

SEPTEMBER 1, 2007

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

What Is the
Value of the
**"OLD
TESTAMENT"?**

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 fellow men 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 the "Old Testament" Still Relevant?
- 4 "Written for Our Instruction"
- 8 With Jehovah's Help, We Survived Totalitarian Regimes
- 13 Be Alert to the Importance of Commendation
- 17 Jehovah's Word Is Alive—Highlights From the Book of Daniel
- 21 Parents—Train Your Children With Love
- 26 Teach Your Children to Love Jehovah
- 31 Questions From Readers
- 32 God's Name in Russian Music

WATCHTOWER STUDIES

OCTOBER 8-14:

Parents—Train Your Children With Love.

Page 21. Songs to be used: 183, 157.

OCTOBER 15-21:

Teach Your Children to Love Jehovah.

Page 26. Songs to be used: 164, 165.

Publication of *The Watchtower* is part of a worldwide Bible educational work supported by voluntary donations. Unless otherwise indicated, Scripture quotations are from the modern-language New World Translation of the Holy Scriptures—With References.

The Watchtower (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc.; M. H. Larson, President; G. F. Simons, 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, **WEEKLY**, **Brooklyn, NY 112589**.

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).

© 2007 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: Walkill, 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 BB 24012. **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 Tyrell 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:** 4-7-1 Nakashinden, Ebina City, Kanagawa Pref., 243-0496. **Kenya:** P.O. Box 47788, GPO Nairobi 00100. **New Zealand:** PO Box 75142, Manurewa, Manukau 2243. **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 161 LANGUAGES. SEMIMONTHLY: Afrikaans, Albanian,* Amharic, Arabic, Armenian, Bengali, Bicol, Bulgarian, Cebuano,* Chichewa,* Chinese, Chinese (Simplified)*, Cibemba,* Croatian,* Czech,** Danish,** Dutch,** Efik,* English***(also Braille), Estonian, Ewe, Fijian, Finnish,** French***(also Braille), Ga, Georgian,* German,** Greek,* Gun, Hebrew, Hiligaynon, Hungarian,** Igbo,* Iloko,* Indonesian, Italian,** Japanese***(also Braille), Kinyarwanda, Kirundi, Korean***(also Braille), Lingala, Lithuanian, Luvale, Macedonian, Malagasy,* Malayalam, Maltese, Myanmar, Norwegian,* Pangasinan, Polish,** Portuguese***(also Braille), Punjabi, Rarotongan, Romanian,* Russian,* Samoan, Leyte, Samoan, Sepedi, Serbian, Sesotho, Shona,* Silozi, Sinhala, Slovak,* Slovenian, Spanish***(also Braille), Sranantongo, Swahili,* Swedish,** Tagalog,* Tamil, Telugu, Thai, Tigrinya, Tok Pisin, Tongan, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian,* Vietnamese, Xhosa, Yoruba,* Zulu*

MONTHLY: American Sign Language,[□] Armenian (West), Azerbaijani, Azerbaijani (Cyrillic), Baoulé, Bislama, Brazilian Sign Language,[□] Cambodian, Chitongua, Chukchee, Colombian Sign Language,[□] Gilbertese, Greenlandic, Guarani, Gujarati, Haitian Creole, Hausa, Hindi, Hiri Motu, Icelandic, Isoko, Kannada, Kaonde, Kazakh, Kikongo, Kiluba, Kirghiz, Kongo, Kosarean, Kwanyama/Ndonga, Latvian, Lunda, Marathi, Marshallese, Mauritian Creole, Maya, Mexican Sign Language,[□] Mizo, Moore, Nepali, Niuean, Ossetian, Otelula, Palauan, Papiamento (Curacao), Persian, Ponapean, Sango, Seychelles Creole, Solomon Islands Pidgin, Tahitian, Tatar, Tiv, Tumbuka, Tuvaluan, Tzotzil, Umbundu, Urdu, Uruund, Uzbek, Venda, Wallisian, Yapese, Zande, Zapotec (Isthmus)

* Study articles also available in large-print edition.

[□] Audiocassettes also available.

[□] CD also available.

[□] MP3 CD-ROM also available.

[□] Videocassette

[□] DVD

IS THE “OLD TESTAMENT” STILL RELEVANT?

IN 1786 a French physician published a book called *Traité d'anatomie et de physiologie* (A Discussion of Anatomy and Physiology). It is considered the most accurate neuroanatomical work of its time, and a rare copy recently sold for over 27 thousand dollars! Nevertheless, few patients today would trust a surgeon who relied on the book's centuries-old medical research. The historical and literary value of such a book hardly makes it helpful to a sick person now.

Many feel the same way about the so-called Old Testament. They appreciate its account of Israel's history and admire its beautiful poetry. Yet, they doubt that it is reasonable to follow guidance that is more than 2,400 years old. Scientific knowledge, commerce, and even family life are very different today from what they were when the Bible was written. Philip Yancey, a former editor of *Christianity Today*, writes in his book *The Bible Jesus Read*: “It doesn't always make sense, and what sense it does make offends modern ears. For these and other reasons the Old Testament, three-fourths of the Bible, often goes unread.” That thinking is not new.

Less than 50 years after the apostle John's death in about 100 C.E., a rich young man named Marcion publicly asserted that the Old Testament should be rejected by Christians. According to English historian Robin Lane Fox, Marcion argued that “‘God’ in the Old Testament was a ‘committed barbarian’ who favoured bandits and such terrorists as Israel's King David. Christ, by contrast, was the new and separate revelation of an altogether higher God.” Fox writes that these beliefs “became ‘Marcionism’ and continued to attract followers, especially in the Syriac-speaking East, far into the fourth century.” Some of these ideas persist. As a result, over 1,600 years later, writes Philip Yancey, “knowledge of the Old Testament is fading fast among Christians and has virtually vanished in popular culture.”

Has the Old Testament been replaced? How can we reconcile “Jehovah of armies” in the Old Testament with “the God of love and of peace” in the New Testament? (Isaiah 13:13; 2 Corinthians 13:11) Can the Old Testament benefit you today?

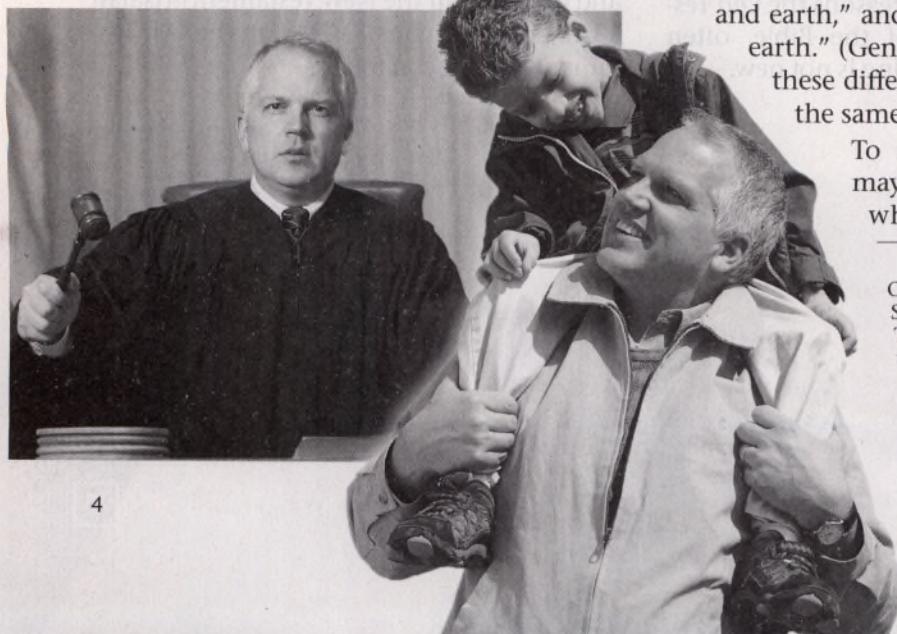
"WRITTEN FOR OUR INSTRUCTION"

"TO THE making of many books there is no end." (Ecclesiastes 12:12) The glut of printed matter available today makes those words as true today as when they were written. How, then, can a discerning reader decide what deserves his attention?

When contemplating a book that they might read, many readers want to know something about the author. Publishers may insert a small paragraph that supplies the name of the writer's hometown, his academic credentials, and a list of his published works. The identity of a writer is important, as seen in the fact that in earlier centuries, female authors often wrote under a male pseudonym so that would-be readers would not judge the book inferior merely because it was written by a woman.

Sadly, as noted in the preceding article, some ignore the Hebrew Scriptures because

A man can be known as a firm judge, a loving father, and a friend



they believe that the God portrayed therein is a cruel deity who destroyed his enemies without mercy.* Let us consider what the Hebrew Scriptures and the Christian Greek Scriptures themselves tell us about the Author of the Bible.

About the Author

According to the Hebrew Scriptures, God told the nation of Israel: "I am Jehovah; I have not changed." (Malachi 3:6) Some 500 years later, the Bible writer James wrote of God: "With him there is not a variation of the turning of the shadow." (James 1:17) Why, then, does it seem to some that the God revealed in the Hebrew Scriptures is different from the God of the Christian Greek Scriptures?

The answer is that different aspects of God's personality are revealed in different parts of the Bible. In the book of Genesis alone, he is described as feeling "hurt at his heart," as the "Producer of heaven and earth," and as "the Judge of all the earth." (Genesis 6:6; 14:22; 18:25) Do these differing descriptions refer to the same God? They certainly do.

To illustrate: A local judge may be best known by those who have faced him in

* In this article, we refer to the Old Testament as the Hebrew Scriptures. (See the box "Old Testament or Hebrew Scriptures?" on page 6.) In a similar way, Jehovah's Witnesses usually refer to the New Testament as the Christian Greek Scriptures.



*Jesus used the Hebrew
Scriptures throughout his ministry*

court as a firm enforcer of the law. His children, on the other hand, may view him as the loving, generous father that he is. His close friends may find that he is an approachable man with a good sense of humor. The judge, the father, and the friend are all the same person. It is just that various aspects of his personality become apparent under different circumstances.

Similarly, the Hebrew Scriptures describe Jehovah as "a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." Yet, we also learn that "by no means will he give exemption from punishment." (Exodus 34:6, 7) Those two aspects reflect the meaning of God's name. "Jehovah" literally means "He Causes to Become." That is, God becomes whatever is needed to fulfill his promises. (Exodus 3:13-15) But he remains the same God. Jesus stated: "Jehovah our God is one Jehovah."—Mark 12:29.

Have the Hebrew Scriptures Been Replaced?

It is not uncommon today for textbooks to be replaced when new research becomes available or when popular opinion changes. Did the Christian Greek Scriptures replace the Hebrew Scriptures in that way? No.

If Jesus had intended that the record of his ministry and the writings of his disciples replace the Hebrew Scriptures, he would surely have indicated this. However, regarding Jesus just before his ascension to heaven, Luke's account states: "Commencing at Moses and all the Prophets [in the Hebrew Scriptures] he interpreted to [two of his disciples] things pertaining to himself in all the Scriptures." Later, Jesus appeared to his faithful apostles and others. The account continues: "He now said to them: 'These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be

OLD TESTAMENT OR HEBREW SCRIPTURES?

The expression "old testament" is found at 2 Corinthians 3:14 in the *King James Version*. In that rendering, "testament" represents the Greek word *di-a-the'ke*. However, many modern translations, such as the *New International Version*, render *di-a-the'ke* as "covenant" rather than "testament." Why?

Lexicographer Edward Robinson stated: "Since the ancient covenant is contained in the Mosaic books, [*di-a-the'ke*] is put for *the book of the covenant, the Mosaic writings*, i.e. the law." At 2 Corinthians 3:14, the apostle Paul was referring to the Mosaic Law, which is only a part of the pre-Christian Scriptures.

What, then, is a more fitting term for the first 39 books of the Holy Bible? Rather than implying that this part of the Bible was outdated or old, Jesus Christ and his followers referred to these texts as "the Scriptures" and "the holy Scriptures." (Matthew 21:42; Romans 1:2) Therefore, in harmony with these inspired utterances, Jehovah's Witnesses refer to the Old Testament as the Hebrew Scriptures because that portion of the Bible was originally written mainly in Hebrew. Similarly, they refer to the so-called New Testament as the Greek Scriptures, for the Greek language was used by men who were inspired by God to write that part of the Bible.

fulfilled.'" (Luke 24:27, 44) Why would Jesus still be using the Hebrew Scriptures at the end of his earthly ministry if they were out-of-date?

After the Christian congregation was established, Jesus' followers continued to use the Hebrew Scriptures to highlight prophecies that were yet to be fulfilled, principles from the Mosaic Law that taught valuable lessons, and accounts of ancient servants of God whose fine examples encourage Christians to remain faithful. (Acts 2:16-21; 1 Corinthians 9:9, 10; Hebrews 11:1-12:1) "All Scripture," wrote the apostle Paul, "is inspired of God and beneficial."^{*} (2 Timothy 3:16) How do the Hebrew Scriptures prove to be beneficial today?

Advice for Daily Living

Consider the present-day problem of racial prejudice. In one Eastern European city, a 21-year-old Ethiopian man states: "If we want to go anywhere, we have to organize a group.

Maybe in a group they won't attack us." He continues: "We can't go out after 6 p.m., especially on the metro. When people look at us, they just see our colour." Do the Hebrew Scriptures address this complex problem?

The ancient Israelites were told: "In case an alien resident resides with you as an alien in your land, you must not mistreat him. The alien resident who resides as an alien with you should become to you like a native of yours; and you must love him as yourself, for you became alien residents in the land of Egypt." (Leviticus 19:33, 34) Yes, in ancient Israel that law called for consideration for immigrants, or "alien residents," and it is preserved in the Hebrew Scriptures. Would you not agree that the principles enshrined in that law could be the basis for ending racial prejudice today?

Although they do not give detailed financial advice, the Hebrew Scriptures contain practical guidelines for a wise approach to handling money. For example, at Proverbs 22:7, we read: "He who gets into debt is a servant to his creditor." (*The Bible in Basic*

* The Hebrew Scriptures contain many principles of great value today. However, it should be noted that Christians are not under the Law that God gave through Moses to the nation of Israel.

English) Many financial advisers agree that buying unwisely on credit can lead to economic ruin.

In addition, the pursuit of wealth at all costs—so common in today's materialistic world—was accurately described by one of the richest men in history, King Solomon. He wrote: "A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity." (Ecclesiastes 5:10) What a wise warning!

Hope for the Future

The entire Bible has but one theme: The Kingdom under Jesus Christ is the means by which the vindication of God's sovereignty and the sanctification of His name will be accomplished.—Daniel 2:44; Revelation 11:15.

Through the Hebrew Scriptures, we learn details about life under God's Kingdom that give us comfort and draw us closer to the Source of that comfort, Jehovah God. For example, the prophet Isaiah foretold that there would be peace between animals and humans: "The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed

animal all together; and a mere little boy will be leader over them." (Isaiah 11:6-8) What a beautiful prospect!

And what of those disadvantaged by racial or ethnic prejudice, serious illness, or economic factors beyond their control? The Hebrew Scriptures prophetically say this about Christ Jesus: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save." (Psalm 72:12, 13) Such promises are practical because they enable those who put faith in them to face the future with hope and confidence.—Hebrews 11:6.

No wonder that the apostle Paul was inspired to write: "*All* the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope"! (Romans 15:4) Yes, the Hebrew Scriptures are still an integral part of God's inspired Word, the Bible. They have real value for us today. It is our hope that you will strive to learn more about what the entire Bible really teaches and thus draw closer to its Author, Jehovah God.—Psalm 119:111, 112.

What Bible principles can help a person make right decisions?





WITH JEHOVAH'S HELP, WE SURVIVED TOTALITARIAN REGIMES

AS TOLD BY
HENRYK DORNIK

I WAS born in 1926 to parents who were devout Catholics. They lived in Ruda Ślaska, a mining town near Katowice, in southern Poland. They taught their children—my older brother, Bernard; my two younger sisters, Róża and Edyta; and me—to pray, attend church services, and observe the sacrament of penance.

Bible Truth Reaches Our Home

One day in January 1937, when I was ten, Father returned home overjoyed. He brought with him a big, thick book he had obtained from Jehovah's Witnesses. He said, "Children, look what I've got—the Holy Scriptures!" Never before had I seen the Bible.

The Catholic Church had long exerted a strong influence on the people in Ruda Ślaska and its vicinity. The clergy were very friendly with the mine owners and demanded absolute obedience from the miners and their families. If a miner did not attend Mass or refused to go to confession, he was considered an infidel and marked for dismissal from the mine. A similar threat soon loomed over Father because he was associating with Jehovah's Witnesses. However, when a priest visited our home, Father exposed his religious hypocrisy in front of all. The embarrassed priest did not want any more trouble, so Father was not fired.

Witnessing that confrontation with the priest strengthened me in my determination to get to know the Bible. I gradually came to

love Jehovah, and I developed a personal relationship with him. A few months after Father's conversation with the priest, we attended the Memorial of Christ's death, during which Father was introduced to a group of 30 with the words, "This is a Jonadab." I soon learned that "Jonadabs" were Christians with an earthly hope and that their ranks were to grow.*—2 Kings 10:15-17.

"Boy, Do You Know What Baptism Means?"

After he accepted the truth, Father stopped drinking and became a good husband and father. Nevertheless, Mother did not share his religious views, and she used to say that she would prefer him to live as he did before and remain a Catholic. However, after World War II broke out, she noticed that the same clergymen who had prayed for Poland's victory over the invading Germans now uttered prayers of thanksgiving for Hitler's successes! Later, in 1941, Mother joined the rest of us in serving Jehovah.

Before that, I had expressed my desire to symbolize my dedication to God by water baptism, but the congregation elders thought that I was too young. They told me to wait. Eventually, though, on December 10, 1940, Konrad Grabowy (a brother who later died faithful in a concentration camp) discreetly interviewed me in a small apartment. He asked me five questions and then, satisfied with my answers, baptized me. One of his questions was, "Boy, do you know what baptism means?" Another was, "Do you know that now that there is war, you will soon have to decide whether you will be faithful to Hitler or to Jehovah, and your decision might cost you your life?" Without hesitation, I answered, "I do."

* See the January 1, 1998, issue of *The Watchtower*, page 13, paragraph 6.

Persecution Begins

Why did Konrad Grabowy ask such pointed questions? The German army had invaded Poland in 1939, and after that our faith and integrity were tested severely. Each day, things grew more tense as we heard of Christian brothers and sisters being arrested, deported, and sent to prisons or concentration camps. Soon it would be our turn to face similar trials.

The Nazis wanted to turn the younger generation—including us four children—into zealous advocates of the Third Reich. Since Father and Mother had several times refused to sign the *Volkslist* (a list of people who had or who wanted to obtain German citizenship), they were denied custody of us children. Father was sent to the concentration camp at Auschwitz. In February 1944 my brother and I were placed in a reformatory in Grodków (Grottkau), near Nysa, and our sisters were sent to a Catholic convent in Czarnowąsy (Klosterbrück), near Opole. The goal was to make us forsake what the authorities called "the fraudulent views of our parents." Mother was left at home alone.

Every morning in the reformatory courtyard, a swastika flag was hoisted and we were commanded to raise our right hands and salute the flag while saying "Heil Hitler." It was a hard test of faith, but Bernard and I remained firm in our refusal to compromise. As a result, we were badly beaten for "disrespectful" behavior. Subsequent attempts to break our spirit also failed, so the SS guards finally gave us an ultimatum, "Either you sign the declaration of loyalty to the German State and join the *Wehrmacht* [German army] or you will be sent to a concentration camp."

In August 1944 when the authorities officially recommended that we be sent to a

concentration camp, they stated: "It is impossible to persuade them to do anything. Their martyrdom brings them joy. Their rebellious stand is a threat to the whole reformatory." Although I had no desire to be a martyr, suffering with courage and dignity for my loyalty to Jehovah did bring me joy. (Acts 5:41) In no way could I in my own strength have endured the sufferings I was about to face. On the other hand, fervent prayers drew me closer to Jehovah, and he proved to be a reliable Helper.—Hebrews 13:6.

In the Concentration Camp

Soon I was taken to the Gross-Rosen concentration camp in Silesia. I was assigned a prisoner number and given a purple triangle, identifying me as one of Jehovah's Witnesses. The SS guards made me an offer. I could be released from the camp and even become an officer in the Nazi army on one condition. "You must renounce the Bible Students' ideas, which are hostile to the Third Reich." No other prisoners received a comparable offer. Only Jehovah's Witnesses were given the opportunity to escape the camps. Still, I—like thousands of others—flatly refused the "privilege." The guards' response was: "Have a good look at that crematory chimney. Think it over very well, or else you will regain your freedom only through that chimney." I firmly refused again, and at that moment, I was filled with "the peace of God that excels all thought."—Philippians 4:6, 7.

I prayed that I would be able to contact fellow believers in the camp, and Jehovah made that possible. Among those fellow Christians was a faithful brother named Gustaw Baumert, who cared for me tenderly and lovingly. Without any doubt, Jehovah proved to be "the Father of tender mercies

and the God of all comfort" to me.—2 Corinthians 1:3.

After a few months, approaching Russian armies forced the Nazis to evacuate the camp quickly. As we were preparing for departure, we brothers—risking our lives—decided to go up to the women's barracks and check on the condition of about 20 of our spiritual sisters—among them Elsa Abt and Gertrud Ott.* When they saw us, they quickly ran up to us, and after a short interchange of encouragement, they sang together the Kingdom song that includes the words: "He that is faithful, he that is loyal, yields not his soul unto fear."# There was hardly a dry eye among us!

* See the life story of Elsa Abt in *The Watchtower*, April 15, 1980, pages 12-15.

Song number 101 in the 1928 songbook entitled *Songs of Praise to Jehovah*, published by Jehovah's Witnesses. In the current songbook, it is number 56.

*I received this number and a purple triangle
in the concentration camp*



To the Next Camp

The Nazis crammed from 100 to 150 of us prisoners into empty coal carriages, without food or water, and we traveled through frost and freezing rain. We were tormented by thirst and fever. As the sick and exhausted prisoners fell to the floor and died, the carriages became less crowded. My legs and joints swelled so much that I could not stand up. After traveling for ten days, the handful of prisoners who survived arrived at the penal camp of Mittelbau-Dora in Nordhausen, which is near Weimar in Thuringia. Remarkably, not one of the brothers died during that nightmare journey.

No sooner did I start to recover from the journey than an epidemic of dysentery broke out in the camp, and some of the brothers, including me, got sick. We were told to refrain for a while from accepting the soups served in the camp and to eat only charred bread. I did so and soon recovered. In March 1945 we heard that the Scripture text for that year was Matthew 28:19: "Go ye therefore, and make disciples of people of all the nations." (*American Standard Version*) Evidently, the gates of the camps would soon open and the good news would continue to be preached! That filled us with joy and hope, since we had thought that World War II would climax in Armageddon. How wonderfully Jehovah strengthened us through those difficult times!

Liberation From the Camps

On April 1, 1945, Allied forces bombed the SS barracks and our nearby camp. Many were killed or wounded. The next day, we suffered a mass bombing, and during that attack, a powerful blast threw me into the air.

One of the brothers, Fritz Ulrich, came to my aid. He dug into the heap of rubble, hop-

ing that I was still alive. Finally, he found me and dragged me out from under the debris. When I regained consciousness, I realized that I had extensive injuries to my face and body and could not hear anything. The noise of the explosion had damaged my eardrums. I had severe problems with my ears for many years before they finally healed.

Out of thousands of prisoners, only a few survived that bombing. Some of our brothers died, among them the beloved Gustaw Baumert. The wounds that I sustained caused an infection accompanied by a high fever. Soon, however, we were discovered and liberated by Allied troops. Meanwhile, decomposing bodies of dead or murdered prisoners caused an epidemic of typhus, which I also caught. Along with the rest of the sick, I was taken to a hospital. Despite the earnest efforts of doctors, only three of us survived. How thankful I was that Jehovah strengthened me to remain faithful during those difficult times! I was also grateful that, in my case, Jehovah saw fit to rescue me from the "deep shadow" of death.
—Psalm 23:4.

Back Home at Last!

After the German surrender, I hoped to return home as soon as possible, but that proved to be more difficult than I had expected. I was spotted by some former prisoners who were members of Catholic Action. They shouted, "Kill him!" and threw me to the ground, trampling on me. A man came along and saved me from their cruelty, but it took me a long time to recover, since I was wounded and feeling weak from the typhus. Finally, however, I was able to go home. How happy I was to be reunited with my family! They were all thrilled to see me, since they thought I was dead.

We soon resumed the preaching work, and many sincere seekers of truth responded

positively. I was entrusted with the task of providing congregations with Bible literature. Together with other brothers, I had the privilege of meeting in Weimar with representatives from the Germany branch office, and from there we brought to Poland the very first postwar issues of *The Watchtower*. They were immediately translated, stencils were prepared, and copies were printed. When our office in Lodz assumed full oversight of the work in Poland, Bible-based literature began to reach congregations regularly. I started serving as a special



With my wife, Maria, in 1980

pioneer, or full-time evangelizer, covering the large territory of Silesia, much of which was by then part of Poland.

Soon, however, Jehovah's Witnesses were again persecuted, this time by the newly installed Communist regime in Poland. Because of my Christian neutrality, I was sentenced in 1948 to two years in prison. While there, I was able to help many other prisoners to draw close to God. One of them took a stand for the truth and later dedicated himself to Jehovah and was baptized.

In 1952, I was again sent to prison, this time for allegedly spying for the United States! While waiting for my trial, I was kept in solitary confinement and interrogated day

and night. However, Jehovah again delivered me from the hands of my persecutors, and in the years that followed, I suffered no more of such abuse.

What Helped Me to Endure

As I look back on all those years of trials and hardships, I can identify some major sources of encouragement. First of all, the strength to endure came from Jehovah and his Word, the Bible. Constant fervent supplications to "the God of all comfort" and daily study of his Word helped me and others to stay alive spiritually. Handwritten copies of *The Watchtower* also provided much-needed spiritual nourishment. In the concentration camps, I was greatly strengthened by caring fellow believers who were ready and willing to help.

Another blessing from Jehovah was my wife, Maria. We married in October 1950 and later had a daughter, Halina, who grew up to love and serve Jehovah. Maria and I were married for 35 years before she died after a long battle with illness. Her death filled me with grief and pain. Although for a while I felt "thrown down," I was "not destroyed." (2 Corinthians 4:9) In those hard times, I found support in the company of my dear daughter, her husband, and her children—my grandchildren—all of whom are faithfully serving Jehovah.

Since 1990, I have been serving at the branch office in Poland. Daily association with a wonderful Bethel family is a great blessing. Sometimes my deteriorating health makes me feel like a weak eagle that can only glide. Nevertheless, I look to the future with confidence, and I "sing to Jehovah, for he has dealt rewardingly with me" down to this day. (Psalm 13:6) I am looking forward to the time when Jehovah, my Helper, will undo all the harm that has resulted from Satan's oppressive rule.



Be Alert to the Importance of Commendation

HAVE you ever heard anyone complain that his employer gives him too little commendation? Have you possibly even complained about that yourself? Or if you are a young person, have you said the same thing about your parents or your teachers?

Some of these complaints are probably legitimate. But according to one German motivational trainer, when employees make this complaint, what bothers them is not so much the lack of commendation as the lack of personal interest on the part of their boss. At any rate, something is obviously missing. Commendation and a feeling of personal interest are *both* vital if we are to enjoy satisfying relationships.

In the matter of worship, this is also true. The Christian congregation needs to be marked by a spirit of commendation, warmth, and a feeling of personal interest. Its members achieve and maintain such a fine condition by observing the Bible's guidelines. Nevertheless, no matter how loving the congregation is, improvement is always possible. With this in mind, let us consider three fine examples of offering commendation: God's pre-Christian servant Elihu, the apostle Paul, and Jesus Christ himself.

Courteous and Respectful Counsel

Elihu, apparently a distant relative of Abraham, was instrumental in helping Job to get a balanced view of his relationship with God. Elihu was courteous and respectful. He patiently waited for his turn to speak. And whereas Job's professed friends only found fault, Elihu, besides offering counsel, was quick to commend Job for his upright course. He did so with warmth and with an obvious feeling of personal interest as a friend, using Job's name, unlike the others. He politely requested: "O Job, please hear my words, and to all my speaking do give ear." Respectfully putting himself in Job's place, he acknowledged: "Look! I am to the true God just what you are; from the clay I was shaped, I too." And then in commendation, he said: "If there are any words to say, make reply to me; speak, for I have taken delight in your righteousness."—Job 33:1, 6, 32.

Treating others courteously and respectfully is, in a sense, a way of commending them. In effect, we are telling our listener, 'I consider you worthy of my attention and worthy of being treated well.' Thus we convey a feeling of warmth and show our personal interest in him.

Being polite and courteous means more than just following the rules of good

manners in a formal way. To reach the heart of others, our courtesy and politeness must be sincere and from the heart. They must be an expression of genuine interest and love.

Tactfully Giving Commendation

The apostle Paul showed the part tact plays in commending others. For example, while preaching in Athens on his second missionary journey, he defended Christianity before some Greek philosophers. Note how he tactfully handled this difficult assignment. "Certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and some would say: 'What is it this chatteringer would like to tell?' Others: 'He seems to be a publisher of foreign deities.'" (Acts 17:18) Despite such remarks, Paul maintained his composure and responded: "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are." Rather than condemn their idolatry, Paul commended them for being religiously devout.—Acts 17:22.

Was Paul being hypocritical? Not at all. He knew better than to judge his listeners; he was well-aware that he himself was once ignorant of the truth. His commission was to present God's message, not to judge others. He knew from experience what many of Jehovah's Witnesses today have found: Some sincere defenders of false religion eventually come to be among the strongest defenders of true religion.

Paul's approach was good, and it brought fine results. "Some men joined themselves to him and became believers, among whom also were Dionysius, a judge of the court of the Areopagus, and a woman named Damaris, and others besides them." (Acts 17:34) How wise Paul was to commend the Athenians for their sincere beliefs—even though false—rather than condemn them for their

lack of accurate knowledge! People who are misdirected by faulty information often have good hearts.

When called upon to make a defense before Herod Agrippa II, Paul also used a tactful approach. Herod was known to be carrying on an incestuous relationship with his sister Bernice, something clearly condemned by God's Word. Nevertheless, Paul spoke no words of condemnation. Rather, he found a legitimate basis for commending Herod. "Concerning all the things of which I am accused by Jews, King Agrippa, I count myself happy that it is before you I am to make my defense this day, especially as you are expert on all the customs as well as the controversies among Jews."—Acts 26:1-3.

How wise it would be for us to use a similar tactful approach when we deal with others! Commending a neighbor, a fellow student, or a workmate can promote peaceful relations and encourage good behavior. By reaching the heart through well-deserved commendation, we may at times be able to motivate sincere individuals to replace their false reasonings and actions with those more in line with accurate knowledge.

Jesus' Perfect Example of Offering Commendation

Jesus offered commendation. For instance, after his resurrection and ascension to heaven, Jesus, at God's direction, spoke through the apostle John to the seven congregations in Asia Minor. He did not fail to commend those who deserved commendation. To the congregations in Ephesus, Pergamum, and Thyatira, he used such expressions as: "I know your deeds, and your labor and endurance, and that you cannot bear bad men"; "you keep on holding fast my name, and you did not deny your faith in me"; and "I know your deeds, and your love



A tactful approach brought fine results for Paul, so it can for us too

and faith and ministry and endurance, and that your deeds of late are more than those formerly." Even in Sardis, where the congregation needed strong counsel, Jesus took note of individuals who were worthy of commendation, saying: "Nevertheless, you do have a few names in Sardis that did not defile their outer garments, and they shall walk with me in white ones, because they are worthy." (Revelation 2:2, 13, 19; 3:4) What a fine example Jesus set!

In imitation of Jesus, we should never condemn an entire group for the failure of a few or give necessary counsel without also giving appropriate commendation. It is good to have in mind, however, that if we give commendation only when we plan to

give counsel, our commendation may sometimes fall on deaf ears. Be generous in giving commendation whenever possible! Then, should counsel be needed on another occasion, it will be more readily accepted.

Elders Who Offer Proper Commendation

Cornelia, a Christian woman now serving in a European branch office of Jehovah's Witnesses, recalls that during the early 1970's, the visiting traveling overseer asked her how she was doing with her personal study and magazine reading. "I felt a little ashamed of myself," she says. But she went on to admit that she did not manage to read every magazine article. "Instead of finding fault with me for this," she remembers, "he commended me for reading as much as I did. I felt so encouraged by his

commendation that since then, I have been determined to read every single article."

Ray, who serves at a branch office in Europe, remembers his first day of pioneer service. The presiding overseer of the congregation, a man with business and family obligations as well as numerous responsibilities in the congregation, entered the Kingdom Hall that evening and went straight to Ray and asked, "How was your first day of pioneer service?" Now, almost 60 years later, Ray still remembers that elder's thoughtfulness.

As those two experiences show, a sincere, loving expression of appreciation for what others have done—not just thoughtless words or pointless flattery—can work wonders. In the Christian congregation, we have so many reasons to commend our fellow believers. Just think of their desire to serve Jehovah, their well-prepared comments, their progress in overcoming stage fright in order to deliver talks or to participate in meeting parts, their zeal in preaching and teaching, and their attempts to highlight Kingdom interests and spiritual goals. When we give commendation to others, we are richly re-



Warm, sincere commendation can work wonders

warded. It makes us happy and puts us in a positive frame of mind.—Acts 20:35.

Congregation elders do well to commend the congregation for its good work. And when counsel is necessary, they give it in a spirit of love. On the other hand, they avoid becoming so concerned with doing everything just right that anything short of perfection is regarded as a serious weakness.

Christian elders who copy the example of respectful and loving courtesy shown by Elihu, the tactful approach used by Paul, and the loving concern shown by Jesus will be a source of genuine encouragement to their brothers. Commendation will bring out the best in others and will make for joyful, harmonious relationships. How Jesus at his baptism must have rejoiced to hear his heavenly Father commend him with the words: "You are my Son, the beloved; I have approved you"! (Mark 1:11) May we cause the hearts of our brothers to rejoice by our sincere, meaningful words of commendation.

IN OUR NEXT ISSUE

Why Does God Permit Wickedness?

Jonathan—"It Was With God
That He Worked"

"Your Father Is Merciful"

Jehovah's Word Is Alive

Highlights From the Book of Daniel

"THE book of Daniel is one of the most intriguing works in the Bible," states the *Holman Illustrated Bible Dictionary*. "Timeless truths fill its pages." Daniel's account begins in 618 B.C.E. when King Nebuchadnezzar of Babylon comes to Jerusalem and lays siege to the city, and he takes "some of the sons of Israel" into captivity in Babylon. (Daniel 1:1-3) Among them is young Daniel, probably only in his teens. The book concludes with Daniel still in Babylon. Now almost 100 years old, Daniel receives God's promise: "You will rest, but you will stand up for your lot at the end of the days."—Daniel 12:13.

While the first part of the book of Daniel is presented chronologically in the third person, the last part is written in the first person. Penned by Daniel, the book contains prophecies regarding the rise and fall of world powers, the time of the Messiah's arrival, and events that take place in our day.* The aged prophet also looks back on his long life and narrates episodes that encourage us to be godly men and women of integrity. The message of Daniel is alive and exerts power.—Hebrews 4:12.

WHAT DOES THE CHRONOLOGICAL ACCOUNT TEACH US?

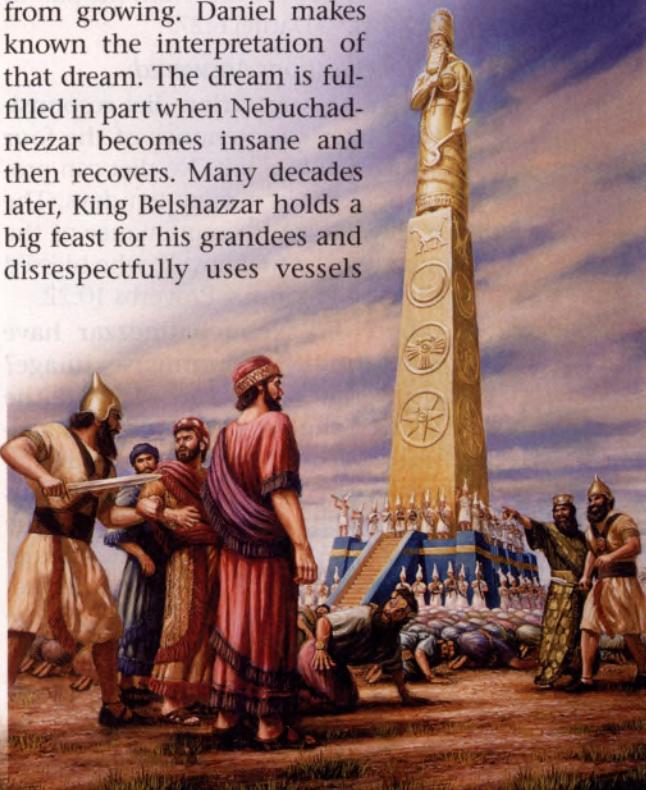
(Daniel 1:1-6:28)

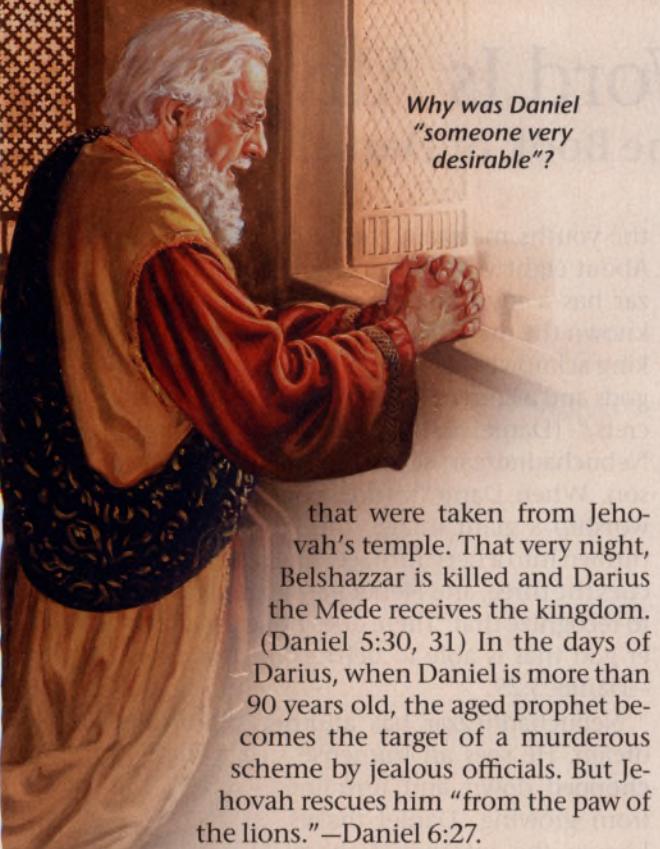
The year is 617 B.C.E. Daniel and three young friends, Shadrach, Meshach, and Abednego, are in the Babylonian court. During their three years of training in court life,

* For a verse-by-verse consideration of the book of Daniel, see *Pay Attention to Daniel's Prophecy!* published by Jehovah's Witnesses.

the youths maintain their integrity to God. About eight years later, King Nebuchadnezzar has a mysterious dream. Daniel makes known the dream and then interprets it. The king acknowledges that Jehovah is "a God of gods and a Lord of kings and a Revealer of secrets." (Daniel 2:47) Before long, though, Nebuchadnezzar seems to forget this lesson. When Daniel's three friends refuse to worship a giant image, the king has them thrown into a fiery furnace. The true God rescues the three, and Nebuchadnezzar is forced to recognize that "there does not exist another god that is able to deliver like this one."—Daniel 3:29.

Nebuchadnezzar has another significant dream. He sees an immense tree, which is chopped down and restrained from growing. Daniel makes known the interpretation of that dream. The dream is fulfilled in part when Nebuchadnezzar becomes insane and then recovers. Many decades later, King Belshazzar holds a big feast for his grandees and disrespectfully uses vessels





*Why was Daniel
“someone very
desirable”?*

that were taken from Jehovah's temple. That very night, Belshazzar is killed and Darius the Mede receives the kingdom. (Daniel 5:30, 31) In the days of Darius, when Daniel is more than 90 years old, the aged prophet becomes the target of a murderous scheme by jealous officials. But Jehovah rescues him "from the paw of the lions."—Daniel 6:27.

Scriptural Questions Answered:

1:11-15—Was a vegetarian diet responsible for the better countenance of the four Judean youths? It was not. No diet can produce such changes in a mere ten days. The credit for the change in countenance of the young Hebrews goes to Jehovah, who blessed them for trusting in him.—Proverbs 10:22.

2:1—When did Nebuchadnezzar have the dream about the immense image? The account states that this was "in the second year of the kingship of Nebuchadnezzar." He became king in 624 B.C.E. The second year of his reign would thus have begun in 623 B.C.E.—years before he invaded Judah. At that early date, Daniel would not have been in Babylon to interpret the dream. "The second year" is evidently

counted from 607 B.C.E., when the Babylonian king destroyed Jerusalem and became a world ruler.

2:32, 39—In what way was the kingdom of silver inferior to the head of gold, and how was the kingdom of copper inferior to that of silver? The Medo-Persian Empire, represented by the silver part of the image, was inferior to Babylon, the head of gold, in that it did not have the distinction of toppling Judah. The power that followed was Greece, represented by the copper. Greece was inferior still, even as copper is inferior to silver. Though the Grecian Empire covered a vaster area, it did not have the privilege of releasing God's people from exile as did Medo-Persia.

4:8, 9—Did Daniel himself become a magic-practicing priest? No. The expression "the chief of the magic-practicing priests" merely refers to Daniel's position as "the chief prefect over all the wise men of Babylon."—Daniel 2:48.

4:10, 11, 20-22—What was represented, or symbolized, by the immense tree in Nebuchadnezzar's dream? The tree initially represented Nebuchadnezzar as the ruler of a world power. Since the rulership extended "to the extremity of the earth," however, the tree must signify something far grander. Daniel 4:17 connects the dream to the rulership of "the Most High" over mankind. The tree, then, also symbolized Jehovah's universal sovereignty, especially with respect to the earth. Therefore, the dream has two fulfillments—in Nebuchadnezzar's rulership and in Jehovah's sovereignty.

4:16, 23, 25, 32, 33—How long were the "seven times"? All the changes that took place in the appearance of King Nebuchadnezzar required that the "seven times" be of a far longer duration than seven literal days. In his case, these times meant seven years of 360 days each, or 2,520 days. In the greater fulfillment, the "seven times" are 2,520

years. (Ezekiel 4:6, 7) They began with the destruction of Jerusalem in 607 B.C.E. and ended with the enthronement of Jesus as heavenly King in 1914 C.E.—Luke 21:24.

6:6-10—Since praying to Jehovah does not require any particular posture, would it not have been prudent on Daniel's part to pray in secret for the period of 30 days? The matter of Daniel's praying three times a day was public knowledge. That is why the conspirators came up with the idea of an edict restricting prayer. Any change in Daniel's routine with regard to prayer might have seemed to others to be a compromise and could have indicated a failure in his rendering exclusive devotion to Jehovah.

Lessons for Us:

1:3-8. The determination of Daniel and his companions to remain loyal to Jehovah speaks volumes about the value of the parental training they must have received. When God-fearing parents put spiritual interests first in their lives and teach their offspring to do the same, their children are very likely to resist whatever temptations and pressures that may arise at school or elsewhere.

1:10-12. Daniel understood why “the principal court official” feared the king and did not press matters with him. However, Daniel later approached “the guardian,” who may have been in a position to be more lenient. When dealing with difficult situations, we should act with similar insight, understanding, and wisdom.

2:29, 30. Like Daniel, we should give full credit to Jehovah for whatever knowledge, qualities, and abilities we may have acquired as a result of taking advantage of his spiritual provisions.

3:16-18. It is unlikely that the three Hebrews would have responded with such firm conviction if they had earlier shown themselves ready to compromise in connection

with their diet. We too should strive to be “faithful in all things.”—1 Timothy 3:11.

4:24-27. Proclaiming the Kingdom message, which includes God’s adverse judgments, requires the same kind of faith and courage that Daniel displayed in making known what was to befall Nebuchadnezzar and what the king should do so that ‘his prosperity might be lengthened.’

5:30, 31. The “proverbial saying against the king of Babylon” came true. (Isaiah 14:3, 4, 12-15) Satan the Devil, whose pride is similar to that of the Babylonian dynasty, will also meet an ignoble end.—Daniel 4:30; 5:2-4, 23.

WHAT DO DANIEL’S VISIONS REVEAL?

(Daniel 7:1-12:13)

When Daniel receives his first dream vision in 533 B.C.E., he is in his 70’s. Daniel beholds four huge beasts that portray a succession of world powers from his day to ours. In a vision of a scene in heaven, he sees “someone like a son of man” given “indefinitely lasting rulership.” (Daniel 7:13, 14) Two years later, Daniel has a vision that involves Medo-Persia, Greece, and an entity that becomes “a king fierce in countenance.”—Daniel 8:23.

The year is now 539 B.C.E. Babylon has fallen, and Darius the Mede has become ruler over the kingdom of the Chaldeans. Daniel prays to Jehovah about the restoration of his homeland. While he is still praying, Jehovah sends the angel Gabriel to make Daniel “have insight with understanding” about the coming of the Messiah. (Daniel 9:20-25) Time moves on to 536/535 B.C.E. A remnant has returned to Jerusalem. But there is opposition to the temple-building work. This becomes a source of anxiety to Daniel. He makes it a matter of prayer, and Jehovah sends an angel of high rank to Daniel. After strengthening and encouraging Daniel, the angel relates the prophecy that outlines a struggle for supremacy between the king

of the north and the king of the south. The conflict between the two kings stretches from the time when the kingdom of Alexander the Great is divided among his four generals to the time when the Great Prince, Michael, "will stand up."—Daniel 12:1.

Scriptural Questions Answered:

8:9—What is pictured by “the Decoration”? In this instance, “the Decoration” symbolizes the earthly condition of the anointed Christians during the time of the Anglo-American World Power.

8:25—Who is “the Prince of princes”? The Hebrew word *sar*, translated “prince,” basically means “chief,” or “head one.” The title “Prince of princes” applies only to Jehovah God—the Chief of all angelic princes, including “Michael, one of the foremost princes.”—Daniel 10:13.

9:21—Why does Daniel refer to the angel Gabriel as “the man”? This is because Gabriel came to him in humanlike form, as he had appeared to Daniel in an earlier vision.—Daniel 8:15-17.

9:27—What covenant was ‘kept in force for the many’ until the end of the 70th week of years, or 36 C.E.? The Law covenant was removed in 33 C.E. when Jesus was impaled. But by keeping the Abrahamic covenant in force toward fleshly Israel until 36 C.E., Jehovah extended the period of special favor to the Jews on the basis of their being descendants of Abraham. The Abrahamic covenant continues in force with regard to “the Israel of God.”—Galatians 3:7-9, 14-18, 29; 6:16.

Lessons for Us:

9:1-23; 10:11. Because of his humility, godly devotion, studiousness, and persistence in prayer, Daniel was “someone very desirable.” These very traits also helped him to remain faithful to God to the end of his life. Let us be determined to follow Daniel’s example.

9:17-19. Even when we pray for the coming of God’s new world, in which “righteousness is to dwell,” should not our primary concern be the sanctification of Jehovah’s name and the vindication of his sovereignty rather than an end to our personal suffering and difficulties?—2 Peter 3:13.

10:9-11, 18, 19. In imitation of the angel who came to Daniel, we should encourage and strengthen one another with helping hands and consoling words.

12:3. During the last days, “the ones having insight”—anointed Christians—have been “shining as illuminators” and have brought “many to righteousness,” including the “great crowd” of “other sheep.” (Philippians 2:15; Revelation 7:9; John 10:16) The anointed will ‘shine like the stars’ in the fullest sense during the Millennial Rule of Christ, when they share with him in applying the full benefits of the ransom to obedient mankind on earth. The “other sheep” should loyally stick to the anointed, wholeheartedly supporting them in every way.

Jehovah ‘Blesses Those Fearing Him’

What does the book of Daniel teach us about the God we worship? Consider the prophecies contained therein—those already fulfilled and those yet to be fulfilled. How vividly they paint Jehovah as the Fulfiller of his word!—Isaiah 55:11.

What does the narrative part of the book of Daniel show about our God? The four Hebrew youths who refused to be assimilated into Babylonian court life received ‘knowledge, insight, and wisdom.’ (Daniel 1:17) The true God sent his angel and rescued Shadrach, Meshach, and Abednego out of the fiery furnace. Daniel was delivered from the lions’ pit. Jehovah ‘helps and shields those trusting in him’ and ‘blesses those fearing him.’—Psalm 115:9, 13.

PARENTS—TRAIN YOUR CHILDREN WITH LOVE

"Let all your affairs take place with love."—1 CORINTHIANS 16:14.

MOST would agree that the birth of a child can be one of life's most joyful events. "When I first gazed at my newborn daughter, it was a wonderful feeling," says a mother named Aleah. "I thought she was the most beautiful child I had ever seen." Such a joyful occasion, though, can also create anxiety for parents. "My concern," says Aleah's husband, "was whether I could properly prepare my daughter for the trials of life." Many parents share such concerns and realize the need for training their children with love. However, Christian parents who desire to give such loving training face challenges. What are some of them?

² We are now living deep in the last days of this system. As foretold, a loveless atti-

1. What feelings do parents experience at the birth of a child?
2. What challenges do parents face?

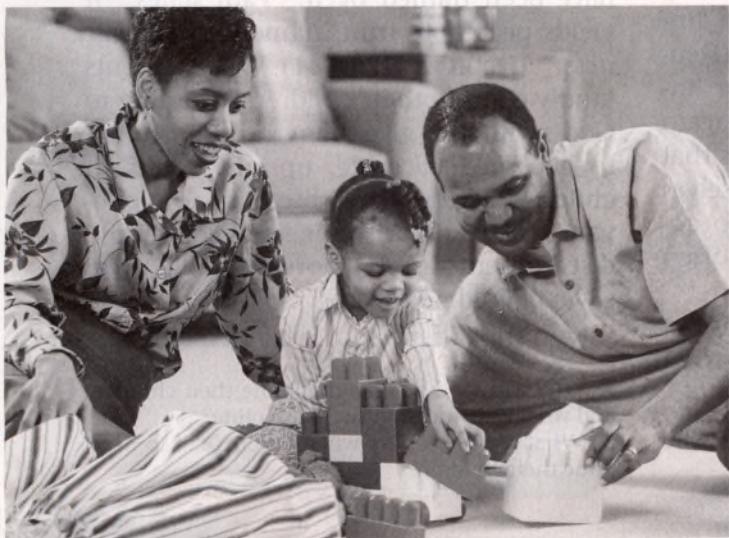
tude pervades society. Even among family members, people display "no natural affection" and have become "unthankful, disloyal, . . . without self-control, fierce." (2 Timothy 3:1-5) Daily contact with people who display such traits can affect the way members of Christian families treat one another. In addition, parents wrestle with their own inherited tendency to lose self-control, to say things they do not mean, and to use poor judgment in other ways.—Romans 3:23; James 3:2, 8, 9.

³ Despite these challenges, parents can raise happy, spiritually healthy children. How? By following the Bible's advice: "Let all your affairs take place with love." (1 Corinthians 16:14) Indeed, love is "a perfect bond of union." (Colossians 3:14) Let us examine three aspects of love described by the apostle Paul in his first letter to the Corinthians and discuss some specific ways parents can put this quality to work as they train their children.
—1 Corinthians 13:4-8.

The Need to Be Long-Suffering

⁴ Paul wrote: "Love is long-suffering." (1 Corinthians 13:4) The Greek expression translated "long-suffering" denotes patience and slowness to anger. Why do parents need to be long-suffering?

3. How can parents raise happy children?
4. Why do parents need to be long-suffering?



Most parents can no doubt think of many reasons. Consider just a few. Children seldom ask just once for some desired object. Even if a parent replies with a firm no, the child may ask again and again, hoping for a different answer. Teenagers may want to argue at length that they should be allowed to take some course of action that the parent knows to be foolish. (Proverbs 22:15) And like all of us, children are prone to repeat some of their mistakes.—Psalm 130:3.

⁵ What can help parents to be long-suffering and patient with their children? King Solomon wrote: “The insight of a man certainly slows down his anger.” (Proverbs 19:11) Parents gain insight into their children’s behavior by recalling that at one time they too used to “speak as a babe, to think as a babe, to reason as a babe.” (1 Corinthians 13:11) Parents, can you remember bothering your mother or father to give in to a childish request? As a teenager, did you ever think that your parents just did not understand your feelings or problems? If so, you likely appreciate why your children behave as they do and why they need constant, patient reminders of your decisions. (Colossians 4:6) It is worth noting that Jehovah told Israelite parents to “inculcate” his laws in their young ones. (Deuteronomy 6:6, 7) The Hebrew word for “inculcate” means “to repeat,” “to say again and again,” “to impress.” This implies that parents may have to repeat themselves many times before a child learns to apply God’s laws. Similar repetition is often needed to teach other lessons in life.

⁶ A long-suffering parent, however, is not a permissive parent. God’s Word warns: “A

5. What can help parents to be long-suffering?
6. Why is a long-suffering parent not a permissive one?

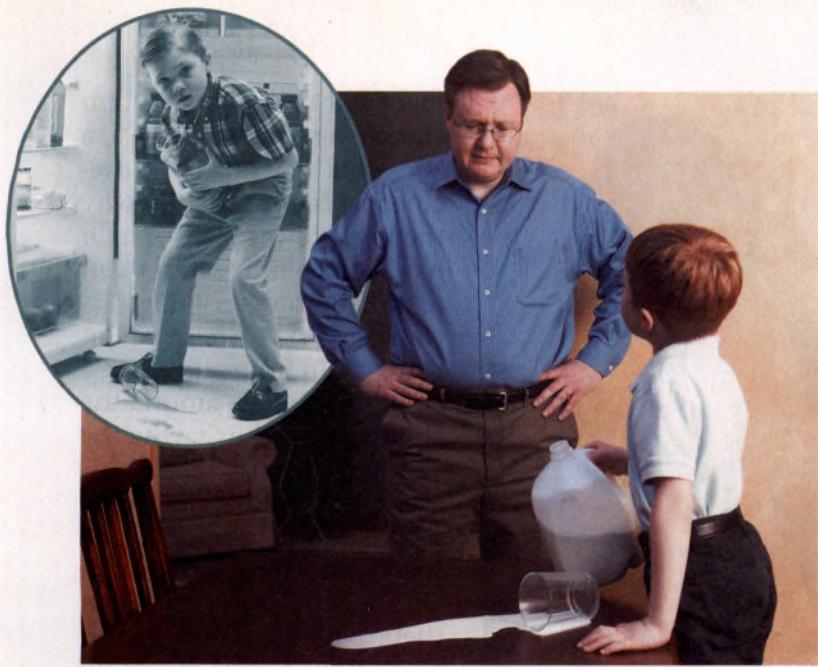
boy let on the loose will be causing his mother shame.” To prevent such an outcome, the same proverb states: “The rod and reproof are what give wisdom.” (Proverbs 29:15) At times, children may question the right of parents to reprove them. But Christian families should not be run as a democracy, as if the parents’ right to enforce rules were somehow dependent on the children’s approval. Rather, Jehovah, as the ultimate Head of the family, confers on parents the authority to train and discipline their children lovingly. (1 Corinthians 11:3; Ephesians 3:15; 6:1-4) In fact, discipline is closely linked with the next aspect of love mentioned by Paul.

How to Discipline in Love

⁷ Paul wrote that “love is . . . kind.” (1 Corinthians 13:4) Parents who are truly kind will discipline their children in a consistent manner. By doing so, they imitate Jehovah. “Whom Jehovah loves he disciplines,” wrote Paul. Please note that the type of discipline referred to in the Bible does not simply mean punishment. It carries the idea of training and education. What is the purpose of such discipline? “To those who have been trained by it,” Paul states, “it yields peaceable fruit, namely, righteousness.” (Hebrews 12:6, 11) When parents kindly educate their children according to God’s will, they give them the opportunity to become peaceable, upright adults. If children accept “the discipline of Jehovah,” they gain wisdom, knowledge, and discernment—assets more valuable than silver or gold.—Proverbs 3:11-18.

⁸ On the other hand, it is not a kindness

7. Why will kind parents discipline their children, and what is included in such discipline?
8. What usually results when parents fail to discipline their children?



Parents, can you remember what it was like to be a child?

when parents fail to discipline their children. Jehovah inspired Solomon to write: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Proverbs 13:24) Children raised without consistent discipline are likely to be self-centered and unhappy. In contrast, the children of parents who are sympathetic but maintain firm limits were found to perform better at school, to have better social skills, and to be generally happy. Certainly, then, parents who discipline their children are being kind to them.

⁹ What is involved in disciplining children in a kind and loving manner? Parents need to discuss with their children exactly what is required of them. For example, from infancy, children of Christian parents are taught fundamental Bible principles as well as the need to participate in the vari-

9. What do Christian parents teach their children, and how should these requirements be viewed?

ous aspects of true worship. (Exodus 20:12-17; Matthew 22:37-40; 28:19; Hebrews 10:24, 25) Children need to know that these requirements are nonnegotiable.

¹⁰ At times, though, parents may want to bring their children into the discussion when formulating house rules. If youths are able to share in discussions about those rules, they may be more inclined to obey them. For instance, in case parents decide to impose a curfew, they could choose a specif-

ic hour that the children are required to be at home. Or, as an alternative, they might allow their children to suggest an hour and to offer reasons for their preference. The parents may then state their own desired time and explain why they feel that this is appropriate. If there is a difference of opinion, as there will likely be, what then? In some cases, the parents may decide that it might be possible to accommodate their children's wishes when Bible principles are not jeopardized. Does this mean that the parents are abdicating, or giving up, their authority?

¹¹ To answer that question, consider the way in which Jehovah lovingly exercised his authority when dealing with Lot and his family. After escorting Lot, his wife, and his daughters out of Sodom, the angels said to them: "Escape to the mountainous region for fear you may be swept away!"

10, 11. Why might parents consider their children's concerns when making house rules?



*Do you encourage honest,
open communication with your children?*

However, Lot replied: "Not that, please, Jehovah!" Lot then suggested an alternative: "Please, now, this city is nearby to flee there and it is a small thing. May I, please, escape there?" What was Jehovah's response? "Here I do show you consideration to this extent also," he said. (Genesis 19:17-22) Did Jehovah abdicate his authority? Certainly not! Nevertheless, he considered Lot's request and chose to extend extra kindness to him in this matter. If you are a parent, are there times when you can consider your children's concerns when establishing family rules?

¹² Of course, children need to know not only the rules but also the penalties for breaking those rules. Once the penalties have been discussed and are understood, the rules need to be enforced. Parents are not being kind if they constantly warn their children about a deserved punish-

12. What will help a child to feel secure?

ment but fail to carry it out. "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad," says the Bible. (Ecclesiastes 8:11) True, a parent may refrain from punishing a child in public or around the child's peers, thus saving the young one some embarrassment. But children feel more secure and develop more respect and love for their parents when they know that their parents' "Yes" means yes and their "No" means no—even if that entails punishment.—Matthew 5:37.

¹³ If it is to be kind, the punishment and the way it is administered need to be tailored to the child. "Our two children had different needs when it came to discipline," recalls Pam. "What worked with one child didn't work for the other." Her husband, Larry, explains: "Our elder daughter was strong-willed and seemed to respond only to stern discipline. However, our younger daughter was very responsive to firm words and even a disapproving look." Indeed, kind parents strive to discern what discipline works best for each of their children.

¹⁴ Jehovah sets the pattern for parents in that he knows the strengths and weaknesses of each of his servants. (Hebrews 4:13) In addition, when meting out punishment, Jehovah is neither unduly stern nor overly permissive. Instead, he always disciplines

13, 14. How can parents imitate Jehovah when training their children?

his people "to the proper degree." (Jeremiah 30:11) Parents, do you know your children's strengths and weaknesses? Are you able to use that knowledge in a positive, kind way to train them? If so, you are proving that you love your children.

Encourage Honest Communication

¹⁵ Another facet of love is that "it does not rejoice over unrighteousness, but rejoices with the truth." (1 Corinthians 13:6) How can parents train their children to love what is right and true? A fundamental step is to encourage their children to express their feelings honestly, even if what the children say is difficult for the parents to accept. Understandably, parents rejoice when children express thoughts and feelings in harmony with righteous standards. At other times, though, a child's heartfelt comments may reveal an inclination toward unrighteousness. (Genesis 8:21) How should parents respond? Their initial tendency might be to chastise their children immediately for expressing such thoughts. If parents respond in such a way, the children might soon learn to say only what they think the parents want to hear. Of course, disrespectful speech should be promptly corrected, but there is a difference between teaching children *how* to communicate politely and dictating *what* they say.

¹⁶ How can parents encourage honest communication? Aleah, mentioned earlier, says, "We have created an atmosphere of open communication by trying not to overreact when our children tell us things that we find troubling." A father named

15, 16. How can parents encourage their children to speak honestly, and what approach have Christian parents found effective in this regard?

Tom says: "We encouraged our daughter to express herself to us, even when she didn't agree with our way of thinking. We felt that if we always cut her off and arbitrarily imposed our will, she would become frustrated and would learn not to tell us what was really in her heart. On the other hand, listening to her encouraged her to listen to us." Certainly, children should obey their parents. (Proverbs 6:20) But open communication gives parents the opportunity to help their children develop reasoning ability. Vincent, a father of four, says: "Often, we would talk through the advantages and disadvantages of a situation so that our children could see for themselves the best outcome. This helped them develop thinking ability."—Proverbs 1:1-4.

¹⁷ Of course, no parent will be able to apply perfectly the Bible's counsel on child rearing. Even so, you can be sure that your children will deeply appreciate your attempts to train them in a long-suffering, kind, and loving manner. Jehovah will certainly bless your efforts to do so. (Proverbs 3:33) Ultimately, all Christian parents want their children to learn to love Jehovah as much as they themselves do. How can parents reach this noble goal? The following article will discuss some specific methods.

17. Of what can parents be sure?

Do You Recall?

- How can showing insight help a parent to be long-suffering?
- How are kindness and discipline related?
- Why is honest communication between parents and children vital?

TEACH YOUR CHILDREN TO LOVE JEHOVAH

"Like arrows in the hand of a mighty man, so are the sons of youth." —PSALM 127:4.

AN ARCHER prepares to shoot an arrow at a target. He carefully places it against the bowstring, and with flexed muscles he bends his bow. Despite the strain, he takes time to aim the arrow. Then he lets it fly! Will the arrow hit the target? Several factors determine the answer, including the skill of the archer, the effect of the wind, and the condition of the arrow.

² King Solomon likened children to "arrows in the hand of a mighty man." (Psalm 127:4) Consider how this illustration might be applied. An archer has the

1, 2. How are children like "arrows in the hand of a mighty man"?

arrow in his bow for only a relatively short time. To hit the target, he must quickly let it go. Likewise, parents have only a relatively short period of time to develop in their children heartfelt love for Jehovah. After what seems to be just a few short years, the children grow up and leave home. (Matthew 19:5) Will they hit the target—that is, will the children continue to love and serve God after they leave home? Numerous factors influence the answer. Three of them are the skill of the parent, the environment in which the children are raised, and the way the 'arrow,' or child, responds to the training he or she receives. Let us examine each of these factors in more detail. First, we will consider some of the traits of a skillful parent.

Skillful Parents Set a Good Example

³ Jesus set the example for parents in that he practiced what he preached. (John 13:15) On the other hand, he condemned the Pharisees, who would "say" but "not perform." (Matthew 23:3) In order to motivate their children to love Jehovah, the parents' words and actions must work together. Words that are not backed up by actions are just as

3. Why must a parent's words be backed up by actions?



ineffective as a bow without a bowstring.—1 John 3:18.

⁴ Why is parental example so important? Just as adults can learn to love God by looking at Jesus' example, children can learn to love Jehovah by following their parents' good example. A child's associates can either strengthen the child or "spoil useful habits." (1 Corinthians 15:33) For much of a child's life, and certainly during the important formative years, the closest, most influential associates a child has are his parents. Therefore, parents do well to ask themselves: 'What sort of associate am I? Does my example encourage my child to develop useful habits? What example am I setting in the vital areas of prayer and Bible study?'

Skillful Parents

Pray With Their Children

⁵ Your children can learn much about Jehovah by listening to your prayers. If they hear you give thanks to God at mealtimes and offer prayers at Bible study sessions, what conclusions might they draw? They will likely learn that Jehovah supplies our physical needs—for which he should be thanked—and that he teaches us spiritual truths. These are valuable lessons.—James 1:17.

⁶ However, if you pray with your family at times other than meals and family Bible studies and if you discuss specific matters that affect you and your children, you will accomplish even more. You will help your children to feel that Jehovah is part of your family, that he cares deeply about you

4. What questions do parents do well to ask themselves, and why?

5. What can children learn from a parent's prayers?

6. How can parents help children to feel that Jehovah is interested in them as individuals?

individually. (Ephesians 6:18; 1 Peter 5:6, 7) One father says: "From the time our daughter was born, we prayed with her. As she grew older, we prayed about relationship issues and other matters that affected her. Until she left home to marry, not a day went by that we did not pray together with her." Could you also pray with your children each day? Could you help them view Jehovah as a Friend, who not only provides their physical and spiritual necessities but also cares about their emotional needs?—Philippians 4:6, 7.

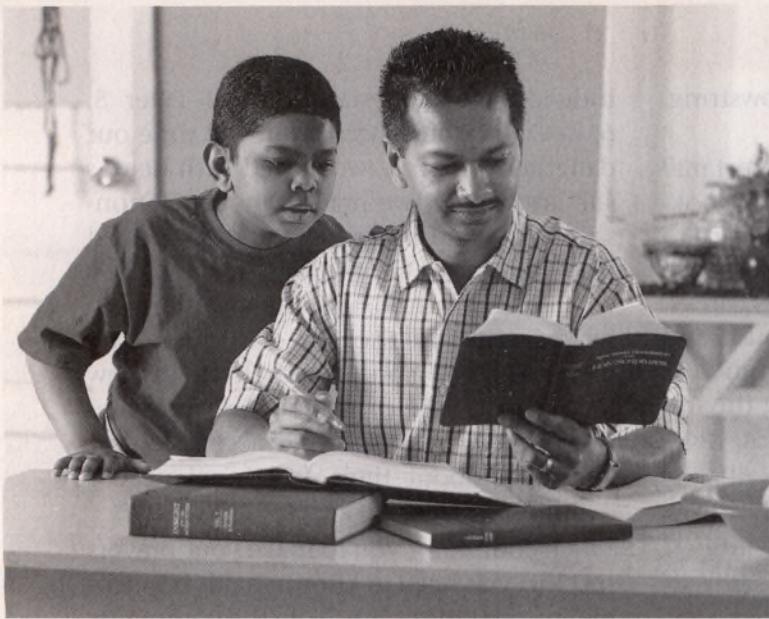
⁷ Of course, for you to make your prayers specific, you need to know what is happening in your child's life. Note the comments of one father who raised two children: "At the end of each week, I asked myself two questions: 'What things were of concern to my children this week? And what good things happened in their world?'" Parents, can you ask yourselves such questions and then incorporate some of the answers into the prayers you say with your children? If you do, you will be teaching them not only to pray to Jehovah—the Hearer of prayer—but also to love him.—Psalm 65:2.

Skillful Parents Encourage Good Study Habits

⁸ How can a parent's attitude toward Bible study influence a child's relationship with God? For any relationship to grow and survive, the individuals involved must not only talk to each other but also listen. One of the ways we listen to Jehovah is by studying the Bible with the aid

7. To make their prayers specific, what do parents need to know?

8. Why must parents help their children to acquire the habit of studying God's Word?



Do you set a good example for your child in personal study?

'Why do children need a family study if their parents regularly take them to congregation meetings?' There are several good reasons. Jehovah entrusts parents with the primary responsibility to teach their children. (Proverbs 1:8; Ephesians 6:4) Family Bible study teaches children that worship is, not a formal ritual observed only in public, but part of the family's private life.

—Deuteronomy 6:6-9.

of publications supplied by 'the faithful slave.' (Matthew 24:45-47; Proverbs 4:1, 2) Therefore, to help their children develop a lasting, loving relationship with Jehovah, parents do well to encourage them to develop the habit of studying God's Word.

⁹ How can children be helped to develop good study habits? Again, a parent's example teaches best. Do your children regularly see you enjoying personal Bible reading or study? True, you are likely very busy caring for your children, and you may wonder when you can find time to read and study. But ask yourself, 'Do my children regularly see me watching television?' If so, could you use some of that time to set a good example for them regarding personal study?

¹⁰ Another practical way parents can teach children to listen to Jehovah is by having regular family Bible discussions. (Isaiah 30:21) Some may wonder, though,

9. How can children be helped to develop good study habits?

10, 11. Why should parents have regular family Bible discussions?

¹¹ In addition, a well-conducted family study can provide parents with a window into their children's thinking on spiritual and moral matters. For instance, when children are young, parents can use such publications as *Learn From the Great Teacher*.^{*} In almost every paragraph of this Bible study aid, children are asked to express their opinion on the subjects discussed. By reasoning on the scriptures mentioned in the book, parents may be able to help children to develop their perceptive powers "to distinguish both right and wrong."—Hebrews 5:14.

¹² As your children grow, adapt the study to their needs. Note the way one couple helped their teenage children to reason on a request to attend a school dance. The father says: "We told our children that during a portion of the next family study, my wife and I would play the part of the chil-

* Published by Jehovah's Witnesses.

12. How might parents adapt the family study to a child's needs, and what have you found to be effective in this regard?

dren, and our girls could pretend to be the parents. Either child could assume the role of Father or Mother, but the children had to work together to research the subject and to give direction about school dances." What was the result? "We were amazed at how responsible our daughters (in their role as the parents) were when explaining to us (as the children) their Bible-based reasons why it would be unwise to go to the dance," the father continues. "What further impressed us were the suggestions they came up with as acceptable alternatives to this activity. These gave us valuable insight into their thinking and desires." True, it requires perseverance and imagination to keep a family study regular and relevant, but the rewards are worth the effort.

—Proverbs 23:15.

Create a Peaceful Environment

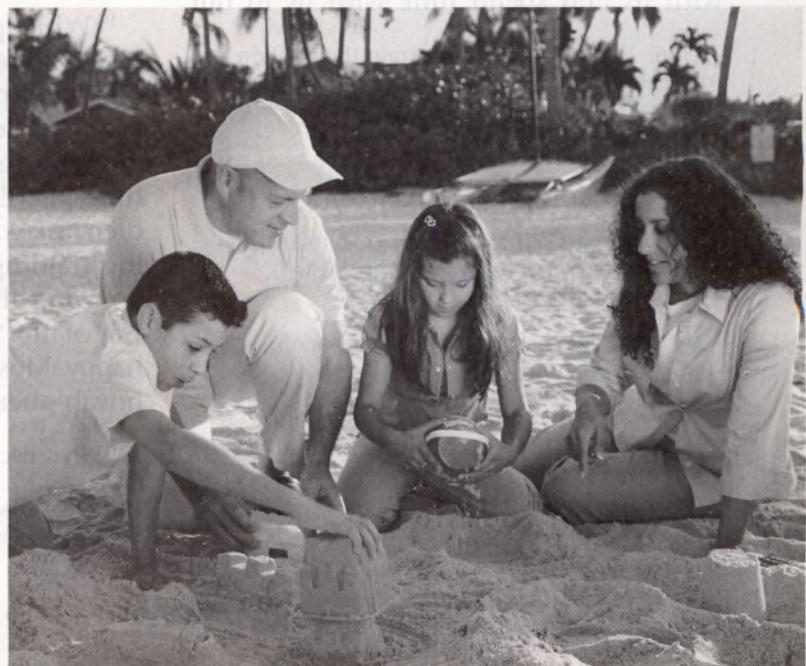
¹³ An arrow is more likely to hit the target if the archer aims and releases it in calm conditions. Similarly, children are more likely to learn to love Jehovah if parents create a peaceful home environment. "The fruit of righteousness has its seed sown under peaceful conditions for those who are making peace," wrote James. (James 3:18) How can parents create a peaceful environment at home? A married couple needs to maintain a strong marital

13, 14. (a) How can parents create a peaceful home environment? (b) What can be the beneficial result when a parent admits to having made a mistake?

A peaceful family environment contributes to happiness

bond. A husband and wife who love and respect each other have a better chance of teaching their children to love and respect others, including Jehovah. (Galatians 6:7; Ephesians 5:33) Love and respect promote peace. And a couple who are at peace with each other are better able to deal with conflicts that may arise within the family.

¹⁴ Of course, just as there are no perfect marriages, there are no perfect families on earth at present. Parents may at times fail to display the fruitage of the spirit when dealing with their children. (Galatians 5: 22, 23) When that happens, what should parents do? If they admit to making a mistake, will it lessen a child's respect for them? Consider the apostle Paul's example. He was like a spiritual father to many. (1 Corinthians 4:15) Yet, he openly admitted that he made mistakes. (Romans 7:21-25) Even so, his humility and honesty raise our respect for him rather than diminish it. Despite his shortcomings, Paul could confidently write to the congregation in Corinth: "Become imitators of me, even as I am of Christ." (1 Corinthians 11:1) If you



too admit your mistakes, your children will likely overlook your failings.

¹⁵ What else can parents do to create an environment where their children can grow to love Jehovah? The apostle John wrote: "If anyone makes the statement: 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen." (1 John 4:20, 21) Therefore, when you train your children to love their Christian brothers and sisters, you are teaching them to love God. Parents do well to ask themselves, 'Is the dominant tone of my conversations about the congregation encouraging or critical?' How can you know? Listen closely to the way your children speak about the meetings and the members of the congregation. You are likely to hear your thoughts echoed in their comments.

¹⁶ What can parents do to help their children to love their spiritual brothers? Peter, a father of two teenage boys, says: "Since our boys were young, we have regularly had spiritually mature ones over to eat with us and spend time with us in our

15, 16. Why should parents train their children to love their Christian brothers and sisters, and how can this be done?

Do You Recall?

- How can parents set a good example with regard to prayer and Bible study?
- How can parents create a peaceful home environment?
- What choice do children face, and how will the choice they make affect others?

home, and we've had a lot of fun doing it. Our boys have grown up rubbing shoulders with people who love Jehovah, and they now see that serving God is an enjoyable way of life." Dennis, a father of five girls, says, "We encouraged our girls to befriend the older pioneers in the congregation, and whenever possible we showed hospitality to traveling overseers and their wives." Can you also take the initiative to help your children to view the congregation as an extension of your family?—Mark 10:29, 30.

A Child's Responsibility

¹⁷ Consider again the illustration of the archer. Although he may be skilled, he is unlikely to hit the target if the arrow he shoots has become bent or warped. Of course, parents will try hard to straighten the bent arrow, so to speak, by striving to adjust a child's wrong thinking. But children must eventually decide for themselves whether to let this world bend them to its will or to allow Jehovah to make their "paths straight."—Proverbs 3:5, 6; Romans 12:2.

¹⁸ While parents have a weighty responsibility to raise their children in "the discipline and mental-regulating of Jehovah," the final decision as to what a child will grow up to become rests with the child himself. (Ephesians 6:4) Therefore, children, ask yourselves, 'Will I accept the loving training my parents provide?' If you do, you will be choosing the best possible way of life. You will make your parents very happy. Most important, you will make Jehovah's heart rejoice.—Proverbs 27:11.

17. What decision do children eventually have to make?
18. What effect can a child's choice have on others?

Questions From Readers

What did Jesus mean when he said that his faithful slave would be “discreet”?

Jesus raised the question: “Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time?” (Matthew 24:45) The “slave” providing spiritual “food” is the congregation of spirit-anointed Christians. Why did Jesus call them discreet?*

We can best understand from Jesus’ own teaching what he might have meant by the word “discreet.” For example, when he spoke of “the faithful and discreet slave,” Jesus gave the parable of the ten virgins who were watching for the arrival of the bridegroom. The virgins remind us of anointed Christians before 1914 who were eagerly waiting for the arrival of the great Bridegroom, Jesus Christ. Of the ten virgins, five did not have enough oil when the bridegroom arrived, and they missed out on the marriage feast. The other five proved to be discreet. They had provisioned themselves with enough oil so that they could continue to shed light when the bridegroom arrived and they were allowed into the feast.—Matthew 25:10-12.

When Jesus came into his Kingdom authority in 1914, many among the anointed Christians were expecting to join him immediately in heaven. However, there was more work for them to do on earth, and some were not prepared for that. Like the indiscreet virgins, they had not strengthened themselves spiritually in advance, so they were unprepared to continue as light bearers. Most, though, had acted discreetly—with wisdom and fore-

* “Discreet” translates the Greek word *phronimos*. The work *Word Studies in the New Testament*, by M. R. Vincent, comments that this word most frequently refers to practical wisdom and prudence.

sight—and were spiritually fortified. When they learned that more work lay ahead, they joyfully set about accomplishing it. Hence, they proved to be “the faithful and discreet slave.”

Consider also Jesus’ use of the word “discreet” at Matthew 7:24. Jesus said: “Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass.” The discreet man builds solidly, in view of the possibility of a storm. In contrast, the foolish man builds on sand and loses his house. Thus, a discreet follower of Jesus is one who foresees the bad consequences of following human wisdom. His discernment and good judgment lead him to base his faith, actions, and teachings firmly on what Jesus taught. “The faithful and discreet slave” acts similarly.

Notice, too, the use of the word rendered “discreet” in many versions of the Hebrew Scriptures. For example, Pharaoh appointed Joseph over Egypt’s food supply. This was part of Jehovah’s arrangement to provide food for his people. Why was Joseph chosen? Pharaoh said to him: “There is no one as *discreet* and wise as you are.” (Genesis 41:33-39; 45:5) Similarly, the Bible says that Abigail was “good in discretion.” She provided food for Jehovah’s anointed one, David, and for his men. (1 Samuel 25:3, 11, 18) Joseph and Abigail could be called discreet because they discerned God’s will and acted with foresight and good judgment.

Hence, when Jesus described the faithful slave as discreet, he indicated that those represented by that slave would display discernment, foresight, and good judgment because they base their faith, actions, and teachings on God’s Word of truth.



GOD'S NAME IN RUSSIAN MUSIC

IN 1877, well-known Russian composer Modest Mussorgsky published a choral work based on a story set in the Bible lands. "I've written a Biblical scene *Jesus Navinus [Joshua]*," he wrote to a friend, "entirely according to the Bible and even following the route of the victorious marches of Navinus through Canaan." In other compositions, including "The Destruction of Sennacherib," Mussorgsky also drew on Biblical themes and characters.

Significantly, in "Jesus Navinus," as well as in his 1874 edition of "The Destruction of Sennacherib," Mussorgsky refers to God, using the Russian pronunciation of the divine name, which is represented in the Hebrew Scriptures by four consonants—יהוה (YHWH)—and appears nearly 7,000 times.

Thus, these works of Mussorgsky demonstrate that the Biblical name of God—Jehovah—was known in Russian society well before the turn of the 20th century. That is fitting, since Jehovah himself told Moses: "This is my name to time indefinite, and this is the memorial of me to generation after generation."—Exodus 3:15.

Sheet music: The Scientific Music Library of the Saint-Petersburg State Conservatory named after N.A. Rimsky-Korsakov; street scene: National Library of Russia, St. Petersburg



*St. Petersburg Conservatory in 1913,
where the printed score of Mussorgsky's
music is kept*