

# Awake!

June 22, 1991

## Christians and Jews Can the Breach Be Healed?



# Christians and Jews

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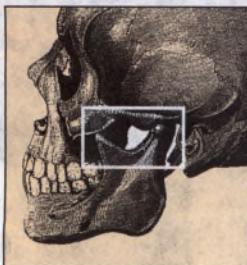
**3-13**

Christians and Jews have shared a common religious heritage, including an exalted view of marriage, morals, and family life. But a huge gulf now separates them. What brought this about, and can it ever be bridged?



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# A New Era for Jews and Christians?

"The persecution will end when the Pope enters the synagogue."—A Jewish proverb.

**O**N APRIL 13, 1986, Pope John Paul II became the first Roman pontiff of record to enter a Jewish house of worship. To the sound of thunderous applause, the pope reaffirmed that the Catholic church "deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone." He said that his 'visit was meant to overcome old prejudices and to secure fuller recognition of the common spiritual heritage that exists between Jews and Christians.'

In recent years other religions of Christendom have also sought to heal the age-old breach between them and the Jews. In June 1987 the U.S. Presbyterian churches released a document expressing repentance over the church's long involvement with "anti-Jewish attitudes and actions." On the heels of that move, the United Church of Christ passed a resolution of its own. This declared that "Judaism has not been superseded by Christianity" and that "God's covenant with the Jewish people has not been abrogated."

## **Christendom and the Holocaust**

What is behind these remarkable efforts? Nothing less than an attempt on Christendom's part to distance itself from the Nazi Holocaust. In the years immediately following World War II, most church leaders tried to ignore that the Holocaust terrors had been perpetrated by professed Christians. However, the implications of this disturbing fact were not lost upon the Jewish people.

As the years passed, Holocaust survivors began speaking up. Books, magazines, and film presentations brought the world face-to-face with the terrors of the concentration camp. The State of Israel's fight for survival likewise focused the world's attention on Jewry. As a result, Christendom has increasingly come under fire. As G. Peter Fleck wrote in *The Christian Century*: "There is something terribly wrong with . . . a religion and a civilization that could bring forth and tolerate such an abomination [as the Holocaust]. And there must be something wrong with a church that observed near total silence and inaction during the horror."

Jewish leaders agree. Rabbi Stuart E. Rosenberg asks why, following World War II, 'so few churches or their leaders saw that there was a relationship between the long and continuous history of Christian anti-Judaism and the end product of Nazism—the calculated murder of one third of the Jewish people.' He noted that many church members "hid their faces, or, even worse, placidly accepted the doom of the six million in Hitler's Europe as a divine judgment for the 'Jewish rejection of Jesus.'"—*The Christian Problem*.

And Elie Wiesel says in his book *A Jew Today*: "How is one to explain that neither Hitler nor Himmler was ever excommunicated by the church? That Pius XII never thought it necessary, not to say indispensable, to condemn Auschwitz and Treblinka? That among



**Christendom cannot deny her role in the Holocaust**

Bundesarchiv Koblenz

the S.S. a large proportion were believers who remained faithful to their Christian ties to the end? That there were killers who went to confession between massacres? And that they all came from Christian families and had received a Christian education?"

Little wonder, then, that church leaders have been forced to reassess their position toward Judaism. A new theology in Christendom is thus emerging in which Jews are no longer spoken of as 'Christ-killers' or as 'an accursed people' but are accorded recognition and dignity. There is even talk that Christianity and Judaism may serve as 'diverse paths to God.'

### A "New Era" Beginning?

These developments have been hailed by some as the beginning of "a whole new era in relations" between Jews and Christians. Rabbi Leon Klenicki even declared that Jews should now "think about the meaning of Jesus and the mission of Christianity as a way of bringing all humanity to God." He added: "Perhaps what God is asking is a cooperative venture."—*The New York Times*, July 24, 1988.

But not all are so optimistic. Evangelical theologians in Christendom see the new liberal view of Judaism as an abandonment of fundamental Christian doctrine. Many Jewish leaders are likewise skeptical of the new peace overtures, seeing them as vague and contradictory or as simply a new face on the old game of trying to convert Jews.

For a real accord to come about, Jewish leaders believe that Christendom must unequivocally renounce its past policies of anti-Semitism, including its role in the Holocaust. They demand that church leaders dispose entirely of the notion that the Jews are accountable for the death of Jesus. They want Judaism to be recognized as a valid means of salvation, not merely a preamble to Christianity. They want Christendom to halt all efforts to proselytize Jews. And finally, many demand that Christendom give full recognition and support to the State of Israel.

But as the following article will show, even if such extraordinary steps were taken, a yawning gap would still remain.

**Awake!**

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# Can the Breach Be Healed?

**T**HE rift between Jew and Christian runs deeper than the Holocaust. From the very beginning, these two faiths have been at odds over a central issue: whether Jesus of Nazareth was the promised Messiah.

In the first century, the Messianic issue sparked violent persecution of Christians. (Acts 8:1) The situation, however, later reversed itself. In time, professed Christians became the persecutors of Jews. But in spite of Christendom's best efforts to convert Jews over a period of centuries, the Jewish people as a whole have not budged from their original stance.

One Jewish writer noted that while Jews have nothing against Jesus as an individual, he "is certainly not the political Messiah whom we and our ancestors so intensely desired." Rabbi Samuel Sandmel put it more bluntly: "We have not come to believe as you [Christians] believe; it is that simple." (*We Jews and You Christians*) As a result of this difference of opinion, a religious chasm exists between Jews and Christians that looms far wider than most realize.

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#### Roadblocks to an Accord

On the one hand, Christian doctrine leaves no room whatsoever for a path to salvation without Jesus. Jesus himself said: "I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6; compare Acts 4:12; 1 Timothy 2:3-6.

On the other hand, Judaism is repelled by the idolatry rampant in Christendom. The Trinity doctrine is likewise viewed with disdain by Jews as a clear contradiction of "the essence of Judaism"—the monotheistic doctrine embodied in the words, "HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE." (Deuteronomy 6:4, *The Soncino Chumash*) Scholar Jakób Jocz observed: "It is at this point that the gulf between the Church and the Synagogue opens before us in all its depth and significance. . . . The teaching of the divinity of Jesus Christ is an unpardonable offence in the eyes of Judaism."—*The Jewish People and Jesus Christ*.

Christianity and Judaism also have differing views of the Mosaic Law and its traditions. Rabbi Stuart E. Rosenberg argued:

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## **"The teaching of the divinity of Jesus Christ is an unpardonable offence in the eyes of Judaism"**

"Without God's covenant there would be no Jewish nation: It shaped their very beginning, and they never abandoned it. . . . But from the very first, Christians have had a problem with Israel's covenant." Indeed, the apostle Paul said of the Mosaic Law: "[God] blotted out the handwritten document . . . , and He has taken it out of the way by nailing it to the torture stake."—Colossians 2:14.

Church theologians who try to downplay Christian doctrine by arguing that the Mosaic covenant is still valid or that there are 'diverse paths to God' find themselves in an embarrassing predicament. To harmonize their views with the "New Testament," church theologians must indulge in what amounts to theological acrobatics: juggling, twisting, or even ignoring critical Bible texts. Or they must argue, as some do, that the troublesome texts are not authentic in the first place, that Jesus Christ never did claim to be "the way and the truth and the life," that Peter's words at Acts 4:12, which say that Jesus is the only "name under heaven . . . by which we must get saved," were later fabricated under the influence of Pauline theology, and so forth. But in doing so, they undermine the faith of their own followers.

Jakób Jocz thus summed up matters well by saying that the two faiths "possess no common denominator which could form the basis for a 'bridge theology'. They can only compromise by surrender: either the Church becomes the Synagogue or the Synagogue the Church."

### **Why Accord Is Doomed**

However, there are formidable obstacles to ever reaching any such compromise. For Jews, the mere suggestion of religious conversion is anathema. After all, what have the religions of Christendom done to recommend themselves to Jews? Rabbi Samuel Sandmel catalogs some of the horrors of history "performed by Christians against Christians, in the name of Christianity," and he asks: "In this light, can you reasonably expect us to acquiesce in the judgment that your religion is superior to ours? Has it bred better people? Has it determined the issues of peace and war, and prosperity and tranquillity among Christian nations?"

The Holocaust has also brought the issue of Jewish survival—as a people, as a religion, and as a culture—to the forefront. Jews thus tend to view conversion, not as simply the adopting of heretical doctrine, but as an act of treason. The *Journal of Jewish Communal Service* lamented: "We can ill afford to lose any of the newest adult generation of Jews. . . . What the Nazis failed to do in the Holocaust, may yet occur through [proselytizing]."

Rabbi Henry Siegman thus concludes: "The memory of forced conversions is deeply ingrained in the consciousness of the Jewish people and has been the most serious obstacle to the development of Christian-Jewish relations."

### **Confronting the Real Issue**

No real accord between Christendom and Judaism is thus in sight. Efforts at unity continue to be undermined by irreconcilable theologies, conflicting political interests, and mutual distrust. Religious dialogues tend to evade the issue that caused this rift in the first place, namely, the Messianic claims of Jesus. Only when this matter is squarely faced can some of the age-old barriers of fear and distrust begin to crumble.



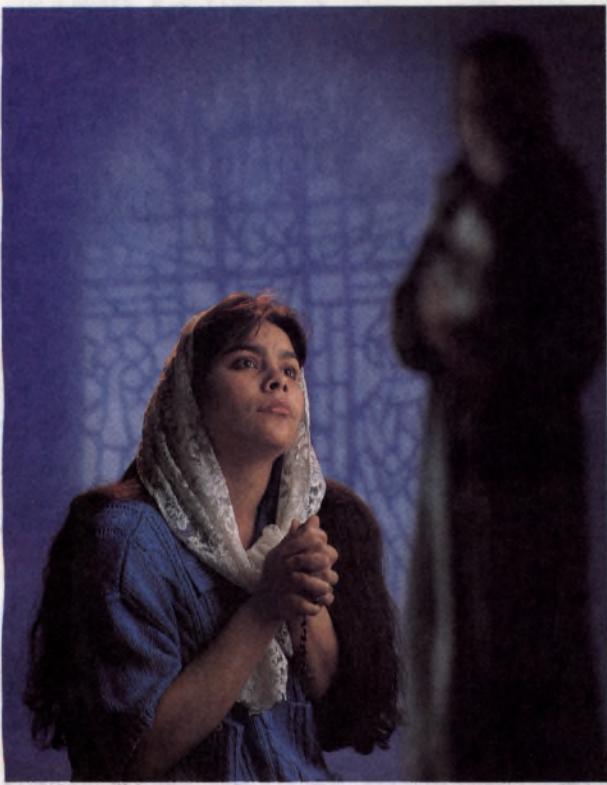
**The activities of so-called Christians have done little to recommend Christianity as a religion of love**

Granted, most Jews do not want to discuss Jesus. Their reluctance is the inevitable end product of centuries of anti-Semitism in the name of Jesus. Nevertheless, it was not Jesus who launched the Crusades, nor did Jesus trigger the Inquisition or light the fires of the Holocaust. Those heinous deeds were perpetrated by men who *falsely* claimed to be Christians! This is clear from the words of Jesus himself, who, quoting from the Law of Moses, provided one of the guiding principles of true Christianity: "You must love your

neighbor as yourself." (Matthew 22:39; Leviticus 19:18) These words stand as an indictment of Christendom. Clearly, its brand of religion is a gross distortion of what Jesus actually taught.

## **Setting the Record Straight**

Jehovah's Witnesses want Jews to understand that the churches of Christendom—not Christianity itself—have been the cause of so much Jewish suffering. They want Jews to have an unbiased and undistorted view of



**Christendom's idolatry and the Trinity doctrine have alienated many Jews**

mand at John 17:16 to be "no part of the world." This involves maintaining strict political neutrality. Informed Jews know that during World War II, more than a thousand German Witnesses died in Hitler's camps, preferring to be victims of the Holocaust rather than silent accomplices in it.\* Their intrepid insistence on neutrality in defiance of Nazism is a shining testimony to the power of true Christianity. Had Christendom done likewise, the Holocaust could never have occurred.

Jehovah's Witnesses are thus received kindly by many Jews. Granted, not all appreciate their visits. Rabbi Samuel Sandmel, however, acknowledges that Christians feel compelled to preach to others. (Romans 10:10) He

asks Christians: "Can you carry on your purpose in such a way that it neither does violence to our dignity nor implies that you have abandoned this [preaching commission] which you hold central?"—*We Jews and You Christians*.

Jehovah's Witnesses endeavor to do just that. Respectfully, they ask their Jewish neighbors to consider the issue that has so long separated Christians and Jews: the Messianic hope. What gave birth to this hope? How did the views of Christians and of Jews come to be so different? The current rise of anti-Semitism in some parts of the world makes the questions regarding Jesus more pertinent than ever. Our next article endeavors to provide answers.

Jesus so that they can make an informed decision regarding him. Furthermore, they want to share with Jews their conviction that the Messianic age, long ago foretold by the prophets, is imminent! Still, why should a Jew want to listen to one of Jehovah's Witnesses?

For one thing, they do not offend Jews by using idols in their worship, nor do they believe in the doctrine of the Trinity—another belief repugnant to Judaism. They reject that teaching as pagan and unscriptural.\* In fact, the Witnesses are no part of Christendom at all! Thus, they do not bear the onus of the Holocaust, much less the bloody history of anti-Semitism.

Of all the religions claiming to be Christian, they alone have followed Jesus' com-

\* See *Should You Believe in the Trinity?*, published by the Watchtower Bible and Tract Society of New York, Inc.

\* See "The Holocaust—Victims or Martyrs?", appearing in the April 8, 1989, issue of *Awake!*

# Jews, Christians, and the Messianic Hope

"I believe with complete faith that the Messiah will come, and although he may tarry, yet each day I will wait for his coming."  
—Moses Maimonides (also called Rambam), (1135-1204).<sup>1</sup>

**M**ESSIAH! Belief in his arrival was nurtured among the Jews for centuries. Yet, when Jesus of Nazareth came, most Jews ultimately rejected him as Messiah. To the Jewish mind, Jesus did not live up to expectations.

"Messiah" means "anointed one." Among Jews the term came to stand for a descendant of King David who would usher in a glorious rule. (2 Samuel 7:12, 13) By Jesus' day the Jews had suffered for centuries under a series of harsh Gentile rulers. They longed for a political deliverer.<sup>2</sup> So when Jesus of Nazareth presented himself as the long-awaited Messiah, there was naturally much initial excitement. (Luke 4:16-22) But to the great disappointment of the Jews, Jesus was no political hero. On the contrary, he claimed that his Kingdom 'was no part of the world.' (John 18:36) Furthermore, Jesus did not then usher in the glorious Messianic age foreseen by the prophet Isaiah. (Isaiah 11:4-9) And when Jesus was put to death as a criminal, the nation as a whole lost interest in him.

Undeterred by these events, Jesus' followers continued to proclaim him as the Messiah. What accounted for their remarkable zeal? It was the belief that Jesus' death fulfilled prophecy, specifically the prophecy of Isaiah 52:13-53:12. This reads in part:

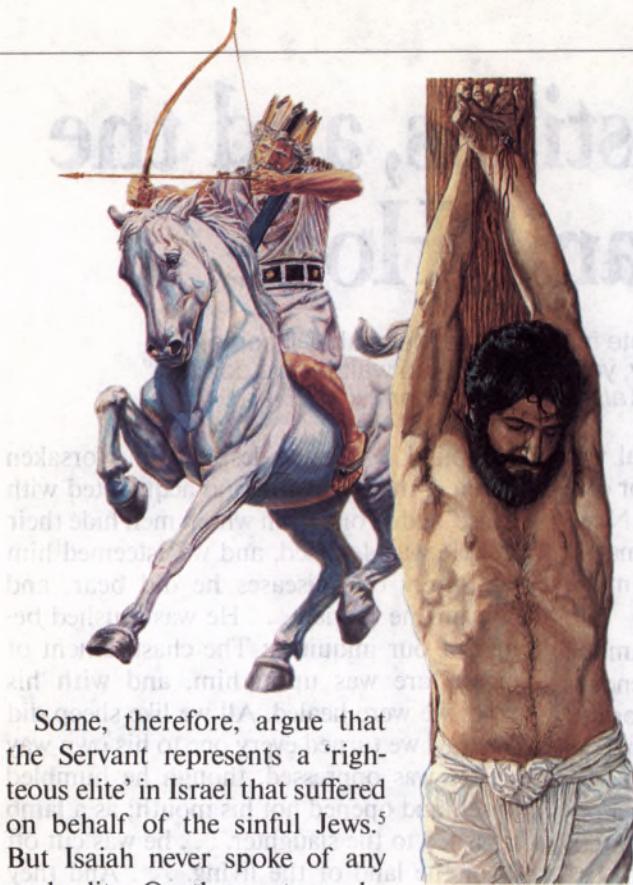
"Behold, My servant shall prosper, he shall be exalted and lifted up, . . . for he shot up right forth as a sapling, and as a root out of a

dry ground . . . He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: He was despised, and we esteemed him not. Surely our diseases he did bear, and our pains he carried . . . He was crushed because of our iniquities: The chastisement of our welfare was upon him, and with his stripes we were healed. All we like sheep did go astray, we turned every one to his own way . . . He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, . . . he was cut off out of the land of the living. . . . And they made his grave with the wicked."—JP.\*

## A Suffering Messiah?

Did Isaiah here foretell a suffering, dying Messiah? Most modern Jewish commentators say no. Some claim that the Suffering Servant was the nation of Israel itself during its Babylonian exile. Others relate the suffering to periods such as the Crusades or the Nazi Holocaust.<sup>3</sup> But does this explanation stand up to close scrutiny? It is true that in some contexts Isaiah does speak of Israel as God's "servant." But he speaks of Israel as a wayward, *sinful* servant! (Isaiah 42:19; 44:21, 22) The *Encyclopaedia Judaica* thus draws this contrast: "The real Israel is sinful and the Servant [of Isaiah 53], free of sin."<sup>4</sup>

\* All citations of the Hebrew Scriptures are taken from either *The Holy Scriptures* (JP) or *Tanakh* (Ta), both by The Jewish Publication Society of America.



Some, therefore, argue that the Servant represents a 'righteous elite' in Israel that suffered on behalf of the sinful Jews.<sup>5</sup> But Isaiah never spoke of any such elite. On the contrary, he prophesied that the *whole nation* would be sinful! (Isaiah 1:5, 6; 59:1-4; compare Daniel 9: 11, 18, 19.) Besides, during periods of affliction, Jews suffered whether they were righteous or not.

Another problem: For whom did the Servant suffer? The Jewish *Soncino* commentary suggests the Babylonians. If so, who confessed that the Servant suffered 'because of *our* iniquities'? (Isaiah 53:5) Is it reasonable to believe that the Babylonians (or any other Gentiles) would make such an astounding admission—that the Jews suffered in *their* behalf?

Interestingly, some first-century rabbis (and a number since then) identified the Suffering Servant with the Messiah.<sup>7</sup> (See box on page 11.) Thousands of Jews came to see undeniable parallels between the Suffering Servant

**Most Jews rejected the notion of a "suffering Messiah." It went contrary to their expectation of a conquering King**

and Jesus of Nazareth. Like that Servant, Jesus was of humble origin. Ultimately, he was despised and shunned. Though he carried out no political conquest, he bore the diseases of others, miraculously curing their ailments. Though innocent, he died as a result of judicial miscarriage—a fate he accepted without protest.

### A Dying Messiah?

Why would Messiah have to die? Explains Isaiah 53:10: "But the LORD chose to crush him by disease, that, if he made himself an offering for guilt, he might see offspring and have long life, and that through him the LORD's purpose might prosper." (*Ta*) This alluded to the Levitical practice of offering up animal victims to atone for sin or guilt. Messiah would suffer a disgraceful death, but like a sacrificial victim, his death would have atoning merit.

If Messiah died, though, how could he fulfill the prophecies about his glorious rule, much less "see offspring and have long life"? Logically, by a resurrection from the dead. (Compare 1 Kings 17:17-24.) Messiah's resurrection would also resolve the seeming contradiction between Daniel 7:13, which predicted that the Messiah would triumphantly come on the clouds of heaven, and Zechariah 9:9, which said that he would humbly arrive on an ass. The Talmud tried to explain this paradox by asserting: "If they are meritorious, he will come with the clouds of heaven; if not, lowly and riding upon an ass." (*Sanhedrin* 98a)<sup>8</sup> This would mean that the prophecy at either Daniel 7:13 or Zechariah 9:9 would remain

unfulfilled. Yet, Messiah's resurrection would allow him to fulfill both prophecies. Initially, he would come humbly to suffer and die. After his resurrection, he would return in glory and usher in the heavenly Messianic rule.

Hundreds of Jewish eyewitnesses testified that Jesus experienced a resurrection from the dead. (1 Corinthians 15:6) Can such claims be brushed aside?

### Judaism and Jesus

Most first-century Jews rejected Jesus as Messiah. Still, he had a profound impact upon Judaism. Though Jesus is barely mentioned in the Talmud, what little is said tries "to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death."\*—*The Jewish Encyclopedia*.<sup>9</sup>

Jewish scholar Joseph Klausner admits that these tales "seem as though they are deliberately intended to contradict events recorded in the Gospels."<sup>11</sup> And with good reason! The Catholic Church had exacerbated Jewish aversion to Jesus by its anti-Semitism. It further alienated Jews by declaring Jesus to be a supposed 'God the Son'—part of an incomprehensible Trinity—in direct contradiction to Jesus' own teachings. At Mark 12:29, Jesus quoted the Torah, saying: "Hear, O Israel; the Lord our God is one Lord."—*King James Version*; Deuteronomy 6:4.

Though Judaism resisted conversion, "Christianity affected Judaism considerably. It forced the Rabbis to change their emphasis and in some instances to alter their views."<sup>12</sup> Rabbis of earlier generations believed that the Messianic hope permeated the Scriptures. They saw glimmers of that hope in such Bible texts as Genesis

\* Says Israeli scholar Pinchas Lapide: "Talmudic passages about Jesus . . . were mutilated, distorted, or obliterated by church censors." It is thus "more than likely that Jesus originally had a much greater impact on rabbinical literature than the fragments we have today bear witness to."—*Israelis, Jews, and Jesus*.<sup>10</sup>

## The Suffering Servant in Rabbinical Writings

Over the centuries a number of respected Jewish authorities have applied the prophecy of Isaiah 52:13–53:12 to the Messiah:

### The Targum of Jonathan ben Uzziel

(1st century C.E.). In its rendering of Isaiah 52:13, the Targum says: "Behold, my servant, the Anointed One (or, *the Messiah*) shall prosper."<sup>23</sup>

**The Babylonian Talmud** (Sanhedrin 98b) (c. 3rd century C.E.): "The Messiah —what is his name? . . . The Rabbis say, The leprous one [; those] of the house of Rabbi [say, The sick one], as it is said, 'Surely he hath borne our sicknesses.'"—Compare Isaiah 53:4.<sup>24</sup>

### Moses Maimonides (Rambam)

(12th century): "What is to be the manner of Messiah's advent, and where will be the place of his first appearance? . . . In the words of Isaiah [52:15], when describing the manner in which the kings will hearken to him, *At him kings will shut their mouth*."<sup>25</sup>

**Moses ibn Crispin Cohen** (14th century): "I am pleased to interpret [Isaiah 53], in accordance with the teaching of our Rabbis, of the King Messiah, and will be careful, so far as I am able, to adhere to the literal sense: thus, possibly, I shall be free from the forced and farfetched interpretations of which others [Jewish commentators] have been guilty."<sup>26</sup>

3:15 and 49:10. The Palestinian Targum applied the fulfillment of the former verse to "the day of King Messiah."<sup>13</sup> The *Midrash Rabbah* said of the latter verse: "This alludes to the royal Messiah."<sup>14</sup> The Talmud also applied prophecies of Isaiah, Daniel, and Zechariah to the Messiah.<sup>15</sup> "All the prophets have prophesied only for the days of the Messiah," Talmud, Sanhedrin 99a.<sup>16</sup>

But under the pressure of Christendom's conversion efforts, Judaism reassessed its

views. Many Scripture texts that had long been applied to the Messiah were reinterpreted.<sup>17</sup> As modern times dawned, under the influence of higher criticism of the Bible, some Jewish scholars concluded that the Messianic hope does not appear in the Bible at all!<sup>18</sup>

The Messianic hope, however, underwent something of a rebirth with the creation of the State of Israel in 1948. Writes Harold Ticktin: 'Most Jewish factions regard the emergence of the State of Israel as a great prophetic event.'<sup>19</sup> Nevertheless, the issue of *when* the long-awaited Messiah is to arrive has remained unresolved in Jewish thought. The Talmud says: "When thou seest a generation overwhelmed by many troubles as by a river, await [the Messiah]." (*Sanhedrin* 98a)<sup>20</sup> However, the Jewish Messiah did not come during the dark night of the Holocaust nor during the tumultuous birth of the State of Israel. One wonders, 'What further troubles must the Jewish people yet undergo before the Messiah will come?'

## Seeking the Messiah

The Messianic hope was born and nurtured with the Jews. Among them that hope has grown dim. Its brilliance has been nearly extinguished by centuries of suffering and disappointment. Ironically, millions among the nations, or Gentiles, have come to seek and ultimately to embrace a Messiah. Is it just a coincidence that Isaiah said of the Messiah: "Unto him shall the nations [Gentiles] seek"? (*Isaiah 11:10, JP*) Should not Jews also seek the Messiah themselves? Why should they deny themselves their long-cherished hope?

It is in vain, however, to seek a future Messiah. Were he to arrive, how could he establish himself as a bona fide descendant of King David? Were not genealogical records destroyed along with the second temple? Though such records existed in Jesus' day, his claim of being a legitimate descendant of David was never successfully challenged.\* Could any future Messianic claimant ever produce

\* See *The Life of Flavius Josephus*, 1:1-6.<sup>21</sup>



**Only the Messiah can bring about the glorious conditions foretold by Isaiah**

such credentials? One must therefore seek the Messiah who came in the past.

This requires taking a fresh look at Jesus, dispensing with preconceived notions. The effeminate ascetic of church paintings bears little resemblance to the real Jesus. The Gospel accounts—written by Jews—show him as a powerful, vibrant man, a rabbi of extraordinary wisdom. (John 3:2) Actually, Jesus surpasses any dream the Jews ever had of a political deliverer. As a conquering King, he will usher in, not some fragile political state, but an invincible heavenly Kingdom that will restore Paradise to the entire earth and under

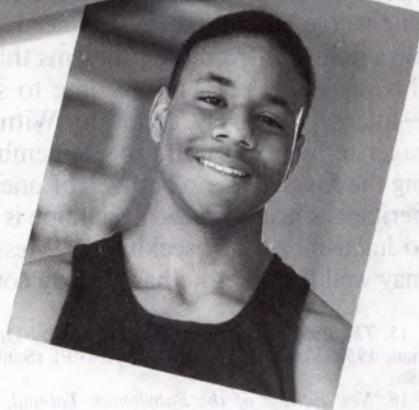
which “the wolf shall dwell with the lamb.”—Isaiah 11:6, *JP*; Revelation 19:11-16.

Will you live in that Messianic age? Maimonides advised Jews simply to ‘wait for Messiah’s coming.’<sup>22</sup> Our times are too critical, however, to risk having missed his return. The whole human race sorely needs a Messiah, a deliverer from the problems that plague this planet. It is therefore time to seek him—intensely, actively. Jehovah’s Witnesses are eager to help you to do so. Remember, seeking the Messiah is no betrayal of one’s Jewish heritage, since the Messianic hope is intrinsic to Judaism. And by seeking the Messiah, you may well find that he has already come.

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**Young  
People  
Ask...**



# Should I Join the School Team?

**"Playing was exciting and thrilling. It gave me a good feeling. When you're young and you finally find something you are really good at, you don't want to let it go."**

**—Robert.**

**P**ERHAPS you too enjoy playing team sports. You like the exercise, camaraderie, and excitement. You may even dream of being a hero, imagining the cheers of the

crowd as you make the basket, the catch, or the goal that gives your team the victory.

Whatever the reason for your enthusiasm for sports, many youths share it. They particularly enjoy participating in team sports, such as football, soccer, basketball, baseball, and hockey. *The Education Digest* observes: "More than 5.2 million [U.S.] students were involved in high school athletics during the 1986-87 school year, the highest in four years. Also, high schools have added new sports in the past 10 years, many organized for girls."

## **Why So Popular**

The great popularity sports enjoy was implied by the words of a wise man of long ago who said: "The beauty of young men is their power." (Proverbs 20:29) Sports provide a refreshing outlet for the power and energies that abound during one's youthful years. They can provide healthy challenges to both body and mind. Participation in sports can also be exhilarating and fun, a break from the routine of schoolwork and after-school chores.

In addition, some argue that playing team sports builds character. Says *The High School Survival Guide*, by Barbara Mayer: "The training and sense of dedication that will be demanded of you will teach you how to give yourself to a worthy goal. . . . Participation in sports can help you become a leader."

Not all youths, however, have such noble motives for playing sports. Glory, fame, and prestige are also powerful incentives. "If you were on the team," remembers Reggie, "you were considered one of the coolest guys that walked the grounds."

The Bible acknowledges that "physical exercise has some value." (1 Timothy 4:8, *Today's English Version*) And it might seem that joining a school team would be a way of gaining such benefit. Yet, many youths have

**The win-at-all-costs spirit dominates many school sports**

found that the disadvantages of joining a school team often outweigh the benefits.

**The "Darker Side"**

*Seventeen* magazine reports: "There's a darker side of sports, where people put tremendous value on winning. For a coach, winning might lead to a promotion or a television appearance. For a parent, winning might mean bragging rights or a vicarious sense of accomplishment. For an athlete, winning might mean scholarship offers, news clips, the admiration of classmates and neighbors."

Some school athletes also dream about going on to become professional players. "I dreamed of playing in the city and state championships and ultimately in the pros," said young Gerald. "I saw myself getting rich, endorsing many products, being in the hall of fame, being a role model, and dating the prettiest girl in school."

Little wonder, then, that sports in many schools are played with almost life-and-death urgency! Fun and fitness fade into the background. As *Seventeen* went on to say: "Suddenly winning overrides concerns about honesty, schoolwork, health, happiness, and most other important aspects of life. Winning becomes everything, and the pressure builds."

With this win-at-all-costs attitude prevailing, it is no surprise that a flood of injuries has plagued school athletics. Violence by ath-



letes, fans, and even parents sometimes accompanies games. And use of performance-enhancing drugs, such as steroids, is becoming widespread even among teenage athletes.

So while playing on a team may have some limited advantages, it may also engender an overly competitive spirit, fantasies of great wealth, and an egotistical desire for glory. These things clearly go contrary to the Bible's counsel 'not to be stirring up competition with one another,' not to love money, and not to be seeking personal glory. (Galatians 5:26; Proverbs 25:27; 1 Timothy 6:10) Joining a school team could very well expose you to unwholesome influences in a very intense way.

**Peer Pressure**

Educators often praise the opportunities sports offer to build close relationships with peers. Ironically, it is this very opportunity that poses a problem for Christian youths. The Bible says: "Bad associations spoil useful

habits."—1 Corinthians 15:33; 2 Corinthians 6:14.

Frankly, what kind of association will you likely run into in a team locker room? Admits one youth: "There was a lot of cursing and use of bad language. The guys always talked about girls and would bring pornographic books to look at." Furthermore, developing and maintaining the team spirit usually demands that you mix socially with teammates before and after games and practice sessions.

True, it may be possible to be on a team and remain uninvolving socially. But as one 14-year-old teenage girl admits: "Peer pressure is way too high for you just to play and go home." The Bible thus asks: "Can a man rake together fire into his bosom and yet his very garments not be burned?" (Proverbs 6:27) Pressured by their teammates, some youths have found themselves at parties where alcohol and drugs were featured, not to mention debasing music and compromising situations with the opposite sex.

Consider the experience of a youth named Robert. He says: "After joining the team, the problems were enormous. There was tremendous pressure to get involved in premarital sex, drugs, drinking, and going to wild parties. I just couldn't believe that such things could be associated with playing high-school sports. On the court as well as off, you're expected to walk, talk, and act just like the rest of the guys."

Not to be overlooked, either, is the effect sports participation could have on your routine of spiritual activities. (Hebrews 10:23-25) "Often, games and practices conflicted with Christian meetings," says young Gerald.

### **Healthy Alternatives**

Of course, some athletic training may be provided during school hours as part of the regular curriculum, and there is usually no

objection to a young Christian's attending such classes. Furthermore, circumstances vary in different lands. Nevertheless, youths among Jehovah's Witnesses generally avoid involvement in extracurricular school sports. Now, this does not mean that you as a Christian youth cannot enjoy sports. It does mean, however, that you may have to take certain initiatives.

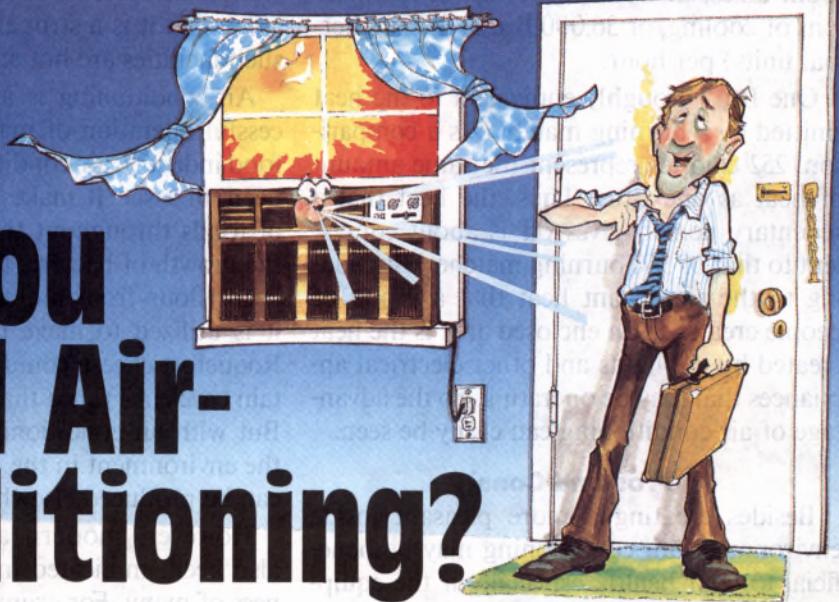
For example, you might talk to your parents about planning an outing, such as a picnic. This could provide an occasion for your family and friends to enjoy some wholesome sports activities. Or you might try inviting a number of Christian youths to get together and bike, play ball, or engage in races to your heart's content.

It is important, however, that you avoid an overly competitive spirit. Having official, set teams tends to fuel the win-at-all-costs spirit even when all the players are Christians. So it's usually best to keep things informal. In fact, having a measure of adult supervision is often a good idea.

Granted, informal games may lack some of the thrill of organized school sports. But you can still enjoy yourself. Robert decided he would quit his school's team. But he says: "I still enjoy very much playing sports. More so now than ever before. When I play sports now, it's not to win at any cost, nor am I filled with the competitive spirit."

Recall that when the apostle Paul told the young man Timothy: "Bodily training is beneficial for a little," he added, "but godly devotion is beneficial for all things." Clearly, being an athlete is not a Christian's purpose in life. So keep sports in balance. Why waste time that could be more profitably spent in building up your spirituality? Remember: Godly devotion "holds promise of the life now and that which is to come."—1 Timothy 4:8.

# Do You Need Air-Conditioning?



IT IS a hot, sultry day. The sun beats mercilessly down on you as you drag yourself home from work. But when you open the front door to your house, a wave of cool, refreshing air welcomes you. Ah-h-h-h, air-conditioning! What a relief it can be!

But say it is a cold, wintry day, and when you open the door of your house, a wave of warm, soothing air welcomes you. Do you thankfully say to yourself: 'Ah-h-h-h, air-conditioning'?

Perhaps not. Nevertheless, it would be an appropriate response. "Air conditioning," explains *World Book Encyclopedia*, "cools the air when the weather is hot. It warms the air when the weather is cold."

However, the term "air-conditioning" is generally applied to the cooling of the air in an enclosed environment, whether that be a house, an office building, an auditorium, a movie theater, an automobile, a bus, a train, or some other enclosed space. Yet, air-

conditioning does more than change the air's temperature; it also controls the air's movement, cleanliness, and humidity, or moisture content.

## Creating Discomfort

But what produces the excess heat and humidity in an enclosed environment? Of course, the main source of the heat is often the sun. Yet, you or other persons with you in the home, office, automobile, or other enclosed area are also responsible. This is because we humans are heat- and humidity-producing machines. The more we exert ourselves, the more heat and humidity we create. Even when we sit quietly, our bodies produce some degree of heat and humidity.

So for us to be comfortable, the heat and humidity we give off has to be removed at the same rate that it is emitted. If it is removed too fast, we will be too cold. If it is taken away too slowly, we will be too hot. Just to remove the heat and humidity produced by a hundred people sitting quietly in a large

room takes, in technical terms, about three tons of cooling, or 36,000 Btu's (British thermal units) per hour.

One Btu is roughly equivalent to the heat emitted by a burning match. (As a comparison, 252 calories represent the same amount of heat as one Btu.) Thus, the heat that a sedentary person gives off is about equivalent to that of 360 burning matches! But adding to the significant heat that a group of people creates in an enclosed area is the heat created by the lights and other electrical appliances that may be operating. So the advantage of air-conditioning can easily be seen.

### Pros and Cons

Besides creating a more pleasant inside environment, air-conditioning may be beneficial to your health, especially if the equipment is properly used and maintained. It may eliminate heat rash, and since it often filters out pollen, it may provide relief for hay-fever sufferers. Especially for older ones, moderating the extremes of temperature can be a health benefit, and so is the replacing of stale air with fresh and the removal of dirt and dust, which air-conditioning accomplishes.

However, at the same time, modern air-conditioning, using refrigeration, can cause health problems. Many have been made sick by extreme variations between outside temperatures of over a hundred degrees Fahrenheit and inside temperatures of below 78 degrees Fahrenheit created by air-conditioning. In fact, for this reason some have declined to use modern air conditioners in favor of ceiling fans and have apparently benefited as a result.

On the other hand, air-conditioning is said to contribute to greater productivity of office workers. It also helps delegates attending conventions in an indoor arena or audit-

rium to be more attentive. No doubt you will agree that it is a struggle to keep alert when such facilities are hot and stuffy.

Air-conditioning is also vital to the successful operation of many industries. In the food industry, air-conditioning has especially been an asset. It makes possible the storage of foods throughout the year by preventing the growth of bacteria that cause spoilage. It keeps flour from molding in bakeries. And it is utilized to make cheeses. At one time Roquefort cheese could be made only in certain caves in France that had cool, moist air. But with air-conditioning, which duplicates the environment in the caves, similar cheeses can be produced elsewhere.

However, modern air-conditioning has also been implicated in the death and sickness of many. For example, in 1976, during a convention of the American Legion, 182 Legionnaires contracted what was later identified as Legionnaires' disease, and 29 died. Regarding the spread of this disease, *The New Encyclopædia Britannica* noted: "It is suspected that contaminated water in central air-conditioning units can serve to disseminate *Legionella pneumophila* in droplets into the surrounding atmosphere." Inadequately maintained central air-conditioning systems have contributed to contaminated air that has also caused other sicknesses.

### Filling a Need

Many people feel a real need for air-conditioning. In the past, wet grass mats were hung over windows or doors in the summer, and the incoming air was cooled as it evaporated the moisture. About 500 years ago, the first mechanical fan was built. It provided relief from the heat by circulating the air. Even today many people find that all they need to keep cool in the summer is the ventilation that a good fan provides.

In desertlike areas where the humidity is low, many enjoy an inexpensive method of cooling. In such a system, the outdoor air is sucked through a wet fiber mat, and the air is thereby cooled before it enters the building. With this type of cooling, though, the indoor air has to be allowed to escape at the same rate that cooled air is brought in. Usually several windows left slightly open will suffice. However, this form of air-conditioning has often proved unsatisfactory because the moisture content of the air is raised to uncomfortable levels.

A need, therefore, was filled when a means was developed in recent times to refrigerate air. Actually, the operating principle of a modern air conditioner is similar to that of the household refrigerator that is used to keep food cold. Thus, the air-conditioned building—perhaps your home or office—becomes, in effect, one large refrigerator.

To lower the temperature of the inside air, warm air is cooled as it is circulated. To accomplish this, a liquid but volatile refrigerant is circulated through a set of evaporator coils. As a blower passes the warm air over these coils, the refrigerant evaporates and absorbs the heat, thereby cooling the air. This conditioned air is then returned to the area that is being cooled. Some of the moisture is also removed when the air is cooled; it condenses on the cold evaporator coils and drains off.

In the meantime, the refrigerant, which vaporized because of its absorption of heat, passes into a compressor. There it is pressurized. It is then forced through condenser coils, where it gives up its heat and returns to a liquid state. The heat is expelled from the building, and the refrigerant circulates again through the evaporator coils to continue the cooling process.

The process of conditioning air by means of refrigeration is of relatively recent origin.

An air-conditioning unit expressly for human comfort was first used in a motion-picture theater in 1922. The first air-conditioning system for trains was installed in 1931, and in 1939 units were first put in automobiles. The following year, units were introduced in buses. Homes and apartments began to use air-conditioning during the 1930's.

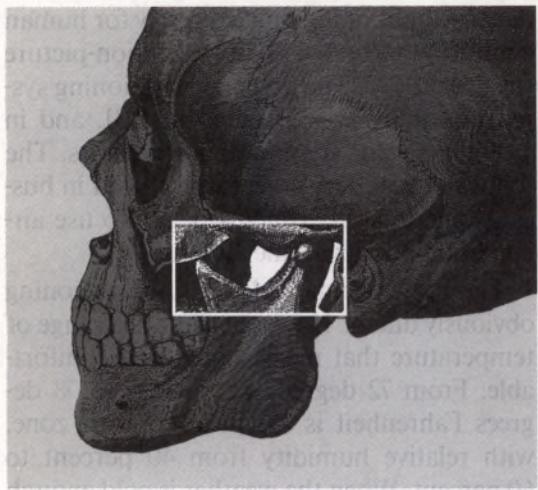
The need people feel for air-conditioning obviously differs. However, there is a range of temperature that most people find comfortable. From 72 degrees Fahrenheit to 78 degrees Fahrenheit is a typical comfort zone, with relative humidity from 40 percent to 60 percent. When the weather is cold enough to require heating, most people will be comfortable when the temperature is from 72 degrees Fahrenheit to 76 degrees Fahrenheit.

On the other hand, when it is hot outside, most will be comfortable when air-conditioning keeps the inside temperature from 76 degrees Fahrenheit to 80 degrees Fahrenheit. But if the outside temperature is extremely high and one is frequently going in and out, it might be wise for the sake of one's health to keep the inside temperature somewhat higher than usual.

### **Do You Need It?**

So, depending on your circumstances, air-conditioning may provide you with more comfortable surroundings. True, there are some areas in the world where it is not needed or even desired. Or purchasing an air conditioner may not be economically feasible for you.

However, you may decide that the benefits you could derive from air-conditioning are worth the expenditures required to have it. If the unit is properly selected, sized, installed, operated, and maintained, it can serve you well for a long time with minimal cost and, indeed, increase your comfort.



# Out Of the JAWS

## The Great Impostor

LARRY thought he was losing his mind. For seven months he kept hearing loud ringing and buzzing sounds. He went to an internist and also to an ear specialist. Neither could discover the cause of his problem.

Robert spent over \$3,000 (U.S.) trying to cure his agonizing headaches. "I went to specialists, to hospitals all over the place . . . went through all the tests," he said. The doctors prescribed drugs to kill pain and relax muscles, but the headaches continued.

For years Pauline suffered a nagging toothache. Her dentist found nothing wrong with her teeth and directed her to a doctor. The doctor sent her back to the dentist, who extracted a tooth. Holding the tooth to the light with the pliers, the dentist said: "This tooth is perfectly

sound." When the anesthetic wore off, the pain was back.

Though their symptoms differed, these three people had the same disorder. It is one that affects over ten million people in the United States alone. Because it mimics numerous other maladies, it has been nicknamed "the Great Impostor." Many of its victims don't know they have it. Most may never even have heard of it.

The disease is called TMJ (temporomandibular joint) syndrome.\* In addition to the problems mentioned above, TMJ syndrome can also cause sore jaw muscles, facial pain, aching neck and shoulders, eye pain, sinus pain, dizziness, and even a loss of hearing. Because of these varied symptoms, TMJ disorders are often misdiagnosed or not diagnosed at all. As a result, many people go from doctor to doctor, specialist to specialist, unable to find a solution to their pain. Some, in despair, turn to psychiatrists, while others swallow painkilling drugs. But it is far better to make an appointment with a knowledgeable dentist. He can possibly bring relief—relief that is often painless and permanent.

### The Impostor Unmasked

Consider the nature of the condition. The temporomandibular joints (each of us has two) connect the lower jaw, or mandible, to the skull. These joints enable us to move our jaw up and down, in and out, and even sideways. They are on the job whenever we talk, chew, yawn, swallow, or smile. The temporomandibular joints work along with a complex and interrelated system of ligaments, bones, muscles, nerves, and blood vessels. In most people all of these work together harmoniously and cause no problem.

However, if the jaw is out of balance, the result may be excruciating pain. The situation has been likened to forcing a six-foot man to stand in a room only 5 feet 10 inches high. He

\* It is also termed "TMJ dysfunction."

may remain in a slumped position for a while without discomfort, but in time the pain can gradually become torturous. Similarly, when the jaw cannot maintain its proper skeletal position, the muscles must support it continuously. The result is the same as with the tall man under the low ceiling—pain.

The American Equilibration Society states that when the temporomandibular joints are misaligned, they can produce "the worst kind of physical stress because there is no way the body can find relief." Unlike an injured limb, which can be rested, the jaw joints and related muscles are active all the time, day and night.

Commenting on the consequences of such constant stress on these particular joints and muscles, New York dentist Harold Gelb, an authority on TMJ problems, writes: "Stress makes the already tense muscles in the head, neck, and shoulders go into spasm. Circulation in these muscles will be limited because of their tautness, and where circulation is poorest, metabolic wastes will build up and form trigger points within the tissue. Trigger points can refer pain anywhere in the body; one in the shoulder can cause severe pain on the side of the head, mimicking migraines. . . . Because most of the stress caused by the jaw imbalance centers around the tissue of the head, neck, and shoulders, most of the symptoms occur in that region."

### **What Causes TMJ Disorders?**

But how do these joints get out of balance in the first place? Sometimes it is the result of a blow to the head, neck, or jaw. Incorrect chewing or swallowing habits may also be responsible. The most common cause, however, is malocclusion, a condition wherein the upper and lower teeth don't meet correctly.

Often imbalance of the temporomandibular joints is aggravated by harmful oral habits, such as grinding or gnashing one's teeth, clenching a pipe, chewing on pencils or pens. Or the imbalance may be aggravated by poor

posture, such as when you lean hunched over a desk or habitually support your chin on your hand.

The American Dental Association explains that when the jaw muscles and joints are unable to work together properly, the result is often muscle spasm. Muscle spasm causes pain, tenderness, and tissue damage. In time the joints and muscles themselves become damaged, and their ability to work correctly is hindered even further. This leads to more spasm, more pain, and more damage.

### **What You Can Do**

How can TMJ pain be stopped? Sometimes applying moist heat to the face will bring relief. Certain drugs may also help in some cases, but this is at best short-term therapy. Finding a permanent cure generally involves correcting bad habits that put stress on the temporomandibular joints and their associated ligaments, muscles, nerves, and so forth. It may also involve repositioning the jaw.

A particularly damaging practice is the clenching or grinding of the teeth. Normally, a person's teeth should be slightly separated except when chewing or swallowing. However, about 40 percent of TMJ sufferers habitually clench their teeth when these should be separated, especially at night while sleeping. Usually, this tooth-clenching habit is a reaction either to emotional stress or to maloccluded teeth.

### **In Our Next Issue**

#### **Should You Change What You Are?**

#### **Self-Defense—How Far Can a Christian Go?**

#### **Memories—At the Touch of a Button!**

## Is Your Jaw Out Of Line?

If you answer yes to the following questions, it may be.

- 1.** Place your fingers on the sides of your face just in front of each ear, where you can feel your temporomandibular joints. Now open and close your mouth several times. Do you notice a clicking, crackling, or popping in the joints?
- 2.** Next place the ends of your little fingers gently in each ear, pressing them forward toward the front of the ear. Again, open and close your mouth. You should feel your jawbone pushing against your fingers. Is it more noticeable on one side than on the other? Does it hurt to do this?
- 3.** Do you sometimes have difficulty opening your mouth, or do you experience pain when opening it wide?
- 4.** Do you have tenderness or pain in your jaw or face or around the ears?
- 5.** Do you have pain when chewing or yawning?
- 6.** Do you clench or grind your teeth in your sleep? (An indication that you do is awareness of sore or tired jaws when you wake up.)
- 7.** Do your jaws get stuck so that you cannot open or close your mouth?

So, what can be done about clenching? Some have been able to break the habit by reducing or eliminating the emotional tension that causes it. Dentists have helped others by fitting over the teeth an unobtrusive bite plate (occlusal splint), which combats the harmful effects of clenching. Usually worn at night, this plastic device prevents the teeth from meeting incorrectly. Often, wearing this device brings immediate relief.

There are other things you can do to reduce tension in the jaws. Avoid leaning your chin on your hand. Don't slouch over your desk, and don't hold a telephone to your shoulder with

your chin. Develop jaw movements that are relaxed and controlled. And don't gnaw on pens or pencils.

## What Your Dentist Can Do

If you are already suffering TMJ pain, you will likely need treatment from a dentist. Since the position of the teeth when the mouth is closed determines the position of the jaw, the dentist may decide to change the way the teeth meet. He does this by filing certain teeth and perhaps by building up others—a process called equilibration. This allows the jaw to assume a correct and comfortable position. Equilibration requires time and skill on the part of the dentist, but it is usually painless to the patient.

The results are often amazing. Robert, mentioned at the outset, had his bite readjusted in this way. "All of a sudden it felt like I had a whole lot of new teeth in my mouth," he said. "And best of all, no headaches." Someone else exclaimed: "It feels like I have a whole new mouth!"

Yet, despite the success in treating those who have TMJ syndrome, it is far from being fully understood. What, for instance, is the precise cause of the symptoms? And why do some who have severe jaw imbalance not suffer at all while others with only a slight imbalance feel tremendous pain? Is personality a factor? Also, exactly how is pain transferred from one part of the body to another?

The answers to these questions and others are being researched and debated by the doctors of dentistry. Yet, there is One who fully understands all the workings and complexities of the human body. This One has promised to bring to an end all the imperfections that cause pain and suffering to humankind.—Revelation 21:4.

In the meantime, if you suspect that you have TMJ syndrome, why not visit a dentist who knows about the great impostor? He or she may be able to help you.

# **"I Am His Eyes and He Serves as My Feet"**

JOSÉ Luis Escobar and Artemio Duran serve as elders in a Christian congregation of Jehovah's Witnesses in Mexico. José Luis is blind, and Artemio cannot walk.

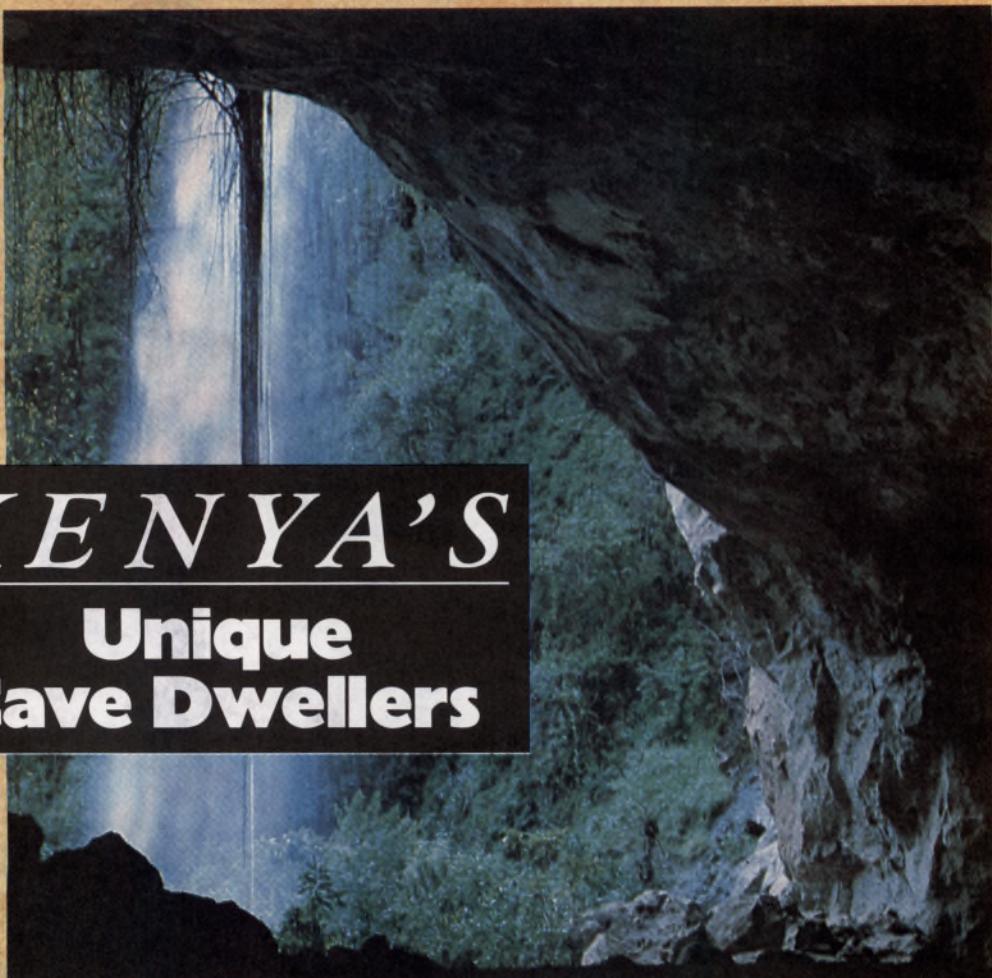
When he was 16 years of age, José Luis was fond of boxing. One day he was invited to substitute for a professional boxer in a fight. By the fourth round, the two had beaten each other so badly that the fight was stopped. Although the victory was awarded to José Luis, the beating he received resulted in the loss of his sight.

José Luis went from doctor to doctor and also visited spiritists. But no one could help him. Despondent, he several times attempted suicide. Later he was contacted by Jehovah's Witnesses, learned Bible truths, and eventually dedicated his life to God. He was baptized in August 1974.

Artemio, on the other hand, was in a serious automobile accident in 1981. This occurred while he was living and working illegally in the United States. Representatives of different religious groups visited him in the hospital and told him that he was being punished by God for his bad way of life. Artemio too was later contacted by Jehovah's Witnesses. He studied the Bible, made necessary changes in his life, and was baptized in May 1984.

Now these two men are companions in the same Christian congregation. They regularly accompany each other in the house-to-house ministry, make return visits together on interested persons, and call together on members of the congregation to strengthen them spiritually. José Luis pushes the wheelchair while Artemio directs him where to go. Artemio speaks of them as one unit: "I am his eyes and he serves as my feet."





# KENYA'S Unique Cave Dwellers

By Awake! correspondent in Kenya

**W**E MARCHED up the well-trodden path. The sound of cascading water echoing through the branches of the juniper forest hinted that the end of our trail was near. Above yawned the mouth of the cave, inside of which often lurked the creatures we had come so far to see —the elephants of Elgon.

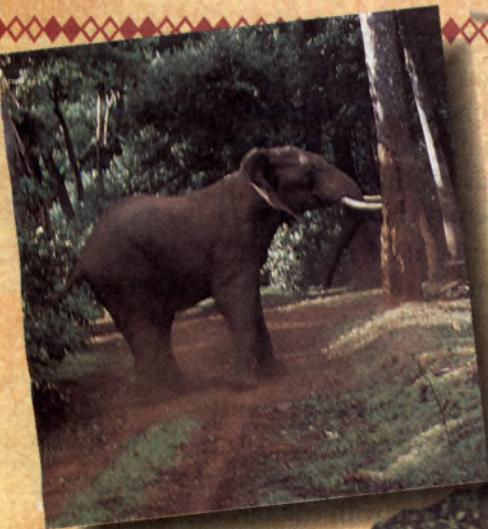
The cave's entrance was some 25 feet high and 25 feet wide. Our hearts raced with anticipation as we entered. However, the clicking noise of flying bats quickly confirmed a grim

suspicion. We had come either too late or too early. The hoof-pocked, powdery surface of the cave floor bore witness that the elephants had already been here and had left.

Just why, though, did we hope to see elephants some 7,000 feet up at this spot on the mountain, not to mention in a cave? This makes for a fascinating story.

## The Mountain's Cave Homes

Straddling the Kenya-Uganda border is the towering volcanic cone of Mount Elgon. At



14,180 feet, it is one of East Africa's tallest solitary mountains. Some speculate that before erosion took its toll, its summit may have dwarfed even the snowcapped peak of Kilimanjaro. The mountain looms over exotic forests, hot springs, and cold-water lakes. Perhaps Elgon's most amazing attraction, though, is its numerous caves. These house the elephants we were so intent on seeing.

At one time these caves were home to the Kony people, or Elgon Masai. Some feel that

the mountain is named after them. The Kony first arrived here over 300 years ago. When Joseph Thomson, the first white man to explore the area, came through in 1883, he was no doubt amazed to find a complex of villages built in some of the caves.

For the most part, the Masai have abandoned their cave dwellings, though some Masai still dwell in certain lower caves along Mount Elgon's base. In time the animals grazing these woods filled the vacancies in

the abandoned caves. Buffalo found it hard to resist the tempting puddles of mud found in them. Swifts and swallows were eager to come in and catch all the tasty insects that the caves' moist pools attracted.

Oddly enough, though, the caves also proved to be irresistible to the most unlikely cave dwellers of them all—the elephants. To this day these hulking giants heave their four-to six-ton frames up steep and narrow paths in order to reach the caves. What brings them here?

### Salt Miners

In the caves is found a dietary supplement that their hulking bodies crave. Normally, vegetation would provide sufficient salt in their diet, but at this high altitude, the salt has been washed out of the soil by rain. The elephants thus trek here to extract the sodium sulphate (Glauber's salt) that is found within the soft agglomerate lining the cavern's interior.

To get at the salt, the elephants employ a unique technique. They place their tusks against an irregularity or crack in the cave wall. Next, a powerful shove from their bulldozerlike body loosens pieces of stone. After placing a piece of rock in their mouth with their limber trunk, the elephants grind it with their strong molars and swallow the gravel and salt together. This is repeated until the elephants have had their fill. Afterward a good snooze in the dark, cool mine seems to help the digestion.

Interestingly, though the elephants' ivory tusks continue growing throughout life, they tend to become worn down to stubs—the price paid for the doses of salt.

After the elephants linger in and around the caves for some weeks, the itch to roam again makes itself felt. They may parade up to

the bamboo forest for a nibble of its tender shoots or chewy bark. Elephants spend some 18 hours a day eating, consuming as much as 400 pounds of foliage. In time Elgon's caves beckon them because of their craving for salt.

Considering their nomadic tendencies and sparse numbers (a hundred is a liberal guess), it is little wonder that we failed to see these trekking tuskers.

### Elephants at Last!

Heading out of camp the next morning, we quietly drove through the dew-drenched forest, which teemed with colobus monkeys and singing birds. Suddenly, there was a loud crack, followed by an abrupt shaking of bushes nearby! We maneuvered ourselves to within a few yards of the ruckus.

Waiting in silence, we heard the faint sound of shifting bodies behind a tall thicket hedge that ran parallel to our roadway. Eventually, one of these bashful beasts, a young bull, grew tired of our game of hide-and-seek and stormed out to within ten feet of our car. He was handsome and robust, and his ocher-red pigmentation glowed in the brilliant morning sun. Despite his short stature, his menacing look commanded respect.

I managed to get my camera into position for what would be a great picture. But the shutter would not release; I was out of film! Then a mother elephant stepped out and escorted her little one past the front of our car. By the time I reloaded my camera, the elephants were too far away for a spectacular close-up, but I took a picture that would at least prove I had seen these elusive giants.

What amazing creatures! Capable of being as silent as mice, yet heavier than a car. Larger than some trucks, yet rarely seen. But don't let that stop you from paying a visit to the home of Kenya's unique cave dwellers.

## Letter From a Well-Wisher



RECENTLY a letter was received from a well-wisher in an African country where the work of Jehovah's Witnesses is banned. The man wrote:

"Dear Sir,

"I will go straight to the point; I just wish to remind you that the government here has frozen your church's activities. How it annoys me!

"I no longer get my *Awake!* regularly. But I tell you, *Awake!* is probably the best magazine I have ever known. It advises readers how to manage themselves successfully and rightly, legally and spiritually. It is something of a marvel.

"I'll bet that no university lecturer knows so much or teaches in such detail. Our 'pastors' are worse. And yet our government says these magazines and the likes, which educate so much, are banned. Why? Because the publishers don't salute the flag. Fine.

"But one question: If somebody salutes and then he goes on to embezzle the country's funds, takes bribes, evades taxes, commits murder, and so on, can that somebody be said to be faithful? That is what our 'Christians' are doing. They salute the flags at the parade ground and even take them into their places of worship to salute them there. Some Christians! I am not perfect or even good in God's sight, I know. But this is naturally not the way.

"You Witnesses say no to flag salute, to taking blood transfusions, to Christmas and Easter and with an ever louder voice shout no to crime, embezzlement, bribery, murder. And no to adultery and fornication. Mention the vices, and the Witnesses are sure to say no.

"I hope and pray that the government will see through the smoke screen and grant your church its freedom to teach."

## Watching the World

### Witnesses Legally Recognized in Mozambique

The preaching activity of Jehovah's Witnesses has been given legal recognition in the southeast African country of Mozambique. A letter from the Ministry of Justice, dated February 11, 1991, states: "Jehovah's Witnesses, as other religious institutions, enjoy all the rights and guarantees stipulated in the Constitution of the Republic of Mozambique." It was signed by the country's Director of Religious Affairs. This good news was happily welcomed by the 5,235 Witnesses who reported preaching the Bible's message there this past January. Also thankful for the declaration of official recognition are the 13,971 delegates who attended the three "Pure Language" District Conventions recently held in Mozambique, where 357 were baptized.

### Good News From the U.S.S.R.

On March 28, 1991, the Minister of Justice handed representatives of Jehovah's Witnesses a document granting legal recognition in the Soviet Union.

### Victims of Buchenwald

The name Buchenwald sends thoughts of horror through the minds of those who remember Nazi Germany. Located near Weimar, in what was until recently East Germany, Buchenwald was a concentration camp infamous for human cruelty to a quarter of a million prisoners. Today, it stands as a public me-

morial and museum to victims of evil, yet controversy still swirls around it. Ulrich Schneider, new director of the memorial, was appointed to lift the shroud of identity from the 65,000 slave laborers who died there. "It is quite appropriate, for example, that Soviet soldiers be memorialized here," he said. "But very many French, Belgian and Dutch people also died here, and far too little attention has been paid to them." He mentioned also the need to "give a much stronger account" of other groups, including Jehovah's Witnesses.

### Acupuncture for Pets

According to *The Wall Street Journal*, the American Veterinary Medical Association now recognizes acupuncture as an acceptable treatment for ailing



animals. The newspaper notes that "once dismissed as quackery, veterinary acupuncture has established itself as a drug-free alternative treatment, handy when conventional methods fail." Some veterinarians are using low-intensity lasers, ultrasound, and other approaches to stimulate the acupuncture points in animals. Reportedly, the insertion of very fine stain-

less steel needles into various reflex points in the body has proved successful in treating dogs, horses, birds, and even goldfish.

### Religion in Chinese Rurals

Wang Zhen, China's vice-premier, states that farming communities in China are being invaded by Western religions, according to the *South China Morning Post* and reported in the United States Chinese-language newspaper *World Daily*. Wang Zhen says that in the farming villages, where 70 percent of the population live, "more and more people want to join the churches."

### Too Much Honor?

United Methodist congregations should find some ways to honor their bishops other than giving them huge financial windfalls. That is the recommendation of a study by a Methodist divinity school in the United States. The study found that the congregations often bestow cash gifts of up to \$40,000 and cars worth up to \$20,000 upon retiring or transferring bishops. Notes *Christianity Today*: "There was a time when such rewards were intended to make up for the low pay given to church officials. But as of next year, a UM [United Methodist] bishop's salary will exceed \$66,000. In addition, bishops receive free housing and an office allowance of \$41,000."

### Passive Smoking

The smoke released by tobacco smokers is often involuntarily

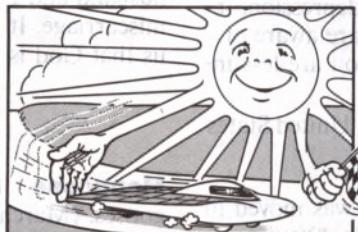
inhaled by nonsmokers. This passive smoking is now claiming the lives of thousands in Australia, according to a recent study. It is believed that "more than 1000 non-smoking Australians die each year as a result of heart disease attributable to passive smoking," reported *The Australian*. The newspaper noted that this 'secondhand smoke' contains carbon monoxide and nicotine, which reduce heart efficiency and "the ability of the blood to carry oxygen to the heart and the rest of the body." The study concluded that "for every eight smokers killed by tobacco, one non-smoker dies due to smoke exposure."

### World's Greatest Drug Consumers

*L'Express* magazine of Paris reports that the world's greatest consumers of prescription drugs are the French. They spent 90 thousand million francs (\$18 thousand million, U.S.) in 1989 on pharmaceuticals, which is an average of 1,598 francs (\$320, U.S.) per person. According to the French newspaper *La Croix*, the French consume five times as many tranquilizers and sleeping pills as Americans. The problem is widespread and touches all age-groups. Many now fear that the danger of addiction is very real. One in five adolescents leaves the doctor's office with a prescription for sleepings pills or tranquilizers. Of children under one year of age, 15 percent regularly receive tranquilizers to treat nervousness and feeding difficulties. The daily *Le Figaro* reports that in France, between 25 and 30 percent of adults are regular long-term users of some type of tranquilizer.

### Solar Race Down Under

An assortment of outlandish-looking wheeled contraptions—39 of them, from all over the world—set out from Darwin, in northern Australia, on November 11, 1990, headed for Adelaide, in the south of the island continent. The first of the vehicles arrived there six days later. They made the 1,900-mile journey powered only by the sun's rays. This race, the second World



Solar Challenge, was won by the Swiss entry, the *Spirit of Biel*. The victor averaged 43 miles per hour, and sometimes managed speeds of up to 62 miles per hour. The runner-up, which came in 250 miles behind the winner, cost some \$15,000,000 to develop, reports *Asiaweek* magazine. The *Spirit of Biel*, however, cost only \$600,000.

### Book Thieves

Librarians and others in the book industry are troubled by the increase in book thefts. According to *The New York Times Book Review*, Mary Ellen Quinn, director of collection development for the Chicago Public Library, says that 'the library system probably buys as many books each year as are stolen.' Some doctors, journalists, lawyers, seminarians, teachers, and even librarians have been included in the list of book thieves, and one expert referred to peo-

ple who steal books as "some of the best people in the world." Researchers claim that the Bible "is clearly the most stolen book, an all-time favorite that people can't resist lifting."

### Higher Risk for Painters

According to an agency of WHO (World Health Organization) in Lyons, France, painters run a 20-percent higher risk of contracting cancer than the rest of the population. "For lung cancer," reports the German magazine *Naturwissenschaftliche Rundschau*, "this occupationally increased risk reaches 40 percent above average. The risk of developing an ailment of the central and peripheral nervous system is also significantly higher." The magazine claims that even the children of some painters might be affected by their parents' occupation; they seem to run a greater risk of developing brain tumors and leukemia. According to WHO, the solvents contained in paint and varnish are the source of danger, not the occupation of painting per se.

### Harassment of Female Clergy

In a survey conducted by the United Methodist Church in the United States, over three fourths of the church's women clergy reported that they have experienced sexual harassment. According to *Ecumenical Press Service* (the news service of the World Council of Churches), the same survey also reported that 41 percent of that church's female clergy revealed that the sexual harassment "was perpetrated by colleagues or other pastors."

## From Our Readers

**Eating Disorders** For 15 years I have been struggling with eating disorders. Your article (December 22, 1990) was logical and loving and addressed the root cause of the problem—low self-esteem. I would like to add that it takes time to reverse the destruction of muscle tissue, loss of bone mass, and digestive and endocrine problems that can result from eating disorders. Recovery can be very frustrating and discouraging as one undergoes strange transformations in shape and size, mood swings, depression, irritability, and hot flashes. If you are aware of what recovery involves, though, you are less inclined to relapse.

L. B., United States

**One-Parent Households** I was moved to express appreciation for the article, "Young People Ask . . . How Can I Be Happy Living With Just One Parent?" (December 22, 1990). My mother was the head of a one-parent household, and this article brought back memories. Speaking from experience, I can say that the suggestions on conserving and avoiding waste actually work, and they have continued to benefit me as a full-time evangelizer. I will always be grateful for the excellent training Mother gave us. She always gave God credit for her success as a single parent.

J. F., United States

My father died not too long ago. I think the article came out just for me at the right time. I can see Jehovah really cares. Thanks again!

L. J., United States

**Animal Research** I found your July 8, 1990, issue very disturbing. The dog in the cover photo carried such a melancholy expression; he seemed to be appealing for someone to look after him.

S. P., Germany

*The dog in the picture was borrowed from a local pet shop and was properly cared for and*

*fed while in our possession. Seems that its forlorn expression just comes natural to him.*  
—ED.

**Death of a Child** Thank you for the article "The Bible's Viewpoint—'Why Did God Take My Child?'" (February 8, 1991). The article came in the mail on the very day that my husband and I lost our first child through a miscarriage. It was a reassuring reminder to us that God is not responsible for our loss.

J. G., United States

**Mongoose** I enjoyed your article on mongooses. (March 8, 1991) Care should be exercised, however, in removing an exotic animal from the wild and making it a pet.

P. L., United States

*A point well taken. The domestication of some species of mongoose was mentioned only to illustrate the fact that they are not innately vicious. Actually, the United States prohibits the importing of mongooses for use as pets.*  
—ED.

**Drinking and Driving** I recently got my driver's license and hence found your issue of February 8, 1991, to be interesting. The article was encouraging and yet issued a clear warning. No one would ever want to be in the situation of the young man who told of killing a man! I shall give a copy of the magazine to my driving instructor.

L. K., Germany

Your article "Victims Face Offenders" made tears roll down my cheeks. I just wish that people would not drink and drive. They would save so many lives.

K. M., United States

# How Doctors Cope With AIDS

THE danger of contracting AIDS through blood has caused some surgeons to adopt what *The New York Times* calls the "new surgical armor for the age of AIDS." For the surgeon the armor includes "rubber boots, a full-length water proof apron, two pairs of gloves, water-resistant sleeve protectors and eye goggles." And for particularly bloody cases, says the *Times*, "a helmet with a wraparound face shield."

Significantly, toward the end of 1990, the Federal Centers for Disease Control said that of the 153,000 reported AIDS cases, 637 were physicians, 42 were surgeons, 156 were dentists and hygienists, and 1,199 were nurses.

AIDS was first identified in 1981. For a time it was confined particularly to male homosexuals and to drug addicts who were infected by contaminated needles. But its spread among women has been rapid. *World Health*, the magazine of WHO (World Health Organization), reported in its November-December 1990 issue: "The number of women [worldwide] expected to become ill with AIDS during the next two years will exceed the cumulative total of all the AIDS cases reported to WHO during the first decade of the epidemic."

In the United States, the Federal Centers for Disease Control reported that by late 1990, there were 15,696 people over 50 years of age who had developed the symptoms of AIDS. That is a large number compared with only 2,686 cases of AIDS in children under 13, a group of AIDS victims that has received much greater publicity.

How do older ones contract AIDS? Most do so as a result of homosexual activities. However, according to *The New York Times*, "about 17 percent of the victims came in contact with the virus through tainted blood transfusions." That amounts to about the same number of AIDS cases among the elderly due to blood transfusions as the total number of AIDS cases among children under 13!



