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The Watchtower

Announcing Jehovah's Kingdom



Is the
Golden Rule
Out-of-Date?

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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the 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.

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LOOK! I don't trouble my neighbors. As far as I am concerned, they can do what they want. But, of course, if they were in difficulty, I'd do what I could to help." Is that your view? When disasters strike, acts of kindness and unselfishness may abound, often to the surprise of many. But is this enough?

The Golden Rule

What Is It?

If you are a parent, you have no doubt admonished your children to avoid provoking their playmates. Many of us bear scars from our youth to show that ignoring that guideline brings retaliation. Yes, we have learned the wisdom of the maxim crystallized by the Oriental philosopher Confucius: "What you do not want done to yourself, do not do to others." Do you realize, though, that this is merely an inferior, negative version of what is known as the Golden Rule?

"Do to other men all that you would have them do to you."—The Holy Bible, translated by R. A. Knox.

"Treat other people exactly as you would like to be treated by them."—The New Testament in Modern English, by J. B. Phillips.

"Whatever you desire that others would do to and for you, even so do you also to and for them."—The Amplified New Testament.

A Positive Rule

According to Webster's New Collegiate Dictionary, "golden rule" is defined as "a rule of ethical conduct referring to [Matthew] 7:12 and [Luke] 6:31 and stating that one should do to others as he would have others do to him." Glance at the box at the foot of the page and consider how different Bible versions of Matthew chapter 7, verse 12 allow the brilliance of this guiding principle to shine forth.

Please note that though the words differ from version to version, the rule is positive. After all, as Jesus reasoned earlier in the Sermon on the Mount: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened." (Matthew 7:7, 8) Asking, seeking, knocking, are all positive actions. "All things, therefore," Jesus continued, "that you want men to do to you, you also must likewise do to them."—Matthew 7:12.

The Bible shows that Jesus' disciples also advocated living by this same rule. (Romans 15:2; 1 Peter 3:11; 3 John 11) Unhappily, though, the present state of human relationships testifies that, by and large, people, whether nominally Christian or not, do not follow it. Does this mean that this rule of ethical conduct is no longer valid? Is it perhaps out-of-date?

"Do for others everything you want them to do for you."—The New Testament in the Language of Today, by W. F. Beck.

"In all respects then, treat your fellowmen as you would wish them to treat you."—The Four Gospels, translated by E. V. Rieu.

"You must practice dealing with others as you would like for them to deal with you."—The New Testament, by C. B. Williams.

PURE gold never tarnishes, so jewelry fashioned in gold is prized and valued. Rather than discard damaged gold objects, goldsmiths rework the precious metal to fashion a new work of art because gold retains its value.

Similarly, although Jesus pronounced the Golden Rule some two thousand years ago, its value has not diminished. By as saying, or determining, the reasons for its validity, we can better appreciate its value to us today.

The *Golden Rule*

Why Still Valid?

When Jesus gave us the Golden Rule, "all things, therefore, that you want men to do to you, you also must likewise do to them," he added: "This, in fact, is what the Law and the Prophets mean." (Matthew 7:12) How did Jesus' disciples and others listening to him understand this?

"What the Law and the Prophets Mean"

"The Law" had reference to the early writings that made up the first five books of the Bible, Genesis through Deuteronomy. These reveal Jehovah's purpose to produce a seed that would banish evil. (Genesis 3:15) Included in those early Bible books was the Law, or body of commands, that Jehovah in 1513 B.C.E. gave

to the nation of Israel through Moses as mediator on Mount Sinai.

Divine law set Israel apart from the surrounding pagan nations, and the Israelites were not to do anything that would compromise their favored standing before Jehovah. They were his exclusive property and had to remain so to receive his blessings. (Exodus 19:5; Deuteronomy 10:12, 13) But in addition to their obligations to God, the Mosaic Law spelled out the responsibility of the Israelites to do good to the alien residents in Israel. For example, it stated: "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. I am Jehovah your God." (Leviticus 19:34) During the period of the kings in Israel, alien residents enjoyed many privileges, such as sharing in the construction of God's temple in Jerusalem.—1 Chronicles 22:2.

The Law given to Israel prohibited adultery, murder, theft and covetousness. These injunctions, together with "whatever other commandment there is," could be summed up in the precept, "You must love your neighbor as yourself." The apostle Paul added: "Love does not work evil to one's neighbor; therefore love is the law's fulfillment."—Romans 13:9, 10.

If the Law outlined the very basis for the Golden Rule, what of "the Prophets"?

The prophetic books of the Hebrew Scriptures likewise affirm the validity of the Golden Rule. They show Jehovah as a God who faithfully fulfills his purpose. He blesses his faithful servants who, though imperfect, try to do his will and demonstrate true repentance over their wayward actions. "Wash yourselves; make yourselves clean; remove the badness of your dealings from in front of my eyes; cease to do bad. Learn to do good; search for justice; set right the oppressor; render judg-

ment for the fatherless boy; plead the cause of the widow.”—Isaiah 1:16, 17.

When God's people did what was right to others and to God, then Jehovah guaranteed his backing. “This is what Jehovah has said: ‘Keep justice, you people, and do what is righteous. . . . Happy is the mortal man that does this, and the son of mankind that lays hold of it.’”—Isaiah 56:1, 2.

Christ Directs His Congregation

Christ came to fulfill the Law and the Prophets, and since his time, Jehovah's eternal purpose has continued to progress. (Matthew 5:17; Ephesians 3:10, 11, 17-19) The old Law of Moses has been replaced by the new covenant, which embraces both Jewish and Gentile anointed Christians. (Jeremiah 31:31-34) Nevertheless, the

“Replying in a Straightforward Way”

In the Sermon on the Mount, Jesus referred to “the Law and the Prophets.” The third section of the Hebrew Scriptures was the Writings, which included the poetic books, such as Psalms and Proverbs. (Matthew 7:12; Luke 24:44) These, too, contained God's wisdom.

For example, the proverbs warned judges in ancient Israel: “He that is saying to the wicked one: ‘You are righteous,’ the peoples will execrate him, national groups will denounce him. But for those reproving him it will be pleasant, and upon them there will come the blessing of good. Lips will he kiss who is replying in a straightforward way.”—Proverbs 24:24-26.

If a judge yielded to the pressures of bribery or nepotism and declared

the wicked one righteous, others would see him as unfit for his position. Why, even members of Gentile “national groups” who heard of such judicial malfeasance would react with disdain! On the other hand, if a judge courageously reproved the wicked man and replied in a straightforward way to the case at hand, he would win the respect and love of the people. The people at large would be moved to wish him “the blessing of good.” As the proverb further puts it: “Lips will he kiss who is replying in a straightforward way.”

Such a kiss denoted mutual respect—between the counselor and those observing his straightforward reproof. Perhaps even the one being reproved would himself respond favorably and express affection for the judge. Says Proverbs 28:23: “He that is reproving a man will afterward find more favor than he will that is flattering with his tongue.” Those serving as congregation elders today must therefore avoid allowing friendship or family relationships to pervert their judgment. By straightforwardly rendering needed counsel, elders will win the respect of the congregation.

Christian congregation of our day still follows the Golden Rule. And here is a further reason for accepting the rule's validity: Christ is the active Head of the modern Christian congregation. He has not changed his instructions. His inspired advice still holds good.

Before departing from this earth, Jesus commanded his followers to make disciples of people of all the nations and to teach them to "observe all the things I have commanded you." That instruction included the Golden Rule. Jesus assured his disciples: "Look! I am with you all the days until the conclusion of the system of things."—Matthew 28:19, 20.

As recorded at Luke 6:31, Jesus commanded: "Just as you want men to do to you, do the same way to them." What a fine example Jesus set in taking the initiative to do good to others!

In the course of his earthly ministry, Jesus carefully observed what people had to endure, and he felt for them. During one of his preaching tours, he saw the crowds and felt pity for them. But more than that, he made arrangements to help them. How? By organizing an intensive preaching campaign that brought his disciples to the homes of the people. As he directed: "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave." That this work had his backing and the blessing of his Father is clearly seen from Jesus' further words: "He that receives you receives me also, and he that receives me receives him also that sent me forth. . . . And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."—Matthew 9:36-10:42.

That the Golden Rule implies positive action in behalf of others is seen by Jesus' reasoning on another occasion: "If you love

those loving you, of what credit is it to you? For even the sinners love those loving them. And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. To the contrary, continue to love your enemies and to do good . . . and your reward will be great." (Luke 6:32, 33, 35) Consequently, keeping the still valid Golden Rule will prompt us to take the initiative to do good even to people we do not personally know.

Still Valid, Still Working

Perhaps the most conclusive proof that the Golden Rule is still valid comes from the actual experiences of those who live by it. Christians who daily conduct themselves in harmony with God's laws find great joy and, often, unexpected blessings. By being courteous and kind to the staff of the medical clinic she used, one Christian woman found that she benefited by the way the nurses and the doctors went out of their way to care for her.

Jehovah's Witnesses involved in quickly built Kingdom Hall projects can also vouch for the validity of the Golden Rule. Kind visits to people living nearby the construction site to inform them of what is planned often meet with positive response. People who previously opposed the Witnesses thus observe that they do good to their neighbors, and they see firsthand the way God's people cooperate in their work. As a result, some have offered to help with the construction, either directly or by making supplies available.—Compare Zechariah 8:23.

When an Iranian Witness living in London, England, purchased some food from a store, the storekeeper insulted him because he was a foreigner. Undeterred, the Witness kindly and tactfully explained that he, as one of Jehovah's Witnesses, had no bad feelings toward people of other nationalities. Rather, he visited all in the neighborhood with the Bible message. The result?



The store owner added extra delicacies to the food order of the Witness.

Of course, the Golden Rule is not limited to such small acts of kindness. Surely, by far the greatest expression of it is the good that Jehovah's Witnesses do worldwide by regularly visiting their neighbors' homes with the message of the good news of God's Kingdom.

Living by the Golden Rule

Applying the Golden Rule means turning your attention to others. It is a posi-

tive guideline. You will need to seek out occasions to do good to those around you. Be outgoing and concerned, taking a personal interest in them! (Philippians 2:4) By so doing, you will reap rich blessings. You will be following Jesus' advice: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." (Matthew 5:16) In turn, Jehovah will be your Rewarder as you earnestly seek him and live daily by the Golden Rule.—Hebrews 11:6.

Christ’s Triumphal Entry Into Jerusalem

THE following morning, Sunday, Nissan 9, Jesus leaves Bethany with his disciples and heads over the Mount of Olives toward Jerusalem. In a short time, they draw close to Bethphage, located on the Mount of Olives. Jesus instructs two of his disciples:

“Be on your way into the village that is within sight of you, and you will at once find an ass tied, and a colt with her; untie them and bring them to me. And if someone says anything to you, you must say, ‘The Lord needs them.’ At that he will immediately send them forth.”

Although at first the disciples fail to discern that these instructions have anything to do with the fulfillment of Bible prophecy, later they realize that they do. The prophet Zechariah foretold that God’s promised King would ride into Jerusalem on an ass, yes, “even upon a full-grown animal the son of a she-ass.” King Solomon had similarly ridden to his anointing on the offspring of an ass.

When the disciples enter Bethphage and take the colt and its mother, some of those standing by say: “What are you doing?” But when told that the animals are for the Lord, the men let the disciples take them to Jesus. The disciples place their outer garments on the mother ass and on her offspring, but Jesus mounts the colt.

As Jesus rides toward Jerusalem, the crowd increases. Most of the people spread their outer garments on the road, while others cut branches from the trees and spread them out. “Blessed is the One coming as the King

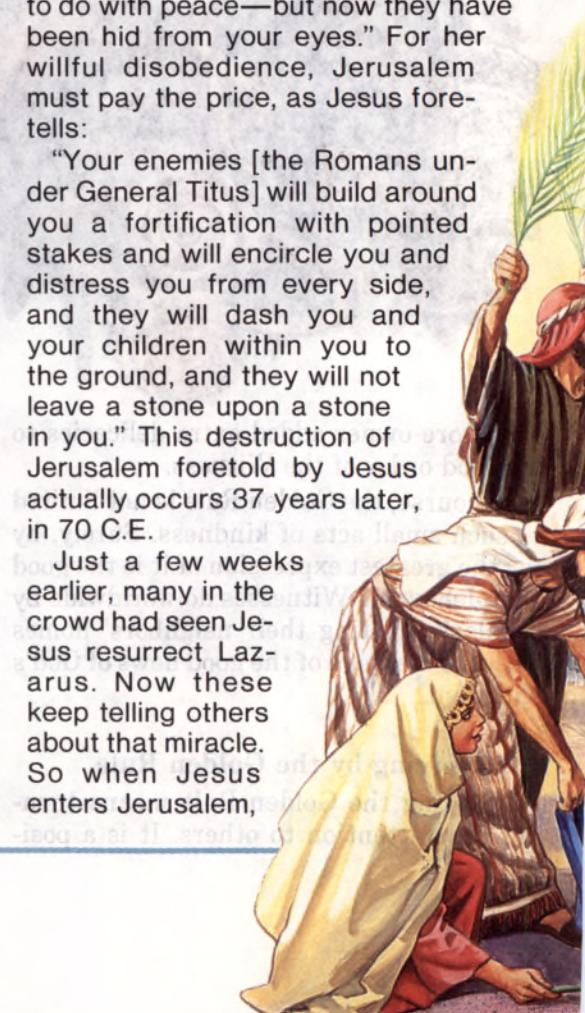
in Jehovah’s name!” they cry. “Peace in heaven, and glory in the highest places!”

Some Pharisees in the crowd are upset by these proclamations and complain to Jesus: “Teacher, rebuke your disciples.” But Jesus replies: “I tell you, If these remained silent, the stones would cry out.”

As Jesus draws close to Jerusalem, he views the city and begins to weep over it, saying: “If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes.” For her willful disobedience, Jerusalem must pay the price, as Jesus foretells:

“Your enemies [the Romans under General Titus] will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you.” This destruction of Jerusalem foretold by Jesus actually occurs 37 years later, in 70 C.E.

Just a few weeks earlier, many in the crowd had seen Jesus resurrect Lazarus. Now these keep telling others about that miracle. So when Jesus enters Jerusalem,



the whole city is set in commotion. "Who is this?" people want to know. And the crowds keep telling: "This is the prophet Jesus, from Nazareth of Galilee!" Seeing what is happening, the Pharisees lament that they are getting absolutely nowhere, for, as they say: "The world has gone after him."

As is his custom on visits to Jerusalem, Jesus goes to the temple to teach. There the blind and the lame come to him, and he cures them! When the chief priests and the scribes see the marvelous things Jesus is doing and when they hear the boys in the temple crying out, "Save, we pray, the Son of David!" they are angry. "Do you hear what these are saying?" they protest.

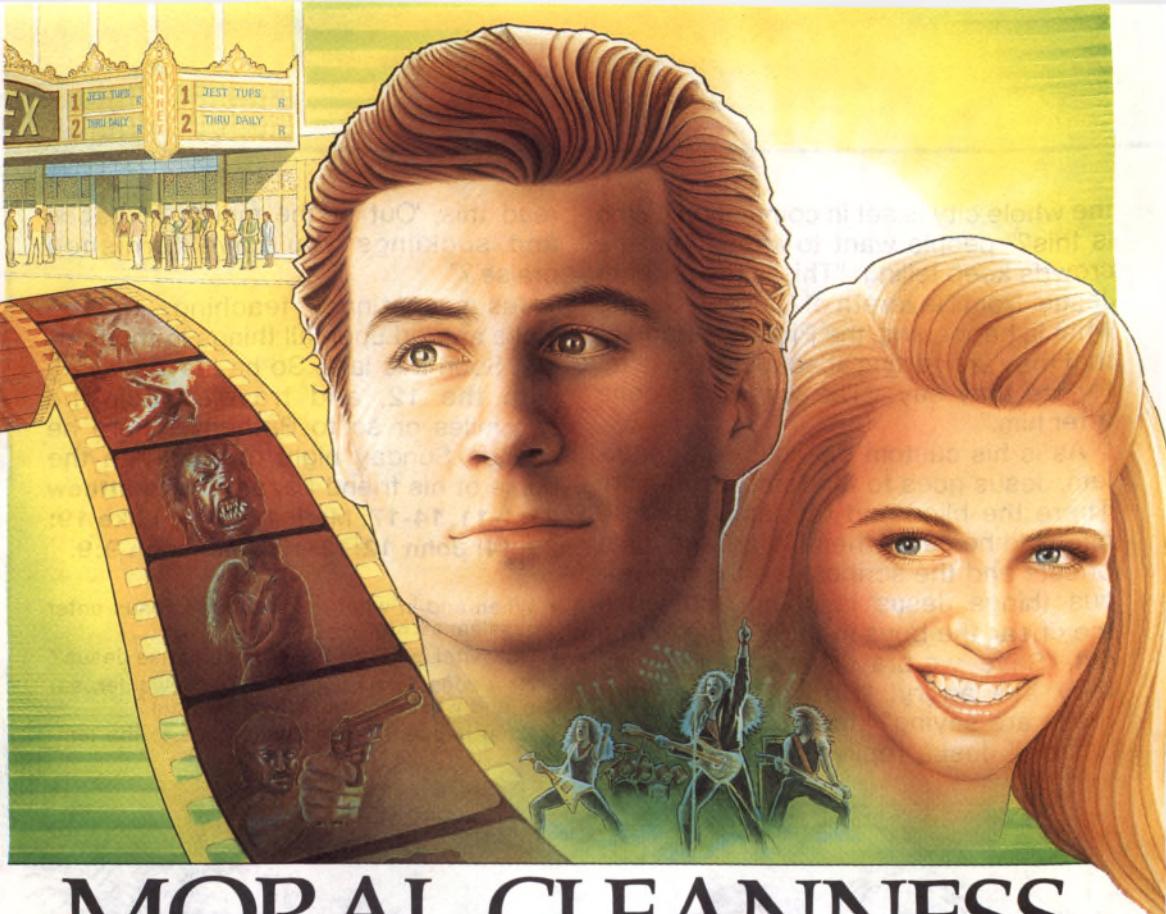
"Yes," Jesus replies. "Did you never

read this, 'Out of the mouth of babes and sucklings you have furnished praise'?"

Jesus continues teaching, and he looks around upon all things in the temple. Soon it is late. So he leaves, along with the 12, and travels back the two miles or so to Bethany. There he spends Sunday night, probably in the home of his friend Lazarus. **Matthew 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19; Zechariah 9:9.**

- ♦ When and in what manner does Jesus enter Jerusalem as King?
- ♦ How vital is it that the crowds praise Jesus?
- ♦ How does Jesus feel when he views Jerusalem, and what prophecy does he utter?
- ♦ What happens when Jesus goes to the temple?





MORAL CLEANNESS IS THE BEAUTY OF YOUTH

"Rejoice, young man, in your youth, . . . and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these the true God will bring you into judgment."—ECCLESIASTES 11:9.

YOUTH, enthusiasm, and tenderness are like the days of spring. Instead of complaining . . . of their brief duration, try to enjoy them." So wrote a 19th-century German poet. Those words of advice to you younger ones echo those written thousands of years earlier in

- 1, 2. (a) What does Jehovah want for youth?
- (b) Why is it foolish to pursue whatever appeals to your heart and eyes?

the Bible book of Ecclesiastes: "Rejoice, young man, in your youth, and let your heart do you good in the days of your young manhood [or, womanhood], and walk in the ways of your heart and in the things seen by your eyes." (Ecclesiastes 11:9a) So Jehovah God does not necessarily take a negative view of what appeals to youthful desires. He wants you to enjoy to the full the strength and vigor of your youth.—Proverbs 20:29.

² Does this mean, though, that you can pursue whatever appeals to your heart and eyes? Far from it! (Numbers 15:39; 1 John 2:16) The scripture goes on to say: "But know that on account of all these [the pursuits you select to satisfy your desires] the true God will bring you into judgment." (Ecclesiastes 11:9b) Yes, you cannot escape the consequences of your actions; young ones, like older ones, are subject to Jehovah's judgment.—Romans 14:12.

³ Receiving Jehovah's favorable judgment leads not only to everlasting life but to an intimate relationship with God now. You must, however, maintain a high standard of moral cleanliness. Psalm 24, verses 3 to 5, puts it this way: "Who may ascend into the mountain of Jehovah, and who may rise up in his holy place? Anyone innocent in his hands and clean in heart, who has not carried My soul to sheer worthlessness, nor taken an oath deceitfully. He will carry away blessing from Jehovah and righteousness from his God of salvation." Yes, you are beautiful in the eyes of Jehovah when you maintain moral cleanliness.

⁴ Yet, there is constant pressure on you to lose your clean standing with God. As these last days move toward their finish, there is an epidemic of immoral behavior and unclean influences. (2 Timothy 3:1-5) Never has the challenge to maintain moral cleanliness been greater for youths. Are you successfully meeting the challenge? Will you continue to do so?

The Challenge You Face

⁵ The entertainment media assault youths with things that shove aside what is decent and glorify what is blatantly im-

3, 4. (a) Why maintain a high standard of moral cleanliness? (b) What pressure is there on you to lose your clean standing with God, and what questions are raised?

5. What unclean influences make it difficult to maintain a clean standing before God?

moral. For example, upon the release of one in a series of violent horror films, one movie critic wrote: "The alternation of sex-shock, murder-shock, and obscenity-shock in massive doses is this picture's routine. If it sets attendance records, it will memorialize another huge descent in the degradation of . . . taste in movies." Added to such movies are songs that contain sexually explicit lyrics and television programs that glorify illicit sex. Can you expose yourself to such graphic depictions of the "low sink of debauchery" and maintain your clean standing before God? (1 Peter 4:4) As the proverb says: "Can a man rake together fire into his bosom and yet his very garments not be burned?"—Proverbs 6:27.

⁶ Pressure on you to lose your clean standing with God comes also from another source—your peers. A 17-year-old worldly girl lamented: "I had sex for the first time for all the wrong reasons: because my boyfriend insisted and because I thought everyone was doing it." Nobody wants to be laughed at. It is natural to want to be liked by others. But when you take a stand for Bible morality, other youths may ridicule you. The desire to fit in, to gain the acceptance of your peers, can put you under pressure to do something that you know is wrong.—Proverbs 13:20.

⁷ Fighting these influences is particularly difficult during "the bloom of youth," when sexual urges are strong. (1 Corinthians 7:36) No wonder that one research organization concluded: "It is the exceptional young person who has not had pre-marital intercourse by age 19." Yet, thousands of you young persons in Jehovah's

6. What pressure do youths face from their peers?

7. Why is fighting unclean influences particularly difficult for youths, but what have thousands of young persons in Jehovah's organization shown themselves to be?

organization have shown yourselves to be exceptional. You are facing the challenge squarely and maintaining moral cleanliness.

⁸ Sad to say, though, a number of Christian youths have allowed the world's immoral attitudes to rub off on them. While they may profess to love what is good, they do not hate what is bad; at least, they do not hate it enough. (Psalm 97:10) In some cases, they even seem to love it. As Psalm 52:3 puts it: "You have loved what is bad more than what is good, falsehood more than speaking righteousness." Some go so far as to reject outright the direction from Jehovah's organization on such things as dating, entertainment, and morality. As a result, they often bring shame on both themselves and their parents. They also lose their beauty in the eyes of God.—2 Peter 2:21, 22.

Help in Meeting the Challenge

⁹ How can you meet the challenge to remain morally clean? The psalmist asked the same question: "How will a young man cleanse his path?" He then gave the answer: "By keeping on guard according to your word." (Psalm 119:9) Yes, you need guidance from God's Word. And our loving heavenly Father has seen to it that his organization provides such guidance to help you to resist the unclean pressures of this world.

¹⁰ Over the years a number of publications have been prepared particularly with young people in mind, such as the book

8. Why have some Christian youths allowed the world's immoral attitudes to rub off on them, and with what result?

9. What is needed to meet the challenge to remain morally clean?

10, 11. (a) What publications have been prepared to help young people to remain morally clean? (b) How have some youths been helped by the series "Young People Ask . . ."? (c) How have you personally benefited from the series "Young People Ask . . .?"

Your Youth—Getting the Best out of It. Since 1982, the series "Young People Ask . . ." in *Awake!* magazine has given much helpful counsel on such matters as pornography, romance novels, and proper conduct during courtship. Has such information really helped young people? Consider an example. Several articles in the series discussed the practice of masturbation, showing that the habit excites "sexual appetite" and can easily cause one to fall into sexual immorality.* (Colossians 3:5) Practical suggestions were offered on how to fight against the habit and how to deal with a relapse. In response to the articles, some youths wrote: "I've had the problem of masturbation since I was 12 years old. I'm now 18, and I'm slowly recovering, thanks to your articles." "Now that I've taken the advice the articles have given, I find myself in a much better state of mind. I feel much cleaner than before."

¹¹ It takes time to read and study such information, but doing so can help you to remain morally clean. Are you taking full advantage of such published material? In response to the "Young People Ask . . ." article "Sex Before Marriage—Why Not?"[#] one young girl, a Bible student at the time, wrote: "I know the bad, guilty, and jealous feelings that arise after premarital sex, and I regret it very much. Every day I thank Jehovah for his acceptance and his forgiveness. Your article, I hope, will help others before they do as I did. It really hurts. Now I understand why Jehovah God wills that we 'abstain from fornication.'"

—1 Thessalonians 4:3.

¹² This brings us to something else that will help you to meet the challenge success-

* See *Awake!* issues of September 8, 1987, pages 19-21; November 8, 1987, pages 18-20; and March 8, 1988, pages 20-3.

[#] *Awake!* December 8, 1985, pages 10-12.

12. What will move us to want to please Jehovah?

fully: You must appreciate that Jehovah is the Universal Sovereign and should be obeyed. (Revelation 4:11) At the same time, though, he is a loving heavenly Father, and he has our best interests at heart. (Proverbs 2:20-22; Isaiah 48:17) His laws are intended to protect us, not needlessly restrict us. Obeying them is thus the course of wisdom. (Deuteronomy 4:5, 6) Understanding clearly why Jehovah insists on moral cleanliness will help you to see the real beauty in it and will move you to *want* to please him.—Psalm 112:1.

⑩¹³ Consider the fact that God limits sex to marriage and strictly forbids fornication. (Hebrews 13:4) Does obeying this law deprive you of anything good? Would a loving heavenly Father make a law to rob you of enjoyment in life? Of course not! Look at what is happening in the lives of your peers who ignore God's moral law. Unwanted pregnancies often lead them to abortions or, perhaps, premature marriages. In many cases it means having to rear a child without a husband. Furthermore, youths who practice fornication are 'sinning against their own bodies' and expose themselves to sexually transmitted diseases. (1 Corinthians 6:18) And when a youth who is dedicated to Jehovah commits fornication, the emotional side effects can be devastating. Trying to suppress the naggings of a guilty conscience can cause weariness and sleepless nights. (Psalm 32:3, 4; 51:3) Is it not obvious, then, that Jehovah's law prohibiting fornication is designed to protect you? There is real benefit in maintaining moral cleanliness!

⑪ Granted, it is not easy to adhere to God's strict laws on morality. Because of

13. How would you explain that Jehovah's law prohibiting fornication has our best interests at heart?

14. As to the claim that a teenage marriage is a protection, explain how we should view Paul's words at 1 Corinthians 7:9 and 7:36.



Most of those still in the bloom of youth are too young to care for the responsibilities of parenthood

this, some youths have concluded that the best protection is to get married while they are still in their teens. 'After all,' they reason, 'does not 1 Corinthians 7:9 say: "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion"?' Such a view, though, is shortsighted. Paul's words are not addressed to teens but to those who are "past the bloom of youth." (1 Corinthians 7:36) In most cases those who are still in the bloom of youth have not developed enough emotionally and spiritually to take on the pressures and responsibilities that come with marriage. Reports the *Journal of Marriage and the Family*: "People who marry early experience lower marital satisfaction because they lack preparation for marital role performance. Poor role performance decreases satisfaction, which in

turn leads to marital instability." So the answer is, not marrying while young, but maintaining chaste singleness until you have developed all the qualities needed to make a success of marriage.

Keep Yourself Clean!

¹⁵ The apostle Paul wrote: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite." (Colossians 3:5) Yes, strong measures are needed; you must be determined to remain morally clean. Commenting on the verb rendered "deaden," *The Expositor's Bible Commentary* says: "It suggests that we are not simply to suppress or control evil acts and attitudes. We are to wipe them out, completely exterminate the old way of life. 'Slay utterly' may express its force. . . . Both the meaning of the verb and the force of the tense suggest a vigorous, painful act of personal determination."—Compare Matthew 5:27-30.

¹⁶ How, though, can you "slay utterly" or 'wipe out' morally unclean acts and attitudes? Jesus got to the root of the problem when he said: "From inside, out of the heart of men, injurious reasonings issue forth: fornications, . . . adulteries, covetings." (Mark 7:21, 22) The figurative heart includes the thinking faculties, which is why it is associated with "reasonings." To remain morally clean, then, you must strive to keep mentally clean. How? Since the mind is fed through the senses, you need to guard against what you look at with your eyes, avoiding books, TV programs, or movies that portray or condone sexual immorality. Also, you need to be careful about what you listen to with your

15. What strong measures are needed if you are to remain morally clean?

16. To remain morally clean, why must you work hard to keep mentally clean, and how can you succeed in doing so?

ears, shunning songs that contain sexually explicit lyrics. It calls for courage to take such a stand, especially in the face of your peers, but doing so will help you to remain morally clean and maintain self-respect.

¹⁷ The apostle Paul also counseled: "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people." (Ephesians 5:3; see also verse 12.) So moral uncleanness should not even be mentioned, that is, dwelt upon or used as a subject for jesting. Why not? As Bible scholar William Barclay put it: "To talk about a thing, to jest about a thing, to make it a frequent subject of conversation is to introduce it into the mind, and to bring nearer the actual doing of it." (James 1:14, 15) It takes real determination to 'set a muzzle as a guard to your mouth,' especially when other youths are telling dirty jokes or using off-color language to describe sexual activities. (Psalm 39:1) But by remaining upright and clean, you will gladden Jehovah's heart.—Psalm 11:7; Proverbs 27:11.

¹⁸ To win the fight against moral un-

17. Why should moral uncleanness not even be mentioned among you?

18. (a) To win the fight against moral uncleanness, why is it not enough to reject unclean thoughts and speech? (b) How may you benefit from Paul's counsel to the Philippians?

Youths—How Would You Answer?

- Why must you maintain a high standard of moral cleanliness?
- What pressures make it challenging to maintain a clean standing with God?
- What can help you to meet the challenge to remain morally clean?
- What strong measures are needed if you are to keep yourself clean?

cleanliness, it is not enough to reject unclean thoughts and speech. A Chinese proverb says: "A vacant mind is open to all suggestions." (Compare Matthew 12:43-45.) Paul recognized the need to fill the mind with wholesome, clean thoughts. Hence, he urged the Philippians: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things ['make them the subject of careful reflection*']."—Philippians 4:8.

* *The Expositor's Greek Testament.*

¹⁹ This means making a diligent study of God's Word. (Joshua 1:8; Psalm 1:2) It will fortify your mind and heart and will help you to develop a close personal relationship with Jehovah. You will thus be in a much better position to resist temptations to engage in morally unclean conduct. You simply will not risk bringing dishonor on Jehovah's name and shame to your family and the congregation. Instead, you will use the strength and vigor of your youth in such a way that you will not later have regrets. Yes, you will follow the course of moral cleanliness, truly the beauty of youth who are found serving Jehovah!—Proverbs 3:1-4.

19. Why make a diligent study of God's Word, and in what way will this help you to remain morally clean?

'Speak the Word of God With BOLDNESS'

JEHOVAH God can empower his servants to 'speak the Word of God with boldness.' (Acts 4:31) Even those young in the ways of Bible truth and inexperienced in the evangelizing activity need not hesitate to speak the good news boldly. In Côte d'Ivoire, two publishers of the good news were engaged in the door-to-door ministry when they met a university professor. The younger Witness, Seriki, feeling unqualified to speak to such

an educated man, let the other Witness do the talking.

The professor was troubled by racial prejudice and blamed God for the racial problems that exist, feeling that he was the one who created the different races. After a lengthy discussion that seemed to go nowhere, Seriki finally mustered up courage to speak, and he politely interrupted the conversation. (1 Thessalonians 2:2) Noticing that the professor's house was decorated with a tasteful choice of colors, Seriki asked the professor, "Why didn't you make your whole house the same color?"

"You must think that I'm crazy!" retorted the professor. Seriki replied: "No, but why should we expect God to make everything and everybody the same color?" The point was clear. That simple illustration proved effective, and a good witness was given by the once timid Seriki.

Scenes From the Promised Land

WILDERNESS OF JUDAH BARREN BUT FASCINATING



Pictorial Archive (Near Eastern History) Est.

WHAT do you imagine the wilderness of Judah in the Promised Land to be like? Some think of a vast, dense forest. Others imagine a Saharalike desert with endless stretches of sand.

Neither image matches this wilderness, as you can see from the above photograph. In this view, you are looking at a part of the wilderness that is linked with Jesus. Tradition has it that Satan showed Jesus "all the kingdoms of the world" from this summit, which is on the edge of the wilderness and overlooks the palm-decked city of Jericho in the Jordan Valley to the east.—Matthew 3:1; 4:1-11.

From this northeastern part, the wilderness of Judah extends down along the western side of the Dead Sea. It may help you to picture this area if you look at the cover map on the 1989 *Calendar of Jehovah's Witnesses*. (The calendar also has a large version of the above picture.) The wilderness (10 to 15 miles wide) is on the eastern slopes of the Judean mountains, down to the shores of the Dead Sea.

Those mountains block most of the moisture coming

from the Mediterranean Sea. So the soft, bare chalk hills on the eastern side receive little rain except during the winter months of November and December. At that time grass springs up, enabling flocks of sheep to graze here. Thus, "the stone sheepfolds" mentioned at 1 Samuel 24:3 accurately fit this region.

The grass that grows here does not endure long. East winds from the desert soon turn the green a parched brown. How well this illustrates the prophetic comment: "The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite."—Isaiah 40:8; 1 Peter 1:24, 25.

Perhaps Jesus reflected on this text while wandering in this wilderness for 40 days and 40 nights. Think how Jesus must have felt under the scorching sun that beats down on the treeless rocks and ravines. (Isaiah 32:2) How understandable that afterward "angels came and began to minister to him"!—Matthew 4:1-11.

Because of its barrenness and lack of inhabitants, the Judean wilderness was often used as a place of refuge. When fleeing from enraged King Saul, David found protection there, describing it as "a land dry and exhausted, where there is no water." (Psalm 63:1 and superscription; 1 Samuel 23:29) For a time he hid out in a cave, perhaps like the Umm Qatafa Cave in Wadi Khareitun (a valley running from east of Bethlehem toward the Dead Sea). (Hebrews 11:32, 38) In this view from the cave, you can see in the lower right some black sheep foraging for scattered vegetation.

David was in a cave in the region of En-gedi when Saul entered to ease nature. Though David cut off the skirt of Saul's coat, he would not harm "the anointed of Jehovah." Later David called to Saul, maybe



when the king was down amid the abundant foliage. (1 Samuel 24: 1-22) 'Abundant foliage here?' you may wonder.

Yes, when there is ample water, this wilderness can blossom. En-gedi is an example. Water seeping through the porous rock emerges as springs and waterfalls in this valley that opens onto the western shore of the Dead Sea. This makes En-gedi a veritable jungle, rich in plant life. Visiting there, you can find many types of flowers and fruits. You might also see wildlife, ranging from rock badgers to mountain goats; there are even leopards in the area! —1 Samuel 24:2; Song of Solomon 1:14.

Pictorial Archive (Near Eastern History) Est.



That the barren wilderness of Judah can become so verdant adds richness to our understanding of Ezekiel's vision of water flowing from the temple in Jerusalem. The flow increased until it was a torrent running eastward down through the Judean wilderness. With what effect? Ezekiel wrote: "Why, look! on the bank of the torrent there were very many trees . . . And their fruitage must prove to be for food and their leafage for healing." The water flowed into the Dead Sea, healing even its lifeless waters.—Ezekiel 47:1-12; Isaiah 35:1, 6, 7.

Hence, though the wilderness of Judah is semiarid and desolate, it is also a fascinating region of contrasts that figures in many Bible accounts.—Luke 10:29-37.





DO NOT YOKE YOURSELVES WITH UNBELIEVERS

"Do not become unevenly yoked with unbelievers. For . . . what portion does a faithful person have with an unbeliever?"—2 CORINTHIANS 6:14, 15.

ONE of Jehovah's Witnesses from the midwestern United States lost her husband in a car accident some years ago. "I was devastated at first," she recalls, "but I was determined not to let this interrupt my service to Jehovah. After a couple of years, though, I began to feel like a fifth wheel around couples in the congregation. My daughter and I were not always invited to family outings. When I noticed Christian couples displaying affection toward each other, I felt even more rejected. No one seemed to notice that I was growing weaker spiritually. So when a worldly man I knew from work asked me out to dinner, I went. Before I realized it, I was in love with him. Finally, I was so weak and overcome by my loneliness that I agreed to marry him."

² Yes, the desire to share life with a mate

1. How did one sister come to marry an unbeliever?
2. Why is the desire to marry natural, and what was marriage designed to form?

can be very strong, and it is also natural. As Jehovah himself put it: "It is not good for the man to continue by himself. I am going to make a helper for him, as a complement [“counterpart,” something fitting for him] of him." (Genesis 2:18, *New World Translation Reference Bible*, footnote) Marriage was designed to form a close, permanent bond of union between a man and a woman. It was not Adam but Jehovah who said: "A man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Genesis 2: 22-24; compare Matthew 19:4-6.) Perhaps your heart longs for such a counterpart.

³ The Bible, though, warns against forming close attachments to unbelievers. As the apostle Paul put it: "Do not become

- 3, 4. (a) How does the Bible warn against forming close attachments with unbelievers? (b) In what way may Paul's counsel about uneven yoking apply to marriage? (c) How would the Corinthian Christians have understood the term "unbelievers"? (See footnote.)

unevenly yoked [“Do not harness yourselves in an uneven team,” *The Jerusalem Bible*] with unbelievers.* For . . . what portion does a faithful person have with an unbeliever.”# (2 Corinthians 6:14, 15) Paul may have had in mind the Mosaic Law’s prohibition against yoking together a bull and an ass for plowing. (Deuteronomy 22:10) The ass is smaller in size and not as strong and would suffer as a result of such an uneven yoking. Since marriage is like a yoke that binds husband and wife together, for a Christian to marry an unbeliever would result in an uneven yoking. (Matthew 19:6) Such a yoke often brings added pressure and stress to a marriage.—Compare 1 Corinthians 7:28.

⁴ Yet, as the opening experience illustrates, some Christians have chosen to marry unbelievers. Why do some find it difficult to marry “only in the Lord”? —1 Corinthians 7:39.

Why Some Look Elsewhere

⁵ It is not that they necessarily set out to ignore God’s counsel. Consider the situation of a Christian sister who may wish to get married. She may long for a Christian husband, but there do not appear to be many eligible brothers in her circle of believing friends. She is conscious of her age. She may desire to have a family. The fear

* At 1 Corinthians 14:22, Paul used the term “unbelievers” in contrast with “believers,” or baptized persons. The Corinthians, then, would understand the word “unbelievers” to refer to *unbaptized* persons.—See Acts 8:13; 16:31-34; 18:8.

In expanded form the principle might be expressed thus: ‘Do not form any relationship, whether temporary or permanent, with unbelievers that would lead to a compromise of Christian standards or jeopardize consistency of Christian witness. And why such separation? Because the unbeliever does not share the Christian’s standards, sympathies, or goals.’—*The Expositor’s Bible Commentary*, Volume 10, page 359.

5. Illustrate why some get romantically involved with an unbeliever.

of growing old alone and the need to feel loved can make her vulnerable. If, then, a worldly man shows an interest in her, it can be hard to resist. He may appear kind, gentle. He may not smoke or use bad language. Then come the rationalizations: ‘Why, he is nicer than a lot of the brothers I know!’ ‘He is interested in studying.’ I know of cases where a sister married an unbeliever and he eventually became a fellow believer.’ ‘There are some *Christian* marriages that do not work out!—See Jeremiah 17:9.

⁶ Yes, it can be very frustrating for a single Christian who wants to marry. Some even feel desperate. “The number of eligible brothers is extremely small,” said one single sister in describing the situation in her area. “But the number of single sisters is extremely large. As a sister sees her youth rushing by, her choices boil down to not marrying at all or marrying at the first chance she gets.”

⁷ Nevertheless, the Bible’s counsel is clear: ‘Do not yoke yourselves with unbelievers.’ (2 Corinthians 6:14) Is this divine warning harsh or unreasonable?

An Expression of God’s Loving Care

⁸ Jehovah is deeply concerned about our lasting welfare. Did he not, at great cost to himself, give his Son as “a ransom in exchange for many”? (Matthew 20:28) Is he not ‘the One teaching us to benefit ourselves’? (Isaiah 48:17) Does he not promise that ‘he will not let us be tempted beyond what we can bear’? (1 Corinthians 10:13) Reasonably, then, when he tells us not to yoke ourselves with unbelievers, he must have our best interests at heart! Consider how this warning is an expression of his loving care for us.

6, 7. (a) How did one single sister describe her frustration? (b) What question merits our consideration?

8. How has Jehovah demonstrated that he has our best interests at heart?

⁹ Marriage was intended by the Creator to form the closest bond between humans, with husband and wife becoming "one flesh." (Genesis 2:24) Is it wise for a Christian to form such a close bond with an unbeliever? Paul replies by raising a series of penetrating questions, each of which presupposes a negative answer: "For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? Further, what harmony [Greek, *sym-pho'ne-sis*] is there between Christ and Belial [Satan]? Or what portion does a faithful person have with an unbeliever?" (2 Corinthians 6:14, 15) The Greek word *sym-pho'ne-sis* literally means "a sounding together" (from *syn*, "with," and *pho'ne'*, "a sound"). It has reference to the harmony produced by musical instruments. There is, of course, no harmony between Christ and Satan. Similarly, in an uneven yoke, it is very difficult for husband and wife to 'hit the same chords.' They are like two musical instruments that are out of harmony with each other, producing discordant sounds instead of music.

¹⁰ How, then, can a spiritual person enjoy complete harmony with a physical person? (1 Corinthians 2:14) Common beliefs, principles, and goals are essential elements in a happy marriage. Nothing gives greater strength to a marriage than mutual devotion to the Creator. When there is an even yoke, husband and wife can encourage each other in worship. Both can look to the Scriptures to settle their differences. Is it not evident, then, that Jehovah tells us not

9. (a) What warning does Paul give against a Christian's forming a close bond with an unbeliever? (b) What is the meaning of the Greek word rendered "harmony," and how does it illustrate the difficulty that arises when a Christian yokes himself to an unbeliever?

10. What are essential elements in a happy marriage, and what advantages exist when there is an even yoke?

to yoke ourselves with unbelievers because he wants us to enjoy the closest possible bond with our marriage mate?

¹¹ Heeding the Bible's warning also spares us the painful consequences that often result when a Christian yokes himself with an unbeliever. There is, for example, the possibility that the unbeliever will turn the Christian mate from serving Jehovah. Consider Jehovah's warning to ancient Israel. Marriage alliances with non-worshippers were prohibited. Why? "For he will turn your son from following me," Jehovah warned, "and they will certainly serve other gods." (Deuteronomy 7:3, 4) Faced with opposition from an unbelieving mate, there may be a tendency to drift toward the path of least resistance. It is easy to think, 'It will not happen to me!' But it happened to a man of Solomon's wisdom. Could not the same happen to you?—1 Kings 11:1-6; compare 1 Kings 4:29, 30.

¹² Even if the believer is not turned away from true worship, there are still the problems and pressures often associated with a religiously divided home. Consider, again, God's law to Israel. Suppose an Israelite girl agreed to marry a Canaanite man. Given the sexual practices that were prevalent in the land of Canaan, what respect would he have for the law of her God? Would he, for example, willingly refrain from sexual intercourse during menstruation, as required by the Mosaic Law?* (Leviticus 18:19; 20:18; compare Leviticus 18:27.) In the case of an Israelite man who

* See *The Watchtower* of September 15, 1972, pages 575-6.

11. Why were marriage alliances with nonworshippers prohibited in Israel, and what thought-provoking question is raised?

12. How did God's law prohibiting marriages to aliens serve as a protection for the Israelites? Illustrate.

married a Canaanite girl, how supportive would she be when he journeyed to Jerusalem three times each year to attend the seasonal festivals? (Deuteronomy 16:16) Obviously, God's law prohibiting such marriages served as a protection for the Israelites.

¹³ What about today? The moral standards of worldly people are a far cry from those of the Bible. No matter how clean-cut some worldly people may appear to be, they do not have a Bible-trained, Christian conscience. They have not spent years studying God's Word, 'making their mind over' and 'stripping off the old personality.' (Romans 12:2; Colossians 3:9) Hence, the Christian who yokes himself to an unbeliever often exposes himself to much heartache and grief. Some face repeated pressure to share in perverted sex practices or to celebrate worldly holidays. And some even complain of loneliness. As one sister wrote: "The loneliness you feel when you are married to someone who doesn't love Jehovah is the worst loneliness imaginable. You see, you have no one to share the truth with, which is the most important thing in your life."

¹⁴ In a divided home, it can be very difficult to bring up children in "the discipline and mental-regulating of Jehovah." (Ephesians 6:4) Will the unbeliever, for example, willingly allow the children to attend meetings or share in the field ministry? Often the children end up being torn in their affections—they love both parents, but only one parent loves Jehovah. Said one sister who married an unbeliever: "I went

13. (a) Why does a worldly person not have a Bible-trained, Christian conscience? (b) What pressures and problems are faced by some in religiously divided homes?

14. (a) In a divided home, why is it difficult to bring up children in "the discipline and mental-regulating of Jehovah"? (b) What may be the effect upon children in a divided home?

through a lot of heartache during my 20-year marriage. My sons grew up with a lot of turmoil and emotional upsets and are now a part of the world. My daughter is often upset at having to be away from me so much because of her father's visitation rights. All these problems exist because when I was 18, I chose to ignore one of Jehovah's principles." What principle? Do not yoke yourselves with unbelievers!

¹⁵ Clearly, Jehovah wants us to get the most out of life. What he asks of us, including his counsel that we not yoke ourselves with unbelievers, is for our good. (Deuteronomy 10:12, 13) To marry an unbeliever is to ignore Scriptural counsel, practical wisdom, and the often painful experience of others.

Questions Commonly Asked

¹⁶ Yet, if we are not careful, emotion may interfere with sound thinking. We may begin to feel that an exception can be made in our case. Consider some of the more commonly asked questions.

¹⁷ What about situations in which a brother or a sister married an unbeliever, and now both of them are serving Jehovah? Still, Jehovah's principles were violated. Does the end justify the means? Illustrating God's view of those who ignore his counsel is the case of the Jews returning from Babylonian captivity. When some took pagan wives, Bible writers Ezra and Nehemiah pulled no punches in condemning their actions. Those Jews "acted unfaithfully," committed a "great badness," and incurred "guiltiness." (Ezra 10:10-14; Nehemiah 13:

15. Why does Jehovah counsel us not to yoke ourselves to unbelievers?

16, 17. (a) If we are not careful, how may emotion interfere with sound thinking? (b) Should God's counsel be ignored because of exceptional situations in which a Christian married an unbeliever and now both of them are serving Jehovah? Explain.

27) Something else to consider: When we ignore God's counsel, we may wound ourselves spiritually, scarring our conscience. One sister whose unbelieving husband eventually became a believer said: 'I am still dealing with the emotional scars. I can't tell you how awful I feel when others point to us and say, "But it worked for them."'

¹⁸ *What if you are attracted to someone who is studying the Bible and attending the meetings, although he or she is not yet baptized?* We rejoice when anyone shows an interest in Bible truth. The question, though, is: Should you pursue your inclination? Frankly, the course of wisdom is to wait until some time *after* your friend is baptized and is making progress in displaying the fruits of God's spirit before you date. (Galatians 5:22, 23) It may not be easy to apply such advice, but by doing so you will demonstrate devotion to Bible principles; this will lay a fine foundation for true happiness in marriage. If your friend genuinely cares for you and is truly coming to love Jehovah, no doubt he (or she) will be willing to wait until both of you are "in the Lord"—dedicated and baptized—before courting. Remember, too, that true love is not hurt by the passage of time.—1 Corinthians 7:39; Genesis 29:20.

¹⁹ *What if you are having difficulty finding a suitable marriage mate from among fellow believers?* "I'm 26 years old, single, and really lonely," said one sister. True, being single may be difficult for you, but the problems resulting from being unevenly yoked in marriage can be even more difficult! Obeying God's counsel may require faith, self-control, and patience, but

18. What is the course of wisdom if you are attracted to someone who is not yet baptized, and what will you thereby demonstrate?

19. What should you keep in mind if you are having difficulty finding a marriage mate from among fellow believers?

be assured that Jehovah knows and desires what is best for you. (1 Peter 5:6, 7) Make it a matter of prayer, and then wait on Jehovah. (Psalm 55:22) In this system of things, no one has a perfectly satisfying life. Your heart may yearn for a mate. Others, though, have their share of problems, some of which are incurable in this system. Only in the coming new world will "the desire of every living thing" be completely satisfied.—Psalm 145:16.

²⁰ Meanwhile, be determined not to yoke yourself to an unbeliever. A 36-year-old single sister expressed her determination this way: "I pray to Jehovah every day for a marriage mate. I have no desire to look outside Jehovah's organization, but the temptations are still there. In the meantime, I plan to work on qualities that will improve me as a person so that I will be the kind of spiritual woman that a spiritual man is looking for." Are you similarly determined? If so, you can have the satisfaction that comes from proving your loyalty to the God of divine justice.—Psalm 37:27, 28.

20. How did one single sister express her determination, and by being similarly determined, what satisfaction may you have?

Can You Explain?

- How does the Bible warn against forming close attachments to unbelievers?
- Why do some dedicated Christians look outside the congregation for a marriage mate?
- How is Jehovah's warning about uneven yoking really an expression of his loving care for us?
- What questions about finding a mate are commonly asked, and how would you answer them?

日本において
取り入れは
歓びをもたらす

Ingathering Brings Rejoicing in **JAPAN**



"IT WAS plainly evident that the Missionaries are feeling a considerable degree of discouragement." So observed Charles T. Russell, the first president of the Watch Tower Bible and Tract Society, after his personal investigation of the religious situation in Japan in 1912. He was speaking of the failure of Christendom's missionaries and stated: "What the Japanese need is 'the Gospel of the kingdom.'"

Was this need ever to be filled? A gleam of truth shone on the Japanese through a handful of faithful Witnesses of Jehovah during the 1920's and 1930's. Even during World War II, a few persisted in sounding out the good news despite oppression by the imperial government. However, a much more extensive work of ingathering was in store for this chain of islands in the Far East.

With the arrival of 15 Watchtower missionaries in 1949, Jehovah breathed new

life into the Kingdom-preaching work in Japan. The newly arrived missionaries saw the aftermath of World War II everywhere: Cities lay in rubble, and the people were confused, since their ancient system of values had been overturned. Christendom's missionaries also renewed their activity in Japan at the same time, but they failed to make genuine Christians out of the Japanese. The "49ers" and the more than 150 missionaries of Jehovah's Witnesses that followed them faced the enormous challenge of implanting into Japanese minds and hearts faith in the Creator, Jehovah God. How did they meet this challenge?

Laying the Foundation

Their missionary effort started from a small two-story house in Tokyo. In the 1950's, the ingathering came slowly. 'Only a few will come into the truth in Japan before Har-Magedon,' thought one of the first Japanese that responded to the good



Left: the new factory building at Ebina with (below left) the dedication program in progress and (below right) the lobby of the new residence building



news in those days. One of the early circuit overseers remembers gazing out the train window and wondering whether the houses in the small hamlets that he passed would ever be reached with the good news.

It took almost a decade of missionary effort for the number of Kingdom publishers in Japan to reach the one thousand mark. But by 1963, because of the steady increase, the flimsy Tokyo branch was demolished and a six-story ferroconcrete building erected in its place.

The missionaries laid a fine foundation for the future by instilling the pioneer spirit into the hearts of their Bible students. Jehovah blessed the united effort of the missionaries and the Japanese pioneers, and the number of Witnesses climbed to the ten thousand mark in 1970. In 1972, to keep up with the increase, a three-story printery and a five-story resi-

dence building were built in Numazu, about 75 miles southwest of Tokyo. Now, rather than having an outside company print the magazines, *The Watchtower* and *Awake!* were rolling off the Japanese branch's own press to serve the local Kingdom-preaching work.

Who could have expected that the ingathering work would outgrow the Numazu facilities within the next ten years? But that is what happened, and Jehovah had more building expansion in store to handle the growing harvest.

Increase Despite Adversities

A new branch complex three times the size of that in Numazu was completed in 1982 in Ebina, a little to the south of Tokyo. By the time it was dedicated in May of that year, Jehovah had blessed the Witnesses in Japan with consecutive



The new residence building and (inset) the library on the second floor of the office building



monthly publisher peaks for over three years. This increase continued, and in May 1985 the number of Japanese publishers reached the hundred thousand mark. Yes, Jehovah was speeding up the work in its own time, so further expansion of the branch facilities was inevitable. (Isaiah 60:22) Only a few years after the dedication of the first Ebina complex, the Governing Body approved the building of a new six-story factory with a basement and an eight-story residence.

Evidently, Satan was not happy with this growth among Jehovah's servants because the month after reaching the hundred thousand publishers mark, a serious blood transfusion case came up in Japan. A ten-year-old boy died after—but not because—his parents refused a blood transfusion for him. (Acts 15:29) As a result, the media raged against the Wit-

nesses. Although the father of the boy was not at the time a dedicated Witness, he withstood ruthless hounding by reporters. He was later baptized and is now serving with his wife as a regular pioneer.

How did this attack affect the ingathering work? Very little. Some Bible students stopped their studies, but monthly publisher peaks continued without letup, and December 1988 marked ten years of consecutive peaks. During the seven-year period between the dedication of the first Ebina complex and the dedication of the new one, the number of publishers doubled from 67,000 to over 135,000, while the number of regular pioneers tripled from 12,000 to 36,000, and the number of home Bible studies almost doubled from 97,000 to 172,000. What remarkable evidence of Jehovah's triumph over Satan's attacks on his people!—Proverbs 27:11.

These 19 missionaries from the 11th class of Gilead attended the dedication.

The full-time service of these—plus that of five others from the 11th class who died faithful on assignment in Japan—totals 1,023 years



Three members of the Governing Body—Carey Barber, John Barr, and Lloyd Barry—took part in the dedication program



Constructing the New Buildings

Jehovah's Witnesses do not build imposing structures to impress people. But as they keep up with the increase in Kingdom proclaimers, their buildings often have to be very large. The new Japanese factory is a good example. It has floor space of almost 243,000 square feet, twice the floor space of the original factory. The Bindery, the Machine Shop, and the Export/Shipping Department moved into the new factory, and almost two floors are being used for storage. Even with all of this, the new factory has the capacity to hold still more. Foundations were laid in the basement for two additional high-speed rotary offset presses, and two full floors are still empty, ready for future expansion.

The new eight-story residence building has a beautiful and tastefully decorated

lobby. There are 128 private rooms for Bethel workers and 96,700 square feet of floor area—comparable to the floor area of Noah's ark. A neighbor even asked construction workers how he could apply for the new "condominiums"!

All who took part in the construction credited Jehovah with directing the building work. (Psalm 127:1, 2) The main work force was made up of willing young workers in their early 20's, full of zeal but without building experience. "At first," relates an architect who worked on the project, "it was difficult for me to draw a plan in a way that was understandable to inexperienced brothers." With a spirit of cooperation on all sides, however, obstacles were overcome.

This willingness to cooperate made it easier for Jehovah's spirit to operate among the workers. "When we were doing

the excavation work," recalls one, "every time it rained—whether it was early in the morning or late in the night—I would go out to the construction site to see if the retaining walls were holding. Every time, I always found other anxious faces there, and all of us worked together, soaked to the skin, to deal with any emergency. Such experiences enhanced our feeling of fellowship."

Support for the International Ingathering

Since the new structures were built in order to support Jehovah's harvesting work, it was appropriate that they should be dedicated to him once completed. The dedication program was held on May 13, 1989, with Carey Barber, John Barr, and Lloyd Barry of the Governing Body of Jehovah's Witnesses, along with their wives, in attendance. More than a thousand of the first Japanese to be baptized were invited to attend the dedication program, and they rejoiced to find old friends still faithfully serving Jehovah. Representatives from 13 countries accepted the invitation to attend and share in this joyful occasion. "It was just like a small international convention," said one delegate.

What made the program truly international were the reports from nine of those countries. A strong bond of brotherhood was felt as representatives from various Asian countries recounted examples of international cooperation and referred to the fact that the new factory serves the needs of their countries as well as the Japanese field. The Japan branch now prints publications in 13 languages and ships consignments of literature to many lands.

In the afternoon, Brother Barber addressed the audience and emphasized the importance of the fulfillment of the prophecies of Ezekiel. Then Brother Barr gave

a talk on the theme "Filling the Earth With Jehovah's Glory," helping the audience to appreciate the permeating power of the truth.

The dedication discourse was given by Brother Barry, who had previously served as a missionary in Japan for over 25 years. In his talk entitled "You Must Rejoice Before Your God, Jehovah," he encouraged the audience to rejoice over living in the time period pictured by the Festival of Booths, or Ingathering, in ancient Israel. He pointed out reasons to be joyful as he related a brief history of the work in Japan. When Brother Barry recommended that the new buildings be dedicated to Jehovah, all in attendance responded with hearty applause.

The following day, the representatives of the Governing Body addressed an audience of 233,780 gathered in 46 locations tied in by telephone line throughout the islands of Japan. Indeed, as Pastor Russell observed in 1912, the Japanese need the good news of the Kingdom. Jehovah filled that need by laying a foundation through missionary activity and infusing the pioneer spirit into the Japanese Witnesses. The newly dedicated buildings stand as a testimony to Jehovah's 'speeding up' the ingathering during the antitypical Festival of Booths.—Isaiah 60:22.

In Our Next Issue

- Should You Obey the Ten Commandments?
- Take a Personal Interest in Others
- "Away With the Godless!"

Do You See Only the OUTWARD APPEARANCE?

HEINZ, a teenager driven by hatred, planned to kill his stepfather. Happily, he lacked the courage to do it. Several years later he decided to commit suicide but could not go through with that either. He got involved in stealing and drug trafficking, for which he was imprisoned. Then his marriage failed.

Today Heinz is no longer addicted to drugs. He is making an honest living. He has a happy marriage and a fine relationship with his stepfather. What made the difference? He began studying the Bible with Jehovah's Witnesses. Gradually, his outlook on life began to change.

No doubt, many who knew the old Heinz passed him off as a hopeless case. Thankfully for many people like him, God did not give him up as beyond redemption. Why not? The reason is: "Not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is."

—1 Samuel 16:7.

That is one big difference between man and God. We tend to judge from outward appearances. We even say that "first impressions are lasting impressions." In other words, we tend to categorize people based on initial reactions. But God, because he can read the heart, is just and impartial. And that is why he sent his Son, Jesus Christ, to the earth so that "all sorts of men should be saved and come to an accurate knowledge of truth." (1 Timothy 2:4) In this connection, dedicated Christians have the privilege of being "God's fellow workers" by actively preaching the good news of God's Kingdom to all mankind. (1 Corinthians 3:9) Yet, Christians have their limitations—they cannot read the hearts of peo-

ple. Therefore they must be impartial and avoid being prejudiced by outward appearances.

Jesus' half brother James was aware of this danger in the early Christian congregation. He said: "My brothers, believing as you do in our Lord Jesus Christ, who reigns in glory, you must never show snobbery. For instance, two visitors may enter your place of worship, one a well-dressed man with gold rings, and the other a poor man in shabby clothes. Suppose you pay special attention to the well-dressed man . . . Do you not see that you are inconsistent and judge by false standards?" On this basis, do we sometimes misjudge people who come to the Kingdom Hall for the first time?—James 2:1-4, *The New English Bible*.

Jesus Set the Example

Jesus saw people, not as sinners beyond redemption, but as possibly sincere persons willing to change if given necessary help and proper incentive. That is why he "gave himself a corresponding ransom for all." (1 Timothy 2:6) In his preaching activity, he viewed no one of good heart as untouchable, unworthy of attention. His view of people revealed no proud feelings of self-righteousness.—Luke 5:12, 13.

How unlike the Pharisees, of whom we read: "But the scribes of the Pharisees, when they saw he was eating with the sinners and tax collectors, began saying to his disciples: 'Does he eat with the tax collectors and sinners?' Upon hearing this Jesus said to them: 'Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners.'”—Mark 2:16, 17.

This does not mean, of course, that Jesus condoned the dishonest and wrong practices committed by these sinners and tax collectors. But he knew that people can get caught up in a wrong way of life, perhaps even unwittingly or because of circumstances difficult to control. He therefore showed understanding, being "moved with pity for them, because they were as sheep without a shepherd." (Mark 6:34) He lovingly made a distinction between their bad actions and their possibly good hearts.

In dealing with his followers, Jesus also looked beyond outward appearances. They were sinners who often made mistakes, but Jesus was no unreasonable perfectionist, constantly taking them to task for every little infringement. He knew that their intentions were good or, as we might say today, that their heart was in the right place. What they needed was help and encouragement; in giving this, Jesus was never stingy. No doubt about it, he saw people the way God sees them. Do we try to imitate his marvelous example?

Do You "Judge With Righteous Judgment"?

Once Jesus was faced by a group of self-righteous complainers who were irritated because he had performed an act of healing on the Sabbath. He instructed them: "Stop judging from the outward appearance, but judge with righteous judgment." Why did they not rejoice at seeing in Jesus a miracle worker who had made "a man completely sound in health" instead of becoming "violently angry" and seeing in him a breaker of the Sabbath law? By judging from the outward appearance, they betrayed their bad motives. They revealed their judgment to be self-righteous and unrighteous at the same time.—John 7:23, 24.

How could we perhaps make the same

mistake? By failing to rejoice when a repentant person comes back to the congregation or when a very worldly person learns the truth and starts benefiting from spiritual healing. Sometimes we may judge people by their unorthodox dress or grooming and write them off as never likely to become Witnesses. Yet, many former hippies and others with unorthodox life-styles have eventually become Christian Witnesses of Jehovah. While such ones are in the process of making adjustments, we do not want to allow "judging from the outward appearance" to blind us to their good heart condition.

How much better, and in line with Jesus' fine example, to pray for them and to offer them practical help in reaching Christian maturity! To see in them a cause for rejoicing may seem difficult. But if Jehovah draws them to himself through Christ, who are we to reject them on the basis of our own narrow criteria? (John 6:44) Self-righteously judging someone, when we know neither the heart nor the circumstances, could put us in the way of adverse judgment.—Compare Matthew 7:1-5.

Rather than severely judging such new ones, we should help, encourage, and admonish them by way of example. However, while showing kindness, we certainly should not idolize new ones who perhaps are well-known in the world. That would be a form of partiality. It would also be a sign of immaturity on our part. As for the person himself, would our adulation help him to be humble? Or would it, rather, embarrass him?—Leviticus 19:15.

Do Not Expect More Than God Does

Our view of others is very limited compared to Jehovah's, who reads the heart. (1 Chronicles 28:9) Appreciating this will prevent us from becoming modern-day,

self-righteous Pharisees, trying to press people into our own man-made mold of righteousness in order that they might fit our concept of what is correct. If we try to see people as God sees them, we will not require more of them than he does. We will "not go beyond the things that are written." (1 Corinthians 4:6) This is especially important for Christian elders to take to heart.—1 Peter 5:2, 3.

We can illustrate this in the matter of dress. The Bible requirement—God's requirement—is that a Christian's clothing must be neat and clean, well-arranged and not betraying a lack of "modesty and soundness of mind." (1 Timothy 2:9; 3:2) Obviously, then, the elders in one congregation went "beyond the things that are written" a few years ago by requiring every public speaker in their congregation to wear a white shirt, even though pastel colors were generally acceptable in that country. Guest speakers who showed up with a colored shirt were asked to change into one of several white shirts kept in the Kingdom Hall for just such emergencies. How careful we have to be in order not to impose our personal taste on others! And how appropriate Paul's counsel: "Let your reasonableness become known to all men!" —Philippians 4:5.

Good Results From Looking Beyond Outward Appearances

Appreciating that we cannot read people's hearts will help us maintain a better relationship with those around us, both inside and outside the Christian congregation. It will help us to think positively about others, not questioning their motives, "for even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures." (Titus 3:3) Realizing this, we will be willing to preach to everyone, even to those who, from outward appearances, might seem unworthy.

After all, the decision to accept or reject the truth is theirs. The responsibility to preach it to everyone is ours.

Many of Jehovah's Witnesses, like Heinz, are happy that they were welcomed into the Christian congregation by brothers and sisters who looked beyond outward appearances and did not judge by first impressions.

Take Frank, who showed up one Sunday at a Kingdom Hall of Jehovah's Witnesses in southern Germany. What did those in attendance see? An unkempt young man with a beard and shoulder-length hair, dressed in dirty clothes, well-known as a frequenter of local bars and a heavy smoker—an individual who had neglected his girlfriend and their baby twins. Nevertheless, he was warmly welcomed at the meeting. He was so impressed that he returned a week later. What did they see then? A neatly groomed young man in clean clothes. The third week they saw a young man who no longer smoked, this time accompanied by his girlfriend and their two children. On the fourth Sunday, they saw a young man and a young woman who had just obtained a marriage license to legalize their relationship. On the fifth Sunday, they saw a young man who had broken off all ties with false religion. Today, some four years later, they see, as one of Jehovah's Witnesses reports, "a family that makes such a fine impression you would think they had been our brothers for many years."

The quality of a book is not necessarily reflected in its binding nor that of a house in its facade. Likewise, the true quality of a person is not necessarily reflected in outward appearances. Christians who try to see people as God does will not judge by initial impressions. God pays attention to "the secret person of the heart," and for that we can be thankful.—1 Peter 3:3, 4.

Kingdom Proclaimers Report

'A Good Report From Distant Lands'

□ IN ICY Greenland some publishers on a preaching tour met a young Norwegian who accepted the book *Life—How Did It Get Here? By Evolution or by Creation?* However, he did not show much interest. On their next visit to this faraway place, he told them that he had read the book several times and wanted more books. A number of books and brochures were left with him. He was sad to learn that the publishers could not return for another year but obtained the address of the Witnesses. One month later, to their surprise, he knocked on their door. He related that he had fallen through the ice with his snow scooter on his way to his boat, and then it had taken him six hours' sailing to reach the Witnesses. He wanted to obtain more literature and to discuss the truth. He attended the meeting that evening and made plans to attend once a month. He came for the circuit overseer's visit and was greatly encouraged. He has withdrawn

from the church and is now preaching the good news in his area. When the ice in winter prevents him from getting to the meetings by boat, he takes a helicopter, which costs him \$150 a trip.

How many of us have to exert ourselves to this extent in order to advance in our ministry?

□ Many people are responding to the good news in Madagascar. With just over 3,200 Kingdom publishers, 16,205 attended the Memorial of Christ's death. The brothers are making great efforts to reach all persons on the island.

For example, 17 of the 30 publishers of the Isaonjo Congregation decided to witness in a territory many miles away. They left their village half an hour past midnight. For two hours they walked on steeply sloped pathways and through muddy marshes. Then they entered the tropical forest at 2:30 a.m. Because darkness covered the forest, some brothers fell over crags. Some stum-

bled into pools of water in hollow rocks. The forest contained leeches, and many insects bit them. Most of the sisters suffered in this way. The mud was knee deep at times. All 17 publishers got injured in one way or another, but they finally emerged from the forest at 6:30 a.m.!

Field service began at 6:45 a.m. Most of the people received the publishers kindly. One that did not at first was the wife of a Protestant religious leader. She said: "I have my own religion; that's enough for me. I know all that the Bible tells." As soon as the publisher took out a *Watchtower* magazine, the woman haughtily refused it, saying: "I already have many other things to read." But she began to ask questions: "Who are you, and from where, and who sent you?" After they answered with mildness and related briefly all the effort they made to reach her village, the lady accepted *The Watchtower*, saying: "I'll buy it. Who knows if you are sent by God?"

At 1:30 p.m., the 17 left the territory for home, making the trip in less than four hours because it was still day. They were tired but safe, and their faces radiated joy. They said: "It was an unforgettable day for the 17 of us from the Isaonjo Congregation."

Certainly, Jehovah's spirit is moving his dedicated servants to preach the good news of the Kingdom "to the most distant part of the earth," and many are responding to the Witnesses' fine efforts.—Acts 1:8.

Umanak harbor, Greenland



This was the title of an article appearing on December 23, 1988, in the *Creston News Advertiser*, of Iowa, U.S.A. "Philosophy and religion interest me," observes staff writer Randy Porter, "but the publications also have semi-secular stories about an amazing variety of world issues. . . ."

"Furthermore, some may be surprised to learn the magazines often quote other authoritative sources, other than the Bible. . . ."

"Incidentally, the January [22nd] edition also features a short story and color photograph of the state rock of Iowa, the geode. The article says people are like geodes. Rather plain-looking on the outside, when opened up geodes reveal a dazzling, crystallized inner beauty. A person, too, may be plain-looking on the outside, and even quiet and shy; however, when a person takes the time to get acquainted, they open up and show you an inner beauty that glows.' . . ."

"January's [22nd] issue contained numerous other articles that probably wouldn't have crossed my desk, too! For example, most persons have heard about African killer bees, but one article told how entomologists are 'bugging' the bees. Designed by American engineers, a microprocessor device small enough to attach to the back of a bee will enable scientists to monitor the bees' movements from one to two kilometers."

"Publication by Jehovah's Witnesses Worth Reading"

