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STUDY ARTICLES FOR THE WEEKS OF:

August 3-9

Be Zealous for Jehovah's House!

PAGE 7 SONGS TO BE USED: 31, 118

August 10-16

Be "Zealous for Fine Works"!

PAGE 11 SONGS TO BE USED: 30, 181

August 17-23

Speak Truth With Your Neighbor

PAGE 16 SONGS TO BE USED: 192, 170

August 24-30

The Faithful Steward and Its
Governing Body

PAGE 20 SONGS TO BE USED: 51, 114

THE PURPOSE OF THIS MAGAZINE, *The Watchtower*, is to honor Jehovah God, the Supreme Ruler of the universe. Just as watchtowers in ancient times enabled a person to observe developments from afar, so this magazine shows us the significance of world events in the light of Bible prophecies. It comforts people with the good news that God's Kingdom, which is a real government in heaven, will soon bring an end to all wickedness and transform the earth into a paradise. It promotes faith in Jesus Christ, who died so that we might gain everlasting life and who is now ruling as King of God's Kingdom. This magazine has been published by Jehovah's Witnesses continuously since 1879 and is nonpolitical. It adheres to the Bible as its authority.

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PURPOSE OF STUDY ARTICLES

Study Articles 1, 2 PAGES 7-15

Four kings of Judah were outstanding for their zealous support of true worship. What can we learn about them in connection with our zeal as we serve Jehovah? These two articles will prove to be fascinating and instructive.

Study Article 3 PAGES 16-20

In our day-to-day life, we face many situations in which it might seem simpler, more convenient, or even more compassionate to say something that is not true or to put matters in a way that misleads. Why do true Christians need to resist any temptation to do so? What will help you in this regard?

Study Article 4 PAGES 20-24

God's people have high regard for the faithful and discreet slave class. But what is the relationship between that group as a whole and the Governing Body? And what do the Scriptures indicate about how Jehovah provides spiritual food for us today? Also, how should we view those who partake of the Memorial emblems? This article clarifies such matters.

ALSO IN THIS ISSUE:

What Can I Repay to Jehovah?

PAGE 3

How to Find Joy in the Gift of Singleness

PAGE 25

Delegating—Why and How?

PAGE 28

Questions From Readers

PAGE 32

WHAT CAN I REPAY TO JEHOVAH?

AS TOLD BY
RUTH DANNER



With quite a touch of humor, Mother used to say that 1933 was a year of catastrophes: Hitler came into power, the pope declared it a Holy Year, and I was born.

MY PARENTS lived in the town of Yutz, in Lorraine, a historic region of France close to the border with Germany. In 1921, Mother, a devout Catholic, married Father, a Protestant. My older sister, Helen, was born in 1922, and my parents had her baptized as an infant in the Catholic Church.

One day in 1925, Father received a German copy of the book *The Harp of God*. Reading that book convinced him that he had found the truth. He wrote to the publishers, who put him in contact with the *Bibelforscher*, as Jehovah's Witnesses were then known in Germany. Immediately, Father set about preaching what he had discovered. This was not to Mother's liking. "Do whatever you want," she would exclaim in her colorful German, "but don't go with those *Bibelforscher!*" However, Father had made up his mind, and in 1927 he was baptized as one of them.

As a result, my maternal grandmother began pushing Mother to get a divorce. One day at Mass, the priest warned his parishioners to "keep away from the false prophet

Danner." On returning home from that Mass, my grandmother threw a flowerpot at Father from an upper story of our house. The heavy missile struck him on the shoulder, just missing his head. This incident made Mother think, 'A religion that turns people into murderers cannot be good.' She began reading the publications of Jehovah's Witnesses. Soon, she was convinced that she had found the truth, and she was baptized in 1929.

My parents did their utmost to make Jehovah real to my sister and me. They read us Bible stories and then asked us why Bible characters acted the way they did. During that time, Father refused to work nights or evening shifts, even though his decision meant a serious loss of income for the family. He wanted time for Christian meetings, the ministry, and study sessions with his children.

Storm Clouds Gather

My parents regularly showed hospitality to traveling overseers and Bethelites from

Switzerland and France, who told us of the difficulties our fellow believers were facing in Germany, just a few kilometers from our home. The Nazi government was deporting Jehovah's Witnesses to concentration camps and taking children away from their Witness parents.

Helen and I had been prepared to face the ordeals ahead of us. Our parents helped us to memorize Bible verses that would give us guidance. They might say: "If you do not know what to do, think of Proverbs 3:5, 6. If you are afraid of trials at school, use 1 Corinthians 10:13. If you are separated from us, recite Proverbs 18:10." I learned Psalms 23 and 91 by heart and came to trust that Jehovah would always protect me.

In 1940, Nazi Germany annexed Alsace-Lorraine, and the new regime required all adults to join the Nazi party. Father refused, and the Gestapo threatened to arrest him. When Mother would not make military uniforms, the Gestapo began threatening her as well.

School became a nightmare for me. Each day, our class began with a prayer for Hitler, the "Heil Hitler" salute, and the national anthem with right arm outstretched. Rather than telling me not to salute Hitler, my parents helped me train my conscience. So on my own, I decided not to give the Nazi salute. The teachers slapped me and threatened to expel me from school. Once when I was seven years old, I had to stand before all 12 teachers in the school. They tried to force me to give the Hitler salute. Nonetheless, I stood firm with Jehovah's help.

One teacher began playing on my feelings. She told me that I was a good student, that she liked me very much, and that she would regret my being expelled from school. She said: "You don't have to stretch out your arm. Just raise it a little. And you

don't have to say, 'Heil Hitler!' Just move your lips and pretend."

When I told Mother what my teacher was doing, she reminded me of the Biblical account of the three young Hebrews before the image set up by the king of Babylon. "What were they supposed to do?" she asked. "Bow down," I replied. "If at the moment they were to bow before the image they had bent over to tie their shoelaces, would that have been right? You decide; do what you think is right." Like Shadrach, Meshach, and Abednego, I decided to give my allegiance only to Jehovah.—Dan. 3:1, 13-18.

The teachers expelled me from school a number of times and threatened to take me away from my parents. I felt very anxious, but my parents kept encouraging me. When I left home for school, Mother said a prayer with me, putting me under Jehovah's protection. I knew that he would strengthen me to stand firm for the truth. (2 Cor. 4:7) Father told me that if the pressure became too great, I should not be afraid to come home. "We love you. You will always be our daughter," he said. "The issue is between you and Jehovah." Those words strengthened my desire to keep integrity.—Job 27:5.

The Gestapo frequently came to our home to search for Witness publications and to question my parents. They would take my mother away for hours and would pick up my father and sister from their places of work. I never knew if Mother would be home when I returned from school. Sometimes a neighbor would tell me: "They have taken your mother away." I would then hide in the house, asking myself: 'Are they torturing her? Will I ever see her again?'

Deportation

On January 28, 1943, the Gestapo woke us up at half past three in the morning. They

said that if my parents and my sister and I joined the Nazi party, we would not be deported. We were given three hours to get ready. Mother had prepared for this situation and had our knapsacks packed with a change of clothes and a Bible, so we used the time to pray and encourage one another. Father reminded us that 'nothing could separate us from God's love.'—Rom. 8:35-39.

The Gestapo did come back. I will never forget elderly Sister Anglade as she waved good-bye to us with tears in her eyes. The Gestapo drove us to the train station at Metz. After three days on a train, we arrived at Kochlowice, a satellite camp of the Auschwitz complex in Poland. Two months later, we were transferred to Gliwice, a convent that had been transformed into a work camp. The Nazis told us that if each of us signed a certificate renouncing our faith, they would release us and return our possessions. Father and Mother refused, and our captors said, "You will never return home."

In June we were transferred to Swietochlowice, where I began to have headaches that still bother me. I developed infections

in my fingers, and a doctor removed several of my fingernails without anesthetic. On a lighter side, my job of running errands for the guards often took me to a bakery. A lady there would give me something to eat.

Until then, we had stayed as a family separate from other prisoners. In October 1943 we were sent to a camp at Ząbkowice. We slept on bunk beds in an attic with about 60 other men, women, and children. The SS saw to it that the food we got was foul and almost inedible.

Despite the hardship, we never gave up hope. We had read in *The Watchtower* of the great preaching work to be done after the war. So we knew why we were suffering and that soon our hardship would come to an end.

Reports of advancing Allied armies told us that the Nazis were losing the war. Early in 1945, the SS decided to abandon our camp. On February 19, we began a forced march of almost 240 kilometers. After four weeks, we arrived in Steinfels, Germany, where the guards herded the prisoners into a mine. Many thought that we would be killed. But

With my gas mask
when I was six



With missionaries and
pioneers in Luxembourg for a special
preaching campaign when I was 16 ▼



With Father and Mother at
a convention in 1953 ▼





"I am happy to have seen the hand of Jehovah in my life"

that day the Allies arrived, the SS fled, and our ordeal was over.

Reaching My Goals

On May 5, 1945, after nearly two and a half years, we arrived home in Yutz, dirty and full of lice. We had not changed clothes since February, so we decided to burn those old garments. I remember my mother telling us: "Let this be the most beautiful day of your life. We have nothing. Even the clothes we are wearing are not ours. Still, all four of us have come back faithful. We did not compromise."

Following three months of convalescence in Switzerland, I returned to school, no longer in fear of expulsion. We could now meet with our spiritual brothers and preach openly. On August 28, 1947, at the age of 13, I publicly symbolized the vow that I had made to Jehovah years before. My father baptized me in the Moselle River. I wanted to become a pioneer immediately, but Father insisted that I learn a trade. I thus learned to be a seamstress. In 1951 at the age of 17, I was appointed a pioneer, to serve in nearby Thionville.

That year, I attended an assembly in Paris and applied for missionary service. I was not old enough, but Brother Nathan Knorr said he would hold my application "for later on."

In June 1952, I received my invitation to attend the 21st class of the Watchtower Bible School of Gilead in South Lansing, New York, U.S.A.

Gilead and Beyond

What an experience! I had often found it hard to speak in public in my own language. Now I had to speak in English. Yet, the instructors lovingly supported me. One brother gave me the nickname Kingdom Smile because of the smile on my face when I felt shy.

On July 19, 1953, our graduation took place at Yankee Stadium in New York, and I was assigned to Paris along with Ida Candusso (later Seignobos). Preaching to well-off Parisians was intimidating, but I was able to study the Bible with numerous humble ones. Ida married and left for Africa in 1956, but I stayed in Paris.

In 1960, I married a brother from Bethel, and we served as special pioneers in Chauumont and Vichy. Five years later, I contracted tuberculosis and had to stop pioneering. I felt terrible because since childhood my goal had been to take up the full-time service and remain in it. Sometime later, my husband left me for another woman. The support of my spiritual brothers and sisters helped me during those dark years, and Jehovah continued to carry my load.—Ps. 68:19.

I now live in Louviers, Normandy, near the France branch office. Despite health problems, I am happy to have seen the hand of Jehovah in my life. The upbringing that I received helps me even today to maintain the right spirit. My parents taught me that Jehovah is a real Person whom I can love, to whom I can speak, and who answers my prayers. Indeed, "what shall I repay to Jehovah for all his benefits to me?"—Ps. 116:12.

BE ZEALOUS FOR JEHOVAH'S HOUSE!

"The zeal for your house will eat me up."—JOHN 2:17.

PICTURE the scene. It is Passover time, 30 C.E. Six months earlier, Jesus began his earthly ministry. Now he makes his way up to Jerusalem. There at the temple in the Court of the Gentiles, Jesus discovers "those selling cattle and sheep and doves and the money brokers in their seats." Brandishing a whip made of ropes, he drives out all the animals, and the merchants certainly follow them. Jesus also pours out the coins of the money changers and overturns their tables. He orders those selling doves to take what they have and leave.—John 2:13-16.

² Jesus' actions relate directly to his concern for the temple. "Stop making the house of my Father a house of merchandise!" he commands. As Jesus' disciples observe these events, they recall the words penned centuries earlier by the psalmist David: "The zeal for your house will eat me up."—John 2:16, 17; Ps. 69:9.

³ It was Jesus' concern, his zeal, for God's house that moved him to act. Zeal is "eagerness and ardent interest in pursuit of something." In this 21st century, over seven million Christians manifest concern for God's house. Individually, we may ask, 'How can I increase my personal zeal for Jehovah's house?' To help us answer that, let us first examine what God's house is today. Then we will consider Bible examples of faithful men who manifested zeal for it. Their examples

1. 2. At the temple in 30 C.E., what did Jesus do, and why?

3. (a) What is zeal? (b) What question can we ask ourselves?

were written "for our instruction" and can spur us on to even greater zeal.—Rom. 15:4.

God's House—Then and Now

⁴ In ancient Israel, the house of God was the temple in Jerusalem. Of course, Jehovah did not literally live there. He declared: "The heavens are my throne, and the earth is my footstool. Where, then, is the house that you people can build for me, and where, then, is the place as a resting-place for me?" (Isa. 66:1) Nevertheless, the temple built during Solomon's reign served as the focal point for the worship of Jehovah, where prayers were offered.—1 Ki. 8:27-30.

⁵ Today, Jehovah's house is no stone edifice in Jerusalem or anywhere else. Rather, it is the arrangement for us to approach him in worship on the basis of Christ's ransom sacrifice. All of God's faithful servants on earth unite to worship Jehovah in this spiritual temple.—Isa. 60:4, 8, 13; Acts 17:24; Heb. 8:5; 9:24.

⁶ After the division of Israel back in 997 B.C.E., 4 out of the 19 kings who ruled Judah, the southern part, demonstrated outstanding zeal for true worship. They were Asa, Jehoshaphat, Hezekiah, and Josiah. What important lessons can we learn from their examples?

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4. The temple that Solomon built served what purpose?
 5. What is the modern-day arrangement foreshadowed by worship at Solomon's temple?
 6. Which Judean kings demonstrated outstanding zeal for true worship?

Wholehearted Service Brings Blessings

⁷ During the reign of King Asa, Jehovah raised up prophets to guide His nation on a faithful course. For example, the Bible tells us that Asa listened to the prophet Azariah, the son of Oded. (*Read 2 Chronicles 15:1-8.*) Asa's reforms united the people of Judah as well as a great number of people from the kingdom of Israel who came down to join in a grand assembly at Jerusalem. Together they declared their determination to worship Jehovah loyally. We read: "They swore to Jehovah with a loud voice and with joyful shouting and with the trumpets and with horns. And all Judah gave way to rejoicing over the thing sworn; for it was with all their heart that they had sworn and with full pleasure on their part that they had looked for him, so that he let himself be found by them; and Jehovah continued to give them rest all around." (2 Chron. 15:9-15) Jehovah will likewise surely bless us when we serve him wholeheartedly.—Mark 12:30.

⁸ Sadly, Asa later resented correction from Hanani the seer. (2 Chron. 16:7-10) How do we react when Jehovah offers us advice or direction through Christian elders? Do we promptly take to heart their Scripturally based counsel and avoid falling into the trap of resentment?

⁹ Jehoshaphat ruled as king in Judah during the tenth century B.C.E. He and all Judah faced the threat of the combined forces of Ammon, Moab, and the people of the mountainous region of Seir. Although he was afraid, what did the king do? He and his men, together with their wives and children, gathered at Jehovah's house to pray.

7, 8. (a) What kind of service does Jehovah bless? (b) What warning lesson can we learn from the example of King Asa?

9. What threat did Jehoshaphat and Judah face, and how did they react?

(*Read 2 Chronicles 20:3-6.*) In line with Solomon's words uttered earlier at the dedication of the temple, Jehoshaphat movingly beseeched Jehovah: "O our God, will you not execute judgment upon them? For in us there is no power before this large crowd that is coming against us; and we ourselves do not know what we ought to do, but our eyes are toward you." (2 Chron. 20:12, 13) After Jehoshaphat prayed, there "in the middle of the congregation," Jehovah's spirit moved Jahaziel, a Levite, to utter words of comfort that instilled confidence in the people.—*Read 2 Chronicles 20:14-17.*

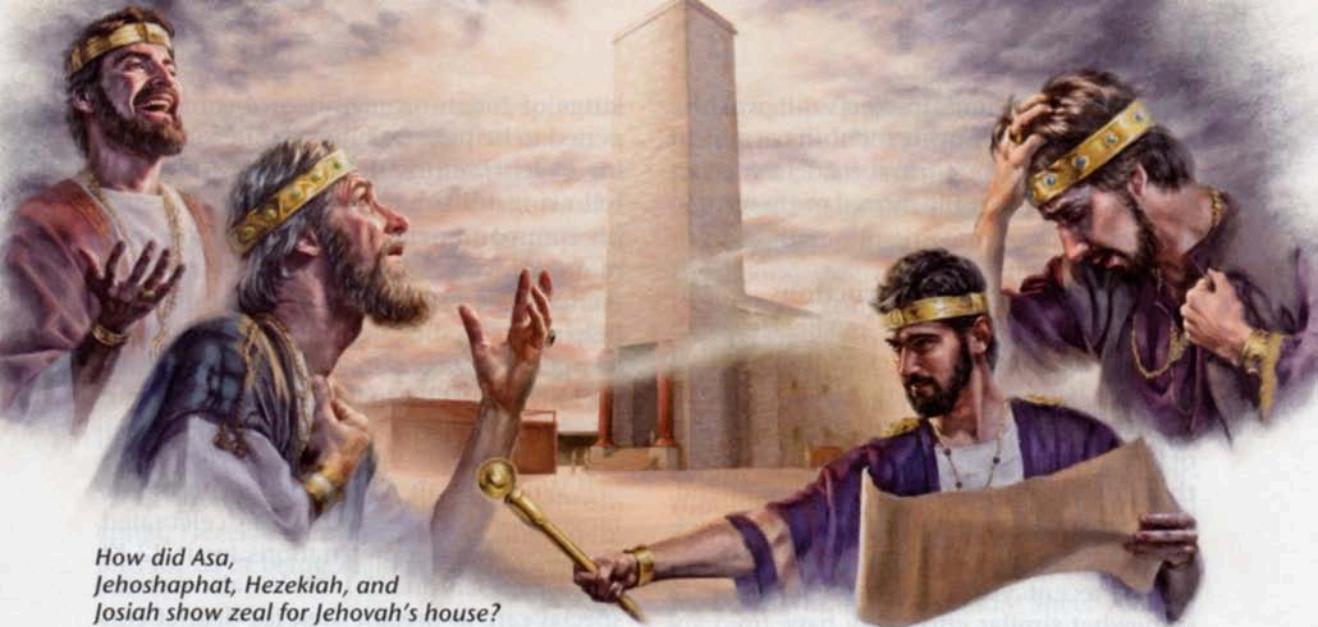
¹⁰ Yes, back then, Jehoshaphat and the kingdom of Judah received direction from Jehovah through Jahaziel. Today, we receive comfort and direction through the faithful and discreet slave class. Certainly, we always want to cooperate with and show respect for the appointed elders, who work hard in shepherding us and implementing the directions of "the faithful and discreet slave."—Matt. 24:45; 1 Thess. 5:12, 13.

¹¹ Just as Jehoshaphat and his people gathered together to seek Jehovah's guidance, let us not neglect regular attendance at congregation meetings along with our brothers and sisters. If we sometimes find ourselves in sore straits, not knowing what to do, let us follow the fine example set by Jehoshaphat and the people of Judah and turn to Jehovah in prayer with full trust in Him. (Prov. 3:5, 6; Phil. 4:6, 7) Even if we are isolated, our petitions to Jehovah unite us with "the entire association of [our] brothers in the world."—1 Pet. 5:9.

¹² Jehoshaphat and his people followed Jahaziel's God-given direction. With what re-

10. (a) How did Jehoshaphat and Judah receive direction? (b) How can we demonstrate appreciation for the direction Jehovah gives us today?

11, 12. What lesson can we learn from what happened to Jehoshaphat and Judah?



**How did Asa,
Jehoshaphat, Hezekiah, and
Josiah show zeal for Jehovah's house?**

sult? They came off victorious in the ensuing battle and returned to Jerusalem "with rejoicing" and "with stringed instruments and with harps and with trumpets to the house of Jehovah." (2 Chron. 20:27, 28) We likewise respect Jehovah's direction given through his channel and join in praising him.

Take Good Care of Our Meeting Places

¹³ In the first month of his reign, Hezekiah expressed his zeal for the worship of Jehovah by reopening and repairing the temple. He organized the priests and the Levites to cleanse God's house. They did so in 16 days. (*Read 2 Chronicles 29:16-18.*) That effort reminds us of the maintenance and repair work that keeps our meeting places in a condition that reflects our zealous worship of Jehovah. Have you not heard experiences showing that people are impressed by the zeal of the brothers and sisters who share in such work? Yes, their efforts bring much praise to Jehovah.

13. What work did Hezekiah initiate at the beginning of his reign?

¹⁴ In a city in the north of England, a man was opposed to the refurbishing work proposed for the Kingdom Hall adjacent to his property. The local brothers responded kindly. Observing that the boundary wall between the Kingdom Hall and the neighbor's property needed repair, they offered to do the work at no cost. They worked hard and, in fact, rebuilt most of the wall. They handled the situation so well that the neighbor had a change of heart. He now helpfully keeps an eye on the Kingdom Hall property.

¹⁵ Jehovah's people share in a worldwide building work. Willing local volunteers join with full-time international servants to construct not only Kingdom Halls but also Assembly Halls and Bethel homes. Sam is an engineer skilled in heating, ventilation, and air-conditioning. He and his wife, Ruth, have traveled to several countries in Europe and Africa to help on construction projects. Wherever they go, they also enjoy preaching along with the local congregations. Sam explains what prompted him to participate

14, 15. What work today has brought much praise to Jehovah? Give examples.

in such international projects: "It was the encouragement of others who have served in Bethel homes here and abroad. Just seeing their zeal and joy really moved me to want to serve this way."

Obey Divine Instructions

¹⁶ In addition to temple repair, Hezekiah restored the yearly Passover celebration that Jehovah had commanded. (*Read 2 Chronicles 30:1, 4, 5.*) Hezekiah and the inhabitants of Jerusalem invited the whole nation—even those of the northern kingdom—to attend. Runners sped through the land carrying letters of invitation.—2 Chron. 30:6-9.

¹⁷ In recent years, we have shared in a somewhat similar effort. We have used appealing printed invitations to invite people in our territories to gather with us in commemorating the Lord's Evening Meal, in obedience to Jesus' command. (Luke 22:19, 20) Receiving instructions at our Service Meetings, we have zealously shared in this work. And how Jehovah has blessed this effort! Why, last year, some seven million of us distributed invitations, and a total of 17,790,631 people attended!

¹⁸ It was said of Hezekiah: "In Jehovah the God of Israel he trusted; and after him there proved to be no one like him among all the

16, 17. In what special activity have God's people eagerly shared, and with what result?

18. Why is zeal for true worship so important for you?

Do You Recall?

- What kind of service does Jehovah bless, and why?
- How can we demonstrate trust in Jehovah?
- How can zeal move us to obey divine instructions?

kings of Judah, even those who had happened to be prior to him. And he kept sticking to Jehovah. He did not turn aside from following him, but he continued keeping his commandments that Jehovah had commanded Moses." (2 Ki. 18:5, 6) May it be similar in our case. Our zeal for God's house will help us 'keep sticking to Jehovah' with the prospect of everlasting life in view.—Deut. 30:16.

Respond Promptly to Direction

¹⁹ When Josiah ruled as king, he too arranged for the Passover to be celebrated, making extensive preparations for it. (2 Ki. 23:21-23; 2 Chron. 35:1-19) We also exercise special care to prepare well for district conventions, circuit assemblies, special assembly days, as well as for the Memorial. Brothers in some countries even risk their lives to gather together in order to commemorate Christ's death. Zealous elders make sure that none in the congregation are overlooked. The elderly and the infirm receive help to be present for the occasion.

²⁰ During the restoration work that King Josiah organized, High Priest Hilkiah "found the book of Jehovah's law by the hand of Moses." He handed it to the royal secretary Shaphan who, in turn, began to read its contents to Josiah. (*Read 2 Chronicles 34:14-18.*) What was the effect? The king immediately ripped his garments apart in grief and instructed the men to consult Jehovah. Through the prophetess Huldah, God provided a message condemning some of the religious practices that had been carried on in Judah. Yet, Josiah's good efforts to remove idolatrous practices were noted, and

19. What zealous effort is put forth at Memorial time?

20. (a) What happened during King Josiah's reign, and how did he react? (b) What lesson do we want to take to heart?

he remained in Jehovah's favor despite the calamities predicted for the nation as a whole. (2 Chron. 34:19-28) What can we learn from this? Surely our desire is the same as Josiah's was. We want to respond to Jehovah's direction promptly, taking to heart the warning example of what can happen if we allow apostasy and unfaithfulness to encroach on our worship. And we can be confident that Jehovah will note with approval our zeal for true worship, just as he did in Josiah's case.

²¹ Those four kings of Judah—Asa, Jehoshaphat, Hezekiah, and Josiah—set fine examples for us in being zealous for God's house

21, 22. (a) Why should we demonstrate zeal for Jehovah's house? (b) What will we consider in the next article?

and worship. Our zeal should similarly move us to trust in Jehovah and to exert ourselves in behalf of his worship. It is certainly the course of wisdom and the way to happiness to obey divine instructions and respond to the loving care and correction we receive through the congregation and its elders.

²² The next article will focus our attention on zeal for the field ministry and will provide encouragement for youths to serve our loving Father zealously. We will also consider how we can avoid one of Satan's most corrupting influences. As we zealously heed all such reminders from Jehovah, we will be following the example of Jehovah's own Son, Jesus, of whom it was said: "Sheer zeal for your house has eaten me up."—Ps. 69:9; 119:111, 129; 1 Pet. 2:21.

BE "ZEALOUS FOR FINE WORKS"!

"[Jesus] gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works."—TITUS 2:14.

IT IS Nisan 10, 33 C.E., just days before the Passover celebration. Throngs of worshippers in the temple area in Jerusalem are excited. What will happen when Jesus arrives? Three Gospel writers—Matthew, Mark, and Luke—all testify that for a second time, Jesus throws out those selling and buying there. He overturns the tables of the money changers and the benches of those selling doves. (Matt. 21:12; Mark 11:

1. What happens in the temple area when Jesus arrives on Nisan 10, 33 C.E.?

15; Luke 19:45) Jesus' zeal has not lessened since he took similar action three years earlier.—John 2:13-17.

² Matthew's account indicates that Jesus' zeal on that occasion was not limited to cleansing the temple. He was also curing the blind and lame who approached him there. (Matt. 21:14) Luke's record refers to other works that Jesus accomplished. "[Jesus] went teaching daily in the temple." (Luke

2, 3. How do we know that Jesus' zeal was not limited to the cleansing of the temple?

19:47; 20:1) Jesus' zeal was thus significantly evident in his public ministry.

³ Later, the apostle Paul wrote to Titus and explained that Jesus "gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works." (Titus 2:14) In what ways can we today be "zealous for fine works"? And how can the examples of the good kings of Judah encourage us?

Zeal for Preaching and Teaching

⁴ Asa, Jehoshaphat, Hezekiah, and Josiah all undertook campaigns in Judah to root out idolatry. Asa "removed the foreign altars and the high places and broke up the sacred pillars and cut down the sacred poles." (2 Chron. 14:3) Jehoshaphat, fired by his zeal for the worship of Jehovah, "removed the high places and the sacred poles from Judah."—2 Chron. 17:6; 19:3.*

⁵ Following the solemn seven-day Passover celebration that Hezekiah organized in Jerusalem, "all the Israelites that were found there went out to the cities of Judah, and they proceeded to break up the sacred pillars and cut down the sacred poles and pull down the high places and the altars out of all Judah and Benjamin and in Ephraim and Manasseh until they had finished." (2 Chron. 31:1) Young Josiah became king when he was only eight years of age. The historical record says: "In the eighth year of his reigning, while he was still a boy, he started to search for the God of David his fore-

* Asa may have removed the high places associated with the worship of false gods but not those where people worshipped Jehovah. Or it may be that high places were rebuilt in the latter part of Asa's reign and that these were removed by his son Jehoshaphat.—1 Ki. 15:14; 2 Chron. 15:17.

4, 5. In what ways did four Judean kings prove to be zealous for fine works?

father; and in the twelfth year he started to cleanse Judah and Jerusalem from the high places and the sacred poles and the graven images and the molten statues." (2 Chron. 34:3) Hence, all four of those kings were zealous for fine works.

⁶ Today, we similarly engage in a campaign to help people break free from false religious teachings, including the practice of idolatry. Our house-to-house ministry enables us to meet all sorts of people. (1 Tim. 2:4) One young Asian girl remembers how her mother performed rituals in front of numerous images in their home. Reasoning that not all the images could represent the true God, the girl often prayed that she could get to know his real identity. When she answered a knock on the door of her house, she found two Witnesses who were ready to help her learn the true God's distinctive name, Jehovah. And how grateful she was to learn the truth about idols! Now she demonstrates commendable zeal by sharing diligently in field service, helping other people spiritually.—Ps. 83:18; 115:4-8; 1 John 5:21.

⁷ When we engage in the house-to-house ministry, how thoroughly do we cover our assigned territory? Interestingly, in the third year of his reign, Jehoshaphat sent for five princes, nine Levites, and two priests. He had them travel through all the cities to teach the people Jehovah's laws. So effective was their campaign that the people of the surrounding nations began to fear Jehovah. (*Read 2 Chronicles 17:9, 10.*) By visiting homes at various times on different days, we may be able to speak with several members of a household.

6. Why can our ministry be compared with the campaigns of faithful kings of Judah?
7. What can we do to imitate the teachers who went through the land in Jehoshaphat's day?

⁸ Many of God's servants in modern times have been willing to leave their homes and move to serve where there is a greater need for zealous Witnesses. Can you do so? Some of us who cannot move away may try to witness to people who live in our area but speak a different language. Because of the variety of nationalities he meets in his territory, at 81 years of age, Ron learned greetings in 32 languages! He recently met an African couple in the street and greeted them in their native tongue, Yoruba. They asked Ron if he had ever been to Africa. When he replied no, they asked how he knew their language. This led to a fine witness. They readily accepted some magazines and freely gave him their address, which he passed on to the local congregation so that the couple could enjoy a Bible study.

⁹ The teachers who went through the land at Jehoshaphat's command had "the book of Jehovah's law" with them. Worldwide we endeavor to teach people from the

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8. How might we widen the scope of our witnessing?
 9. Why is reading from the Bible in our ministry important? Give an example.

Do you regularly use the Bible in your ministry?



Bible, since it is the Word of God. We make a special effort to show others the actual words of the Bible, featuring it in our ministry. One householder explained to Linda, a Witness, that her husband had suffered a stroke and needed her attention. The householder lamented: "I don't know what I have done that God allowed this to happen to me." Linda responded: "May I assure you of something?" She then read the words of James 1:13 and added: "All the suffering that we and our loved ones experience is *not* punishment from God." At that, the householder gave Linda a warm hug. Linda acknowledges: "I was able to give comfort by using the Bible. Sometimes the verses we read from the Bible are ones the householder has never heard before." That conversation led to a regular home Bible study with the woman.

Youths Who Serve Zealously

¹⁰ Returning to the example of Josiah, we note that he pursued true worship as a youth and was about 20 years of age when he embarked on his extensive campaign against idolatry. (*Read 2 Chronicles 34:1-3.*) Countless young people today demonstrate similar zeal in their Kingdom service.

¹¹ Hannah, who lives in England, was 13 years old and studying the French language at school when she heard that a French-speaking group had been formed in a nearby town. Her father agreed to accompany her to attend

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10. How was Josiah a good example for Christian youths today?
 - 11-13. What lessons can we learn from modern-day youths who serve Jehovah with zeal?

the meetings there. Now 18, Hannah zealously witnesses in French as a regular pioneer. Could you too learn a foreign language and help other people learn about Jehovah?

¹² Rachel thoroughly enjoyed viewing the video presentation *Pursue Goals That Honor God*. Commenting on her thinking when she began serving Jehovah back in 1995, she says: “I thought I had made the truth my own.” Then she adds: “After watching that drama, I now realize that I have simply cruised along for many years. I have to fight for the truth and put real thought and effort into my service and personal study.” Now Rachel finds that she is serving Jehovah with more zeal. What has she experienced as a result? “My relationship with Jehovah has deepened. My prayers are more meaningful, my study deeper and more satisfying, and Bible accounts more real to me. As a result, I am enjoying the ministry so much and find real satisfaction as I see Jehovah’s words comforting others.”

¹³ Luke is a youth who was encouraged by another dramatization, *Young People Ask—What Will I Do With My Life?* After watching this presentation, Luke writes: “I feel moved to reassess my situation in life.” He admits: “In the past, I was pressured to pursue financial security through higher education first and after that to focus on spiritual

From both Bible and modern-day examples, what did you learn about

- how to manifest your zeal by preaching and teaching?
- how Christian youths can be “zealous for fine works”?
- how to break free from corrupting habits?

goals. Such pressure is not conducive to spiritual progress; rather it tears one down.” Young brothers and sisters, why not see whether you can use what you learned in school to expand your ministry as Hannah did? And why not take a leaf out of Rachel’s book, so to speak, by zealously pursuing goals that truly honor God? Follow Luke’s example, avoiding the dangers that have proved to be a snare to many youths.

Zealously Heed Warnings

¹⁴ Jehovah’s people need to be clean if their worship is to be acceptable to him. Isaiah warns: “Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her [Babylon], keep yourselves clean, you who are carrying the utensils of Jehovah.” (Isa. 52:11) Many years before Isaiah wrote those words, good King Asa vigorously pursued a campaign to root out immorality in Judah. (*Read 1 Kings 15:11-13*) And centuries later, the apostle Paul told Titus that Jesus gave himself to cleanse his followers to make them “a people peculiarly his own, zealous for fine works.” (Titus 2:14) In today’s vice-ridden society, it is not easy—especially for youths—to keep morally clean. For instance, all of God’s servants, young and old alike, must battle to keep free from the contamination of pornography that is displayed on billboards, on the TV screen, in films, and particularly on the Internet.

¹⁵ Our zeal in heeding God’s warnings can help us to develop a hatred for what is bad. (Ps. 97:10; Rom. 12:9) We need to abhor pornography in order to “break free from its powerful, magnetic pull,” as one Christian

14. What kind of worship does Jehovah accept, and why is maintaining this such a challenge today?

15. What can help us to develop a hatred for what is bad?



Learning to speak another language while in school may help you expand your ministry

expressed it. To pry apart pieces of magnetized metal, one needs a force that is stronger than the attraction holding them together. Similarly, it takes strong effort to resist the lure of pornography. But understanding how much damage pornography can do to us will help us to develop a loathing for it. One brother made strenuous efforts to break his habit of visiting pornographic sites on the Internet. He moved his personal computer to a location where it was in full view of the rest of his family. Along with that, he personally became more determined to cleanse himself and be zealous for fine works. He even took another step. Because he had to use the Internet for his business, he resolved to access it only when his wife was beside him.

The Value of Good Conduct

¹⁶ What a fine spirit exists among young men and women in Jehovah's service, and how this impresses onlookers! (Read 1 Peter 2:12.) One visitor to London Bethel changed his whole outlook on Jehovah's Witnesses after he spent a day servicing a printing machine there. His wife, who was studying the Bible with a local Witness, noted her husband's change of attitude. Previously, he had not wanted the Witnesses to visit his home. But he came back from doing that work at Bethel full of praise for the kind way he had been treated. He commented that no one used bad language. Everyone was patient, and the atmosphere was peaceful. He was particularly impressed that the young brothers and sisters worked zealously and for no wages, volunteering their time and energy to help publish the good news.

¹⁷ Similarly, brothers and sisters who work secularly to care for their families go about their business in a whole-souled way. (Col. 3:23, 24) This often results in improved job security, as employers value their conscientious attitude and do not want to lose them as employees.

¹⁸ Our trust in Jehovah, our obedience to his instructions, and the care we take of our meeting places are among ways that we demonstrate zeal for Jehovah's house. In addition, we want to have as full a share as we can in the Kingdom-preaching and disciple-making work. Whether we are young or old, by our strenuously upholding the clean standards associated with our worship, we shall reap many benefits. And we will continue to be known as a people "zealous for fine works."—Titus 2:14.

16, 17. What effect can our good conduct have on those who observe us? Give an example.

18. How can we be "zealous for fine works"?

SPEAK TRUTH WITH YOUR NEIGHBOR

"Now that you have put away falsehood, speak truth each one of you with his neighbor."—EPH. 4:25.

TRUTH has been a controversial subject for ages. In the sixth century B.C.E., Greek poet Alcaeus said: "There is truth in wine." That implied that truth is revealed only after a person has overindulged in wine and perhaps is more eager to talk. First-century Roman Governor Pontius Pilate also reflected a warped view of truth when he cynically asked Jesus: "What is truth?"—John 18:38.

Conflicting attitudes about truth abound in our day. Many people say that the word "truth" has various shades of meaning or that truth differs from one person to another. Others are truthful only when it is convenient or expedient. The book *The Importance of Lying* states: "Honesty may be a noble ideal, but it has little value in the life and death struggle for survival and security. Man has little choice in the matter—he must lie to live."

How different it is for Christ's disciples! Jesus' view of truth was not philosophical. He always spoke the truth. Even his enemies acknowledged: "Teacher, we know you are truthful and teach the way of God in truth." (Matt. 22:16) Likewise today, genuine Christians imitate Jesus' example. They do not hesitate to speak the truth. They wholeheartedly agree with the apostle Paul, who admonished fellow believers: "Now that you have put away falsehood, speak truth each

1. 2. How do many people view truth?
3. Why was Jesus an outstanding example in speaking truth?

one of you with his neighbor." (Eph. 4:25) Let us consider three aspects of Paul's words. First, who is our neighbor? Second, what does it mean to speak truth? And third, how can we apply this in our everyday life?

Who Is Our Neighbor?

In the first century C.E., some Jewish leaders taught that only fellow Jews or their personal friends were worthy of being called "neighbor." Jesus, however, perfectly reflected his Father's personality and thinking. (John 14:9) Significantly, he showed his disciples that God does not favor one race or nationality over another. (John 4:5-26) Moreover, holy spirit revealed to the apostle Peter that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10: 28, 34, 35) We, therefore, should regard all people as our neighbor, extending love even to those who act like enemies.—Matt. 5: 43-45.

Yet, what did Paul mean when he said that we should speak truth with our neighbor? Speaking truth involves sharing information that is factual, free from any deceit. True Christians do not twist or misrepresent the facts so as to mislead others. They "abhor what is wicked" and "cling to what is good." (Rom. 12:9) In imitation of "the God

4. Unlike first-century Jewish leaders, how did Jesus reflect Jehovah's view of who our neighbor is?
5. What does it mean to speak truth with our neighbor?

of truth," we should strive to be honest and forthright in all our dealings. (Ps. 15:1, 2; 31:5) By choosing our words carefully, even embarrassing or uncomfortable situations can be tactfully resolved without resorting to guile.—*Read Colossians 3:9, 10.*

⁶ Does being truthful with others mean that we must disclose every detail to whoever asks us a question? Not necessarily. While on earth, Jesus demonstrated that some people are undeserving of a direct answer or of certain information. When hypocritical religious leaders asked him by what power or authority he performed signs and miracles, Jesus said: "I will ask you one question. You answer me, and I will also tell you by what authority I do these things." When the scribes and older men were unwilling to give an answer, Jesus said: "Neither am I telling you by what authority I do these things." (Mark 11:27-33) He did not feel obligated to answer the question in view of their corrupt practices and faithless example. (Matt. 12:10-13; 23:27, 28) Similarly today, Jehovah's people need to be on guard against apostates and other wicked men who use trickery or cunning for selfish purposes.—Matt. 10:16; Eph. 4:14.

⁷ Paul likewise indicated that some people may not be entitled to receive a full or complete answer. He said that "gossipers and meddlers in other people's affairs" are "talking of things they ought not." (1 Tim. 5:13) Yes, those who pry into the affairs of others or those who cannot be trusted to keep a confidence may find that others are reluctant to share personal information with them. How much better it is to heed Paul's inspired counsel: "Make it your aim to live quietly and to mind your own business."

6, 7. (a) Does being truthful mean that we must disclose even personal details to every inquirer? Explain. (b) Who merits our trust in our speaking truth?

(1 Thess. 4:11) At times, however, congregation elders may need to ask questions about personal matters in order to carry out their assigned duties. In such a case, our cooperation in speaking truth is much appreciated and is a great help.—1 Pet. 5:2.

Speak Truth in Family Matters

⁸ Normally it is with our family that we have the closest bond. To strengthen this bond, it is vital that we speak truth with one another. Many problems and misunderstandings can be reduced or eliminated by being open, honest, and kind in our communication. For example, when we make a mistake, do we hesitate to acknowledge it to our mate, to our children, or to other close family members? Offering a sincere apology from the heart helps to promote peace and unity within the family.—*Read 1 Peter 3:8-10.*

8. How does speaking truth help family members to draw close to one another?

Do you readily acknowledge minor mistakes?



⁹ Speaking truth does not mean that we should be blunt, tactless. Being rude does not increase the value of the truth or its impact. Paul said: “Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all badness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you.” (Eph. 4:31, 32) When we speak in a kind and dignified manner, it elevates our message and shows honor to those to whom we speak.—Matt. 23:12.

Speak Truth in Congregation Matters

¹⁰ Jesus spoke to his disciples in a simple, forthright manner. His counsel was always loving, yet he did not water down the truth to appease his listeners. (John 15:9-12) For instance, when his apostles repeatedly argued among themselves as to who was greater, Jesus firmly but patiently helped them to understand the need for humility. (Mark 9:33-37; Luke 9:46-48; 22:24-27; John 13:14) Similarly, while firm for righteousness, Christian elders today do not lord it over God’s flock. (Mark 10:42-44) They imitate Christ by being “kind to one another” and “tenderly compassionate” in their dealings with others.

¹¹ By being candid with our brothers but not overly frank, we can express what is on our mind without being offensive. Indeed, never would we want our tongue to be “sharpened like a razor,” using it to inflict painful wounds with abusive or degrading

9. Why does speaking truth not justify our being blunt or rude?

10. What can Christian elders learn from Jesus’ excellent example in speaking truth?

11. Love for our brothers should move us to do what in the way we use our tongue?



Do you speak truth when applying for a job?

speech. (Ps. 52:2; Prov. 12:18) Love for our brothers will move us to “safeguard [our] tongue against what is bad, and [our] lips against speaking deception.” (Ps. 34:13) In this way, we honor God and promote unity in the congregation.

¹² Elders work diligently to protect the congregation from those who tell malicious lies. (*Read James 3:14-16.*) A malicious lie is told with a view to harming someone; its purpose is to make the person suffer in some way or experience distress. It involves more than making petty, misleading statements or exaggerating the facts. Of course, all lying is wrong, but not every case of untruthfulness requires judicial action. Hence, elders need to use balance, reasonableness, and good judgment when determining if a person who has made statements that are un-

12. When does lying warrant judicial action? Explain.

true has established a pattern of deliberate, malicious lying that would require judicial action. Or would firm, loving admonition from the Scriptures suffice?

Speak Truth in Business Dealings

¹³ We are living in an age of rampant dishonesty, so it may be difficult to resist the temptation to be less than honest with an employer. When applying for a job, many resort to outright lies. They may, for instance, exaggerate their experience or education on a résumé in order to obtain a better or higher-paying job. On the other hand, many employees claim to be working when they are actually attending to personal matters, though that is contrary to company rules. They may be reading material unrelated to their job, making personal phone calls, sending personal electronic messages, or browsing the Internet.

¹⁴ True Christians do not view being honest and truthful as something optional. (*Read Proverbs 6:16-19.*) Paul said: "We wish to conduct ourselves honestly in all things." (*Heb. 13:18*) Thus, Christians give their employer a full day's work for a full day's pay. (*Eph. 6:5-8*) Being a conscientious worker can also bring praise to our heavenly Father. (*1 Pet. 2:12*) For example, Roberto's employer in Spain commended him for being an honest and responsible worker. As a result of Roberto's fine conduct, the company hired additional Witnesses. These too proved to be excellent workers. Over the years, Roberto found employment for 23 baptized brothers and 8 Bible students!

¹⁵ If self-employed, are we truthful in all our business dealings, or do we sometimes

13, 14. (a) How do some people fail to be truthful with their employer? (b) What good result can come from being honest and truthful at work?

15. How should a Christian businessman demonstrate that he speaks truth?

fail to speak truth with our neighbor? A Christian businessman should not misrepresent a product or service in order to make a quick sale; neither should he offer bribes or accept payoffs. We want to treat others as we ourselves would like to be treated. —*Prov. 11:1; Luke 6:31.*

Speak Truth With Governmental Authorities

¹⁶ Jesus said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (*Matt. 22:21*) What sort of "things" do we owe Caesar, that is, the governmental authorities? When Jesus uttered those words, the discussion centered on taxes. So to maintain a clean conscience before God and men, Christians obey the laws of the land, including those pertaining to the paying of taxes. (*Rom. 13:5, 6*) But we recognize that Jehovah is the Supreme Sovereign, the only true God, whom we love with our whole heart, soul, mind, and strength. (*Mark 12:30; Rev. 4:11*) We therefore render to Jehovah God submission without reservation. —*Read Psalm 86:11, 12.*

¹⁷ Many countries offer social programs or services to help those in need of material support. There is nothing wrong with a

16. What do Christians render to (a) governmental authorities? (b) Jehovah?

17. How do Jehovah's people view receiving public assistance?

How Would You Answer?

- Who is our neighbor?
- What does it mean to speak truth with our neighbor?
- How can being truthful bring glory to God?
- What blessings result from being truthful?

Christian's receiving such assistance—provided that he qualifies. Speaking truth with our neighbor would rule out giving false or misleading information to governmental authorities in order to receive public assistance.

Blessings From Being Truthful

¹⁸ The blessings from being truthful are many. We maintain a clean conscience, which gives us peace of mind and a calm heart. (Prov. 14:30; Phil. 4:6, 7) Having a clean conscience is of great value in the eyes of God. Also, when we are truthful in all things, we do not need to worry about being found out, or exposed, by humans.—1 Tim. 5:24.

¹⁹ Consider another blessing. Paul said: “In every way we recommend ourselves as

18-20. What blessings result from being truthful with our neighbor?

God’s ministers, . . . by truthful speech.” (2 Cor. 6:4, 7) This certainly proved to be the case with a Witness living in Britain. Attempting to sell a car to a prospective buyer, he described all its good points as well as its faults, including those that could not be seen. After taking the car for a test drive, the buyer asked the brother if he was one of Jehovah’s Witnesses. Why did he draw that conclusion? The man had taken note of the brother’s honesty as well as his neat appearance. The ensuing discussion led to a fine witness being given.

²⁰ Do we likewise bring praise to our Creator by our good moral character? Paul said: “We have renounced the underhanded things of which to be ashamed, not walking with cunning.” (2 Cor. 4:2) Hence, let us do our utmost to speak truth with our neighbor. In so doing, we will bring glory to our heavenly Father and to his people.

THE FAITHFUL STEWARD AND ITS GOVERNING BODY

“Who really is the faithful steward, the discreet one, whom his master will appoint over his body of attendants to keep giving them their measure of food supplies at the proper time?”—LUKE 12:42.

WHILE giving the composite sign of the last days, Jesus raised this 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?” Jesus then went on to say that this slave would be rewarded for his faithfulness

1, 2. What important question did Jesus raise while giving the composite sign of the last days?

by being appointed over all of the Master’s belongings.—Matt. 24:45-47.

² Several months earlier, Jesus had asked a similar question. (*Read Luke 12:42-44.*) He called the slave a “steward” and referred to the “domestics” as “his body of attendants.” A steward is a house manager or administrator who is placed over servants. Yet, the steward is also a servant. Who is this slave,

or steward, and how does he provide "food at the proper time"? It is vital for all of us to recognize the channel that is used to dispense spiritual food.

³ Christendom's commentators often view these words of Jesus as referring to those who have positions of responsibility among professed Christians. But Jesus, the "master" in the illustration, did not say that there would be a multitude of slaves scattered throughout the various sects of Christendom. Instead, he clearly stated that there would be only one "steward," or "slave," whom he would appoint over *all* his belongings. So as this journal has often explained, the steward must represent the "little flock" of anointed disciples as a collective body, or group. In the context of Luke's Gospel, Jesus had just referred to these ones. (Luke 12:32) The "body of attendants," or "domestics," refers to this same group but highlights their role as individuals. An intriguing question arises, Does each individual member of this slave class play a part in providing spiritual food at the proper time? The answer becomes evident when we closely examine what the Scriptures say.

Jehovah's Servant in Times Past

⁴ Jehovah spoke of his people, the ancient nation of Israel, as a collective servant. "You [plural] are my witnesses [plural]," is the utterance of Jehovah, 'even my servant [singular] whom I have chosen.' " (Isa. 43:10) All members of the nation were included in that one servant class. However, it is important to note that only the

3. (a) How have Christendom's commentators tried to explain Jesus' statements about the "slave"? (b) Who is the "steward," or "slave," and who are the "attendants," or "domestics"?

4. How did Jehovah refer to the ancient nation of Israel, and what is it important to note about that nation?

priests together with the nonpriestly Levites were responsible for teaching the nation. —2 Chron. 35:3; Mal. 2:7.

⁵ Was the nation of Israel the slave about whom Jesus spoke? No. We know that because of what Jesus said to the Jews of his day: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43) Clearly, a change was to occur. Jehovah would use a new nation. Nevertheless, when it comes to spiritual instruction, the work of the slave in Jesus' illustration does follow a pattern similar to that of God's "servant" in ancient Israel.

The Faithful Slave Appears

⁶ The new nation, "the Israel of God," is made up of spiritual Israelites. (Gal. 6:16; Rom. 2:28, 29; 9:6) It came into existence with the outpouring of God's spirit at Pentecost 33 C.E. Thereafter, all spirit-anointed Christians became part of the nation that now served as the slave class appointed by the Master, Jesus Christ. Each member of that nation was given the commission to preach the good news and make disciples. (Matt. 28:19, 20) But was every member of that group to be involved with providing spiritual food at the proper time? Let us see how the Scriptures answer this question.

⁷ When Jesus appointed his 12 apostles, their primary work involved being sent out to preach the good news to others. (*Read Mark 3:13-15.*) This assignment was in harmony with the basic meaning of the Greek word *apostolos*, which is derived from a verb meaning simply "send forth." However, as time went on and the Christian

5. According to Jesus, what major change was to occur?
6. What new nation came into existence at Pentecost 33 C.E., and who became part of it?
7. Initially, what was the primary work of the apostles, and how was that work later expanded?

congregation was about to be established, the role of an apostle became an “office of oversight.”—Acts 1:20-26.

⁸ What was the primary concern of the 12 apostles? The answer can be seen in the events following the day of Pentecost. When a dispute arose about the daily distribution of food to widows, the 12 apostles gathered the disciples and said: “It is not pleasing for us to leave the word of God to distribute food to tables.” (*Read Acts 6:1-6.*) The apostles then appointed other spiritually qualified brothers to care for this “necessary business” so that the apostles could devote themselves “to the ministry of the word.” This arrangement resulted in Jehovah’s blessing as “the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much.” (Acts 6:7) So the primary responsibility for the spiritual feeding work rested with the apostles.—Acts 2:42.

⁹ In time, others were entrusted with weighty responsibilities. Paul and Barnabas, under the direction of holy spirit, were sent out as missionaries by the Antioch congregation. They also became known as apostles, although they were not included in the original 12. (Acts 13:1-3; 14:14; Gal. 1:19) Their appointment was confirmed by the governing body in Jerusalem. (Gal. 2:7-10) Shortly after that, Paul had a part in dispensing spiritual food. He wrote his first inspired letter.

¹⁰ However, were all spirit-anointed Christians involved in overseeing the preaching work and in preparing spiritual food? No. The apostle Paul tells us: “Not all are apost-

les, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they?” (1 Cor. 12:29) Although all spirit-begotten Christians engaged in the preaching work, only a very limited number—just eight different men—were used to write the 27 books of the Christian Greek Scriptures.

The Faithful Slave in Modern Times

¹¹ Jesus’ words recorded at Matthew 24:45 clearly indicate that there would still be a faithful and discreet slave class living on earth during the time of the end. Revelation 12:17 refers to these ones as “the remaining ones” of the seed of the woman. As a group, this remnant has been appointed over all of Christ’s belongings here on earth. The “belongings” that the faithful steward is appointed to care for are the Master’s royal interests on earth, which include the Kingdom’s earthly subjects and the material facilities used in preaching the good news.

¹² How does a Christian know if he or she has the heavenly hope and is included in this remnant of spiritual Israelites? The answer is found in the apostle Paul’s words to those who were sharers with him in the same heavenly hope: “All who are led by God’s spirit, these are God’s sons. For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: ‘Abba, Father!’ The spirit itself bears witness with our spirit that we are God’s children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together.”—Rom. 8:14-17.

8, 9. (a) What was the primary concern of the 12 apostles? (b) Who else were given extra responsibilities, as confirmed by the governing body?

10. In the first century, were all spirit-anointed Christians involved in preparing spiritual food? Explain.

11. Over what “belongings” was the slave appointed?

12, 13. How does a Christian know that he or she has the heavenly calling?

¹³ Simply stated, these individuals are anointed by God's holy spirit and receive a heavenly "calling," or "invitation." (Heb. 3:1; ftn.) This personal invitation is from God. They, in turn, respond at once without question or doubt or fear in accepting this begetting as God's sons. (*Read 1 John 2:20, 21.*) So they do not select this hope for themselves, but Jehovah puts his seal, or holy spirit, upon them.—2 Cor. 1:21, 22; 1 Pet. 1:3, 4.

The Correct Viewpoint

¹⁴ How should these anointed ones view themselves as they await their heavenly reward? They realize that although they have received a wonderful invitation, it is only that—an invitation. They must remain faithful until death in order to obtain this prize. In humility, they echo the words of Paul: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the

14. How do the anointed view their calling?

prize of the upward call of God by means of Christ Jesus." (Phil. 3:13, 14) The anointed remnant must do their utmost to 'walk worthily of the calling with which they were called, with complete lowliness of mind,' doing so "with fear and trembling."—Eph. 4:1, 2; Phil. 2:12; 1 Thess. 2:12.

¹⁵ On the other hand, how should other Christians view a person who claims to have received this anointing and begins to partake of the emblems at the Memorial? He or she should not be judged. The matter is between this person and Jehovah. (Rom. 14:12) However, Christians who have truly received this anointing do not demand special attention. They do not believe that their being of the anointed gives them special insights beyond what even some experienced members of the "great crowd" may have. (Rev. 7:9) They do not believe that they necessarily have more holy spirit than their companions of the "other sheep" have. (John 10:16) They do not expect special

15. How should Christians view those who partake of the emblems at the Memorial, and how do anointed ones view themselves?

*Today, the Governing Body represents the faithful and discreet slave class.
There was a similar arrangement in the first century*



treatment; nor do they claim that their partaking of the emblems places them above the appointed elders in the congregation.

¹⁶ Are all these anointed ones throughout the earth part of a global network that is somehow involved in revealing new spiritual truths? No. Although as a composite body the slave class is responsible for feeding the spiritual household, not all individuals of the slave class have the same responsibilities or work assignments. (*Read 1 Corinthians 12:14-18.*) As noted earlier, in the first century, all were involved in the vital preaching work. But only a very limited number were used to write the books of the Bible and oversee the Christian congregation.

¹⁷ To illustrate: The Scriptures at times speak of "the congregation" as taking certain action in handling judicial matters. (Matt. 18:17) In real terms, though, it is only the elders who take this action in their capacity as representatives of the congregation. The elders do not contact all members of the congregation to ask their various opinions before they make a decision. Theocratically, they perform the role that they have been assigned; they act on behalf of the whole congregation.

16-18. (a) Are all anointed ones involved with presenting new spiritual truths? Illustrate. (b) Why is there no need for the Governing Body to consult with all who claim to be anointed?

Do You Remember?

- Who is "the faithful and discreet slave," and who are the domestics?
- How does a person know that he or she has the heavenly calling?
- Who has the primary responsibility for preparing new spiritual food?
- How should one of the anointed view himself?

¹⁸ Similarly, today a limited number of anointed men have the responsibility of representing the slave class. They make up the Governing Body of Jehovah's Witnesses. These spirit-anointed men oversee the Kingdom work and the spiritual feeding program. As in the first century, though, the Governing Body does not consult with each individual member of the slave class before making decisions. (*Read Acts 16:4, 5.*) However, all anointed Witnesses are deeply involved in the vital harvest work that is now taking place. As a class, "the faithful and discreet slave" is one body, but as individuals, they have various work assignments. —1 Cor. 12:19-26.

¹⁹ What effect should the above facts have on the ever-increasing great crowd who hope to live forever on earth? As part of the King's belongings, they are happy to cooperate fully with the arrangements made by the Governing Body, which represents "the faithful and discreet slave." Members of the great crowd appreciate the spiritual food produced under the Governing Body's direction. But at the same time, while respecting the slave as a class, members of the great crowd are careful not to elevate any individuals who claim to be part of that slave. No Christian who genuinely receives the anointing with God's spirit would want or expect such treatment.—Acts 10:25, 26; 14:14, 15.

²⁰ Whether we are "domestics," who are part of the anointed remnant, or we are members of the great crowd, let it be our determination to cooperate fully with the faithful steward and its Governing Body. May each of us "keep on the watch" and prove ourselves faithful until the end. —Matt. 24:13, 42.

19, 20. What balanced view do the great crowd have of "the faithful and discreet slave" and its Governing Body?

How to Find Joy in the Gift of Singleness

“AND they got married and lived happily ever after.” Words like these bring to a close many a children’s story. Romantic movies and novels often transmit a similar message—that marriage means happiness at last! Moreover, most cultures exert strong pressure on young adults to get married. “People make you feel that the only goal for a girl is to get married,” said Debby when she was in her mid-20’s. “They convey the idea that life begins after marriage.”

A spiritual person does not see things in such black-and-white terms. Though marriage was the norm among the Israelites, the Bible speaks of single men and women who had very rewarding lives. Today, some Christians choose a life of singleness, whereas many others remain single because of circumstances. Whatever the reason for their being single, the important question remains the same: How can a Christian make a success of singleness?

Jesus himself did not marry, which is quite understandable in view of the assignment he had been given. He told his disciples that some of his followers would also “make room for” singleness. (Matt. 19: 10-12) Jesus thus indicated that to make a success of singleness, we have to accept, or make room for, this way of life in our mind and heart.

Does Jesus’ counsel apply only to someone who has deliberately chosen a lifetime

of singleness in order to concentrate fully on theocratic assignments? (1 Cor. 7:34, 35) Not necessarily. Consider the situation of a Christian who might like to marry but who presently can find no suitable marriage mate. “Recently, a workmate who is not a Witness unexpectedly proposed to me,” stated Ana, a single sister in her 30’s. “In a way I felt flattered, but I quickly suppressed that feeling because I want to marry only someone who will draw me closer to Jehovah.”

The desire to marry “in the Lord” helps many sisters like Ana to avoid marrying an unbeliever.* (1 Cor. 7: 39; 2 Cor. 6:14) With respect for God’s counsel, they make room for singleness, at least for the time being. How can they do this successfully?



“I enjoy what I have, and I don’t dream about what I don’t have.”—Carmen

The ability to accept a situation that may seem less than ideal depends largely on attitude. “I enjoy what I have, and I don’t dream about what I don’t have,” says Carmen, a single sister in her 40’s. Granted, there may be times when we feel lonely or frustrated. But knowing that similar things are being experienced by many others in the whole association of brothers in the world can encourage us to press forward with confidence. Jehovah has helped many to make a

* Although we here refer to Christian sisters, the principles also apply to brothers.

success of singleness and to handle other challenges.—1 Pet. 5:9, 10.

Many Christian brothers and sisters have discovered a positive side to singleness. "I think the secret to happiness is being able to enjoy the positive aspects of whatever situation you find yourself in," says Ester, a single sister in her mid-30's. "I believe that whether I get married or not, if I put Kingdom interests first, Jehovah will not hold back anything good from me," adds Carmen. (Ps. 84:11) "My life may not have turned out exactly as I planned, but I am happy and will continue to be so."

Biblical Examples of Singleness

Jephthah's daughter had not planned on staying single. But her father's vow obliged her to serve at the sanctuary from her youth onward. This unexpected assignment no doubt altered her personal plans and went contrary to her natural feelings. She mourned for two months when she realized that she would not marry and have a family. Nevertheless, she accepted her new situation and served willingly for the rest of her life. Other Israelite women commended her yearly for her self-sacrificing spirit.—Judg. 11:36-40.

Some who were physical eunuchs during the time of Isaiah may have felt disappointed about their circumstances. The Bible does not say what caused these to be eunuchs. As such, they could not become full-fledged members of the congregation of Israel, nor could they marry and father children. (Deut. 23:1) Still, Jehovah understood their feelings, and he commended their whole-souled obedience to his covenant. He told them that they would have "a monument" and "a name to time indefinite" in his house. In other words, these faithful eunuchs would have the sure hope of enjoying everlasting life under Jesus' Messianic rule.

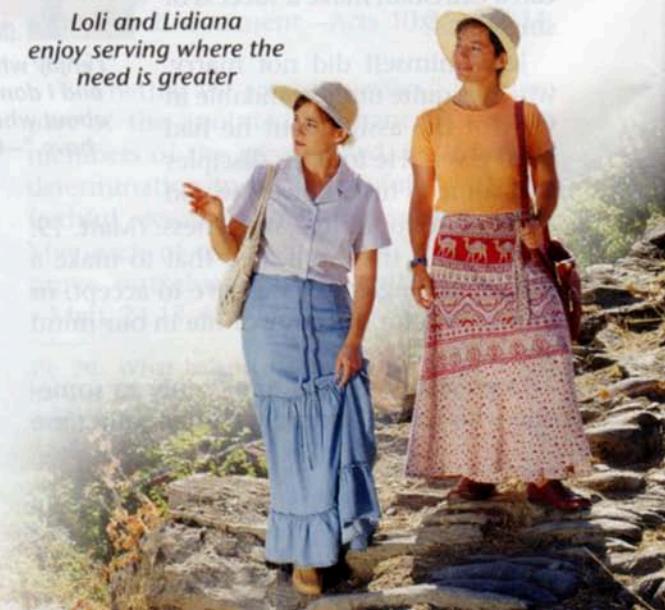
Jehovah would never forget them.—Isa. 56:3-5.

Jeremiah's circumstances were very different. After commissioning Jeremiah as a prophet, God instructed him to remain single because of the critical times in which he lived and because of the nature of his assignment. "You must not take for yourself a wife," Jehovah said, "and you must not come to have sons and daughters in this place." (Jer. 16:1-4) The Bible does not reveal Jeremiah's personal feelings about these instructions, although it does assure us that he was a man who took delight in Jehovah's word. (Jer. 15:16) In later years when Jeremiah endured the appalling 18-month siege of Jerusalem, he doubtless saw the wisdom of obeying Jehovah's command to remain single.—Lam. 4:4, 10.

Ways to Enrich Your Life

The above-mentioned Bible characters were single, but they enjoyed Jehovah's support and immersed themselves in his service. Likewise today, meaningful activity can do much to enrich our lives. The Bible predicted that the women telling the good news would become a large army. (Ps. 68:11) Among these throngs are thousands of single sisters. As their ministry has borne fruit, many have

*Loli and Lidiana
enjoy serving where the
need is greater*



been blessed with spiritual sons and daughters.—Mark 10:29, 30; 1 Thess. 2:7, 8.

“Pioneering gives my life direction,” explains Loli after 14 years of such service. “As a single sister, I lead a busy, active life, which helps me to avoid loneliness. I feel satisfied at the end of each day because I can see that my ministry really helps people. This gives me great joy.”

Many sisters have been able to learn a new language and have expanded their ministry by preaching to foreign-speaking people. “In the city where I live, there are thousands of foreigners,” notes Ana, mentioned earlier. She enjoys preaching to French-speaking people. “Learning a language I can use to communicate with many of them has opened up a new field of activity and made my preaching work so interesting.”

As singleness often means fewer obligations, some have taken advantage of their circumstances to serve where the need is greater. “I strongly believe that the more you do in Jehovah’s service, the easier it is to make close friends and feel loved,” says Lidiana, a single sister in her mid-30’s who has served where the need is greater in other lands. “I have made many close friends who come from different backgrounds and nationalities, and these friendships have greatly enriched my life.”

The Bible refers to Philip the evangelizer who had four unmarried daughters who prophesied. (Acts 21:8, 9) They must have had a zealous spirit like that of their father. Might they have used their gift of prophesying for the benefit of fellow Christians in Caesarea? (1 Cor. 14:1, 3) Today, many single sisters likewise build up others by their regular attendance and participation at Christian meetings.

Lydia, on the other hand, was an early Christian of Philippi whom the Bible com-

God invites all his servants to draw close to him



mends for her hospitality. (Acts 16:14, 15, 40) Lydia—who was possibly single or widowed—had a generous spirit that enabled her to enjoy rewarding association with traveling overseers, such as Paul, Silas, and Luke. Having such a spirit brings similar blessings today.

Satisfying the Need to Be Loved

Apart from having meaningful activity to fill our lives, all of us have a need to receive love and affection. How can single people fill that need? First, Jehovah is always there to love us, to strengthen us, and to listen to us. King David felt “solitary and afflicted” at times, yet he knew he could always turn to Jehovah for support. (Ps. 25:16; 55:22) “In case my own father and my own mother did leave me, even Jehovah himself would take me up,” he wrote. (Ps. 27:10) God invites all his servants to draw close to him, to become his intimate friends.—Ps. 25:14; Jas. 2:23; 4:8.

Furthermore, within the worldwide brotherhood, we can also find spiritual fathers, mothers, brothers, and sisters whose love will enrich our lives. (Matt. 19:29; 1 Pet. 2:17) Many single Christians find great satisfaction in following the example of Dorcas, who “abounded in good deeds and gifts of mercy.” (Acts 9:36, 39) “Wherever I go, I look for real friends in the congregation

who will love me and will support me when I'm feeling down," explains Loli. "To cement such friendships, I try to show love and interest in others. I have served in eight different congregations, and I have always found true friends. Often they are not sisters of my own age—sometimes they are grandmothers or teenagers." In every congregation, there are those who need affection and companionship. Taking a sincere interest in such ones can be of great help to them and can satisfy our own desire to love and be loved.—Luke 6:38.

God Will Not Forget

The Bible indicates that all Christians must make sacrifices of some sort in view of the difficult times in which we live. (1 Cor. 7:29-31) Those who remain single because of their determination to obey the divine command to marry only in the Lord are certainly

worthy of special respect and consideration. (Matt. 19:12) This praiseworthy sacrifice, however, does not mean that they cannot enjoy life to the full.

"I have a satisfying life that depends on my relationship with Jehovah and my service to him," notes Lidiana. "I know married people who are happy and others who are unhappy. This reality convinces me that my happiness does not depend on whether I get married in the future or not." As Jesus pointed out, happiness depends principally on giving and serving, something that all Christians can do.—John 13:14-17; Acts 20:35.

Undoubtedly, our greatest cause for joy is the knowledge that Jehovah will bless us for whatever sacrifice we make for the sake of doing his will. The Bible assures us: "God is not unrighteous so as to forget your work and the love you showed for his name." —Heb. 6:10.

DELEGATING *Why and How?*

DELEGATING has a longer history than has planet Earth. Jehovah created his only-begotten Son and then, using his Son as "a master worker," made the universe. (Prov. 8:22, 23, 30; John 1:3) When God created the first human couple, he told them to "fill the earth and subdue it." (Gen. 1:28) The Creator charged humans with the work of expanding the Paradise of Eden to fill the whole earth. Yes, from the beginning, delegating has been a characteristic of Jehovah's organization.

What is involved in delegating? Why should Christian elders learn to delegate cer-

tain congregation tasks to others, and how can they do that?

What Is Delegating?

"To delegate" means "to entrust to another; to appoint as one's representative; to assign responsibility or authority." (*Merriam-Webster's Collegiate Dictionary*, 11th Edition) So delegating calls for involving others to accomplish objectives. That naturally leads to sharing authority.

Those given a task to do in the Christian congregation are expected to fulfill the assignment, to give progress reports, and usu-

ally to consult with the one who did the delegating. The basic responsibility, though, rests with the appointed brother who delegated the work. He needs to monitor progress and give advice as needed. Yet, some may ask, 'Why delegate if you can do the job yourself?'

Why Delegate?

Think about Jehovah's creating his only-begotten Son and delegating to him a share in the rest of the creative work. Yes, "by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible." (Col. 1:16) The Creator could have done everything by himself, yet he decided to have his Son share in the joy of accomplishing productive work. (Prov. 8:31) This helped the Son to learn more about God's qualities. In a sense, the Father used the opportunity to train his only-begotten Son.

When on earth, Jesus Christ imitated his Father in delegating responsibility. He gradually trained his disciples. He sent the 12 apostles and later 70 other disciples ahead of him to spearhead the preaching work. (Luke 9:1-6; 10:1-7) When Jesus later arrived in such places, a good foundation had been laid for him to build on. Upon leaving the earth, Jesus delegated heavier responsibilities, including the worldwide preaching work, to his trained disciples.—Matt. 24:45-47; Acts 1:8.

Delegating and training became characteristics of the Christian congregation. The apostle Paul told Timothy: "These things commit to faithful men, who, in turn, will be adequately qualified to teach others." (2 Tim. 2:2) Yes, experienced ones are to train those who, in turn, will train still others.

By delegating some of the work assigned to him, an elder can share with others the

DELEGATING IS

- a way to share the joy of accomplishment
- a way to accomplish more
- a manifestation of wisdom and modesty
- a way to train others
- a way to demonstrate trust in others

joy of teaching and shepherding. Recognizing that human abilities are limited, elders have even more reason to ask others to share in congregation responsibilities. The Bible states: "Wisdom is with the modest ones." (Prov. 11:2) Modesty includes an awareness of one's limitations. If you try to do everything yourself, you may wear yourself out and deprive your family of the time you could otherwise spend with them. So it is indeed the course of wisdom to share the load of responsibility. Take, for example, the brother serving as the coordinator of the body of elders. He may ask other elders to audit the congregation accounts. By going over the records, those elders can familiarize themselves with the financial condition of the congregation.

While delegating provides an opportunity for others to gain necessary skill and experience, it also allows the one delegating the responsibility to observe the abilities of those who have been given the task. Thus, by delegating appropriate functions in the congregation, the elders can test prospective ministerial servants "as to fitness."—1 Tim. 3:10.

Finally, by delegating, elders show their trust in others. Paul gave Timothy on-the-job training in the missionary service. A close bond developed between the two men. Paul called Timothy "a genuine child in the

HOW TO DELEGATE

- Select appropriate individuals for the task
- Clearly explain/communicate
- Clarify what should be accomplished
- Provide necessary resources
- Be concerned about the task, and express your trust
- Be willing to take the final responsibility

and returning home. (Acts 13:13; 15:37, 38) Still, that did not stop Paul from training others. As already mentioned, he invited the young Christian Timothy to be his traveling companion. When Timothy was ready to carry heavier responsibility, Paul left him in Ephesus, entrusting him with the authority to appoint congregation overseers and ministerial servants.—1 Tim. 1:3; 3:1-10, 12, 13; 5:22.

Similarly, modern-day elders should not give up in training brothers just because one of them does not respond well. It is wise and important to learn to trust others and to train them. What factors, though, should elders keep in mind when delegating?

How to Delegate

In delegating responsibilities, consider the qualifications of the brothers you have in mind. When a need to care for the daily food distribution arose in Jerusalem, the apostles selected 'seven certified men, full of spirit and wisdom.' (Acts 6:3) If you ask an unreliable person to do a job, he may simply fail to carry it out. So delegate small tasks first. When a person proves faithful, he may be able to handle more responsibility.

Yet, more is involved. Personalities and abilities differ. Experience too varies from person to person. A brother with a friendly, pleasant disposition may do well as an attendant, while one who is orderly and systematic may prove most helpful as an assistant to the congregation secretary. A sister with artistic ability may be entrusted with arranging flowers for the Memorial.

When assigning responsibilities, specify clearly what is expected. Before John the Baptist sent messengers to Jesus, he explained to them what he wanted to know and the wording of the inquiry. (Luke 7:18-20) On the other hand, when Jesus instruct-

faith." (1 Tim. 1:2) Similarly, a strong bond was forged between Jehovah and Jesus as they worked together in creating all other things. By entrusting work to others, elders can develop a warm relationship with them.

Why Some Hesitate

Although knowing the advantages, some elders find it difficult to delegate, perhaps holding back because they feel that they are giving up authority. They may think that they must always be personally at the wheel, so to speak. Yet, remember that before ascending to heaven, Jesus authorized his disciples to carry out a weighty assignment, all the while knowing that they would accomplish works greater than his!—Matt. 28:19, 20; John 14:12.

Other elders may have delegated in the past but did not see satisfactory results. They may feel that they can do the job better and faster themselves. Yet, consider Paul's example. He knew the value of delegating, but he also realized that the trainees would not always live up to his expectations. On his first missionary tour, Paul trained his young traveling companion, Mark. Paul was greatly disappointed by Mark's leaving his assignment

ed his disciples to collect the leftovers of miraculously provided food, he left the details to them. (John 6:12, 13) Much depends on the nature of the task and the qualifications of the helper. Both the one delegating and the one invited to perform the task should have an understanding of the expected results and the extent of progress reports to be made. Both should know how much is left up to the discretion of the person doing the job. If the task is to be completed by a certain date, it may be more motivating if the due date is discussed and agreed upon rather than simply being imposed.

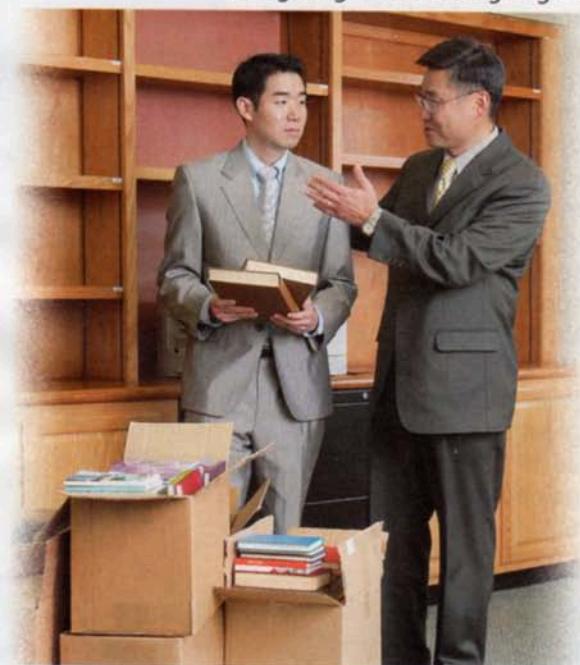
The one assigned should be equipped with funds, tools, and help as needed. It may help to make the arrangement known to others. When Jesus entrusted Peter with "the keys of the kingdom of the heavens," he did so in the presence of other disciples. (Matt. 16:13-19) Likewise, in some cases it may be good to let the congregation know who is responsible for a certain task.

Caution is also in order. If you still try to manage the job that you have delegated to

someone, you will send him the message, "I don't really trust you." Granted, at times the result might not turn out exactly as you had expected. Yet, if the brother who has been given a responsibility is allowed some leeway, he will likely gain confidence and experience. Naturally, this does not mean being unconcerned about how he handles the task. Although entrusting a role in the creation process to his Son, Jehovah still involved himself in the work. He said to the Master Worker: "*Let us* make man in our image." (Gen. 1:26) So by your words and actions, support the work being done, and commend the person for his efforts. A brief review of the result can help him. If the work is not being done properly, do not hesitate to offer additional advice or help. Remember, the final responsibility lies with you as the one delegating.—Luke 12:48.

Many have benefited from having congregation tasks delegated to them by older men who took a real interest in them. Indeed, all elders need to learn why and how to delegate, in imitation of Jehovah.

Delegating includes assigning a task and following up on the progress



Questions From Readers

Jesus had gone throughout the land in his preaching work. So how could the apostle Peter say that the Jewish people and their rulers “acted in ignorance” in having him executed?—Acts 3:17.

In addressing a group of Jews about their role in the death of the Messiah, the apostle Peter said: “I know that you acted in ignorance, just as your rulers also did.” (Acts 3:14-17) Some Jews simply may not have understood Jesus and his teaching. As for others, the motives behind their spiritual ignorance included lack of desire to please God, prejudice, envy, and outright hatred.

Consider how the lack of desire to please Jehovah affected the view that many had of Jesus’ teaching. Jesus often taught with illustrations, which he explained to all who were desirous of learning more. Some of them, though, simply walked away, making little effort to understand. On one occasion, even some disciples took offense at a figure of speech that Jesus used. (John 6:52-66) Such ones failed to realize that Jesus’ illustrations tested their readiness to change their thinking and actions. (Isa. 6:9, 10; 44:18; Matt. 13:10-15) They also ignored a prophecy about the Messiah’s use of illustrations in his teaching.—Ps. 78:2.

Because of prejudice, others rejected Jesus’ teachings. When he taught in the synagogue of his hometown, Nazareth, the people were “astounded.” But far from accepting Jesus as the Messiah, they raised questions about his background: “Where did this man get these things? . . . This is the carpenter the son of Mary and the brother of James and Joseph and Judas and Simon, is it not? And his sisters are here with us, are they not?” (Mark 6:1-3) To the people of Naz-

areth, Jesus’ humble upbringing rendered his teaching worthless.

What about the religious leaders? Most of them paid scant heed to Jesus for similar reasons. (John 7:47-52) They also rejected his teaching because they envied Jesus, who was receiving attention from the people. (Mark 15:10) And many prominent ones certainly reacted badly when he denounced them for their hypocrisy and deceit. (Matt. 23:13-36) Jesus rightly condemned their willful ignorance, saying: “Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in [to the Kingdom], and those going in you hindered!”—Luke 11:37-52.

For three and a half years, Jesus preached the good news in the land. He also trained dozens of others to share in that work. (Luke 9:1, 2; 10:1, 16, 17) Jesus and his disciples were so effective that the Pharisees complained: “See! The world has gone after him.” (John 12:19) So it is not that most Jews knew absolutely nothing. Yet, they remained fundamentally “in ignorance” about Jesus as the Messiah. They could have deepened their knowledge and love of the Messiah, but they did not. Some became accomplices in Jesus’ death. Hence, the apostle Peter exhorted many of them: “Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus.” (Acts 3:19, 20) It is noteworthy that thousands of Jews began paying attention, including “a great crowd of priests.” They no longer acted in ignorance. Rather, they repented and gained Jehovah’s favor.—Acts 2:41; 4:4; 5:14; 6:7.