

# The WATCHTOWER

APRIL 1, 1966

Semimonthly

COMPLETING THE WORK  
OF MAKING DISCIPLES

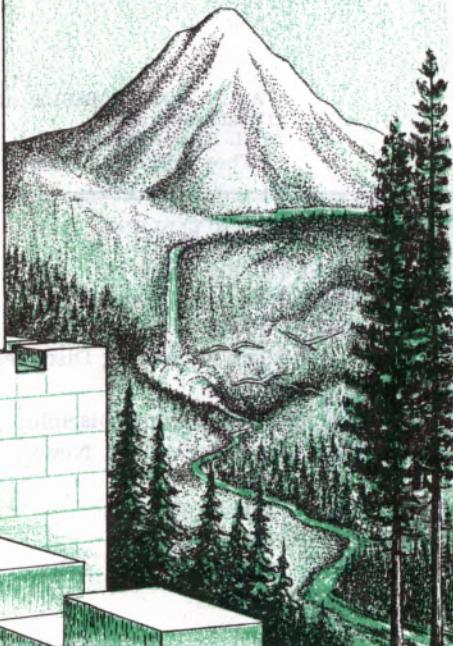
FINDING HAPPINESS  
IN MAKING DISCIPLES

PROVING YOURSELF A LOYAL SUBJECT  
OF CHRIST THE KING

DO CHRISTIANS NEED  
"THIS GOOD NEWS OF THE KINGDOM"?

©WTB&TS

*Announcing*  
**JEHOVAH'S  
KINGDOM**



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

## CONTENTS

Missionaries to Fill the Need	195
Proving Yourself a Loyal Subject of Christ the King	197
Completing the Work of Making Disciples	201
Unexpected Guest	207
Finding Happiness in Making Disciples	208
Do Christians Need "This Good News of the Kingdom"?	214
Strengthened to Faithfulness by the Resurrection Hope	219
Humbly Giving Back What God Asks	220
Questions from Readers	223

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

**AS** - American Standard Version  
**AT** - An American Translation  
**AV** - Authorized Version (1611)  
**Dy** - Catholic Douay version  
**JP** - Jewish Publication Soc.

**Le** - Isaac Leeser's version  
**Mo** - James Moffatt's version  
**Ro** - J. B. Rotherham's version  
**RS** - Revised Standard Version  
**Vg** - Robert Young's version

**Average printing each issue: 4,800,000 Five cents a copy**  
"The Watchtower" Is Published in the Following 70 Languages:

The <i>Watertown</i> is Published in the Following 70 Languages So <i>imonthly</i> Monthly						
Afrikaans	Finnish	Portuguese	Armenian	Icelandic	Russian	
Arabic	French	Sesotho	Bengali	Kanarese	Samar-Leyte	
Cebuano	German	Slovenian	Bicol	Kikongo	Samoan	
Chinese	Greek	Spanish	Burmese	Lingals	Serbian	
Chishona	Hiligaynon	Swedish	Croatian	Malagasy	Siamese	
Cibemba	Iloko	Tagalog	Esk	Malaysian	Silosi	
Cinyanja	Italian	Twi	Ewe	Marathi	Sinhalese	
Danish	Japanese	Xhosa	Fijian	Melanestian	Swahili	
Dutch	Korean	Zulu	Ga	Pidgin	Tamil	
English	Norwegian		Gun	Motu	Tswana	
			Hebrew	Pampango	Turkish	
			Hungarian	Pangasinan	Ukrainian	
			Binabag	Papamento	Urdu	

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	\$1
Canada, 150 Bridgewater Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.  
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

**CHANGES OF ADDRESS** should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

## Missionaries to Fill the Need

HAVE you ever wished that someone would sit down with you in your home and help you to understand the Bible? Would you like to be better acquainted with the life and teachings of Jesus Christ? Do you often wonder what the Scriptures have to say about this present time of trouble, and the prospects for the future?

If you do not know the Bible as well as you would like, you have much company. Many persons who have attended church most of their lives have not been adequately taught the Bible. Regarding this the February 18, 1966, issue of *Christianity Today* said:

"Seminary professors know that it is futile to expect their entering students who have been under the instruction of the Church all their lives to have anything approaching an ordered knowledge of the main context of Scripture. . . . As the prophet Amos said to Israel, there is a famine in the land, a famine of hearing the Word of God."

The failure of Christendom's religions to provide Bible instruction has resulted in a great need for teachers of God's Word. To fill this need, Jehovah's witnesses, now over a million strong world wide, call regularly at the homes of people everywhere and offer to study the Bible with interested persons in their own homes free of

charge. Also, with this need in mind the Watchtower Bible School of Gilead was established in February 1943, and it now sends out some 100 specially trained missionaries every six months to scores of lands. On Sunday, February 27, the school's forty-first class of 103 students graduated.

At the graduation exercises held in the large Jehovah's Witnesses Assembly Hall in New York City, 1,905 persons gathered to listen to parting words of admonition.

The vice-president of the Watch Tower Society, F. W. Franz, opened his remarks by pointing back to the middle of World War II when, in September 1942, the president of the Society addressed a vast audience in Cleveland, Ohio, on the subject "Peace—Can It Last?" Franz asked: "Was the speaker, Nathan H. Knorr, crazy? Didn't he know what state the affairs of the world were in?"

Franz went on to explain that the remarks of the speaker were perfectly sane, for God's Word foresaw the end of World War II, and following it a postwar peace that would not last. "Now, here we are," Franz continued, "in the twenty-first year of this peace since World War II, and the prediction is that this peace will not last. . . . It should fill you with a sense of urgency," Franz told the students, "to realize that the sands in the hourglass up

above are running out, and the time is coming to a close for this work that has to be done before this peace ends."

"Look at what people are facing," Franz urged. "Not exactly the outbreak of World War III, a battle between men, no, but what you are facing and people in your assignments are facing is foretold in the Word of God." He then turned his audience's attention to Isaiah 66:15-18, where it shows that people are facing the coming of Jehovah "as a very fire" to execute his anger against all flesh.

"So, then, what are you going to do?" Franz asked. "What use are you going to make of the peace in which we still find ourselves until it ends . . . at Armageddon?" He then urged the students to serve as "a sign" to the "nations," and direct people to God's organization, represented in the Bible by "Jerusalem."—Isa. 66:19-24; 2:2, 3.

The Watch Tower Society's president, N. H. Knorr, then brought the morning program to a close with practical admonition on how to realize happiness in living. Pointing to the key to happy living given at Ecclesiastes 3:12, 13, Knorr emphasized: "It's such a simple way of living, and it sums up what every one of us is doing every day of our lives." The texts read: "I have come to know that there is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God."

"God has provided us food and drink and work to do," Knorr explained. So by eating, drinking and performing hard work, we can rejoice in the good we have done. "Every day in our life, we should be able to retire at night being glad, happy, for that day of life, because we should be able to see the good that we did because of our hard work."

"When Jesus came to the earth, he worked," Knorr pointed out. He finished God's work. (John 4:34) Jehovah God had made the promise that a deliverer would come forth to wipe out the Devil's organization, bring peace to the earth and remove sin. Jesus was sent to the earth to vindicate God's name and provide the ransom sacrifice, that sin might be taken away. "So Jesus came to finish that which Jehovah God started," Knorr explained. "And he did; he bought the whole human family, and he sat down at the right hand of his Father in heaven until the establishment of the righteous government that will bring peace and prosperity to everyone that loves life."

Directing attention to their work ahead, Knorr told the graduating class of missionaries that there was much to do. "There are millions of people in this earth that need assistance in the understanding of God's Word," he said. "Here is where the whole world is weak; they do not have the knowledge of the Word of God." So Knorr emphasized: "Work hard, and then you will rejoice because of the things you are doing."

After the 103 students were presented with their assignments, a representative of the student body read a resolution expressing their willingness to go any place in the world. "When we came to school we were like Isaiah, who said: 'Here I am.' Now with the benefits of having attended Gilead School behind us . . . we heartily say, 'Send me,' yes, send us out that we might do our part in declaring the great name of our God and Father, Jehovah."

Should these missionaries, or any other of Jehovah's witnesses, call at your home and offer to study the Bible with you, accept their invitation. Learn about and accept God's grand provisions for everlasting life in happiness.

WHETHER you are one of the 900 million persons on earth who profess to be Christians or not, the matter of loyalty to Christ the King is still a matter worthy of your most serious and urgent consideration. Why?

It is because Christ's kingdom is a government or, as the apostle Paul called it, "an administration" to bring "all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:10) Additionally, the fact faces us that this government, from its heavenly capital, has openly declared its purpose to control and exercise regal administration over every square foot of the 196,950,284 square miles of earth's surface. (Ps. 2:6, 8, 9) This, naturally, includes the country and area where you live.

Do you expect that any of today's nations, inside or outside the so-called "Atomic Club," will peaceably accept such Kingdom rule? Does the Bible lead us to believe that the religious organizations of Christendom will convince any nation to do so? No, it shows that they will all "battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them."—Rev. 17:14; 16:14-16; 19:11-18.

The question is, Can you, apart from the action of the nations, personally and individually submit to the authority of this coming World Ruler? Can you prove your-

# Proving Yourself a LOYAL SUBJECT of Christ the King

Many look to Christ as their Redeemer but forget that he is also King. What does this mean for you?

self his loyal subject worthy of life under his rule? If so, how?

## CITIZENS AND SUBJECTS OF THE KINGDOM

In these troubled times thousands of persons surmount formidable barriers, even risking their lives, to gain entry into other nations. As a rule, they seek more prosperous living conditions or greater stability and security in a politically upset world. You probably appreciate the effort in-

volved in transferring to and gaining the right of residence in a new country. However, for you to prove yourself a loyal subject of Christ the King does not require you to move from where you live or to give up the citizenship you presently hold. Still, an even greater change must take place for you to qualify as his subject, a change motivated by far higher interest than mere economic or political security. What is the change?

A loyal subject of Christ's kingdom must take a course like that of men of pre-Christian times, such as Abraham, Isaac and Jacob, who, although they did not receive the Kingdom promises during their lives, "saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land." (Heb. 11:13) They thereby showed that their faith, hopes and trust were all bound up in the coming kingdom and not in the political nations within whose borders they resided.

The Kingdom promises first began to be realized when Christ Jesus was resurrected to heaven. On Pentecost 33 C.E. he poured out holy spirit on those believers present who were in line to be joint heirs with him in his kingdom. He thus began ruling as king toward such ones. That is why the apostle in his day could say that God "delivered us from the authority of the darkness and *transplanted us into the kingdom* of the Son of his love." (Col. 1:13) God chose them to be heirs with his Son in the heavenly kingdom. Even though these Christians continued to be respectful and law-abiding citizens in the nations where they resided, the Bible record shows that they transferred their allegiance from worldly government to God's anointed King.

This does not mean, however, that Christ's Kingdom rule was established toward all the earth and its nations in the year 33 C.E. Years after the outpouring of the holy spirit at Pentecost the apostle Paul wrote about Christ's ascension: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on *awaiting* until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13) God would not give to his Son the command, "Go subduing in the midst of your enemies," until the foretold "time of the end," in which we now live. This would mark Christ's entry into full Kingdom power.—Ps. 110:1, 2; Matt. 25:31-33; Rev. 12:7-12.

Today, nationalistic pride is rapidly becoming one of the most divisive forces on earth, causing those possessed of it to feel that they are different from or even superior to other persons who are not part of their worldly nation. As a loyal subject of Christ the King, should you share such an attitude? To do so would show that the needed change in your life had not taken place. You would certainly not be viewing

things as does Jesus.—Compare Ephesians 2:11-18.

In a letter to the Christian congregation in Philippi, the apostle Paul emphasized this fact. Though the people of this colony in Macedonia generally prided themselves on their possessing Roman citizenship, Paul wrote his Christian brothers there: "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ." Also, Paul wrote to those in Ephesus who had turned their allegiance to Christ the King: "Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God."—Phil. 3:20; Eph. 2:19.

True, the Scriptures show that this heavenly citizenship is limited to 144,000 persons who have been "bought from the earth." (Rev. 14:1-4) However, the opportunity is held out to all rightly disposed persons of the earth to gain the position of earthly subjects of that heavenly government. They are properly termed "subjects" since they owe their allegiance to a monarch and receive his protection and blessings, but do not share his kingly power.—Rev. 7:9, 10.

Thousands of persons throughout the earth today are availing themselves of this opportunity as a result of hearing the good news about Christ's Kingdom rule. They earnestly desire his taking control of all the earth, since the promise is that in "his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:7, 8.

#### GAINING THE DESIRED STATUS

In many countries a resident alien who wishes to be granted full status as a citizen or as a subject must first make a

"Declaration of Intention." He thus becomes a "declarant," and usually gains the protection of that nation while residing within its borders. Nevertheless, to attain eventually to full citizenship, he must prove that he is law-abiding. His native country, however, may view his "declaration" as a renunciation of his original citizenship, and, since he does not yet have full status in his new land, he may now be considered a stateless person, a "man without a country." If he leaves the borders of his new land he cannot claim its protection in time of difficulty.

In a similar way, any who today want to be subjects of Christ Jesus the King must declare their intention. As the King himself stated: "I say, then, to you, Everyone that confesses union with me before men, the Son of man will also confess union with him before the angels of God. But he that disowns me before men will be disowned before the angels of God." —Luke 12:8, 9.

Obedience is also required. Could you honestly say that the 900 million persons today who call themselves Christians actually live according to the instructions and principles of Christ's government as set out in the Bible? No. Their failure to do so belies their claims to be his loyal subjects. Any immigrant who pursued such a course would never be admitted to citizenship or full status as a subject.

Nor is it enough for you to make yourself only a "declarant" for Christ's kingdom, perhaps by taking up a study of the Bible or even by speaking favorably to others about the Kingdom. You must go *all the way* if you want to assure yourself of the right to a position of full protection and favor both now and in the new system of things that Christ's rule will bring to earth. Any return to your former position of placing your trust in the present system

of things would remove all promise of his protection for you.—Heb. 10:38, 39.

Usually after a period of years of residing in a new country a declarant may file a "Petition for Naturalization" giving proof as to residence, deportment, and support of the constitution of that particular nation. To prepare for this step the applicant generally pursues a course of study to gain knowledge and understanding of the nation's history and its principles and form of government. If he is accepted, the applicant then must make an oath of renunciation of his former citizenship and an oath of allegiance to the new government of which he is to become a citizen or a subject.

In a spiritual sense, any person who aspires to life in the new system of things under Kingdom rule ought to show the sincerity of his desire by separating himself from the present system of things and drawing close to Christ's kingdom as his true hope. He also does this by his association with those who loyally serve that Kingdom. Even though such ones are scattered throughout all nations, they are a united and congregated people who have made a firm stand for Christ's kingdom. Among them one can prepare himself by a serious study to learn what is required of him as a subject of that kingdom. If this is your aim, you will need to learn the history of that promised government as recorded in the Bible. This includes the Hebrew Scriptures with their account of the typical kingdom of Davidic rulers, which kingdom foreshadowed that of Christ. You will need to learn about the structure of the government and its principles so that you can develop true devotion and loyalty to them. You also need to bring your conduct into harmony with those righteous principles.

Eventually the one seeking full status

before the King must make a formal petition for acceptance, and this he can do by making a dedication of himself, not to the Kingdom government, nor even to its King, but to the Kingdom's very Source and Author, Jehovah God. Such dedication is publicly manifested by water baptism. This is at the King's own command. (Matt. 28:18-20) By doing this, a person becomes eligible to form part of that "great crowd" described in Revelation 7:9, 10, who are "out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb . . . And

they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'"

Such an oath or vow of dedication to Jehovah God and of allegiance to his King-Son, Christ Jesus, is a serious step, bringing obligations far superior to those of any oaths made to an earthly government. That is why, when the religious Supreme Court of their native land ordered Jesus' apostles to stop doing work in the interest of the Kingdom, they loyally replied: "We must obey God as ruler rather than men."—Acts 5:29.

#### THE REWARD FOR LOYALTY

Those who now loyally advocate God's kingdom by Christ Jesus are assured his full support. They may expect opposition, but even when haled before kings and governors they have their own King's promise: "I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute. . . . You will be objects of hatred by all people because of my name. And yet *not a hair*

*of your heads will by any means perish.*"—Luke 21:12-19.

Even as happened with some of the early disciples and apostles, some today may die for their loyalty to Christ the King, not because of any wrongdoing, but because they insist on living in harmony with his right principles and refuse to violate his commands. But even if they temporarily perish they have his assurance that they will receive a resurrection to life in God's new order.—Luke 9:23, 24.

Those loyal subjects who live to see the time of Christ's taking action against

all opposers of his kingdom will not experience the calamity of others who have put their trust in worldly governments or who have failed to follow through in gaining an approved status before the King. When the present systems of rule disintegrate in the Armageddon fight, those who trusted in worldly governments will suddenly find themselves to be men and women "without a country." In contrast, at the battle's end, the obedient subjects of Christ's kingdom will hear his invitation: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world."—Matt. 25:34; Luke 19:26, 27.

In gratitude to the King's Father, Jehovah God, the prayer of all such loyal ones, then as now, will be: "Grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him with loyalty and righteousness before him all our days." (Luke 1:74, 75) If that is your prayer, then prove yourself a loyal subject of Christ the King now.

#### NEXT ISSUE SPECIAL!

**Read: What Binding Satan the Devil Will Mean for Mankind.**

# Completing the Work

HERE is a joy in seeing a job well done. This is true whether the job is large or small, involves many persons or you alone, is completed quickly or extends over a long period of time. Noah and his family must have felt keen satisfaction in completing the ark on time; then herding the animals into it, finally sealing it shut before the rains came. Moses and the Israelites, in completing in its intricate details the tabernacle in the wilderness, must have felt that same thrill. Solomon and those who labored with him must have rejoiced when the magnificent temple was completed on Mount Moriah in Jerusalem in 1027 B.C.E., and the cloud, signifying God's approval, filled it so that the priests could not enter.

Are you one who enjoys the thrill of true accomplishment? Then what if you were given the privilege of participating in the greatest work ever done on earth by man? In this you would associate with thousands of devoted men and women of all nations. You would engage in a work that is for the greatest possible good of righteous-minded persons. It is a work that started over nineteen hundred years ago and is now reaching its grand climax. It will be completed in this generation. An energetic lover of God would surely be interested in such a work.

1. (a) How should one feel in seeing a job well done, and what factors should not make a difference?
- (b) Give some Scriptural examples of assignments well done where satisfaction must have been experienced.
2. Describe a work, participation in which should give the thrill of true accomplishment.

OF

## Making Disciples

"We are God's fellow workers. You people are God's field under cultivation, God's building."

—1 Cor. 3:9.

<sup>3</sup> 'But,' you may object, 'that sounds like a ministerial work, and it is my understanding that that is a profession that is waning in popularity.' In fact,' you might say, 'I know that this is the reason there is a shortage of ministers and priests throughout the world and the shortage is getting more acute all the time. It would probably be a very frustrating career.'

<sup>4</sup> Let us get the correct view of this work from the outset, doing so in a straightforward manner. The opportunity to engage in this grand work does not mean becoming a clergyman in one of the nominal religions of the day. While the invitation is to a ministerial work, it does not have the remotest resemblance to the preaching that is done in the churches of Christendom today, nor has it any connection therewith. There is a wonderful difference.

<sup>5</sup> First of all, one should be interested in

3. How might some object to a religious or ministerial work?
4. If one would object to a work such as the clergy of Christendom engage in, what should he keep in mind?
5. (a) What should initially catch one's interest?  
(b) Who is behind this work, and what did he say?

just who is behind this work and thus extends the invitation to participate. The opportunity to engage in this grandest of all work opens up through a command from Christ Jesus given to his followers and which is recorded at Matthew 28:19, 20, namely: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."

<sup>6</sup> Before discussing the pleasant details of this work and especially the thrill of sharing in completing it in these last days, we should ask, What is a disciple? He is "One who receives instruction from another. One who accepts the doctrines of another and assists in spreading and implementing them." Also, "A convinced adherent of a school (as a philosophy, art, or politics)," according to Webster's *Third New International Dictionary* of 1963. While this definition from this authoritative secular source helps us nicely to get some understanding of the meaning of the word, yet it is not sufficient. We are interested in a Bible meaning. The latter part of that definition, according to the modern usage of the word, shows that one could be a disciple of a person or organization that taught false religious doctrines and could even be a disciple of that which has nothing to do with the Bible.

<sup>7</sup> We, however, have in mind the true scope of the word as used by Christ Jesus when he made the statement from which our theme is taken. He was not encouraging his followers to make disciples of "philosophy, art, or politics" or even "the church of your choice." He was encouraging them to make disciples of him-

self and to "observe all the things I have commanded you." We will want to remember, too, that Jesus did not teach his own ideas but, as he said, "I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment I render is righteous, because I seek, not my own will, but the will of him that sent me." (Matt. 28:20; John 5:30) We are speaking, then, of disciples in the true Christian sense of the word, and not in any worldly sense that has developed since Jesus properly used the expression. They would be persons who understood and accepted the teachings of Christ Jesus and followed him closely in spreading them.

<sup>8</sup> Appreciating what a Christian disciple is, we are interested in how they can be made. What better way of finding this out could there be than to go back to the time when Christ Jesus issued the command and discover exactly what he had been doing in making disciples? Had he been following the example of the clergy of his day? Hardly! To these he said: "Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves." (Matt. 23:15) Additionally, of these he said: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform. They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger. All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge

6. (a) What is a disciple, according to one authority?  
 (b) According to this definition, what kind of disciple could one become?

7. What kind of disciples did Jesus have in mind when he encouraged the making of them?

8. (a) What is the best way to find out just how disciples can be made? (b) Whose example did he not follow, and how do we know?

the fringes of their garments. They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market places and to be called Rabbi by men. But you, do not you be called Rabbi, for one is your teacher, whereas all you are brothers." (Matt. 23:2-8) No, this was not Jesus' method of finding sheeplike persons and opening up to them the way to become his followers.

<sup>9</sup> His was a revolutionary method, designed to meet a specific need. He was not looking for hangers-on or mere listeners. He was looking for *disciples*, men who wanted to learn the "good news," as he called it, who would be willing to take their stand for the truth when they recognized it and who would, in turn, dedicate their lives to the work of making yet other disciples when shown how. And looking for them did not mean opening up a church and waiting for someone to wander in. It meant his taking the initiative and going to the people, that he might speak to them personally. He knew from the beginning that there was no better way to reach the people with his vital message than the way he was now opening up.

<sup>10</sup> And in doing this, what ingenuity he did use! He preached to crowds on a mountainside, in his hometown synagogue and other synagogues, in the temple at Jerusalem, from a boat at the seashore, in isolated places, in private homes, and "from city to city and from village to village."—Matt. 5:1; 12:9; 13:54; 14:13, 14; Luke 5:3; 8:1; 10:38, 39; 19:2, 5, 6.

<sup>11</sup> And to what kind of persons did he preach? Young and old, men and women, rich and poor, the sick and the well.

9. (a) For what kind of persons was he and for what kind of persons was he not looking? (b) How did he and how did he not look for them?

10. How did he show ingenuity in his work of making disciples?

11. What kind of persons did he preach to, but which kind responded most favorably?

Though he spoke to all, it was the common people who responded most favorably. His apostles, for example, were mostly men from the working class.

<sup>12</sup> Would men from these various walks of life make good ministers? Why not? They could learn doctrine and principle as well as anyone. Besides, not only would Jesus tutor them in the truth of God's purposes, but he would instruct them and train them in just how to preach and teach. They would be vigorous, enthusiastic persons, willing and able to work.

<sup>13</sup> First it was the twelve apostles whom "Jesus sent forth, giving them these orders . . ." (Matt. 10:5) Jesus then continued and gave detailed instructions for the house-to-house and city-to-city work in which they would engage. This is recorded for us in the tenth chapter of Matthew, and then Matthew 11:1 says: "Now when Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities."

<sup>14</sup> Later this activity expanded when "the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come. Then he began to say to them: 'The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest.'" (Luke 10:1, 2) Was this early tour in God's service successful? Luke 10:17 answers: "Then the seventy returned with joy." And verse twenty-one adds: "In that very hour he [Jesus] became overjoyed in the holy spirit and said: 'I publicly praise you, Father, Lord of heaven and earth,

12. Why should we expect that those from the working class would make good ministers?

13. How did training ministers for the discipling work begin, and is there evidence that thorough instruction was given?

14. How was the work later expanded, and how do we know that it was successful?

because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you.' " Jesus' method of making disciples was sound in its conception and was proving thrillingly effective and successful in its execution!

<sup>15</sup> This was to be proved true on an even larger scale shortly after the death of Jesus. That the apostles and others of his followers understood clearly what was expected of them is shown by their activity and the results. Peter's speech, recorded in the second chapter of Acts of the Apostles, resulted in 3,000 being baptized, and shortly thereafter the number grew to 5,000. (Acts 2:41; 4:4) Their success was attested to by the high priest when some of the apostles were brought into the Sanhedrin hall. "And the high priest questioned them and said: 'We positively ordered you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching.'" (Acts 5:27, 28) That these servants of God were not to be intimidated, but that the discipling work would continue, was shown by their answer, "We must obey God as ruler rather than men." (Acts 5:29) The preaching work was mushrooming and the disciples were multiplying!

#### A PAUSE IN THE DISCIPLING WORK

<sup>16</sup> How has this work progressed since then? Has it expanded into the hundreds of so-called "Christian" religions with their millions of adherents in various parts of the world today? How wonderful it would be if we could say "Yes" in answer to these questions. But unfortunately it is

15. (a) How do we know that Jesus' method of making disciples was successful even after his death? (b) Did Jesus' followers show conviction and courage in carrying out their assignment?

16. Did that early work of making disciples continue and expand into the religious work we see in Christendom today, and what are some reasons why we so answer?

not possible to answer so. No, what we see in Christendom today is not an expansion of the fine Christianity of Jesus' day. The facts, Scriptural and secular, show otherwise. There was a pause in the work, as started by Jesus and the apostles, and this pause was clearly foretold by Jesus and some of his apostles. Its occurrence should not have come as a surprise then nor should understanding it be so difficult now.

<sup>17</sup> In the parable of the sower, recorded at Matthew 13:24-30, 36-43, Jesus illustrated how there would be a corrupting of that original Christianity, and this would be both as to organization and as to doctrine. Imitation Christians as "weeds" were sown by Satan among the true Christians, who were pictured as "wheat." Because, as matters developed, there would be a period of time when it would be difficult or impossible to tell them apart, it would be necessary for the master to allow them to grow together until the "harvest" time. Then the "weeds" would be clearly identified and the separating work could take place.

<sup>18</sup> The fall of that early organization from true Christianity took place after the death of the twelve apostles but had its beginning even before their passing from the scene in death. Note Paul's warning at Acts 20:29, 30: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." He also said: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will

17. What did Jesus illustrate in the parable of the sower?

18. When did the falling away from true Christianity begin, and what did the apostles Paul and Peter say about this?

accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories." (2 Tim. 4:3, 4) Peter warned: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves."—2 Pet. 2:1, 2; 2 Thess. 2:7.

<sup>19</sup> From then on, down through the centuries, including the Middle Ages, the Dark Ages, Christendom with her crusades, wars and inquisitions was anything but Christian. Could Christendom, with her belief in such pagan doctrines as hell-fire, purgatory, immortality of the human soul, trinity, and so forth, be truly Christian? And what of her involvement in politics, commercialism, wars and gambling? Besides, do you see her clergy or the members of the church busily engaged in the discipling work of Christ Jesus and the apostles in the manner that the Bible describes and to which we have previously referred? No, Christendom today is not Christian and is not fulfilling Jesus' command to make true disciples. Many statements by prominent clergymen show that this is so. It is freely admitted.

<sup>20</sup> Who, then, is doing the discipling work today? There can be no doubt of this. It is the Christian witnesses of Jehovah. The revival of the work of making disciples is to be found in that organization in these last days. They have freed themselves from the constricting creeds and contaminating false doctrines of the nominal churches. They have freed them-

selves from the hierarchical, congregational and all other forms of church rule that are unscriptural and they are governed by theocratic rule. Finally, they have taken up the method of work established by Christ Jesus and followed by the apostles and early disciples. This method was not adopted simply to conform to a Scriptural pattern now outmoded. No, it is being closely adhered to because it is still the most thorough and effective method of accomplishing the work that could be found. Yes, Jehovah's witnesses today are the ones who are obeying the command of the Master (found at Matthew 28:19): "Go therefore and make disciples of people of all the nations." But even more than that, they are obeying the command meant for our day and recorded at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." The discipling work is again in full swing!

#### COMPLETING THE WORK

<sup>21</sup> Even a casual observing of the activity of Jehovah's witnesses will cause one to be aware that there is an urgency in the matter. But why? Surely the work of making disciples can continue on indefinitely! That is just the point. It cannot. This work had a start and it will have an end. The scripture last quoted above tells us that when the preaching work has been accomplished, "then the end will come." The "last days," so often warned of in the Bible, are here. (2 Tim. 3:1; Jas. 5:3; 2 Pet. 3:3) Those who would like to have a clear foreview of these days can read Matthew 24:37-39 and Genesis the sixth and seventh chapters. These days, Jesus said, would be "just as the days of Noah were." Noah was called a "preacher of

19. What are some evidences that, down through the centuries and also now, Christendom was not and is not Christian?

20. (a) By whom is the discipling work being done today, and how have they prepared themselves for the assignment? (b) What additional command is now tied in with Matthew 28:19 as applicable especially for our day?

21. (a) Is there an urgency in the work of making disciples, and why? (b) With respect to urgency, what is learned from the experiences of Noah?

righteousness" and when his warning work was completed and the door of the ark was closed, there were no more disciples made from that generation. The opportunity for salvation had passed.

<sup>22</sup> If we are living in urgent times and the end of this system of things is near, then probably there is a need for hurried "decisions for Christ" to be made after the manner of a Billy Graham, some may reason. No, it is not that easy. Jesus' command was to "make" disciples. That expression in itself indicates that there would be a good deal of work involved in doing so. It indicates that the disciple would have to be fashioned, formed or molded according to a new set of principles and ideas. This is precisely what is needed, according to the apostle's words at Romans 12:2: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." Such work would take time; it would not be accomplished by means of a quick conversion.

<sup>23</sup> First a searching work must take place. From door to door and in many other ways interested persons are contacted and given the opportunity to hear a brief presentation of Bible truth. Those who show themselves to be of a sheep-

like disposition and manifest an interest in learning the truth of God's purposes are noted and additional calls on them stimulate that interest. If the interest proves to be genuine, then a Bible study may be started in which a wide range of Bible subjects are covered, misconceptions are cleared out of the way and many questions answered. As has been said, all of this takes time. The good news has been veiled for a long time and minds have been blinded. Note with what seriousness Paul makes this point at 2 Corinthians 4:3, 4: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of

the glorious good news about the Christ, who is the image of God, might not shine through." Persistent teaching, though, allows the light of the good news to shine through. Each week of the year in 1965 Jehovah's witnesses conducted 770,595 home Bible studies.

<sup>24</sup> Not only is the teaching done on a personal basis, but there are instructive and interesting congregational meetings to attend and from which to learn. The Watchtower study, public talk, service meeting, ministry school and congregation book study are attended each week by those who are conscious of their spiritual need and who want their thirst for the water of truth



22. Can disciples be made hurriedly, or just what is involved?

23. (a) What initial work and follow-up work must be done that takes time? (b) What is true of people's minds today that slows down the discipling work?

24. How else are disciples assisted in addition to the teaching of them done on a personal basis?

satisfied. This is being done on a worldwide scale in 24,158 congregations in 197 lands, as reported in the 1966 *Yearbook of Jehovah's Witnesses*.

<sup>25</sup> Will this tremendous job finally be completed? God assures us that it will. Concerning anything that he starts he says: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." (Isa. 55:11) It is really Jehovah's work that we are doing, as can be seen from the words of Paul at 1 Corinthians 3:9: "For we are God's fellow workers. You people are God's field under cultivation, God's building." The work is being directed by Christ Jesus and the angels. (Rev. 14:6) We can be certain that with such supervision it will be completed. Anyone today who really has a love for the truth also has the opportunity, somehow, to hear that truth.

<sup>26</sup> This should be and is a joyous time. Speaking in a general way concerning our day, Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) Describing the rejoicing that takes place when one stray sheep is found, Matthew 18:13

25. How can we be assured that this tremendous undertaking will be completed?

26. How could this time of making disciples be properly described?

says: "And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed." It is especially a joyous time now, when thousands are being found.

<sup>27</sup> Anticipation at the start of an undertaking can be exciting. But which part of an endeavor is really the most enjoyable, the start or the finish? The finish, of course. It is at this point that one sees the fruits of his labor. This is where one sees, not just the outline or the plans, but the reality. So it is with the work of making disciples. The preaching of this good news of the Kingdom and the gathering of disciples thereby out of all nations and races is the greatest assignment ever attempted on this earth. What a joy to live at a time when its completion takes place before our very eyes! Many, indeed, are the reasons for rejoicing.

<sup>28</sup> But one of the real joys comes in having a part in the work. Not only must one be a disciple, but one must make disciples, and this work must be shared in now. Once this opportunity to share has passed by it will never be repeated. It is true that God does not need us in order to do the work, but what a blessing to have him permit us to have a part! Appreciating this, we should work to the full limit of our strength and ability.

27. Why should the completing of the work of making disciples be more joyful?

28. What thoughts should one have in mind as he views the climax of this great work?

### Unexpected Guest

- A Witness living in Maryland reports that he was at home one Friday night getting ready for the meeting when a friend called whom he had not seen for five years. As they talked, he explained to his friend how he became one of Jehovah's witnesses. As time passed, the Witness wondered what to do about his unexpected guest. "Then the doorbell rang and the brother was there to take me to the Kingdom Hall," he reports. "This encouraged me and we invited him to come with us to the Kingdom Hall. He agreed. He enjoyed both meetings and agreed to having a home Bible study. I've been studying with him ever since, and he has attended several meetings."

# FINDING HAPPINESS *in* Making Disciples

**A**RE you happy in your work? You should be. So much of your time, in fact, your lifetime, is devoted to your career or vocation, that life is only worthwhile if you are happy in it. On this point Solomon said: "I have come to know that there is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God." (Eccl. 3:12, 13) Yes, it was intended that a man should work and work hard. Not in drudgery was this to be, but in an occupation that he thoroughly enjoyed and in which there would be rich and satisfying rewards. What a blessing it would be to experience the fulfillment of this promise, finding a career to work at whole-souled, satisfied that he could find "nothing better" and from which he would indeed "see good"! Solomon describes this as "the gift of God."

<sup>2</sup> In our previous article we considered the work of making disciples that Jehovah's witnesses are now engaged in on a worldwide scale. The pattern that Jesus Christ set in making disciples was reviewed and the concerted effort that the Witnesses are making today in completing the work was outlined. Now, however, we are concerned with the work from the individual minister's standpoint. We will discuss the joy and happiness that come

to the individual as he personally applies himself to that work.

<sup>3</sup> What is it that makes a person really happy? Is it work or play? A proportion of play, certainly, for relaxation, change and exercise. But primarily it is work that brings happiness. Calvin Coolidge, thirtieth president of the United States, in his Acceptance Speech, July 27, 1920, said, "Work is not a curse, it is the prerogative of intelligence, the only means to manhood, and the measure of civilization. Savages do not work."

<sup>4</sup> The Bible had made this same point before Coolidge did. Concerning the hard work that he himself engaged in Jesus Christ said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) It was work, not play that he delighted in. It was more nourishing and satisfying to him than literal food. When Adam and Eve were created and placed in the Garden of Eden, Jehovah arranged for activity that would make them satisfied and happy. "Further, God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.'" (Gen. 1:28) Showing that, although this would keep man working hard, yet the complete arrangement had God's final ap-

- 
1. (a) Why is it important to be happy in one's work?
  - (b) What did Solomon say was a gift from God?
  2. What is the purpose of this article as compared with the preceding one?

3. How does work compare with play for making one happy?

4. (a) What was the attitude of Jesus toward work?  
(b) How does Jehovah feel about work, as shown in the assignment given Adam and Eve?

proval, Genesis 1:31 says: "After that God saw everything he had made and, look! it was very good." God knew that hard work would be good for man.

<sup>5</sup> But what kind of work is it that will make one happy? Albert Schweitzer, noted physicist and Nobel Prize winner, identified one of the requirements for satisfying work when he said: "Reverence for life . . . does not allow the scholar to live for his science alone, even if he is very useful to the community in so doing. It does not permit the artist to exist only for his art, even if he gives inspiration to many by its means. It refuses to let the business man imagine that he fulfills all legitimate demands in the course of his business activities. It demands from all that they should sacrifice a portion of their own lives for others." (New York *Times Magazine*, January 9, 1955, celebrating Schweitzer's 80th birthday) Count Tolstoi said, "The vocation of every man and woman is to serve other people." Experience had taught these men that selfish striving at the expense of others brings no true satisfaction, but that work, lovingly performed in the interest of others, does. This is one requirement for a work that will make one happy.

<sup>6</sup> This aspect of work, too, is in agreement with Bible principles. The apostle Paul said: "I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (Acts 20:35) It is work done in behalf of others that brings real happiness.

<sup>7</sup> And how does the work of making disciples fulfill this requirement? Is there a

work that would do more in behalf of another than teaching him the truth that will put him on the road to everlasting life? Hardly! Freeing men's minds from ignorance and bondage to false ideas would be in their highest interests. "And so Jesus went on to say to the Jews that had believed him: 'If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free.' "—John 8:31, 32.

#### HAPPINESS IN THE WORK ITSELF

<sup>8</sup> The work of making disciples begins with searching a territory thoroughly, looking for those who have a heart that inclines toward righteousness, an ear that is willing to listen and a mind that is willing to reason. This means going from door to door, speaking to each person you meet, no matter who he is, what his station in life or his religious faith is. At first glance it might appear that it would be difficult to find happiness in such work. Not at all. One so engaged is moved by the right motive, that of love. He has love for his neighbor, not wanting to see him lose out on everlasting life, if he has the love of righteousness mentioned. He has love for God, wanting to see His name cleared of all reproach that comes upon it by reason of ignorance of His purposes and opposition to it. Having this loving motive at heart, he will find happiness no matter if he does find indifference on the part of the majority of persons he meets.

<sup>9</sup> It is found that in many places it is impossible to arrange to sit down and talk for a few minutes and explain the purpose of the call. This is usually because minds are closed, either through prejudice or a real lack of interest in receiving a new

- 
5. What kind of work is it that makes for true happiness?
  6. What does the Bible say about working in behalf of others?
  7. Why, then, should the work of making disciples make one happy?

8. Where does the work of making disciples begin, and why can one find happiness therein?
9. (a) What reception does the minister often get, and how is this dealt with? (b) Following what counsel eliminates any feeling of frustration?

idea. So the minister adjusts his mind to each separate situation that he encounters. If the one to whom he is speaking is obviously opposed and antagonistic, little time is wasted there. It is best to courteously withdraw and make another call. Jesus' counsel for such occasions was: "Wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet." (Matt. 10:14) Following this excellent counsel eliminates any possible feeling of frustration on the part of the minister. Having done his best to present the good news in the most appealing way, he is satisfied to allow the matter to rest there. He shakes the dust from his feet and moves happily on his way. A fresh, new call now absorbs his interest.

<sup>10</sup> If one had the wrong motive at heart or the wrong goal in mind in this initial searching work he could become very unhappy and frustrated. The well-balanced minister, however, keeps in mind that few, comparatively, will grasp wholeheartedly the opportunity to be a disciple, or even show mild interest in a better understanding of the Bible. Jesus Christ made this clear when he said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14) Thus his goal is not that of converting the world, knowing that such is an impossibility. No, his goal is simply to find those who might listen. This means he knows what to expect in the territory and this allows for the right mental attitude, that of happiness in his work.

#### <sup>11</sup> The work of making disciples changes

10. How does having the right goal in mind help in making one happy in the door-to-door work?
11. What feature of the discipling work brings greater joy, and why is this true?

somewhat in nature when interested persons are located. If there are indications that these would appreciate enlarging their knowledge of Bible truth and would enjoy further discussions, then return calls are made. Now the reason for one's happiness changes somewhat. As one devotes time to these who have shown an initial interest in the Kingdom message one's happiness comes in feeding them greater portions of accurate Scriptural knowledge. While one finds joy in any feature of the discipling activity, yet to concentrate on aiding one who is interested in learning of his Creator and His works brings far greater joy. The motive of love, however, remains the same.

<sup>12</sup> When the interest of this one is cultivated so that a regular home Bible study is started, then the happiness on the part of the minister increases even more. Generally, one hour at a specified time each week is set aside for this study. Each one knows the subject to be considered for the coming lesson and each prepares for it. A close bond of friendship and respect grows between teacher and pupil as time goes by and progress is made. There is a fine spirit of sharing that becomes apparent. This is according to the principle expressed at Galatians 6:6: "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." These are precious hours of happiness together that will never be forgotten.

#### HAPPINESS IN PERSONAL PREPARATION

<sup>13</sup> While there is no doubt that happiness in the work itself is there to be enjoyed, what about the other hours of one's life when not thus actively engaged? Should one expect to find happiness only

12. Why is there even greater happiness in the home Bible study work?
13. Should the servant of God expect to find happiness only in the direct discipling work, or what?

while working hard in the direct discipling work or should one expect to find happiness in all other aspects of one's life as a dedicated minister of God? One should find it in all aspects of one's life. One such aspect concerns his personal preparation for his ministerial work.

<sup>14</sup> Teaching others Bible truth requires genuine skill. This, in fact, is one of the features of the work that makes for constant interest in it. Proverbs 22:29 says: "Have you beheld a man skillful in his work? Before kings is where he will station himself; he will not station himself before commonplace men." This principle is especially applicable to servants of God. It is for this reason that 2 Timothy 2:15 says: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." The opportunities for increasing in Bible and related knowledge are unlimited and the opportunities for improving in the presentation of that knowledge to others, that is, "handling the word of the truth aright," are likewise unlimited. The ideal goal to have in mind, of course, is copying Jesus Christ, concerning whom it was said: "Never has another man spoken like this."—John 7:46.

<sup>15</sup> Those who are earnest in their endeavors to make constant improvement in their accurate knowledge and ability to present such to others have a schedule for personal study. These hours set aside for quiet, individual preparation and meditation are some that bring the sweetest joy and contentment. Some find these hours difficult to come by, but careful thought and rigid scheduling will find a way. Personal preparation is too necessary to take

14. (a) How should one feel about skill, and how does this apply to teaching others Bible truths? (b) What opportunities are unlimited for the servant of God, and what goal should he have in this?

15. How should one feel about scheduling time for personal study?

too lightly. Besides, it adds so much to one's happiness.

#### HAPPINESS IN DEALING WITH OTHERS

<sup>16</sup> Happiness can be yours only if you are happy in being with others. Hermits are not happy, balanced persons. Humans are gregarious. They want to associate and live together, not be separated. This is a tendency that they were created with and that is a fine God-given quality. Yet, what do we find? People want to be together but cannot get along. Two young persons are madly in love when married but become cool toward each other shortly thereafter. Whole nations would like to live in peace with one another but find it more difficult to do so day by day. Foretelling the growth, in our day, of these undesirable characteristics, the apostle Paul said: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." (2 Tim. 3:1-5) Obviously, those who develop these traits will not be happy, with themselves or in association with others. But will the grand work in which God's servants are busy protect them from developing these traits? Will their work aid them to be happy and balanced in their dealings with all people no matter where they find it necessary to associate with them?

16. (a) With regard to association, with what characteristic did God create man, but what do we find among people in this connection? (b) What questions can we ask ourselves with respect to dealing with others?

<sup>17</sup> Without a doubt. The fine motives and qualities that are developed in the Christian in searching for interested persons and then teaching them the truths of God's Word cannot be sidetracked when he has other dealings with people. True servants of God do not have split personalities. If the Christian has a loving motive when he engages in the preaching and teaching work, then he will have a loving motive in all other dealings with people. He follows the counsel of the apostle Paul, recorded at Galatians 6:10: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." How, then, can he help but be happy on other occasions in association with people? He cannot help but be.

<sup>18</sup> But does not 1 Corinthians 15:33 say: "Do not be misled. Bad associations spoil useful habits"? Yes, and the statement is true. The Christian does not seek out associations of this kind. He limits his association as much as possible to those with like precious faith. But he is thrown in with others constantly in secular work and everyday affairs. Having the sure Kingdom hope as an anchor at all times, he is not tempted to copy the examples of these worldly persons. Rather, in such association he remembers that his life is dedicated to God and his service, and thus he is interested in the eternal welfare of any persons who might turn out to be interested in the good news. He is not interested in others for any selfish reason, but he is interested in them from a purely unselfish viewpoint. Thus, in any association, he has a positive, optimistic mental attitude and outlook. He can be happy in almost all associations with others.

17. How will the qualities that one develops in the preaching and teaching work benefit him in his relationship with others?

18. In view of 1 Corinthians 15:33, how can one be happy in any association with outsiders?

#### 'NEVER GIVING UP'

<sup>19</sup> To those who start out in this work, the apostle Paul says: "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) You will say that that is fine admonition in addition to a fine reward that is held out. But can a person be happy in making a *career* out of the discipling work, that is, continuing in it year after year after year? By all means! In fact, those who have tried it find that their joy grows greater and richer with each passing year. Do you want proof that this is so? Then consider the life histories of some concerning whom all of this is true.

<sup>20</sup> Here is a Witness who began his career in the ministry about forty years ago. He says: "I shall never forget the first time I went out in the service of the Most High God. It was a beautiful day in the Indian summer or autumn time of the year 1920 in Winnipeg, Canada. My brother and I were only distributing handbills, but the contentment and peace of mind I received from this slight service gave me assurance that the Almighty, unlike earthly masters, is well pleased with even imperfect and small services rendered toward him. Just as hearing the truth brings a certain joy and peace of mind, so the step of service brings a greater joy."

<sup>21</sup> "When later I engaged in distributing literature from house to house, I experienced greater joys and blessings. From that day to this I have never been out in the house-to-house work without experiencing personal kindnesses from some, appreciation for Jehovah's Word from others, and, above all, Jehovah's blessing of peace of mind and contentment."

19. (a) What counsel is given to those who start out in the work of making disciples? (b) Can one find happiness in this work year after year?

20. What does one Witness, who has made a career of the ministry, say about starting out in this work?

21. What does this Witness say was his experience as he enlarged his activity in his chosen career?

<sup>22</sup> After serving faithfully as a full-time minister in Canada, the United States and in a foreign missionary assignment, he says, "The longer I enjoy this great privilege the more I thank Jehovah for being kinder than any other master could possibly be and for having kept me and guided me."

<sup>23</sup> Another who has devoted his whole life to the discipling work says: "Those who learn the grand truths of the Bible in childhood are indeed richly blessed. I have ever been thankful to my father for the devoted schooling he gave me, in my youngest years, concerning the great God, Jehovah, and His Kingdom purposes, and concerning the soul and the hope of life. My early life was spent in Christchurch, New Zealand. As a schoolboy I worked hard at my studies and won first place in the University Entrance Scholarship, a prize for which all of New Zealand's colleges and high schools vie with one another. I was on my way to becoming an atomic scientist, but now materialistic, evolutionary thinking began to surround me, and I soon found this to be just as unreasoning and worthless as the clergy's 'hellfire' teaching. The Bible began to exercise its full power in my life. Though I went on to take my master's degree in science, I was devoting almost pioneer time to the ministry during most of my university days. I was often in the vacation pioneer service."

<sup>24</sup> After joyful years in God's service in New Zealand, Australia, the United States and Japan, he says: "Once I was able to visit my aging parents in New Zealand, and for this I was deeply thankful. It is now [twenty-seven] years since I left a happy, theocratic home to go wherever

22. After about forty years in the ministry, what does he say?

23. What does another one who has made the ministry his lifework say about the start of his career?

24. What does he say about happiness and contentment after many years in a foreign assignment?

Jehovah would send me in his full-time service. Our family ties of love were strong, but stronger are the ties that bind us together in Kingdom service, even though in widely separated lands. It was a joy to find my parents as strong as ever in Kingdom service. However, New Zealand no longer seemed like home, nor did Australia. 'Strange' the way of life seemed 'down under,' compared with the life we had become accustomed to in Japan's missionary field. Through this visit I truly came to appreciate that 'home' is wherever Jehovah assigns us in the realm of theocratic service."

<sup>25</sup> Another said: "Calitri, Italy, was my birthplace, in December, 1879. My devout parents had me baptized and later confirmed as a Roman Catholic. Little did we expect that at the age of [eighty-five], I would fondly look back at [fifty-nine] years as one of Jehovah's witnesses." In 1900 when he was twenty-one years of age he moved to the United States and came to a knowledge of the truth four years later. In 1909 he joined the headquarters staff of the Watchtower Society, to become a faithful, zealous servant of God thereafter. He further said: "Reviewing [fifty-nine] years spent in Jehovah's service, I can truthfully say these have been the happiest years of my life. [Fifty-six] of them have been as a member of the Brooklyn Bethel family—a privilege of service I wholeheartedly recommend to any young Christian. To be sure, there have been some trials, but these increased our faith in Jehovah. I have never doubted that he is using the Society to direct the worldwide witness work that Jesus foretold at Matthew 24:14. As Paul said, any tribulations 'do not amount to anything in comparison with the glory that is going to be revealed to us.' "

25. How did one member of the Brooklyn Bethel family begin his career as a minister, and how did he describe his many years in Jehovah's service?

<sup>26</sup> There are a number of such faithful servants of God who are on in years who continue their faithful service at this Brooklyn headquarters. In some instances they find it difficult to hear all that is said but they are never absent from a meeting. Though in many instances it takes great effort and at times loving assistance on the part of some of the younger ones, they never miss morning worship prior to breakfast, assemblies large and small, or their own congregational meetings, even though sometimes these are quite some distance and it is necessary to walk. Their joy in association with others who are in-

26. How do many older members of the Bethel family feel about opportunities to associate with their brothers?

terested in God's works continues unabated.

<sup>27</sup> Yes, it is not play that makes one happy; it is hard work. But it has to be the right kind of work, that is, work done in behalf of others. No other work can fill that requirement like the work of making disciples of Jesus Christ. Not only will you be happy while engaged in the work itself, but you will be happy and content in all that you do. Yes, devoting your life to this work will have that effect on your whole life. Are you truly happy in your present work? If not, then you are probably in the wrong career. You should be finding happiness in making disciples.

27. What are some of the thoughts one should have in mind if he wants to find real happiness?

## DO CHRISTIANS NEED

WHAT was your reaction when one of Jehovah's witnesses first approached you and explained that he had come to preach the "good news of the kingdom" to you? If you are a member of one of Christendom's religious organizations, you may have thought, as some have expressed themselves: 'Why don't you go to someone who needs it, to those who do not believe in Christianity? My preacher preaches the Kingdom, in fact, has done so for many years.'

It is understandable that you feel this



way. On the other hand, give some thought to this question: Does not the very fact that you are a member of a religion mean that you are looking for something good that is to come? And did God not in the past send progressive new messages of good news to his people at different times? When Jesus was born in

Bethlehem about the beginning of our Common Era, angels announced this as good news. (Luke 2:10) About thirty years later, six months before Jesus was baptized at the Jordan River and began

his ministry, God considered it good news to the extent that he sent a special messenger, John the Baptist, to proclaim it to the Jews. (Matt. 3:1, 2) This was in fulfillment of the good news that God had given Abraham. (Gal. 3:8) When Jesus died, his disciples were very sad, but when he was resurrected, and he told them that all power had been given him in heaven and in earth, this, to the disciples, was the best news of all to date. (Matt. 28:18-20; Luke 24:50-53) But before Jesus died he told his disciples of an even better good news that would be proclaimed on a worldwide scale in a time far distant from their day.

**TODAY'S GOOD NEWS  
DIRECTED FIRST TO CHRISTIANS**

This is the first of two very good reasons why the good news of the Kingdom being preached by Jehovah's witnesses today is of greater interest to Christians than to any other people. In fact, it is sent specifically and first of all to them. Everyone who professes to be a Christian should at least examine what the good news is that is being proclaimed, for it is a special good news for our day to Christians. Let us see how this is true.

When Jesus was on earth he opened up his Galilean ministry with the announcement, "The kingdom of the heavens has drawn near." (Matt. 4:17) John had begun making that announcement the year previous. Jesus' disciples took up the good news of the earthly presence of Jesus the King and proclaimed it widely throughout Palestine during Jesus' three-and-a-half-years' ministry in association with them. He told them, however, that he would have to go away from them and that in time he would return, after receiving Kingdom power. They were very concerned about his return, for they knew that it would mean that they would sit on thrones in his kingdom with him. There-

fore they asked him shortly before his death: "What will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3) In answer Jesus described a long list of events that would take place to mark this time of his second presence and, among other things, he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

After Jesus' death his disciples no longer proclaimed 'the kingdom is at hand,' for the King was not at hand among them. They preached the Kingdom to come. The preachers of Christendom have been preaching a kingdom to come through the past centuries. But notice that Jesus was talking about the *time of the end*, when he said: "THIS good news of the kingdom will be preached." Yes, the good news of the King *at hand* would again be preached, meaning that the Kingdom had been obtained by the King and that he had returned to exercise Kingdom power. In other words, *this* good news of the kingdom would be the good news that at last the Kingdom had been established in power. The purpose of the preaching of it would be for a witness. It would therefore be done by Kingdom witnesses who would be Christians.

Do you believe that this is true? or would you like to have further proof? Then consider this fact: The apostle John lived to work vigorously for more than sixty years in proclaiming the good news of the Kingdom to come in the future. Yet close to the end of the first century C.E. John was given a vision of future historical events, and included among the things to take place at the time of judgment of the nations was a special good news:

"And I saw another angel flying in mid-heaven, and he had everlasting good news to declare as glad tidings to those who

dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters.'—Rev. 14:6, 7.

Did this mean that John had not been preaching the good news heretofore? Not at all. It means that there was a further and greater good news to be proclaimed in future times.\* Notice that the angel flew relatively near the earth, for midheaven is described in the Bible as the place where the birds fly. (Rev. 19:17) Did it signify that an angel would literally shake the earth with a thunderous voice? No, for God is not going to take the message out of the hands of Christ's followers on earth. Christ told them: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) But Jesus said that, when he arrived in his glory, he would have the angels with him. (Matt. 25:31) In the prophecy of Revelation he shows that "*this good news*" would be so important that he would use mighty heavenly angels in directing the preaching of it to the ends of the earth for a witness. The message would not be delivered directly or audibly by the angel in midheaven, but by people on earth, by worshipers who fear God and give him glory. Flying in midheaven and with a loud superhuman voice would mean that it would be heard over a wide radius from that height as he orbited the earth. It was good news deserving to be heard and given attention by everybody dwelling on the earth. The good news would come, not from politi-

cians or earthly rulers, but from heaven, and it would affect every person living on earth, man, woman and child.

The fact that more than a million persons, mostly in the lands known as Christendom, have recognized "*this good news*" as truly announcing the establishment of the Kingdom for which they have prayed, supplies incentive to listen. These persons have analyzed the announcement carefully and the effectiveness and the power of the good news is such that in 1965, 1,034,268 were regularly proclaiming "*this good news*." They devoted 171,247,644 hours and conducted 770,595 home Bible studies with more who are listening. The previous year's proclamation (1964) added to their ranks 64,393 proclaimers.

#### A SECOND REASON CHRISTIANS SHOULD LISTEN

There is a second urgent reason why all persons who belong to a religion of Christendom should give more than the usual attention to this good news of the Kingdom being preached. That reason is that there is a judgment message that accompanies the good news, as the angel flying in midheaven goes on to say in a loud voice: "Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters."—Rev. 14:7.

Now, the word "judgment" is a word generally connected with fearful implications in the minds of most people, but here it is really good news. Why? Because Jehovah God's judgment hour having arrived means that he, the Supreme Judge, will straighten out all matters in perfect justice, vindicating his own universal sovereignty and holy name and delivering his faithful servants from bondage and slavery to the Devil's oppressive organization. His judgments in force will truly be the

\* For details on this, and how it came to be understood first in the year 1920 C.E. that "*this good news of the kingdom*" at Matthew 24:14 is of the Kingdom established in power in the heavens, soon to exercise full control of earth's affairs, see the bound book "*Babylon the Great Has Fallen!*" God's Kingdom Rules! by Watch Tower Bible and Tract Society (1963), pages 462-467.

panacea for human ills and injustices. Revelation's next verse goes on to tell us just what part of the oppressive organization of this world is judged first. When you see what it is you certainly have reason to be happy, for it has been the most vicious instrument that Satan has used. It has been the key enemy of the worship of God since its beginning. It has been doubly insidious in that its very identity has been shrouded in mystery and it has thereby been able to make many sincere, conscientious people serve its vile purpose. It has to do with wrong religious worship and practice, which makes it most dangerous and destructive of all, for it directly affects the morals and lives, even the hope of future life, of its practitioners. O how good it is to see this deceptive instrument of the Devil exposed and judged! John, describing his vision, goes on to say:

"And another, a second angel, followed, saying: 'She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!' "—Rev. 14:8.

By the time Revelation was written (about the year 96 C.E.) Babylon, of course, had not been a world power for centuries. What was left of the city was declining toward its final disappearance. It had been good news when ancient Babylon had been overthrown in the sixth century B.C.E. During Babylon's existence her name had become synonymous with enmity toward the Most High God and with that which is cruel and oppressive. But now here is something even worse—Babylon the Great. Surely we should inform ourselves as to what she is.

Babylon the Great is named after a city, but she is only a symbolic city, like the city that Revelation 11:8 describes as "the great city which is in a spiritual sense called Sodom and Egypt, where their Lord

was also impaled." What is this city, this spiritual Babylon the Great?

#### THE OUTSTANDING FEATURE OF BABYLON

To understand what she is it is necessary for us to take a brief flashback. Babylon originally was founded as a break-away from the worship of Jehovah and from allegiance to him as God, for Babylon was established by the rebel Nimrod, stigmatized in the Bible as "Nimrod a mighty hunter in opposition to Jehovah." The pagan city came to be called by its inhabitants the "Gate of God." However, Jehovah called the city Babel, which means "Confusion," because he confused the language of the builders of the city and its tower. (Gen. 10:8-10; 11:5-9) From that time on, Babylon was always against God's chosen people. In the days of Nebuchadnezzar it rose to the height of power and delighted in the opportunity to overthrow the dynasty of King David, who ruled in Jerusalem. It apparently had swallowed down the chosen nation of Israel "like a big snake" or dragon. (Jer. 51:34) Babylon's purpose was to keep Israel down.

When we think of the ancient city of Babylon, what feature stands out most remarkably? Of what trait are we at once reminded? Well, Babylon was, of course, a political city. It was militaristic and highly commercial and materialistic. But the one thing that overshadowed its other features by far and for which it is best known in history is its religiousness. Even Assyria, which was very religious, kept detailed records in which even the names and political outcomes of the kings of Judah and Israel were frequently included with historical backdrop, but cuneiform inscriptions dug up in the Middle East show that in Babylon the main emphasis was placed on religion, for the records of Babylon under the dynasty of Nebuchad-

nezzar mention little else than the religious and architectural events of the time, ignoring what happened to the kingdom of Judah. An ancient cuneiform inscription gives us some idea of just how religious ancient Babylon was:

Altogether there are in Babylon 53 temples of the chief gods, 55 chapels of Marduk, 300 chapels for the earthly deities, 600 for the heavenly deities, 180 altars for the goddess Ishtar, 180 for the gods Nergal and Adad and 12 other altars for different gods.

Regarding Babylon's greatest king, Nebuchadnezzar, *The Encyclopædia Britannica\** says: "From his inscriptions we gather that Nebuchadnezzar was a man of peculiarly religious character." His successors were also religious.

As to the hold of the Babylonish religion upon the people of Babylonia, historical records show that Babylon was a "land of graven images" (Jer. 50:38), that its priests ruled on nearly every activity of the Babylonian's life and that the people could undertake no important activity without consulting the Babylonian priests and practitioners of magical arts.

Even a great part of the commercial life of Babylon was fully controlled by religion, for the Babylonian priests turned all the sacrificial animals and all the religious tithes that people presented each day on the altars, especially the quickly perishable things, into money as soon as they could. Just as in Abraham's hometown of Ur of the Chaldeans, the temple authorities had their necessary warehouses and ran their own department stores. They saw good to invest their religious revenue and so ran their own banks for that purpose.† Do you see anything like this in religion today?

\* Volume 19, page 332a (edition of 1911).

† See *The Bible as History*, by W. Keller, pages 287, 289, London Edition. Also Young's Concordance supplement (1879 edition), pages 33, 34.

#### BABYLON'S FIGHT, AND ITS NEW OPPONENT

Religious Babylon had been against God's true worshipers when Nimrod established it. Later, when the tongues were confused and Babylon's people were scattered, they carried their false religion to other parts of the earth. Consequently, wherever true worship was practiced false Babylonish religion was there to oppose it. In 539 B.C.E., when Babylon fell to the Medes and the Persians, its religion continued. It had tried to swallow up the Jews permanently when it took them into captivity but was forced to release them. However, its religion made strong efforts and did succeed in influencing and corrupting the Jewish religion, so that when Jesus appeared on earth he was bitterly opposed and put to death. But now in Christianity the religion of Babylon came up against something new, even though Christianity began with or among the Jews. Her religion came up against the faith of Christ's apostles. Babylon's religion had fought against earthly Zion, but now set herself to fight against spiritual Zion as represented by the Christian witnesses of Jehovah. Would she have success in this fight?

All along, Satan the Devil has used Babylonish false religion as an instrument to fight against God's people, and we can be sure that now that wily adversary of Jehovah would be more vicious than ever in his fight. In our next issue we shall discuss how, by means of Babylonish false religion, he contrived the most treacherous and diabolical plot ever conceived and carried out. We shall see how it has deceived and ensnared many, has tested the faith of true Christians to the limit and has brought great distress upon all the peoples of the earth. So the message of this day that a judgment time has arrived is certainly good news, something over which to rejoice. "This good news of

the kingdom" is therefore something needed by all, especially by Christians, for it is only with the Kingdom established in power in the hand of Jesus Christ that the judgment of Babylon's religion could come about. If you are not fully aware of the fact that Christ has received the Kingdom and has returned invisibly in Kingdom power, and if you do not know the extent to which Satan has used Babylon's religion to infiltrate even Christendom and

her religions, you need to give attention to this good news of the Kingdom. You will enjoy and appreciate the forthcoming issues of this magazine, which will discuss and expose this plot and will show how God has unveiled Babylon the Great and stripped her of her mysteries in this day when she will be judged and put out of existence, to the great relief and blessing of all true Christians, who uphold the pure worship of Jehovah God.

## STRENGTHENED TO FAITHFULNESS BY THE RESURRECTION HOPE

**W**HAT manifold assurance for the resurrection hope we find in the Word of God! As Jesus told the doubting Sadducees of his day, the very utterance of Jehovah, namely, "I am the God of Abraham and the God of Isaac and the God of Jacob," testifies to the fact of the resurrection of the dead, for Jehovah is not a God of the dead but of the living.—Matt. 22:32; Ex. 3:6.

The resurrection hope magnifies God's love, wisdom and power. Without it we would indeed be "of all men most to be pitied." (1 Cor. 15:19) But with it, how strengthened we can be to faithfulness!\* (Matt. 10:28) That resurrection hope strengthened Abraham so that he could proceed to offer up his son Isaac. (Heb. 11:17-19) It enabled Jesus to prove faithful until death, knowing that Jehovah would not leave his soul in Sheol nor allow his body to see corruption. (Ps. 16:10; Acts 2:24-28) And more than ever before we can see to what extent the resurrection hope is a miracle of divine mercy.

What a spur to faithfulness the resurrection hope should be to us! How it should cause our hearts to overflow in love and gratitude to our God Jehovah! True, as a class the "great crowd" of "other sheep" hope to live right through Armageddon without ever needing to die, but there have been, are and will be not a few of their number that, because of old age, sickness or accident, go down to Sheol and so will need to be resurrected. For these we can hope, not only in a resurrection, but in an early one. Of course, sooner or later

all the "remnant" of Kingdom heirs will need to die and be resurrected to receive their heavenly reward.—Rev. 14:13.

When we are faced with an issue such as blood transfusion, it is truly a source of strength to know that, should we die faithful, we can expect to have an early resurrection. And, in particular, should we come face to face with violent persecution and our very lives be threatened, we can draw hope from the certainty of our being raised up if we prove faithful. Well does Jesus counsel us not to fear those who, after having killed the body, "are not able to do anything more."—Luke 12:4.

Our Lord Jesus Christ rested his hope in the power of Almighty God to resurrect him from the dead on the third day, and he himself has been entrusted with the power of raising the dead during his thousand-year Kingdom reign. To the Christian apostle Paul, God's provision for the resurrection of the dead was a hope that sustained him and strengthened him to face even a martyr's death. (2 Tim. 4:6-8) It especially stimulated him to keep a good conscience toward God and man. (Acts 24:15, 16) We do well to imitate both Jesus Christ and his apostle Paul and let the resurrection hope make us courageous, strengthening us to faithfulness until we have won the right to everlasting life. So, be "steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

\* For details see *The Watchtower*, March 15, 1965.

# Humbly GIVING BACK *what* GOD ASKS

*As told by*  
**GEORGE A. RANN**

**I**N THE year 1914 I was living on a homestead ranch in southern Saskatchewan, Canada, thirty-five miles from a railroad town. About once or twice a year I made a trip into town by horse and wagon for supplies. On one of these trips a neighbor and I went together.

This neighbor had given me a book to read earlier, a book with which he was well acquainted, and I had finished reading it. It was entitled "The Divine Plan of the Ages" and was filled with material about the Bible, which interested me very much. As the year 1914 was well advanced, many Bible Students, including my neighbor, were looking for something to happen soon in fulfillment of Bible prophecy. These matters dominated our conversation.

Less than three weeks after this trip to town, the very things we talked about happened! All Europe, one nation after another, was ablaze in war, seeking to de-

stroy its neighbor. This was in direct fulfillment of Bible prophecy and verified the truths contained in the book my neighbor had given me. The "last days" mentioned in the Bible had begun, and we were seeing and living in that very time!

After these occurrences I became more interested in taking in knowledge and so joined the little group of about ten Bible Students that had been organized in our vicinity to do this. It was comforting to be gathered to other believers, because there were not many there in those days. Why, if you found one Bible Student in fifty miles, you were doing well.

## GIVING BACK

Since the summer of 1914 I had been reading and studying the Bible with the aid of the literature of the Watch Tower Society. Now I saw that, whereas I had received much from Jehovah concerning his marvelous purposes, he also wanted something back from me, my willing service to him. I accepted the responsibility and made a dedication of my life to God. This was a cause of much rejoicing on the part of our little group.

Soon I found out that this was not all that Jehovah asked. His organization was clean. Our individual habits must be also. But I had been a very heavy user of tobacco for years, since my youth. By this time my system was thoroughly saturated with nicotine. I would have liked to stop quickly, but since the habit was so much a part of me I felt it would take time.

I kept increasing my knowledge of God and his purposes and asked Jehovah for strength to break the smoking habit. Then one day, while I was reading my Bible, I filled my pipe and lighted it; but it did not taste so good anymore. I looked the pipe over and found everything in order, then tried lighting it again; but it tasted even worse, so I laid it aside. No doubt the good conscience I had been cultivating

was coming to my aid. Three weeks later I threw out all my smoking equipment, trusting in Jehovah's help to stay free from the habit.

I needed help to do this, for cleansing my body of nicotine was an indescribably difficult ordeal for me. At times my chest would get very tight, just as if the muscles were tied in a knot. Since I was not renewing the supply of nicotine in my system, my body was apparently reacting to the change. At times, the difficulty was so severe I thought I might die. But I prayed to Jehovah for the strength to overcome this problem, and overcome it I did.

The agony I had gone through caused me to think seriously of the future. True, I had already dedicated myself to do God's will, but as yet I was not baptized, and I knew that this was something else Jehovah required of those who had accepted his truths. But it was still winter, and there was no open water outside, nor were house facilities available inside. What to do?

We finally solved the problem by constructing a place for my baptism. We made a frame for a tub about six feet long and two feet wide, the height of which was about eighteen inches. Then we tacked table oilcloth onto the top of this and let the cloth hang down into the frame, making a tublike arrangement, the cloth being the sides of the tub. At the beginning of the meeting held for my baptism we put water on the kitchen stove, and at the end of the meeting it was warm enough for baptism. A perfect coverage of water was obtained in our homemade tub and I was baptized.

#### GIVING BACK MORE

Things went on much as before for a while, but not for long. Jehovah had put something good in my heart and now he asked something more back. Jehovah

wanted my mouth to be used to tell others the good things I had learned. This would be an expression of praise to him. This I began to do now in earnest, especially from about 1920 onward.

Because we were farming, we preached as we could set aside time for it. You see, I was a homesteader and had to work hard. The government had given us homesteaders land grants of 160 acres each; and if we stuck it out for five years, the land would become ours.

When we settled on our 160-acre lots, there was nothing there to live on, so we all had to make our own homes, such as they were. We would lay a wooden floor, around which the sides were built up with rough lumber and covered with tar paper. On the outside, we piled sod, twenty to twenty-four inches thick and three to four feet high. This kept the place quite warm in winter. I lived alone, although I had several neighbors close by who were farming their homesteads as I was.

This homesteading meant that our preaching came in spurts, for while the ministry now became part of our life, our farms still had to be maintained. So we cared for the necessary seasonal work, then spent weeks at a time preaching. But there was, at that time, no regular week-by-week coverage-of-territory preaching, as is done by Jehovah's witnesses today.

Our territory was mostly rural, and we gradually extended the scope of our activity, covering a radius of about a hundred or more miles from our farms. At times we worked out from Moosejaw, but not in the town itself. The brothers there took care of preaching in town. However, they did not have transportation to go preaching outside the town. We did, and so took care of the rural areas.

Of what did our transportation consist? Well, another brother and I that teamed up in the preaching work used a Ford that

I had. We remodeled it, mounting on the back a canvas-covered frame, eight by six feet, for living. In that car we could live for weeks at a time and accomplish our ministry far from home. In it we carried all the literature we needed, as well as food and other supplies.

Our preaching work was very enjoyable. People in these rural areas were always glad to see anyone, as prairie life was a lonely one. Once in a while we would meet a rabidly opposed person, but not very often. Our work consisted mainly of calling on the people in their homes and leaving Bibles and Bible-study aids. Then, as they developed interest, they would associate with the small congregations in the area.

#### CALLED TO BETHEL

Later I moved to Michigan, in the United States, where I was born. I was in the full-time ministry at the time of the assembly held by the Watch Tower Society in Detroit in 1928. There I met the president of the Society at that time, J. F. Rutherford. At this assembly he issued a call for service at Brooklyn Bethel, the headquarters of the Society. During the interview, he asked me: "Do you think that you could stand the hard work that is done at Bethel?"

Why was that a very appropriate question, in my case especially? Because in 1928 I was already fifty-three years old. I had been born in 1875. So my age was decades above the usual age for Bethel applicants. But to his question, I replied positively, "Yes, sir." However, he corrected me by gently saying, "By the Lord's grace"—the gentlest rebuke that I ever received from man.

I am sure he remembered the incident, for one day at Bethel as I was working, I felt a friendly pat on my back. When I looked around it was Brother Ruther-

ford, passing by on one of his inspection tours. He seemed pleased that I was able to keep up with the hard work and that he had not misplaced his confidence in me.

Since coming to Brooklyn Bethel over thirty-seven years ago I have had many privileges. The first three years I worked on just about every floor of the factory. Eventually I was assigned to run a printing press. Then, about 1931, I was put in the office to do bookkeeping and stayed there for nearly twenty years. After that, another job awaited, caring for those whose subscriptions for the *Awake!* and *Watchtower* magazines had expired. Along with several others, I handled notices that are sent out to the congregations so that those who do not renew can have a minister make a personal call to encourage them to keep up their study of God's Word. In spite of my deep-seated arthritis, I am still able, at ninety-one years of age, to care for this task.

Am I able to carry on any preaching work now? Not from house to house as I would like, although I was able to participate in that feature of the ministry until I was eighty-five years old. Then for a few years after that I was able to do the street-preaching activity. But in the past three years I have not had the health to be able to perform that either.

Then how am I able to preach? By letter! I get names and addresses of interested persons from the congregation in the form of those expired subscription notices that I help to work on during the day. To these persons I write letters of a page or two and also send literature. My theme in all these letters is the kingdom of God and his righteousness.

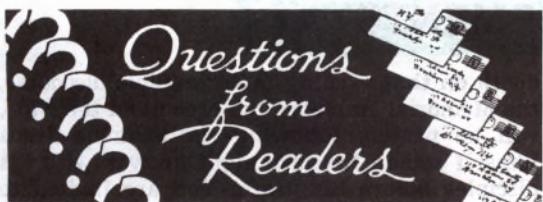
Also, to keep up-to-date spiritually, I attend meetings on Monday night, Tuesday night, Friday night and also on Sunday. In this way, though well advanced in

years, I have the spiritual strength to give back, in some small measure, what Jehovah asks of those he has blessed with his truths.

Some inquire how I have been able to endure the hard work of the past nearly five decades. The answer must come in the matter of motive and dedication. It was a matter of pleasing either myself or of pleasing Jehovah, as far as I was concerned. I felt that Jehovah had given me the truth in the first place, so he had the right to ask back certain things of me. If I accepted the truth, then I should be willing to give back what he asks. So my motive in life after dedication was to

please Jehovah first, and I have tried to do this.

What has helped very much, too, is that I have reflected continually on Jehovah's promises and have had complete faith in his Word that he would straighten out all of man's affairs in his due time. With this full confidence I could endure in the work regardless of what was required, because I knew full well that in the end Jehovah would make everything work out for the best interests of his servants, including me. Yes, with a willing spirit, putting God and his requirements first, anyone can give back humbly what God asks of him. —Mic. 6:8.



- At 1 Corinthians 10:8 the apostle Paul said that 23,000 Israelites fell in one day for committing fornication. However, the figure given at Numbers 25:9 is 24,000. Were these two different incidents?—K. S., U.S.A.

Both texts apparently apply to the same incident. To the Corinthian Christians, who lived in a notoriously licentious city, the apostle Paul appropriately wrote at 1 Corinthians 10:8: "Neither let us practice fornication, as some of them [the Israelites in the wilderness] committed fornication, only to fall, twenty-three thousand of them in one day." Evidently Paul was referring to the incident recorded in Numbers, chapter 25. At that time the Israelites suffered a scourge from Jehovah for having immoral relations with the daughters of Moab and for engaging in the false worship of the Baal of Peor. Numbers 25:9 reported the result, stating: "And those who died from the scourge amounted to twenty-four thousand."

It is possible that the number of those slain was between 23,000 and 24,000, allowing for either round figure to be satisfactorily given as a total. However, it is to be noted that in Numbers special mention is made of the fact that the judges of Israel killed the head men who had an attachment with the Baal of Peor. (Num. 25:4, 5) There may well have been a thousand of those head ones who died at the hands of the judges. But the 23,000 persons apparently were direct victims of the scourge from Jehovah. The resulting total would be 24,000, the figure given at Numbers 25:9. Of course, in general all 24,000 experienced God's scourge in that they all died under his decree of judgment. (Deut. 4:3) Since Paul wrote under divine inspiration, there is no reason to conclude that he erred in giving the number of those who fell because of their wrongdoing in the incident involving the Baal of Peor.

- Who was the father of Zerubbabel? The Bible seems to indicate both Pedaiah and Shealtiel.—J.B., U.S.A.

Pedaiah was the fleshly father of Zerubbabel. This is indicated by 1 Chronicles 3:17-19, which states: "And the sons of Jeconiah [Jehoiachin] as prisoner [in Babylon] were Shealtiel his son and Malchiram and Pedaiah . . . And the sons of Pedaiah were Zerubbabel and Shimei."

However, Zerubbabel is called the son of Shealtiel elsewhere in the Bible, as at Ezra 3:2, 8 and in the genealogies of Jesus Christ at Matthew 1:12 and Luke 3:27. Why is this so?

According to First Chronicles, chapter three, Pedaiah was Zerubbabel's father, whereas Shealtiel was his uncle, his father's brother. Yet, for some reason that is not disclosed in the Bible, Zerubbabel was reckoned as the son of Shealtiel. Evidently Zerubbabel was considered to be his legal son and heir. It is, of course, possible that Shealtiel died childless and that his brother, Pedaiah, complied with the law of levirate marriage, marrying his brother's widow. (Deut. 25:5-10) The first son of such a union would be viewed as Shealtiel's legal heir. On the other hand, perhaps, because

of Pedaiah's death, Shealtiel came to have custody of Zerubbabel, raising him as his son. However, the Scriptures themselves are silent on the matter.

Regardless of the undisclosed circumstances, the Bible shows that Zerubbabel was literally the son of Pedaiah. (1 Chron. 3:19) But, since the Scriptures also call him the son of Shealtiel, it was fittingly stated on page 160 of the book "Babylon the Great Has Fallen!" God's Kingdom Rules!: "In fact, Jehoiachin had sons at Babylon, Shealtiel, Malchiram, Pedaiah, Shennazzar, Jekamiah, Hoshama and Nedabiah. Of these sons Shealtiel was reckoned as the father of Zerubbabel, who became governor of Judah under Persia and who rebuilt the temple at restored Jerusalem."

## ANNOUNCEMENTS

### FIELD MINISTRY

How many people are there in the world who, if there is a choice, are willing to die rather than compromise on what they believe? Not many. But those who have firm faith in God's promise of a resurrection are thus strengthened to faithfulness. Jehovah's witnesses have such faith, and during April they will continue to call at the homes of people everywhere endeavoring to aid others to gain faith in God and his Word. As an aid in this work, they will be offering a year's subscription for this magazine, *The Watchtower*, along with three Scriptural booklets, for \$1.

### MEMORIAL OF CHRIST'S DEATH

Where will you be on the evening of April 5? That depends on what the date means to you. To Christians who take seriously the instructions of the Lord Jesus to commemorate his death, that date is most important. This year April 5, after sundown, corresponds to Nisan 14 on the Jewish calendar, and that is the date that Jesus Christ died on behalf of mankind. So at Kingdom Halls of Jehovah's witnesses around the earth large numbers of persons will be gathered for the Memorial of Christ's

death on that evening. After a Bible discourse, the Memorial emblems, the bread and the wine, will be passed, following the example Jesus himself set on the last night he was with his disciples before his death. You are invited to attend this important meeting. If you do not know where the nearest Kingdom Hall of Jehovah's witnesses is located, write the publishers of this magazine for information.

**"WATCHTOWER" STUDIES FOR THE WEEKS**  
 May 1: Completing the Work of Making Disciples. Page 201.  
 May 8: Finding Happiness in Making Disciples. Page 208.