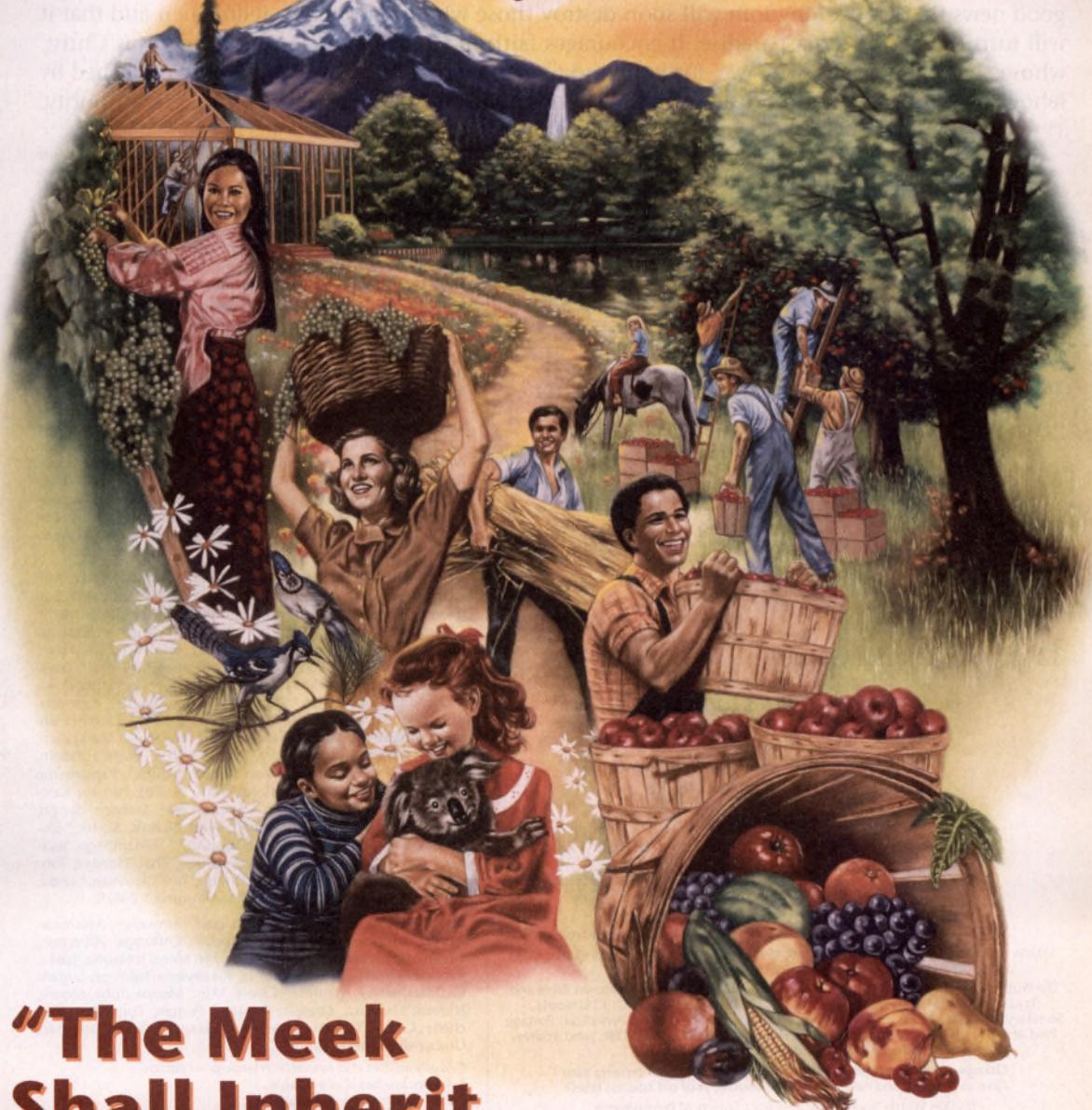


OCTOBER 1, 2004

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



**"The Meek
Shall Inherit
the Earth"—HOW?**

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

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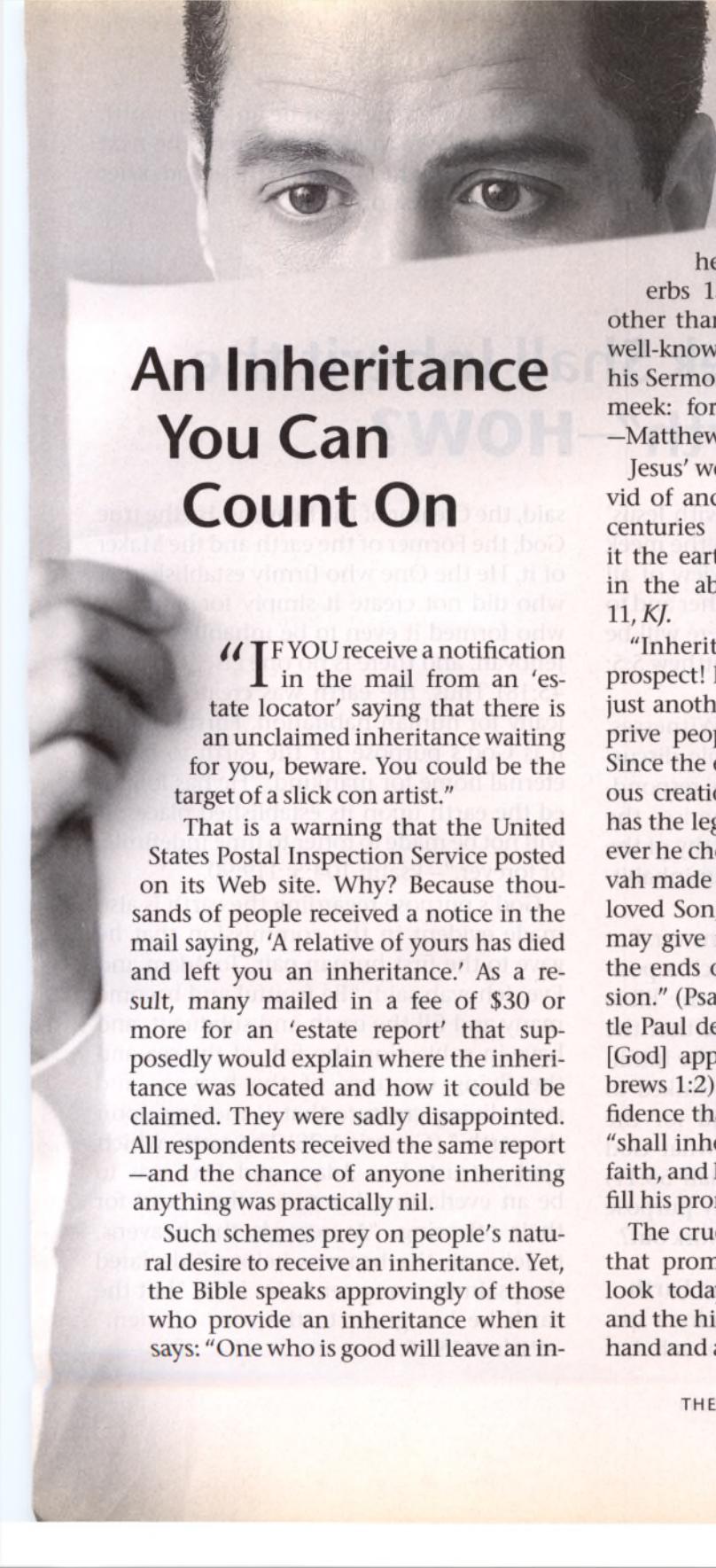
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Are you in line for a real inheritance?

An Inheritance You Can Count On

IF YOU receive a notification in the mail from an 'estate locator' saying that there is an unclaimed inheritance waiting for you, beware. You could be the target of a slick con artist."

That is a warning that the United States Postal Inspection Service posted on its Web site. Why? Because thousands of people received a notice in the mail saying, 'A relative of yours has died and left you an inheritance.' As a result, many mailed in a fee of \$30 or more for an 'estate report' that supposedly would explain where the inheritance was located and how it could be claimed. They were sadly disappointed. All respondents received the same report—and the chance of anyone inheriting anything was practically nil.

Such schemes prey on people's natural desire to receive an inheritance. Yet, the Bible speaks approvingly of those who provide an inheritance when it says: "One who is good will leave an in-

heritance to sons of sons." (Proverbs 13:22) As a matter of fact, none other than Jesus Christ himself made this well-known and much-loved statement in his Sermon on the Mount: "Blessed are the meek: for they shall inherit the earth."—Matthew 5:5, *King James Version*.

Jesus' words bring to mind what King David of ancient Israel was inspired to write centuries earlier: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psalm 37:11, *KJ*.

"Inherit the earth"—what an exciting prospect! But can we be sure that this is not just another crafty scheme designed to deprive people of something? Yes, we can. Since the earth is part of Jehovah's marvelous creation, he as the Maker and Owner has the legal right to bequeath it to whom-ever he chooses. Through King David, Jehovah made this prophetic promise to His beloved Son, Jesus Christ: "Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession." (Psalm 2:8) For this reason, the apostle Paul described Jesus as the one "whom [God] appointed heir of all things." (Hebrews 1:2) We can, therefore, have full confidence that when Jesus said that the meek "shall inherit the earth," he did so in good faith, and he has the proper authority to fulfill his promise.—Matthew 28:18.

The crucial question, then, is, How will that promise come true? Everywhere we look today, it seems that the aggressive and the high-minded are gaining the upper hand and are taking what they want. Where

do the meek come into the picture? In addition, the earth is plagued by serious problems with pollution, and its resources are being exploited by the greedy and the short-

sighted. Will there even be an earth worth inheriting? We invite you to read the next article to find the answer to these and other important questions.

"The Meek Shall Inherit the Earth"—HOW?

YOU are probably familiar with Jesus' heartwarming words that 'the meek shall inherit the earth.' But in view of all that people are doing to one another and to the earth, what do you think there will be left for the meek to inherit?"—Matthew 5:5; Psalm 37:11; *King James Version*.

Myriam, one of Jehovah's Witnesses, used this question to start a Bible discussion. The man to whom she spoke responded that if Jesus made this promise, the earth must be an inheritance worthy of the name and not a devastated or uninhabitable heap.

That was surely an optimistic answer. But do we have reason for having such a positive outlook? Indeed we do, for the Bible gives us strong reasons to believe that the promise will come true. Actually, the fulfillment of that promise is closely linked to God's purpose for mankind and for the earth. And we are assured that what God purposes, he will carry out. (Isaiah 55:11) So, then, what did God originally purpose for mankind, and how will it all work out?

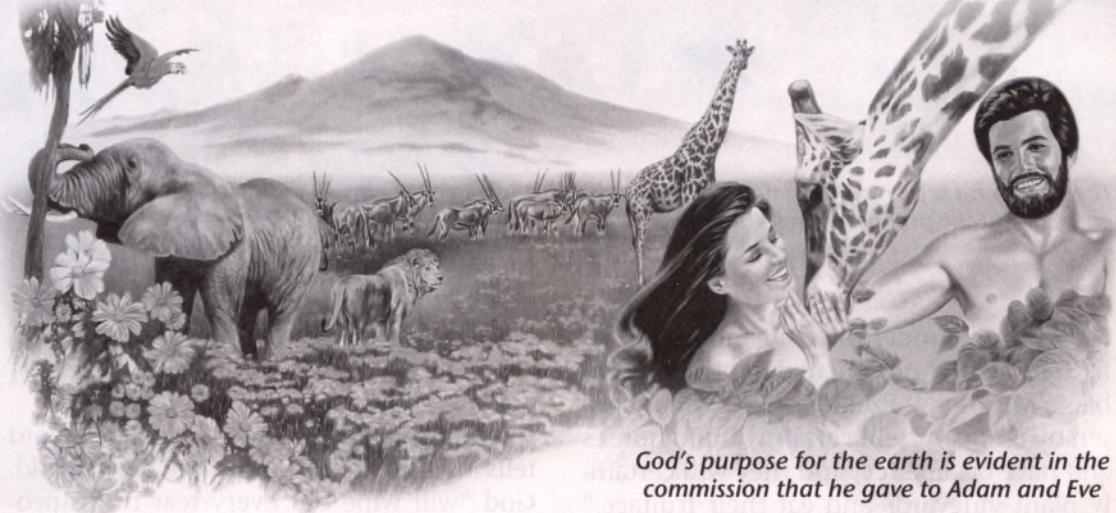
God's Eternal Purpose for the Earth

Jehovah God created the earth for a specific purpose. "This is what Jehovah has

said, the Creator of the heavens, He the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: 'I am Jehovah, and there is no one else!'" (Isaiah 45:18) Thus, the earth was created specifically for human habitation. Furthermore, it is God's purpose for the earth to be an eternal home for mankind. "He has founded the earth upon its established places; it will not be made to totter to time indefinite, or forever."—Psalm 104:5; 119:90.

God's purpose regarding the earth is also made evident in the commission that he gave to the first human pair. To Adam and Eve, Jehovah said: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." (Genesis 1:28) The earth, which God entrusted to Adam and Eve, was to be an everlasting home for them and for their offspring. "As regards the heavens, to Jehovah the heavens belong," declared the psalmist many centuries later, "but the earth he has given to the sons of men." —Psalm 115:16.

To realize that marvelous prospect, Adam and Eve, as well as their offspring, must each accept Jehovah God, the Creator and Life-Giver, as their Sovereign and be willing to obey him. Jehovah left no room for



A God Who Has Not Changed

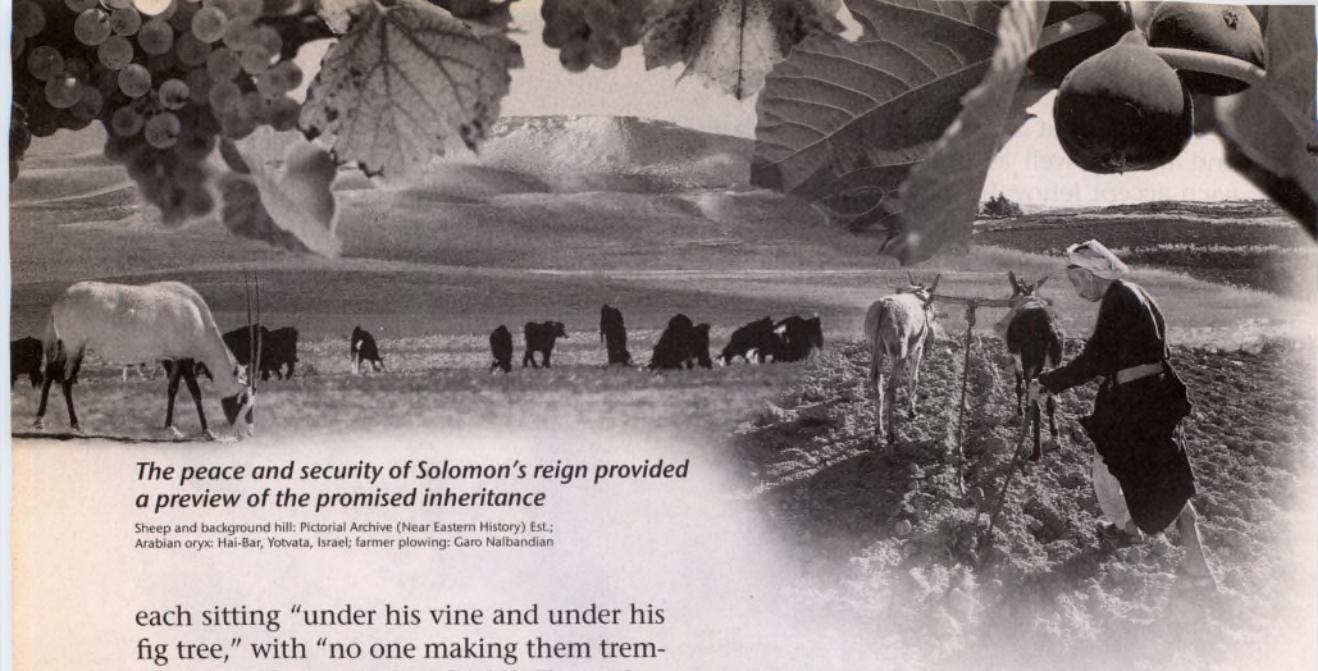
Through his prophet Malachi, God declared: "I am Jehovah; I have not changed." (Malachi 3:6) Commenting on this verse, French Bible scholar L. Fillion observed

doubt in this regard when he gave this command to the man: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Genesis 2:16, 17) For Adam and Eve to continue living in the garden of Eden, they must obey that simple and clearly stated command. Doing so would be an expression of their gratitude for all that the heavenly Father had done for them.

When Adam and Eve willfully disobeyed God by breaking the command that had been laid upon them, they in reality turned their back on the one who provided them with everything that they had. (Genesis 3:6) In so doing, they lost their beautiful Paradise home not only for themselves but also for their offspring. (Romans 5:12) Did the first couple's disobedience thwart God's purpose in creating the earth?

that this declaration is closely associated with the accomplishment of divine promises. "Jehovah could have annihilated his rebellious people," wrote Fillion, "but being unchangeable in his promises, he will, in spite of everything, be faithful to the promises he made in the past." God's promises, whether to an individual, a nation, or all mankind, will not be forgotten but be carried out in his due time. "He has remembered his covenant even to time indefinite, the word that he commanded, to a thousand generations."—Psalm 105:8.

How, though, can we be sure that Jehovah has not changed his original purpose with regard to the earth? We can be sure of this because throughout God's inspired Word, the Bible, we find mention of the divine purpose to give the earth to obedient mankind. (Psalm 25:13; 37:9, 22, 29, 34) Furthermore, the Scriptures describe those blessed by Jehovah as dwelling in security,



The peace and security of Solomon's reign provided a preview of the promised inheritance

Sheep and background hill: Pictorial Archive (Near Eastern History) Est.; Arabian oryx: Hai-Bar, Yotvata, Israel; farmer plowing: Garo Nalbandian

each sitting "under his vine and under his fig tree," with "no one making them tremble." (Micah 4:4; Ezekiel 34:28) Those chosen by Jehovah "will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage." They will enjoy peace even with the beasts of the field.—Isaiah 11:6-9; 65:21, 25.

The Bible provides a foreglimpse of God's promise in another way. During the reign of King Solomon, the nation of Israel enjoyed a time of peace and prosperity. Under his rule, "Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon." (1 Kings 4:25) The Bible says that Jesus is "more than Solomon," and speaking of his reign, the psalmist prophetically declared: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more." At that time, "there will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow."—Luke 11:31; Psalm 72:7, 16.

Faithful to his word, Jehovah God will make sure that the promised inheritance is not only available but also restored in all its

splendor. At Revelation 21:4, God's Word tells us that in the promised new world, God "will wipe out every tear from [people's] eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore." What is promised is no less than Paradise.—Luke 23:43.

How to Share in the Promised Inheritance

The transformation of the earth into a paradise will take place under a government that exercises its dominion from heaven, a Kingdom with Jesus Christ as King. (Matthew 6:9, 10) First, that Kingdom will "bring to ruin those ruining the earth." (Revelation 11:18; Daniel 2:44) Then, as the "Prince of Peace," Jesus Christ will fulfill these prophetic words: "To the abundance of the princely rule and to peace there will be no end." (Isaiah 9:6, 7) Under that Kingdom, millions of humans, including those who will be brought back to life by means of the resurrection, will have the opportunity to inherit the earth.—John 5:28, 29; Acts 24:15.



Who will be in line to enjoy that wonderful inheritance? Consider Jesus' words: "Happy are the mild-tempered ones, since they will inherit the earth." (Matthew 5:5) What does it mean to be mild-tempered, or meek? Dictionaries generally define "meek," or "mild," as gentle, moderate, submissive, quiet, even timid. However, the original Greek word used means much more. "There is gentleness" in that word, observes William Barclay's *New Testament Wordbook*, "but behind the gentleness there is the strength of steel." It denotes a mental disposition that enables a person to endure injury without resentment or thought of retaliation, all as a result of having a good relationship with God, and that relationship becomes a source of strength for him.—Isaiah 12:2; Philippians 4:13.

*A righteous new world is ahead
—will you be there?*

One who is meek humbly accepts God's standards in all aspects of his personal life; he does not insist on going by his own views or by other people's opinions. He is also teachable, willing to be taught by Jehovah. The psalmist David wrote: "[Jehovah] will cause the meek ones to walk in his judicial decision, and he will teach the meek ones his way."—Psalm 25:9; Proverbs 3:5, 6.

Will you be among "the meek" who will inherit the earth? By getting to know Jehovah and his will through a diligent study of his Word and by putting what you learn into practice, you too can look forward to inheriting an earthly paradise and living forever in it.—John 17:3.

A Letter From Alejandra

LETTER WRITING has long proved to be an effective means of giving a witness. Though the outcome may at times seem uncertain, those who persist in using this tool have been richly blessed. They remember the Bible's wise counsel: "In the morning sow your seed and until the evening do not let your hand rest; for you are not knowing where this will have success, either here or there, or whether both of them will alike be good."—Ecclesiastes 11:6.

Alejandra, a young Witness who had been serving at the Mexico branch office of Jehovah's Witnesses for about ten years, was undergoing chemotherapy for cancer. Her condition worsened, and she became too weak to keep up with her daily routine. Not wanting to neglect her ministry, however, Alejandra decided to write letters. She wrote about the free home Bible study arrangement and included her mother's telephone number. Then she gave the letters to her mother for her to leave at residences where people were not at home during her door-to-door ministry.

Meanwhile, Diojany, a young girl from Guatemala, went to work as a housemaid in Cancún, Mexico. While there, she came in contact with Jehovah's Witnesses and enjoyed having Bible discussions with them. Later, her employers decided to move to Mexico City and wanted her to come along. Diojany hesitated to move because it would mean losing contact with the Witnesses.

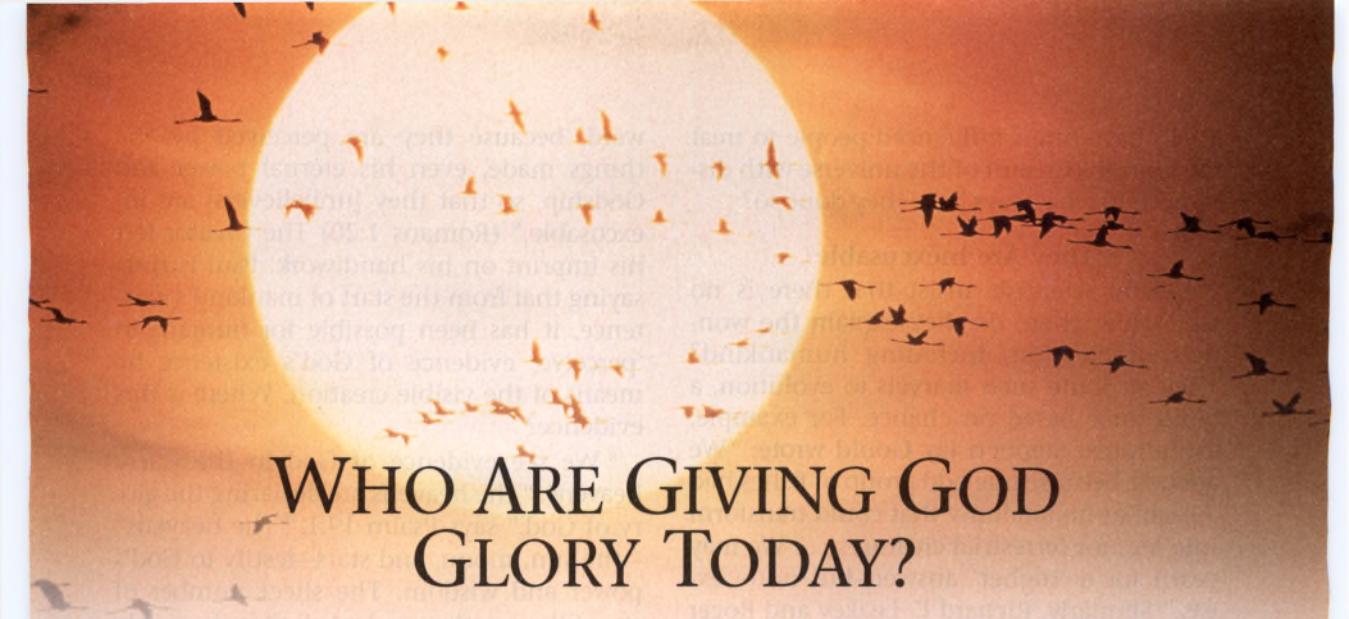
"Don't worry," her employers assured her, "there are Witnesses everywhere. We will look for them as soon as we get there." With that happy prospect, Diojany agreed to go with them. Once in Mexico City, Diojany's employers searched for the Witnesses. For some reason, they were unable to find them, even though there were over 41,000 Witnesses and 730 congregations in that city.

Soon, Diojany was getting discouraged because she had not been able to find the Witnesses to resume her Bible discussions. One day, her employer lady came to her, saying: "Surprise! Your God has heard your prayers." Handing her a letter, she said: "The Witnesses have left this letter for you." It was a letter from Alejandra.

Diojany got in touch with Alejandra's mother and sister, Blanca, and accepted a Bible study. After some weeks, she met Alejandra and had a heartwarming visit. Alejandra encouraged her to continue to apply herself in her Bible study so that she could make spiritual progress.

A few months later, in July 2003, Alejandra died, leaving her fellow believers a fine example of faith and courage. At the funeral, many were deeply touched when they met Diojany and heard her say: "Alejandra and her family have been a wonderful example for me. I am determined to serve Jehovah and get baptized soon. How I long to see Alejandra again in the coming Paradise!"

Yes, a letter may be a small thing. But what favorable and lasting effects it can have!



WHO ARE GIVING GOD GLORY TODAY?

"You are worthy, Jehovah, even our God, to receive the glory and the honor and the power."—REVELATION 4:11.

ONE day in the 1940's, Swiss engineer George de Mestral took his dog for a walk. Upon returning home, he noticed that his clothes as well as the dog's fur were covered with burs. Curious, he examined the burs under a microscope and was intrigued by the tiny hooks that latched onto anything that had a loop. Eventually, he invented a synthetic equivalent—Velcro. De Mestral was not alone in copying from nature. In the United States, the Wright brothers designed an airplane after studying large birds in flight. French engineer Alexandre-Gustave Eiffel designed the tower in Paris bearing his name, using the basic principles that enable the human thighbone to support the body's weight.

² These examples well illustrate what is called biomimetics, the field of science that seeks to mimic designs found in nature.* A

* The term "biomimetics" comes from the Greek *bīōs*, meaning "life," and *mīme-sis*, meaning "imitation."

1, 2. (a) What examples illustrate the field called biomimetics? (b) What question arises, and what is the answer?

fair question arises, though: How often do inventors give credit to the One who designed the tiny burs, the large birds, the human thighbone, and all the other brilliant originals upon which many human inventions are based? The sad reality is that in today's world, God is rarely given the credit or the glory that he deserves.

³ 'Why,' some may wonder, 'is it necessary to give glory to God? Is not God already glorious?' True, Jehovah is the most glorious Personage in the universe, but that does not mean that he is glorious in the eyes of all humans. In the Bible, the Hebrew word rendered "glory" has the basic sense of "heaviness." It refers to anything that makes a person seem weighty or important to others. When used of God, it refers to that which makes God impressive to man.

⁴ Few today take note of what makes God impressive. (Psalm 10:4; 14:1) In fact, prominent figures in society, if they believe in God

3, 4. What is the meaning of the Hebrew word rendered "glory," and to what should it refer when used of Jehovah?

at all, have often influenced people to treat the glorious Creator of the universe with disrespect. In what ways have they done so?

"They Are Inexcusable"

⁵ Many scientists insist that there is no God. How, then, do they explain the wonders of creation, including humankind? They attribute such marvels to evolution, a blind force based on chance. For example, evolutionist Stephen Jay Gould wrote: "We are here because one odd group of fishes had a peculiar fin anatomy that could transform into legs for terrestrial creatures . . . We may yearn for a 'higher' answer—but none exists." Similarly, Richard E. Leakey and Roger Lewin wrote: "Perhaps the human species is just a ghastly biological blunder." Even some scientists who praise the beauty and design in nature fail to give credit to God.

⁶ When learned individuals assert that evolution is a fact, they imply that only the ignorant refuse to believe it. How do many react to such an assertion? Some years ago, a man well-versed in evolution interviewed people who accepted the theory. He said: "I discovered that most believers of evolution are believers because they have been told that all intelligent people are believers." Yes, when educated individuals express their atheistic views, others are dissuaded from giving God the credit he deserves as the Creator.—Proverbs 14:15, 18.

⁷ Have scientists come to their conclusions because facts and evidence point that way? Hardly! We are surrounded by evidence of a Creator. Regarding him, the apostle Paul wrote: "His invisible qualities are clearly seen from the world's [mankind's] creation on-

5. How do many scientists explain away the wonders of creation?
6. What dissuades many from giving God the credit he deserves as the Creator?
7. According to Romans 1:20, what can clearly be seen by means of the visible creation, and why?

ward, because they are perceived by the things made, even his eternal power and Godship, so that they [unbelievers] are inexcusable." (Romans 1:20) The Creator left his imprint on his handiwork. Paul is thus saying that from the start of mankind's existence, it has been possible for humans to 'perceive' evidence of God's existence by means of the visible creation. Where is this evidence?

⁸ We see evidence of God in the starry heavens. "The heavens are declaring the glory of God," says Psalm 19:1. "The heavens"—the sun, moon, and stars—testify to God's power and wisdom. The sheer number of stars fills us with awe. And all these heavenly bodies move through space, not aimlessly, but according to precise physical laws.* (Isaiah 40:26) Is it reasonable to attribute such order to blind chance? Significantly, many

* For more details about how the physical heavens reflect God's wisdom and power, see chapters 5 and 17 of the book *Draw Close to Jehovah*, published by Jehovah's Witnesses.

8. (a) How do the physical heavens testify to God's power and wisdom? (b) What indication is there that the universe had a First Cause?

Throughout the earth, Jehovah's Witnesses are truly giving glory to God



scientists say that the universe had a sudden beginning. Explaining the implications of this, one professor wrote: "A universe that eternally existed is much more congenial to an atheistic or agnostic [view]. By the same token, a universe that began seems to demand a first cause; for who could imagine such an effect without a sufficient cause?"

⁹ We also see on the earth evidence of God. The psalmist exclaimed: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." (Psalm 104:24) Jehovah's "productions," including the animal creation, bespeak his wisdom. As we noted at the outset, the design of living things is such that scientists often seek to mimic it. Consider a few other examples. Researchers are studying antlers, with the goal of building stronger helmets; they are looking at a species of fly that has acute hearing, with a view toward improving hearing aids; and they are examining the wing feathers of owls, with the idea of improving stealth airplanes. But try as he will, man cannot truly duplicate the perfect originals found in nature. Notes the book *Biomimicry—Innovation Inspired by Nature*: "Living things have done everything we want to do, without guzzling fossil fuel, polluting the planet, or mortgaging their future." What wisdom indeed!

¹⁰ Whether you look at the heavens above or gaze at creation right here on earth, the evidence of a Creator is clear. (Jeremiah 10:12) We should heartily agree with the heavenly creatures who cry out: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things." (Revelation 4:11) Yet, many scientists fail to see the evidence with 'the

9. How is Jehovah's wisdom evident in the animal creation?

10. Why is it illogical to deny the existence of a Great Designer? Illustrate.

eyes of their heart,' even though they may marvel at the design in things they see with the eyes of their body. (Ephesians 1:18) We can illustrate it this way: To admire the beauty and design in nature and deny the existence of a Great Designer is as illogical as admiring a magnificent painting and at the same time denying the existence of the artist who transformed a blank canvas into a masterpiece. Little wonder that those who refuse to believe in God are pronounced "inexcusable"!

"Blind Guides" Mislead Many

¹¹ Many religious people sincerely believe that their form of worship gives glory to God. (Romans 10:2, 3) However, religion as a whole constitutes another element of human society that has actually prevented millions from glorifying God. How so? Let us consider two ways.

¹² First, religions detract glory from God by means of false teachings. Take as an example the teaching of predestination. This doctrine is based on the supposition that since God has the power to know the future, he must foreknow the outcome of *everything*. Predestination thus suggests that God long ago foreordained the future—good or bad—of every individual. According to this notion, blame for all suffering and wickedness in today's world must lie with God. It hardly glorifies God when he is assigned the blame that rightly belongs to his chief Adversary, Satan, the one whom the Bible calls "the ruler of the world"!—John 14:30; 1 John 5:19.

¹³ Predestination is an unscriptural teaching that slanders God. It confuses what he *can* do with what he actually *does*. The fact

11, 12. The doctrine of predestination is based on what supposition, and what shows that this doctrine does not glorify God?

13. Why is it foolish to think that God cannot control his ability to know the future? Illustrate.

that God can foreknow events is clearly stated in the Bible. (Isaiah 46:9, 10) However, it is illogical to think that he cannot control his ability to know the future or that he is responsible for every outcome. To illustrate: Suppose you had great physical strength. Would that make you feel inclined to lift every heavy object in sight? Of course not! Likewise, having the ability to know the future does not compel God to foreknow or foreordain everything. His use of foreknowledge is selective and discretionary.* Clearly, false teachings, including predestination, do not glorify God.

¹⁴ A second way that organized religion dishonors God is through the conduct of its adherents. Christians are expected to follow the teachings of Jesus. Among other things, Jesus taught his followers to “love one another” and to remain “no part of the world.” (John 15:12; 17:14-16) What about members of Christendom’s clergy? Have they really followed those teachings?

¹⁵ Consider the clergy’s record when it comes to war. They have supported, condoned, even taken the lead in many wars of the nations. They have blessed the troops and justified the killing. We cannot help wondering, ‘Has it never occurred to such clergymen that their counterparts on the opposing side are doing the same thing?’ (See the box “Whose Side Is God On?”) The clergy do not glorify God when they claim to have his backing in bloody wars; neither do they glorify him when they pronounce Bible standards out-of-date and condone sexual immorality of any kind. How they remind us

* See Volume 1, page 853, of *Insight on the Scriptures*, published by Jehovah’s Witnesses.

14. In what way has organized religion dishonored God?

15. (a) What is the clergy’s record when it comes to the wars of the nations? (b) The conduct of the clergy has had what effect on millions?

“Whose Side Is God On?”

A man who was in the German Air Force during World War II but who later became one of Jehovah’s Witnesses recalls:

“What disturbed me during those war years . . . was seeing clergymen of practically all denominations—Catholic, Lutheran, Episcopalian, and so forth—blessing the aircraft and their crews before they took off on missions to drop their deadly cargo. I often thought, ‘Whose side is God on?’

“German soldiers wore a belt with a buckle on which was inscribed the words *Gott mit uns* (God is with us). But I wondered, ‘Why wouldn’t God be with soldiers on the other side who were of the same religion and who were praying to the same God?’”

of the religious leaders whom Jesus called “workers of lawlessness” and “blind guides”! (Matthew 7:15-23; 15:14) The conduct of the clergy has caused millions to cool off in their love for God.—Matthew 24:12.

Who Are Truly Giving Glory to God?

¹⁶ If the prominent and influential people of the world have by and large failed to glorify God, then who are truly doing so? To answer that question, we must look to the Bible. After all, God has the right to say how he is to be glorified, and he sets the standards in his Word, the Bible. (Isaiah 42:8) Let us consider three ways to glorify God, in each case addressing the question of who today are truly doing so.

16. To answer the question of who are truly giving glory to God, why must we look to the Bible?

¹⁷ First, we can glorify God by praising his name. That doing so is a vital aspect of God's will is evident from what Jehovah said to Jesus. A few days before he died, Jesus prayed: "Father, glorify your name." Then a voice answered: "I both glorified it and will glorify it again." (John 12:28) The speaker undoubtedly was Jehovah himself. From his response, it is plain that the glorifying of his name is important to him. Who today, then, are glorifying Jehovah by making his name known and praising it throughout the earth? Jehovah's Witnesses are, and they are doing so in 235 lands!—Psalm 86:11, 12.

¹⁸ Second, we can glorify God by teaching the truth about him. Jesus said that true worshipers would "worship [God] with . . . truth." (John 4:24) How can we identify those who are worshiping God with "truth"? They must reject doctrines that are not based on the Bible and that misrepresent God and his will. Instead, they must teach the pure truths of God's Word, including the following: Jehovah is the Most High God, and the

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17. How did Jehovah himself indicate that glorifying his name is a vital aspect of his will, and who today are praising God's name throughout the earth?
 18. How can we identify those who are worshiping God with "truth," and what group has been teaching Bible truth for over a century?

Do You Recall?

- Why can we say that the scientific community in general has not helped people to glorify God?
- In what two ways has organized religion prevented people from giving glory to God?
- In what ways can we glorify God?
- Why should you consider whether you personally are giving glory to Jehovah?

glory of this position goes to him alone (Psalm 83:18); Jesus is God's Son and the appointed Ruler of God's Messianic Kingdom (1 Corinthians 15:27, 28); God's Kingdom will sanctify Jehovah's name and fulfill his purpose toward this earth and humans upon it (Matthew 6:9, 10); the good news about this Kingdom must be preached in all the earth. (Matthew 24:14) For well over a century, only one group has faithfully been teaching such precious truths—Jehovah's Witnesses!

¹⁹ Third, we can glorify God by living in harmony with his standards. The apostle Peter wrote: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection." (1 Peter 2:12) A Christian's conduct reflects on his faith. When observers make that connection—that is, when they see that the Christian's fine conduct is a direct result of his faith—it brings glory to God.

²⁰ Who today are glorifying God by maintaining fine conduct? Well, what religious group have many governments praised for being peaceful, law-abiding citizens who pay their taxes? (Romans 13:1, 3, 6, 7) What people is known the world over for their unity with fellow believers—a unity that rises above racial, national, and ethnic differences? (Psalm 133:1; Acts 10:34, 35) What group is recognized worldwide for their Bible education work that fosters respect for law, family values, and Bible morality? There is only one group whose fine conduct in these and other areas speaks for itself—Jehovah's Witnesses!

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- 19, 20. (a) Why may a Christian's fine conduct bring glory to God? (b) What questions can help us to determine who today are glorifying God by maintaining fine conduct?

Are You Giving Glory to God?

²¹ Each one of us does well to ask, ‘Am I personally giving glory to Jehovah?’ According to Psalm 148, most of creation gives glory to God. The angels, the physical heavens, the earth and its animal creation—they all praise Jehovah. (Verses 1-10) How sad that most humans today do not! By living in a way that gives God glory, you put yourself in harmony with the rest of creation that is praising Jehovah. (Verses 11-13) There is no better way to use your life.

21. Why should we consider whether we personally are giving glory to Jehovah?

²² By giving glory to Jehovah, you are blessed in many ways. As you exercise faith in Christ’s ransom sacrifice, you become reconciled to God and enjoy a peaceful and fruitful relationship with your heavenly Father. (Romans 5:10) As you look for reasons to give glory to God, you become more positive, appreciative. (Jeremiah 31:12) Then, you are in a position to help others live a happy, fulfilling life, thereby finding greater happiness yourself. (Acts 20:35) May you be among those who make it their firm resolve to give God glory—now and forever!

22. By giving glory to Jehovah, in what ways are you blessed, and what should be your resolve?

“HAVE TENDER AFFECTION FOR ONE ANOTHER”

“In brotherly love have tender affection for one another.”—ROMANS 12:10.

THROUGHOUT his 43 years of missionary service in the Far East, Don was known for the warmth he felt for those he served. As he now lay fighting his final illness, some of his former students traveled thousands of miles to his bedside to say, “*Kamsaham-nida, kamsaham-nida!*”—“Thank you, thank you!” in Korean. Don’s tender affection had touched their hearts.

² This example involving Don is not unique. In the first century, the apostle Paul expressed deep affection for those he served. Paul gave of himself. Though he was a man of strong conviction, he was also gentle and caring, “as when a nursing mother cherishes her own children.” He wrote to the congrega-

1, 2. What relationship with their brothers did one modern-day missionary and the apostle Paul enjoy?

tion in Thessalonica: “Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.” (1 Thessalonians 2:7, 8) Later, when Paul told his Ephesian brothers that they would not see him again, “weeping broke out among them all, and they fell upon Paul’s neck and tenderly kissed him.” (Acts 20:25, 37) Clearly, the relationship between Paul and his brothers went far deeper than shared belief. They had tender affection for one another.

Tender Affection and Love

³ In the Scriptures, tender affection, fellow feeling, and compassion are all intimately

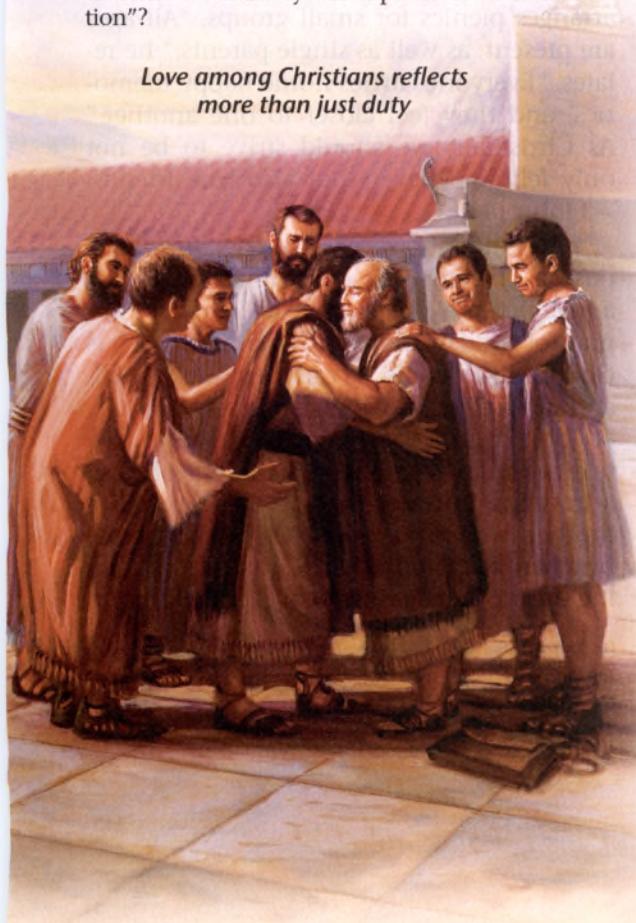
3. How are the Bible terms for affection and love related?

linked with the noblest of Christian qualities—love. (1 Thessalonians 2:8; 2 Peter 1:7) Like the facets of a beautiful diamond, all these godly qualities balance and complement one another. They draw Christians closer not only to one another but also to their heavenly Father. Hence, the apostle Paul urged his fellow believers: “Let your love be without hypocrisy. . . . In brotherly love have tender affection for one another.”—Romans 12:9, 10.

⁴ The Greek word that Paul used for “tender affection” is made up of two parts, one meaning friendship and the other, natural affection. As one Bible scholar explains, this means that Christians “are to be marked by a devotion that is characteristic of a loving, close-knit, and mutually supportive family.” Is that how you feel about your

4. What is meant by the expression “tender affection”?

Love among Christians reflects more than just duty



Christian brothers and sisters? A warm atmosphere—a feeling of kinship—should permeate the Christian congregation. (Galatians 6:10) Thus, *The New Testament in Modern English*, by J. B. Phillips, renders Romans 12:10: “Let us have real warm affection for one another as between brothers.” And *The Jerusalem Bible* reads: “Love each other as much as brothers should.” Yes, love among Christians involves more than just logic and duty. “With unhypocritical brotherly affection,” we should “love one another intensely from the heart.”—1 Peter 1:22.

“Taught by God to Love One Another”

⁵ Although in this world “the love of the greater number” is cooling off, Jehovah is teaching his modern-day people “to love one another.” (Matthew 24:12; 1 Thessalonians 4:9) International conventions of Jehovah’s Witnesses provide outstanding occasions for this training. At these conventions, local Witnesses meet brothers from faraway lands, and many have opened their homes to foreign delegates. At one recent convention, some came from countries where people tend to be reserved when expressing their emotions. “When these delegates first arrived, they were very nervous and timid,” relates a Christian who helped with rooming. “But just six days later when they said goodbye, they and their hosts were embracing one another and weeping. They had basked in a kind of Christian love that they will never forget.” Showing hospitality to our brothers, regardless of their background, can bring out the best in both guest and host.—Romans 12:13.

⁶ As thrilling as such convention experiences are, an even more intimate relationship develops when Christians serve Jehovah

5, 6. (a) How has Jehovah used international conventions to teach his people about Christian affection? (b) How does the bond between brothers become stronger over a period of time?

together over a period of time. When we know our brothers well, we can more fully appreciate their endearing qualities—their truthfulness, trustworthiness, loyalty, kindness, generosity, consideration, compassion, and unselfishness. (Psalm 15:3-5; Proverbs 19:22) Mark, who served as a missionary in East Africa, said, “Working shoulder to shoulder with our brothers forges a bond that is unbreakable.”

⁷ To achieve and maintain such a bond within a congregation, members must draw close to one another. By regularly attending Christian meetings, we strengthen the attachment we have with our brothers and sisters. By being present and involved before, during, and after meetings, we encourage and incite one another “to love and fine works.” (Hebrews 10:24, 25) “I fondly recall,” relates an elder in the United States, “that when I was a child, my family was always among the last to leave the Kingdom Hall, enjoying the friendly and meaningful conversation as long as possible.”

Do You Need to “Widen Out”?

⁸ To share fully in such affection, we may need to “widen out” in our hearts. To the congregation in Corinth, the apostle Paul wrote: “Our heart has widened out. You are not cramped for room within us.” Paul urged them to “widen out” in response. (2 Corinthians 6:11-13) Can you too “widen out” in your affections? You need not wait for others to reach out to you. In his letter to the Romans, Paul coupled the need for having tender affection with this advice: “In showing honor to one another take the lead.” (Romans 12:10) To show honor to others, you can take the initiative to greet them at meet-



ings. You may also invite them to join you in the field ministry or in preparing for a meeting. Doing so paves the way for tender affection to grow.

⁹ Families and individuals in the congregation can “widen out” by visiting one another, perhaps sharing a simple meal, and by participating in wholesome activities together. (Luke 10:42; 14:12-14) Hakop occasionally arranges picnics for small groups. “All ages are present, as well as single parents,” he relates. “Everyone carries home happy memories, and they feel closer to one another.” As Christians, we should strive to be not only fellow believers but also true friends.
—3 John 14.

¹⁰ At times, however, imperfections may pose a challenge to cultivating friendship and affection. What can we do? First, we can pray for good relations with our brothers. It is God’s will that his servants get along well, and he will answer such sincere prayers. (1 John 4:20, 21; 5:14, 15) We should also take action in harmony with our prayers. Ric, a traveling minister in East Africa, recalls a brother whose abrasive personality made him hard to get along with. “Instead of avoiding the brother, I resolved to get to know him

7. What is required for us to enjoy Christian affection in the congregation?

8. (a) What did Paul mean when he urged the Corinthians to “widen out”? (b) What can we do to promote affection within the congregation?

9. What steps have some taken to become closer friends with fellow Christians? (Include any local examples.)

10. What can we do when relationships are strained?



Can you "widen out" in your affection?

better," Ric explains. "It turned out that the brother's father had been a strict disciplinarian. Once I understood how hard the brother had struggled to overcome this background and how far he had come, I admired him. We became good friends."—1 Peter 4:8.

Open Your Heart!

¹¹ Today, many people go through life without ever developing a close friendship with anyone. How sad! This need not—and should not—be the case in the Christian congregation. Genuine brotherly love is not mere polite conversation and courteous manners; nor is it gushing over others in boisterous displays of emotion. Rather, we should be willing to open our heart, as Paul did toward the Corinthians, and show our fellow believers that we are truly concerned about their welfare. Although not everyone is by nature gregarious or expressive, being



overly withdrawn can be damaging. "One isolating himself will seek his own selfish longing," warns the Bible. "Against all practical wisdom he will break forth."—Proverbs 18:1.

¹² Honest communication is fundamental to true friendship. (John 15:15) We all need friends in whom we can confide our innermost thoughts and feelings. Furthermore, the better we know one another, the easier it is to accommodate one another's needs. When we look out for one another's interests in this way, we promote tender affection, and we will experience the truth of Jesus' words: "There is more happiness in giving than there is in receiving."—Acts 20:35; Philippians 2:1-4.

¹³ For our affection to do the most good, we need to express it. (Proverbs 27:5) When our affection is real, our face likely shows it, and it may move the heart of others to respond. "The brightness of the eyes makes the heart rejoice," wrote the wise man. (Proverbs 15:30) Thoughtful acts also promote tender affection. Although no one can buy true affection, a gift given from the heart can be very

11. (a) What is needed in order for affection to grow in the congregation? (b) Why can remaining emotionally distant from others be spiritually damaging?

12. Why is good communication essential to close relationships in the congregation?
13. What can we do to show that we have true affection for our brothers?

meaningful. A card, a letter, and "a word spoken at the right time"—all of these can express deep affection. (Proverbs 25:11; 27:9) Once we have gained the friendship of others, we must maintain it by continuing to show unselfish affection. Especially in times of need, we will want to be there for our friends. The Bible says: "A true companion is loving all the time, and is a brother that is born for when there is distress."—Proverbs 17:17.

¹⁴ Realistically, we cannot expect to be close to everyone in the congregation. There will naturally be some to whom we feel closer than we do to others. So if someone does not seem to warm up to you as you would like, do not quickly conclude that there is something wrong with you or with that person. And do not try to force a close relationship on that one. If you simply extend as much friendliness as the person will allow, you help keep the door open for closer relations in the future.

"I Have Approved You"

¹⁵ How Jesus must have rejoiced when at his baptism, he heard the words from heaven: "I have approved you"! (Mark 1:11) This expression of acceptance must have deepened Jesus' conviction that his Father had affection for him. (John 5:20) Sadly, some never hear such commendation from those they respect and love. "Many younger ones like me do not have family members who share their Christian beliefs," notes Ann. "At home we hear only criticism. This makes us very sad." When they become part of the congregation, however, they feel the warmth of a supportive, caring spiritual family—fathers and mothers and brothers and sisters in the faith.—Mark 10:29, 30; Galatians 6:10.

14. What can we do if someone seems not to respond to our affection?
15. What effect does commendation, or the lack of it, have on others?

¹⁶ In some cultures, parents, older ones, and teachers rarely express wholehearted approval of younger ones, thinking that such praise might make them complacent or proud. Such thinking can even affect Christian families and the congregation. Commenting on a talk or other effort, older ones may say: "That was all right, but you can do better!" Or in some other way, they may even suggest displeasure with a younger one. In so doing, many believe that they are motivating younger ones to reach their full potential. But this approach often has the opposite effect, since young ones may withdraw or feel unable to measure up.

¹⁷ Commendation, however, should not be given only as a prelude to counsel. Sincere

16. Why is displaying a critical attitude toward others not helpful?
17. Why should we seek opportunities to commend others?

Are you critical or encouraging?



commendation promotes tender affection within the family and the congregation, thus encouraging younger ones to seek out experienced brothers and sisters for advice. So rather than letting culture dictate how we treat others, let us "put on the new personality which was created according to God's will in true righteousness and loyalty." Commend as Jehovah does.—Ephesians 4:24.

¹⁸ On the other hand, young ones, do not conclude that if older ones offer you correction or advice, it means that they dislike you. (Ecclesiastes 7:9) On the contrary! They are likely moved by their concern and deep affection for you. Otherwise, why would they go to the trouble of speaking to you about the matter? Knowing the impact words can have, older ones—particularly congregation elders—often devote much time to thought and prayer before offering counsel, since they want only to do good.—1 Peter 5:5.

"Jehovah Is Very Tender in Affection"

¹⁹ Unpleasant experiences may have left some with the feeling that showing tender affection would lead only to further disappointment. It takes courage and strong faith for them to open their heart to others once again. But they should never forget that Jehovah "is not far off from each one of us." He invites us to draw close to him. (Acts 17:27; James 4:8) He also understands our fear of being hurt, and he promises to stand by us and help us. The psalmist David assures us: "Jehovah is near to those that are broken at heart; and those who are crushed in spirit he saves."

—Psalm 34:18.

²⁰ An intimate friendship with Jehovah is

18. (a) Young ones, how should you regard counsel from older ones? (b) Why are older ones careful about how they offer counsel?

19. Why can those who have suffered disappointments look to Jehovah for support?

20, 21. (a) How do we know that we can have a close relationship with Jehovah? (b) What is required to enjoy intimacy with Jehovah?

the most important relationship we can cultivate. But is such a bond really possible? Yes. The Bible reveals how very close righteous men and women felt to our heavenly Father. Their warm expressions have been preserved to give us confidence that we too can draw close to Jehovah.—Psalms 23, 34, 139; John 16:27; Romans 15:4.

²¹ Jehovah's requirements for intimacy with him are within the reach of everyone. "O Jehovah, who will be a guest in your tent?" asked David. "He who is walking faultlessly and practicing righteousness and speaking the truth in his heart." (Psalm 15: 1, 2; 25:14) As we see that serving God produces good fruit and wins us his guidance and protection, we will come to know that "Jehovah is very tender in affection."—James 5:11.

²² How blessed we are that Jehovah desires to have such a personal relationship with imperfect humans! Should we not then display tender affection for one another? With Jehovah's help, each one of us can contribute to and enjoy the tender affection that is characteristic of our Christian brotherhood. Under God's Kingdom, everyone on earth will share in this affection forever.

22. What kind of relationship does Jehovah want his people to enjoy?

Can You Explain?

- What kind of atmosphere should exist in the Christian congregation?
- How can each of us contribute to tender affection in the congregation?
- How does sincere commendation promote Christian affection?
- How does Jehovah's tender affection support and sustain us?

What Kind of Waiting Attitude Do You Have?

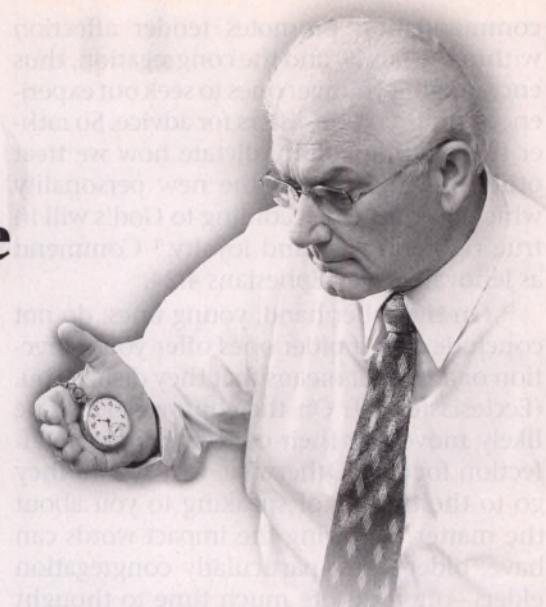
IN TODAY'S world, few people enjoy waiting for someone or something. It tests their patience. The Scriptures, however, encourage God's people to cultivate "a waiting attitude." In contrast with the people around him, the prophet Micah declared: "I will show a waiting attitude for the God of my salvation."—Micah 7:7; Lamentations 3:26.

What, though, does it mean to wait for Jehovah? How should a Christian wait for God? Are there proper and improper ways to do this? The experience of the prophet Jonah of the ninth century B.C.E. provides a lesson on the matter.

A Case of Misguided Waiting

Jehovah God directed Jonah to go and preach to the people of Nineveh, the capital of the Assyrian Empire. Nineveh was known as "the city of bloodshed" because of its brazen brutality and cruelty, a fact well attested to by historians and archaeologists. (Nahum 3:1) Jonah initially tried to avoid this assignment, but Jehovah made sure that the prophet eventually went to Nineveh.—Jonah 1:3–3:2.

"Jonah started to enter into the city the walking distance of one day, and he kept proclaiming and saying: 'Only forty days



more, and Nineveh will be overthrown.'" (Jonah 3:4) Jonah's efforts met with a remarkable response: "The men of Nineveh began to put faith in God, and they proceeded to proclaim a fast and to put on sack-cloth, from the greatest one of them even to the least one of them." (Jonah 3:5) Accordingly, Jehovah, a God who "does not desire any to be destroyed but desires all to attain to repentance," spared the city.—2 Peter 3:9.

What was Jonah's response? The account says: "To Jonah, though, it was highly displeasing, and he got to be hot with anger." (Jonah 4:1) Why? Jonah possibly felt that his unfulfilled proclamation of destruction by a certain date made him lose face as a prophet. He evidently became more concerned with his own reputation than with mercy and salvation for others.

Of course, Jonah did not go as far as resigning as a prophet. Nevertheless, he waited to "see what would become of the city." Yes, he developed a kind of begrudging, wait-and-see attitude. Realizing that things did not happen the way he expected, he

built a booth, sat in the shade, and sullenly waited to see what would happen. Jehovah, however, did not approve of Jonah's attitude, so he lovingly corrected the thinking of his errant prophet.—Jonah 4:5, 9-11.

Why Jehovah Is Patient

Though Nineveh repented and was spared, it later relapsed into wicked ways. Through the prophets Nahum and Zephaniah, Jehovah predicted its destruction. Speaking of "the city of bloodshed," Jehovah declared that he would destroy Assyria and make Nineveh a desolate waste. (Nahum 3:1; Zephaniah 2:13) In 632 B.C.E., Nineveh was destroyed, never to rise up again.

In a similar way, the world today is guilty of wanton bloodshed on a far greater scale than that of ancient Nineveh. For this and other reasons, Jehovah has decreed that the present wicked system of things will come to its end in an unprecedented "great tribulation."—Matthew 24:21, 22.

Still, Jehovah has held back the promised destruction so that sincere people today, like repentant ones in Nineveh, can repent and be spared. The apostle Peter refers to God's

patience in these terms: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentence."—2 Peter 3:9, 10, 13.

Waiting the Proper Way

Peter goes on to say: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah!" (2 Peter 3:11, 12) Note that while *awaiting* Jehovah's day, we should be demonstrating "holy acts of conduct and deeds of godly devotion"—activity, not inactivity, is in order.

Yes, a proper waiting attitude manifests absolute confidence that Jehovah's day will come not one moment later than Jehovah purposed. Such faith produces holy acts and godly deeds, and prominent among them is the preaching of the good news of God's Kingdom. Jesus set a fine example in preaching, and he instructed his anointed followers: "Let your loins be girded and your lamps be burning, and you yourselves be like men waiting for their master when he returns from the marriage, so that at his arriving and knocking they may at once open to him. Happy are those slaves whom the master on arriving finds watching!"—Luke 12:35-37.

First-century slaves would 'gird up the loins' by gathering up the ends of their robes under the sash in order to facilitate strenuous physical activity. Thus, a Christian is to be energetic, zealous in good

Disappointed, Jonah waited to see what would happen to Nineveh





works. He should fight any tendency to "loiter" in spiritual inactivity, perhaps diverting his energies toward pleasures or material pursuits. Rather, he should have "plenty to do in the work of the Lord" while awaiting the great and fear-inspiring day of Jehovah.—Romans 12:11; 1 Corinthians 15:58.



Active While Waiting

Jehovah's Witnesses have kept busy while awaiting Jehovah's day. In the 2003 service year, for instance, they spent an average of 3,383,000 hours each day preaching Jehovah's word. Why, an individual would have to preach nonstop for 386 years to accomplish what was done in one day!

Nonetheless, we do well to ask ourselves, 'What kind of waiting attitude do I personally have?' Jesus gave a parable that describes the industriousness expected of faithful anointed Christians. He spoke of three slaves: "To one [the master] gave five talents, to another two, to still another one, to each one according to his own ability, and he went abroad. Immediately the one that received the five talents went his way and did business with them and gained five

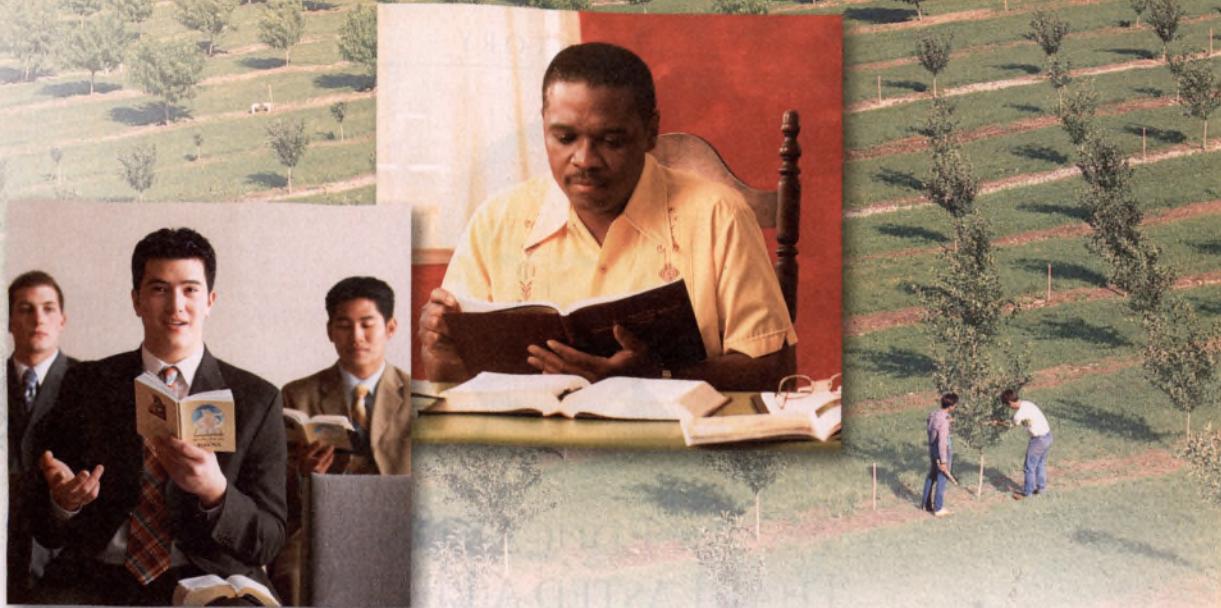


Let us manifest godly devotion while awaiting Jehovah's day

more. In the same way the one that received the two gained two more. But the one that received just one went off, and dug in the ground and hid the silver money of his master. After a long time the master of those slaves came and settled accounts with them."—Matthew 25:15-19.

All three slaves waited for the master's return. The two who kept busy while waiting for their master were told upon his arrival: "Well done, good and faithful slave!" However, the one who waited idly received a different treatment. The master said: "Throw the good-for-nothing slave out into the darkness outside."—Matthew 25:20-30.

Although this parable applies to anointed Christians, there is a lesson for all of us regardless of our hope. The Master, Jesus Christ, expects each one of us to work diligently in his service while we await his arrival at Jehovah's great day. He appreciates each one's labor "according to his own ability" and circumstances. What a joy it will be



to hear a "well done" from the Master when the waiting finally is over!

Our Lord's Patience Means Salvation

What if this system of things has lasted longer than we once thought or hoped it would? This has not been without reason. The apostle Peter wrote: "Consider the patience of our Lord as salvation." (2 Peter 3:15) Accurate knowledge of God's purpose and a humble appraisal of our own relative unimportance will enable us to be patient just as long as Jehovah sees fit to be patient with this old system.

To encourage Christians to be patient, the Bible writer James offered an illustration. He wrote: "Look! The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. You too exercise patience; make your hearts firm, because the presence of the Lord has drawn close."—James 5:7, 8.

Jehovah God does not want us to tire out

or give up while we are waiting. He has a work for us to do and is pleased if we use the waiting time to engage industriously in that work. He wants us to be among those whom the apostle Paul describes in his letter to the Hebrews: "We desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises."—Hebrews 6:11, 12.

So let us not become weary. Rather, may our personal relationship with Jehovah God, our faith in the ransom sacrifice of Jesus, and our bright hope in the new system of things be the energizing forces in our life. Like the "good and faithful" slaves of Jesus' parable, may we prove ourselves worthy of commendation and reward by keeping busy in praising our God, as did the psalmist who stated: "As for me, I shall wait constantly, and I will add to all your praise."—Psalm 71:14.



AN EDUCATION THAT LASTED A LIFETIME

AS TOLD BY
HAROLD GLUYAS

The memory of a scene from my childhood has remained with me for over 70 years. I was sitting in Mother's kitchen, looking at a label that bore the title "Ceylon Tea." It also had a picture of some women picking tea leaves in the lush green fields of Ceylon (now Sri Lanka). This scene, so remote from our arid home in South Australia, fired my imagination.

What a beautiful and exciting country Ceylon must be!

Little did I then know that I would spend 45 years of my life as a missionary on that exquisite island.

IN April 1922, I was born into a world far different from that of today. My family worked a lonely grain farm near the remote country town of Kimba, situated at the mid-point of the vast Australian continent and on the southern edge of the great desert outback. It was a perilous existence, involving a constant battle with drought, insect plagues, and sweltering heat. My mother worked hard

to look after Father and the six of us children in a bush home that was little more than a tin shack.

For me, though, the outback was a place of freedom and excitement. I remember my youthful awe at seeing powerful bullock teams clearing the wild bush scrub or howling dust storms smothering the countryside. So my education in life had really begun long

before I started attending the small, one-teacher school a three-mile walk from home.

My parents were religious, although they never attended church—mainly because of the distance from our farm to town. Nevertheless, in the early 1930's, Mother began to listen to Bible lectures given by Judge Rutherford, which were broadcast each week from a radio station in Adelaide. I thought that Judge Rutherford was some preacher in Adelaide, and I had little interest. But each week Mother keenly awaited Rutherford's broadcasts and listened intently as his voice crackled forth from our antique battery-operated radio set.

One hot, dusty afternoon, an old pickup truck pulled up in front of our home, and two well-dressed men stepped out. They were Jehovah's Witnesses. Mother listened to their message and contributed for a goodly number of books, which she immediately began to read. So deep an impression did these books make on her that she soon asked Father to drive her to the neighbors so that she could talk to them about what she was learning.

The Benefit of Positive Influences

It was not long after this that the harsh outback environment forced us to move to the city of Adelaide, 300 miles away. Our family began to associate with the Adelaide Congregation of Jehovah's Witnesses and to make spiritual progress. Our move also

brought about the end of my formal education. I finished school when I was only 13 years of age, having completed grade seven. I had an easygoing nature, which could well have led me away from spiritual pursuits were it not for the help of several fine brothers—pioneers, or full-time ministers—who took a personal interest in me.

Over time, the influence of these zealous brothers stirred a latent spirituality within me. I loved being in their company and admired their hardworking spirit. So when an announcement encouraging full-time service was made at a convention held in Adelaide in 1940, I surprised myself by submitting my name. I was not even baptized at the time and had little witnessing experience. Nevertheless, a few days later, I was invited to join a small group of pioneers in Warrnambool, a town several hundred miles from Adelaide, in the neighboring state of Victoria.

Despite this indecisive start, I soon developed a love for the field ministry, a love that I am happy to say has not dimmed over the years. That was, in fact, a turning point for me, and I began to make real spiritual progress. I learned the value of drawing close to those who have a love for spiritual things.



I discovered how their fine influence can bring out the best in us regardless of our education and how the lessons learned can benefit us for a lifetime.

Strengthened by Trials

I had been in the pioneer service for only a short time when a ban was placed on the work of Jehovah's Witnesses in Australia. Unsure of what to do, I sought direction from the brothers, who pointed out that there was no ban against speaking to people about the Bible. So along with the other pioneers, I began going from door to door with a simple message from the Bible. This strengthened me for tests that lay directly ahead.

Four months later I turned 18 and was summoned to report for military service. This gave me the opportunity to defend my faith before several military officers and a magistrate. At the time, some 20 brothers were in the Adelaide jail for their neutral stand, and I soon joined them. We were put to hard labor, quarrying stone and repairing roads. This helped me develop such qualities as endurance and determination. Our good behavior and firm stand eventually won us the respect of many of the prison guards.

Upon my release several months later, I enjoyed a good meal and took up pioneering again. Pioneer partners were scarce, however, so I was asked if I would work a remote farming area in South Australia on my own. I agreed and set off by ship for the Yorke Pen-

insula, equipped with only my witnessing supplies and a bicycle. When I arrived, an interested family directed me to a small guesthouse where a kindly lady treated me like a son. During the day, I cycled out along dusty roads, preaching in the small towns scattered across the peninsula. To cover distant areas, I occasionally stayed overnight at small hotels or guesthouses. In this way, I cycled hundreds of miles and enjoyed many fine experiences. I never minded too much being alone in the service, and as I experienced Jehovah's care, I drew closer to him.

Dealing With Feelings of Inadequacy

In 1946, I received a letter inviting me to take up the traveling work as a servant to the brethren (now called a circuit overseer). This involved visiting a number of congregations in a given circuit. I must admit that I found the responsibilities of this assignment a real challenge.

One day I overheard a brother say, "Harold is not much on the platform, but he's a good field man." This comment greatly encouraged me. I was well aware of my speaking and organizational limitations, but I believed that the preaching work was the primary activity for Christians.

In 1947 there was great excitement about a visit by Brothers Nathan Knorr and Milton Henschel from the headquarters of Jehovah's Witnesses in Brooklyn. This was the first such visit since Brother Rutherford came in 1938. A large convention was held in Sydney in conjunction with this visit. Like many other young pioneers, I was interested in the



In field service with Rajan Kadirgamar,
a local brother, 1957

missionary training being offered at the recently opened Watchtower Bible School of Gilead in South Lansing, New York, U.S.A. A number of us in attendance wondered if the school would require a great deal of education as a condition for enrollment. However, Brother Knorr explained that if we could read an article in the *Watchtower* magazine and remember the key points, we would probably do well at Gilead.

I felt that my limited education might disqualify me. To my surprise, several months later I was invited to apply for Gilead training. Subsequently, I was accepted as a student, and I attended the 16th class, held in 1950. This proved to be a wonderful experience that greatly built up my confidence. It proved to me that academic achievement was not the primary factor for success. Instead, diligence and obedience were the main requirements. Our instructors encouraged us to do our best. As I heeded their advice, I made steady progress and was able to follow the course of instruction quite well.

From Arid Continent to Island Jewel

Following graduation, two other brothers from Australia and I were assigned to Ceylon (now Sri Lanka). We arrived in the capital city, Colombo, in September 1951. It was hot and humid, and a jumble of new sights, sounds, and aromas assaulted our senses. As we came off the ship, one of the missionaries already serving in the country welcomed me with a handbill advertising a public talk to be delivered the following Sunday on the city common. To my surprise, my name was on the handbill—as the speaker! You can imagine my apprehension. But my years of pioneering in Australia had taught me to accept any assignment I was given. So with Jeho-



vah's help, I delivered the public talk successfully. Along with the four single brothers already in the Colombo missionary home at that time, we three began to tackle the difficult Sinhala language and to share in the field ministry. Much of the time we worked alone, and we were glad to find the local people both respectful and hospitable. It was not long before the number attending the meetings began to grow.

As time passed, I started to think seriously about an attractive pioneer sister, Sybil, whom I had met when traveling by ship to attend Gilead School. She was traveling to attend the New York international convention. Later, she attended Gilead's 21st class and was assigned to Hong Kong in 1953. I decided to write to her, and we continued corresponding until 1955 when Sybil joined me in Ceylon, where we were married.

Our first assignment together as a missionary couple was to Jaffna, a city in the far north of Sri Lanka. In the mid-1950's, political differences were beginning to polarize the Sinhala and Tamil communities, providing the basis for armed conflict in later decades. How heartwarming it was to see Sinhala and Tamil Witnesses sheltering one another for months at a time during those difficult years! Those trials refined and strengthened the faith of the brothers.



With Sybil today

Preaching and Teaching in Sri Lanka

Getting adjusted to the Hindu and Muslim communities required patience and perseverance. Even so, we came to appreciate both cultures and their endearing qualities. Since it was unusual to see foreigners traveling on the local buses, our presence often brought curious stares. Sybil decided she would respond with a broad smile. What a joy to see those curious faces break into beautiful smiles in return!

On one occasion, we were stopped at a roadblock. After the guard on duty asked us where we were from and where we were heading, his questions became more personal.

"Who is this woman?"

"My wife," I answered.

"How long have you been married?"

"Eight years."

"Do you have any children?"

"No."

"Goodness me! Have you seen a doctor?"

This natural curiosity initially surprised us, but in time we saw it as an expression of the genuine personal interest that the local people had in others. In fact, it was one of their

most endearing traits. A person only needed to stand in a public place for a few moments before someone would approach and kindly ask if he could help in any way.

Changes and Reflections

Over the years, we have enjoyed various assignments in addition to our missionary work in Sri Lanka. I was assigned to serve in the circuit and district work and as a member of the Branch Committee. By 1996, I was in my mid-70's. I had the joy of looking back over 45 years of missionary service in Sri Lanka. At the first meeting I attended in Colombo, there were about 20 people present. That number had now swelled to over 3,500! Sybil and I viewed many of these dear ones as our spiritual children and grandchildren. Nevertheless, there was still so much more work to be done throughout the country—work requiring the energies and abilities of those younger than us. With this in mind, we accepted an invitation from the Governing Body to return to Australia. This has allowed qualified younger couples to enter Sri Lanka as missionaries to take our place.

I am now in my 83rd year of life, and both Sybil and I rejoice that we are still healthy enough to continue our special pioneer service in my old stomping ground of Adelaide. Our ministry keeps us mentally alert and flexible. It has also helped us readjust to the very different way of life in this country.

Jehovah has continued to care for all our material needs, and the brothers and sisters in our local congregation give us much love and support. I recently received a new assignment. I am to serve as the secretary in our congregation. Thus, I have found that as I endeavor to serve Jehovah faithfully, my training is ongoing. Looking back over the years, I am constantly amazed that a simple, easy-going boy from the bush could receive such a wonderful education—one that has lasted a lifetime.

Questions From Readers

When the apostle John wrote that “perfect love throws fear outside,” what did he mean by “perfect love,” and what “fear” is thus thrown outside?

“There is no fear in love,” wrote the apostle John, “but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love.”—1 John 4:18.

The context shows that John was discussing freeness of speech—specifically the relationship between love of God and freeness of speech toward Him. This can be seen from what we read in verse 17: “This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment.” The degree to which a Christian loves God and senses God’s love for him has a direct effect on his freeness of speech—or the lack of it—when he approaches God in prayer.

The expression “perfect love” is significant. As used in the Bible, the word “perfect” does not always mean perfection in the absolute sense, that is, to the infinite degree, but often in a relative sense. For example, in his Sermon on the Mount, Jesus said: “You must accordingly be perfect, as your heavenly Father is perfect.” Jesus was telling his followers that if they loved only those loving them, their love would be incomplete, deficient, defective. They should perfect, or bring to full measure, their love by including even their enemies. Similarly, then, when John wrote about “perfect love,” he was speaking about love of God that is whole-hearted, fully developed, and embracing all aspects of one’s life.—Matthew 5:46-48; 19:20, 21.

When approaching God in prayer, a Christian is well aware that he is sinful and imperfect. However, if his love for God and his feeling of God’s love for him are fully developed, he is not hampered by fear of condemnation or rejection. Rather, he enjoys freeness of speech in expressing what is in his heart and in asking for forgiveness on the basis of the ransom sacrifice, which God has lovingly provided through Jesus Christ. He feels assured that his petitions are favorably heard by God.

How can one be “made perfect in love” and thus ‘throw outside’ fear of condemnation or rejection? “Whoever does observe his [God’s] word, truthfully in this person the love of God has been made perfect,” said the apostle John. (1 John 2:5) Consider: If God loved us when we were yet sinners, would he not love us all the more if we are truly repentant and diligently “observe his word”? (Romans 5:8; 1 John 4:10) Indeed, as long as we remain faithful, we can have the same assurance that the apostle Paul had when he said about God: “He who did not even spare his own Son but delivered him up for us all, why will he not also with him kindly give us all other things?”—Romans 8:32.

IN OUR NEXT ISSUE

Benefit by Pursuing Spiritual Values

“Go About in the Land”

Youths—Let Your Parents Help You
Guard Your Heart!

She Shared Her Beliefs With Her Classmates

WOULD you like to help your classmates to have a better understanding of your Bible-based beliefs? Magdalena, an 18-year-old high school student in Poland, often talks to her classmates about her beliefs as one of Jehovah's Witnesses. As a result, she is frequently asked such questions as, 'What does it mean to be one of Jehovah's Witnesses?' and 'Don't you believe in Jesus Christ?' How could she help her classmates? Magdalena prayed to Jehovah for direction and acted in harmony with her prayers.—James 1:5.

One day, Magdalena asked a teacher who is favorably disposed if she might show the class the video *Jehovah's Witnesses—The Organization Behind the Name*.^{*} The teacher agreed to this. Magdalena then told her classmates: "I am arranging for a friend to present a 90-minute program to the class. It will include a video presentation and a discussion on Jehovah's Witnesses. Would you like to come?" Everyone said yes. Magdalena and Wojciech, an experienced full-time evangelizer, started to prepare for the project.

The plan was to open the presentation with a 20-minute talk based on the brochure *Jehovah's Witnesses—Who Are They? What Do They Believe?*^{*} to be followed by a question-and-answer discussion. Then the



video would be shown in the school library. Each student in the class would be given a gift—a large envelope containing a few brochures, the book *Questions Young People Ask—Answers That Work*,^{*} and some tracts and magazines.

On the day of the presentation, the audience included 14 classmates, the teacher, and 4 other students who happened to be in the library. Wojciech first explained that a number of Polish poets and writers used the divine name, Jehovah, in their works. He also pointed to some old Catholic catechisms that contained the divine name. In explaining the modern-day activity of Jehovah's Witnesses, he showed brochures of various branch offices and photographs of a number of Assembly Halls.

A lively discussion ensued. Magdalena and Wojciech used the Bible in answering the questions. This impressed the audience and convinced them that Jehovah's Witnesses were not preaching their own ideas. What were some of the questions, and how were they answered?

Question: The Bible is full of vague language and metaphors, subject to many interpretations. How is it possible to live in harmony with the Bible?

Answer: Some say that the Bible is like a violin on which you can play any tune you like. But think: If you want to find out what a

* Published by Jehovah's Witnesses.

writer means by his statements, is it not best simply to ask him? Unlike the dead writers of human works, the Author of the Bible, Jehovah God, is alive. (Romans 1:20; 1 Corinthians 8:5, 6) The context of a scripture can indicate the right interpretation. Additionally, the Bible often deals with the same subject in several places, so comparing them would help. Thus we can let God guide our



Magdalena and Wojciech preparing for the discussion

thoughts, as if he himself were explaining the scripture to us. By doing that, we can come to know and to live in harmony with his will as revealed in the Bible, can we not?

Question: What is the difference between Christians and Jehovah's Witnesses?

Answer: We *are* Christians! But rather than just claiming to be Christians, Jehovah's Witnesses strive to live in harmony with what they believe and with what God is teaching them for their benefit. (Isaiah 48:17, 18) Since all their teachings are based on the Bible, they know they have the truth.—Matthew 7:13, 14, 21-23.

Question: Why do you approach complete strangers and insist on talking to them? Is that not imposing your faith on others?

Answer: Do you think it is wrong when someone on the street speaks to you politely and asks for your opinion on something? (Jeremiah 5:1; Zephaniah 2:2, 3) (Wojciech and Magdalena then demonstrated how they asked passersby whether God cares about those who suffered in a recent flood in Poland.) Having heard the person's opinion, we point to the Bible. If someone is not willing to talk, we wish him well and move on. (Matthew 10:11-14) Is that forcing others into a conversation? Or should people not converse anymore?

Question: Why don't you celebrate holidays?

Answer: We observe the only event the Bible commands us to commemorate—the Memorial of Jesus Christ's death. (1 Corinthians 11:23-26) As for holidays, you can find out about their origin by consulting encyclopedias and other reliable sources. If you do so, you will easily see why we do not observe any such events.—2 Corinthians 6:14-18.

Many more questions were asked and answered. The discussion took so long that the video presentation had to be postponed.

What were the students' reactions? Let Magdalena tell us: "I was surprised that some students who usually act silly and mock others asked serious questions. Although they claimed to be atheists, during the discussion they expressed faith in God!" Those in attendance gratefully accepted the gifts—a total of 35 books, 63 brochures, and 34 magazines were placed with them.

What marvelous results from a school project! Not only did it help Magdalena's classmates to come to know and understand Jehovah's Witnesses better but it also encouraged many of the young people to think about the purpose of life. Why not endeavor to help your classmates to learn more about what you believe?



More Than a Game

CHILDREN love to play. But "this is not trivial or empty activity," explains the book *The Developing Child*. "It is the stuff on which much of cognitive development seems to be built." By playing, children learn to use their senses, understand their environment, and interact with others.

Starting at age four or five, children will begin to enact adult roles as part of their games. Jesus once spoke about children at play. Some wanted to play "wedding," others wanted to play "funeral" and, as children often do, they argued among themselves because some did not want to participate. (Matthew 11:16, 17) This type of game playing can serve to imprint meaningful roles on the mind of the developing child.

The children in the pictures are playing the roles of a Bible teacher and a student. Theirs is not a real Bible study, but the idea

of sharing the Bible's message is clearly on their mind. And this lesson is an important one, for Jesus commanded all his followers to make disciples and teach people to observe all the things he had taught them. —Matthew 28:19, 20.

Parents whose children like to pretend to conduct Bible studies, give talks, or preach from house to house can deservedly feel proud of themselves. Naturally, children imitate what they observe the grown-ups around them do. Children's Bible games reflect that they are being brought up "with the sort of education and counsel the Lord approves."—Ephesians 6:4, *Charles B. Williams*.

Jehovah wants children to have a share in true worship. He told Moses to include "the little ones" when the Law was read. (Deuteronomy 31:12) If young children feel involved, their games will likely reflect it. And the child who plays at being a minister of God is taking the first step on the road to becoming one.



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