satan and Jesus Christ. The Bible describes this too: "He seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations anymore until the thousand years were ended."—Revelation 20:2, 3.

This will happen soon, when God's Kingdom replaces the nationalistic governments of this world. It will ultimately lead

to a final encounter when, as the Bible prophetically describes, "the Devil . . . [will be] hurled into the lake of fire and sulphur" to his destruction, the ultimate 'bruising of his head.'—Revelation 20:10.

Hence, another obstacle to justice will have been removed. But that still leaves us with the problem of man's own imperfect human nature. Much of the injustice in the world stems from man himself. What can God's Kingdom do about that?

### **God's Kingdom and Man's Imperfection**

Man's imperfection started when Adam and Eve sinned. (Romans 5:12) All descendants of Adam, with one exception, have been sinners. That exception was Jesus. He was born in a miraculous way without sin, and all through his life he remained faithful and sinless. (Hebrews 7:26) Thus, he could offer a perfect human life as a ransom for imperfect mankind. He solved the problem of human imperfection. "As in Adam all are dying, so also in the Christ all will be made alive."—1 Corinthians 15:22.

Soon, those who insist on acting unjustly will find that there is no room for them on a clean earth under God's Kingdom. But those who have faith in Jesus' sacrifice will reap great blessings. "The upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth." (Proverbs 2:21, 22) Thus another obstacle to justice will be removed.

### **God's Kingdom and You**

Yes, Jesus, as King of God's Kingdom, will soon remove all the major obstacles to our seeing justice for all on earth. Mankind will then see the promise fulfilled: "There are new heavens and a new earth that we are awaiting . . . and in these

righteousness is to dwell." (2 Peter 3:13) In that righteous earth there will be no room for injustice.

Of course, these blessings are still in the future. Even now, though, God's Kingdom under Christ Jesus is active, and we can benefit from it. Jesus himself prophesied that in our day "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matthew 24:14) That prophecy is being fulfilled. Many are responding to the preaching and are subjecting themselves to that Kingdom even now. In this way they match these prophetic words:

"It must occur in the final part of the days that . . . many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem."—Isaiah 2:2, 3.

The millions earth wide who are conforming to that prophecy study the Bible and learn to live in the way God wants them to live. Among other things, they try to live according to the words of the prophet Micah: 'To exercise *justice* and to love kindness and to be modest in walking with their God.' (Micah 6:8) Thus they show the sincerity of their desire to live under a government of justice. Even now they enjoy many blessings from that government as Isaiah's prophecy is fulfilled: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself."

—Isaiah 32:1.

Do you long to see a world where justice prevails? If so, put *your* confidence in God's Kingdom. Associate now with people who have the same desire. Then look forward with confidence to living forever under the rule of the God who is "a lover of righteousness and justice."—Psalm 33:5.

## Letter of Recommendation

Beloved Brothers,

When you said that the book **You Can Live Forever in Paradise on Earth** was "a marvelous teaching aid" you were so very right.

As I looked through my copy I was inclined to be one of those doubting Thomases. The book was beautiful and easy to read and understand, but would it appeal to those people it was meant for, everyone at the door, in the office and next door?

The answer was yes! yes! yes! Most of my placements have been at the doctor's office where I work, but the book placed itself next door.

D——D—— lives next door to me. She is a bright, sweet, enterprising 13-year-old who goes nonstop with words and movement all her waking hours.

One afternoon while visiting my daughter, she picked up that "little red book." D—— has not been the same since. She has studied chapter one only and has attended all the meetings her father will let her, cleaned up her room, her mouth, her associations and her music. She has become quiet, submissive and a real pleasure to be with. She has changed so very much that her mother now wants to study that same book so that she can be as happy as her little girl.

I do not know where this will end, but hopefully, no, prayerfully, it will be with two more who love Jehovah and his Son and share that "little red book" with others.

With Deepest Love,

D. L. F.

# Insight on the News

## Armageddon—Fact or Fiction?

Educators assembled recently at USC (University of Southern California) to challenge the growing belief in the nearness of Armageddon's war, the Biblical battle between God and the evil "kings of the entire inhabited earth." (Revelation 16:14, 16) The program, sponsored by a humanist-oriented group, included Greek Scripture scholar James M. Robinson of the School of Theology at Claremont, reports the *Los Angeles Times*. Rather than upholding the Biblical warning of Armageddon as fact, Robinson claimed that the writers of the Greek Scriptures mixed "gimmicky and banal" elements with the teachings of Jesus in order to threaten people with destruction. Another speaker, Randel Helms, of Arizona State University, called the books of Daniel and Revelation "religious fictions."

How should Christians react to such challenges aimed at God's Word? The apostle Paul admonished Timothy to "have nothing to do with the pointless philosophical discussions and antagonistic beliefs of the 'knowledge' which is not knowledge at all." Why? Because "by adopting this, some have gone right away from the faith." (1 Timothy 6:20, 21, *The Jerusalem Bible*) Similarly, Peter wrote that "in the last days there will come ridiculers with their ridicule . . . saying: 'Where

is this promised presence of his?'" Yet, Jehovah's day, including Armageddon's war, "will come as a thief." Therefore, Peter cautioned Christians to stay spiritually alert by "keeping close in mind the presence of the day of Jehovah."—2 Peter 3:3, 4, 10, 12.

## 'Churches Not Religious Enough'

"Many people simply do not find churches religious enough," charges Edward Norman, Dean of Peterhouse, Cambridge, reports *The Times* of London. He sees churches acting "more as moral agencies and propagandists for social reform than as authentic vehicles of spiritual mysteries." Churches in the United States are actively involved in social reform too. For the first time in this century, religious groups are applying pressure on business by raising "social and ethical issues within the corporation," notes David E. Anderson of United Press International. Since many churches and religious orders hold stock, they can use the stockholder proxy resolution as a force to sway businesses to their religious views.

Although religious groups may have good intentions in promoting social reform, Jesus Christ expended his energy in "preaching and declaring the good news of the kingdom of God." (Luke 8:1) Jesus expects his followers to do the same because he knows that only God's Kingdom will bring about lasting

social reform.—Isaiah 32:1; Acts 1:8.

## TV Violence and Adult Crime

Increases in adult crime result from the viewing of television violence, claims the longest study ever completed on the effects of TV violence on normal children. Dr. Leonard Eron and Dr. Rowell Huesmann, of the University of Illinois in Chicago, Department of Psychology, reported their findings at a recent conference on TV violence held in Toronto, Canada. In their report, children tested in 1960 at the age of eight were then studied 22 years later as adults. Boys who viewed more TV violence and those who preferred TV violence in 1960 were convicted of criminal offenses of a much more serious nature than those committed by other boys from the same classrooms.

What can parents do to shield their children from the harmful effects of TV's unwarranted violence? They can select wholesome entertainment for their children. The Bible, at Philippians 4:8, offers this wise advice: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable . . . continue considering these things." When both children and parents apply the principle of this scripture to their choice of entertainment, then peaceful attitudes will dominate over any urges toward violence.



## Do You Dramatize Vexations?

**I**HATE you!" Married couples have been known to shout such words at each other repeatedly. Time and again, irate mothers have been heard to scream harsh threats at their children.

What is the problem? Such persons are yielding to the weakness of dramatizing their vexations or frustrations. Because of hurt feelings or a sense of futility or helplessness, sinful humans sometimes exaggerate to the extreme and say things they really do not mean.

### A Case in Point

Dramatizing of vexations is nothing new. This is illustrated in the case of the prophet Jonah. At first too fearful to deliver God's warning message to the Ninevites, Jonah learned his lesson by being swallowed by a great fish and then thrown out on dry land. Thereafter he fearlessly delivered God's message, warning Nineveh's inhabitants of impending destruction within 40 days. But the Nine-

vites responded to Jonah's preaching by repenting, from the king down to the lowliest of his subjects. When Jehovah saw this he did not destroy them.—Jonah 1:1-17; 2:10; 3:1-10.

This was just too much for Jonah because he felt he had been made to appear as a false prophet! So he said: "O Jehovah, take away, please, my soul from me, for my dying is better than my being alive." Later, when a bottle-gourd plant that had been giving him shade suddenly died, Jonah again said to Jehovah: "My dying off is better than my being alive." Yes, the prophet dramatized his vexations to the point of saying he preferred death to life. However, Jehovah set him straight as to why mercy had been shown to the Ninevites.—Jonah 4:1-11.

### Why We May Dramatize Vexations

Today, exaggerated statements are often made to "let off steam," as it were. They may be made without one's thinking,

or without one's even believing they are true. Or they may be made to express ill will or to punish another person. Regardless of the motive, yielding to this tendency makes matters worse. It likely will widen the gap between the two having differences, making reconciliation and a harmonious relationship more difficult. One reason for this may well be that, while the individual making the extreme statement actually does not believe or mean it, the victim of the remark may feel that the person really meant what he said. How upsetting that can be!

Also, pride may be at the bottom of thoughtless exaggeration. An injured person may feel that something the other individual did or said showed a lack of respect, understanding or consideration. But regardless of factors prompting us to dramatize vexations, what can be done to overcome this tendency?

### Aids in Overcoming the Tendency

*Humility*, or lowliness of mind, will help. If we really consider others to be better than we are, as the Bible counsels, this attitude will help keep us from becoming dramatic and making exaggerated statements when vexed, frustrated, irritated or sorely tried.—Philippians 2:1-4.

*Self-control* also is a great help in this regard. It helps us to be patient when being tried—in other words, to be long-suffering. By precept and example, God's Word repeatedly warns us against a lack of self-control. For instance, it states: "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." (Proverbs 16:32) True, it is not the line of least resistance to exercise self-control under adverse conditions, but learning to do so is very rewarding.

Since we learn so well from examples, consider that furnished by Jehovah God himself. Despite provocation, he could say: "I have kept quiet for a long time. I continued silent. I kept exercising self-control." (Isaiah 42:13, 14) If we are unreservedly dedicated to Jehovah, we should desire to imitate him in exercising self-control. This quality surely will help us to avoid dramatizing vexations.

*Unselfish love* especially will help us to keep from getting dramatic in trying situations. Love, a fruit of God's spirit, gives us the insight needed to appreciate why some people act or talk in a way that tries us at times. Love makes allowances for the weaknesses of others. Yes, "love is long-suffering and kind. . . . [It] does not become provoked. It does not keep account of the injury. . . . It bears all things, believes all things, hopes all things, endures all things." Love does all of this and thus helps us not to dramatize vexing matters.—1 Corinthians 13:4-7.

*Prayer* also will help. For instance, we can properly petition our heavenly Father for his holy spirit. (Luke 11:13) We can confidently pray for his aid in cultivating and displaying the spirit's fruitage of self-control, love, peace, long-suffering, mildness, and so forth. (Galatians 5:22, 23) Jehovah answers such humble prayers, giving his spirit to those loving him. Thus we will receive added help in overcoming any tendency to dramatize vexations.

As long as all of us are imperfect, we are going to try others or be tried by them. But humility, self-control, unselfish love and especially prayer for God's assistance will help us to put up with one another in spite of weaknesses or shortcomings. No longer will we be as inclined to dramatize vexations.

## Remember Your Creator in Your Youth



**O**UR Creator wants us to enjoy his precious gift of life. In the Bible book of Ecclesiastes he says: "Rejoice, young man, in your youth, . . . and walk in the ways of your heart and in the things seen by your eyes." However, the course you take in your youth to satisfy the desires of your heart and eyes will affect how God will judge you. So young ones are here urged: "Remove vexation [or cause for worry] from your heart, and ward off calamity."

How can youths "ward off calamity," and receive a righteous judgment—to "*everlasting life*"? (Romans 6:23) How young ones can do so is shown by the further encouragement: "Remember, now, your Grand Creator in the days of your young manhood, before the calamitous days proceed to come."

What are "the calamitous days" during which those who fail to remember their Creator say, "I have no delight in them"? The writer of Ecclesiastes meant the days of old age when a person weakens and body organs break down, failing to function properly. Ecclesiastes describes this 'wintertime' of life in symbolic language—as when the sun, moon and stars darken, and the clouds of afflictions appear and increase a person's troubles.

This time of life is also here called "the day when the keepers of the house tremble, and the men of vital energy have bent themselves, and the grinding women have quit working because they have become few, and the ladies seeing at the windows have found it dark; and the doors onto the street have been closed, . . . and the grasshopper drags itself along."



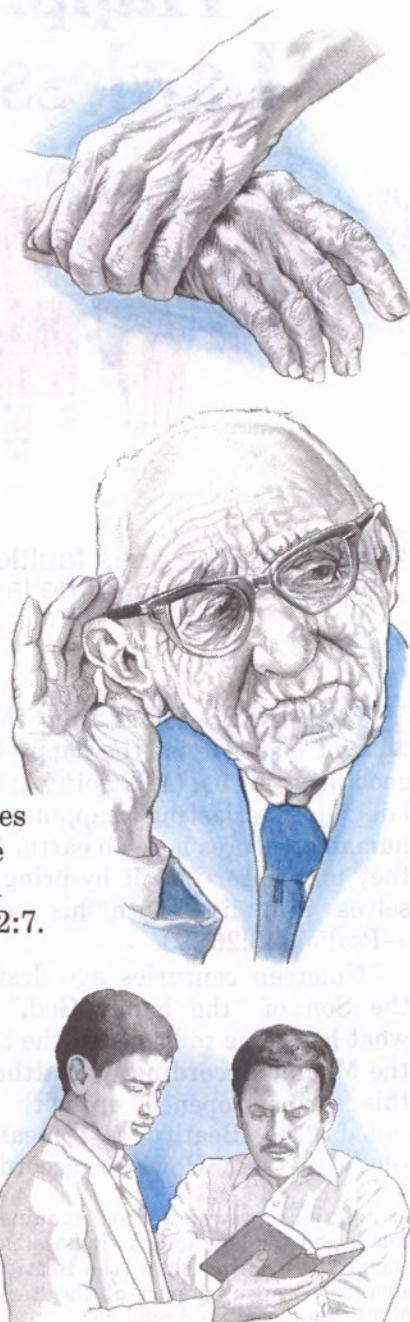
Do you grasp the illustration? The figurative "house" is the human body. Its "keepers," or guardians, are the arms and hands, which, in old age, tremble. The legs—"the men of vital energy"—in old age are bent, having difficulty in supporting the body. The teeth—"the grinding women"—are unable any longer to perform their function. They "have quit working because they have become few."

What about an old person's eyes? These "windows" of the body "have found it dark" due to dimming eyesight. "The doors" of the mouth no longer open much to give expression of what is in the house or body. Indeed, due to infirmity, an old person may resemble a grasshopper as he drags himself along.

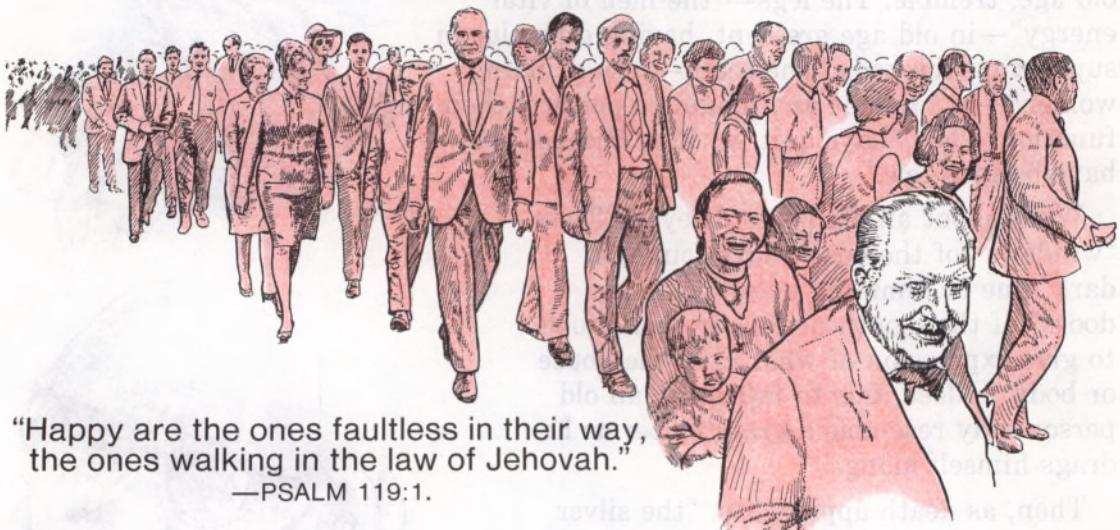
Then, as death approaches, "the silver cord is removed, and the golden bowl gets crushed, and the jar at the spring is broken." The "silver cord" evidently means the spinal cord and the "golden bowl," the brain. The "jar" stands for the heart, which receives the life-bearing blood and circulates it through the body. Old age affects all of these. Finally, a person returns in death to the dust.—Ecclesiastes 11:9-12:7.

The calamitous days of old age quickly overtake a person who has wasted his life in vain pursuits—"the greatest vanity!" (Ecclesiastes 12:8) Wisely, therefore, remember your Creator when you have strength and vigor. Build a record of faithful service to God, who will remember you with a favorable judgment, yes, to everlasting life.

—Matthew 6:19-21; Hebrews 6:10-12; Ecclesiastes 12:13, 14.



# Happiness Despite a Lawless, Loveless World



"Happy are the ones faultless in their way,  
the ones walking in the law of Jehovah."

—PSALM 119:1.

**HAPPINESS** comes from the Creator of man. He is "the happy God" with good news for us. (1 Timothy 1:11) He has laid up everlasting happiness for his human creatures here on earth. Even now, they may enter into it by bringing themselves into line with his regulations.

—Psalm 119:26, 33.

<sup>2</sup> Nineteen centuries ago Jesus Christ, the Son of "the happy God," delivered what has come to be called the Sermon on the Mount. According to Matthew 5:1-12, this sermon opened up with what are called "the Beatitudes," meaning "the Blessednesses." However, according to

Greek language, into which the disciple Matthew's account of the earthly life of Jesus Christ was translated, they should rather be called "the Happinesses." Even the account of Matthew in the Hebrew language uses the Hebrew word meaning "happy."

<sup>3</sup> A man who anciently qualified for enjoying such happinesses as were set forth by the Jewish Messiah, Jesus Christ, was the inspired Jewish writer of Psalm 119, the longest psalm of the Bible. In line with the reasons given by Jesus Christ for being happy, the psalmist was conscious of his spiritual need. Also, he

1. 2. (a) From whom does genuine happiness come, and for how long is it possible to experience it? (b) Rather than "the Beatitudes," what should the opening part of the Sermon on the Mount be called, and why so?

3. (a) Did the writer of Psalm 119 qualify to enjoy the special happinesses, set forth by Jesus Christ? Explain. (b) Describe the psalmist's expressed feelings toward the Law covenant mediated by Moses.

was mournful, he was mild-tempered, he hungered and thirsted for righteousness, he was merciful, he was reproached and persecuted, and he had every sort of wicked thing lyingly said against him. He wrote the psalm hundreds of years before our Common Era, while the nation of Israel was still under the Law covenant that had been mediated by the prophet Moses between Jehovah God and the nation in 1513 B.C.E. at Mount Sinai. Properly the psalmist had no fault to find with the Law of that covenant, for it was God-given. He well knew that the pagan nations all around the land of Israel had nothing to compare with that divine Law. He looked upon it as most enlightening, saying in verses 105 and 130: "Your word is a lamp to my foot, and a light to my roadway. The very disclosure of your words gives light, making the inexperienced ones understand."

<sup>4</sup> To serve as a memory aid the psalmist made it an alphabetic psalm, so that in the 22 stanzas each of the 8 Hebrew lines starts with the same Hebrew letter, in alphabetic order. Thus each line of the first stanza under the first Hebrew letter *Aleph* as a heading starts with that first letter *Aleph*. Each line of the second stanza starts with the second Hebrew letter *Beth*. So it goes down through the 22 stanzas of the psalm, corresponding to the 22 letters of the Hebrew alphabet. With 8 Hebrew lines to each of the 22 stanzas, the psalm mounts up to 176 verses. In his teaching, Jesus Christ himself referred to "the book of Psalms." (Luke 20:42; 24:44) In this he set a pattern for his disciples.—Acts 1:20; 13:33; 1 Corinthians 14:26; Ephesians 5:19; Colossians 3:16; Hebrews 4:7; James 5:13.

4. (a) In what order is Psalm 119 composed, and how is this a help? (b) By making reference to "the book of psalms," Jesus and his disciples set a pattern for whom, and for what purpose?

<sup>5</sup> The psalmist doubtless wrote out of his own personal experience when he opened up Psalm 119, saying: "Happy are the ones faultless in their way, the ones walking in the law of Jehovah. Happy are those observing his reminders . . . In his ways they have walked. You yourself have commandingly given your orders to be carefully kept. O that my ways were firmly established to keep your regulations! In that case I should not be ashamed, when I look to all your commandments. I shall laud you in uprightness of heart, when I learn your righteous judicial decisions. Your regulations I continue to keep. O do not leave me entirely."—Psalm 119:1-8.

<sup>6</sup> In that opening stanza of 8 Hebrew lines we note the key words *law*, *reminders*, *orders*, *regulations*, *commandments*, and *judicial decisions*. All through the 176 Hebrew verses, the psalmist emphasizes those words. For example, he uses the word "law" 25 times, "reminders" 22 times, "orders" 21 times, "regulations" 21 times, "commandments" 20 times, "judicial decision(s)" 21 times, with the related word "commandment" being used twice in the psalm. Despite the psalmist's repeated use of these words that may sound legalistic, there is no evidence that he was a professional lawyer or jurist or even a judge. He was foremost a student of Jehovah's recorded Word, which fact is borne out by his use of the expression "your word" 15 times. If he was the king of the nation of Israel, he was under the divine command to write a personal copy of the Law of Jehovah's covenant with Israel for his own study and use. (Deuteronomy 17:14-18) The psalmist did not find the close study of Jehovah's "word"

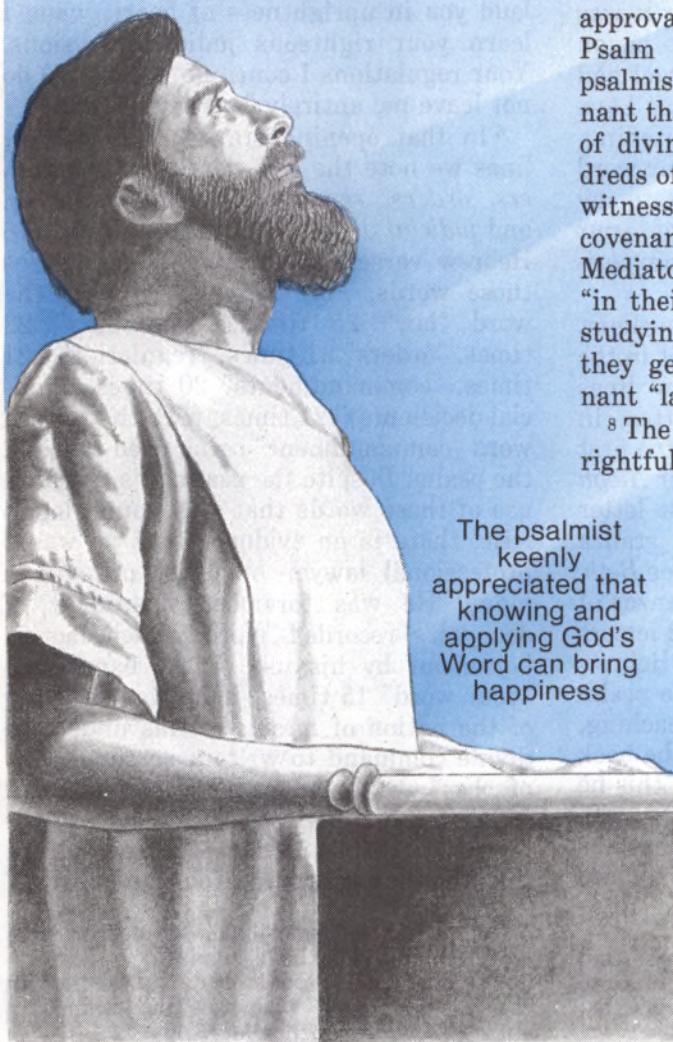
5. In opening up Psalm 119, whose experiences did the writer likely have in mind?

6. (a) How are key words made to stand out in this psalm? (b) Of what was the psalmist a student, and how is this borne out?

with these features in mind to be boring, wearisome. He longed for what would help him to be law-abiding. (Psalm 119:40, 131, 174) Are we like him?

<sup>7</sup> When we compare the international and national laws of the lands that are

7. (a) How does knowing and walking in God's law benefit us? (b) To what does "Torah" refer, but under what arrangement do Christians find themselves?



The psalmist  
keenly  
appreciated that  
knowing and  
applying God's  
Word can bring  
happiness

under the unseen control of "the father of the lie," Satan the Devil, with Jehovah's law, we can join the psalmist in saying: "Your law is truth. You are near, O Jehovah, and all your commandments are truth." (John 8:44; Psalm 119:142, 151) So by "walking in the law of Jehovah," we, like the psalmist, will be safeguarded from walking in the way of worldly error to our own hurt, bodily and spiritually. This works for our happiness. (Psalm 119:1) It works for our having divine blessing and approval. This affects our hearts, just as Psalm 119:97, 126, 127 indicates. The psalmist was under the Mosaic Law covenant that contained the "Torah," the body of divine law that embodied many hundreds of distinct laws. Jehovah's anointed witnesses of today are under the new covenant (of which Jesus Christ is the Mediator) with a "law" written, as it were, "in their heart." (Jeremiah 31:31-34) By studying the Christian Greek Scriptures, they get acquainted with the new covenant "law" and its commandments.

<sup>8</sup> The due time draws near for the rightful Lawgiver, Jehovah, to take action against this lawless world. A tearful prospect lies ahead. In his own day the psalmist, as a lover of God's law, wept over the situation. (Psalm 119:136) A few days before undergoing a cruel martyr's death, Jesus Christ wept over the tradition-keeping but lawbreaking city of Jerusalem. (Luke 19:41) Thirty-seven years after the Jews had

8. (a) Does this lawless world face a bright prospect? (b) How did the psalmist describe his tearful concern over the failure of the Jews to keep God's Law? (c) How was Jesus' prophecy regarding unfaithful Jerusalem fulfilled, and what does this portend for Christendom?

crowned their lawbreaking by having the innocent Messiah, Jesus Christ, put to death at Gentile hands, Jehovah did act. (Psalm 119:126) The mournful things foreseen by Jesus Christ did come upon the city in 70 C.E. Today that which was foreshadowed by Jerusalem, and the Jewish people over which she ruled, is involved on a tremendously larger scale. Christendom, her modern-day lawbreaking counterpart, is far greater than ancient Jerusalem and the nation of Israel. In his own way Jehovah will put into the hearts of the political elements of this world to turn against all organized religion of the world, including Christendom, the fraudulent Kingdom of Christ.—Revelation, chapter 17.

<sup>9</sup> Did not two world wars break out in Christendom, with her clergy backing such blood-spilling conflicts? In marked contrast with such breakers of the law of God's new covenant, which commands brotherly love, the psalmist said as a pattern for Jehovah's Witnesses of today: "Falsehood I have hated, and I do keep detesting it. Your law I have loved." (Psalm 119:163) He desired to be wholehearted in his law keeping. He expresses his dislike of a halfhearted, lukewarm attitude, saying: "The halfhearted ones I have hated, but your law I have loved." (Psalm 119:113) This is how Jesus Christ feels toward Christendom today, for it resembles the congregation in ancient Laodicea. To Christendom he can justly say: "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Revelation 3:16) We cannot be loving the lawless, loveless

9. (a) Contrast Christendom's blood-spilling course with the attitude and conduct of Jehovah's Witnesses. (b) Our course harmonizes with what pattern? (c) For what reasons does Christ reject Christendom today?

world and be loving Christ at the same time. There can be no straddling of the fence. Warm love must be the moving force behind obedience to God. Jehovah could never inspire a wholehearted servant of his to say anything less forceful than this: "I shall show a fondness for your commandments that I have loved." —Psalm 119:47.

<sup>10</sup> Our being fond of Jehovah's law leads to salvation. The psalmist owned up to this when he said: "If your law had not been what I am fond of, then I should have perished in my affliction." (Psalm 119:92) His affliction was not some death-dealing sickness. He was under affliction from the presumptuous (toward God), who were hating him and persecuting him. Under the pressure he would have yielded to the aims of such Israelites and have gone contrary to Jehovah's will if he had not loved God's law so much. What a fine example the psalmist is to us today who are under such pressure from a world in which lawlessness abounds to such an extent that the love of the majority of mankind has cooled off during this conclusion of the system of things!—Matthew 24:3, 12.

<sup>11</sup> Only by keeping God's law do we have basis for expecting to be saved eternally. We long for salvation into God's new system of new heavens and a new earth. Close to the end of Psalm 119, verse 174 expresses it for us, saying: "I have longed for your salvation, O Jehovah, and your law I am fond of." Hence, we reject the proposed human schemes and arrangements for the salvation of this lawless, loveless world.

10. (a) What do we have to be fond of, even as was the psalmist? (b) What was the affliction of the psalmist designed to do, but to what course did he hold, having what effect upon us?

11. Our salvation stems from what, and so how do we view human schemes?

## Law-Abiding Under Persecution

<sup>12</sup> Persecution on a world scale was foretold for Jehovah's Witnesses during these last days of this dying old system of things under the unyielding rule of the symbolic dragon, Satan the Devil. Revelation 12:17 points out his target, saying: "The dragon grew wrathful at the woman [Jehovah's wifelike organization], and went off to wage war with the remaining ones of her seed [aside from the newborn Kingdom], who observe the commandments of God and have the work of bearing witness to Jesus." The persecution comes principally from those who presume to stray away from what God commands for these last days of the dragon's visible system of things on earth. By means of the Kingdom message proclaimed worldwide by Jehovah's Witnesses, Jehovah has rebuked these cursed ones, just as Psalm 119:21 says: "You have rebuked the cursed presumptuous ones, who are straying from your commandments." Far different is the case of the faithful ones whom such presumptuous persecutors reproach and revile, just as was the case with the psalmist: "The presumptuous ones themselves have derided me to the extreme. From your law I have not deviated."—Psalm 119:51.

<sup>13</sup> Seeing that Jehovah's Witnesses are proceeding in agreement with Jehovah's law for this time, the presumptuous per-

secutors try to bring about the downfall of the law-abiding Witnesses, just as was illustrated in the case of the psalmist, who said: "The presumptuous have excavated pitfalls to get me, those who are not in accord with your law." (Psalm 119:85) The putting of the presumptuous schemers to shame means not merely the exposure of their misleading ways but, more particularly, the vindication of Jehovah as the true God. So with no maliciousness the psalmist could pray: "Let the presumptuous



Many of Jehovah's Witnesses stood firm and survived Nazi persecution. They could happily say: "Your law I did not forget"

### **Benefits From Psalm 119**

- How is Psalm 119 arranged, and why?
- What special words did the psalmist use repeatedly?
- How do we, in contrast to Christendom, feel about God's law?
- What should we love, despite the persecution of Christians?

ous ones be ashamed, for without cause they have misled me. As for me, I concern myself with your orders." (Psalm 119:78) Jehovah makes sure that even the persecution works out for good and that the persecutors do not really fraudulently gain anything. He responds to the prayer of Psalm 119:122: "Act as a surety for your servant for what is good. May the presumptuous ones not defraud me." Death on a mass scale threatened Jehovah's Witnesses during the dictatorships of Benito Mussolini and Adolf Hitler, but by not forgetting the law and commandments of their God, they stood firm and many survived. In the words of Psalm 119:60, 61, the survivors can say: "I

hurried up, and I did not delay to keep your commandments. The very ropes of the wicked ones surrounded me. Your law I did not forget." The Almighty God is able to cut or break asunder the ropes of restraint tied about his Witnesses by their enemies and thus to free his servants in his due time for the work that he has ordained for them to do during this conclusion of the system of things.

<sup>14</sup> According to his words at Psalm 119:84, 86, 161, the psalmist underwent much persecution even from his own countrymen. Witnesses of Jehovah have suffered persecution inside and outside the lands of Christendom in which they are under ban at the present time. However, the enemy has failed in the purpose of his foul, unjustified persecution! To the amazement of the enemy, the Witnesses who are "walking in the law of Jehovah" and "observing his reminders" are moved to rejoice over their sufferings for Jehovah God and his Christ. They are reminded of what Jesus Christ said in his list of happinesses: "Happy are you poor, because yours is the kingdom of God. Happy are you whenever men hate you, and whenever they exclude you and reproach you and cast out your name as wicked for the sake of the Son of man. Rejoice in that day and leap, for, look! your reward is great in heaven, for those are the same things their forefathers used to do to the prophets [including the psalmist]." (Psalm 119:1, 2; Luke 6:20, 22, 23) Sharing in Jehovah's delight, his persecuted Witnesses continue to "magnify the law and make it majestic."—Isaiah 42:21.

## **In Our Next Issue**

- **Invest Now in a Secure Future**
- **Facing This Age of Violence With Confidence**
- **Looking for a Reason to Live**

14. (a) Similar to the psalmist's case, what have Jehovah's Witnesses experienced, and what has been the outcome of their enemies' efforts? (b) Who are able to rejoice over their sufferings, and why?

# Reminders and Orders of the God of a New System

"I have kept your orders and your reminders,  
for all my ways are in front of you."

—PSALM 119:168.

**G**OD'S righteous new system is at hand! Jehovah's Witnesses, who love his righteous law, need to get reminders from his Word and through his organization at vital times. Because they observe such divine reminders, they are happy. Such reminders move them to search for him, with happiness resulting. The English translation of the Hebrew word 'edoth' as "reminders" instead of "testimonies" (*martyri'a*, according to the Greek *Septuagint Version*) is stronger and more purposeful. It indicates that Jehovah, as occasion requires, calls back to our minds what his law, his orders, his regulations, his commandments and statutes are. Thus he does not let us forget these entirely. If we do not get irritated at such reminders, we become happy because of observing them.

<sup>2</sup> If writing at the latest in the fifth century before our Common Era, the

1. In what ways do reminders serve to make Jehovah's people happy?
2. What basis did the writer of Psalm 119 have for highlighting so many reminders?

Упомянутые как преданные  
записи включают в себя  
Кодекса Пифия и Альфреда  
Харрисона из Сент-Мартинса  
и Клоунга, а также букинистов  
Карлсхорста и Годфри  
Боусмана, а также  
Бенжамина Скотта  
и Генри Уильямса  
и др. Важнейшие  
изображения включают  
изображение Иисуса  
Христа в виде Христоса  
Константина и  
изображение Святого  
Духа в виде огня  
и дыма на фоне  
Библии и других  
изданий.

psalmist would have at his disposal all the Hebrew Scriptures from Genesis to Malachi. The fifth book is called Deuteronomy (Greek *Septuagint Version*, as seen above), which name means "Second Law." Evidently the contents of this book were considered to be, for the most part, an explanation of the Law (covenant) that Jehovah made with Israel through the mediatorship of the prophet Moses. So Deuteronomy should contain reminders, but all the other books of the Bible likewise contain God's reminders to us.

<sup>3</sup> The hundreds of quotations made from the Hebrew Scriptures in the Christian Greek Scriptures serve as reminders not only of what Jehovah taught his people under the Law but also of his magnificent purposes concerning the Christian congregation and the redeemed human race. The disciples today of Jesus Christ, the Greater Moses, have more reminders from

3. (a) Of what do the quotations from the Hebrew Scriptures remind us? (b) How can our happiness be greater than even that enjoyed by the psalmist?

Jehovah God than the psalmist had, and by faithfully observing them they should have greater happiness than the psalmist had. In searching for His reminders by Bible study, they are really searching for Jehovah with all their heart.

<sup>4</sup> That which gives us good advice and keeps us from sharing the fate of the wicked is something to be appreciated. The psalmist felt that way about God's reminders. (Psalm 119:24, 119, 167) Jehovah's Witnesses of today likewise are not irritated because God sees good to remind them of things having to do with his law either in their Bible study or by means of his organization. They loyally choose to stick to his reminders. "I have cleaved to your reminders. O Jehovah, do not put me to shame."—Psalm 119:31.

<sup>5</sup> God does not furnish his reminders to put his Witnesses to shame, but by them he guards them against a shameful course. They want their seat of affection to lean to things that are really profitable for all time to come; so they join the psalmist in praying: "Incline my heart to your reminders, and not to profits." (Psalm 119:36) Little wonder that we do not want to lose possession of these lastingly beneficial things by letting up on Bible study or on regularly meeting with Jehovah's dedicated people. (Psalm 119:111) Love of their God with all their soul prompts them to this course. Even though it may mean severe correction for them, Jehovah's Witnesses rejoice that Jehovah is leading them in the way of his reminders, so as to keep them from going astray and being lost forever: "In the way of your reminders

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4. Rather than being irritated by God's reminders, what is the right attitude in imitation of the psalmist?

5. (a) Reminders from God's Word and his organization serve what purpose? (b) How can we personally show the high regard for Jehovah's reminders that the psalmist had?

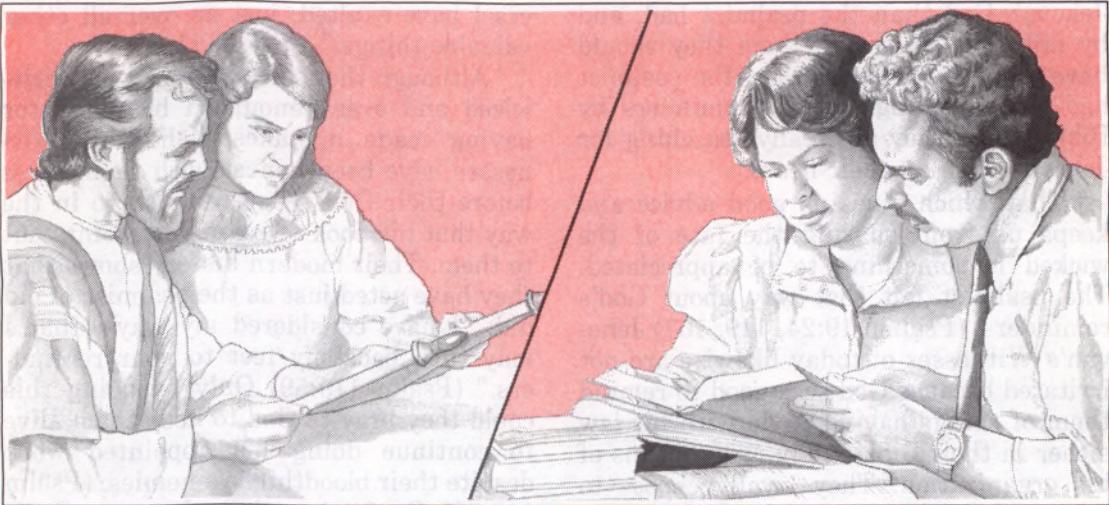
ers I have exulted, just as over all other valuable things."—Psalm 119:14.

<sup>6</sup> Although they have been severely criticized and even renounced by many for having made mistakes, Jehovah's Witnesses have been honest with themselves before their God. They want to go in the way that his book of reminders points out to them. Their modern history shows that they have acted just as the psalmist of old did: "I have considered my ways, that I may turn back my feet to your reminders." (Psalm 119:59) Only by doing this could they pray to God to keep them alive to continue doing his appointed work despite their bloodthirsty enemies. (Psalm 119:88) Confessing that they are God's slaves because of their dedication of themselves to him through Christ and that they need to get the true sense of what he has set down in his written Word, they say: "I am your servant. Make me understand, that I may know your reminders."—Psalm 119:125.

The things that God has disclosed in his Word since the end of World War I in 1918 are wonderful to them, so that they want to do what these disclosures point out to them. (Psalm 119:129) Jehovah has been perfectly justified in bringing his reminders to our notice and in laying them upon us as commandments. We are glad to acknowledge this prayerfully in the words of the psalmist: "You have commanded your reminders in righteousness and in exceeding faithfulness." (Psalm 119:138) Thanks for such a loyal God!

<sup>8</sup> Today Jehovah's Witnesses well understand that their gaining eternal life in

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6. How have Jehovah's Witnesses endeavored to be honest with themselves before God?
  7. What are their reasons for being thankful, and what have they prayed?
  8. In what way is eternal life dependent on understanding and keeping God's reminders?



God's servants today have more "reminders" from which to benefit

God's righteous new system of things depends upon their getting the sense of what he has to call to their attention and then their intelligently obeying. (Psalm 119:144) In a hostile world they have had to pray for the divine Hearer of prayer to save them out of the most threatening situations, especially in these days when all nations are being gathered for "the war of the great day of God the Almighty" at Har-Magedon. (Revelation 16:13-16) Most appropriate is the prayer: "I have called upon you. O save me! And I will keep your reminders."—Psalm 119:146.

<sup>9</sup> Although all the written reminders of Jehovah God were founded 1,900 years ago with the completing of the Bible of 66 books, they are available today and will continue to be at our disposal into the indefinite future. Psalm 119:152, as addressed to God, proves to be true: "Long ago I have known some of your reminders, for to time indefinite you have founded them." In view of the knowledge of some

9. What assurance do we have that divine reminders will continue to be at our disposal?

of the reminders of Jehovah, the magazine *Zion's Watch Tower and Herald of Christ's Presence* began to be published in July of 1879. Today, after 105 years of publication, this magazine continues to be circulated, and that on a worldwide scale in 102 languages. Even if enemies of Jehovah's Witnesses may be permitted to stop the magazine, they will never be able to put an end to the Holy Bible containing Jehovah's reminders that rest upon an eternal, or indefinitely lasting, foundation.

#### Carrying Out the Orders of Our Superior

<sup>10</sup> After the psalmist applauds in his opening two verses the happiness of those walking in the law of Jehovah and observing his reminders, he goes on to say: "Really they have practiced no unrighteousness. In his ways they have walked. You yourself have commandingly given your orders to be carefully kept." (Psalm

10. What prominence does Psalm 119 give to God's "orders"?

119:3, 4) In this psalm the composer uses the word "orders" 21 times, thus keeping them in mind.

<sup>11</sup> The psalmist tells us how he felt and what he did about those divine "orders." In this way he served as a dependable example to us today. He appreciated that this course of life was under God's observation and that he had to be careful how he conducted himself under Jehovah's Law covenant. For good reason he said: "I have kept your orders and your reminders, for all my ways are in front of you." (Psalm 119:168) Reminders are a stimulus to the memory, but orders are directives issued by a superior to a subordinate. They set out what is to be done and how it is to be done by the servant, slave, employee or soldier in a dutiful way. Orders are things stronger than precepts; and the Hebrew word thus translated, namely, *piquidim'*, means "appointments; charges." Did these divine orders seem burdensome or distasteful to the psalmist, especially if keeping them caused one to be falsely accused or misrepresented? Let us listen to him: "O see that I have loved your own orders. O Jehovah, according to your loving-kindness preserve me alive."

—Psalm 119:159, 169.

<sup>12</sup> What a fine standard the psalmist set for true Christians associated with Jehovah's visible organization in the midst of this lawless, loveless world! Living up to it has proved rewarding. In their environment filled with enemies of their God, they feel just as the psalmist did, like an "alien resident." (Psalm 119:19, 54) Yet they feel

11. (a) Why was the psalmist careful about his conduct as indicated at Psalm 119:168? (b) What is the thrust behind the word "orders"?

12, 13. (a) How did the standard set by the psalmist enable God's servants to endure trials during and after World War I? (b) Though they were 'smeared with falsehood,' whose orders did the remnant obey?

that nothing matches God's regulations for proper living. They had a narrow escape during World War I of 1914-18. During those war-mad years the enemies reached high up into the personnel of Jehovah's visible organization to hasten the destruction of his people, even to the point of wrongly imprisoning the president and other highly responsible men at the headquarters of the Watch Tower Bible and Tract Society. The experience was like what Psalm 119:69 describes: "The presumptuous have smeared me with falsehood. As for me, with all my heart I shall observe your orders." The Most High God, their Superior, must be obeyed rather than obeying men down here on God's footstool.

<sup>13</sup> Yes, at the climax of World War I, with such outward seeming success against keepers of God's orders, the enemies felt that they were about to exterminate his obedient dedicated people. So these could say: "In a little while they would have exterminated me in the earth; but I myself did not leave your orders." (Psalm 119:87) The Supreme One of the universe foiled the dastardly plot of the presumptuous enemies.

<sup>14</sup> After their deliverance following the war, they felt the need to search for God's orders as never before in order to learn what he purposed for them to do in the unexpected peace period. They could utter the words of Psalm 119:45: "And I will walk about in a roomy place, for I have searched even for your orders."

### Now and Into the Future

<sup>15</sup> With the widening out of their Kingdom work to the very ends of the earth,

14. In what sense could the remnant express the words of Psalm 119:45?

15. (a) What view expressed in Psalm 119 have God's people made their own? (b) On what have they concentrated since 1919?

their enemies have multiplied. But this does not frighten them into putting God's instructions out of mind. Resolutely they persist. (Psalm 119:93, 94) Because of not being forgetful hearers of God's Word, including his positive orders, but having become doers of his work, what can they now say without braggadocio, giving credit to Jehovah? This: "With more understanding than older men I behave, because I have observed your own orders." (Psalm 119:100, 104) So from the postwar year of 1919 onward, they have not concerned themselves with the plans and arrangements of the nations. They have undeviatingly proclaimed the Kingdom of God by Christ as the one and only hope of mankind, instead of the League of Nations and its current successor, the United Nations. What "understanding"!

<sup>16</sup> When God's Word tells us who live in this era of the United Nations not to love this world and its things, it tells us the divine orders for us. We must and do consider them to be right; and they are! We take our stand with Psalm 119:128: "That is why I have considered all orders regarding all things to be right; every false path I have hated." Due to our uncompromising stand we may be looked down upon by worldlings, but God's rating

16. Though we are pressured to do wrong, of what are we convinced?

Have you chosen to be 'a partner of "the sheep" keeping God's orders'?



of us is what counts, and so we do not want his directives to slip our minds.  
—Psalm 119:141.

<sup>17</sup> In spite of the intensified preaching of God's Kingdom by Christ as the sole hope of the world of mankind for now more than 60 years, the schemers and planners of world affairs pay no heed. Now the wiping out of the whole human family by warfare with nuclear weapons threatens. Not merely this, but antireligious hatred embitters more and more human hearts. After all forms of false religion are destroyed, God's enemies will have to deal with Jehovah's Witnesses. When the irreligious opposers of God's Kingdom close in upon the surviving witnesses of Jehovah, these will as never before need superhuman help. They will have to be covered with the protective shadow of an almighty hand, God's hand. They will have a basis for appealing for that divine hand to come to their aid, just as stated in Psalm 119:173: "May your hand serve to help me, because your orders I have chosen." Under

17. What are the prospects ahead, and how will divine protection be found when opposers close in on Jehovah's people?



those most challenging circumstances, Jehovah's hand will not prove too short in reaching ability so that it cannot save God-fearing observers of his orders.—Isaiah 50:2.

<sup>18</sup> As we near the catastrophic end of this lawless, loveless system of things and the end of the separating of the people of the nations, as when a shepherd separates his sheep from the goats, in the company of whom do we want to be found? In the company of the goatlike ones who will be cut off everlasting from all existence or in the company of sheeplike lovers of Jehovah God? (Matthew 25:31-46) It is none too soon to choose the right partners. It is now the time to make the choice of the psalmist, who said of the Supreme Being: "A partner I am of all those who do fear you, and of those keeping your orders." (Psalm 119:63) We know what will be the portion of those who fear Jehovah God, and we want to participate with them in this soul-satisfying portion, to Jehovah's own joy. Because we love him, we are deeply and constantly concerned with pleasing him by doing what he requires of us. The psalmist well expresses our determination, saying: "With your orders I will concern myself, and I will look to your paths."—Psalm 119:15.

<sup>19</sup> Since the close of a world war, the first of its kind, in 1918, the Most High God has carried on a wonderful work amid an opposing world. It is the work of having his Witnesses preach "this good news of the kingdom . . . in all the inhabited earth for a witness to all the

18. (a) Why will one's being in the right company have a bearing upon survival through the end of this system of things? (b) Knowing the outcome for those who fear Jehovah, we will constantly concern ourselves with what?

19. What wonderful work is being carried on now?

nations," in view of the approaching "end" of this millenniums-old system of things. (Matthew 24:14) We want to have a part with him in his works. We want to do his will, and so we ask him to make us do his will. Our heartfelt prayer is still that of Psalm 119:27: "Make me understand the way of your own orders, that I may concern myself with your wonderful works."

<sup>20</sup> One of God's most wonderful works, yet to be performed, will be that of preserving his faithful and loyal witnesses through the coming end of this system of things into the New Order. (2 Peter 3:13) It will be righteous on his part to safeguard them clear through the death of this mortally diseased system of things. He will respond to this inspired prayer on their part: "Look! I have longed for your orders. In your righteousness preserve me alive." (Psalm 119:40) Let that be *your* prayer. Then, after the greatest tribulation of all world history and being safely within the portals of the new and righteous system of things, you will be sincerely moved to say: "To time indefinite I shall not forget your orders, because by them you have preserved me alive." —Psalm 119:93.

20. Which one of God's most wonderful works is yet to be performed, and what will those preserved alive say about God's orders?

#### A Memory Aid

- What "reminders" from God are available to you?
- How can you benefit from God's reminders?
- What are Jehovah's "orders"?
- Why should you want to carry them out?

"bird" guidelines set to work at "ancient  
agriculture to manage bio-aquaculture shift to  
new level of new SW (Holland westward)  
in all areas of mud flats SW or has HSW  
to fad. This is now the trend in mid-HSW  
and all areas of mud flats SW or has HSW

# A Big Step for a Small Country



**“W**HEN we saw all of this, we were speechless!” That was but one of the many remarks made by the enthusiastic guests at the dedication ceremonies of the new branch complex of Jehovah’s Witnesses in Emmen, the Netherlands, on October 29, 1983.

A crowd of 1,150, including 54 delegates from nine other countries, were present for the festive program. In attendance, too, were hundreds of old-timers, whose “gray-headedness” lent a special touch to the occasion. Among the special guests was M. G. Henschel, a member of the Governing Body of Jehovah’s Witnesses, who came all the way from New York to serve on the dedication program. Nearby, in two assembly halls, an audience of 2,978 watched slides and listened to the program via telephone hookup.

## BELGIUM

### Jehovah’s Direction Seen

What the guests came to see and spoke so glowingly about were the new facilities of the Netherlands Branch of the Watch Tower Society. The complex of buildings contains living quarters that can serve to accommodate up to 120 persons who would work at the branch. It also includes a dining room for 160 people, a modern kitchen and bakery annex, a laundry, a Kingdom Hall, and a library. In addition, there are offices in which 30 people can work comfortably, and a printing and shipping area half the size of a football field. All of this is located on a 5-hectare (12-a.) plot of land in the town of Emmen.

But why in Emmen, so far removed from the big cities in the west of the Netherlands and from the former branch

facilities in Amsterdam? The story about the search for a suitable piece of land in this densely populated country clearly shows Jehovah's direction in the matter.

The search started in 1978. By 1980 it seemed that all efforts had been in vain due to the Dutch government's strict land preservation laws, which would limit the building of large-scale structures such as we would need. Consequently, the Watch Tower Society decided to stop the search and apply directly to the office of Town and Country Planning.

An interview soon came up. The official listened attentively to the proposals by the Witnesses. Then, to everyone's surprise, he said: "Jehovah's Witnesses did a unique work in our country during the second world war and that is unfortunately all too often forgotten. I shall see to it that your center comes in one of the three northern provinces of the Netherlands." Jehovah has indeed answered the prayers of his people.

An appointment was made the very

next morning with the director of Town and Country Planning for the north of the country. Within 24 hours, a piece of land of about five hectares was located in Emmen. It turned out to be just what was needed. A friendly burgomaster of Emmen, surprised at the helpful attitude of the zoning authorities, confirmed that the local government of Emmen would be pleased to accommodate Jehovah's Witnesses. This promise has been adhered to consistently.

### Meeting the Challenge

In August 1980 excavation began. But there was one problem. Up to that time, the Witnesses in the Netherlands had never undertaken any construction work larger than a Kingdom Hall or an Assembly Hall. Now they were faced with the challenge of building a home for 120 people along with a modern printing plant with its own machine shop and electronic typesetting equipment. No wonder that when a slide of the original group of 15





Lobby of the new branch office

builders who were to make a start of the project was shown to the audience at the dedication program, all agreed that builders and organizers were, to say the least, "being optimistic."

Soon the group grew to 120 full-time workers. On weekends as many as 150 people from the congregations would come to assist. But how did this group of relatively inexperienced workers manage the task? "The angels did the building for us," said one of the builders. Somehow, difficult jobs always got done, and problems were solved in unexpected ways.

For example, even though concrete is very expensive in this part of the country, a secondhand concrete mill (batch plant) was generously offered, resulting in a saving of \$60,000 (U.S.). Then, just when a large hoisting crane was needed, a building contractor had one for sale. Within a few weeks a 125-foot (40-m) crane was set up at the building site. And who was to operate it? A special pioneer (full-time minister) who had been trained as a crane operator just a few weeks before the building work began.

It was the same story with other craftsmen. Nearly the entire central heating and plumbing system was designed and installed by special pioneers who received their licenses by attending evening classes. Three of the draftsmen came into the truth just a few years ago. They worked in the same company where a fellow worker, a Witness, shared the "good news" with them. Even the building supervisor seemed to have appeared just at the right time. He learned the truth just a few years ago and moved his family to Emmen.

#### Jehovah Made It Grow

In spite of the commendable efforts on the part of the brothers, one question remained in the minds of many of those at the dedication: "What really was it that enabled Jehovah's people in this small country to realize such a gigantic project?" The answer was obvious. Without Jehovah's blessing, there would have been no need, let alone the possibility, for such a building project. The various speakers at the dedication ceremonies took the audience on a quick journey through the past to see how Jehovah has blessed the faithful ones.

Willi Diehl, delegate from Switzerland, related a story from the end of World War I. He said that J. F. Rutherford, then president of the Watch Tower Society,

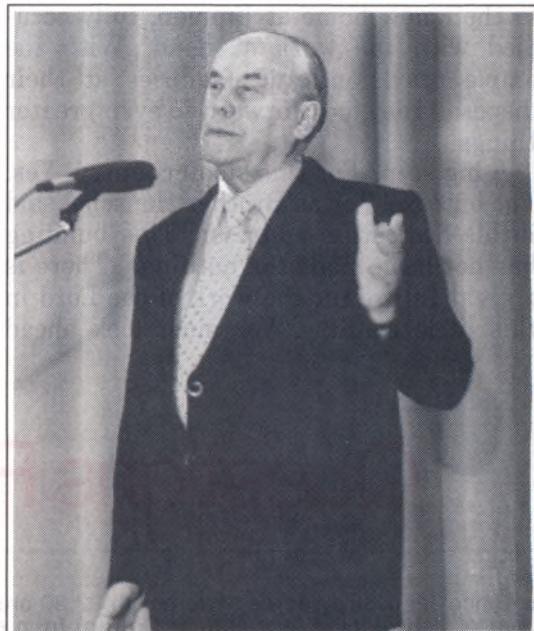
invited a Dutch dentist, Adriaan Block, who was living in Mulhouse, France, to return to the Netherlands to help with the preaching work there. Up to that time the work in the Netherlands had been under the supervision of the Central European branch office in Bern, Switzerland. Thus, in 1922, a branch office was set up in the Witte de Witstraat in Amsterdam. It was transferred to Haarlem in 1927.

At first, the work proceeded at the pace of an oxcart, as they used to say. Yet the oxcart was slowly but surely replaced by the motorcar. Another speaker, Richard Kelsey from Germany, told the audience that pioneers from Germany really did prepare the way for the work in the Netherlands. In 1932, 8 of the 12 pioneers in this country came from Germany. Later on, persecution by the Nazis drove many other German brothers and sisters to the Netherlands, where they carried on the preaching work.

With the forward movement of the preaching activity, more and more literature in the Dutch language appeared. Earlier, *The Watchtower* had been published in Dutch in 1918. But due to lack of interest it only lasted three issues. It reappeared in 1926, never again to disappear, not even during the dark days of World War II.

Just before the Netherlands became embroiled in the war, and starting with the October 1939 issue, the Dutch *Watchtower* was printed on a press that had come from Prague, Czechoslovakia. It warmed the hearts of all those present at the dedication to see on the platform the operator of that press, Brother Alois Stuhlmiller, one of the first pioneers from Germany, and to hear from his own lips the story about the printing of the magazines.

The printing operation in Haarlem did not last long. The press was soon confiscated by the Nazi invaders. As a gesture



Alois Stuhlmiller told how  
*The Watchtower* began to be  
printed in the Netherlands

of compensation, after the war the Dutch government granted permission to set up a printery in Amsterdam, though magazines had to be produced in other countries. This printery has now grown into the fully equipped rotary offset printing plant in Emmen, where Dutch magazines are now printed.

### Looking Ahead

Not only have the buildings and the printing operations undergone great expansion recently but so has the number of branch personnel, or the Bethel family. When the branch was first set up at the end of World War II, there were only three or four members. By 1964 the Bethel family had grown to 19. Even at the start of the 1980's, the number was about 25. As of this writing, there are 75 members.

in their new home at Emmen, fully occupied with the work at hand. With the ample provisions and facilities at their disposal, they look forward to even greater things.

A big step? For this small country, Yes. Too big? No! For as Brother Henschel said in his dedication address: "This building has not been made for nothing." There is a great future for the work of the Lord in this little country. We must look ahead

and keep our hands to the plow. The 28,000 Jehovah's Witnesses in the Netherlands are determined to do this. Even though times have changed, and general interest in religious matters has faded into the background, there are still many people who react favorably to the Bible message of a coming new order. If it is Jehovah's will, the Dutch Witnesses are eager to be used in further advancing the Kingdom interests in this small country.

## Questions From Readers

- Since Jehovah's decree at Jeremiah 22:30 prevented a descendant of Jehoiachin (Jeconiah, or Coniah) from ever being on the throne of David, would this not annul any right of Joseph to confer upon Jesus the legal right to the kingdom?

Jehovah's decree regarding Jehoiachin (Coniah) reads: "Write down this man as childless, as an able-bodied man who will not have any success in his days; for from his offspring not a single one will have any success, sitting upon the throne of David and ruling anymore in Judah." This decree barred any descendant of Jehoiachin from ever ruling *upon David's throne in Judah*. But it did not prevent the royal line and inheritable privileges from passing through Jehoiachin and his descendants to Joseph and then to Jesus. It would not prevent Jesus from fulfilling another decree of Jehovah regarding the crown of David: "It will certainly become no one's until he comes who has the legal right, and I must give it to him." (Ezekiel 21:27) Why? Because Jesus, who was given "the legal right," would not rule from a throne in Judah, but *from the heavens!*

While in Babylonian captivity,

Jehoiachin fathered seven sons, including Shealtiel and Pedaiah. But since no descendant of Jehoiachin ever sat on David's throne to rule in Judah, it was as though he was written off as "childless." Yet, Matthew includes Jeconiah (Jehoiachin), Shealtiel\* and Zerubbabel, among others, in listing Jesus' genealogy. It did not matter that they personally were

\* Shealtiel is listed by both Matthew and Luke, and the implication is that Zerubbabel was his son. However, Shealtiel apparently was listed only in a substitutionary way. Careful students of the full genealogical record of Jesus recognize that Shealtiel was not Zerubbabel's natural father but Shealtiel's brother Pedaiah was. (1 Chronicles 3:19) But there is a reason why Matthew and Luke listed Shealtiel under guidance of Jehovah's holy spirit. He may have adopted Zerubbabel if Pedaiah died when the boy was young; or if Shealtiel died before fathering a son, Pedaiah may have performed brother-in-law marriage, fathering Zerubbabel in the name of his brother Shealtiel.

barred from ruling on any earthly throne. Moreover, it posed no problem to Luke and other Jews in the first century that Mary's genealogy also could be traced back to Jehoiachin through Shealtiel.—Matthew 1:11, 12; Luke 3:27.

In establishing the credentials of one claiming to be the Messiah, or Jehovah's anointed One, it would be very important for the Jews to be able to trace his genealogy back through the royal line of kings of David's house. (Compare John 7:40-42; Acts 2:30.) The legal line through Joseph (compiled by Matthew) and the natural line (compiled by Luke), each taking a different route back to David, both serve to corroborate that Jesus clearly has the genealogical credentials for being the Messiah, the One who would inherit David's throne.

Luke saw it important to record the fact that Mary was "promised in marriage to a man named Joseph of David's house" and that he was "a member of the house and family of David." (Luke 1:27; 2:4) It is with significance, there-

fore, that Jehovah's angel, in giving directions to Joseph, addressed him with the words: "Joseph, son of David." He was told regarding the son who would be born to Mary: "You must call his name Jesus," indicating that Joseph was expected to adopt the boy and circumcise him as his own adopted son. (Matthew 1:20, 21) And to Mary, Gabriel stated regarding Jesus: "Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Luke 1:32, 33.

Jesus was hailed as the "Son of David" when on earth, but he did not attempt to begin his rule while on earth. (Matthew 9:27; 21:9, 15) He inherited all that David's earthly kingship ever embraced as to royal privileges, subjects and territory, but he inherited much more from his heavenly Father. David's earthly kingdom was only a small model of what Jesus' heavenly kingdom would be in ruling the whole earth. (Daniel 2:44; 7:13, 14) After his death and resurrection, Jesus was exalted to Jehovah's throne in the heavens. And while his earthly genealogy, through both Joseph and Mary, can be traced back to Jehoiachin, Jesus' ruling from a heavenly throne causes no violation of Jehovah's decree. Peter confirmed this by referring to what David wrote under inspiration: "Because he [David] was a prophet and knew that God had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, he saw beforehand and spoke concerning the resurrection of the Christ . . . He was exalted to the right hand of God" where, in due time, he would begin ruling in the midst of his enemies.—Acts 2:30-36; Psalm 110:1, 2.

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■ Would it be wrong to smoke nontobacco cigarettes as an aid in overcoming tobacco addiction?

There are a number of reasons why this should be avoided by persons who want to apply Scriptural counsel and be members of the Christian congregation.

Many individuals who were addicted to smoking, and particularly to the drug nicotine in tobacco, have tried to break the habit. One way has been by substitution, smoking cigarettes made from other vegetable matter lacking nicotine. This might seem quite desirable for this reason: The smoker avoids nicotine, yet the strains of breaking a long-standing habit may seem less severe because he can still hold and smoke something, a nontobacco cigarette.

To appreciate why this is not for Christians, reflect on some reasons why Jehovah's Witnesses do not smoke.

For one thing, the widespread habit of smoking tobacco—in cigarettes, pipes or cigars—conflicts with what the apostle Paul wrote to the Corinthian congregation: "Dear friends, let us purify ourselves from everything that pollutes either body or spirit." (2 Corinthians 7:1, *The Twentieth Century New Testament*) Just before those words, Paul had spoken about religious activities that amounted to "touching the unclean thing." (2 Corinthians 6:17) Then he expanded matters with his comment in 2 Corinthians 7:1, which would apply to any activity that would pollute the Christian morally, spiritually or physically. The principle certainly is applicable to the relatively modern practice of using tobacco.

Observing tobacco users close up, you probably have seen their stained fingers and teeth, and likely you know of the blackened, polluted state of smokers' lungs.

Their habit is unclean and seriously endangers their health and life. But is the harm solely because they smoke *tobacco*? Hardly. Even if someone regularly smoked cigarettes made from another plant—be it marijuana, lettuce, corn or something else—inhaling smoke day after day is unnatural. Do you not agree that inhaling any smoke regularly would pollute the lungs and likely could imperil one's health? So whether the smoke be from tobacco, marijuana, or some sort of nicotineless cigarettes, smoking simply is inappropriate for people who want to live in accord with the counsel at 2 Corinthians 7:1. —Compare Romans 12:1.

Nor can a person be said to be showing neighbor love to his family and associates when he forces them to inhale his smoke, even if that be from something other than tobacco.—Mark 12:31.

Furthermore, smoking tobacco is so prevalent that if observers see an individual smoking some sort of cigarette, cigar or pipe, they would hardly think themselves presumptuous in assuming that it was tobacco. So even if someone restricted himself to nicotineless cigarettes, observers might well be stumbled or conclude that Jehovah's Witnesses are not consistent in avoiding the polluting, health-damaging tobacco habit.—Luke 17:1, 2.

Many who are now clean, healthy Christian servants of Jehovah have successfully overcome the tobacco habit without switching to some other type of smoking. Helpful comments about this are to be found in the article "Those Weaknesses Can Be Overcome" in *The Watchtower* of October 15, 1982.

in the world to some non-Judaic religions as well.

One might ask, "What's the difference?" The answer is that the former is a matter of personal choice, while the latter is a matter of law. In other words, there is no law forbidding Jehovah's Witnesses from having a tattoo or a nose ring or any other body ornamentation. There is, however, a law forbidding Jehovah's Witnesses from wearing a cross or any other religious emblem. This is because the law defines a "cross" as any emblem that looks like a cross, and Jehovah's Witnesses believe that they are God's people and therefore should be allowed to wear crosses.

It is not at all unusual for Jehovah's Witnesses to have body ornaments, such as a tattoo or a nose ring, and many do so. However, it is also not unusual for Jehovah's Witnesses to have a cross or any other religious emblem. This is because the law defines a "cross" as any emblem that looks like a cross, and Jehovah's Witnesses believe that they are God's people and therefore should be allowed to wear crosses.

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