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1985
Announcing Jehovah's Kingdom

The Watchtower

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Are You
Grateful for
What Jesus Did?



The Watchtower®

Announcing Jehovah's Kingdom

December 15, 1985
Vol. 106, No. 24

In This Issue

Are You Grateful for What Jesus Did?	3
How You Can Show Gratitude for What Jesus Did	4
John Decreases, Jesus Increases	8
Declare Abroad the Kingdom of God	10
Urgently Needed —More Harvest Workers!	16
Self-Control Vital for Christians	21
"The Word Was With God, and the Word Was . . . ?"	25
Insight on the News	26
An "Eight-Month Miracle" in Peru	27
Do You Remember?	30
Subject Index for The Watchtower 1985	31

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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- January 19: Declare Abroad the Kingdom of God.
Page 10. Songs to Be Used: 148, 33.
- January 26: Urgently Needed—More Harvest Workers! Page 16. Songs to Be Used: 223, 6.

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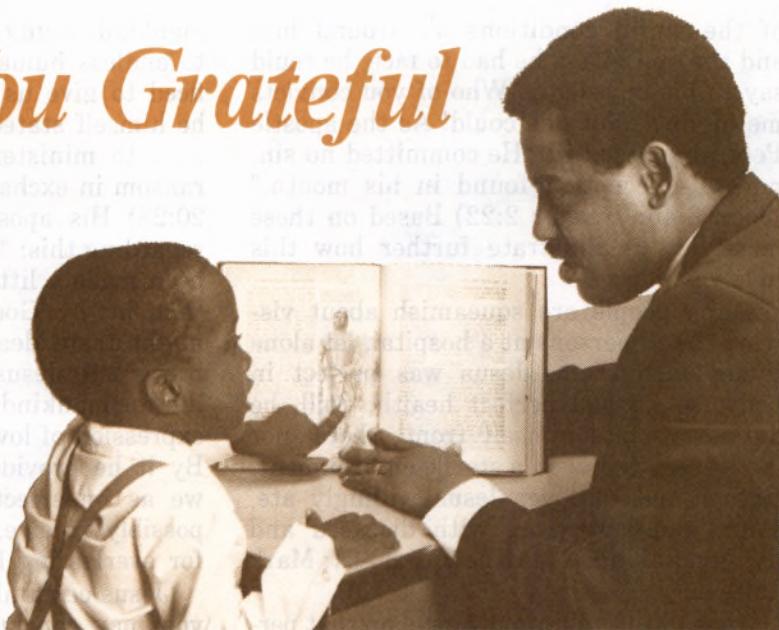
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Are You Grateful for What Jesus Did?



WHAT could be a more simple and direct way to express gratitude than by the words, "Thank you"? But not all who say, "Thank you" truly appreciate what they have received. Those words could be said for other reasons, such as a mere polite form of courtesy in response to another person's deed. Proper, yet mechanical.

However, upon receiving a gift, especially a prized one, genuine, heartfelt expressions of gratitude are most fitting. A gift can make us happy; it can fill a need. When it does both, the gift is of exceptional value. But if, thereafter, the gift is ignored or abused, then any expression of thanks was hollow. Therefore, appreciation, or lack of it, is often shown by how we feel about a gift and how we use it.

Mankind's Creator, Jehovah, gave us his most valuable possession, his Son, as a gift. John 3:16 says: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be de-

stroyed but have everlasting life." That gift will make us happy and will fill our needs if we show genuine gratitude. Yet, since Jehovah is the Giver, why should you be grateful to Jesus?

What Jesus Did for You

'What did Jesus do for me?' you may ask. Even before you were born, Jesus did something for you. What was that? Jesus surrendered his heavenly, prehuman existence to be born as a human by means of the virgin Mary. (Luke 1:26-33) This was no little thing. Would you be willing to move away from a home of peace, security, and health, where you were surrounded by loyal friends, to reside in a place where strife, danger, and disease were constant, and foes were plotting your death? 'In no way,' most would answer. Yet, that is what Jesus did.—John 17:5; Philippians 2:5-8.

Because Jehovah God and not any human was his Father, Jesus was free from sin. (Luke 1:34, 35) Not once did he transgress in thought, word, or deed. In spite

of the sinful conditions all around him and the opposition he had to face, he could say to his opposers: "Who of you convicts me of sin?" Not one could! As the apostle Peter expressed it: "He committed no sin, nor was deception found in his mouth." (John 8:46; 1 Peter 2:22) Based on these facts, let us illustrate further how this involves you.

Many people are squeamish about visiting the ill persons at a hospital, let alone living with them. Jesus was perfect in body, so he had perfect health. Still, he did not isolate himself from others, nor did he seek to live in a sterile environment. Rather, out of love, Jesus willingly ate, slept, and associated with diseased and dying mankind.—Matthew 15:30-37; Mark 1:40-42.

Then Jesus voluntarily gave up that perfect human existence for the benefit of

mankind. Being perfect, he had the right to endless human life, and this he sacrificed to give us a grand opportunity. As he himself stated: "The Son of man came . . . to minister and to give his soul a ransom in exchange for many." (Matthew 20:28) His apostles gave like testimony regarding this: "We behold Jesus, who has been made a little lower than angels, . . . that he by God's undeserved kindness might taste death for every man." (Hebrews 2:9) Jesus' laying down his human life for mankind was the greatest possible expression of love any human could make. By it he provided the greatest gift that we as imperfect human creatures could possibly receive, namely, an opportunity for everlasting life.—John 3:16; 15:13.

'Jesus certainly has done much for me,' you may conclude, 'but how can I show that I am grateful?'

How You Can Show Gratitude for What Jesus Did

ACTIONS speak a louder "Thank you" than mere words. Therefore, if you appreciate what Jesus did for you, you will want to exercise faith in him as your Savior. In fact, it is only by doing so that you can hope to benefit from Jesus' sacrifice. Remember the expression "exercising faith," found at John 3:16? Well, that implies more than believing and giving mental assent to the fact that he died for you. It involves *acting* upon that belief too.

Heed the instructions Peter gave to his Jewish listeners shortly after Pentecost 33 C.E.: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19) That indicates action of two sorts. On the one hand, we sincerely oppose the sinful tendencies of our minds and bodies. On the other hand, we plead with God for forgiveness of our sins on the basis of Jesus' sacrifice.—1 John 2:1, 2.

Imitate Jesus' Example

Colin, who has been a baptized Christian for 24 years, was asked why he is grateful for what Jesus did. He replied: "I appreciate his ransom sacrifice, but it is his *example* that helps me the most. His life serves as a pattern for me to imitate."

If we are truly grateful, would we not want to follow Jesus' example of humility, subjection, and self-sacrificing love? If your lips respond, "Yes!" what do your attitude and actions answer? For instance, how would most people respond when faced with an assignment that will promote true worship but calls for humility and sacrifice on their part, such as scrubbing floors in a place used for Christian meetings? How would you react? Would you, out of appreciation for Jesus and his heavenly Father, be *willing* to accept an assignment that many would consider beneath them and too uncomfortable? Jesus humbled himself in performing a comparable service to others.—John 13:2-17; Philippians 2:7, 8.

Let us consider another example. Misunderstandings between people often lead to harsh words and hurt feelings. What would most do if they were in a room full of people that included someone who had deeply offended them? What would you do? Out of gratitude for Jesus and Jehovah, would you willingly take the first step to reconcile your differences with the offending party, doing so with a quiet and mild spirit? Jesus and his heavenly Father did so with sinful mankind.—Romans 5:6-10; 1 John 4:9-11.

In addition to giving up his heavenly glory to become a man and then laying down his earthly life as mankind's Redeemer, Jesus did humankind an incalculable service by his teaching. No other human so powerfully affected mankind for good as did Jesus Christ. He was a teacher without equal. He taught men regarding

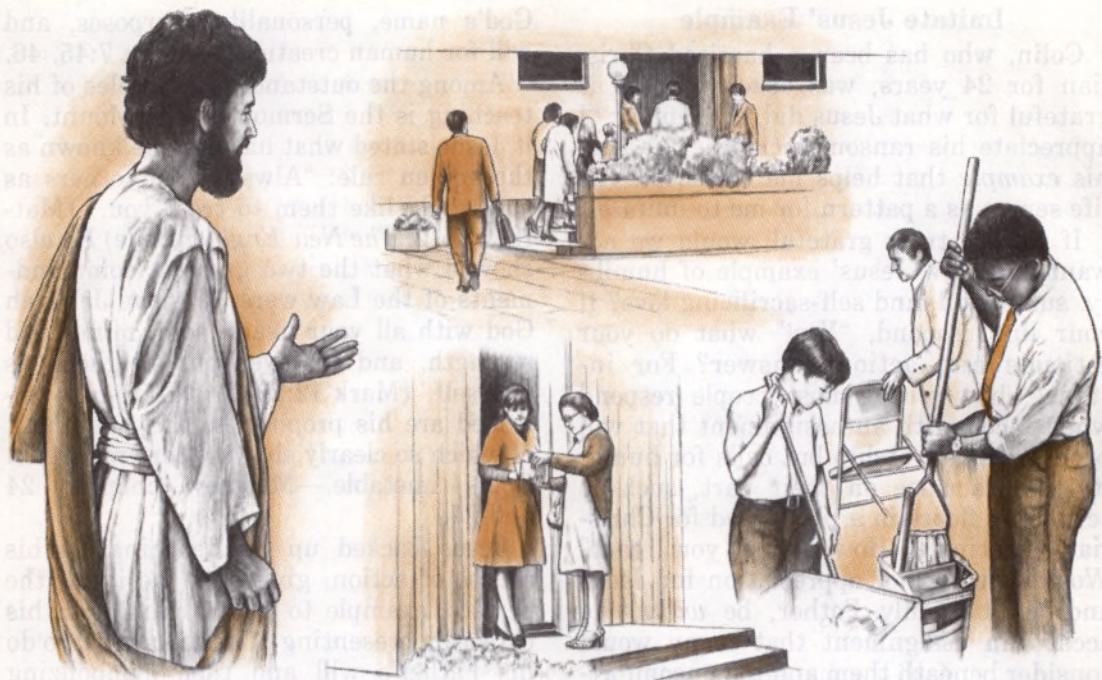
God's name, personality, purposes, and will for human creatures.—John 7:45, 46.

Among the outstanding examples of his teaching is the Sermon on the Mount. In it Jesus stated what has become known as the golden rule: "Always treat others as you would like them to treat you." (Matthew 7:12, *The New English Bible*) He also showed what the two greatest commandments of the Law were: 'To love Jehovah God with all your heart, soul, mind, and strength, and to love your neighbor as yourself.' (Mark 12:29-31) Not to be overlooked are his prophecies, the fulfillment of which so clearly shows where we are on God's timetable.—Matthew, chapters 24 and 25.

Jesus backed up his teaching by his course of action, giving us the ideal, the perfect, example to follow. He began his career by presenting himself entirely to do his Father's will and then symbolizing that by being baptized in water. God sent him to earth, primarily to bear witness to the truth. Just before Jesus died, he could say to his Father: "I have glorified you on the earth, having finished the work you have given me to do," and "I have made your name manifest to the men you gave me out of the world."—John 17:4, 6.

Jesus intended for others to imitate his example. This is apparent from his own words and those of others. "Come after me," and, "Come be my follower," said Jesus at Matthew 4:19 and 19:21. "Christ suffered for you, leaving you a model for you to follow his steps closely," and, "Become imitators of me, even as I am of Christ," wrote the apostles Peter and Paul.—1 Peter 2:21; 1 Corinthians 11:1.

To show gratitude for what Jesus Christ did for you as the Great Teacher and Exemplar, continue to familiarize yourself with his teachings. This requires regular study of God's Word, especially the Christian Greek Scriptures, in which Jesus'



Ways that you can show gratitude for Jesus

teachings are found. Since you will need help to understand and appreciate what you read, it would be wise to avail yourself of printed Bible study helps available for that very purpose.* Also, make a conscientious effort to apply what you learn in your everyday life. Yes, proper action is required. Jesus observed: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one *doing* the will of my Father who is in the heavens will."—Matthew 7:21; 4:17; Luke 4:17-21.

Put Worship of Jehovah First

Today more than 1,056,000,000 people claim to be Christian. But what little grat-

* We recommend, for example, *You Can Live Forever in Paradise on Earth*, published by the Watchtower Bible and Tract Society of New York, Inc.

itude most of them show for what Jesus did for them! Apparently, many feel that they are doing quite well if they go to church twice a year, on Christendom's major holidays. Or others will say, 'I love God because I believe in the Ten Commandments.' But how many obey them? That perfect law code, once binding upon the ancient nation of Israel, gave priority to the proper worship of Jehovah God, specifically by its first four commandments.—Exodus 20:1-11.

How many professed Christians are really following Jesus' example by applying the principles of the Ten Commandments in their daily life? Are they giving God their "exclusive devotion," as called for in the second commandment? Like Jesus, are they making manifest God's name in a proper way, which was the emphasis of the third commandment? True Chris-

tians not only are virtuous but also put the worship of Jehovah foremost in their lives.—Matthew 6:33.

Many such Christians are aware that assembling together is a part of God's worship. But have you ever considered regular attendance at Christian meetings to be a sign of gratefulness? The apostle Paul did. He reasons that way in the 10th chapter of his letter to the Hebrews. He also reveals the danger of indifference to Christian meetings. Such an attitude could cause a Christian to become discouraged and inactive in good deeds of faith. For some others, their appreciation for God's way of salvation through Christ could be shrinking. If this is true and their dwindling faith is not checked, it may lead to willful sin, even apostasy. This would amount to treating God's gift as something of "ordinary value," or as something common, an insult to both Jehovah and Jesus.—Hebrews 10:23-31.

Note Paul's warning concerning those who go beyond slighting meetings to actual rejection of God's gift for salvation. "Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?"—Hebrews 10:28, 29.

The Law was God's gift through Moses. So Paul reminds his readers that if unrepentant violators of that divine Law received capital punishment, death, how much more deserving of punishment are those who contemptuously neglect God's greater gift through Jesus Christ, the Greater Moses. Those who desecrate the Son of God as their Savior and despise his

sacrifice are in line for "the second death"—a severe punishment with no hope of a resurrection.—Revelation 21:8; Deuteronomy 13:6-10; 17:2-7.

Paul is also showing what an ingrate the willful sinner or apostate has become. Such a man has committed the ultimate insult in three ways. First, he "has trampled upon the Son of God." Either he now views Jesus as his enemy, for ancient conquerors trod on the necks of their conquered foes, or he looks upon Jesus with disdain, because men tread on what they despise. (Compare Matthew 7:6.) Second, he "has esteemed as of ordinary value the blood of the covenant by which he was sanctified." He scorns the means (Christ's blood) by which he was declared clean. He counts that blood, validating the new covenant, as of no more worth than the blood of imperfect men, as something not sacred. Third, he "has outraged the spirit of undeserved kindness with contempt." He has blasphemed God's active force, willfully opposing Jehovah's influence, saying it has no value and therefore is of no use to him.—Ephesians 4:30.

Such blatant acts of contempt can be avoided if we always prize God's gift for salvation. Christian meetings are a way by which we can maintain proper esteem. Since Jehovah and Jesus are present invisibly at these gatherings, grateful Christians will not snub them, as the apostates do, but rather do all they reasonably can to attend regularly.—Compare Malachi 3:16; Matthew 18:20.

Therefore, be grateful for what Jesus has done for you. Exercise genuine faith in his ransom sacrifice. Imitate his example in your dealings with others. Put first in your life the worship of his Father, Jehovah God. In this way you can say: "Thanks be to God for his indescribable free gift" of undeserved kindness through Jesus.—2 Corinthians 9:15.

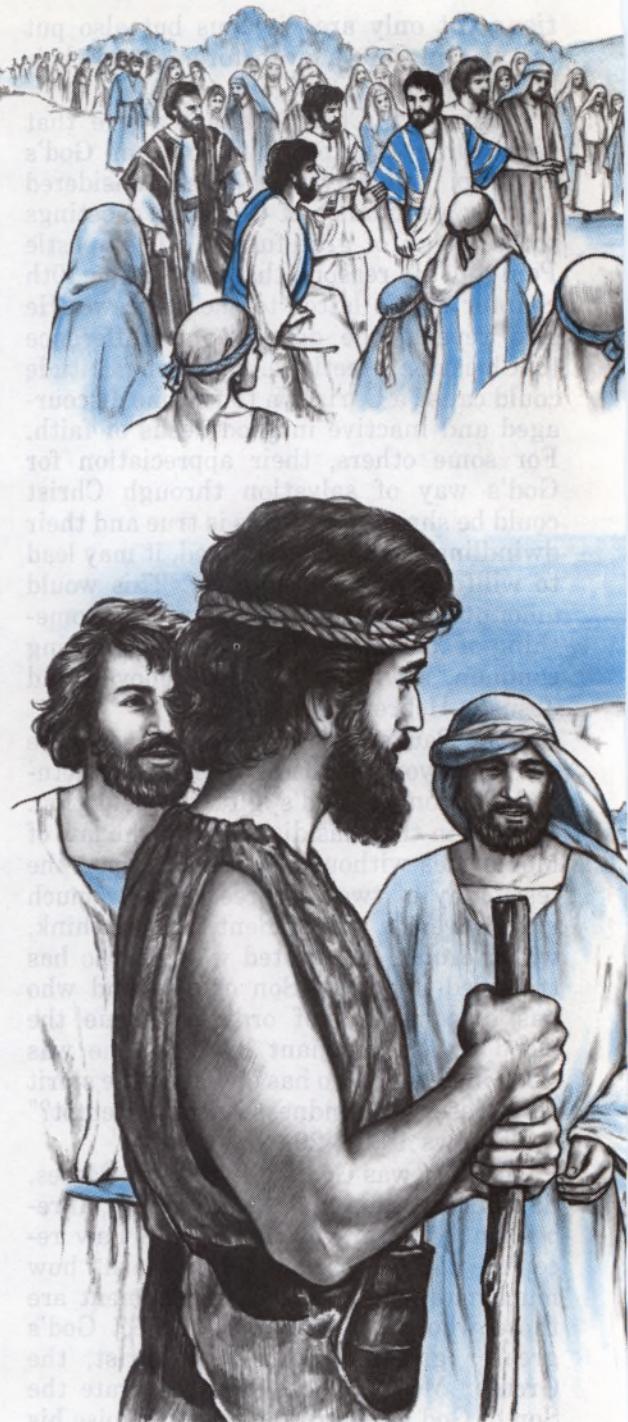
John Decreases, Jesus Increases

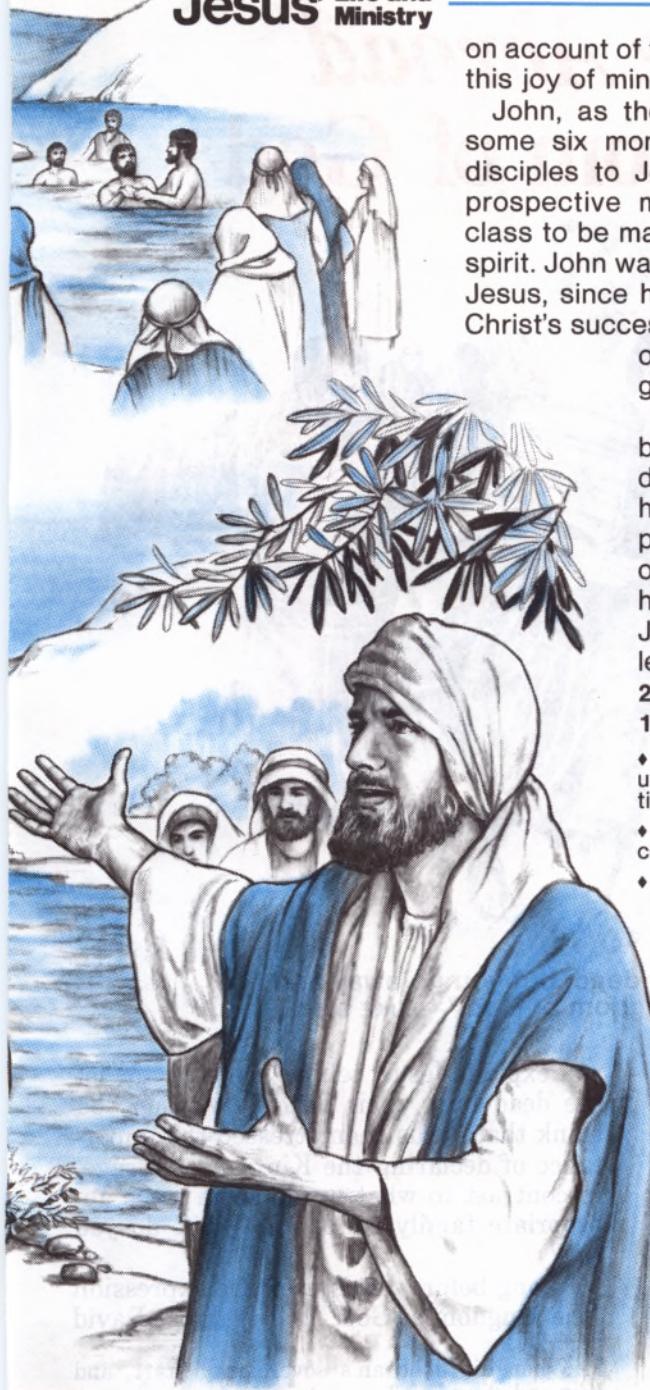
FOllowing the Passover in the spring of 30 C.E., Jesus and his disciples leave Jerusalem. However, they do not return to their homes in Galilee but go into the country of Judea where they do baptizing. John the Baptizer has been doing the same work for about a year now, and he still has disciples associating with him.

Actually, Jesus does not do any baptizing himself, but his disciples do it under his direction. Their baptism has the same significance as that performed by John, it being a symbol of a Jew's repentance of sins against God's Law covenant. However, after his resurrection, Jesus instructs his disciples to do baptizing that is of different significance. Christian baptism is a symbol of a person's dedication to serve Jehovah God.

At this early point in Jesus' ministry, however, both John and he, although working separately, are teaching and baptizing repentant ones. But John's disciples become jealous and complain to him regarding Jesus: "Rabbi, . . . see, this one is baptizing and all are going to him."

Rather than being jealous, John rejoices in Jesus' success and also wants his disciples to rejoice. He reminds them: "You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one." Then he uses a beautiful illustration: "He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy





on account of the voice of the bridegroom. Therefore this joy of mine has been made full."

John, as the friend of the Bridegroom, rejoiced some six months earlier when he introduced his disciples to Jesus. Certain ones of them became prospective members of Christ's heavenly bride class to be made up of Christians anointed with the spirit. John wants his present disciples also to follow Jesus, since his purpose is to prepare the way for Christ's successful ministry. As John explains: "That one must go on increasing, but I must go on decreasing."

Not long after this, John is arrested by King Herod. Herod has taken Herodias, the wife of Philip his brother, as his own, and when John publicly exposes his actions as improper, Herod has him put in prison. When Jesus hears about John's arrest, he leaves Judea with his disciples for Galilee. **John 3:22-4:3; Acts 19:4; Matthew 28:19; 2 Corinthians 11:2; Mark 1:14; 6:17-20.**

- ♦ What is the significance of baptisms done under Jesus' direction prior to his resurrection? And after his resurrection?
- ♦ How does John show that his disciples' complaint is unwarranted?
- ♦ Why is John put in prison?



Declare Abroad the Kingdom of God



"Let the dead bury their dead, but you go away and declare abroad the kingdom of God."—LUKE 9:60.

THE Kingdom of God—that was the most important interest in Jesus' life! It is the same today for all of us who are his true footstep followers. As Christians, we are striving to follow Jesus' steps closely by living according to the Bible. (1 Peter 2:21) But now, as we enter the year 1986, could it be that we need to reexamine our priorities in life? For instance, how would

1. What important questions are raised by Jesus' statement in Luke 9:60?

you explain Jesus' telling someone to "let the dead bury their dead"? Why do you think that Jesus then stressed the importance of declaring the Kingdom message, in contrast to what would seem to be appropriate family concerns? What do you say?

² Long before Jesus used the expression "the kingdom of God," the psalmist David

2. When did Jehovah's sovereignty start, and how enduring is it?

wrote under divine inspiration: "Jehovah himself has firmly established his throne in the very heavens; and over everything his own kingship has held domination." (Psalm 103:19) Jehovah's sovereignty started when he began his creation. The foundation of his throne can never be moved. His right to universal sovereignty can never be snatched away from him. Little wonder that a psalmist exhorts: "Declare among the nations his glory, . . . for Jehovah is great and very much to be praised!"—Psalm 96:3, 4; 109:21; Daniel 4:34, 35.

³ However, not all have continued to praise Jehovah. Satan, the first apostate, challenged the way that Jehovah had expressed and exercised His sovereignty toward His creatures on earth. (Genesis 3:1-5; Job 1:6-12; 2:1-5) As a result, on earth and later in heaven, some creatures became infected with Satan's rebellious attitude. Satan also influenced men to set up a series of human kingdoms. He has used these to challenge the rightness of God's rulership. (Revelation 13:1-6) To settle this issue of universal sovereignty, Jehovah purposed something unusual, as foretold at Daniel 2:44: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."

Jehovah Becomes King Over Israel

⁴ It therefore now becomes clear that, although Jehovah's sovereignty dates from his commencing creation, he purposed to make a specific expression of his rulership

3. (a) What events led up to a challenge of Jehovah's rulership? (b) How does God purpose to settle the issue of universal sovereignty?

4. In what sense could David say that "Jehovah himself has become king," and what did such an event call forth?

to settle forever the question of the rightfulness of his sovereignty. This expression was the heavenly Messianic Kingdom. The earthly kingdom that Jehovah established over the nation of Israel served as a small-scale representation of this Kingdom "that will never be brought to ruin." Hence, when King David brought the ark of the covenant into the city of Jerusalem, he was able to sing exultantly: "Let the heavens rejoice, and let the earth be joyful, and let them say among the nations, 'Jehovah himself has become king!'" (1 Chronicles 16:31) Yes, in a special sense Jehovah had "become king" for all Israel. It was a time of great joy, and David wanted to declare abroad that wonderful event!

⁵ King David's shepherding background laid the basis for his being a unique king among kings. He was a shepherd-king. The psalmist describes David's being chosen by God for this position, saying: "[Jehovah] chose David his servant and took him from the pens of the flock . . . to be a shepherd over Jacob his people and over Israel his inheritance. And he began to shepherd them according to the integrity of his heart, and with the skillfulness of his hands he began leading them."—Psalm 78:70-72.

⁶ David's shepherding care for his people, his integrity of heart toward his God, and his skillfulness as a leader well qualified him to portray the coming Messiah, who was to be used in a special way to express Jehovah's universal kingship and to act as a loving Shepherd-King. This wonderful development in Jehovah's purposes was later foretold by the prophet Ezekiel: "I will raise up over [Israel] one shepherd, and he must feed them, even my servant David. . . . And I myself, Jehovah, will become their God, and my servant

5, 6. (a) In what respect was David unique among kings? (b) Whom did David foreshadow, and in what respect?



Matthew left everything behind and followed Jesus

David a chieftain in the midst of them. I myself, Jehovah, have spoken.”—Ezekiel 34:22-24.

The Foretold Shepherd-King Appears

⁷ The One foretold by Jehovah was his own Son, Jesus. Concerning him, the angel Gabriel told the virgin Mary: “Look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom.” (Luke 1:31-33) What a wonderful expression of

“Jehovah’s kingship this was going to be! Surely, such a coming event would warrant the greatest worldwide declaration: ‘Jehovah himself has become king!’”

⁸ Following Jesus’ miraculous birth and his growth to manhood, he presented himself for baptism in the waters of the river Jordan. At that time God acknowledged Jesus as his Son by pouring out spirit upon him and saying: “You are my Son, the beloved; I have approved you.” (Luke 3:22) For what was Jesus “approved”? Luke’s account explains: “Jesus himself, when he commenced his work, was about thirty years old.” (Luke 3:23; Ref. Bi. footnote: “Or, ‘commenced [to teach].’”) The Revised Standard Version and the New International Version say, “When he began his ministry.” What was Jesus’ “work,” or “ministry”? What did he “teach”? The writer Matthew gives the

7, 8. (a) How was the foretold Shepherd-King identified, and what did his appearance deserve? (b) For what purpose was Jesus “approved” by Jehovah?

answer: “[Jesus] went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity among the people.”—Matthew 4:23.

⁹ Jesus devoted his life to ‘declaring abroad the kingdom of God.’ Like his forefather David, he demonstrated his integrity of heart by never compromising his allegiance to Jehovah’s Kingdom. (Luke 9:60; 4:3-13; John 16:33) Jesus proved himself to be that “one shepherd” whom Jehovah had promised to raise up. He was happy to feed spiritually those whom the religious leaders had “skinned and thrown about like sheep without a shepherd.” (Matthew 9:36) Regarding his skilled work of shepherding people and how it would gradually widen out in years to come, Jesus said: “I am the fine shepherd, and I know my sheep and my sheep know me . . . And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd.”—John 10:14, 16.

¹⁰ How did the Jews react to Jesus’ invitation to become his sheeplike followers? Their reactions were varied. As we examine some of these reactions, consider what your response has been since coming in contact with the message of God’s Kingdom.

“Be My Follower”—How Do You Respond?

¹¹ While Jesus was walking near the Sea of Galilee, he spotted Simon and his

9. In what respects was Jesus like his forefather David?

10. How can we learn from the varied reactions of the Jews to Jesus’ invitation to follow him?

11. Describe the response of Simon, Andrew, James, John, and Matthew to Jesus’ invitation, “Come after me.”

brother Andrew fishing. “Jesus said to them: ‘Come after me, and I shall cause you to become fishers of men.’ And at once they abandoned their nets and followed him. And after going a little farther he saw James the son of Zebedee and John his brother . . . and . . . he called them. In turn they left their father Zebedee in the boat with the hired men and went off after him.” (Mark 1:16-20) The same positive reaction was shown by tax collector Levi, or Matthew. “[Jesus] said to him: ‘Be my follower.’ And leaving everything behind he rose up and went following him.”—Luke 5:27, 28.

¹² However, not all reacted positively to Jesus’ invitation, “Be my follower.” Think of that man described in Luke chapter 9, whom Jesus met while traveling from one village to another. He said to Jesus: “I will follow you to wherever you may depart.” Matthew’s account indicates that this man was a scribe. The scribes were looked up to by the people and were called “Rabbi.” Now notice Jesus’ reply: “Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head.” (Luke 9:57, 58) Jesus was telling this man that he would have to rough it if he became His follower. The implication is that this man was too proud to accept this mode of life. The uncertainty of not knowing where he was going to spend the next night was too much for him to take.

¹³ Jesus said to another bystander: “Be my follower.” But, in reply, he said to Jesus: “Permit me first to leave and bury my father.” Note Jesus’ reply: “Let the dead bury their dead, but you go away and declare abroad the kingdom of God.”

12. What was the problem with the man who told Jesus: “I will follow you to wherever you may depart”?

13. Why did Jesus reply the way he did to another who could have become a follower?

(Luke 9:59, 60) This man's excuse did not imply that his father had already died. If he had died, it would have been very unlikely that the son would have been on that road listening to Jesus. No, it would appear from what the man said that he was bidding for time to await his father's death. He was not prepared to put the Kingdom of God first in his life immediately.—Matthew 6:33.

¹⁴ The record tells of a third man, who volunteered: "I will follow you, Lord; but first permit me to say good-bye to those in my household." This man was apparently asking for conditions to be attached to his becoming a follower of Jesus. He was, in effect, saying to Jesus: 'Look! I will be one of your followers, if . . .' What was Jesus' answer? "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:61, 62) When a plowman wants to turn over a straight furrow in the field, he must keep looking straight ahead. If he turns his head to look behind, that furrow will likely become crooked. He might even trip himself! So it is with Jesus' footstep followers; for them to look behind at this old system of things, even for a moment, is to court trouble, causing their feet to stumble and wander off the 'cramped road leading off into life.'—Matthew 7:14; see Luke 17:31-35.

¹⁵ Have you heard Jesus' invitation: "Be my follower"? What has been your response? Have you shown the same positive response as the disciples Simon, Andrew, James, John, and Matthew? Like those men, are you prepared to make any sacrifice needed in order to follow the Master's footsteps? If your answer is yes, then you will also enjoy the inestimable

14, 15. (a) What is indicated in the third man's request to Jesus? (b) What lesson can we today learn from Jesus' reply to this man?

privilege of sharing in declaring abroad the good news of God's Kingdom.

¹⁶ Before Jesus sent out his disciples to proclaim the Kingdom, he skillfully taught them how to do so by his own personal example. Following this, Jesus gave them detailed instructions on how to search out sheeplike ones in any given territory. Jesus' instructions are still applicable in this 20th century. Let us examine some of these as recorded in chapter 10 of Matthew's account.

Kingdom-Preaching Instructions

¹⁷ The theme of the disciples' message was to be the same as the one Jesus had been proclaiming: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matthew 10:7) However, that Kingdom has now been established in the heavens. Jehovah's Shepherd-King, Christ Jesus, now rules! Hence, the words of David now take on a greater meaning: "Let the heavens rejoice, and let the earth be joyful, and let them say among the nations, 'Jehovah himself has become king!'" (1 Chronicles 16:31) Today, not only are we privileged to support this special expression of Jehovah's universal kingship but we also have the joy of living in the time when the issue of Jehovah's sovereignty is to be settled for all time to come.

¹⁸ Matthew 10:8-10 describes the attitude of those sharing in the preaching work. God's Kingdom has to take first place in their life, physical needs are secondary. Why? Jesus says: "For the work-

16. How did Jesus prepare his disciples for sharing with him in preaching the good news?

17. Compare the substance of the Kingdom message preached in the first century with that of today.

18. What did Jesus emphasize to his followers in Matthew 10:8-10, and who can especially appreciate this today?

er deserves his food." Our heavenly Father will always take care of those who put their trust in him. And hundreds of thousands of full-time ministers of Jehovah's Witnesses today can testify to this fact.—Numbers 18:30, 31; Deuteronomy 25:4.

¹⁹ Jesus next instructs: "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave." (Matthew 10:11) Deserving of what? Deserving of the privilege of entertaining this servant of Jehovah and listening to the message of God's Kingdom. Of course, back then the disciples would probably have stayed in the home of that deserving person and used such as a base while they combed the rest of the territory to find other deserving ones. Today, Jehovah's Witnesses follow a similar procedure. They spend millions of hours and expend much effort in searching out deserving ones in various territories. Then, when these are found, the Witnesses have great happiness in revisiting those householders and explaining God's Word to them. Thus, today, Jesus is skillfully shepherding other sheeplike ones to his right side of favor.—Matthew 25:31-33.

²⁰ "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it." (Matthew 10:12, 13) "May this house have peace" was a common greeting in Jesus' day. (Luke 10:5) The angels sang at the time of Jesus' birth: "Glory in the heights above to God, and upon earth peace among men of goodwill." (Luke 2:14) A deserving

19. How is the searching out of deserving ones done today, and under whose direction?

20. How does a deserving household experience the peace wished upon it by the Kingdom preacher?

household experienced this foretold peace by accepting the disciples' Kingdom message. Today, the Kingdom good news has the same effect. It brings people into peaceful relations with God through Jesus Christ, and it also brings peace among fellow believers.—2 Corinthians 5:20, 21; Philippians 4:7; Ephesians 4:3.

²¹ During the 1986 calendar year, the Kingdom Halls of Jehovah's Witnesses throughout the earth will be displaying the yeartext drawn from Luke 9:60: "Go . . . , declare abroad the kingdom of God." What a fine reminder and incentive this will be for all of God's true ministers to share regularly in preaching God's Kingdom! Yes, that Kingdom has been here since 1914! It is God's instrument in the hands of his Messianic King for crushing all of Satan's worldly kingdoms. No wonder, then, that the Kingdom of God should be of prime importance in the life of every one of Jehovah's Witnesses. We know that this means our salvation to life!—1 Timothy 4:16.

21. Why is the yeartext for 1986 so appropriate?

How Would You Answer?

- How long-standing and secure is Jehovah's kingship?
- What universal issue now needs to be settled?
- What must all of Jesus' followers be prepared to do?
- Why is the expression "Jehovah himself has become king" more meaningful today?
- What purpose will be served by the 1986 yeartext?

Urgently Needed —More Harvest Workers!



**"The harvest, indeed, is great,
but the workers are few.
Therefore beg the Master of the
harvest to send out workers
into his harvest." —LUKE 10:2.**

AS YOU read these words of Jesus, do you feel that they involve you? Since they were spoken over 19 centuries ago, you might be inclined to reason that they are no longer significant. Such a hasty conclusion would indeed be a mistake. To see the full import of Jesus' words, let us look back at what happened when the statement was first made, and then examine our own situation today.—Compare 1 Corinthians 10:11.

² In 32 C.E., with the Festival of Booths past, only another six months remained

1. How might you reason regarding Jesus' words at Luke 10:2, but what would you be well advised to do?
2. What situation demanding urgent action faced Jesus in 32 C.E., and how did he handle it?

before Jesus faced death on a torture stake. To help speed up the work of preaching, Jesus sent out 70 disciples "by twos in advance of him into every city and place to which he himself was going to come." They went off with Jesus' words ringing in their ears: "The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest."—Luke 10:1, 2.

A Great Harvest Results

- ³ What was the result of this increased
3. Describe some of the results of increased preaching during the last few months of Jesus' ministry.

preaching effort? We read: "Then the seventy returned with joy, saying: 'Lord, even the demons are made subject to us by the use of your name.'" What a marvelous display this was of God's power over the demons! Such a fine service report surely thrilled Jesus, for he said: "I began to behold Satan already fallen like lightning from heaven." (Luke 10:17, 18) Jesus knew that Satan and his demons were ultimately to be cast out of heaven following the birth of the Messianic Kingdom in the heavens. But while Jesus was yet on earth, this casting out of unseen demons by mere humans served as an added assurance to him of that coming joyful event. Jesus therefore spoke of this future fall of Satan from heaven as a certainty.—Revelation 12:5, 7-10.

⁴ The harvest Jesus spoke about was not one of grain or fruits but one of people, sheeplike people who would readily respond to the Kingdom message. Already the fruits of such a harvest were becoming manifest. However, the harvesting accomplished by Jesus and his followers in those few remaining months before Nisan 14, 33 C.E., was only the laying of the groundwork for a far greater harvest following Jesus' death and resurrection.—Compare Psalm 126:1, 2, 5, 6.

⁵ The time now was the day of Pentecost, 33 C.E. About 120 of Jesus' followers were met together in Jerusalem. "Suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. . . . And they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance." This was the start of a

4. What was the purpose of the harvesting work done by Jesus and his disciples prior to Nisan 14, 33 C.E.?

5. What exciting events took place at Pentecost, 33 C.E., and how did these affect the harvest work to follow?

phenomenal harvest! "On that day about three thousand souls were added." (Acts 1:15; 2:1-4, 41) "Day after day they were in constant attendance at the temple with one accord, . . . praising God and finding favor with all the people. At the same time Jehovah continued to join to them daily those being saved." (Acts 2:46, 47) Later we find: "Believers in the Lord kept on being added, multitudes both of men and of women." Still later: "The word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much; and a great crowd of priests began to be obedient to the faith."—Acts 5:14; 6:7.

⁶ Opposition to the Kingdom message now grew intense. Did this slow down the harvesting work? No, for "those who had been scattered went through the land declaring the good news of the word." Philip went to the city of Samaria; crowds listened to him eagerly; the demon possessed, the paralyzed, and the lame were all cured. No wonder that "there came to be a great deal of joy in that city."—Acts 8:1-8.

⁷ The resurrected Jesus had told his disciples: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) The vastness of the field of activity called for more workers—urgently! What a harvest of disciples was now to be expected! And it was already happening—all under the guidance of God's holy spirit. Following the conversion of the murderous-minded Saul, we have related for us: "Then, indeed, the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multiplying." (Acts 9:31)

6. What effect did opposition to the preaching work have on Kingdom fruitage?

7. To what extent was Jesus' command to his disciples at Acts 1:8 finally carried out?

As the harvesting of sheeplike ones gained momentum, no doubt those early disciples constantly recalled Jesus' words: "Beg the Master of the harvest to send out workers into his harvest." Did Jehovah, "the Master of the harvest," answer that prayer? Indeed he did! Otherwise, how could it have been recorded: "The hope of that good news . . . was preached in all creation that is under heaven"?—Colossians 1:23.

Greater Urgency Today

⁸ Today, in the 1980's, the need for more harvest workers is greater than ever. Why? Because the scope of the world field is much greater. As a result, the crops to be reaped and gathered in are far more numerous. This is in harmony with what Jesus foretold. He said that his followers would do greater works than he had accomplished on earth, as far as the preaching of the good news was concerned.—John 14:12.

⁹ The sense of urgency in today's preaching work is highlighted in the dramatic setting described in a vision given to John, as recorded in Revelation chapter 7:1-3. There, "four angels standing upon the four corners of the earth" are seen "holding tight the four winds of the earth." How long is their grip on those "four winds" going to last? Only 'until after the sealing of the slaves of our God in their foreheads.' How long will that take? An indication is given by the fact that at the celebration of the Memorial on April 15, 1984, only 9,081 professed to be members of the 144,000. The anointed today are the last members of those described in Revelation 14:4 as being "bought from among mankind as firstfruits

8. Why in the 1980's is the need greater than ever for more Kingdom workers?

9. (a) How is the urgency of today's preaching work emphasized in a vision of John, described in Revelation 7:1-3? (b) What significant conclusion can be drawn from the expression "firstfruits to God and to the Lamb" at Revelation 14:4?

to God and to the Lamb." So it would appear that most of the "firstfruits" have been gathered in. But does the expression "firstfruits" mean that there are other fruits to follow? Why, of course! This was well symbolized by the abundant crops of other fruits gathered at the end of the Jewish agricultural year at the time of the Festival of Booths.—Deuteronomy 16:13-15.

¹⁰ Therefore it becomes clear that, as the harvest of the remnant of anointed ones drew to its close, another harvest ingathering was due to open up. Is this not reflected in what John next saw in vision? "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." John was told: "These are the ones that come out of the great tribulation." (Revelation 7:9, 14) There is only a limited time left to complete the gathering of the "great crowd." Once those "four winds of the earth" are let loose, signaling the start of "the great tribulation," it will be too late! Can you not see the urgent need for more harvest workers to bring in the multitudes still to be found?

Thousands Now Responding

¹¹ Jesus foretold this widening out of his harvesting work of sheeplike ones when he said: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10: 14, 16) Already there are more than 2,800,000 of these "other sheep" who have actively identified themselves as belonging to that "one flock." Of that number, there were 179,421 who were baptized in the service

10. What two harvestings have been in progress in modern times, and how does this fact underscore the urgent need for more harvest workers?

11. (a) To what extent are Jesus' "other sheep" sharing in the harvesting? (b) What is indicated by the attendance at the 1984 Memorial?

year of 1984! Yet, the attendance at the celebration of the Memorial was 7,416,974. What does this tell us? That there are many others who have heard the Shepherd's voice, but for one reason or another, they have not so far responded to Jesus' warm invitation: "Be my follower."—Luke 5:27.

¹² Where do you stand in relation to this vital harvesting work at the 'conclusion of this system of things'? (Matthew 13:39) Are you counted among the happy throngs of those who are now sharing in harvest joys? Or are you still an onlooker, mentally inclined to draw back from openly accepting the Fine Shepherd's invitation: "Be my follower"? Surely none today would want to make excuses like those three men in Luke chapter 9, discussed in our previous article. Think of what those three men missed out on—the joy of Kingdom service, including possibly a sharing in liberating some of those who were demon possessed!—Luke 9: 57-62; 10:17.

¹³ The apostle Paul said: "Without faith it is impossible to please [God] well." (Hebrews 11:6) Oh, yes, it does take faith on the part of everyone to put self-interest aside and willingly dedicate one's life to God as a harvest worker. For example, it may be that you have a serious health problem; perhaps some members of your family are violently opposed to Jehovah's Witnesses; maybe you feel that you are too old to make the needed changes in your life; on the other hand, you may consider yourself unable to face up to the peer pressure you experience at school. Whatever your circumstances may be, never forget that Jehovah understands your problems better than anyone else. Also, he is ready to draw close to you and to strengthen your resolve to serve him if only

12. What important questions should we now ask ourselves?

13. How does faith play a vital part in your being a willing harvest worker?

you will take certain necessary steps yourself.—Psalm 103:13, 14; James 4:8.

Faith Moves 'Mountains'

¹⁴ Jesus said: "If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you." This has been the personal experience of many of those hundreds of thousands who have responded to the call for more harvesters during the 1980's. Personal problems and difficulties that appeared mountainous to them at one time have been overcome with Jehovah's help. (Matthew 17:20; 19:26) Consider the following experiences:

¹⁵ A young man in California, U.S.A., was a polio victim, severely handicapped and sadly neglected by his family. Then one of Jehovah's Witnesses calling from house to house found him. A Bible study was started. But he was so shy that when the Witness arrived to conduct it, he would wheel his chair into a corner of the room and face the wall so that his face would not be seen. It took this young man months to overcome some of his problems. He did, however, and now he is a happy, baptized Witness.

¹⁶ A Catholic couple in Brazil were dissatisfied with their religion and eventually began studying the Bible with Jehovah's Witnesses. They felt that their spiritual needs were now being satisfied, but there was a big, a mountainous, problem: The husband, Antonio, was an inveterate smoker. He had smoked for 48 years, since he was seven years old! Over the years he had tried to break the habit but to no avail. This time, however, it was different, as Antonio relates: "Now I learned that if I wanted to

14. Explain what Jesus meant by his words recorded at Matthew 17:20.

15, 16. Describe how a young man in the United States and a Catholic husband in Brazil overcame big problems standing in the way of their baptism.

please God and dedicate myself to do his will, I would have to quit. After much prayer, I was finally able to do so." How happy he was to be able to symbolize his dedication to Jehovah by water baptism! —Psalm 66:19; Mark 11:24.

¹⁷ Demon possession of Jews was a problem that Jesus and his disciples continually encountered. The same evil influences are at work today, especially now that Satan and his demon forces have been hurled out of heaven down to this earth. (Revelation 12:7-9, 12, 17) In contrast with Christianity in its infancy, Jehovah has not given his people today the miraculous powers to cast out demons. However, the spiritual armor that he has provided for Christians can act as a protection against demon influence, and it can also be used as a means to free others from demonic control. (Ephesians 6: 10-18) From Ghana comes this report: "By the determined efforts of the brothers, many are being freed from the grip of the demons." One Witness met a woman in the ministry, and as soon as a Bible discussion was begun, "the woman started weeping." What was the problem? The Witness related: 'A spirit possessed her, and whenever it did, it made her weep, and any money she happened to have on her vanished.' A regular Bible study helped her to break free from this demon harassment, enabling her to dedicate herself to Jehovah.—John 8:32.

¹⁸ Problems like those described above might become so big in a person's mind that suicide is contemplated. Take the case of a young woman in New Zealand. The Witness who first called on her noticed that she was "uptight emotionally and obviously worked up over something." Later this person ad-

17. (a) What evil influence encountered by Jesus and his disciples is stronger than ever today? (b) How was demon possession dealt with by Jesus and his disciples in the first century, and how is it handled now?

18. What experience illustrates that angels are active in directing the preaching work?

mitted that "she had been going to commit suicide and had decided to pray to God first to ask him to help her." At that point the Witness knocked on her door, so she really "thanked God for answering her prayer." Was this a coincidence? Then why do similar things happen so often? What did Jesus say? "When the Son of man arrives in his glory, and all the angels with him, . . . he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matthew 25:31, 32; see also Revelation 14:6.) The angels are helping Jesus in the shepherding work, and they direct the Master's "fellow workers" to those who are crying to Him for help.—1 Corinthians 3: 6, 9; see Acts 8:26-39; 16:9, 10.

¹⁹ Today, no matter where we may be living, there are thousands of people who are burdened down and depressed with the same problems that many of Jehovah's people have already overcome. Some of them may be living just next door to you! They are urgently in need of help. Truly, as Jesus said: "The harvest, indeed, is great." We are begging the Master of the harvest now to send out more workers into his harvest during the year 1986. May your heart move you to respond to the call: Urgently Needed —More Harvest Workers!

19. What worldwide situation exists today, calling for what action on our part?

Questions for Review

- Who is the Master of the harvest?
- What two harvests have been in progress?
- What are the greater works that Jesus said his followers would do?
- Why is faith needed by all harvest workers?

Self-Control Vital for Christians

WHEN the police in a small town in New Mexico, U.S.A., responded to a report of a shooting, they found a young couple's kitchen spotted with blood and strewn with green beans. The woman of the home had suffered a flesh wound. Why? The alleged assailant, her companion, reportedly told the police: "Wouldn't you be mad if you had to eat green beans all the time?"

Hard to believe? Perhaps. Yet, for just such trifles people have even been killed. Such incidents are becoming more commonplace. To a large extent, this is due to a lack of self-control. Unable to control their emotions, people lash out in fits of anger—described by the apostle Paul as one of "the works of the flesh."—Galatians 5:19-21.

This increasing lack of self-control is part of the proof that we are living in the "critical times hard to deal with," "the last days" of this old, satanic system. Describing these days, Paul wrote that men (and women) would not be "open to any agreement, . . . without self-control, fierce." (2 Timothy 3:1, 3) Clearly, "the last days" are upon us, and they are becoming increasingly violent.

What are Christians to do in view of this? Paul urged them to combat "the works of the flesh" by developing the fruitage of God's spirit, including "self-control." (Galatians 5:19, 22, 23) What is self-control? Why does Paul recommend this? What are some of the benefits it brings?

Self-control has been defined as "restraint exercised over one's own impulses, emotions, or desires." Paul showed that such restraint helps to identify the true-

Christian. In fact, the exercise of self-control assists in developing the other fruits of God's spirit, such as peace, long-suffering, kindness, goodness, and mildness. It enables a Christian to persevere in serving God and in resisting the pressures from Satan, the world, and the imperfect flesh. Thus, Paul wrote the Galatians: "Keep walking by spirit and you will carry out no fleshly desire at all."—Galatians 5:16.

This is particularly necessary now since our days are marked by an increasing lack of self-control. For example, police in many lands find that more and more motorists are ignoring traffic laws. Such violations often produce angry shouting matches that can lead to fights. Why, one thoroughfare in Houston, Texas, has a stretch called "Altercation Avenue" because of the many fights that break out there. As another example, consider what has sometimes occurred as motorists have waited in line to buy gasoline. A lack of self-control has resulted in explosions of temper and even in murder as some motorists selfishly sought to cut in on the line to ensure getting the gasoline they wanted.

In these and similar pressure situations, the Christian must be sure not to be influenced by those who vent their anger on others. He should *always* be identified by self-control and mildness.

Benefits of Self-Control

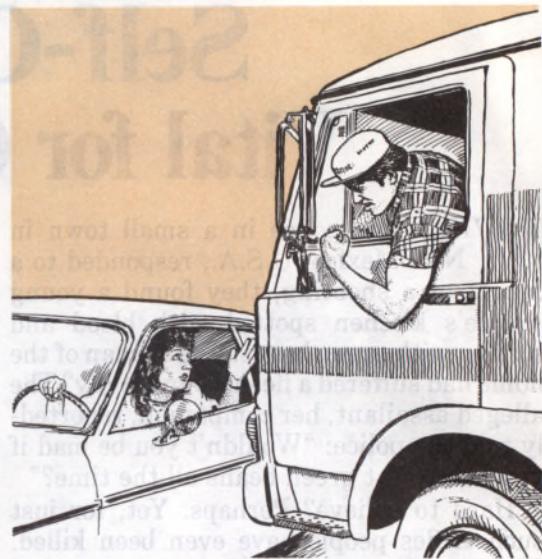
Self-control brings many benefits, some of which are rather obvious. For example, God's Word condemns gluttony and drunkenness. (Proverbs 23:20, 21) The

apostle Paul counsels: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Corinthians 10:31) Self-control helps us to comply, and this brings definite health benefits. However, overdrinking and gluttony are not only unhealthy but may even result in a Christian's being excluded from the Christian congregation. Hence, self-control in these areas helps a Christian to stay close to Jehovah.

Self-control also helps us to resist the permissive spirit of this world. (1 Corinthians 2:12) Today, fornication, homosexuality, adultery, and all types of sexual perversions are widely proclaimed to be acceptable, normal. However, Christian men and women resist such propaganda and fight to keep themselves clean in God's eyes. They know that "neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom." (1 Corinthians 6:9, 10) Self-control makes it possible for them to resist contamination with immoral thinking that would suggest that such things are acceptable.

Wrong thinking spreads in various ways today but especially through entertainment, whether this be television, movies, music, stage plays, novels, or other media. The Christian must exercise self-control as to the *time* he spends enjoying entertainment, realizing that a person needs only so much entertainment to refresh himself, and after that point has been passed, entertainment becomes self-indulgent and a waste of time. He also has to use self-control as to the *type* of entertainment that he pursues, recognizing that much popular entertainment today highlights immoral attitudes, violent tendencies, or fascination with the occult. These things are not fit for Christians.

—Ephesians 2:1-3.



Self-Control Results in Progress

Self-control is not just a protection. It also helps the Christian to make progress in spirituality and in his ministry. The apostle Peter stressed this when he wrote: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control." These qualities, he said, along with endurance, godly devotion, brotherly affection, and love, "will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ." (2 Peter 1:5-8) How does self-control help us to progress as Christian ministers?

The Christian usually spends much time each month telling others about the good news of God's Kingdom. (Matthew 24:14; 28:19, 20) However, some Christians may share in this activity only intermittently because of other demands made on their time or out of discouragement because of encountering a lack of interest. Such ones may possess an excellent knowledge of God's Word. However, instead of progressing, they retrogress, perhaps to the

point of complete ‘unfruitfulness.’ What should they do?

‘Supply to your knowledge self-control,’ advised Peter. This may be self-control in connection with time devoted to recreation, social activity, or even secular work. Or the self-control may involve regularly strengthening oneself to persevere in spite of meeting up with apathy. This a person can cultivate by means of regular personal Bible study, as well as by attending Christian meetings.

Self-control also helps a Christian to make progress in his relationships with others. By cultivating self-control, he will enjoy more success in collaborating with others in the congregation, and a spirit of joy and peace will prevail. (Ephesians 4:3) Each one will, through self-control, seek not to become a cause of stumbling to others in the congregation.—Philippians 1:9, 10.

Self-control especially involves control of the tongue. This is essential if we are to avoid stumbling others. But this is not easy. The disciple James wrote: “If anyone does not stumble in word, this one is a perfect man.” (James 3:2) James did, though, encourage all Christians to work at controlling their tongues, so that they could use them for blessing others. (James 3:5-12) Thus he wrote: “The fruit of righ-

teousness has its seed sown under peaceful conditions for those who are making peace.”—James 3:18.

Self-Control When Preaching

On occasion, a Christian in the preaching activity may meet a very uncontrolled individual. On such occasions the Christian must exercise strong self-control, staying calm and not retaliating in word or deed. One Christian woman set an astonishing example in this regard. At the third home she called on one Saturday morning, the householder opened the door and began shooting at her. The minister remained calm, however. “You shot me,” she said. “Yes,” replied the householder, “I shot you,” and then continued shooting. The Witness reports: “I had two bullet holes in my coat, two in my bag and one in my foot. One bullet came between my feet. I felt powder burns on my legs as I was trying to get off her porch.”

The Christian woman kept unusual control of herself in this trying situation. She prayed to Jehovah to help her to get to the next house and not fall on the way. She made it, negotiating the steps with the help of her hands. The householder answered her knock and, learning that she had been shot, very kindly took her inside. The woman and her older daughter, a nurse, gave first aid while another daughter called the police and the paramedics. The self-control of this Christian minister greatly impressed first the police, then the paramedics, the crowd that gathered, and finally the hospital staff.

True, most Christian ministers are not shot at. But they do often have to deal with individuals who are very upset and angry. They should remember that “an answer, when mild, turns away rage.” (Proverbs 15:1) Jesus is their model. Of him, Peter wrote: “When he was being reviled, he did not go reviling in return.

In Our Next Issue

- The Mysterious Horsemen of the Apocalypse
- Days Like “the Days of Noah”
- Building for an Eternal Future

When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." (1 Peter 2:23) Yes, self-control is an excellent recommendation for the Christian minister.

How to Cultivate Self-Control

Since self-control is a fruit of God's holy spirit, we need that spirit to develop it. As Paul wrote, "Keep walking by spirit." (Galatians 5:16, 22, 23) All Christians must be eager students of God's Word, itself a product of holy spirit. Regular study of that Word, and applying what we learn in our lives, will enable us to control our thoughts, to bring "every thought into captivity to make it obedient to the Christ." (2 Corinthians 10:5; Romans 12:2) Yes, it is vital for a Christian to learn to think as Jesus thinks and as Jehovah God thinks.

The heart, the seat of motivation, must also be constantly influenced by God's spirit since self-control means to control, or to restrain, one's emotions or desires, which spring from the heart. (Matthew 15:19) Remember, then, this good counsel: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Proverbs 4:23) Let God's spirit touch your heart as you learn Bible principles. Seek to memorize, if possible, Scriptural counsel that you can draw on when faced with trying situations.

Good association with fellow Christians

also helps develop self-control. (Hebrews 10:23-25) The various meetings of the Christian congregation are designed to help all Christians to grow in Bible knowledge and in the ability to produce the fruitage of God's spirit. Additionally, seek out as associates those who are exemplary in the matter of self-control. Thus you, too, will be encouraged to develop this quality.—Proverbs 13:20; 27:17.

One thing that must never be neglected is regular communication with Jehovah through prayer. The Christian must constantly ask for his aid in cultivating self-control. Beg for his spirit to assist you. And if you find you have failed to exercise self-control in some matter, humbly and earnestly request Jehovah's forgiveness. Jesus taught us to pray: "Do not bring us into temptation." Paul encouraged Christians to "persevere in prayer." So, go to Jehovah "incessantly," asking for his help as you strive to cultivate self-control in your life.—Matthew 6:13; Romans 12:12; 1 Thessalonians 5:17.

What an excellent Christian quality self-control is! Continue to cultivate it. Those who do so have more self-respect. They enjoy greater peace and happiness in their family and congregational relationships, as well as better relationships with others in their daily lives. More importantly, self-control helps to ensure a good relationship with the Creator and serves to identify them as true Christian servants of their God, Jehovah.

For Your Study

This is the ninth article on "the fruitage of the spirit." You can find the other articles in this series in the Watchtower issues of March 15, June 15, July 1, August 1, September 15, October 1, October 15, and November 15, 1985. You may enjoy setting as a personal study project a review of this fine Scriptural information.

“The Word Was With God, and the Word Was . . .”?

FEW passages in the Bible have received more attention in the churches of Christendom than John 1:1. The way it reads in many Bible versions is similar to that of the *King James Version*: “In the beginning was the Word, and the Word was with God [ὁ θεός], and the Word was God [θεός].”

Many who accept the Trinity point to this passage in support of their doctrine. The verse, however, has been rendered differently in some translations, with the acknowledgment that the original Greek reveals a difference that is hidden in renderings such as the above.

In 1984 there appeared in English a translation from German of a commentary by scholar Ernst Haenchen (*Das Johannesevangelium. Ein Kommentar*). It renders John 1:1: “In the beginning was the Logos, and the Logos was with God, and divine [of the category divinity] was the Logos.”

—John 1. A Commentary on the Gospel of John Chapters 1-6, page 108, translated by Robert W. Funk.

When comparing Genesis 1:1 with the first verse of John’s Gospel, this commentary observes: “John 1:1, however, tells of something that was in existence already in time primeval; astonishingly, it is not ‘God.’ . . . The Logos (we have no word in either German or English that corresponds to the range of meaning of the Greek term) is thereby elevated to such heights that it almost becomes offensive. The expression is made tolerable only by virtue of the continuation in ‘and the Logos was in the presence of God,’ viz., in intimate, personal union with God.”

Does that sound as if scholar Haenchen

discerned in the Greek some distinction between God and the Logos, or Word? The author’s following words focus on the fact that in the original language no definite article is used with the word *the·os'*, or god, in the final phrase. The author explains:

“In order to avoid misunderstanding, it may be inserted here that θεός [*the·os'*] and ὁ θεός [*ho the·os'*] (‘god, divine’ and ‘the God’) were not the same thing in this period. Philo has therefore written: the λόγος [Logos] means only θεός (‘divine’) and not ὁ θεός (‘God’) since the logos is not God in the strict sense. . . . In a similar fashion, Origen, too, interprets: the Evangelist does not say that the logos is ‘God,’ but only that the logos is ‘divine.’ In fact, for the author of the hymn [in John 1:1], as for the Evangelist, only the Father was ‘God’ (ὁ θεός; cf. 17:3); ‘the Son’ was subordinate to him (cf. 14:28). But that is only hinted at in this passage because here the emphasis is on the proximity of the one to the other.”

Then Haenchen observes: “It was quite possible in Jewish and Christian monotheism to speak of divine beings that existed alongside and under God but were not identical with him. Phil 2:6-10 proves that. In that passage Paul depicts just such a divine being, who later became man in Jesus Christ. . . . Thus, in both Philippians and John 1:1 it is not a matter of a dialectical relationship between two-in-one, but of a personal union of two entities.”—Pages 109, 110.

Hence, rather than saying that the Logos (Jesus) was with God and was God, John 1:1 explains that the Logos was with the Almighty God and was divine, or was a god.

Insight on the News

"Being Given in Marriage"

Not only is marriage on the increase in the United States —up 16 percent from a decade ago—but so is its cost. The average outlay for a wedding and a reception (wedding feast) has skyrocketed past \$6,000, with some so luxurious as to merit a \$50,000-plus price tag. Is it any wonder that last year's wedding expenses rang up a bill of *\$20 thousand million*—a growth of 152 percent since 1975? On what was the money spent? On just about everything "from rings and flowers to music, limousines, and honeymoon trips," reports *Fortune* magazine.

Weddings are to be joyous occasions. Yet, Jesus Christ pointed to an aspect of marriage as a characteristic of the generation that would live during 'his presence and the conclusion of this wicked system of things.' (Matthew 24:3, 34) He said: "Just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, *men marrying and women being given in marriage*, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matthew 24:37-39) Jesus did not mean that it is wrong for people living in "the last days" to marry. (2 Timothy 3:1) Rather, he warned that many would become so absorbed in marriage, which has now come to include extremely elaborate and costly

weddings, that they would ignore the urgency of the times.

"Who Hid the Dead Sea Scrolls?"

Under that title, in *Biblical Archaeologist*, Norman Golb, professor of Hebrew and Judaeo-Arabic Studies at the University of Chicago, sets out to reveal who *really* hid the Dead Sea Scrolls. At the same time, he seeks to disprove a theory more than three decades old. In the spring of 1947, ancient Hebrew Scripture scrolls and non-Biblical texts were discovered in caves along the northwestern shore of the Dead Sea. That discovery was hailed as "the greatest find ever made in the field of biblical archaeology." The scrolls include the oldest known manuscripts of any books of the Bible and date back to the second century B.C.E.

Until now, scholars have attributed the manuscripts' origin to the Essenes, a Jewish religious sect. But Golb believes that subsequent discoveries of additional ancient Hebrew texts in Masada, Jericho, and elsewhere in the Judean desert point to Jerusalem as the place of the scrolls' origin. Not the Essenes but the Jews fleeing from the Roman armies between 66 and 70 C.E. "brought the bundles or sackfuls of texts from the capital to the desert caves for hiding," asserts Golb.

Regardless of further archaeological evidence that may be uncovered, the Biblical scrolls found in those caves underscore the purity of the Bible's

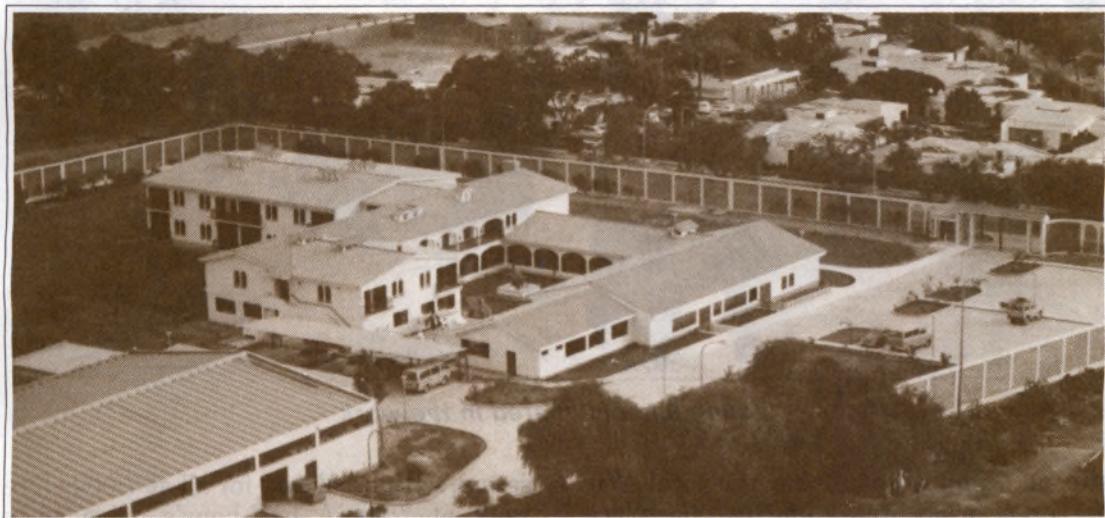
text and Jehovah's ability to preserve his Word. "All flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, but the saying of Jehovah endures forever," says 1 Peter 1:24, 25.

Godly Wisdom for World Leaders?

As world peace becomes more elusive, the ever-present threat of war continues to dominate the minds of world leaders. *Time* magazine reports that Soviet party leader Mikhail S. Gorbachev lamented: "Surely, God on high has not refused to give us enough wisdom to find ways to bring us an improvement . . . in relations between the two great nations on earth, nations on whom depends the very destiny of civilization." Similarly, when ending his controversial Durban speech on August 15, South African President P. W. Botha said out of concern for the peace of his nation: "We undertake to do all that man can possibly do. . . . I pray that Almighty God would grant us the wisdom and the strength to seek to fulfil His will."

It is interesting that noted governmental leaders speak of a need for godly wisdom in connection with their peacemaking efforts. However, according to the Bible, global peace and security will be realized only through God's Kingdom. (Daniel 2:44; compare Isaiah 9:6, 7.) Thus, only those who align themselves with this *heavenly* Kingdom can hope to find lasting peace.

An “Eight-Month Miracle” in Peru



THE crowd of 34,238 was exuberant. They had come from all over Peru, in fact, from many parts of the world, to attend the dedication of the beautiful new branch office of the Watch Tower Society in Lima. Their hearts were filled with excitement as they listened to the program detailing the construction, done in eight action-packed months—something quite unheard of in Peru for a project of this size.

Preliminary Preparations

The rapid expansion of true worship in Peru had resulted in the need for larger branch headquarters. A 1.8 hectare (4.4 a.) piece of property was bought in 1980. At first the land was used to grow fruits and vegetables for the branch workers.

Meanwhile, in view of the rapidly rising inflation rate, the Witnesses decided to

start buying and storing up building materials, such as bricks, steel rods, fixtures, and tiles. A good supply of water was another essential. So why not dig a well? A crew of Witnesses started the job and dug by hand to a depth of 75 meters (246 ft). Then outside help was engaged to continue the project until water was struck 96 meters (315 ft) down.

Then early in February of 1984, three Witnesses in the United States provided a “fast-paced” plan. The proposed two-story building—including offices, 22 bedrooms, family room, dining room, laundry, and Kingdom Hall—could be put up in eight months they said. For Peru, that would amount to a modern-day miracle!

A Ready Organization

On March 25 a special kickoff meeting was held at the Society-owned assembly



Young and old shared in the work

site at Campoy to inform the local Witnesses of what was going to take place. Even though there were only 19,000 Kingdom publishers in all of Peru at the time, 26,500 people came to that meeting. The enthusiasm they then showed never waned throughout the project.

The work force was organized. Over 200 workers were drawn from the ranks of regular and special pioneers, and brothers with experience in convention organization were put in key positions. The congregations were assigned specific weekends to come and help.

To accommodate the full-time workers, the warehouse was converted into a huge dormitory. Mattresses were placed on top of cardboard cartons of literature. Showers and toilets were installed along the outside walls. Since this was the beginning of the winter season in Peru, the brothers learned to do a lively quickstep when taking their cold showers early in the morning. An excellent cafeteria was

set up, with breakfast for all at 7:00 before work at 7:30. A half-hour's drive away at the Campoy assembly grounds, sisters took care of the laundry. A shoe-repair shop was also opened, as work shoes wore out quickly.

Help From Afar

A total of 145 brothers from North America came at various stages of the construction. Many of them had participated in Kingdom Hall building projects. As the work progressed and the need arose, concrete men, bricklayers, plumbers, and electricians arrived to do their part, completing it in two or three weeks and then returning to their home congregations. But a few stayed for the entire eight months.

These brothers came with their own tools and supplies to work alongside others whose language they could little understand. But sign language, facial expressions, and mispronounced words, along

with the willingness to work together, got the points across and the job done.

Many Peruvian brothers lovingly opened their homes to accommodate these visitors. At 6:00 a.m. every working day, a 15-seat "gringo bus," as it affectionately came to be called, made the rounds to collect the guests and get them to the breakfast table at the work site. Members of the Peru Bethel family took part in this truly enjoyable work.

To care for spiritual needs, an English-language congregation was organized. A number of the visitors also did fine work in the field ministry, starting home Bible studies that continued after they left.

Public Interest Aroused

Hundreds of local brothers and sisters, young and old, came to the construction site on weekends to share in the work. It was encouraging to see sisters and small children having a share according to their ability. All this activity, of course, did not go unnoticed.

An engineer from a large construction company stopped by. Seeing the way the work was done, he asked, "How much do you have to pay them to get them to work like that?" Another observer inquired: "What makes your workers so cheerful?" A crew from a television station in Lima spent one whole afternoon filming and interviewing the different workers.

A Job Well Done

Was the building really completed in eight months? Yes, but never did the brothers feel they were being pressured into completing it in exactly that time. From the start, it was impressed upon all that what was desired was a well-built, sturdy structure that would truly represent Jehovah's people in a dignified way. If nine or ten months were needed to do such a job, then so be it.

With the willing local volunteers and experienced help from overseas, the work was finished right on target. On December 3, 1984, eight months and one week from the start, the Bethel family moved in.

The Big Day Arrived

January 27, 1985, was the eagerly awaited dedication day for the new branch building. M. G. Henschel, a member of the Governing Body of Jehovah's Witnesses, came from Brooklyn, New York, to serve as the principal speaker. Visitors from other lands and those who had worked full time on the building—about 500 in all—packed out the new Kingdom Hall and dining room. The Campoy assembly grounds were tied in by telephone wire.

In the morning, Brother Henschel delivered the dedication address in Spanish. The afternoon commenced with a special program at the Campoy assembly grounds. Then the entire crowd of 34,238 was invited to tour the new facilities. They rejoiced to see the "eight-month miracle," the physical evidence of Jehovah's blessing.

The building project has brought many blessings. Besides providing an up-to-date facility, working together for eight months proved to be invaluable. Christian unity was enhanced. Spiritual maturity was cultivated. The fine association at the meetings, at the meal tables, and especially at morning worship strengthened the bond of love among fellow Christians. Those who came from North America felt that the little bit of a "foreign assignment" did them a lot of good. Yes, the eight months of happy association and vigorous activity will long be remembered by all who had a share in the "miracle." —Compare Haggai 1:7, 8.

Do You Remember?

How have you benefited from recent issues of *The Watchtower*? Why not test your memory with the following:

- How can parents today assist their children in developing godly devotion?

Parents ought to be intensely concerned about their children's spiritual nourishment. They should teach them to do personal study at an early age. (2 Timothy 3:15) They should also make sure that each child has his own literature, prepares for the congregation meetings, and is urged to participate in them. The regular family study should provide knowledge in line with the children's specific needs.—8/15, pages 23, 24.

- What does it mean to 'walk with God' (Micah 6:8)?

'Walking with God' means adopting a way of life that harmonizes with God's revealed will and purpose. (1 Corinthians 10:31) —9/1, page 5.

- Why did many of the kings of Judah fail to show complete confidence in Jehovah?

Many of the kings of Judah fell into the snare of idolatry (2 Chronicles 25:14); some were trapped by making foreign alliances (2 Chronicles 16:1-3, 7; 28:16, 20); and still others were ensnared by haughtiness. (2 Chronicles 32:25, 26; Isaiah 39:1-7)—9/1, pages 29, 30.

- How can imperfect humans show godlike kindness?

They can show the superior quality of godlike kindness by being kind not only to members of their own family but also to those around them who may be unthankful and have shown them-

selves to be enemies. (Luke 6:35) —9/15, page 11.

- What are some ways in which Jehovah has manifested goodness?

Jehovah's goodness has been seen through his patient, merciful, and considerate attitude toward imperfect mankind (Exodus 34:6, 7); he has manifested goodness through his creation (Matthew 5:44, 45; Romans 1:20); it is also shown by the provision of a ransom for sinful mankind and by the Kingdom that will bring this earth to a paradise condition.—10/1, pages 27, 28.

- Why can the United Nations never succeed in bringing peace and security to this earth?

God never gave man the wisdom and the right to govern himself. (Jeremiah 10:23) This world is under the influence of Satan the Devil. (John 12:31; Revelation 12:9-12) The United Nations inherits this world's weaknesses, evils, and corruption. The United Nations is trying to save this world that is opposed to God's purposes. (1 John 2:17; Revelation 21:1)—10/15, page 5.

- What is a very persuasive argument for having faith in the Bible?

As a person studies the Bible and makes application thereof, it exerts a powerful motivating force for good in that one's life. (Hebrews 4:12)—10/15, page 23.

- What basic truth is highlighted in the Bible record of men and angels following the path of independence?

The Bible shows that in order for

man to have a successful and delightful way of life, he must be dependent on God for guidance. (Jeremiah 10:23; Proverbs 14:12)—11/1, pages 4, 5.

- What is one important factor that can determine how old a person should be before considering marriage?

The fruitage of God's spirit as described in Galatians 5:22, 23 should begin showing in that person's life long before marriage is contemplated. Hence, a determining factor would be, To what extent are these qualities already in evidence in the young person's life?—11/1, page 18.

- How can mildness act as a protective covering to shield us from harm?

When faced with a potentially explosive situation, the anger of the offended person may be diffused by application of the proverb: "An answer, when mild, turns away rage." (Proverbs 15:1)—11/15, page 6.

- Can those having hope of everlasting life on earth be declared righteous even now?

Those chosen by God for heavenly life must, even now, be declared righteous; perfect human life is imputed to them. (Romans 8:1) This is not necessary now for those who may live forever on earth. But such ones can now be declared righteous as friends of God, as was faithful Abraham. (James 2:21-23; Romans 4:1-4) After such ones achieve actual human perfection at the end of the Millennium and then pass the final test, they will be in position to be declared righteous for everlasting human life.—12/1, pages 10, 11, 17, 18.

SUBJECT INDEX FOR "THE WATCHTOWER" 1985

Indicating date of issue in which article appears

BIBLE

- Book to Be Read, 1/15
- First and Second Chronicles, 9/1
- First and Second Kings, 5/1
- First and Second Samuel, 1/1
- How to Make Bible Reading Fruitful, 6/15
- Modern Stewardship of God's Word, 11/1
- Popular Misconceptions, 6/15
- Spiritual Gems From the Christian Greek Scriptures, 11/15

CHRISTIAN LIFE AND QUALITIES

- Christians Must Witness, 1/1
- Does Greed Sometimes Grip You? 2/15
- Do You Show Godlike Kindness? 9/15
- Drawing Comfort From God's Word, 9/15
- Finding Joy in a Trouble-Filled World, 6/15
- Happiness Through a Precious Relationship, 4/1
- How Expansive Is Your Love? 3/15
- How True Faith Can Help You, 10/15
- Mourning Customs, 4/15
- Parents, Protect Your Children, 3/15
- Peaceable People Are Truly Needed! 7/1
- Problem With Borrowing, 9/15
- Resisting the Spirit of Discontent? 7/15
- Self-Control Vital, 12/15
- Subjecting to Jehovah by Dedication, 6/1
- "Teach Me Goodness," 10/1
- True Friends—How to Find Them, 5/15
- "Walk Worthy With Long-Suffering," 8/1
- What Is Most Important in Your Life? 4/1
- Why Clothe Ourselves With Mildness? 11/15
- Why Do You Want to Give a Bible Talk? 9/15

GOD'S WORD IS ALIVE

1/15, 2/15, 3/15

INSIGHT ON THE NEWS

(In every issue on the 15th of the month.)

JEHOVAH GOD

- How Do You View Jehovah's Name? 1/15
- Jehovah—Awe-Inspiring but Loving, 3/15

JEHOVAH'S WITNESSES

- Bermuda rejoices in Kingdom Increase, 8/15
- Bible Truth Triumphs Amid Tradition (Britain), 5/15
- Centennial to Remember, 1/1
- Despite My Infirmity, Let Jehovah Be Praised! 7/15
- Determined to Assemble Together, 2/1
- "Eight-Month Miracle" in Peru, 12/15
- Enlarge Your Territory as a Pioneer? 9/15
- Gilead Graduations, 6/1, 12/1
- Happy Day for Japan's Missionaries, 11/1
- Heartwarming Report (Finland), 4/15
- "Integrity Keepers" Conventions, 2/1, 5/1
- Jehovah Has Done Great Things for Us (Argentina), 10/15
- "Kingdom Increase" District Conventions, 1/15
- Kingdom Truth Blossoms (Martinique), 7/15
- 'Lengthening the Tent Cords' in Japan, 6/15
- Love to the Rescue, 4/15
- Martyred for Their Faith! 3/1
- Responding to the 'Macedonian Call' in Japan, 3/15
- School and Jehovah's Witnesses*—Using It? 10/1
- The Watchtower* Steps Into Simultaneous Publication, 1/1
- Three Captives of Superstition Find Freedom, 7/1
- Turkish Court Sends Witnesses to Prison, 4/1
- Turkish Supreme Court Releases Witnesses, 10/15
- Ugandans Appreciate "the Real Life," 2/15
- Works of Faith Promote Kingdom Increase, 1/15

JESUS CHRIST

- Grateful for What Jesus Did? 12/15
- "The Word Was With God, and the Word Was . . ."? 12/15

JESUS' LIFE AND MINISTRY

- (Articles appearing in issues of 4/1 through 12/15.)

KINGDOM PROCLAIMERS REPORT

(In every issue on the 1st of the month.)

LIFE STORIES

- Can a Blind Man "See"? (B. de Santana), 2/1
- Determined to Be Steadfast (P. Smit), 11/1
- Family's Love for God Despite Prison and Death (M. K. Reuter), 9/1
- How Priceless Your Friendship, O God! (D. Sydlik), 6/1
- Missionary Service—Come What May! (E. Britten), 8/1
- 'Preaching in Favourable Season and Troublesome Season' (H. E. Gill), 3/1
- 'Seek First the Kingdom' (S. and J. Woodburn), 12/1
- Serving God as a Family (O. Rittenbach), 4/1
- Single and Happy as a Pioneer (M. Stephenson), 5/1
- Ten Years in Spain's Military Prisons (F. Marin), 10/1

MAIN STUDY ARTICLES

- Accept God's Help to Overcome Secret Faults, 4/15
- Accepting the Challenge of Christian Maturity, 5/1
- Act Promptly Upon the "Sign"! 2/1
- At Unity With the Creator of the Universal Organization, 3/15
- Beauty of the Christian Personality, 11/1
- Be Faithful to God "Who Looks On in Secret," 4/15
- Can You Prepare Now for Persecution? 11/15
- Cultivating the Finest Friendship in the Universe, 5/15
- Declare Abroad the Kingdom of God, 12/15
- Declared Righteous as a Friend of God, 12/1
- Declared Righteous "for Life," 12/1
- Digging Deeper Into God's Word, 6/15
- "Disgusting Thing" Fails to Bring Peace, 10/1
- Do Not Share in the Sins of Others, 11/15
- Elders, Take Shepherding Responsibilities Seriously, 11/15
- Finding Joy in the Gift of Marriage, 11/1
- Finest Friendship Endures in Unfriendly World, 5/15
- God's Ministers Prove Their Qualification, 9/1
- "Go On Walking Orderly in This Same Routine," 5/1
- Government That Accomplishes What Man Cannot, 1/15
- How Different Are You From the World? 4/1
- Human Accomplishments Ward Off Catastrophe? 1/15
- Jehovah's Goodness in "Final Part of the Days," 7/1
- Jehovah 'Speeds It Up,' 3/1
- Keep Avoiding the Snare of Greed, 4/1
- Kingdom Ministers Meet the Challenge, 9/1
- "Let No Man Deprive You of the Prize," 7/15
- Ministerial Servants—A Blessing to Jehovah's People, 9/15
- Ministerial Servants—Maintain a Fine Standing! 9/15
- "Nation" That Feeds Famine-Stricken Millions, 10/15
- "Nation" That Fills Earth's Surface With Fruit, 10/15
- Nisan 14—A Day for Remembering, 2/15
- "Other Sheep" and the Lord's Evening Meal, 2/15
- Peace, Security, and 'Image of the Beast,' 10/1

'Run in Such a Way That You Attain Prize,' 7/15

- Seeing the "Sign" With Understanding, 2/1
- Shedding Forth Light Amidst Earth's Gloom, 3/1

SUSTAINING OURSELVES ON THE FULFILMENT OF JEHOVAH'S UTTERANCES

- Teach With Skill and Zeal, 8/1
- Train With Godly Devotion as Your Aim, 8/15

TRAIN YOUR CHILD TO DEVELOP GODLY DEVOTION,

8/15

TRIUMPHING IN "FINAL PART OF THE DAYS," 7/1

- True Christians Are Kingdom Preachers, 8/1
- Unified in Publishing the Word of Jehovah, 1/1

URGENTLY NEEDED—MORE HARVEST WORKERS!

12/15

WALK BY FAITH! 6/1

WALK WITH CONFIDENCE IN JEHOVAH'S LEADERSHIP, 6/1

WHO CAN READ THE "SIGN" ARIGHT? 2/1

WITNESSING BRINGS KINGDOM INCREASE, 1/1

WORKING WITH THE ORGANIZER OF ALL THE UNIVERSE, 3/15

"YOU ARE THE SALT OF THE EARTH," 5/15

YOUTH'S GREATEST OPPORTUNITY, 8/15

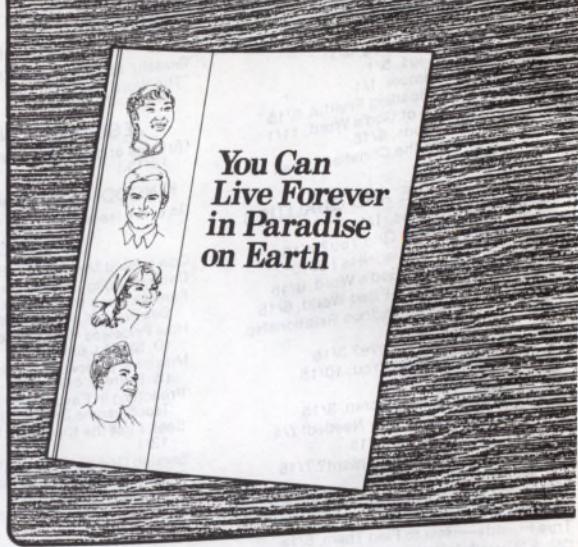
MISCELLANEOUS

- Adam and Eve—Myth or Reality? 6/1
- Adversity—How Can We Face It? 9/15
- All Men Are Equal—How? 8/15
- Are You Right With God? 12/1
- Armageddon—A War That Leads to True Peace, 2/15
- Armageddon—From a God of Love? 2/1
- Armageddon, Middle East, and the Bible, 1/15
- Armageddon—What It Is Not, 1/1
- Belief in God—Is It Enough? 9/1
- Bishops—Lords or Slaves? 7/1
- Britain, Blood, and AIDS, 6/15
- Cure for All Diseases—Just a Dream? 4/15
- Does Your Religion Really Please God? 7/15
- Do You Remember? 4/15, 8/15, 12/15
- Honor Jehovah With Your Valuable Things? 12/1
- Independence From God—Why Not? 11/1
- Is God Delaying His Judgment? 5/1
- Peace and Security—From What Source? 10/1
- Peace and Security—Through God's Kingdom, 10/15
- Religion and Politics—A Lasting Partnership? 8/1
- Righteousness Before God—How? 12/1
- True Worship—Man-Made or Revealed by God? 7/1
- Unique Athenian Rock, 9/15
- Why Pray for God's Kingdom? 11/15
- You Can Survive! 3/1

QUESTIONS FROM READERS

- Abraham and Sarah, a wife-sister relationship? 3/1
- Adam and Eve predestined to die? (Heb 9:27), 3/15
- "Declaration Pledging Faithfulness" permanent? 1/1
- Dinah raped? 6/15
- "Great crowd" become part of Jehovah's universal organization? 10/15
- Holy spirit and appointment of elders, 8/1
- How 'tear a male kid in two'? (Jg 14:6), 10/1
- How was Jerusalem 'in slavery'? (Ga 4:25), 9/15
- If a Christian cannot be at Memorial, 2/15
- 'Mark' someone personally? (2Th 3:14, 15), 4/15
- Paul part of governing body? 12/1
- Prayer, things to avoid in, 6/1
- Remnant part of "Jerusalem above"? 10/15
- 2 John 10, 7/15
- Sterilization acceptable as birth control? 5/1
- Twelve tribes returned from Babylon? 5/15
- What symbolized by 'feet and toes' of image? (Da 2:31-45), 7/1

They Saw It on His Desk



An employee at the Milan airport in Italy laid on his desk a copy of the book *You Can Live Forever in Paradise on Earth*, leaving it open to the beautiful illustration on pages 12 and 13. As people came by they stopped and looked at the book, asking where they might get a copy. One pilot obtained the book, read it, and showed it to his crew. He returned and ordered 37 copies. A month later he asked for 48 more copies for other pilots and crew members. In time, the employee had supplied 120 books for others at the airport.