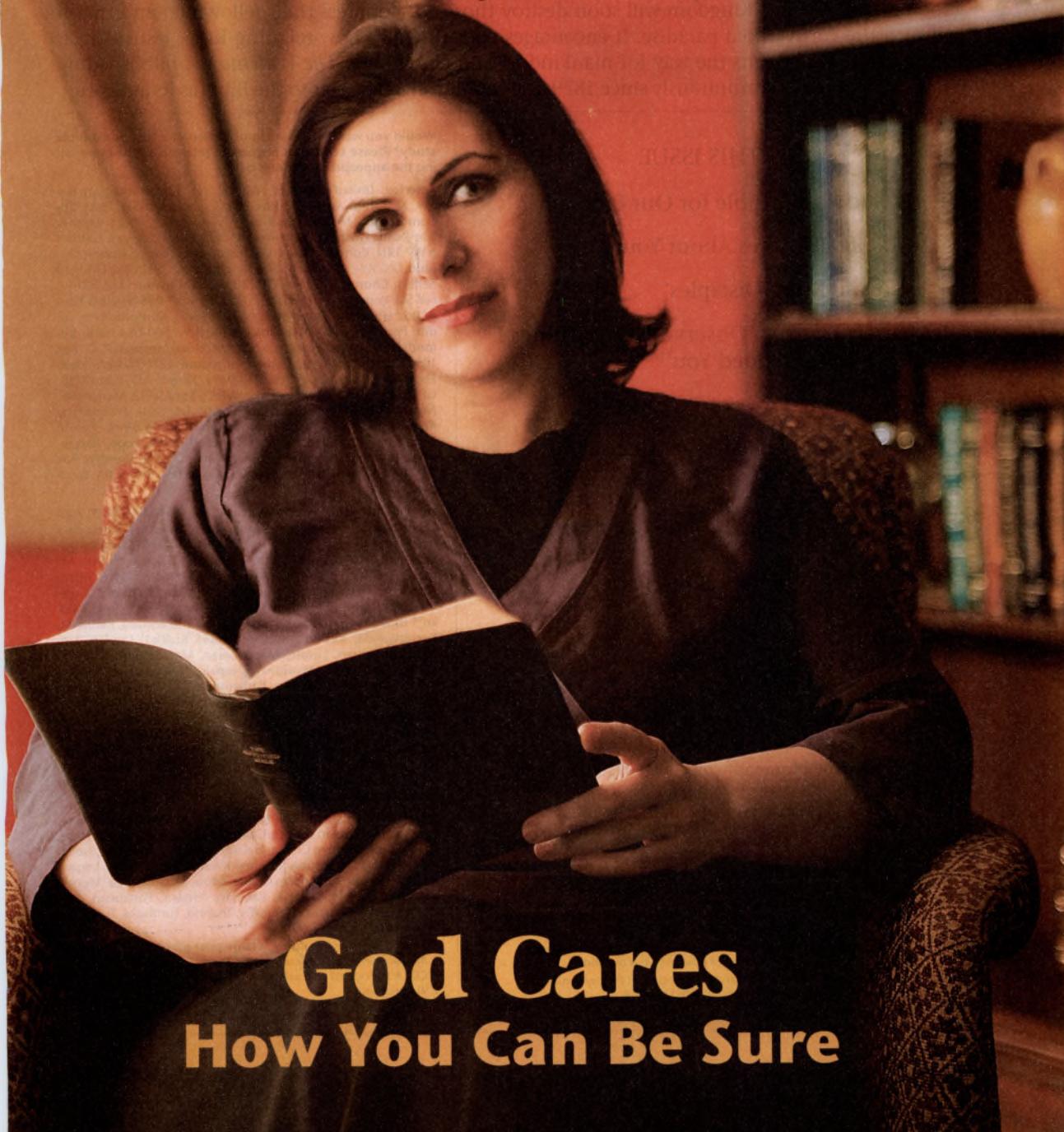


JULY 1, 2004

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



**God Cares
How You Can Be Sure**

THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

July 1, 2004

Average Printing Each Issue: 25,618,000

Vol. 125, No. 13

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

IN THIS ISSUE

- 3 Is God Responsible for Our Problems?
- 4 God Really Cares About You
- 8 'Go and Make Disciples'
- 14 'Teach Them to Observe All the Things I Have Commanded You'
- 19 "They Sailed Away to Cyprus"
- 23 A Satisfying Life Despite Heartaches
- 30 Questions From Readers
- 32 A Letter to Noah

WATCHTOWER STUDIES

AUGUST 2-8:

'Go and Make Disciples.'

Page 8. Songs to be used: 133, 151.

AUGUST 9-15:

'Teach Them to Observe All the Things I Have Commanded You.'

Page 14. Songs to be used: 209, 34.

Publication of *The Watchtower* is part of a worldwide Bible educational work supported by voluntary donations.

The Bible translation used is the *New World Translation of the Holy Scriptures—With References*, unless otherwise indicated.

The Watchtower (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc.; M. H. Larson, President; G. F. Simonis, Secretary-Treasurer, 25 Columbia Heights, Brooklyn, NY 11201-2483. Periodicals Postage Paid at Brooklyn, NY, and at additional mailing offices. **POSTMASTER:** Send address changes to Watchtower, Wallkill, NY 12589.

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

© 2004 Watch Tower Bible and Tract Society of Pennsylvania.
All rights reserved. Printed in U.S.A.

Semimonthly

ENGLISH

Would you welcome more information or a free home Bible study? Please send your request to Jehovah's Witnesses, using the appropriate address below.

America, United States of: Wallkill, NY 12589. **Antigua:** Box 119, St. Johns. **Australia:** Box 280, Ingleburn, NSW 1890. **Bahamas:** Box N-1247, Nassau, N.P. **Barbados, W.I.:** Crusher Site Road, Prospect, St. James. **Britain:** The Ridgeway, London NW7 1RN. **Canada:** Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4. **Germany:** Niederselters, Am Steinfeins, D-65618 Selters. **Ghana:** P. O. Box GP 760, Accra. **Guyana:** 352-360 Trelle St., Republic Park Phase 2 EBD. **Hawaii 96819:** 2055 Kam IV Rd., Honolulu. **Hong Kong:** 4 Kent Road, Kowloon Tong. **India:** Post Box 6440, Yelahanka, Bangalore 560 064, KAR. **Ireland:** Newcastle, Greystones, Co. Wicklow. **Jamaica:** P. O. Box 103, Old Harbour, St. Catherine. **Japan:** 1271 Nakashinden, Ebina City, Kanagawa Pref., 243-0496. **Kenya:** P.O. Box 47788, GPO Nairobi 00100. **New Zealand:** P.O. Box 75-142, Manurewa. **Nigeria:** P.M.B. 1090, Benin City 300001, Edo State. **Philippines, Republic of:** P. O. Box 2044, 1060 Manila. **South Africa:** Private Bag X2067, Krugersdorp, 1740. **Trinidad and Tobago, Republic of:** Lower Rapsey Street & Laxmi Lane, Curepe. **Zambia:** Box 33459, Lusaka 10101. **Zimbabwe:** Private Bag WG-5001, Westgate.

NOW PUBLISHED IN 148 LANGUAGES. SEMIMONTHLY: Afrikaans, Albanian,* Amharic, Arabic, Bengali, Bicol, Bislama, Bulgarian, Cebuano,* Chichewa,* Chinese, Chinese (Simplified),* Ciembba,* Croatian,* Czech,** Danish,** Dutch,** East Armenian, Efik,* English**^① (also Braille), Estonian, Ewe, Fijian, Finnish,** French,** Ga, Georgian, German,** Greek,* Gujarati, Gun, Hebrew, Hiligaynon, Hindi, Hungarian,** Igbo,* Ilokano,* Indonesian, Italian,* Japanese** (also Braille), Kannada, Kirinyarwanda, Kirundi, Korean** (also Braille), Latvian, Lingala, Lithuanian, Luvalue, Macedonian, Malagasy, Malayalam, Maltese, Marathi, Myanmar, Nepali, New Guinea Pidgin, Norwegian,** Pangasinan, Papiamento (Aruba), Papiamento (Curaçao), Polish,** Portuguese** (also Braille), Punjabi, Rarotongan, Romanian,* Russian,* Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Sesotho, Shona,* Silozi, Sinhala, Slovak,* Slovenian, Solomon Islands Pidgin, Spanish,** Sranantongo, Swahili,* Swedish,* Tagalog,* Tamil, Telugu, Thai, Tigrinya, Tongan, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian,* Urdu, Venda, Vietnamese, Wallisian, Xhosa, Yoruba,* Zulu*

MONTHLY: American Sign Language,^② Armenian, Assamese, Azerbaijani (Roman script), Cambodian, Chitonga, Gilbertese, Greenlandic, Haitian Creole, Hausa, Hiri Motu, Icelandic, Isoko, Kaonde, Kazakh, Kiluba, Kirghiz, Kwanyama/Ndonga, Lunda, Marshallese, Mauritian Creole, Mizo, Monokutuba, Moore, Niuean, Ossetian, Otetela, Palauan, Persian, Ponapean, Seychelles Creole, Tahitian, Tatar, Tiv, Trukese, Tumbuka, Tuvaluan, Umbundu, Yapesé, Zande

* Study articles also available in large-print edition.

^① Audio cassettes also available.

^② CD (MP3 format) also available.

△ Videocassette

□ DVD



Is God Responsible for Our Problems?

WHEN Marion's adult daughter suffered a serious brain injury, Marion did what many of us would do.* She prayed to God for help. "I could not recall another time when I had felt so lost and alone," says Marion. Later, her daughter's condition took a turn for the worse, and Marion began to question God. "Why was this happening?" she asked. She could not understand how a loving and caring God could abandon her.

Marion's experience is far from unique. Countless people throughout the world have felt abandoned by God during times of need. "I still struggle with the 'why GOD questions,'" says Lisa following the murder of her grandson. "I have not completely lost faith in God, but it sure has changed." Similarly, after experiencing a senseless tragedy involving her infant son, one woman said: "God gave me no comfort with what happened. He has shown me no sign or no compassion." She added: "I will never forgive God."

Others develop bitter feelings toward God when they look at the world around them. They see societies overwhelmed with poverty and starvation, desperate war refugees, untold numbers of children orphaned by AIDS, and millions of people wracked by other diseases. In the face of these and similar tragedies, many blame God for his seeming inaction.

The truth is, however, that God is not to blame for the problems that plague humankind. In fact, there are valid reasons to believe that God will soon undo the harm brought on the human family. We invite you to turn to the following article and see that God really does care about us.

* Names have been changed.

God Really Cares About You

IT IS only natural to call to God for help when we are in dire straits. After all, he "is great and is abundant in power; his understanding is beyond recounting." (Psalm 147:5) He is in the very best position to help us to cope with our problems. Added to that, the Bible invites us to 'pour out our heart' before him. (Psalm 62:8) Why is it, then, that so many have the impression that God does not answer their prayers? Does that mean that he does not care?

Rather than being quick to blame God for any seeming inaction, think back to the time when you were a child. When your parents did not give in to your every demand, did you ever accuse them of not loving you? Many children do. When you grew up, however, you appreciated that love is displayed in many ways and that saying yes to a child's every request is not really the loving thing to do.

Similarly, if Jehovah does not always answer our prayers to our liking, it does not mean that he is ignoring us. The truth is, God shows his concern for all of us in many ways.

"By Him We Have Life"

First of all, it is thanks to God that "we have life and move and exist." (Acts 17:28) Giving us life surely shows his loving concern for us!

Further, Jehovah supplies what we need in order for us to stay alive. We read: "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth." (Psalm 104:14) In fact, our Creator does more than provide the bare necessities of

life. He generously gives "rains from heaven and fruitful seasons, filling [our] hearts to the full with food and good cheer."—Acts 14:17.

Still, some may wonder, 'If God loves us so much, why is he allowing us to suffer?' Do you know the answer to that question?

Is God to Blame?

Much of mankind's suffering is self-inflicted. For example, the dangers of certain high-risk activities are well-known. Still, people engage in sexual immorality, abuse alcohol and other drugs, use tobacco, participate in extreme sports, drive too fast, and so forth. If such risky behavior results in suffering, who is to blame? God or the one acting unwisely? God's inspired Word says: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Galatians 6:7.

In addition, humans often hurt one another. When a nation declares war, surely God is not to blame for the suffering that results. When a criminal attacks a fellow citizen, is God to blame for any resulting injury or death? Of course not! When a dictator oppresses, tortures, and murders those under his control, should we blame God? That would be unreasonable.—Ecclesiastes 8:9.

What, though, of the millions who live in abject poverty or who are starving? Is God to blame? No. Our planetary home supplies more than enough food to feed everyone. (Psalm 10:2, 3; 145:16) It is the unequal distribution of the God-given bounty that leads to widespread hunger and poverty. And human selfishness prevents that problem from being solved.

The Basic Cause

Who, though, is to blame when someone gets sick or dies because of old age? Would it surprise you to know that God is not to blame even for that? God did not create man to get old and die.

When the first human pair, Adam and Eve, were placed in the garden of Eden, Jehovah gave them the prospect of everlasting life in an earthly paradise. However, he clearly wanted the earth to be populated by humans who would appreciate their heritage. Hence, he made their future life prospects conditional. Adam and Eve would live in Paradise only as long as they remained subject to their loving Creator.—Genesis 2:17; 3:2, 3, 17-23.

Sadly, Adam and Eve rebelled. Eve chose to listen to Satan the Devil. He lied to her and in effect said that God was withholding something good from her. So she embarked on an independent course and attempted to "be like God, knowing good and bad." Adam joined her in her rebellion.—Genesis 3:5, 6.

*Jehovah's concern for us
is seen in many ways*

When they sinned in this way, Adam and Eve showed themselves unworthy of living forever. They suffered the disastrous results of sin. Their strength and vitality waned, and eventually they died. (Genesis 5:5) However, their rebellion had far more serious consequences. We are still suffering from the effects of Adam and Eve's sin. The apostle Paul wrote: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Romans 5:12) Yes, because of the rebellion of Adam and Eve, sin and death spread like a malignant disease through the whole human race.

The Strongest Evidence of God's Care

Does that mean that God's human creation was permanently ruined? No, and here we come to the strongest evidence that God cares for us. At great cost to himself, God provided the means to redeem mankind from sin and death. The redemption price was Jesus' perfect life,



willingly given in our behalf. (Romans 3:24) Thus, the apostle John wrote: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) As a result of this outstanding act of love, we once again have the prospect of living forever. Paul wrote to the Romans: "Through one act of justification the result to men of all sorts is a declaring of them righteous for life."—Romans 5:18.

We can be certain that in God's due time, there will be no more suffering or death on planet Earth. Rather, the conditions foreseen in the book of Revelation will hold sway: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away." (Revelation 21:3, 4) You may say, 'I will never live to see that time.' However, the fact is that you might. And even if you die, God can raise you from the dead. (John 5:28, 29) That is what God purposes for us, and that is what will happen. How far from the truth it is to say that God does not care for mankind!

"Draw Close to God"

It is comforting to know that God has initiated a long-term, permanent solution to the problem of human suffering. What, though, about right now? What can we do if we lose a loved one in death or our child falls sick? Well, it is not yet God's time to remove sickness and death. The Bible indicates that we will have to wait a little longer for that to be worked out. But God has not left us without help. The disciple James said: "Draw close to God, and he will draw close to you."

(James 4:8) Yes, our Creator invites us to have a close personal relationship with him, and those who do never fail to sense his support even in the most difficult situations.

How do we draw close to God? King David asked a similar question about three millennia ago, saying: "O Jehovah, . . . who will reside in your holy mountain?" (Psalm 15:1) David answered his own question when he went on to say: "He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. He has not slandered with his tongue. To his companion he has done nothing bad." (Psalm 15:2, 3) In other words, Jehovah welcomes those who follow the course that Adam and Eve rejected. He draws close to those who do his will. —Deuteronomy 6:24, 25; 1 John 5:3.

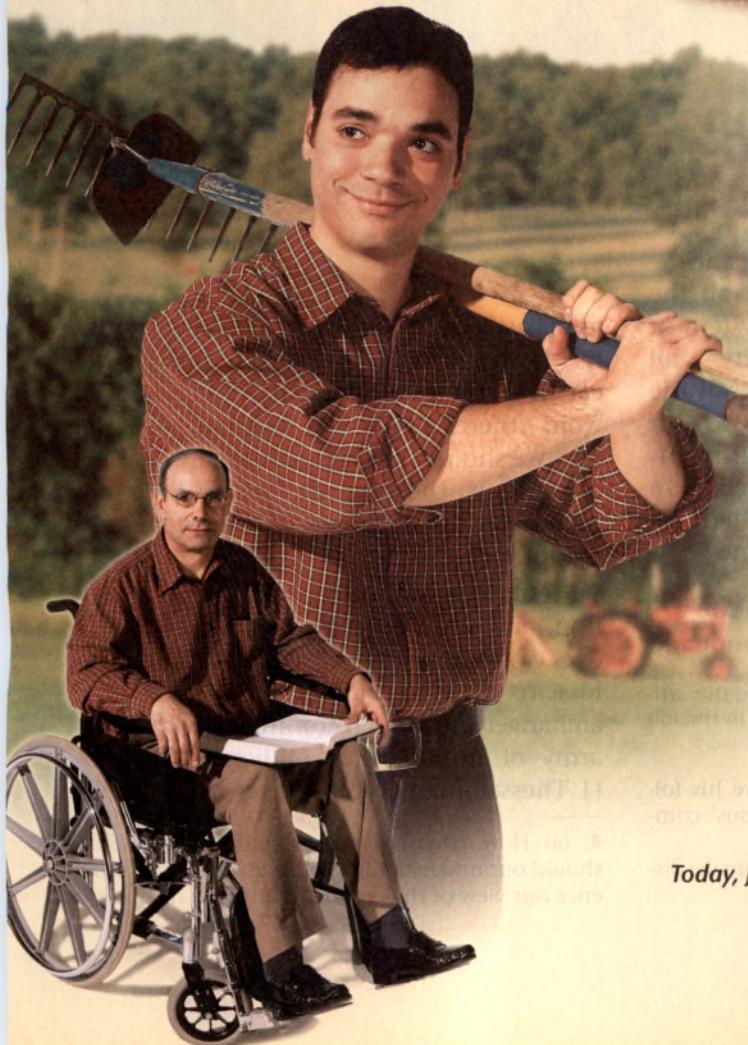
How can we do God's will? We have to learn what is "fine and acceptable in the sight of our Savior, God," and then choose to act accordingly. (1 Timothy 2:3) That involves taking in accurate knowledge of God's Word, the Bible. (John 17:3; 2 Timothy 3:16, 17) More than just casual Bible reading is involved. We need to imitate the first-century Jews in Beroea who heard Paul's preaching. Of them, we read: "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so."—Acts 17:11.

Likewise today, a careful study of the Bible strengthens our faith in God and helps us to forge a close relationship with him. (Hebrews 11:6) It also helps us to appreciate exactly how Jehovah deals with mankind—not only for short-term benefits but especially for the long-term good of all who are rightly disposed.

Consider the expressions of a few Christians who have a close relationship with God. "I love Jehovah so much, and I have so much to thank him for," says 16-year-

Even young children can draw close to God

old Danielle. "He gave me loving parents who have a genuine love for him and who have taught me according to his Word." A Christian in Uruguay writes: "My heart swells with appreciation, and I am moved to thank Jehovah for his undeserved kindness and for his



friendship." God welcomes even very young ones. Seven-year-old Gabriela says: "I love God more than anything in the whole wide world! I have my own Bible. I love to learn about God and his Son."

Today, millions worldwide wholeheartedly agree with the psalmist who said: "The drawing near to God is good for me." (Psalm 73:28) They have been helped to cope with the problems they face now, and they have the confident hope of living forever in Paradise on earth. (1 Timothy 4:8) Why not make it your aim to "draw close to God"? Indeed, we are assured: "He is not far off from each one of us." (Acts 17:27) Yes, God really cares about you!

Today, Jehovah helps us to endure. In due time, he will remove sickness and death

'GO AND MAKE DISCIPLES'

"All authority has been given me in heaven and on the earth. Go therefore and make disciples."—MATTHEW 28:18, 19.

IT WAS a spring day in Israel in 33 C.E., and Jesus' disciples were gathered on a mountain in Galilee. Their resurrected Lord was about to ascend into heaven, but first he had something important to tell them. Jesus had an assignment for them. What was the task? How did his disciples respond to it? And how does that assignment apply to us today?

² What Jesus said is recorded at Matthew 28:18-20: "All authority has been given me in heaven and on the earth. 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. And, look! I am with you all the days until the conclusion of the system of things." Jesus spoke of "all authority," "all the nations," "all the things," and "all the days." His commands involving those four all-embracing expressions raise some important questions, which can be summed up in the words why? where? what? and when? Let us consider the questions one at a time.*

"All Authority Has Been Given Me"

³ First, *why* should we obey the command

* We will consider the first two questions in this article. The last two questions will be discussed in the following article.

1, 2. (a) What assignment did Jesus give his followers? (b) What questions regarding Jesus' commands will be considered?

3. Why should we obey the command to make disciples?



to make disciples? Jesus stated: "All authority has been given me in heaven and on the earth. Go therefore and make disciples." The word "therefore" points to a major reason why we should obey this command. It is because Jesus, the one who issued the command, has "all authority." How extensive is his authority?

⁴ Jesus has authority over his congregation, and since 1914 he has had authority over God's newly established Kingdom. (Colossians 1:13; Revelation 11:15) He is the archangel and as such commands a heavenly army of hundreds of millions of angels. (1 Thessalonians 4:16; 1 Peter 3:22; Revela-

4. (a) How extensive is Jesus' authority? (b) How should our understanding of Jesus' authority influence our view of the command to make disciples?



tion 19:14-16) He has been empowered by his Father to bring to nothing "all government and all authority and power" that oppose righteous principles. (1 Corinthians 15:24-26; Ephesians 1:20-23) Jesus' authority is not limited to the living. He is also "judge of the living and the dead" and has God-given power to resurrect those who have fallen asleep in death. (Acts 10:42; John 5:26-28) Surely a command given by the One vested with such vast authority should be viewed as of the highest importance. Therefore, we respectfully and willingly obey Christ's command to 'go and make disciples.'

⁵ Early in his earthly ministry, Jesus taught his disciples in a striking way that recognizing his authority and obeying his commands would lead to blessings. He once told Peter, who was a fisherman: "Pull out to where it is deep, and you men let down your nets for a catch." Peter was sure that there were no fish, so he told Jesus: "Instructor, for a whole night we toiled and took nothing." However, Peter humbly added: "But at your bidding I will lower the nets." After Peter obeyed Christ's command, he caught "a great multitude of fish." Overwhelmed, Peter "fell down at the knees of Jesus, saying: 'Depart from me, because I am a sinful man, Lord.'" But Jesus answered: "Stop being afraid. From now on you will be catching men alive." (Luke 5:1-10; Matthew 4:18) What do we learn from that account?

⁶ Jesus gave Peter, Andrew, and other apostles the assignment to "become fishers of men," not before, but after they made this as-

5. (a) How did Peter obey Jesus' words? (b) Peter's obedience to Jesus' instructions led to what blessing?

6. (a) What does the account about the miraculous catch of fish illustrate regarding the type of obedience that Jesus requires? (b) How can we imitate Jesus?

tonishing catch of fish. (Mark 1:16, 17) Clearly, Jesus did not require blind obedience. He gave the men a convincing reason why they should obey him. Just as obeying Jesus' command to let their nets down led to overwhelming results, so obeying Jesus' command to 'catch men' would lead to great blessings. In full faith, the apostles responded. The account concludes: "They brought the boats back to land, and abandoned everything and followed him." (Luke 5:11) Today, as we encourage others to share in the work of making disciples, we imitate Jesus. We do not require that people simply do as we tell them, but we give them convincing reasons to obey Christ's command.

Convincing Reasons and Proper Motives

⁷ Because we recognize Christ's authority, we have a part in the Kingdom-preaching and disciple-making work. What other Scriptural reasons for doing that work can we share with those whom we wish to move to fine works? Consider the following observations made by several faithful Witnesses from different lands, and note how the cited scriptures support their comments.

⁸ Roy, baptized in 1951: "When I dedicated myself to Jehovah, I promised to serve him always. I want to keep my word." (Psalm 50:14; Matthew 5:37) Heather, baptized in 1962: "When I think of all that Jehovah has done for me, I want to show him my gratitude by faithfully serving him." (Psalm 9:1, 9-11; Colossians 3:15) Hannelore, baptized in 1954: "Each time we are in the ministry, we are supported by angels—what a privilege!" (Acts 10:30-33; Revelation 14:6, 7) Honor, baptized in 1969: "When Jehovah's time of judgment comes, I do not want anyone in my neighborhood to be able to charge Jehovah and his

7, 8. (a) What are some Scriptural reasons for Kingdom preaching and disciple making? (b) What scripture especially motivates you to continue with the preaching work? (See also footnote.)

Witnesses with negligence and say, 'I never received a warning!'" (Ezekiel 2:5; 3:17-19; Romans 10:16, 18) Claudio, baptized in 1974: "When we are preaching, we are 'under God's view' and 'in company with Christ.' Imagine! While we are in the ministry, we enjoy the company of our best Friends." —2 Corinthians 2:17.*

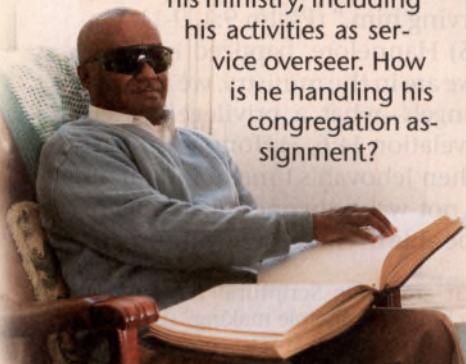
¹⁰ The account about the remarkable catch of fish also shows the importance of having the proper motive for obeying Christ—love. When Peter said, "Depart from me, because I am a sinful man," Jesus did not depart, nor did he condemn Peter for any sin. (Luke 5:8) Jesus did not even criticize Peter for beg-

* Further reasons for preaching are found at Proverbs 10:5; Amos 3:8; Matthew 24:42; Mark 12:17; Romans 1:14, 15.

9. (a) What does the account of the fishing experience of Peter and other apostles reveal about the proper motive for obeying Christ? (b) What is the proper motive for obeying God and Christ today, and why?

Publications for the Blind

Albert is a Christian elder and full-time minister who lives in the United States. He is blind. Using Bible literature in Braille helps him to be more effective in his ministry, including his activities as service overseer. How is he handling his congregation assignment?



"We have never had a more effective service overseer in our congregation than Albert," says James, the presiding overseer. Albert is one of some 5,000 blind people in the United States who, throughout the years, have received Bible publications in English and Spanish Braille. In fact, from 1912 onward, the faithful slave class has provided more than one hundred different publications in Braille. By using advanced methods, Jehovah's Witnesses' printeries presently emboss millions of

ging him to go away. Rather, Jesus kindly answered: "Stop being afraid." Morbid fear would have been a wrong motive for obeying Christ. Instead, Jesus told Peter that he and his companions would become useful as fishers of men. Today, we likewise do not use fear or similar negative emotions, such as guilt and shame, to coerce others into obeying Christ. Only whole-souled obedience based on love for God and Christ makes Jehovah's heart rejoice.—Matthew 22:37.

"Make Disciples of People of All the Nations"

¹⁰ The second question raised in connection with Christ's command is, *Where* should this disciple-making work be carried out? Jesus told his followers: "Make disciples of people of all the nations." Prior to the time

10. (a) What detail about Jesus' command to make disciples posed a great challenge for his disciples? (b) How did the disciples respond to Jesus' command?



pages each year in over ten languages and distribute these to more than 70 countries. Do you know someone who may benefit from Bible publications prepared for the blind?

of Jesus' ministry, people of the nations were welcomed if they came to Israel to serve Jehovah. (1 Kings 8:41-43) Jesus himself preached mostly to natural Jews, but now he told his followers to go to people of all nations. In effect, the fishing grounds, or preaching territory, of his disciples had been limited to a small "pond"—the natural Jews—but it was soon to include the entire "sea" of mankind. Although this change posed a challenge to the disciples, they readily obeyed Jesus' instruction. Less than 30 years after Jesus' death, the apostle Paul could write that the good news had been preached not only to the Jews but to "all creation that is under heaven."—Colossians 1:23.

¹¹ In more recent times, a comparable expansion of preaching territory has been seen. At the beginning of the 20th century, the 'fishing grounds' were confined to a few lands. Yet, Christ's followers back then imitated the example of the first-century Christians and eagerly expanded the territory in which they preached. (Romans 15:20) By the early 1930's, they were making disciples in some one hundred lands. Today, our 'fishing grounds' have been expanded to 235 lands.
—Mark 13:10.

"Out of All the Languages"

¹² Making disciples in all nations is a challenge not only geographically but also linguistically. Through the prophet Zechariah, Jehovah foretold: "It will be in those days that ten men *out of all the languages* of the nations will take hold, yes, they will actually take hold of the skirt of a man who is a Jew, saying: 'We will go with you people, for we have heard that God is with you people.'"
(Zechariah 8:23) In the larger fulfillment of this prophecy, the "man who is a Jew" repre-

11. What expansion of 'the fishing grounds' has taken place since the early 20th century?
12. What challenge does the prophecy found at Zechariah 8:23 highlight?



Sign Language and Disciple Making

Thousands of Witnesses around the globe, including many zealous youths, have learned sign language to help deaf people to become disciples of Christ. As a result, in Brazil alone, 63 deaf individuals were baptized in one recent year and 35 deaf Witnesses there now serve as full-time evangelizers. Worldwide, there are over 1,200 sign-language congregations and groups. The sole sign-language circuit in Russia is, geographically speaking, the largest circuit in the world, taking in the whole of Russia!

sents the remnant of anointed Christians, while the "ten men" represent the "great crowd."^{*} (Revelation 7:9, 10; Galatians 6:16) This great crowd of Christ's disciples would be found in many nations, and as Zechariah noted, they would be speaking numerous languages. Does the modern-day history of God's people illustrate that aspect of discipleship? Yes, it does.

¹³ In 1950 the mother tongue of about 3 out of every 5 Witnesses of Jehovah worldwide was English. By 1980 that ratio had

* For more information on this prophecy's fulfillments, see *The Watchtower*, May 15, 2001, page 12, and *Isaiah's Prophecy—Light for All Mankind*, Volume 2, page 408, published by Jehovah's Witnesses.

13. (a) What development regarding languages has taken place among God's modern-day people? (b) How has the faithful slave class responded to the growing need for spiritual food in different languages? (Include the box "Publications for the Blind.")

changed to about 2 out of 5, and today the native language of only 1 out of every 5 Witnesses is English. How has the faithful and discreet slave class responded to this linguistic shift? By providing spiritual food in ever more languages. (Matthew 24:45) For instance, in 1950 our literature was published in 90 languages, but today that number has risen to

some 400. Has this increased attention to people of various language groups had results? Yes! An average of some 5,000 people 'out of all tongues' become disciples of Christ each week of the year! (Revelation 7:9) And the increase is continuing. In some lands the "nets" are bringing in a very good catch!—Luke 5:6; John 21:6.

A Rewarding Ministry —Can You Share in It?

¹⁴ In many Western lands, the arrival of immigrants has brought the challenge of making disciples of people of 'every tongue'

14. How may we help those in our territory who speak a foreign language? (Include the box "Sign Language and Disciple Making.")

Making Disciples of Business People

While visiting business people in the offices where they work, a Witness in Hawaii met an executive of a transportation company. Although busy, the man agreed to study the Bible for 30 minutes a week in his office. Every Wednesday morning, he tells his staff to hold his telephone calls and

then gives his full attention to the study. Another Witness in Hawaii studies the Bible once a week with the owner of a shoe-repair shop. The study is held right at the shop counter. When a customer comes in, the Witness moves to the side. When the customer leaves, they resume the study.

close to home. (Revelation 14:6) How can we help those in our territory who speak a language other than ours? (1 Timothy 2:4) We can use the correct fishing gear, so to speak. Offer such individuals literature in the language they speak. If possible, arrange for a Witness who speaks their language to visit them. (Acts 22:2) Making these arrangements is now easier, since many Witnesses have learned to speak a language other than their own in order to help foreigners to become Christ's disciples. Reports show that helping in this way is a rewarding experience.

¹⁵ Consider two examples from the Netherlands, where organized Kingdom-preaching is carried out in 34 languages. A Witness couple volunteered to go and make disciples among Polish-speaking immigrants. The response to their efforts was so overwhelming that the husband felt compelled to reduce

15, 16. (a) What examples illustrate that it is rewarding to help those who speak a foreign language? (b) What questions regarding service in a foreign-language field might we consider?

Both the executive and the shop owner were contacted because the Witnesses took the initiative to cast their "nets" in different locations. Can you think of locations in your congregation territory where you might contact people who are hard to find at home?



Could you serve in a foreign-language field?

his secular employment so as to have one more day a week available to study the Bible with those showing interest. Before long, the couple were conducting over 20 Bible studies each week. They remarked: "Our ministry makes us very happy." Disciple-makers feel especially happy when those who hear Bible truths in their own language are moved to express appreciation. For instance, during a meeting held in Vietnamese, an elderly man stood up and asked for permission to speak. With tears in his eyes, he told the Witnesses: "Thank you for the efforts you are making to learn my difficult language. I am so grateful to learn many wonderful things from the Bible in my old age."

¹⁶ It is no wonder, therefore, that those who serve in foreign-language congregations feel greatly rewarded. A couple from Britain said: "The ministry in the foreign-language field is one of the most exciting we have experienced during our 40 years of Kingdom service." Could you adjust your circumstances so as to have a share in this stimulating ministry? If you are still attending school, could you study a foreign language in preparation for this type of ministry? Doing so may open the door to a gratifying way of life filled with blessings. (Proverbs 10:22) Why not discuss this with your parents?

Varying Our Methods

¹⁷ Understandably, circumstances do not permit most of us to cast our "nets" in foreign-language territories. However, we might be able to reach more people than we do at present in our own congregation territory. How? By varying, not our message, but our methods. In many areas a growing number of people live in high-security buildings. Many others are not at home when we call during our house-to-house ministry. So we

17. How might we reach more people in our congregation territory?

may need to cast our "nets" at different times and in different locations. Thus we imitate Jesus. He found ways to talk to people in various settings.—Matthew 9:9; Luke 19:1-10; John 4:6-15.

¹⁸ In some parts of the world, witnessing wherever people can be found is an important method of disciple making. Experienced disciple-makers have been giving increased attention to witnessing in a variety of places. In addition to sharing in the house-to-house ministry, publishers now witness at airports, in offices, in stores, in parking lots, at bus stops, on streets, in parks, on beaches, and elsewhere. A goodly number of newly baptized Witnesses in Hawaii were first contacted at such locations. Varying our methods helps us to carry out to the full Jesus' command to make disciples.—1 Corinthians 9:22, 23.

¹⁹ Jesus' assignment to make disciples included details not only about *why* and *where* we should do that work but also about *what* we should preach and until *when* we should continue to do so. These two aspects of Jesus' commission to us will be considered in the following article.

18. How has witnessing in various settings proved to be effective? (Include the box "Making Disciples of Business People.")
19. What aspects of Jesus' commission to us will be discussed in the following article?

Do You Recall?

- For what reasons and with what motive do we share in Kingdom preaching and disciple making?
- To what extent have Jehovah's servants today carried out Jesus' commission to make disciples of people of all nations?
- How may we vary our 'fishing method,' and why should we do so?

'TEACH THEM TO OBSERVE ALL THE THINGS I HAVE COMMANDED YOU'

"Go therefore and make disciples . . . , teaching them to observe all the things I have commanded you."—MATTHEW 28:19, 20.

THE man from Ethiopia had journeyed all the way to Jerusalem. There he worshiped the God he loved, Jehovah. Evidently, he also loved God's inspired Word. While returning home in his chariot, he was reading a copy of the writings of the prophet Isaiah when Philip, a disciple of Christ, met him. Philip asked the Ethiopian: "Do you actually know what you are reading?" The man replied: "How could I ever do so, unless someone guided me?" Philip went on to help this sincere student of Scripture to become a disciple of Christ.—Acts 8:26-39.

² The reply of the Ethiopian is noteworthy. He said: 'How could I, unless someone *guided* me.' Yes, he needed a guide, someone to lead the way for him. In its own way, this comment illustrates the importance of a specific instruction that Jesus included in his commission to make disciples. What instruction? To find the answer, let us continue our consideration of Jesus' words found in Matthew chapter 28. The preceding article focused on the questions why? and where? We will now consider two more questions related to Christ's command to make disciples—what? and when?

1. What conversation took place between the disciple Philip and a man from Ethiopia?
2. (a) In what way was the reply given by the Ethiopian meaningful? (b) What questions related to Christ's commission to make disciples will we consider?

"Teaching Them to Observe All the Things"

³ What must we teach to help others to become disciples of Christ? Jesus commanded his followers: "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." (Matthew 28:19, 20) Thus, we must teach the things that Christ commanded.* What, though, will help to ensure that an individual who is taught Jesus' commandments will not only become a disciple but also remain one? One key factor is seen in Jesus' careful choice of words. Note, he did not merely say: 'Teach them all the things I have commanded you.' Rather, he said: 'Teach them to *observe* all the things I have commanded you.' (Matthew 19:17) What does that imply?

⁴ To observe a command means to "con-

* A reference work points out that Jesus said, "baptizing them . . . teaching them," not 'baptizing them *and* teaching them.' Hence, the command to baptize and to teach are "not strictly . . . two successive acts." Rather, "teaching is a continuous process, which partly precedes baptism . . . and partly follows baptism."

3. (a) How does someone become a disciple of Jesus Christ? (b) Making disciples includes teaching what?
4. (a) What does it mean to observe a command? (b) Illustrate how we teach someone to observe Christ's commands.



We need to be both teachers and guides

"...form one's action" to a command—to obey, or keep, it. How, then, do we teach someone to observe, or obey, the things that Christ commanded? Well, think of the way a driving instructor teaches his students to observe the traffic laws. The instructor may teach his students the rules of the road while in a classroom. However, to teach his students how to obey those rules, he has to guide the students as they actually drive in traffic and struggle to put into practice what they have learned. Likewise, when we study the Bible with people, we teach them Christ's commandments. However, we also need to guide the students as they endeavor to apply Christ's instructions in their daily lives and in the ministry. (John 14:15; 1 John 2:3) Thus, fully carrying out Christ's command to make disciples requires that we be both teachers and guides. In that way, we imitate the example set by Jesus and by Jehovah himself.—Psalm 48:14; Revelation 7:17.

⁵ Teaching others to observe Jesus' commands includes helping them to heed the command to make disciples. For some with whom we study the Bible, that may be intimidating. Even if they previously were ac-



tive members of some church of Christendom, it is unlikely that their former religious teachers ever taught them to go and make disciples. Some church leaders frankly admit that when it comes to teaching their flock to evangelize, Christendom's churches fail utterly. Commenting on Jesus' command to go into the world and help all sorts of people to become disciples, Bible scholar John R. W. Stott noted: "Our failure to obey the implications of this command is the greatest weakness of evangelical Christians in the field of evangelism today." He added: "We tend to proclaim our message from a distance. We sometimes appear like people who shout advice to drowning men from the safety of the seashore. We do not dive in to rescue them. We are afraid of getting wet."

⁶ If someone with whom we study the Bible was formerly part of a religion whose members are "afraid of getting wet," it may be a challenge for him to overcome his fear of water, as it were, and obey Christ's command to make disciples. He will need help.

-
5. Why may a person with whom we study the Bible hesitate to obey Christ's command to make disciples?
 6. (a) When helping a Bible student, how can we imitate the example of Philip? (b) How can we show our concern when a Bible student begins to share in the preaching work?

Thus, we need to be patient as we give him the sort of instruction and guidance that deepens his understanding and moves him to action, just as the teachings of Philip enlightened the Ethiopian and motivated him to get baptized. (John 16:13; Acts 8:35-38) In addition, our desire to teach Bible students to observe the command to make disciples moves us to be at their side to guide them when they take their first steps in Kingdom preaching.—Ecclesiastes 4:9, 10; Luke 6:40.

"All the Things"

⁷ We do not limit ourselves merely to teaching new disciples to make disciples. Jesus instructed us to teach others to "observe all the things" he commanded. That certainly includes the two greatest commands—to love God and to love neighbor. (Matthew 22:37-39) How might a new disciple be taught to observe those commandments?

⁸ Think again of the illustration of the student driver. As the student moves through traffic with the instructor at his side, the student is learning not only by listening to his instructor but also by observing other drivers. For instance, the instructor may point out a driver who kindly allows another to merge in front of him into traffic; or a driver who courteously dims his car's headlights so as not to blind oncoming traffic; or a driver who offers willing assistance to an acquaintance whose vehicle has broken down. Such examples teach the student valuable lessons that he can apply when he is driving. Similarly, a new disciple who travels on the road to life learns not only from his teacher but also from the fine examples that he sees in the congregation.—Matthew 7:13, 14.

-
7. Teaching others to 'observe all things' includes teaching them what commands?
 8. Illustrate how a new disciple may be taught the command to show love.

⁹ For instance, a Bible student may observe a single parent who puts forth great effort to come to the Kingdom Hall with her small children in tow. He may see a downhearted soul who faithfully comes to meetings despite her struggle with depression, an elderly widow who drives other older ones to each congregation meeting, or a teenager who shares in cleaning the Kingdom Hall. The Bible student may take note of a congregation elder who faithfully takes the lead in field service despite his many congregation responsibilities. He may meet a Witness who is disabled and housebound but who is a source of spiritual encouragement to all who visit him. The student may observe a couple who are making drastic adjustments in their life in order to serve as caregivers to their elderly parents. By observing such kind, helpful, and dependable Christians, the new disciple learns by example what it means to obey Christ's command to love God and neighbor, especially fellow believers. (Proverbs 24:32; John 13:35; Galatians 6:10; 1 Timothy 5:4, 8; 1 Peter 5:2, 3) In this way, each member of the Christian congregation can—and should—be a teacher and a guide.—Matthew 5:16.

"Until the Conclusion of the System of Things"

¹⁰ Until *when* should we continue with disciple making? Throughout the conclusion of the system of things. (Matthew 28:20) Will we be able to fulfill this aspect of Jesus' commission? As a worldwide congregation, we are determined to do so. In years past, we have gladly given of our time, energy, and resources to find those who are "rightly disposed for everlasting life." (Acts 13:48)

9. How does a new disciple learn what it means to observe the command to show love?
10. (a) For how long will we continue to make disciples? (b) What example did Jesus set regarding carrying out assignments?



Presently, Jehovah's Witnesses spend an average of more than three million hours each day of the year in Kingdom-preaching and disciple-making activity worldwide. We do so because we follow Jesus' example. He stated: "My food is for me to do the will of him that sent me *and to finish his work.*" (John 4:34) That is also our heartfelt desire. (John 20:21) We want to do more than start the work that has been entrusted to us; we want to finish it. —Matthew 24:13; John 17:4.

¹¹ It saddens us, however, to notice that some of our fellow believers have grown spiritually weak and, as a result, have slowed down or stopped carrying out Christ's command to make disciples. Is there any way we can help them to renew their association with the congregation and resume their share in making disciples? (Romans 15:1; Hebrews 12:12) The manner in which Jesus helped his apostles when they were temporarily in a weak condition indicates what we may do today.

Show Concern

¹² At the end of Jesus' ministry on earth, when his death was imminent, the apostles

11. What has happened to some of our Christian brothers and sisters, and what should we ask ourselves?

12. (a) Just before Jesus' death, what did his apostles do? (b) How did Jesus deal with his apostles despite their having shown serious weaknesses?

A new disciple learns valuable lessons from the example set by others

"abandoned him and fled." As Jesus had foretold, they "scattered each one to his own house." (Mark 14:50; John 16:32) How did Jesus deal with his spiritually weakened companions? Shortly after his resurrection, Jesus told some of his followers: "Have no fear! Go, report to my brothers, that they may go off into Galilee; and there they will see me." (Matthew 28:10) Although the apostles had shown serious weaknesses, Jesus still called them "my brothers." (Matthew 12:49) He had not given up on them. In this way, Jesus was merciful and forgiving, just as Jehovah is merciful and forgiving. (2 Kings 13:23) How can we imitate Jesus?

¹³ We should have deep concern for those who have slowed down or stopped sharing in the ministry. We still remember the works of love that those fellow believers performed in the past—some perhaps for decades. (Hebrews 6:10) We truly miss their companionship. (Luke 15:4-7; 1 Thessalonians 2:17) How, though, may we express our concern for them?

13. How should we view those who have grown spiritually weak?

¹⁴ Jesus told the downhearted apostles that they should go to Galilee and that they would see him there. In effect, Jesus invited them to attend a special meeting. (Matthew 28:10) Similarly today, we encourage those who are spiritually weak to attend the meetings of the Christian congregation, and we may need to encourage them more than once to do so. In the case of the apostles, the invitation bore fruit, for “the eleven disciples went into Galilee to the mountain where Jesus had arranged for them.” (Matthew 28:16) What joy we feel when weaker ones similarly respond to our warm invitations and resume attending Christian meetings!—Luke 15:6.

¹⁵ How will we react when a weaker Christian arrives at the Kingdom Hall? Well, what did Jesus do when he saw his apostles, whose faith had temporarily weakened, at the appointed place of meeting? “Jesus approached and spoke to them.” (Matthew 28:18) He did not stare at them from a distance but went up to them. Imagine how relieved the apostles must have felt when Jesus took that initiative! May we too take the initiative

14. In imitation of Jesus, how can we help a weak person?
15. How can we follow Jesus’ example in welcoming weak ones who come to our place of meeting?

How Would You Answer?

- How do we teach others to observe what Jesus commanded?
- What lessons may a new disciple learn from others in the congregation?
- What can we do to help those who have grown spiritually weak?
- What strength and comfort do we draw from Jesus’ promise “I am with you all the days”?



and warmly welcome spiritually weak ones who make the effort to return to the Christian congregation.

¹⁶ What else did Jesus do? First, he made an announcement: “All authority has been given me.” Second, he gave an assignment: “Go therefore and make disciples.” Third, he made a promise: “I am with you all the days.” But did you note what Jesus did *not* do? He did not rebuke the disciples for their failures and doubts. (Matthew 28:17) Was his approach effective? Yes. Before long, the apostles were once again “teaching and declaring the good news.” (Acts 5:42) By following Jesus’ example of how to view and how to treat weaker ones, we may see similar heartwarming results in our local congregation.*—Acts 20:35.

“I Am With You All the Days”

¹⁷ The final words of Jesus’ commission, “I am *with you* all the days,” contain a strengthening thought for all who strive to

* Further information on how to view and help weaker ones is found in *The Watchtower* of February 1, 2003, pages 15-18.

16. (a) What can we learn from the manner in which Jesus dealt with his followers? (b) How can we reflect Jesus’ view of weaker ones? (See footnote.)
- 17, 18. What strengthening thoughts are contained in Jesus’ words, “I am with you all the days”?

fulfill Christ's command to make disciples. Whatever opposition enemies may bring against our Kingdom-preaching work and whatever forms of slander they may unleash against us, we have no reason to fear. Why not? Jesus, our Leader, who has 'all authority in heaven and on earth,' is with us to support us!

¹⁸ Jesus' promise "I am with you *all the days*" is also a source of great comfort. As we strive to carry out Christ's command to make disciples, we experience not only days of joy but also days of sadness. (2 Chronicles 6:29) Some of us pass through sorrowful times while mourning the death of a dearly loved one. (Genesis 23:2; John 11:33-36) Others are coping with old age, when health and strength are declining. (Ecclesiastes 12:1-6) Still others face days when they are overwhelmed by feelings of depression.

sion. (1 Thessalonians 5:14) And a growing number of us struggle through severe economic hardships. Nevertheless, despite such challenges, we succeed in our ministry because Jesus is with us "*all the days*," including the darkest days of our life.—Matthew 11:28-30.

¹⁹ As we have seen in this and the preceding article, Jesus' commission to make disciples is all-embracing. Jesus told us why and where we should carry out his command. He also told us what we should teach and until when we should do so. Granted, fulfilling this great commission is a challenge. But with Christ's authority behind us and his presence beside us, we *can* accomplish it! Do you not agree?

-
19. (a) Jesus' commission to make disciples contains what instructions? (b) What enables us to fulfill Christ's commission?



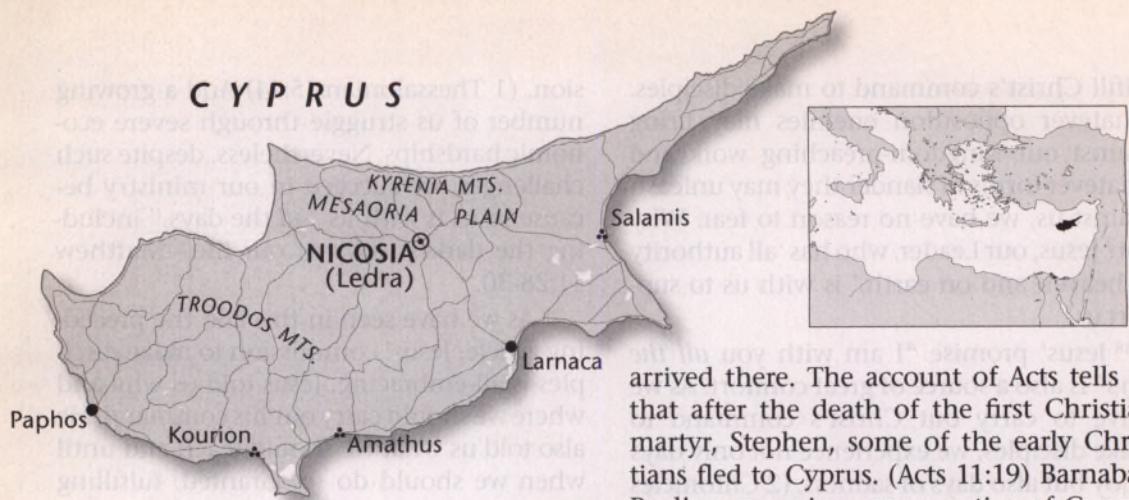
"They Sailed Away to CYPRUS"

IN THIS way the book of Acts begins its account of the experiences of the Christian missionaries Paul, Barnabas, and John Mark when they visited Cyprus about 47 C.E. (Acts 13:4) Then, as today, Cyprus enjoyed a highly strategic position in the eastern Mediterranean.

The Romans coveted the island, and it came under their rule in 58 B.C.E. Before that, Cyprus had an eventful history. It

was occupied by the Phoenicians, the Greeks, the Assyrians, the Persians, and the Egyptians. The Crusaders, the Franks, and the Venetians came in the Middle Ages, followed by the Ottomans. In 1914 the British annexed the island and ruled until its independence in 1960.

Tourism is a main source of income now, but in Paul's day Cyprus was rich in natural resources, which the Romans exploited to fill the coffers of Rome. Copper was discovered early in the island's history, and it is estimated that by the end of the Roman period, 250,000 tons of copper had been extracted. The industry, however, consumed much of the dense forest for smelting purposes. Many of the island's forests had disappeared by the time Paul arrived.



Cyprus Under the Romans

According to the *Encyclopædia Britannica*, Cyprus was given to Egypt by Julius Caesar and, after him, by Mark Antony. Under Augustus, however, it reverted to Rome and was governed—as Luke, the writer of Acts, very accurately notes—by a proconsul, who was directly responsible to Rome. Sergius Paulus was proconsul when Paul preached there.—Acts 13:7.

Pax Romana, the international peace enforced by Rome, encouraged the expansion of the mines and industries of Cyprus, bringing a boom in trade. Additional income was generated by the presence of the Roman legions and by the pilgrims who flocked to honor Aphrodite, the patron deity of the island. As a consequence, new roads, harbors, and lavish public buildings were constructed. Greek was retained as the official language, and—along with the Roman emperor—Aphrodite, Apollo, and Zeus were widely worshiped. The people basked in prosperity and enjoyed a rich social and cultural life.

This was the environment that Paul encountered as he traversed Cyprus and taught people about the Christ. However, Christianity was introduced in Cyprus before Paul

arrived there. The account of Acts tells us that after the death of the first Christian martyr, Stephen, some of the early Christians fled to Cyprus. (Acts 11:19) Barnabas, Paul's companion, was a native of Cyprus, and being well-acquainted with the island, no doubt he was an excellent guide for Paul on this preaching tour.—Acts 4:36; 13:2.

Retracing Paul's Steps

It is not easy to reconstruct Paul's travels in Cyprus. However, archaeologists have a fairly clear idea about the excellent road system of the Roman period. Because of the geography of the island, even today's modern highways generally have to follow the same routes that those early missionaries likely took.

Paul, Barnabas, and John Mark sailed from Seleucia to the port of Salamis. Why to Salamis, when the capital and main seaport was Paphos? For one thing, Salamis was situated on the east coast, only 120 miles from Seleucia, on the mainland. Although Salamis under the Romans had been replaced by Paphos as the capital, Salamis remained the cultural, educational, and commercial center of the island. Salamis had a sizable Jewish community, and the missionaries began “publishing the word of God in the synagogues of the Jews.”—Acts 13:5.

Today, all that has survived of Salamis is ruins. Still, archaeological discoveries testify to the city's former glory and wealth. The marketplace, the center of political and reli-

gious life, has the distinction of being probably the largest Roman agora ever excavated in the Mediterranean region. Its ruins, which date from the time of Augustus Caesar, have revealed intricately designed mosaic floors, gymnasiums, an impressive system of baths, a stadium and amphitheater, princely tombs, and a large theater with seating for 15,000! Nearby are the ruins of a majestic temple of Zeus.

But Zeus could not prevent the city from being ravaged by earthquakes. A great earthquake in 15 B.C.E. leveled most of Salamis, though it was subsequently rebuilt by Augustus. Destroyed again by an earthquake in 77 C.E., it was rebuilt once more. In the fourth century, Salamis was devastated by a series of earthquakes, and never again did it achieve its former glory. By the Middle Ages, its harbor had been silted up and abandoned.

How the people of Salamis responded to Paul's preaching is not indicated. But Paul had to preach to other communities too. Departing from Salamis, the missionaries had a choice of three main routes: one to the north coast, traversing the Kyrenia mountain range; another westward across

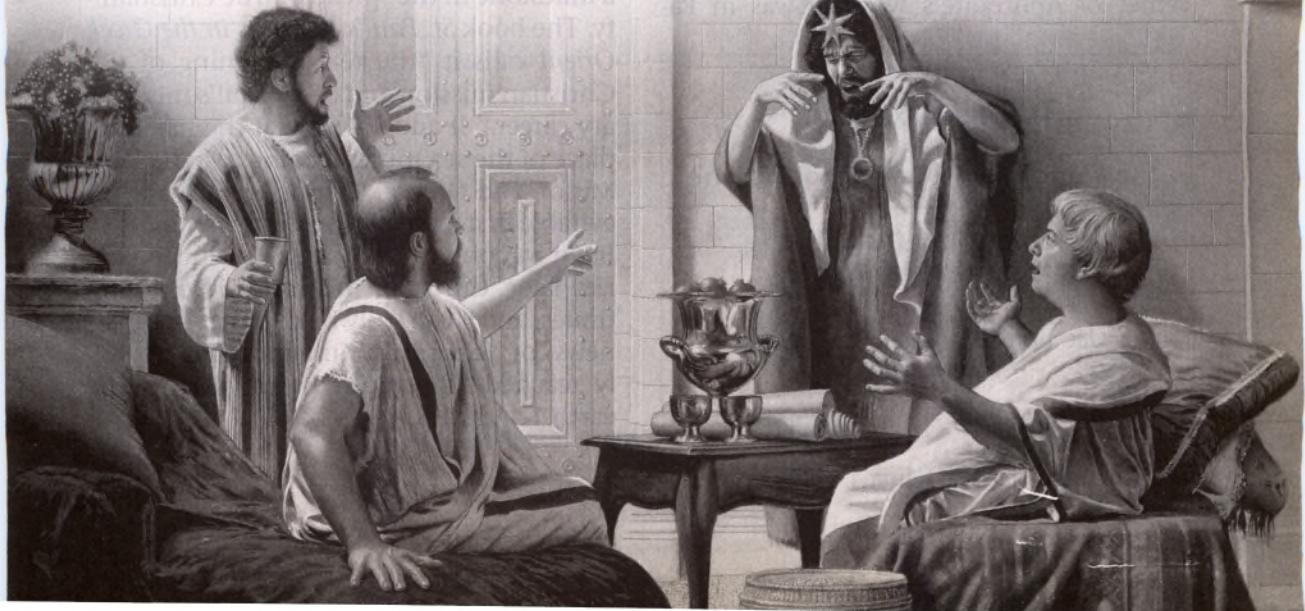
the plain of Mesaoria through the main body of the island; and a third following the southern coast.

Tradition has it that Paul followed the third route. It runs through rich farmland with distinctive red soil. Some 30 miles southwest, the route approaches the city of Larnaca before swerving north toward the interior.

"Through the Whole Island"

The highway soon reached the ancient city of Ledra. Built on this site today is Nicosia, the modern-day capital. Any evidence of the ancient city-kingdom has been swallowed up. But within the 16th-century Venetian walls encircling the heart of Nicosia is a busy, narrow street bearing the name Ledra Street. Whether Paul journeyed to Ledra or not, we do not know. The Bible simply tells us that they went "through the whole island." (Acts 13:6) *The Wycliffe Historical Geography of Bible Lands* says that "probably this means a relatively complete tour of the Jewish communities on Cyprus."

Filled with holy spirit, Paul blinded the sorcerer Elymas while in Paphos



Paul was definitely interested in reaching as many people as possible in Cyprus. Thus, he may have followed a southern route from Ledra through Amathus and Kourion—two great cosmopolitan cities with flourishing populations.

Kourion was perched high above the sea on cliffs that plunge almost vertically to the beaches below. This magnificent Greco-Roman city was struck by the same earthquake that destroyed Salamis in 77 C.E. There are ruins of a temple dedicated to Apollo dating from 100 C.E. The stadium could hold 6,000 spectators. The luxurious life-style of many in Kourion can be seen in the beautiful mosaics decorating the floors of even private villas.

On to Paphos

From Kourion the scenic route continues westward up through wine country, imperceptibly gaining altitude until, quite unexpectedly, the road makes a sharp dip to snake its way down the cliffs toward shingle beaches. According to Greek mythology, this is the very spot where the goddess Aphrodite appeared newborn out of the sea.

Aphrodite was the most popular of the Greek deities in Cyprus and was worshiped fervently until the second century C.E. The center of Aphrodite's worship was in Pa-

phos. Every spring a great festival was held there in her honor. Pilgrims from Asia Minor, Egypt, Greece, and as far away as Persia would come to Paphos for the festivities. When Cyprus was under the rule of the Ptolemies, the Cypriots became acquainted with the worship of the Pharaohs.

Paphos was the Roman capital of Cyprus and the seat of the proconsul, and it enjoyed the privilege of minting copper coins. It too was destroyed in the earthquake of 15 B.C.E., and as in the case of Salamis, Augustus provided the funds for the city to be rebuilt. Excavations have revealed the luxurious lifestyle of the wealthy in first-century Paphos—wide city streets, richly decorated private villas, music schools, gymnasiums, and an amphitheater.

This was the Paphos that Paul, Barnabas, and John Mark visited, and it was here that proconsul Sergius Paulus—"an intelligent man"—"earnestly sought to hear the word of God" in spite of the fierce opposition of the sorcerer Elymas. The proconsul "was astounded at the teaching of Jehovah."—Acts 13:6-12.

After successfully completing their preaching activity in Cyprus, the missionaries continued their work in Asia Minor. That first missionary trip made by Paul was a milestone in the spread of true Christianity. The book *St. Paul's Journeys in the Greek Orient* calls it "the real beginning of the Christian mission and of . . . Paul's missionary career." It adds: "Lying at the meeting-place of the sea routes leading to Syria, Asia Minor, and Greece, Cyprus seemed the inevitable first stage of a missionary venture." But it was only an early stage. Twenty centuries later, Christian missionary work continues, and it can truly be said that the good news of Jehovah's Kingdom has literally reached "the most distant part of the earth."—Acts 1:8.

IN OUR NEXT ISSUE

The Miracles of Jesus—Fact or Fiction?

Do You Find Delight in
"the Law of Jehovah"?

Use Spiritual Goals to Glorify
Your Creator



A SATISFYING LIFE DESPITE HEARTACHES

AS TOLD BY
AUDREY HYDE

Looking back on over 63 years in the full-time ministry—59 at the world headquarters of Jehovah's Witnesses—I can say that mine has been a satisfying life. True, seeing my first husband die slowly of cancer and my second suffer from the dreadful effects of Alzheimer's disease was devastating. But let me share with you how I have maintained my joy despite these calamities.

MY CHILDHOOD was spent on a farm near the small town of Haxton on the plains of northeastern Colorado, near the Nebraska border. I was the fifth of Orille and Nina Mock's six children. Russell, Wayne, Clara, and Ardis were born between 1913 and 1920, and I came along the following year. Curtis was born in 1925.

In 1913, Mother became a Bible Student, as Jehovah's Witnesses were then called. In time, the rest of us in the family did as well.

A Wholesome Life on the Plains

Father was very progressive. We had electric lights in all our buildings on the farm, something very rare in those days. We also enjoyed the traditional fruits of farm work—eggs from our own chickens, and milk, cream, and butter from our own cows. We used horses for working the land and raised strawberries and potatoes, as well as wheat and corn.

Father believed that we children should all learn to work. Even before I started school, I was trained to work in the fields. I



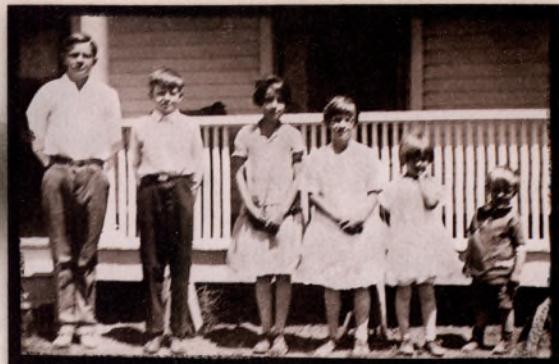
*My parents on
their wedding day
in June 1912*

remember summer days under a hot sun, hoeing long rows in our garden. 'Will I ever reach the end?' I wondered. Sweat rolled down my body, and bees stung me. At times, I felt sorry for myself because other youngsters didn't have to work as hard as we did. Really, though, when I look back on my childhood, I am grateful that we were taught to work.

All of us had assignments. Ardis could milk the cows better than I could, so my job was to clean the stalls in the horse barn, shoveling out the manure. Yet, we also had fun and played games. Ardis and I played softball on a local team. I pitched, or I played third base, and Ardis played first base.

The clear night skies were so beautiful on the prairie. The thousands of stars reminded me of our Creator, Jehovah God. Even as a child, I would think of Psalm 147:4, which reads: "He [Jehovah] is counting the number of the stars; all of them he calls by their names." On many of these clear nights, our dog, Judge, would put his head on my lap and keep me company. I often sat on our porch in the afternoon and admired the fields of green wheat as the wind blew across them, causing them to look like silver in the sunlight.

Left to right: Russell, Wayne, Clara, Ardis, me, and Curtis in 1927



Mother's Fine Example

My mother was a very devoted wife. Father was always the man of the house, and Mother taught us to respect him. In 1939 he too became one of Jehovah's Witnesses. We knew that Father loved us even though he made us work hard and did not baby us. Oftentimes in the winter he hitched up a team of horses and treated us to a sleigh ride. How we enjoyed the sparkle of the snow!

It was Mother, however, who raised us to love God and to respect the Bible. We learned that God's name is Jehovah and that he is the Source of life. (Psalm 36:9; 83:18) We also learned that he has provided us with guidelines, not to rob us of enjoyment, but to benefit us. (Isaiah 48:17) Mother kept before us the fact that we have a special work to do. We learned that Jesus told his followers: "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."—Matthew 24:14.

In those early days, whenever I got home from school and my mother was not in the house, I went searching for her. Once, when I was about six or seven, I found her in the

barn. Then it started to rain very hard. We were in the hayloft, and I asked her if God was bringing another Flood. She assured me that God had promised he would never destroy the earth by a deluge again. I also recall many times running for the cellar, as it was not unusual to have tornadoes.

Even before I was born, Mother had shared in the preaching work. A group met in our home, all of whom had the hope of living with Christ in the heavens. Although preaching from house to house was challenging for Mother, she let her love for God conquer her fear. She was faithful until her dying day, November 24, 1969, when she was 84 years of age. "Mother, you are going to heaven, and you will be with those you know," I whispered in her ear. How happy I was that I could be with Mother on that occasion and share my confidence with her! She softly said, "You are so good to me."

We Began to Preach

In 1939, Russell became a pioneer, as full-time evangelizers among Jehovah's Witnesses are called. He pioneered in Oklahoma and Nebraska until 1944 when he was called to serve at the world headquarters of Jehovah's Witnesses (called Bethel), in Brooklyn, New York. I began to pioneer on September 20, 1941, and served in various locations in Colorado, Kansas, and Nebraska. Those years of pioneering were happy ones not only because I could help others learn about Jehovah but also because I learned to depend upon him.

About the time Russell began to pioneer, Wayne was in college on the



Standing between Frances and Barbara McNaught, while pioneering in 1944

east coast after having worked secularly for a while. Later, he was invited to Bethel. He served for a time at Kingdom Farm, near Ithaca, New York. There, food was grown for the small farm family as well as for the staff of some 200 workers at Brooklyn Bethel. Wayne used his skills and experience in Jehovah's service until his death in 1988.

My sister Ardis married James Kern, and they had a family of five children. She died in 1997. My other sister, Clara, has remained faithful to Jehovah until today, and during my vacations I still visit her at her home in Colorado. Our youngest brother, Curtis, came to Brooklyn Bethel in the mid-'40's. He drove a truck to and from Kingdom Farm with various goods and produce. He never married, and he died in 1971.

My Desire—Bethel Service

My older brothers had gone to Bethel earlier, and it was my desire to serve there too. I am sure that their fine example was what led to my being invited. Listening to my mother talking about the history of God's organization and seeing for myself the fulfillment of Bible prophecies concerning the last days cultivated in me a desire to serve at Bethel. I vowed to Jehovah in prayer that if he would let me serve at Bethel, I

At Bethel in 1951.

From left to right: Me, Esther Lopez, and my sister-in-law, Jean



would never leave unless I had Christian obligations to take care of.

I arrived at Bethel on June 20, 1945, and was assigned to work as a housekeeper. I had 13 rooms to clean, with 26 beds to make each day, plus hallways, stairs, and windows to clean. The work was hard. Every day while at work, I kept telling myself, 'True, you are tired, but you are at Bethel, the house of God!'

Early during my service at Bethel, something very embarrassing happened to me. Having been raised in the rurals, I had no idea that a dumbwaiter was a small elevator that carried supplies from one floor to another. Well, one day I received a call at work requesting, "Send the dumbwaiter down, will you?" The caller quickly hung up, so I did not know what to do. But then I remembered that one of the brothers who lived on the floor that was part of my housekeeping assignment was a waiter. So I knocked on his door and said to him, "They want you down in the kitchen."

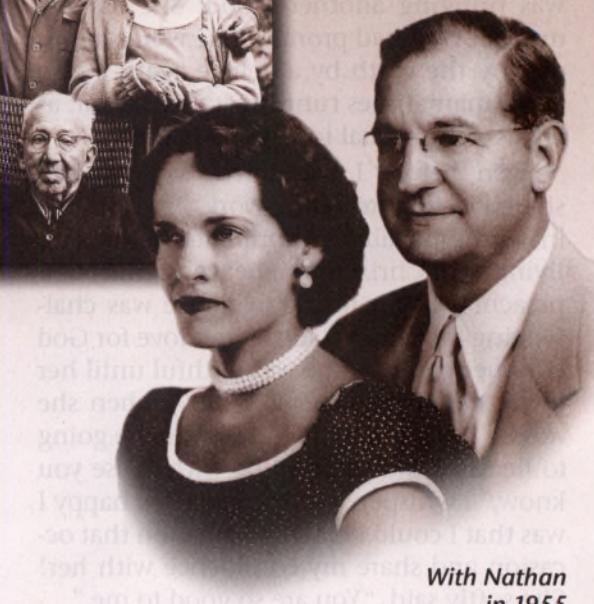
Marriage to Nathan Knorr

Since the 1920's, Bethelites who desired to marry had been required to leave Bethel and serve Kingdom interests elsewhere. But in the early 1950's, a few couples who had served at Bethel for some time were allowed to marry and stay. So when Nathan H. Knorr, who at the time was taking the lead in the worldwide Kingdom work, showed an interest in me, I thought, 'Now, here is someone who will stay!'

Nathan had many responsibilities in caring for the oversight of the worldwide activity of Jehovah's Witnesses. So he was very



With Nathan and his parents



With Nathan in 1955

honest with me, giving me many reasons why I should think carefully before I accepted his proposal of marriage. In those days, he traveled a lot to visit branches of Jehovah's Witnesses throughout the world and was often gone for weeks at a time. So he explained that we would be separated for long stretches of time.

As a young girl, I dreamed of being married in springtime and having a honeymoon on the Pacific islands of Hawaii. Well, we were married in winter, on January 31, 1953, and we spent our honeymoon that Saturday afternoon and Sunday in New Jersey. On Monday we resumed work. A week later, however, we did get away for a week's honeymoon.

A Hardworking Companion

Nathan was 18 when he arrived at Bethel in 1923. He received valuable training from such old-timers as Joseph F. Ruther-

ford, who took the lead in the work of the Witnesses, and printery manager Robert J. Martin. When Brother Martin died in September 1932, Nathan became printery manager. The following year, Brother Rutherford took Nathan with him when he visited branches of Jehovah's Witnesses in Europe. In January 1942 when Brother Rutherford died, Nathan was given the responsibility of oversight of the worldwide work of Jehovah's Witnesses.

Nathan was very progressive, always planning ahead for future growth. Some considered this inappropriate, since the end of this system of things was considered to be very near. In fact, one who saw Nathan's plans asked him: "What is this, Brother Knorr? Don't you have any faith?" He replied: "Yes, I do, but if the end doesn't come as soon as we expect, we will be ready."

One idea that Nathan in particular believed in was that of establishing a school for missionaries. Thus, on February 1, 1943, a missionary school was started at the large farm where my brother Wayne was then serving. Although the school consisted of an intense Bible study course of approximately five months, Nathan made sure that the students had some recreation. During earlier classes, he joined in ball games, but later he did not play for fear of injury that might interfere with his attendance at summer district conventions. He opted instead to be an umpire. The students were delighted when he outrageously bent the rules in favor of the foreign students who played.

Travels With Nathan

Eventually, I began to travel abroad with Nathan. I enjoyed sharing experiences with the branch volunteers and missionaries. I was able to see firsthand their love

and devotion, and I learned about their routine and the living conditions in their assigned countries. Over the years, I have continued to receive letters expressing appreciation for such visits.

Looking back on our travels, I recall many experiences. For example, when we visited Poland, two sisters were whispering to each other in my presence. I asked them, "Why are you whispering?" They apologized, explaining that they were used to whispering when the work of Jehovah's Witnesses was under ban in Poland and their homes were wiretapped.

Sister Adach was one of the many who had served under ban in Poland. She had curly hair with bangs. Once she lifted her bangs and showed me a deep scar, the result of being struck by a persecutor. I was shocked to see firsthand the results of the cruel treatment that our brothers and sisters had to endure.

Next to Bethel, Hawaii is my favorite place. I remember the convention there in the city of Hilo in 1957. It was a big occasion, and the attendance was greater than the total number of local Witnesses. The mayor even gave Nathan the key to the city. Many came to greet us, adorning us with leis.

Another exciting convention was in Nuremberg, Germany, in 1955, held in what used to be Hitler's parade grounds. It is well-known that Hitler had vowed to exterminate Jehovah's people in Germany, but now this stadium was filled with Jehovah's Witnesses! I could not hold back the tears. The platform was huge

With Nathan
in Hawaii



and had an impressive backdrop of 144 large pillars. I was on the stage and could look out over the vast audience of more than 107,000. It was such a long distance to the back that I could hardly see the last row.

We could sense the integrity of the German brothers and the strength they had received from Jehovah during their persecution under Nazi rule. It strengthened our own resolve to be loyal and maintain our integrity to Jehovah. Nathan gave the closing talk, and at the end of it, he waved good-bye to the audience. They immediately responded by waving their handkerchiefs as a farewell. It looked like a beautiful field of flowers.

Unforgettable, too, was our visit to Portugal in December 1974. We were in attendance at the first meeting of the Witnesses in Lisbon after our witnessing work was legalized. It had been banned for 50 years! Although there were only 14,000 Kingdom publishers in the country at the time, over 46,000 were present for the two meetings held. It brought tears to my eyes when the brothers said: "We do not have to hide anymore. We are free."

From my days of travel with Nathan until today, I enjoy informal witnessing—on airplanes, in restaurants—and street witnessing. I always carry literature so that I am prepared. One time when we were waiting for a plane that was delayed, a woman asked me where I worked. That led to a conversation with her and others around us who were listening. Bethel service and my preaching activity have kept me busy and very happy.

Sickness and Parting Encouragement

In 1976, Nathan fell ill with cancer, and I, along with the Bethel staff, helped him

cope. Despite his failing health, we would invite to our room various members of branch offices from around the world who were then in Brooklyn for training. I remember the visits of Don and Earlene Steele, Lloyd and Melba Barry, Douglas and Mary Guest, Martin and Gertrud Poetzinger, Pryce Hughes, and many others. Often they shared with us some experiences from their country. I was especially impressed with the experiences relating to the steadfastness of our brothers under ban.

When Nathan realized that his death was near, he gave me some good advice to help me cope with widowhood. He said: "We've had a happy marriage. Many people never experience that." One thing that made our marriage happy was Nathan's thoughtfulness. For instance, when we met various ones in our travels, he would say to me: "Audrey, if at times I don't introduce them to you, it's because their name has just slipped my mind." I was so glad he told me beforehand.

Nathan reminded me: "After death, our hope is sure, and we will never have to suffer pain again." Then he urged me: "Look ahead, for there is where your reward is. Don't live in the past—although your memories will continue. Time will help you to heal. Don't become bitter and feel sorry for yourself. Be glad you had these joys and blessings. After a while, you will find that memories bring you joy. Memories are God's gift to us." He added: "Keep busy—try to use your life doing something for others. This will help you to find joy in living." Eventually, on June 8, 1977, Nathan passed off the earthly scene.

Marriage to Glenn Hyde

Nathan had told me that I could live in the past with my memories or that I could

build a new life. So in 1978, after I had transferred to Watchtower Farms in Wallkill, New York, I married Glenn Hyde, a very handsome, quiet, and gentle person. Before he became a Witness, he had served in the Navy when the United States was at war with Japan.

Glenn had been on a PT (patrol torpedo) boat and was assigned to the engine room. Because of the noise of the engine, he lost part of his hearing. After the war, he became a fireman. For years he had nightmares because of wartime experiences. He learned Bible truth from his secretary, who witnessed to him informally.

Later, in 1968, Glenn was called to Bethel to serve as a fireman in Brooklyn. Then, when Watchtower Farms got their fire engine, he was transferred there in 1975. In time, he was stricken with Alzheimer's disease. After we had been married for ten years, Glenn died.

How would I cope? The wisdom Nathan had given me when he knew he was dying was again a comfort to me. I kept reading what he had written me about dealing with widowhood. I still share these comments with others who lose their mate, and they too have been comforted by Nathan's advice. Yes, it is good to look ahead as he encouraged me to do.

A Precious Brotherhood

What has especially contributed to my happy, satisfying life are dear friends in the Bethel family. One in particular is Esther Lopez, who graduated in 1944 from the third class of the Watchtower Bible School of Gilead. She returned to Brooklyn in February 1950 to serve as a translator of our Bible literature into Spanish. Often when Nathan was away, Esther was my close companion. She too is at Watchtower



With my second husband, Glenn

Farms. Now in her mid-90's, she is in failing health and is being cared for in our infirmary.

Of my immediate family, only Russell and Clara are still living. Russell is over 90 and is serving faithfully at Brooklyn Bethel. He was among the first to be allowed to remain at Bethel after marrying. In 1952, he wed fellow Bethelite Jean Larson. Jean's brother Max came to Bethel in 1939 and succeeded Nathan as printery overseer in 1942. Max continues to carry a load of responsibility at Bethel, including helping to care for his dear wife, Helen, who copes with multiple sclerosis.

Looking back over 63 years in the full-time service of Jehovah, I can say that mine has truly been a satisfying life. Bethel became my home, and I continue serving here with joy of heart. Credit goes to my parents for instilling in us the meaning of work and the desire to serve Jehovah. But what really makes life satisfying is our wonderful brotherhood and the hope of living with our brothers and sisters on a paradise earth, serving our Grand Creator, the only true God, Jehovah, for all eternity.

Questions From Readers

At 2 Corinthians 6:14, to whom is Paul referring when he uses the term "unbelievers"?

At 2 Corinthians 6:14, we read: "Do not become unevenly yoked with unbelievers." If we look at the context, it is evident that Paul is speaking of individuals who are clearly no part of the Christian congregation. This understanding is supported by other Bible verses that record Paul's use of the term "unbeliever" or "unbelievers."

For example, Paul reprimands Christians for going to court "before unbelievers." (1 Corinthians 6:6) Here, the unbelievers are judges serving in the court system of Corinth. In his second letter, Paul states that Satan "has blinded the minds of the unbelievers." The eyes of such unbelievers are 'veiled' from the good news. These unbelievers have made no move toward serving Jehovah, since Paul earlier explained: "When there is a turning to Jehovah, the veil is taken away." —2 Corinthians 3:16; 4:4.

Some unbelievers are involved in lawlessness or idolatry. (2 Corinthians 6:15, 16) However, not all are opposed to Jehovah's servants. Some show an interest in the truth. Many have Christian mates and are happy to stay with them. (1 Corinthians 7:12-14; 10:27; 14:22-25; 1 Peter 3:1, 2) However, Paul consistently applies the term "unbeliever" to individuals who, as mentioned above, are no part of the Christian congregation, which is made up of "believers in the Lord." —Acts 2:41; 5:14; 8:12, 13.

The principle found at 2 Corinthians 6:14 is a valuable guide for Christians in all areas

of life and has often been quoted as providing wise counsel for Christians seeking a marriage mate. (Matthew 19:4-6) A dedicated, baptized Christian wisely does not seek a marriage mate among those who are unbelievers, since the values, goals, and beliefs of unbelievers are so different from those of a true Christian.

What, though, of individuals who study the Bible and associate with the Christian congregation? What of those who are unbaptized publishers? Are they unbelievers? No. Individuals who have accepted the truth of the good news and are progressing steadily toward baptism should not be called unbelievers. (Romans 10:10; 2 Corinthians 4:13) Before his baptism Cornelius was called "a devout man and one fearing God." —Acts 10:2.

Would it be wise, then, for a dedicated Christian to pursue courtship and marriage with someone who has been accepted as an unbaptized publisher, since, strictly speaking, Paul's counsel recorded at 2 Corinthians 6:14 could not apply in that case? No, that is not wise. Why not? Because of the direct counsel Paul gave regarding Christian widows. Paul wrote: "She is free to be married to whom she wants, *only in the Lord.*" (1 Corinthians 7:39) In harmony with that counsel, dedicated Christians are urged to seek marriage mates only among those who are "in the Lord."

What is the meaning of the expression "in the Lord" and the related expression "in Christ"? Paul speaks of individuals who were "in Christ" or "in the Lord" at Romans 16:8-10 and Colossians 4:7. If you read

those verses, you will see that such ones are 'fellow workers,' 'approved ones,' 'beloved brothers,' 'faithful ministers,' and 'fellow slaves.'

When does one become a "slave in the Lord"? That happens when he willingly does what a slave has to do and disowns himself. Jesus explains: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me." (Matthew 16: 24) A person begins to follow Christ and fully subject himself to the will of

God when he dedicates himself to God. Thereafter, he offers himself for baptism and becomes an ordained minister with an approved standing before Jehovah God.* So, then, to 'marry in the Lord' means to marry someone who has demonstrated that he is truly a believer, a dedicated "slave of God and of the Lord Jesus Christ."

—James 1:1.

A person who is studying the Bible with Jehovah's Witnesses and who is making fine spiritual progress is to be commended. However, he has not yet dedicated himself to Jehovah and committed himself to a life of service and sacrifice. He is still making necessary changes. He needs to complete the major changes involved in becoming a dedicated, baptized Christian before contemplating another major life change, such as marriage.

* For the anointed Christians to whom Paul was writing in the first instance, being a "slave in the Lord" also involved receiving their anointing as sons of God and brothers of Christ.



"With someone loyal [Jehovah] will act in loyalty"

Would it be advisable for a Christian to pursue courtship with someone who seems to be making good progress in his Bible study—perhaps with the intention of waiting until he gets baptized before marrying him? No. The motives of a Bible student could well become confused if he is aware that a dedicated Christian wants to marry him but will not do so until he is baptized.

For the most part, an individual is an unbaptized publisher only for a limited period of time, until he progresses to the point of

baptism. So the above counsel to marry only in the Lord is not unreasonable. What, though, if someone is of marriageable age, has been brought up in a Christian family, has been active in the congregation for a number of years, and serves as an unbaptized publisher? Well, what has held him back from giving his life to Jehovah in dedication? Why does he hesitate? Does he have doubts? While he is not an unbeliever, he cannot be spoken of as being "in the Lord."

Paul's counsel on marriage is for our benefit. (Isaiah 48:17) When both prospective mates have dedicated themselves to Jehovah, their commitment to each other in marriage has a solid, spiritual foundation. They share the same values and the same goals. This greatly contributes to a happy union. Moreover, by 'marrying in the Lord,' one shows loyalty to Jehovah, and that leads to enduring blessings, for "with someone loyal [Jehovah] will act in loyalty." —Psalm 18:25.



A Letter to Noah

DEAR Noah, I have several times read in the Bible about you and how you built an ark in which you and your family were saved through the Flood."

So begins a letter that a 15-year-old girl named Minnamaria entered in a writing contest for students aged 14 to 21. The contest was arranged by the Finnish postal services, the Federation for Finnish Mother Tongue Teachers, and the Finnish Literature Society. The contestants were to write a letter based on a book. It could be addressed to the author of the book or to a character in it. The teachers chose more than 1,400 of their students' letters and forwarded them to the contest panel. The panel then selected the best one, the ten second-best, and the ten third-best essays. Minnamaria was delighted that her letter was placed in the third group.

Why did Minnamaria, a teen-age student, write her letter to Noah, a man who lived some 5,000 years ago? She comments: "The Bible was the first thing that came to my mind. Bible characters have become very familiar to me. I have read so much about them that they seem almost alive to me. Noah was my choice because his life was so exciting and different from mine."

Minnamaria's letter to Noah concludes with the words: "You are still an example of faith and obedience. Your life encourages all those who read the Bible to act on their faith."

This letter of a young Bible reader well illustrates that the Bible truly "is alive and exerts power" on people, both young and old.

—Hebrews 4:12.

